O SON OF MAN!
Magnify My Cause, that I may make manifest unto thee the secret of My greatness and shine upon thee with everlasting Light. Baha'u'llah.

To the Assemblies of the United States and Canada
DEAR BAHÁ'Í FRIENDS:

In order to extend the purpose of the general letters issued by the National Assembly, and increase their usefulness as a means to complete understanding and more active unity among all the friends, it has been decided to publish them in printed form, amplifying the letter itself with details of Bahá'í activities as brought to our attention by Assemblies and individual believers throughout the world.

With the assistance of local Spiritual Assemblies, a copy will be placed in the hands of every active believer. A quantity of this News Letter is being sent to each secretary on our records, and the secretaries are requested to distribute them to the believers in their Assemblies. As hitherto, the letters of the National Assembly will be sent to all isolated Bahá'ís; and we urgently request that the names of all believers not members of local Assemblies be sent to the National secretary at the above address. We believe also that it will be of interest to Assemblies outside of the United States and Canada to receive copies regularly.

The subject to which all the friends are urged to give their closest attention at the present time is that of the decisions arrived at by the National Assembly in consultation with the Temple Committee and the believers who met in the studio of Mr. Bourgeois on the Temple grounds, Wilmette, Illinois, Sunday, October 19th. The purpose of this special meeting of consultation was fully explained in our general letter No. 3 dated September 25th.

Acting upon the recommendation of the Temple Committee, the National Spiritual Assembly voted the sum of seven thousand dollars to meet the costs of the following improvements upon the Foundation Hall and Temple grounds:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two cloak rooms and toilets</td>
<td>$600.00</td>
</tr>
<tr>
<td>Partition to enclose meeting room</td>
<td>400.00</td>
</tr>
<tr>
<td>Heating apparatus</td>
<td>575.00</td>
</tr>
<tr>
<td>Weather-proofing roof</td>
<td>1,700.00</td>
</tr>
<tr>
<td>Skylights</td>
<td>1,300.00</td>
</tr>
<tr>
<td>Plank walk</td>
<td>100.00</td>
</tr>
<tr>
<td>Shrubbery and vines</td>
<td>400.00</td>
</tr>
<tr>
<td>Keeper's cottage</td>
<td>2,000.00</td>
</tr>
</tbody>
</table>

$7,075.00

The Temple Committee was requested to place contracts for this work at once, in order that these improvements may be reported as entirely completed at the National Convention of 1925. The result of this expenditure will be to place the Foundation Hall in condition of usefulness and also to make at least a beginning upon the work of beautifying the grounds.

Of far greater significance to the success of the Temple work as a whole was the decision to request the Temple Committee to gather together all legal documents, contracts, and accounts, including all receipts and expenditures and vouchers covering every item in connection with the work of the Temple from the earliest days, draw up a complete report based upon these records, and present this to the National Spiritual Assembly to be published for the information of all the friends in detail.

The treasurer of the National Fund was also authorized to pay five hundred dollars on each of the two outstanding Temple notes this quarter.

An itemized report covering receipts and expenditures for the Temple from April 1, 1924 to October 16, 1924, follows on next page.

It will be noticed that the Temple statement contains a payment on taxes amounting to $1503.13. Since that payment was made, permission has been received from Haifa to apply for tax exemption under the customary laws applying to property used exclusively for religious purposes, and it is improbable that any tax item will appear in the Temple Report for 1925.

As we compare the slight improvements which it is now our power to have done for the Temple, with that vision of a supremely gracious and beautiful edifice in completion, which has for so many years inspired the devoted friends of Abdul Baha throughout the world, it is only too evident that some vital spiritual power is still lacking among the members of the Cause in this country. The time has come for us to turn resolutely away from that expectation of results bestowed upon us as a gift from on high, and to deepen our own capacity to obey both the spiritual and material commands so often reiterated to us by word and by deed in the interests of the uniform World Plan, so that the advancement of the Cause in all its phases may rest upon the substantial foundation of human effort penetrated by a consciousness of the Divine Will for this age.

It is natural enough for periods of doubt and foreboding to seize upon any individual or even group. Such periods indicate that we have come to the end of our present understanding of the Cause, and are, in fact, nothing more than opportunities to attain to a larger and more universal understanding. The pool of water left by the spring freshets will soon evaporate under the heat of the summer sun, while the spring that is fed from below will continue to give forth its pure waters throughout the year.

Let us all admit that each of us on entering the Cause brought with him something at least of his previous tradition and experience. So long as this element remains in our consciousness, we cannot but believe that this Cause will be served by the same means and methods employed by the members of other movements. But as this mental habit is overcome, and this spiritual veil is
NATIONAL BAHÁ'Í ASSEMBLY

Mountford Mill . . Chairman
Horace Holley . . Secretary
Florence Morton . . Treasurer
Alfred E. Lunt . . Assistant Treasurer
Elizabeth Greenleaf
May Maxwell
Agnes S. Parsons
Siegfried Schofield
Roy C. Wilhelm

Office of the Secretary
160 Christopher Street
New York City

Office of the Treasurer
3 Wheeler Avenue

removed by the universal forces which have their expression in and through Abdul Baha, our faith requires for its entire nourishment nothing outside of those steadfast assurances we have received from him.

That there exists in this country many hearts already prepared to join in the task of erecting an edifice to the Glory of God and the brotherhood of man; that there is even at this hour more than sufficient funds to give embodiment to the ideal of the Most Great Peace—and that these unknown brothers and sisters are as anxious to work side by side with us as we are to increase our own numbers—this is a fact of which we cannot have the slightest doubt. But neither can we have the slightest doubt that this assistance will be given us in but meager measure until we have fulfilled the conditions of sacrifice and love which alone can attract and convince the waiting souls.

The outer and visible point of unity corresponding to that inward and invisible oneness to which we, as Baha'is, have been called, is the National Fund. The institution of this central Bahá'í Fund is yet so new and so unprecedented that we have failed to grasp its entire significance. In one aspect, the Bahá'í Fund is a protection to every believer against those enthusiastic but frequently ill-advised solicitations which are inevitable where many hundreds of people are in close association year after year. In another aspect, the Bahá'í Fund is our opportunity to prove our spiritual faithfulness upon the plane of practical affairs as upon the plane of mind and heart. By the

REPORT OF TEMPLE DIVISION OF THE NATIONAL BAHÁ'Í FUND

From April 1, 1924 to October 16, 1924

CASH RECEIVED

April 1—Balance from W. H. Randall, Treasurer. $1,191.23
May 31—Contributions in May. 3,705.75
June 30—Contributions in June. 61.00
July 31—Contributions in July. 1,031.17
Aug. 31—Contributions in August. 402.92
Sept. 30—Contributions in September. 683.53
Oct. 16—Contributions to October to date. 205.03

Total received $12,167.22

CASH PAID

April 1—A. E. Lunt, Secretary. $75.00
1—L. Bourgeois, salary April, May and June. 750.00
10—Mrs. True, expenses. 200.00
12—Telegraphing Convention. 15.00
21—Paid on acct. Temple Note. 2,320.00
21—Paid interest and stamps on same. 70.50
30—Discount on checks at bank. 8.59
May 2—A. E. Lunt, Secretary. 75.00
2—Telegrams at Convention. 16.13
3—Telegrams at Convention. 1,503.13
3—Paid on acct. Bourgeois Note. 2,000.00
12—Building material. 421.30
14—Check returned protested. 21.43
19—Mrs. True, expenses. 200.00
31—Exchange on checks. 1.18
June 17—Mrs. True, expenses. 200.00
July 1—L. Bourgeois salary, July, Aug. & Sept. 750.00
2—Mrs. True, expenses. 200.00
15—Paid on acct. Temple Note. 500.00
15—Interest on same. 57.49
25—Paid on acct. Bourgeois Note. 503.13
29—Interest on same ($73.13, $50.00). 123.13
Aug. 21—Mrs. True, expenses. 100.00
21—A. E. Lunt, expenses to Chicago. 150.00
30—Mrs. True, expenses for September. 200.00
Sept. 30—S. Janas, trucking. 133.00
Oct. 4—Mrs. True, expenses for October. 200.00
8—L. Bourgeois, salary for October. 250.00

Total Paid $11,225.39

Balance Temple Fund Account $941.83

NATIONAL BAHÁ'Í FUND

Report No. 4—From August 30, 1924, to October 17, 1924

CASH RECEIVED

Aug. 30—Balance (Report No. 4). $4,189.22
Sept. 30—Collections for September. 1,353.35
Oct. 16—Collections for October (to date). 599.24

Total Receipts $6,141.81

CASH PAID

Aug. 30—Mr. Vail (September). $150.00
30—Mrs. Gregory (September). 125.00
30—Mrs. True. 200.00
30—Stanwood Cobb (Star). 102.50
30—Mrs. Randall (advanced Mrs. Haney's expenses to Green Acre to consult N. S. A. about Star of the West). 43.60
Sept. 17—Punah, India group. 400.00
30—S. Janas, trucking. 133.00
Oct. 4—Mrs. True for October. 200.00
Mr. Gregory (October). 125.00
Mr. Vail (October). 95.00
International Bahá'í Fund. 96.64
Secretary's expenses for September. 250.00
8—L. Bourgeois, October salary. 250.00

Total Paid $2,070.74

In Chicago Bank $891.56
In Worcester Bank 3179.51

Total Balance $4,071.07

Submitted by Florence Morton, Treasurer.
supreme witness of Abdu'l Baha's own life, we know that faithfulness is a way of living which embraces the whole of life. Our first response to the opportunity offered us by the National Fund should be a reconsideration of our daily lives in every detail, so that they may become controlled by a new sense of order and inspired by a new purpose. The effect of our understanding of the National Baha'i Fund should be to cultivate our every resource to the utmost, for not otherwise shall we be able to feel any pride in our capacity to serve this aspect of the Cause. It is for each believer to determine for himself what portion of his income can be allotted to the Fund; it is for each believer to determine for himself just where to draw the line between economy and extravagance—the standard of giving has been set for us once and for all.

In still another aspect, the National Baha'i Fund is deeply significant, for it means that we ourselves are willing not to decide for which specific purpose our contributions shall be used. Otherwise, those who preferred the Temple above all other activities of the Cause would create a fund for the Temple alone: those who most deeply felt the necessity for teaching, would maintain a separate teaching fund; while those who wanted to spread the literature would be most interested in increasing a publishing fund. These separate centers of activity would flourish, in time, while each might be perfectly legitimate in itself, lead to division and disharmony among the friends. Shoghi Effendi has given permission to specify the object of our contributions, but the ideal method is to leave this to the decision of the National Spiritual Assembly. We cannot too fully realize the fact that the institution of the National Spiritual Assembly is inseparably wrapped up with the institution of the National Fund.

Can we not, from now on, cherish as one more characteristic example of the bounty of Abdu'l Baha this privilege of uniting in one conscious loyalty the spiritual and material phases of our lives—so tragically sundered today in the lives of the great majority of mankind?

The report of the National treasurer submitted at the last meeting of the National Spiritual Assembly is given on page 2.

A later report of the Treasurer, to be given in full in our next Letter, shows that the balance at this moment is only slightly over one thousand dollars. In view of this crisis, the National Spiritual Assembly has appointed a National Finance Committee, representing all five Regional Divisions, to assist in removing the root causes for such a condition. The work of this Committee will be taken up in detail in another Letter, but meanwhile we urge each individual believer to resolve to contribute a minimum of one dollar a month to the National Fund during 1925.

If such results follow this statement of facts, then it will be possible to formulate some concrete plan for erecting the first external unit of the Temple. The real plan for building the Temple is surely contained in the general Letters of Shoghi Effendi—and it is to mark a beginning of faithfulness to those Letters that we are emphasizing the solemn need for active unity as approved by deeper interest in the welfare of the National Fund.

It is hoped that every aspect of these important subjects will be thoroughly discussed by the friends in their local Assemblies, and a just balance be arrived at between the local and national funds. Individuals, after contributing to their local Fund, may also contribute directly to the National Fund. Only by immediate and whole hearted response from one and all can we meet even the comparatively slight financial obligations already undertaken in behalf of the Temple—and this is but one of the several responsibilities carried by the National Fund.

Even the brief summary of the current events of the Cause given below will reveal how successfully the friends of Abdu'l Baha, are carrying the Message to the public in these stirring days. In later News Letters more space will be devoted to these happenings, so that all may be fully informed.

Yours in service to Abdu'l Baha.
National Spiritual Assembly,
by: Horace Holley, Secretary.

* * *

WORK OF NATIONAL COMMITTEES

For many years past, the Archives Committee has been collecting original copies of Tablets and other irreplaceable documents and souvenirs of the Cause, and keeping them properly safeguarded in bank vaults at Chicago. All the beautiful messages from Abdu'l Baha made accessible to us through the three printed volumes of Tablets were originally collected by the Archives Committee. Had this work not been done, the publication of those three volumes could never have been accomplished.

"The time is indeed ripe for the manifold activities, wherein the servants and handmaids of Baha'u'llah are so devotedly and earnestly engaged, to be harmonized and conducted with unity, cooperation and efficiency, that the effect of such a combined and systematized effort, through which an All-Powerful Spirit is steadily pouring, may transcend every other achievement of the past, however glorious it has been, and may stand, now that, to the eyes of the outside world, the glorious Person of the Master is no more, a convincing testimony of the potency of His everliving Spirit!"

SHOGHI EFFENDI

It will be remembered that Volume Three of the Tablets appeared in 1915, while many of Abdu'l Baha's most important communications to individuals and groups in this country were received between 1915 and 1921, a period which gave us the Tablets of the Divine Plan and likewise Abdu'l Baha's final messages of exhortation and of love.

To make possible in the near future a fourth and final volume of authoritative Tablets, it is most essential that all believers and Assemblies possessing original Tablets shall as soon as possible entrust them (accompanied by the original signed translation, if possible) to the Archives Committee. Otherwise, within the lapse of a few years, as the recipients inevitably pass away, many priceless Tablets will be lost to the Cause, and the task of collecting the other Tablets will be increased a hundredfold.

As it is precisely those final Tablets of which we all have need to ponder at this time, the National Spiritual Assembly joins with the Archives Committee in urging individual believers and Assemblies to lose no time in placing their Tablets at the disposal of all the friends by sending them to the Archives Committee. The secretary of this committee is Miss Gertrude Bui kemba, 1827 W. Roosevelt Road, Chicago, Illinois. The official receipt of the Archives Committee will be forwarded to the sender without delay and a detailed report of the work of this committee will be presented at the National Convention of 1925.

Under the experienced and capable editorship of Stanwood Cobb, Mariam Haney and Jinabi Fadil, the Baha'i Magazine (Star of the West), has since May been presenting the Message in a universal way that cannot fail to attract the attention of interested people. With the expansion of the Cause it has become necessary for the magazine to develop away from the
point of view of membership in a limited group toward a broad and fundamental interpretation of current problems reflecting the spirit of the teachings rather than the passing events of the Movement.

The Baha'i Magazine today should be regarded as a teacher in the real sense of the word, and as such deserving of our cordial support not merely to the extent of our own personal subscription, but by means of additional subscriptions and copies to be passed on where they are likely to accomplish the most good. Five months' subscription to a new subscriber, one dollar; yearly subscription, three dollars; two subscriptions to one address, five dollars. Address Baha'i News Service, P. O. Box 283, Chicago, Illinois.

The work of the Library Committee has also been very rapidly developing. This committee has placed Baha'i literature in hundreds of public libraries throughout the country, and at the present time has nearly one thousand libraries on its active list. Supported entirely from the National Fund, the work of this committee is among the most far-reaching efforts being made to serve the Cause in this country, and as the resources of the National Fund permit, many thousands of additional volumes will be placed in public libraries by this committee, thus bringing the Message within reach of a vast number of people. Those desiring to assist the Library Committee should address the secretary, Miss Elizabeth Hopper, 1105 Park Road, N. W., Washington, D. C.

The Publishing Committee have recently issued a new catalog, copies of which have been sent to all Assembly librarians on its list. Copies can be obtained by addressing Baha'i Publishing Committee, 169 Christopher Street, New York City.

The following new books can now be obtained: Shoghi Effendi's translation of the Hidden Words, 25c; The Book of Lights, 15c; Bahá'u'lláh and the New Era by Dr. Esslemont, $1.50; The Wisdom of Abdu'l Baha (Paris Talks), 40c; Prayers and Tablets of Abdu'l Baha, translated by Shoghi Effendi, 15c; Episodes in My Life, by Monteereh Khanum, translated by Ahmad Sohrab, 35c; Abdu'l Baha's First Days in America, from the diary of Juliet Thompson, $1.00; Baha'u'llah and His Message, a pamphlet by Dr. Esslemont, 20c; photo-engravings from photographs of Abdu'l Baha and also the Baha'i Temple, 10c each. A selection of the general letters of Shoghi Effendi will be published within a few weeks, 15c.

**NEWS OF THE CAUSE**

Space does not permit in this number of the News Letter to give an adequate survey of the many important meetings that have been held during the past few months.

On September 26th, 27th and 28th, under the chairmanship of Mrs. Cooper, the Teaching Committee of the Western States Region held its second annual Baha'i Conference and Congress, at the California Club, San Francisco. The sessions of the Conference were attended by delegates from twenty-one Assemblies, including Honolulu and British Columbia. It was the Western States Region which first inaugurated this ideal method of linking together the local Assemblies for consultation in response to Abdu'l Baha's advices in the Tablets of the Divine Plan. No other method can overcome the inherent difficulties presented by the size of this country and Canada, and as time goes on we can confidently expect that such regional conventions will assume a significance second only to that of the National Convention itself. The public meetings presented the teachings to many interested people, the addresses being delivered by Willard P. Hatch, Howard MacNutt, George Latimer, and the Baha'i juniors under the direction of Mrs. Kathryn Frankland.

On October 17th and 18th, the Teaching Committee of the Central States held a Convention in the Foundation Hall of the Temple at Wilmette, preceded by a feast given by the Chicago Assembly in the studio of Mr. and Mrs. Bourgeois.

During the sessions of this Convention, effective methods of presenting the Message were explained by experienced teachers, particularly with relation to the Baha'i education of the young. A public meeting was held in the Foundation Hall on Sunday, October 19th, with addresses by Charles Mason Remey, Mrs. Stuart W. French and Jinabí Fadil. The teaching work now being carried on by Jinabí Fadil in the western states will be described in a later number of the News Letter.

The recent general letter of the Philadelphia Assembly gave us all inspiring news of the success of the Convention for Amity held in Witherspoon Building on October 22nd and 23rd. Since Mrs. Parsons received the original instructions from Abdu'l Baha concerning the importance of these meetings of reconciliation between the white and colored races in America, four Amity Conventions have been held. In the face of deep-rooted prejudice, the Philadelphia Assembly gave a demonstration of the new spirit of unity which made a deep impression on all who had the privilege to attend these meetings. The Baha'i Message was presented at the first session by Albert Vail and at the second session by Hooper Harris.

The Montreal Assembly reports a most successful public meeting held in the ballroom of the Ritz-Carlton on Friday, October 24th, Sutherland Maxwell chairman. Dr. John Herman Randall of New York City spoke on the Cause, and afterward declared that he had never felt a more responsive audience. Given due preparation, and effective speakers, the Message of Baha is the most powerful magnet in the world. The Assembly which once experiences this power can never again be satisfied with small, private meetings.

Since the return of Shoghi Effendi to Haifa, the most important news of the Cause outside this country has been the great interest with which the two papers on the Bahá'i Cause were received by the audience attending the Conference of Some Living Religions within the British Empire, held at the Imperial Institute, London, from September 22nd to October 3rd. Quoting from a general letter from the Spiritual Assembly of London, dated November 12th: "The paper which presented the Baha'i Message was the product of consultation and cooperation, and was read by Mr. Mountfort Mills, the delegate from the Canadian Baha'is, in clear and reverent tones reaching every part of the large hall, and was listened to with wrapt attention. Through the guidance of Abdu'l Baha the text was clearly inspired by his spirit, which was felt by all the believers."

"Ruhí Afrin then spoke in faith and wisdom, his youth and enthusiasm winning all hearts to a close attention to the Baha'is teachings he gave with sincerity and conviction. The power of the spiritual Presence was like a baptism. We felt the outpouring which Abdu'l Baha foretold would awaken the world with the Divine Message, and this must have been reflected in all hearts who were praying with us for the illumination of the world on that day of great opportunity."
A SPECIAL PERIOD OF SUPPLICATION AND PRAYER
February 19th—March 9th, 1925

The time has come when all the believers are given the privilege of uniting spiritually to pray and supplicate as one heart, one mind and one soul in behalf of the beloved Guardian of the Cause, in order that new and broader channels may be created through which his unique devotion to the Cause may flow outward ever stronger and more effectively through all parts of the Baha'i world.

Therefore the members of the National Spiritual Assembly request the friends throughout the United States and Canada to set apart the period of nineteen days beginning February 19th as a time consecrated to daily supplication and prayer, individually and collectively invoking Divine guidance and favor that the hopes of the Guardian of the Cause may be fulfilled.

These hopes are that nine Baha'i helpers may be gathered together at Haifa to assist Shoghi Effendi in the details of his work, especially the translation of the Creative Word. After the period of prayer, any believer who feels the call to this Service may lay his or her name and qualifications before Shoghi Effendi for him to consider. The friends will understand that these nine helpers are desired for specific, temporary services, and are not to be regarded in the light of those nine souls who, in the light of time, will be permanently associated with the Guardian of the Cause. It is suggested that the friends unite, during the nineteen days, in the use of Shoghi Effendi's favorite prayer:

In the Name of the Lord!
O Lord, my God, my Haven in my distress! My Shield and my Shelter in my woes! My Asylum and Refuge in time of need and in my loneliness my Companion! In my anguish my Solace, and in my solitude a loving Friend. The Remover of the pangs of my sorrows and the Pardoner of my sins!
Wholly to Thee do I turn, fervently imploring Thee with all my heart, my mind and my tongue, to shield me from all that runs counter to Thy Will in this, the Cycle of Thy Divine Unity, and to cleanse me from all defilement that will hinder me from seeking, stainless and unsullied, the shade of the Tree of Thy Grace.

Have mercy, O Lord, on the feeble, make whole the sick, and quench the burning thirst.
Gladden the bosom wherein the fire of Thy Love doth smolder and set it aglow with the flame of Thy Celestial Love and Spirit.
Reve the Tabernacle of Divine Unity with the vesture of Holiness and set on my head the crown of Thy Favor.

Illumine my face with the radiance of the Orb of Thy Bounty, and graciously assist me in ministering at Thy Holy Threshold.

Make my heart overflow with love for Thy creatures and grant that I may become the sign of Thy Mercy, the token of Thy Grace, the promoter of Concord amongst Thy loved ones, devoted unto Thee, uttering Thy commemoration and forgetful of self but ever mindful of what is Thine.

O God! My God! Stay not from me the gentle gale of Thy Pardon and Grace, and deprive me not of the well-springs of Thine Aid and Favor.

Neath the shade of Thy protecting Wings let me nestle, and cast upon me the glance of Thine All-Protecting Eye.

Loose my tongue to laud Thy Name amidst Thy people, that my voice may be raised in great assemblies, and from my lips may stream the flood of Thy Praise.
Thou art, in all truth, the Gracious, the Glorified, the Mighty, the Omnipotent! Abdu'l Baha.

O Thou who art alive with the remembrance of God! True life on this earth below consisteth in the remembrance of the Almighty, and in the realms above is attained only in the shelter of the All-Merciful.... Verify, true mention of God lies above all else in the teaching of His Cause. Abdu'l Baha.
a world of being separated by only
the thinnest veil from this visible
world of confusion and strife. But
there is an orderly progress in the
steps by which the power we
have learned to call Baha’u’llah gradually
penetrates through and
through with the power of Baha’u’llah
in its unutterable majesty, can the
influence of the arts and sciences berought to the service of the Cause.
True faith controls all the expres-
sions of genius in this world, but does
so indirectly and as the result of the
sacrifice of self. There are those not
in this country alone, but in all coun-
tries, who are even now ready to
devote such talents to the expression of
spiritual truth that their activities
would, in a few short years, carry the
Message to every mind and heart with
irresistible force, and make the Baha’i
Cause the supreme issue in the life of
mankind. The only veil that prevent
humanity from witnessing the Glory
are those we ourselves create by our
own ignorance, heedlessness, and
separation! Can we not, while there
is yet time, turn our hearts with such
devotion to the Creative Word that it
may reflect from our lives into other
souls, enkindling them with the pure,
selfless flame?
To remind one another that such a
power has actually come to the world
— to carry out with one another the
discipline of association in a Cause
that includes those unsympathetic as
well as sympathetic to us—to practise
day by day the spiritual lessons that
go to make up the new world-wide
democracy—this is our blessed privi-
lege as Baha’is. If we arise with a
spirit of vital faith, every obstacle that
seems now to confront us on every
side will be speedily removed.
The many expressions of loyal con-

NATIONAL BAHAI FUND

Maintained by voluntary contributions made, as directed by Shoghi Effendi,
to the National Treasurer and expended under the supervision of the National
Spiritual Assembly. Assemblies and individuals are requested to send regular
monthly contributions to National Baha’i Fund, in care of Mrs. Florence

REPORT No. 5—FROM OCTOBER 10, 1924, TO DECEMBER 4, 1924.

CASH RECEIVED

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<th>Date</th>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>Oct. 16</td>
<td>Balance per Report No. 4</td>
<td>$4,071.07</td>
</tr>
<tr>
<td>Oct. 21</td>
<td>Collections, Oct. 16-31</td>
<td>201.25</td>
</tr>
<tr>
<td>Nov. 29</td>
<td>Collections in November</td>
<td>78.00</td>
</tr>
<tr>
<td>Dec. 4</td>
<td>Collections in December to date</td>
<td>42.00</td>
</tr>
</tbody>
</table>

CASH PAID

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct. 16</td>
<td>Fadil Fund withdrawn</td>
<td>$250.00</td>
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<tr>
<td>Oct. 16</td>
<td>Cost of Mr. Remey’s binding of the Hague Tablet: a reimbursement to treasurer</td>
<td>2.25</td>
</tr>
<tr>
<td>Oct. 27</td>
<td>Mr. Remey, for flowers at Imriie funeral</td>
<td>42.00</td>
</tr>
<tr>
<td>Oct. 27</td>
<td>International Baha’i Fund for November</td>
<td>95.00</td>
</tr>
<tr>
<td>Oct. 27</td>
<td>Mr. Gregory’s expenses for November</td>
<td>125.00</td>
</tr>
<tr>
<td>Oct. 27</td>
<td>Mr. Vail’s expenses for November</td>
<td>150.00</td>
</tr>
<tr>
<td>Oct. 27</td>
<td>Northern Trust Co., payment on Temple Note</td>
<td>500.00</td>
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<tr>
<td>Oct. 27</td>
<td>Northern Trust Co., interest on renewed note for 3 months</td>
<td>51.00</td>
</tr>
<tr>
<td>Oct. 27</td>
<td>Mr. Bourgeois’ Note payment, due Nov. 4</td>
<td>500.00</td>
</tr>
<tr>
<td>Oct. 27</td>
<td>Mr. Bourgeois’ interest on renewed note for 3 months</td>
<td>71.00</td>
</tr>
<tr>
<td>Oct. 27</td>
<td>Exchange on Canadian check</td>
<td></td>
</tr>
<tr>
<td>Nov. 16</td>
<td>International Baha’i Fund for December</td>
<td>95.00</td>
</tr>
<tr>
<td>Nov. 16</td>
<td>Mrs. Bartholomew, for July and August “Star of the West”</td>
<td>558.83</td>
</tr>
<tr>
<td>Nov. 16</td>
<td>Mr. Holley, secretary’s expenses for October</td>
<td>78.00</td>
</tr>
<tr>
<td>Nov. 26</td>
<td>Mr. Bourgeois’ salary for Nov. (due Nov. 4)</td>
<td>250.00</td>
</tr>
<tr>
<td>Dec. 1</td>
<td>Mr. Vail’s expenses for Dec.</td>
<td>150.00</td>
</tr>
<tr>
<td>Dec. 1</td>
<td>Mr. Gregory’s expenses for Dec.</td>
<td>125.00</td>
</tr>
<tr>
<td>Dec. 1</td>
<td>Expenses for Temple, December</td>
<td>200.00</td>
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<tr>
<td>Dec. 2</td>
<td>Mr. Vail’s expenses for N.Y., Dec. 3</td>
<td>37.50</td>
</tr>
<tr>
<td>Dec. 2</td>
<td>Terminal Hardware (skylights for Temple)</td>
<td>400.00</td>
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BAHAI NEWS LETTER

BY: HORACE HOLLEY

Secretary
WORK OF NATIONAL COMMITTEES

Haoper Harris, 157 West 103rd Street, New York City, has been appointed Chairman of the Teaching Committee for the North-Eastern States region, and it is engaged upon plans to unite the local Assemblies of this region in a more concentrated effort to carry out the activities which Abdul Baha gave these Assemblies in the Tablets of the Divine Plan. Will the Assemblies throughout the North-Eastern States enter into communication with him?

The January number of the Baha'i Magazine will be devoted to the subject of education, and the friends are urged to place copies of this number in the hands of teachers and others particularly interested in the spiritual significance of education. In a recent letter addressed to the editors of the Baha'i Magazine, Shoghi Effendi says: "I am quite pleased to note a decided improvement in the general aspect of the Star of the West. The liberal policy you have adopted is wise, sound, and extremely helpful .... I wish you the highest success in your endeavors."


Word has been received from the Temple Committee that great progress has been made in the work of gathering together, classifying and arranging the records of the Temple Fund and contracts, from the beginning of the Baha'i Temple City up to date. As soon as this work is finished a detailed report will be published for the information of all the friends.

We have been informed by the Archives Committee that Tablets and other material in regard for the Archives should be sent to the Custodian, Mr. Albert Windust, instead of to the Secretary, Miss Buskerm, as announced in News Letter No. 1.

Baha'i Publishing Committee Announce Change of Address

In ordering books and in all correspondence with the Baha'i Publishing Committee, will the friends hereafter address their letters:

Baha'i Publishing Committee
P.O. Box 348, Grand Central Station
New York City

The Publishing Committee is very glad to announce that Mrs. A. B. Romer is now in full charge of the Publishing Office, and her devoted interest in the work and thorough business training will enable the Committee to extend greatly the field of their service.

The Library Committee urges the friends in the Assemblies, as well as those who are isolated, to make every effort to interest librarians to apply to the Library Committee for Baha'i literature.

From a report received from the Central States Teaching Committee.

Mrs. Corinne True, Mr. Carl Schettler and Albert Vail, we quote the following: "During the summer the Central States Committee held in the Mashhuri Adlakar Foundation Hall, on Sunday mornings, a conference for the training of Baha'i teachers which proved very successful and was attended by friends from Milwaukee, Racine, Kenosha, Chicago and other cities. One session of these teacher-conferences was held at the time of the Central States Teaching Convention in October, and we hope to hold sessions now and then during the year and encourage the Assemblies in our Central States cities to hold similar classes, especially for the young people of our Assemblies."

"Since the first of last May, Mr. Arthur S. Agnew and Mr. Albert Windust have made teaching journeys into Michigan: Mrs. Corinne True has taught in Michigan and Ohio: Mr. Albert Vail has spoken many times in cities of Wisconsin, Illinois and Ohio, with one tour into Michigan: Dr. Zia Bagdadi has given many addresses before various societies and in churches of Chicago and environs: and Mrs. Keith Ramos-Rekler has given a number of addresses in Chicago and near-by cities.

"We are making a survey of the activities of the Central States Assemblies. As soon as we have reports from all the Assemblies we will forward an account of their work to the secretary of the National Spiritual Assembly." In order to lend further stability to the work of the National Fund, and bring it as closely as possible to the activities of all the friends in the local Assemblies, the National Spiritual Assembly has appointed a new National Committee to be known as the National Finance Committee, and including one representative from each of the five regional divisions, the National Treasurer being secretary of the committee or office. The members appointed for this year are: Mrs. Roger Boyle, Southern States; Mrs. Spaulding of the Chicago Assembly, for the Central States; Mrs. Elizabeth Greenleaf for Canada; Mrs. Amelia Collins for the Western States; and Miss Nettie Lloyd for the North-Eastern States.

The particular influence of the National Fund with respect to the progress of the Cause cannot be fully exerted until all the friends have acquainted themselves with the facts concerning its origin and various functions fully set forth in letters already received from Shoghi Effendi, and also with its current obligations as included in each report of the National Treasurer. In all cases of doubt or misunderstanding that may now exist, or may arise in future, will the friends immediately turn for explanation to the member of the National Finance Committee representing their regional division. The National Spiritual Assembly can do no more than publish complete reports at regular intervals, and present any situation of emergency that may exist. It is no part of the duties of your elected representatives to exert pressure upon any of the friends for the raising of further contributions and at the expense of the most extensive financial resources is the spirit of confidence and truly voluntary cooperation which your National body desire above all to establish throughout the Cause in this land.

NEWS OF THE CAUSE

The friends will be delighted to learn of the arrival in this country of Monsieur and Madame Dreyfus-Barney from Paris, their plans including a visit of several months in California with Mrs. Dreyfus-Barney's mother. The world-wide Baha'i experience of Mons. and Madame Dreyfus-Barney, their intimate knowledge of the history and teachings of the Cause, and their unique proficiency in the Persian language, bring to the American believers a mental and spiritual reinforcement that will assist us greatly
LETTER FROM
SHOGHI EFFENDI
To my dear friends and fellow-workers, the members of the American National Spiritual Assembly

The Star of the West, the latest issues of which I have read with genuine satisfaction, has admittedly made a notable advance towards the ideal which the Master has set before it. Articles on broad humanitarian lines, well-conceived, adequately treated, and powerfully presented, should have their proper place in every issue together with such accounts of the history and the teachings of the Cause as will portray to the Baha’i and non-Baha’i alike the unique beauty as well as the compelling power of the Baha’i spirit. Matters political and partisan in character should be carefully avoided as they would eventually lead to entanglements that would be not only futile but positively injurious.

As regards the Persian Section: I feel that in view of the severe restrictions imposed on the friends in Persia, the temporary suspension would be well-advised, particularly as it makes such a disproportionate demand on the meagre resources of the friends in America.

The increasing efforts displayed by my beloved brothers and sisters in America, both individually and collectively, and the action taken by you in constituting regional Teaching Committees are of vital importance to the spread of the Cause in the present stage of our work. I feel that we should all collaborate in widening its scope, intensifying its influence, assuring its continuity, and endeavoring to subordinate every other activity to this most urgent and vital task. It is our bounden duty to do all in our power to give the Cause from day to day a fuller publicity, to maintain and stimulate the interest aroused, and to concentrate at the same time our attention on a chosen few, endeavoring tactfully and persistently to make of them earnest and unreserved supporters of the Baha’i Faith.

I am deeply conscious of the manifold and unavoidable difficulties that confront you in your labors for the administration of the affairs of the Cause. Vast distances; personal professional pre-occupations; insufficient number of capable and experienced teachers, unhampered by the necessity of earning their means of livelihood; the inadequacy of the means at your disposal, financial and otherwise; the prevailing tendencies in the general thought, sentiment, and manners of the people in whose midst you work—all these, though insuperable obstacles at present, will, if we stand steadfast and faithful, be one by one removed, and pave the way for the ultimate ascendency of the Cause and the fruition and triumph of our labors.

As to the projected prayer-book, I feel the need for a specially prepared compilation of the prayers of Bahá’u’lláh and Abdu’l-Bahá designed for the general public which would both prove of value for devotional purposes and act as a fresh incentive to eager and inquiring minds. I am enclosing copies of prayers which you may have not yet received and trust to send you more in future. I should be glad to receive any particulars you might wish me to consider in this connection.

Our uniting and devoted sister, Dr. Moody, the handmaid of the Most Holy, has been so profoundly regret to discontinue for a time the invaluable and unique services she has been rendering to the Cause in Persia. She is proceeding to America, and will familiarize you with the deplorable state of affairs in that unhappy country. You will get first-hand information from her regarding the present condition and activities of our long-suffering friends in Persia, and she will take counsel with you as to the best way to meet the needs and serve the Cause of Education in Tehran. I hope and pray that as soon as circumstances permit, the friends in America may enable Dr. Moody to take back with her to Persia suitable, capable and ardent collaborators who will contribute their distinct share towards the uplift and the advancement of our brethren and sisters in that land.

Concerning the magazine “Reality,” I feel we must make it unmistakably plain to those in charge of it that the Baha’is would gladly and gratefully respond to the invitation to cooperate with those that are responsible for it immediately if they are fully satisfied that nothing is or will be published by them, whether in the magazine or elsewhere, that would, however indirectly, prejudice or reflect upon their conception of what the Baha’i Movement is or stands for. Should this be refused, and unfriendly and harmful matter be published against them, the attitude of all of us should be a definite refusal to help and absolute non-interference, as well as the absence of any form of retaliation which will instead of achieving our end defeat our purpose. We should leave him in the hands of God.
As to the suggestion of the Annual Convention being held next summer at Green Acre. I believe it to be both wise and helpful, and trust that it will forge another link between the Bahá’ís, as a body and its founders and trustees, and will serve to draw them closer and closer to the outward form as well as to the spirit of the activities of the friends in America.

The financial help extended recently by the friends in America to their fellow-workers of the Faith in Qadian, Punjab, has given us all intense satisfaction and made us deeply grateful. Their contribution has immediately been forwarded to them through the National Spiritual Assembly of India and Burma, and I am certain, enhance the prestige and the influence of the Cause.

I feel that the conditions are now favorable for the circulation of the Will and Testament of Abdu’l Baha only in manuscript form and among recognized believers in America. Every such believer should be trusted with a single copy with the express understanding that no duplicate copies or extracts of it be made or published anywhere.

The suggestion made by my dear and able friend, Mr. Horace Foyle, as to the compilation of an annual “Bahá’í Year Book” is extremely valuable and timely. I am much impressed by it, and feel that an immediate start should be made. I believe it can best be now undertaken under the direction and supervision of your Assembly until the time should come for the friends in the East and particularly Persia to participate effectively in its development. I trust you will send me a copy of the skeleton of the material you propose to include, and I shall here attempt to fill up any gap and render any assistance I can to make it as comprehensive, as attractive, and as authoritative as possible.

I am sending through my dear brother, Mr. M. Mills, various relics and Tablets of our beloved Abdu’l Baha, the only and priceless treasures of the devoted gardener of Bahá’u’lláh’s Shrine, Ustad Abúl-Qasim Khurasani, who has offered them to be preserved in his behalf in the Archives of the friends in America. I am hoping to be able to send you in future precious additions to what the Archives Committee has already collected, and may I in this connection express to those who have conceived so admirable a plan my profound admiration and heartfelt gratitude.

I wish to assure you in conclusion of my readiness and genuine desire to help you and serve you to the utmost of my ability. I fully realize the enormous burden that weighs on your shoulders, and am constantly mindful of the distinct and eminent share you are contributing to the advancement of the Cause. I wish you from the depths of my heart entire satisfaction in your glorious work. Our beloved Master is surely watching from the Realm Beyond over His children whom He nurtured and loved so well, and will certainly guide you in every step you take, and crown your patient efforts with signal success.

Your brother and fellow-worker.

(signed) Shoghi

Haifa, Palestine,
November 27, 1924.
"That the Cause of God should, in the days to come, witness many a challenging hour and pass through critical stages, in preparation for the glories of its promised ascendency in the new world has been time and again, undeniably affirmed by our departed Master, and is abundantly proved to us all by its heroic past and turbulent history. And yet, if it is the lot of the chosen ones of God, the people of Baha, to face adversity and suffer tribulation before achieving ultimate victory, are we to believe that whatever befalls us is divinely ordained, and in no wise the result of our faint-heartedness and negligence?"

Shoghi Effendi

To the Assemblies of the United States and Canada:

Dear Bahai friends:

Many significant events are now taking place throughout the Bahai world. We ask all the friends to give their special attention at the present moment to the details of the Navis disaster, to the announcement of the National Baha'i Congress and Convention of 1923, and to the recent appeal of Shoghi Effendi in behalf of the urgent need of the Temple, as given elsewhere in this News Letter.

If any sincere and well-informed servant of the Cause were to attempt to express the one fundamental subject to which the American believers should give their hearts and minds at this stage in the development of the Baha'i Movement—the one subject underlying every aspect of our individual and collective efforts of service—the result would be unquestionably the advice that each and every believer forthwith acquaint himself with the letters of Shoghi Effendi.

Since that day when, three years ago, we received the first communication from him whom Abdul Baha had left as His precious legacy to His friends and followers, the National Spiritual Assembly have spared no effort to place these general messages in the hands of each local Assembly. There can be no doubt but that the letters of Shoghi Effendi have become the strongest unifying influence around which the vital life of each Assembly has revolved. There can be no doubt but that the spiritual strength of each Assembly at the present time can be estimated entirely by the degree to which its members have acquainted themselves with these letters and attempted to find their Bahai's activities upon the exhortations, the advice, the suggestions, and the decisions given us by the Guardian of the Cause.

Recognizing on the one hand, the difficulty, especially among the larger Assemblies, of studying these letters with sufficient attention so long as only one manuscript copy was available; and on the other hand the extreme importance to the Cause of having every believer make these letters of Shoghi Effendi an intimate part of his daily life, the National Spiritual Assembly have recently made a comprehensive series of excerpts from all the general letters of Shoghi Effendi written from January 21, 1922, to November 27, 1924, and arranged with the Publishing Committee to have these excerpts printed in booklet form.

This booklet, entitled "Letters from Shoghi Effendi", will be ready for distribution by the time this News Letter appears.

By the Will and Testament of Abdul Baha we have been solemnly charged to bring no stain upon the radiant nature of the Guardian of the Cause. The first and essential response we can make to this inviolable command is to turn constantly to the letters of Shoghi Effendi and direct our every activity into the definite channels of spiritual and material service the Guardian has carved so deep and straight through the mental and social anarchy's of this troubled age. Apart from these channels there can be no effective unity, no sincere effort among the Baha's. Just as the spirit of man needs a human temple in order to achieve its eternal identity, so the universal spirit of the Revelation of God needs a world-wide unity in order to bestow its manifold blessings, visible and invisible, upon a suffering and distracted mankind.

How often, as the desolate ruins of the past remind us, has that Revelation descended only to be soon lost by the hearts of men for lack of a unity among the believers that could reflect its myriad rays of light—its significance to mind as well as to soul, its influence upon government and industry as well as upon the conduct of the individual believer.

Amid the differences of race, creed, and character, necessarily existing throughout the body of the believers, no point of unity could ever arise to protect the Cause and insure its universal triumph apart from the center appointed by the Covenant itself and upheld by the authority of Baha 'ullah.

Every problem that now confronts us has its true solution in the letters of Shoghi Effendi. In those letters the all-conquering energy of the "spirit of the age" is communicated to every sincere heart. Let us make it our foremost endeavor to study those letters, to become penetrated by them without reserve, forgetting any and every limitation of the past, so that we may become worthy to receive in fullest measure the confirmations awaiting the friends of God.

Yours sincerely, in love of Abdul Baha.

National Spiritual Assembly.

By: Horace Holley.
Secretary.
RELIEF FOR BAHÁ'IS AT NAYRIZ, PERSIA

On February 6, the National Spiritual Assembly received the following cablegram from Shoghi Effendi: "Flood destroyed 500 Bahá'í homes in Nayriz. Grave disaster. May America contribute her share." In response to this urgent appeal, the National Treasurer transmitted to Shoghi Effendi by cable within a few days, the sum of fifteen hundred dollars. Telegrams were immediately sent to the ten largest Assemblies asking them to make a special contribution to the National Fund by wire, if possible, in behalf of our Persian brothers and sisters. Up to February 22nd, nearly three thousand dollars had been received.

In addition to these telegrams, a letter was sent to the other local Assemblies in order that all the friends might share in the privilege of coming to the assistance of the homeless Bahá'ís.

As the result of this action we feel sure that several thousand dollars additional will be received by the National Fund, and the total amount which will eventually be placed at the disposition of Shoghi Effendi will not fail to be a clear evidence of the spirit of helpfulness and also the deep sense of gratitude to the Persian Bahá'ís that exists among the American friends. Believers not members of any local Assembly are invited to contribute according to their means to this special fund. Not less valuable than the amount of our material assistance will be this unified expression of instant and cordial sympathy between two countries whose spiritual connection is so significant in this new age. On February 14th the National Spiritual Assembly received from Shoghi Effendi this acknowledgment of our contribution: "Both transfers received. Deelpy appreciative."

1925 NATIONAL BAHÁ'Í CONVENTION

By unanimous vote of the National Spiritual Assembly, the annual Convention will this year be held at Green Acre, Eliot, Maine, on July 6th, 7th and 8th.

Two circumstances combine to make the National Convention this year especially important,—the fact that it is to be held in an environment so definitely blessed by 'Abdu'l-Bahá, so fully consecrated to a permanent service of the Bahá'í ideals, and recently referred to in such significant words by the Guardian of the Cause, and secondly the fact that the date has been advanced from Ridván to a period when it will be possible for a far greater number of the friends to be present throughout the sessions.

In a later News Letter will be given the essential details both as to the connection between Green Acre and the Bahá'í Cause and concerning the arrangements which are available at Green Acre for the hospitality of delegates and friends during the Convention. The preliminary announcement is made at this time in order that all the believers, and especially those who live at a distance, may plan their summer vacations so as to include Green Acre for at least the period of July 6th, 7th and 8th. May we not all hope that the Convention of 1925 will be an impressive evidence of the power of the Bahá'í Movement in this continent?

THE MASHRIQUL ADHAKAR

The December 1924 News Letter served to acquaint the friends with the exact details of the several contracts proposed by the Temple Committee and approved by the National Spiritual Assembly in order to safeguard the Foundation Hall of the Temple from deterioration and redeem the grounds from their present condition of unsightliness and neglect.

In approving these contracts, the
National Spiritual Assembly made itself responsible for a minimum of $7075.00 to be paid from the National Baha’i Fund on the Temple account this year. This amount represented the barest minimum actually required for the maintenance of the present Foundation Hall and by no means included any of that additional work which both the Temple Committee and the National Spiritual Assembly considered behooving the true progress of the Cause.

Up to the present time the National Treasurer has been unable to authorize the placing of more than a fraction of the work listed in our December News Letter, a condition which calls for decisive action on the part of every Assembly.

Not until the Foundation Hall and grounds have been made dignified and beautiful—not until they have been placed in condition such as not merely to remove all source of criticism on the part of non-Baha’is, but to become the object of admiring and friendly interest among the thoughtful people of this country—will the Cause in America progress one single step in any direction.

We have accepted the Message as a power—as the only power—capable of bringing order and harmony into the world. In the construction of a material Temple we have consciously or unconsciously undertaken to prove to the world what effect this Cause can have upon those who enter the circle of its influence. Step by step as the Temple arises to the fullness of its glorious purpose we can prove more eloquently than by any words what a new unifying spirit has come to earth in this age. Nothing could ever counteract the evidence of indifference or neglect in this Baha’i enterprise so many years publicly proclaimed in every part of the world.

Abdu’l Baha has said: “In fine, when travelling and journeying throughout the world, wherever one finds construction, it is the result of fellowship and love, while everything that is in ruins shows the effect of enmity and hate.”

On February 10th the National Spiritual Assembly received this telegram from Shoghi Effendi: “Urge believers to realize supreme necessity of immediate universal response to recent Temple appeal. Forwarding ninety-five pounds sterling.”

It will not be overlooked by any of the friends that this contribution from Shoghi Effendi, amounting to nearly five hundred dollars, was made at the time when the Nuyriz disaster was taxing every possible material resource. Could any circumstance more appealingly remind us of our mutual responsibility in behalf of the Temple, or more urgently serve to quicken our vision of the significance which the Temple bears to the progress of the Cause in this country and perhaps throughout the world?

Will each local Spiritual Assembly straightway initiate a new and more vigorous effort of contributing to the National Baha’i Fund in order that every approved Temple contract may be placed without further delay.

NEWS OF THE CAUSE

After fifteen years of unique service to the Cause of interracial understanding and solidarity, the pioneer Baha’i servant, Dr. Moody has arrived in this country for a visit of probably one year or until improved conditions in Tehran enable her to resume her work. Accompanied by Elizabeth Stewart. Dr. Moody landed at Boston en route from Haifa on Wednesday, January 14th.

The New York Assembly, through Miss Nellie Lloyd, arranged a reception for Dr. Moody and Miss Stewart at the Hotel Waldorf Astoria, Sunday, January 18th. and the large Waldorf Gallery was crowded in anticipation of the privilege of meeting Dr. Moody and Miss Stewart and hearing at first hand their remarkable story.

Calmly, yet with the dramatic emphasis which always surrounds one who has actually participated in stirring events, Dr. Moody related her experiences in Tehran. None present will ever forget her vivid account of the splendid accomplishment of the Tarbiat Schools, the unfailing ardent devotion of the Persian Baha’is, and the remarkable part played by Major Imbrie in saving the lives of thousands of the Persian believers, and probably also of Dr. Moody and Miss Stewart themselves, at the sacrifice of his own life. By the Persian friends Major Imbrie is held in reverent memory among those whose sacrifice has been of signal service to the Baha’i Cause.

It is impossible in this brief space even to outline Dr. Moody’s full story, which will surely be one of the most significant pages in the history of the Cause. We hope that Dr. Moody will describe her experiences at length for the information and also inspiration of all the believers, in the pages of the Baha’i Magazine.

A letter has been received from our young Persian brother, Rahim Yazdi, secretary of the Baha’i student group at the American University of Beirut, Syria. For the first time in the history of this institution, the Baha’i student body have been able to organize for the study of the Baha’i teachings. These friends desire to receive communications from American Assemblies.

All those who were present at the Convention in Worcester, Mass., last year will recall the thrill of joy that followed the reading of a telegram from Baha’iyyih Khanum stating that Jinabi Fadl might continue his teaching in this country as the guests of the American Baha’is.

Following a summer of activity at Green Acre and Dublin, New Hampshire, Jinabi Fadl and his family spent some weeks with the Philadelphia Assembly holding daily instruction classes and assisting in the preparation of the Philadelphia Unity Convention.

On his journey to the Pacific Coast, Jinabi Fadl passed a brief period at Chicago where he delivered a series of public lectures at the headquarters of the Chicago Assembly, speaking also each Sunday afternoon in the Foundation Hall of the Temple.

Preparations for Jinabi Fadl’s activities throughout the Western States region had been energetically made by Mrs. Cooper, Chairman of the Western States Teaching Committee.

A letter from Adelaide Sharp, Secretary of the Denver Assembly, has brought most interesting details of the nine days spent by Jinabi Fadl in Denver. During this visit, Jinabi Fadl delivered ten public lectures at important centers which reveal the extremely successful efforts of the friends in Denver. Among these centers were: Woman’s Club; Theosophical Hall; Labor College; Grace Church Community Center; State Historical Society; Colorado Scientific Society; Young Women’s Christian Association; and Iliff School of Theology (Methodist). An address on the customs and manners of Persia was also delivered before the students of the State University at Boulder, Colorado. Many interesting newspaper clippings accompanied the letter of the Denver secretary.

The program of activities at Butte, Montana, was somewhat restricted by the fact that our brother’s visit coincided with election week, but the absence of constant public meetings enabled the friends to drink deeper from the inspiration of Jinabi’s loving wisdom.
Writing of Jinab Fadil's activities in Helena, Montana, our dear Baha'i brother Fred Mortensen has beautifully expressed the feeling of the friends at every Assembly inspired by the presence of the great Persian Baha'i teacher: "The magnanimity of his devotion and the ardor of his ambition, to be constantly working in the Vineyard of Baha'u'llah, is a revelation and an inspiration to us, who seem as drones in comparison." While in Helena Jinab Fadil spoke before the Kiwanis Club, to the patients of the Government Hospital, the Helena Trades and Labor Assembly, Helena High School, Mount St. Charles College (Catholic) and St. Vincent Academy (Catholic school for girls).

Arriving in Spokane, Washington, in the latter part of November, Jinab Fadil several times addressed a newly established group known as "Constructive Thinking for Direct Help." Following this, addresses were given at the Business Women's Club, the Truth Church, Young People's Forum, Roosevelt School, and daily meetings at the Baha'i Assembly room in the Kuhn Building. The Spokane friends report a great increase of interest in the Cause as the result of these lectures.

The period from December 2nd to January first was spent with the Seattle Assembly which had arranged a daily program in their new headquarters at 414½ Fourteenth Street, N. E. and public lectures before many different societies and groups. Among these were Liberal Catholic Church, Trinity Hall, Mount Lodge, Sojourners of Truth Club, Seattle Auto-Science Club, Women's Educational Club, and Progressive Thought Club. The friends will remember that it was Seattle, on Jinab Fadil's last visit to this country, where the series of five little booklets reprinting Jinab Fadil's public lectures were published by Mr. Hougen. Dr. Grant, the pastor of the Christian Spiritualist Church, told his congregation following one of Jinab Fadil's addresses, "Make every effort to hear this wonderful teacher as often as you can."

The month of January was spent by Jinab Fadil in Portland, Oregon, and it would be difficult to imagine a more varied and significant program than had been arranged for him by the Portland Assembly. The Civic League Club, Church of Truth, Kiwanis Club, Progressive Business Men's Club, First Divine Science Church, Spiritualist Church, Disarmament Forum, Theosophical Society, Women's Advertising Club, Sorosis Club, Portland Women's Research Club—all these platforms gave Jinab Fadil the opportunity to reveal one or another ray of the Sun of Truth. The Forum, a weekly leader published by the Oregon Civic League, in its issue of January 7th, reported one of Jinab Fadil's addresses in detail.

The activities of Jinab Fadil in San Francisco during February will be given in detail in an early number of the News Letter. The San Francisco Assembly have recently taken a most significant step in the development of a true Assembly life by acquiring for their exclusive use a home at 2108 Scott Street. The San Francisco Baha'i Home is open every afternoon for inquirers and public meetings are held Friday evenings and Wednesday afternoons.

The Fithi All-India and Burma Baha'i Convention was held December 29th, 30th and 31st, at Bombay, public sessions being held daily with lectures on International Religion, Universal Peace, World-wide Social Reconstruction, and Dawn of a New Dispensation. Mrs. Inez Cook of the New York Assembly writes as follows: "The friends in Bombay gave us a warm welcome as we had a letter to the Assembly from Shoghi Effendi. We met a number of the friends from all the cities, as they had gathered for the Convention, but we were unable to attend the sessions as our boat accommodations could not be changed."

A letter from Miss Leonora Holsapple brings the interesting news that she and Miss Maud Mitchell have established a Baha'i center in Bahia, Brazil. Meetings are held each Wednesday evening in Portuguese, and on Sundays in English. A reference library of Baha'i literature is available and the Cause has begun to spread in a most remarkable way.

Miss Agnes Alexander is now serving the Cause in Honolulu, and the secretary of the Honolulu Baha'i Assembly reports a great enlargement of their activities. Mrs. Anthony Y. Seto holds Wednesday evening meetings at the home of Mrs. S. A. Baldwin, and Friday afternoon meetings are held at the home of Dr. and Mrs. George J. Augur.

A Unity Feast for the Western New York Assemblies was held at the home of Mr. and Mrs. Harlan E. Oher, Buffalo, on Saturday evening, January 17th. Believers from Genoa and Rochester were present, as well as members of the Buffalo Assembly.
LETTER FROM
SHOGHI EFFENDI
TO THE BELOVED OF THE LORD AND THE
HANDMAIDS OF THE MERCIFUL THROUGHOUT
THE WEST.
MY DEAR FRIENDS—

From various reliable reports, recently received from Persia, it is becoming increasingly evident that this most unhappy country is passing through yet another crisis of extreme violence and far-reaching results. The growing instability of its affairs, the unceasing turmoil caused by conflicting personalities and factions, the economic stagnation of the country, are all signs that are highly disquieting to every well-wisher of Persia. These evidences of discontent and discontented might react most favorably to a change in the political life of the country and conceivably lead to an upheaval that could bring about a period of relief. The people, however, with loud lamentations, vainly implore their mercy. Annoyed by their wailing they fire at them and disperse them. They drag him to Qamsar till at last he is brought before the Mulla's son who orders him to recant. But this ardent devotee, though young in faith, refuses to yield and with remarkable fortitude and sublime composure disdains the threats and insults of his enemies. The Mulla's son, angry and exasperated, gives order first to throw him into the river, then to tie him to the trunk of a tree and inflict on him the most severe corporal punishment. The people, however, with utterable cruelty drag him through the streets into the main thoroughfare and start to force handfuls of straw into his mouth and with blows and kicks strive to compel him to swallow. They then beat his face with filth. Finally they so disgrace and dishonor him and resort to such vile methods that the pen would shrink from recording the further unspeakable indignities to which this unfortunate man was subjected...

A previous communication addressed to me by the same National Spiritual Assembly and dated October 22nd, brought a parallel incident:—

"In Farahan, province of Iraq-i-Ajam, an old believer, Rida-Quli Khan, who for years past had at the instigation of the fanatical clergy suffered humiliations and heavy losses at the hands of the mob, proceeded a few days ago to Sultan-Abad in order to renew his complaints to the provincial authorities. Profiting by his absence, a band of ruffians break into his house at night in order to carry away any valuable property. His wife, an expectant mother, is awakened and offers resistance. Armed with poignards they rush on her and inflict on her in a most brutal fashion several mortal wounds. They even proceed to murder her son and are only prevented from doing so by the cry of the neighbors who rush forth to intervene."

In the province of Fars, Yazd, and Khurasan similar cases of atrocities and outrageous conduct have been witnessed. Houses have been sacked, property confiscated, homes destroyed. In addition to the murder of the American Consul in Thiran, we know of three Baha'is who in the course of the past year have suffered martyrdom. A considerable number have deserted their homes and belongings, and, panic-stricken, have either migrated to another province or sought refuge in neighboring mountains.

To this sad tale of unbridled cruelty must be added the devastation caused by the recent floods which have destroyed nearly half of Navaran, including five hundred houses which belonged to the Baha'is of that town.

Mindful as we are of the repeated and emphatic injunctions of our beloved Abdul-Baha to scrupulously avoid meddling by word or deed with the political affairs of Persia, we cannot but feel gravely concerned at the plight and the perilous position of a vast number of our brothers and sisters in that beloved yet most backward of countries. Whilst we disassociate ourselves with the confused political aspirations of the contending factions in Persia, we should, if we are faithful to our trust, watch carefully every development in the situation, and by every lawful and legitimate means strive to alleviate the sufferings of our patient friends and ensure the protection of our Sacred Cause.

Free from every desire to be offensive or provocative, without seeking in the least to accuse or denounce any nation or individual, we should as much as it lies in our power broadcast the true facts of the situation. We should intelligently endeavor to enlighten the public opinion of the world on these ugly incidents and incredible happenings that will stain for ever the memory of this twentieth century civilization.
Conscious as all Baha’is are, of the absolute necessity and wisdom of non-resistance and abiding loyalty to the sovereign authority in the land they live in, we can have but one recourse and can appeal for redress only to the recognized authority in whose jurisdiction such glaring offences are being committed. You will gather from the above-mentioned reports how grievous and perplexing the situation is at present. You will realize with horror the shameless brutality of the ignorant masses as well as the insatiable hostility and unrestrained power of the clerical element. You will admire the tenacity of faith and the spirit of magnanimous heroism displayed with undiminished splendor by those who only recently have adhered to the Cause.

Should the friends on the spot fail to obtain redress and this calamitous condition continue unchecked, I will then inform you by cable, and request your National Spiritual Assemblies to communicate both by cable and letter with the recognized authority in Persia. You will in the name of all the Baha’is in your respective countries demand that prompt and effective action be taken for the protection and well-being of your fellow-workers in Persia. Any grievance that is submitted should be supported by evidence based on the actual facts of the situation. It should be expressed and presented in a sober yet firm language, should be conciliatory in tone, and moving in its appeal. We must make it abundantly clear that in giving publicity to these disgraceful and atrocious acts, the Baha’is the world over are in no wise animated by a hostile and revengeful spirit, that their purpose is not to retaliate nor to accuse or offend any soul, but only to ensure the safety and tranquility of law-abiding, devoted and patriotic citizens.

And having resorted to very practical and legitimate means for that end, and done our best, through prayer and supplication, to mitigate the endless sufferings of our dear ones in Persia, let us rest assured of the high destiny of their sorely-tried fatherland. Let us also remember that having done our duty towards them whatever else befalls Persia is truly ordained from on high and is but the means for the working out of His purpose for that chosen country. Let us finally recall His promise that in the fullness of time the Government of Baha’u’llah’s native land will be universally recognized as the most honored of all earthly governments, that its sons will be so raised in the esteem of mankind as to become the envy and the admiration of all the world.

I feel confident that my dearly-beloved friends throughout the West, desirous to maintain the growing solidarity of the Cause, and fully alive to the critical conditions in Persia, will arise to do their utmost for the immediate relief as well as the ultimate deliverance of their long-suffering expectant fellow-workers in Persia.

May Baha’u’llah bless richly your efforts.

Your brother and fellow-worker,

(signed) SHOGHI.

Haifa, Palestine;
March 3, 1925.

P. S. Copies of this circular should be distributed only among declared believers, and extracts from it may be published in the Press. (SHOGHI.)
"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 he so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One."

Abdu’l Baha.

"With these Assemblies, local as well as national, harmoniously, vigorously, and efficiently functioning throughout the Baha’i world, the only means for the establishment of the Supreme House of Justice will have been assured. And when this Supreme Body will have been properly established, it will have to consider affairs the whole situation, and lay down the principle which shall direct, as long as it deems advisable, the affairs of the Cause.

"Pending its establishment, and to insure uniformity throughout the East and throughout the West, all local Assemblies will have to be re-elected once a year, during the first day of Ridvan, and the result of polling, if possible, be declared on that day."

Shoghi Effendi.

To the Assemblies of the United States and Canada.

Dear Baha’i friends:

On April 21st, according to the instructions sent us by Shoghi Effendi two years ago, the friends will gather in their local meeting places for the purpose of electing the Spiritual Assembly of nine for the coming year. Both from the clearer understanding that has come to us concerning the importance of this institution, and from the fact that this year the local elections do not so closely coincide with the National Convention that some of the most active workers need be absent, it is in our power to make this unique occasion an event of far-reaching importance.

Previous to the balloting, it would be well for the retiring Spiritual Assembly to report concerning the work of the past year, laying before all the members full details as to the various activities which have been under their supervision, such as teaching, Temple, correspondence, the sale and distribution of Baha’i literature, the relieving of distress among the friends, and also receipts and expenditures of the local Baha’i Fund. With this report might well be included such recommendations as the Spiritual Assembly deem most advisable to be undertaken during the coming year.

The question has been asked on many occasions as to what constitutes the qualification, or qualifications, of a voter in these Assembly elections.

Until specific instructions concerning this point have been received from Shoghi Effendi, it appears best to leave the selection of the local voting list entirely in the hands of the Spiritual Assembly by whom the meeting has been called. As between such lack of method as would permit even inactive persons to vote, although not attending other meetings during the year, and any very strict basis of selection, such as whether one contributes regularly to the Baha’i Fund or is willing to sign some formal pledge of adherence, the truly Baha’i principle is unquestionably that the outgoing Spiritual Assembly should consult together and draw up a voting list based upon perfect consultation, and invitations to the meeting be sent only to those on this list.

Before participating in the local election this year, let us endeavor to form a clearer conception of the real significance of this Baha’i institution.

If we look for its importance to numbers alone, or to any other worldly standard, these little gatherings might well appear to be without special meaning or importance. But if we consider how for lack of unity the most important affairs of mankind have always been made a prey to jealousy, to partisanship and to self-seeking, then indeed can we realize that as a model for the organization and execution of the world’s myriad activities, the Baha’i method offers the sole solution of the many overwhelming problems by which older civilizations were destroyed, and the present one is seriously threatened.

If each believer will take part in his local election with the consciousness that he is contributing vitally to the spiritualization of all the affairs of daily life, and by his scrupulous adherence to the methods and principles given us by Bahá’u’lláh and Abdu’l Baha is truly hastening the day of the Most Great Peace, then indeed we may be sure that the Cause is beginning to fulfill its divine mission.

Following the election of the Spiritual Assembly, the nine members, as soon as possible, will organize themselves for the proper carrying out of the several phases of our common activities, so clearly described in the various letters of Shoghi Effendi. Each Spiritual Assembly should elect from its own members a chairman, a secretary, a treasurer and a librarian, and immediately after this has been done the new secretary should report to the secretary of the National Spiritual Assembly, the names of the members of the local Spiritual Assembly, and the addresses of its officers, together with such details of the work as might assist the National Spiritual Assembly in its own deliberations.
Each local Spiritual Assembly should also communicate with Shoghi Effendi and with other local Assemblies at frequent intervals. The retiring secretary and other officers will of course turn over to the new Spiritual Assembly all records and correspondence from previous years.

Correspondence received during the year should be read to all the members of the Assembly regularly, and placed at their disposal in leather binders which can be secured from the Publishing Committee, or in some other convenient form. The treasurer should also report regularly to the entire Assembly concerning the receipts and expenditures of the Baha’i Fund. Local Spiritual Assemblies cannot be too scrupulous in their observance of these essential details.

In communities where the number of believers is less than nine, and the election of a Spiritual Assembly is impossible, nevertheless the significance of the institution should be no less fully realized, and at least a secretary elected in order to maintain contact with the National Assembly and other local Assemblies.

The nature of the Baha’i Fund is by this time known to all believers. It might be emphasized once again, however, that the National Fund can only contribute to the International Fund in the custody of Shoghi Effendi, to the degree that regular and generous contributions are received from all local Assemblies. In the up-building of the Cause as a worldwide spiritual body, nothing approaches in importance our appreciation of the need to maintain affairs at Haifa with a dignity and power in keeping with the position of Haifa as the heart of the Cause. Up to now, none of us can be satisfied with the part taken by the American believers in contributing to the many responsibilities carried by the Guardian of the Cause.

At the time of the election, the chairman might well read the letters of Shoghi Effendi referring to the work of local Assemblies, and in addition to the officers already mentioned each local Assembly should as far as possible appoint working committees to carry on the several activities Shoghi Effendi has described. Far from attempting to center all the activities in their own body, each local Spiritual Assembly must make certain that every confirmed believer is given some portion of responsibility and work.

By meeting the opportunity afforded by this election in a spirit of absolute faith, unity and determination, the body of the Cause on this continent can this year attract confirmations fastening the universal recognition of the Divine Message. In voting, let us give recognition to qualities, not to personalities or conditions. After voting, let us give whole-hearted support to those who must assume responsibility for the integrity and vigorous prosecution of local spiritual work during the year to come. Never should we forget that wherever a Spiritual Assembly deliberates in true unity and love, the results of its consultation will be confirmed by the power of Bahá’u’lláh.

After each local Assembly has carried out the details of its own organization, a special meeting of the entire Assembly should be called for the purpose of electing a delegate to the National Convention which will be held at Green Acre, Maine, on July 6th, 7th and 8th. The selection of this delegate is one of the most important matters undertaken by local Assemblies throughout the entire year. Important new details concerning the character of the National Baha’i Convention will be found in the letter from Shoghi Effendi which will accompany the next News Letter.

An inquiry addressed to the Guardian of the Cause by the National Assembly has just brought this cables reply: “Less than nine no representation”—referring to our question as to whether local groups of less than nine believers might continue to send a delegate to the National Convention. Such groups, as well as isolated individuals, will be represented through their regional Teaching Committee.

Distribution of the Will and Testament is now being made to all whose names and addresses have already been received by the National secretary from secretaries of local Assemblies. Assemblies which have not yet sent in their list of confirmed believers should do so as soon as possible, giving names and addresses in each case.

Yours sincerely, in love of Abdu’l Baha,

National Spiritual Assembly
By: Horace Holley, Secretary.

WORK OF NATIONAL COMMITTEES

The National Spiritual Assembly have recently appointed two new committees. A committee to compile a new and more complete prayer book includes the following members: Mr. Leroy Toas, Mrs. Frankland, Mrs. Hosch and Mrs. Rabb. The members of this committee desire to have the friends cooperate by sending copies of prayers they would like included in the new book. To undertake the preparation of a Baha’i Year Book in accordance with the recent instruction from Shoghi Effendi, another special committee has been appointed which includes: Albert Windust, Mason Remey, Mrs. Stewart French, Mrs. Marian Haney, Ahmad Soltan and Horace Holley.

The Archives Committee have available 200 copies of Mason Remey’s pamphlets entitled, “Baha’i Indexes” and “Baha’i Manuscripts”, containing extremely valuable information for students of the Cause. Copies may be obtained free on request by applying to the Baha’i Publishing Committee.

Please enclose five cents for postage.

The Publishing Committee is now also prepared to supply the leather binders mentioned in the letter of the National Spiritual Assembly dated December 17th last. These binders are stamped with the Greatest Name in gold on the front cover and will hold securely up to three or four hundred sheets. It is hoped that each Assembly secretary will obtain one of these binders for preserving letters from Shoghi Effendi, from the N.S.A., and other communications and records. Individual believers also will find these binders very useful for preserving their important Tablets and other Baha’i papers. The price is $1.50 each.

The Publishing Committee brings to...
the attention of the friends the following new books and pamphlets: "Hidden Words," translated by Shoghi Effendi, bound in leather, $1.00, in paper, $0.25; "Wisdom of Abdul Baha," (Paris Talks), bound in cloth, $1.00; and in paper, $0.40; "Letters from Shoghi Effendi," $0.20; "A Bird’s Eye View of the World in the Year 2000," an eight-page pamphlet by Orrol Harper, reprinted from the Baha’i Magazine, $0.05; "Thoughts That Build," by Rev. J. Storer, a most beautiful collection of short passages from the world’s spiritual literature, with many selections from Baha’u’llah and Abdul Baha (a very effective gift book), $1.75; "The Baha’i Religion," a pamphlet printed under the direction of the English National Spiritual Assembly and reprinting the two Baha’i papers read at the Conference on Some Living Religions within the British Empire at London in September, 1924, $0.15: "The Reality of Religion," an important new Tablet from Abdul Baha, translated by Shoghi Effendi, $0.05 a dozen. To obtain any of the above, address the Baha’i Publishing Committee, Post Office Box 348, Grand Central Station, New York City.

We are informed by the English N.S.A. that the entire series of Conference papers will soon be published in book form, and as soon as copies of this can be obtained, the book will be announced by the Publishing Committee.

The March number of the Star of the West brings out very beautifully the significance of the new spiritual springtime symbolized by our Nawroz celebration. It contains articles by Shahnaz Waite, Fred Mortensen, Keith Ransom-Kehler, Helen F. Grand and James F. Morton, Jr. This number of the magazine is the first to appear without the Persian section, following the recent advice of Shoghi Effendi. Of great interest to all the friends will be the articles on the teaching work of Martia Root in Australia and other countries, and the progress of the Cause in Brazil, where Miss Leonora S. Holsapple and Miss Mandie M. McKie now live.

Very shortly a special letter will be sent to all Assemblies by the business manager of the Star of the West, Mrs. Elizabeth Heritz, giving information concerning the new plans of the magazine and urgently requesting the assistance of all the friends. To this appeal the National Spiritual Assembly adds its unqualified approval, and would remind the friends that failure to recognize the part played by the Star in the public presentation of the Cause would constitute a grievous obstacle delaying the realization of all our noblest Baha’i ideals.

Recently the National Treasurer has received a contribution from Persia through the Spiritual Assembly of Tehran amounting to more than $2000 for the Temple Fund. The full measure of sacrifice denoted by this generous contribution will never be appreciated by us of the West. That it should inspire us to more vigorous support of the Temple is, however, the least evidence of appreciation we can render to these magnanimous friends.

The Chicago Spiritual Assembly have received this personal message from Shoghi Effendi in response to their expression of sorrow at the present unsightly condition of the Temple grounds: "My precious, my self-sacrificing friends: Just a personal assurance on my part that the case—a very sad one indeed—is receiving prompt and earnest consideration and is the object of my fervent prayers for Divine Guidance. . . . I assure you, nothing is dearer to my heart than the speedy completion of this unique edifice. Feel not disheartened—God’s work will never be abandoned, Persevere and His Purpose will surely triumph."

Those who have followed with deep interest and sympathy the important work being done to interest and instruct the young people in the Baha’i message by Volla Robarts, through the Magazine of the Children of the Kingdom, and by Mrs. Victorine Bedikian through the Baha’i World Fellowship, will rejoice to know that this work has now been linked together through a merging of these two magazines. In future, the Magazine of the Children of the Kingdom will be published under the editorship of Miss Robarts as part of the magazine Baha’i World Fellowship. In a future News Letter more details will be given concerning this far-reaching and remarkable effort to unify the children of the New Day.

**NEWS OF THE CAUSE**

Writing under the instruction of Shoghi Effendi, our dear brother Mirza Azzullah informs us that Shoghi Effendi is highly pleased with the quick and generous response of the dear friends to his call for cooperation in behalf of the unfortunate Nairiz friends, for this constitutes a great example of the unification of the East and the West which is becoming realized through the influence of the Cause of God.

"We hope that through the sympathy and cooperation of all the dear Baha’i friends, those poor brothers and sisters will be soon re-established. I am sure that this reconstruction work will produce great results for the glory of the Cause among the Persians. This will open the eyes of the negligent natives to the creative power, humanitarian virtue and essential value of the principles of the Cause. This will achieve what the efforts of hundreds of teachers might fail to render the Cause.

"Our beloved Guardian is in good health and greatly encouraged by the vigorous efforts the friends are exerting to raise the banner of the Abba Kingdom.

"We have now the pleasure of having our dear sisters, Mrs. True, Miss Edna True and Mrs. Stannard with us. We are expecting five new Australian and New Zealand friends who are en route to the Holy Land."

"The total amount, forwarded from America for the Nairiz sufferers through the N.S.A. up to April first, is nearly $5000.

"The Baha’i Magazine "Dawn" published in Burma, is issuing an intensely interesting series of articles on Kurrat-i Ain, which give us many details of that extraordinary life not hitherto sufficiently well-known to Western believers.

The February issue of the German Baha’i Magazine, *Sonne der Wahrheit,* contains an English supplement devoted to the Baha’i Congress held at Stuttgart in September last. This supplement reprints the lectures delivered during the Congress and also contains a summary of all the convention sessions. If we had sufficient space we would reprint the reports devoted to an explanation of the progress of the Cause in Germany, but we feel sure that many of the friends in this country are already subscribing to *Sonne der Wahrheit.*

While we all have cause enough to lament the lack of effective Baha’i teaching in this country, nevertheless we also have abundant reason to rejoice in the devoted and successful activities being carried on. The work of our dear brothers, Louis Gregory and Howard MacNutt stands out with special vividness, in addition to that of Jinab Fadil, as described in the March News Letter."
All too few are the extracts of letters for which we have adequate space. During August, Louis Gregory spent some time in Paradise Gardens, in northern Michigan, a summer community of colored people from several Western cities. Nine large meetings were addressed and found a most responsive and interested audience. The two churches are both non-denominational and the ministers contributed greatly to the success of these meetings.

Returning East, brother Louis spent nine days in Columbus, Ohio, holding two or three meetings daily, both with the Baha'i friends and other groups. Two Theosophical Lodges, a Spiritualist church, a Methodist church and parsonage, a universal brotherhood society and a business men's club were all opened for talks. Interest in the Cause was greatly increased in Columbus as the result of this visit.

At Philadelphia Louis Gregory devoted several weeks to cooperating with the Philadelphia Spiritual Assembly in preparation for the Amity Convention which proved so successful.

From Philadelphia this ever-active teacher traveled into several southern states, the region where the Message has already found many devoted individuals but where so few organized Assemblies yet exist. In Samarcand, North Carolina, an estate near Pinehurst, a Sunday School was given the Message, already brought there by Mrs. Smythe of the Boston Assembly.

Several other meetings were held in nearby districts, one at a theatre at which the manager postponed the performance for nearly an hour in order that the Baha'i address might be given to his audience.

At Raleigh, N. C., Louis Gregory spoke at the Episcopal Church, and also at St. Augustine Episcopal School to nearly five hundred of the faculty and students. Another audience of the same kind was addressed at Shaw University. A Baptist Church and a prison camp concluded the work in Raleigh.

In the latter part of December two days spent in Petersburg, Va., resulted in two talks in the Virginia Normal and Industrial Institute which has a large faculty and about eight hundred students. A number of Baha'i talks have been delivered there in past years, among these one by Martha Root. Their library has several of the books. In Portsmouth, Va., two Baha'i talks were delivered at the High School.

Wilmington, N. C., during January afforded many opportunities for service. In this city there lives a truly remarkable believer, a young woman who for seven years has been devoted to the Cause under most difficult circumstances. At present her long trials and sacrifices are bearing fruit and Louis Gregory feels that in this city an Assembly will soon be organized. In Wilmington meetings were held daily in churches, with the Ministers' Union, in the public schools, and in many private homes. An influential Catholic invited Louis to address a gathering of Catholic young people in Wilmington and the response was so enthusiastic that he was invited to return.

At Sumter, S. C., our brother spent twenty extremely busy days, conducting meetings in Morde College, Baptist, with about five hundred students; A. M. E. Church, First Baptist Church, Second Baptist Church, a Presbyterian Church, Lincoln Public School with 1,400 pupils, and the First Baptist Sunday School. There are enough deeply interested to form a small reading circle in Sumter.

Eight days were then spent in Charleston. Very busy days, with five meetings in churches, six in schools, and two with small interested groups. Louis Gregory made his first teaching trip to Charleston fifteen years ago.

A few wonderful days followed at Tuskegee Institute where many of the Baha'i principles are being effectively applied. In early March our dear brother had an opportunity to address the student body and many members of the faculty at their prayer service. The following evening an address of an hour was given to the faculty and students of the Bible Training School, followed by another hour spent in answering questions. The students of the senior class and the Y. M. C. A. group were also given the Message. Among those attracted were Mrs. Booker T. Washington, and Professor George W. Carver, the famous scientist.

On a visit of one day at Montgomery, Alabama, the students and faculty of the Colored State Normal School, numbering six hundred were addressed.

Our brother is now working at Fisk University, Nashville, Tenn., and details will be given in a future number of the News Letter.

IN MEMORIAM

The Community Church at Fruitport, Michigan, was the scene of an impressive Baha'i service held on January 12th for one of the beloved members of the Fruitport Assembly, Mrs. Emmaline King, who passed away on January tenth requesting with her last breath that at her funeral the words of Baha'u'llah and Abdul Baha be read, and that the Baha'i teaching concerning the immortality of the soul be explained to those attending the funeral. This service was conducted by Mr. Albert Windas of the Chicago Assembly, who states that it was a most remarkable experience. Those present were deeply moved by the spirit of conscious faith which they felt in the reading of the Baha'i words.

On the morning of January 27th our beloved brother Thomas Copeland, of Duluth, ascended to the life of reality after nearly three years of suffering. He was attracted to the Cause in 1918 and was among the first to open his home for the Assembly meetings in Duluth.

Mr. Copeland was a man of loving character, with a heart that drew to him many warm friends. He was a humble and faithful servant in the Cause of Abdul Baha and served to the limit of his powers in the Path of Unity.

The Seattle Assembly has had the sad duty of announcing the passing of their dear Baha'i brother. Mr. J. H. Hoogen, as the result of a very painful accident in which he said to those attempting to extinguish the flames by which he was killed, "Never mind me, go save the others." A Baha'i service was held by the Seattle Assembly, on Tuesday, February 17th. Mr. Hoogen's life exemplified Abdul Baha's definition of spirituality—"Love in action."

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee and in Thy signs; verily, he hearteneth Thy summons, turned to Thy Kingdom, humbled himself at Thy Holy Threshold, was possessed of a contrite heart, arose to serve Thy Cause, to spread Thy Fragrances, to promote Thy Word, and to exalt Thy Wisdom.

O Lord! O Lord! Submerge him in the ocean of Thy Glory. O Lord! O Lord! Usher him into Thy delicious Garden. O Lord! O Lord! Usher him into Thy Loftier Paradise and cause him to be present in Thy Meeting of Transfiguration. O Lord! Submerge him in the ocean of Thy Lights. Verily, Thou art the Clement; Verily, Thou art the Merciful, the Precious, the Omniscient—Abdul Baha.
Letter from Shoghi Effendi
To my dearly-beloved friends, the members of the American National Spiritual Assembly.

My dear and precious fellow-workers:

The three communications dated November 19, November 22 and December 22, which I have recently received from that indefatigable servant of Baha'u'llah, my esteemed spiritual brother, Mr. Holley, have given me great satisfaction and have cheered and sustained me in my work. I have read most carefully the minutes of your December meeting and am particularly pleased to note in many respects the notable advance you have made in establishing the Cause upon a wider and surer foundation.

With reference to the need, so often expressed, for an authentic and comprehensive history of the Cause, I am glad to inform you of the action contemplated by the National Spiritual Assembly of Persia in instructing and urging the local Assemblies throughout the country to take immediate steps for the formation in every locality of a special committee which will seek the assistance and the testimony of the remnants of the earliest believers and pioneers of the Cause in Persia in collecting most carefully all available evidence and data for the compilation of a comprehensive, reliable and representative history of the Movement from its earliest dawn to the present day. I have communicated with the National Assembly of Persia regarding this urgent and vital necessity, and I feel the time is not far distant when a free rendering into English of this stirring narrative as well as an abridged form of it will be made available for both the Baha'is and the general public in the West.

The efforts recently displayed by the Publishing Committee so clearly reflected in the minutes of their meeting of November 2, 1924, a copy of which I have read with the closest attention, indicate the efficiency, the zeal and the determination with which they are conducting this vital branch of Baha'i activity. The scope of their effective work is expanding rapidly, and I wish to assure them one and all of my prayers for the fruition of their labors and the further development and consolidation of their work.

There have been of late no fresh developments in the situation of the House in Bagdad. The case, which is now before the court of First Instance, has been postponed for some time and we still await anxiously the decision of the court. Any hope of an immediate and final solution of this intricate problem seems for the present remote. In the event of our success the case may still be referred by our powerful opponents to the court of Appeal—the highest in the land—and should its decision be in our favor the government may at any time—as it does not seem unlikely—decide by retaining the keys in its custody, to postpone indefinitely the execution of such a verdict in order to alay the fierce hostility of the clerical element as well as the shiite population of Iraq.

Should a crisis occur, I will immediately inform you and endeavor to define more clearly any measure that I feel should be taken by the American Assemblies to ensure the security of the House of Baha'u'llah.

Regarding the publication of Baha'i periodicals in America, there is no doubt whatsoever that every individual Baha'i is free to inaugurate and conduct any magazine of his own provided that nothing is published therein which in the estimation of the National Assembly tends in the least to become detrimental or injurious to the highest interests of the Cause. Within these limits, and these limits only, private initiative should in no wise be discouraged and is indeed highly praiseworthy. It is for the National Assembly, however, to exercise its judgment as to what extent the resources at their disposal enable them to aid financially the individual undertakings of the friends. Should the response of the friends and Assemblies to the appeals made on behalf of the National Fund be prompt, sustained and generous, the National Assembly will, I am certain, justify its sympathy, good-will and genuine cooperation with every individual Baha'i enterprise. I would, however, at this early stage of our work, strongly urge, nay entreat, the friends not to dissipate their efforts, but to seek, after frank, mature and continuous deliberation, to arrive at a common conclusion as to the most urgent requirements and needs of the hour, and having unified their views to strive to uphold and enforce them with promptitude, wholeheartedness and understanding.

The first printed issue of the National Assembly's News Letter prepared and signed on behalf of the Assembly by its able secretary, stands as a bright and eloquent testimony of his thoroughness, his industry, his conspicuous ability, his undoubted self-sacrifice. The Cause is entering upon a new era of renewed and concerted activity. Its method of presentation has unmistakably improved, and this general advancement in standard is in no small measure attributable to the distinctive capacity of your Assembly. My constant prayer is that He Who watches over and inspires your manifold activities may bless more richly than ever before your noble endeavors.

With reference to the matter of meeting in the Foundation Hall of the Mashriqul Adhkar, I feel that the Foundation Hall should serve the purpose both of devotional gatherings where the revealed Word of God is read and chanted, and meetings at which subjects strictly Baha'i in character are presented, propounded and discussed. I have no doubt that every conscientious and thoughtful Baha'i will scrupulously and at all times observe the commandment of Baha'u'llah and the instructions of Abdul Baqir relative to the maintenance of the sacredness, the dignity, and the universality of an edifice that will in time become God's universal House of Worship.

May the blessings of our Almighty Master rest upon your deliberations.

Your true brother,
(Signed) SHOGHI.
Haifa, Palestine, January 16, 1925.
A Letter from Shoghi Effendi

To my dearly-beloved brothers and sisters in Abdu'l Baha: care of the American National Spiritual Assembly.

DEAREST FRIENDS:

The day is drawing near when, for the third time, we shall commemorate the world over the passing of our well-beloved Abdu'l Baha. May we not pause for a moment, and gather our thoughts? How has it fared with us, His little band of followers, since that day? Whither are we now marching? What has been our achievement?

We have but to turn our eyes to the world without to realize the futility of all our efforts and the magnitude of the forces of darkness that are struggling with the dawning light of the Abba Revelation. Nations, though exhausted and disillusioned, have seemingly begun to cherish anew the spirit of revenge, of domination, and strife. Peoples, convulsed by economic upheavals, are slowly drifting into two great opposing camps with all their menace of social chaos, class hatreds, and worldwide ruin. Races, alienated more than ever before, are filled with mistrust, humiliation and fear, and seem to prepare themselves for a fresh and fateful encounter. Creeds and religions, caught in this whirlpool of conflict and passion, appear to gaze with impotence and despair at this spectacle of unceasing turmoil.

Such is the plight of mankind three years after the passing of Him from Whose lips fell unceasingly the sure message of a fast-approaching Divine salvation. Are we not the true keepers of the words of our Master, whether individually or collectively, preparing the way? Are we hastening the advent of the Day He so often foretold?

None can deny that the flame of faith and love which His mighty hand kindled in many hearts has, despite our bereavement, continued to burn as bright and steadily as ever before. Who can question that His loved ones, both in the East and the West, notwithstanding the insidious stirrings of the enemies of the Cause, have displayed a spirit of unshakeable loyalty worthy of the highest praise? What greater perseverance and fortitude than that which His tried and trusted friends have shown in the face of untold calamities, intolerable oppression, and incredible restrictions? But such staunchness of faith, such an unselfish love, such magnificent loyalty, such heroic constancy, such noble courage, however unprecedented and laudable in themselves, cannot alone lead us to the final and complete triumph of such a great Cause. Not until the dynamic love we cherish for Him is sufficiently reflected in its power and purity in all our dealings with our fellow-men, however remotely connected and humble in origin, can we hope to exalt in the eyes of a self-seeking world the genuineness of the all-conquering love of God. Not until we live ourselves the life of a true Bahá'í can we hope to demonstrate the creative and transforming potency of the Faith we profess.

Nothing but the abundance of our actions, nothing but the purity of our lives and the integrity of our characters, can in the last resort establish our claim that the Bahá'í spirit is in this day the sole agency that can translate a long-cherished ideal into an enduring achievement.

With this vision clearly set before us, and fortified by the knowledge of the gracious gift of Bahá'uláh and the repeated assurances of Abdu'l Baha, let us first strive to live the life and then arise with one heart, one mind, one voice, to reinforce our numbers and achieve our end. Let us recall, and seek on this sad occasion the comfort of the last wishes of our departed yet ever-watchful Master:

“It behooveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime, and travel throughout all regions. Bristled, without rest, and steadfast to the end, they must raise in every land the triumphal cry ‘Ya Bahá’ul-Abá!’ (O Thou the Glory of Glories) . . . 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, illuminated 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.”

Having grasped the significance of these words, having obtained a clear understanding of the true character of our mission, the methods to adopt, the course to pursue, and having attained sufficient self-negation, the essential requisite of teaching—let us arise to teach His Cause with righteousness, conviction, understanding and vigor. Let this be the paramount and most urgent duty of every Bahá'í. Let us make it the dominating passion of our life. Let us scatter to the uttermost corners of the earth; sacrifice our personal interests, comforts, tastes and pleasures; mingle with the divergent kindreds and peoples of the world; familiarize ourselves with their manners, traditions, thoughts and customs; arouse, stir and maintain universal interest in the Movement, and at the same time endeavor by all the means in our power, by concentrated and persistent attention, to enlist the unreserved allegiance and the active support of the more hopeful and receptive among our hearers. Let us too bear in mind the example which our beloved Master has clearly set before us. Wise and tactful in His approach, watchful and attentive in His early intercourses, broad and liberal in all His public utterances, cautious and gradual in the unfolding of the spiritual verities of the Cause, passionate in His smiles yet sober in argument, confident in tone, unsparing in conviction, dignified in His manner—such were the distinguishing features of Our beloved's noble presentation of the Cause of Bahá'uláh.

If we all choose to tread faithfully His path, surely the day is not far distant when our beloved Cause will have emerged from the inevitable obscurity of a young and struggling Faith into the broad daylight of universal recognition. This is our duty, our first obligation. Therein lies the secret of the success of the Cause we love so well. Therein lies the hope, the salvation of mankind. Are we fully conscious of our responsibilities? Do we realize the urgency, the sacredness, the immensity, the glory of our task?

I entreat you, dear friends, to continue, nay, to redouble your efforts, to keep your vision clear, your hopes undimmed, your determination unshaken, so that the power of God within us may fill the world with all its glory.

In this fervent plea joins me the Greatest Holy Leaf. Though chagrined in the evening of her life at the sorrowful tales of repression in Persia, she still turns with the deepest longings of her heart to your land where freedom reigns, eager and expectant to behold, ere she is called away, the signs of the universal triumph of the Cause she loves so dearly.

(Signed) SHOGHIL

HAIFA, PALESTINE,
November 24th, 1924.

This letter was received by the National Spiritual Assembly at 169 Christopher Street, New York City, on December 12th, and published for the Bahá'ís of the United States and Canada.
Seventeenth Annual Convention of the Baha'is of the United States and Canada.

Green Acre, Maine, July 6th, 7th and 8th, 1925

"I am deeply convinced that if the annual Convention of the friends in America, as well as the National Spiritual Assembly, desire to become potent instruments for the speedy realization of the Beloved's fondest hopes for the future of that country, they should endeavor, first and foremost, to exemplify, in an increasing degree, to all Baha'is and to the world at large the high ideals of fellowship and service which Baha'u'llah and the beloved Master repeatedly set before them."

Shoghi Effendi.

Dear Baha'i friends:

By a thousand avenues, visible and invisible, the reality of the heavenly kingdom is rapidly entering the arena of human action and thought. Even those who know not its message have become aware of what mighty powers are striving to regenerate humanity in this day, and there is not one soul, no matter how unconscious it may be, but has become an instrument either for the destruction of the evil or the promotion of the new, divine good.

So resolutely have liberal minds the world over taken up the task of establishing the fundamental Baha'i principles that it is possible even for the sincerest believer occasionally to ask himself what the little company of Baha'is can accomplish comparable in importance with the effort of these well-endowed and noble men and women. But no group or association of individuals anywhere in the world has our special and unique privilege of creating that complete, unbreakable unity which is born of God. Clearly before our feet we may from day to day perceive those paths of conscious faith leading upward from the darkness of earth's sad battleground to the heavenly dwelling place of the Most Great Peace. Pass though they may tire places and grievous tests avoided as calamities by the spiritually ignorant among mankind, nevertheless, we know that these paths were marked by the feet of the True One, and none who tread them to the end will miss the cup of abundant joy.

The foundation of conscious service which we are constructing now must be firm enough to uphold in future those gracious and majestic institutions which Baha'u'llah ordained for humanity as guardians and protectors of the supreme law of love. First and foremost comes the relationship one to another of the members of the same local Assembly; next, the larger relationship of the local Assemblies made possible by their National Spiritual Assembly—last of all, the keystone of the entire arch, the world-wide unity which shall come into being on that blessed day when the National Spiritual Assemblies are so developed that the Guardian of the Cause can summon an international Baha'i Conference.

Surely, the vision of what is to be is the all-sufficing inspiration to hasten our steps onward, and the fixed standard by which we can truly realize the significance of those little and often too blind efforts we are now making to serve the Cause.

The deepening wisdom that has come to us since the first National Baha'i Convention was called by the Baha'i Temple Unity seventeen years
ago, and above all, the clear and penetrating instructions received during the last three years from Shoghi Effendi, enable us to approach the Convention this year with a new spirit of self-sacrifice, of ardor and of resolution. It is from the National Convention that will flow out those spiritual forces determining the power and guidance of our elected representatives throughout the months to come. Any inharmony, misunderstanding, or hesitation that exists among the body of delegates will inevitably hamper the progress of the Cause long after the Convention itself has come to an end. On the other hand, a body of delegates truly penetrated by the spirit of faith will give to the new National Assembly a reinforcing power far greater than their individual capacities alone could possibly draw upon.

A united, a vigorous and an inspired National Assembly born of a true Baha'i Convention will be able to revitalize the smaller and weaker Assemblies, inspire the strongest Assemblies to new and greater attainment, and send out to all the working committees a constant thrill of joyous action, creating for Shoghi Effendi a means of promoting the Cause capable of bringing into manifestation spiritual resources yet hidden behind the veils.

Reading again that letter which Shoghi Effendi wrote to all the friends in America on March 12, 1923, we perceive that his ideal is to establish a Convention of 95 delegates, an ideal we have not yet been able to fulfill. In that same letter Shoghi Effendi
also laid down the principle of proportional representation—that is, one delegate for every nine or other fixed number of believers; a principle assigning to each Assembly a delegate or delegates in exact ratio to its numerical strength. Needless to say, proportional representation is the fairest method that can be devised. We know that it would bring joy to Shoghi Effendi if the Convention this year could bring this principle into effect. While, under present conditions, it may be impossible for 95 delegates to be assembled in this way, nevertheless let us all strive to make at least a decisive move towards Shoghi Effendi's ideal by understanding very clearly what he would like to have us accomplish and by straining every resource to give his instructions effect.

It should be the aim of each local Assembly, therefore, to send one delegate to this year's Convention for every nine recognized believers enrolled in its list. We appreciate the financial and other difficulties that will stand in the way of this goal in the case of many Assemblies, especially those located at a distance from Green Acre. To off-set these difficulties it will this year be permitted any local Assembly to send as their delegate or delegates recognized believers not members of the Assembly, but in order that such proxy delegates shall represent the local Assembly as truly as possible, these proxies must be selected from the same regional division in which the local Assembly itself is located. For example, an Assembly in the Southern States Region can only be represented by a proxy delegate or delegates from the Southern States Region. An Assembly in the Western States Region can only be represented by a proxy delegate or delegates from the Western States Region, etc.

It is also understood that no Baha'i group of less than nine recognized believers will be entitled to send a delegate to Green Acre this year. These decisions are based upon the cablegram sent to the National Spiritual Assembly by Shoghi Effendi on April first, 1925: "Less than nine no representation. Proxy question left decision National Assembly. Praying guidance."

In order to provide representation for the Baha'i groups of less than nine believers and also for the isolated friends, the National Spiritual Assembly have requested the chairman of the five regional Teaching Committees to attend the Convention as delegates-at-large, and meanwhile to enter into communication with the various small groups and isolated believers in their respective regions in order to report in their behalf at the Convention. This provision makes the five Regional Chairmen an important link between the isolated groups and individuals and the National Baha'i organization. We urge individual believers to keep their regional Teaching Chairman fully informed at all times.

Each Baha'i Assembly qualified to send a delegate or delegates to the Convention this year should hold a special election for this purpose as soon as possible, and inform the National Secretary officially of those who have been chosen to serve as delegates and alternates. We feel sure that there is no need to stress the importance of attendance at the Convention and Congress by every individual believer who can possibly come.

In order that all the friends throughout the country may receive an immediate, full and authorized report of the proceedings of the Convention, the National Assembly will appoint an official reporter to prepare a resume of the proceedings for publication in the July number of the News Letter.

With this News Letter we enclose two recent letters from Shoghi Effendi, one of which refers to the National Convention and throws fresh light upon its significance. It is a great privilege to quote also from the notes taken by Mrs. May Maxwell during her visit at Haiti last year:

"In many different conversations with us, Shoghi Effendi made it clear that the Baha'i Organization is not political and bears no resemblance to a political system. "It is a Divine Organization, the Institute of God for the establishment of His Kingdom upon earth. Shoghi Effendi said that this Institute is perfect, although its functioning and operation is necessarily imperfect in our present state of development and understanding, but as the Baha'i's become matured and perfected, it will be found to be the most perfect Institute the world has ever known.

"He said that in all elections, whether of local Spiritual Assembly, of delegates to the Convention or in electing the National Assembly, the believers must be entirely free from personality, basing their choice on the spiritual qualifications of those whom they elect according to the explicit instructions of Abdul Baha. They must have no
prejudices, no preconceived ideas, they must not discuss these matters previous to election with anyone nor even breathe the name of a single person in connection with the possibility of their election; thus they will purify the Cause of every trace of human politics.

"Shoghi Effendi said that during the Convention previous to the election of the National Spiritual Assembly the delegates could all come together and consult as to the national requirements of the Cause of God. At such consultation, he said, every delegate should be present and entering into a spiritual attitude without mentioning a single name, they should look deeply into the body of the Cause and its requirements, taking into account the geographic problems, considering those souls possessing spiritual, luminous and distinctive qualities necessary for such function and responsibility, eliminating every personal or financial consideration. He said that it was unthinkable that any one should be elected for this important service because they were in a financial position to attend the National Assembly meetings, as the most humble and simple soul in the Cause might be endowed with gifts and graces for this particular work. Shoghi Effendi suggested that if necessary a sum might be appropriated from the National Fund for the traveling expenses of anyone elected who might not possess sufficient means to travel.

"When the delegates are gathered in convention at the time of election they must turn their faces to the Holy Land supplicating for divine guidance. Then He added, "Do the believers in America realize that the friends of God are the only people on earth to whom He has promised to guide their deliberations and confirm their decisions?"

Yours sincerely in love of Abdul Baha,

National Spiritual Assembly,

By: Horace Holley,
Secretary.

GREEN ACRE

"There is a place in America called Green Acre. It is customary during the months of summer for people of different creeds and religions to gather there and the leaders of various movements and thoughts deliver lectures and addresses. Thus they have combined most effectively education and recreation. The significance and usefulness of this unique place lie in the fact that they offer a free and unrestricted platform to the citizens of every nation and the adherents of every religion. Thus every subject is discussed with that full liberty of conscience which is enjoyed in the United States.

"The founder of these conferences, wherein every nationality and religion is worthily represented, is Sarah J. Farmer. To her is due all praise and commendation for thus initiated this wonderful plan, which must be carried out to its logical conclusion—a universal platform for all mankind, irrespective of race, religion or nationality.

"As the name Green Acre is similar to the town of Acca, when I arrived there I was made very happy. I spent one week in that green and delightful Acca. They had a large meeting every evening in which many people gathered, and I spoke to them on spiritual subjects. I met there many cultured and educated people. It is a most beautiful country place. Its water is pure, its air salubrious, and its atmosphere is spiritual. There are many pine woods; and under a cluster of fine old trees people gather to hear lectures. Mirza Abul Fazl, when in Green Acre, used to give some of his addresses under these pines, so they are known as the 'Persian Pines.' I went there one afternoon; many people had gathered, and I spoke on the Baha'i Teaching." Abdul Baha.

"I was delighted to hear of the progressive activities of that dearly beloved spot, Green Acre, upon which the Master has bestowed his tender care and loving kindness, and of which we are all hopeful that it may become, whilst the work of the Mashriqu'l-Adhkar is in progress, the focal center of the devotional, humanitarian, social and spiritual activities of the Cause." Shoghi Effendi.

"As to the suggestion of the Annual Convention being held next summer at Green Acre, I believe it to be both wise and helpful, and trust that it will forge another link between the Baha’is as a body and its founders and trustees, and will serve to draw them closer and closer to the outward form as well as to the spirit of the activities of the friends in America." Shoghi Effendi.

For the information of believers who have not previously gone to Green Acre, it should be stated that railroad tickets should be purchased to Portsmouth, New Hampshire, from which Green Acre is readily reached by motor bus. Green Acre, in addition to the charming Inn under the management of Mrs. Bliss, provides a wide range of accommodations, details of which may be learned by writing to Miss Roushan Wilkinson, 35 Congress street, Boston, Mass. The Green Acre Fellowship has carefully planned adequate facilities for all Baha’is visiting Green Acre for the period of the Convention or for a longer stay. The Baha’i Colony established at Green Acre each summer has created a beautiful spirit of joyful fellowship which makes the vacations spent at Green Acre a true recreation. It is most ardently to be desired that one result of this year’s National Convention will be a great strengthening of the spiritual bonds that exist between Green Acre and the Baha’i Cause.

LETTER FROM TRUSTEES OF GREEN ACRE FELLOWSHIP

To the Baha’i Friends of America—

Greetings:

Since the visit of Abdul’Baha to Green Acre in the summer of 1912, no event of greater interest has stirred the Fellowship than the approval of Shoghi Effendi and the decision of the National Spiritual Assembly to hold the National Baha’i Convention this summer at Green Acre.

The Trustees are happily anticipating this memorable occasion, and extend most joyously to all the friends the hospitality and greetings of Green Acre.

We hope the friends will arrange to pass their vacations at Green Acre during this season and become familiar with this Center which has been so richly blessed by Abdul’Baha, and who called it the "Green Acca" of America, and who so marvelously outlined its future as the living embodiment of a Mashriqu’l-Adhkar with all its accessories.

It is interesting to quote the words of Edward Everett Hale, a frequent visitor to Green Acre in the declining years of the last century. "The motive of Green Acre is to find the Truth, the Reality, underlying all religious forms and to make points of contact in order to promote the unity necessary for the ushering in of the coming Day of God. Believing that the religion of Baha’ullah, of Persia, is the announcement of this great Day—the
beginning of the Golden Age sung by poets and endorsed by all Seers—and finding that it provides a platform on which the Jew, the Christian, the Mohammedan, as well as members of all other great religious bodies can stand together in love and harmony, each holding the form which best nourishes its individual life, Miss Farmer feels that her previous work has been but the preparation for the greatest of all joys; the giving of the Message to all who are willing and ready to receive it and who ask for it."

The call of Green Acre is unique, its voice is distinct, and as Spring approaches one feels the attraction of the meadows and hills, the appeal of the historic Pines and the peace of the River of Light, for Green Acre has an atmosphere all its own and this atmosphere is the spirit of the Covenant of Reality.

In a letter revealed by the Master in 1912, He again calls attention to Green Acre in the following words: "I was made happy to know that in yonder flourishing meadow, birds of melodious voice are engaged in the daytime and in the night season in singing the praise of Divine Providence. Should it be possible to arrange, in the coming year, another gathering in that verdant spot, to spread a heavenly feast of the utmost love and concord, and to proclaim joyously the oneness of mankind, there is no doubt that they who attend it shall each become a shining candle in that gathering and shall show forth such joy and happiness that shall stir the Continent of America."

This seems almost like a prophecy of the coming Convention and we of Green Acre are stirred with renewed endeavor to share with you all the sacred gathering of the Convention. The life of Green Acre is the urge of the world's heart to further economic and social justice, to advance material and spiritual ideals and to spread the heavenly Message of this Day of God.

The Fellowship House, overlooking river and mountains, cool and beautiful, is a symbol of the Fellowship of the world, open to peoples of all races, all colors, all beliefs.

Miss Farmer gave the best years and the inspiration of her life's work to the foundation of Green Acre, and during the last days of her life she prayed that Green Acre might live and flourish and become the great educational and spiritual Center that Abdül-Baha predicted for it, a Center of advanced service, a flag of peace, a torch of higher education and a kingdom of unity, the dwelling place of God's approval.

"We long to meet you all and deeply appreciate the blessing of the call — The Baha'i Convention at Green Acre."

Ever faithfully in Baha'i service.

W. H. RANDALL.
35 Congress Street.
Boston, Mass.

MASHRIQUL-ADHKAR

With the explicit permission of Shoghi Effendi, we are happy to share with all the friends the important letter concerning the Mashriqu'l-Adhkar written by Mrs. Corinne True to the Secretary of the Temple Committee from Haifa, on February 13, 1925. This letter was referred to Shoghi Effendi, and his approval makes these words of extreme importance in view of the energetic efforts now being put forth to extend the work of the Mashriqu'l-Adhkar. "The matter of the design is a definite thing and cannot be changed. That must be thoroughly understood because it was confirmed by the Master. That is settled. The matter of Mr. Bourgeois' studio is that for the present it is all right for it to be where it is, but later it must be either moved off or bought for a building connected with the work. Regarding the title to the land, it should be vested in the National Spiritual Assembly rather than a committee called the Baha'i Temple Unity. Whatever steps necessary to be taken to make this legal the N. S. A. must take.

"Mr. Bourgeois' contract is a matter to be settled by the N. S. A. with him, consulting with the Mashriqu'l-Adhkar Committee. It would be of assistance to this Temple Committee to have a sub-committee of architects as a consulting body, but the Temple Committee itself need not be made up of architects. Contributions for the building of the Temple should come from the Baha'i's themselves. They should make great sacrifices in order to carry on its construction steadily and not allow it to lapse into negligence."

"The Central Fund created by Shoghi Effendi was made to enable this new body called the National Spiritual Assembly to operate. It has no fund because Abdül Baha had written that Temple Fund must be used for Temple only and Teaching Fund for Teaching only and therefore a new Fund had to be created so that the scope of the work might be enlarged, new activities coming up all the time. It was never meant that either of these funds should be disturbed but on the contrary it is absolutely forbidden that one cent of these two Funds (Teaching or Temple) should be used for anything else. The friends must be left absolutely free to give to whatever thing in the Cause their hearts desire. No one must interfere and bookkeeping accounts for each Fund must be kept separate. The National Fund is greatly encouraged, and is the most important because when contributions are made to it unlabelled, then it is left to the discretion of the National Assembly where to spend it, and if any fund is overdrawn it can be helped from this Central Fund. The idea in our country was becoming quite general that the Guardian wanted all funds to be submerged into one central fund, which is not true. If non-Baha'i's contribute to the Temple Fund it must be made plain and clear to them that they must never expect to have a voice in the management of these affairs as they will always be managed by purely Baha'i committees. We must not encourage non-Baha'i's to contribute. This contribution from outside sources has been dwelt upon, as there might be some complications later unless it is very clearly understood.

"On January 16th Shoghi Effendi wrote the following to the National Spiritual Assembly:"

"With reference to the matter of meetings in the Foundation Hall of the Mashriqu'l-Adhkar, I feel that the Foundation Hall should serve the purpose of both devotional gatherings where the revealed Word of God is read and chanted, and meetings at which subjects strictly Baha'i in character are presented, propounded and discussed. I have no doubt that every conscientious and thoughtful Baha'i will scrupulously and at all times observe the Commandment of Baha'u'llah and the instructions of Abdul Baha relative to the maintenance of the sacredness, the dignity and the universality of an edifice that will in time become God's universal House of Worship."

"A few days ago Shoghi Effendi sent a cable to America through Mr. Horace Holley, Secy., saying "Urge believers realize supreme necessity of immediate universal response to re-
cent temple appeal. Forwarding 95 sterling. "The above cable had reference to the sum appropriated in October but never raised so that the bills contracted could be paid. No bills must be contracted that cannot be paid. We must be very scrupulous about this."

WORK OF NATIONAL COMMITTEES

The April number of the Bahá'í Magazine, Star of the West, inaugurates Volume 16 with a most beautiful presentation of the teachings. Among the contributors are: Ruhi Afnan, with the paper which he read at the Conference on Some Living Religion Within the British Empire at London, September, 1924; Dr. J. E. Essement, Dr. Mary E. Woolley, President of Mount Holyoke College; Mrs. Grace Ober, Mrs. Keith Ransom-Kehler, and Mrs. Mary Hanford Ford.

To promote subscriptions to the Star among the believers, the National Spiritual Assembly recently appointed a new Bahá'í Magazine Committee, consisting of Mrs. Keith Ransom-Kehler and Mrs. P. A. Spaulding of the Chicago Assembly, in order to cooperate more closely with Mrs. Elizabeth Heritz, Business Manager of the Star. This Committee issued a general letter on May seventh for which we urge the fullest possible response throughout the body of the believers. Particularly important is their suggestion that each Assembly order bound volumes of the Star for its Bahá'í library.

The Prayer Book Committee mentioned in a recent number of the News Letter have expressed the hope that all of the friends will feel a direct responsibility in the compilation of this important book. They desire that all shall have a part in the work, and request assistance in gathering all unpublished prayers that may be possessed by individuals and mail them to the Secretary of the Committee, Mrs. Mary M. Rabb, 833 Broderick Street, San Francisco. Any thoughts or suggestions which the friends may have concerning the new Prayer Book will be heartily welcomed by the Committee. They suggest that the local Spiritual Assemblies appoint some member to take charge of presenting this subject to the friends and gathering together suggested prayers for the use of the Committee.

The Bahá'í World Fellowship for April is the first number in which is published the organ of The Children of the Kingdom, edited by Miss Ella M. Roberts. No Bahá'í publication at this time so completely reflects the world-wide unity of the Bahá'í Movement, and the unique vision of Mrs. Victoria Beldikian deserves the cordial cooperation of all who wish to assist in extending the blessed influence of the Cause.

Following the resignation of Mrs. Agnes S. Parsons as Chairman of the Teaching Committee for the Southern States Region, the National Spiritual Assembly has appointed Mrs. Louise Boyle of 2119 Connecticut Avenue, Washington, D. C., to this position. Believers throughout the Southern States should communicate with her and especially supply her with all possible names and addresses of the active friends in that region and also those who have been attracted to the Cause.

A new national committee recently appointed by the National Spiritual Assembly is the Press Committee, of which is to secure constructive publicity for the Cause and also to take adequate measures in the event that the Cause is publicly attacked. The members of this committee are: Mr. H. H. Romer, Mr. Stanwood Cobb, Mr. Roy C. Wilson, Mr. Mountfort Mills, and Mr. Horace Holley, secretary. The friends are urged to keep this Committee in mind and to lay before them any facts which they feel should be sent out to the press in the name of the National Assembly.

The Year Book Committee mentioned in the last issue of the News Letter requests the friends to send in all available newspaper clippings on the Cause and also references to the Bahá'í Movement which they find in books and magazines. A more detailed statement of the work of this committee will be given in a later News Letter.

NEWS OF THE CAUSE

Few of the believers have ever undertaken so extensive a teaching trip as that on which Mr. and Mrs. Howard MacNutt and Mrs. Julia M. Grundy have been engaged.

In a recent letter from Pasadena, Mrs. French makes the following comment: "My own private opinion is that nobody who has a spark of life in him could possibly resist Mr. MacNutt's eloquence. I certainly have never listened to a more beautiful and inspiring presentation of the Bahá'í Cause than he gave on several occasions. We have few scholars like him and few who awaken the great spiritual vibrations which he brings into the meetings. He was surely inspired. His service here was the greatest thing which has ever happened to us, and that is saving a good deal. I hope and pray that they will return."

It will be of interest to all the friends to follow the itinerary which Mr. MacNutt and his party have maintained for more than a year. It is known to the friends that Abdul Bahá on many occasions wrote Tablets to Mr. MacNutt instructing him to travel far and wide, teaching the Cause. In whole-hearted response to these instructions Mr. MacNutt is now devoting his entire time to spreading the Message.

From December 1923 to April 1924, Mr. MacNutt carried on a constant teaching campaign in Miami, Florida, journeying north, stops were made at St. Augustine and Jacksonville, Fla., and Augusta, Ga. The party, arriving at Washington, D. C., in May, spent several weeks in close contact with the Washington Assembly.

Leaving New York July 13, 1924, two meetings were held in Buffalo, one in Toronto, Ontario, five in Detroit, Mich., one in Lansing and two in Muskegon, Michigan, one in Racine and two in Milwaukee, Wisconsin; two meetings each in St. Paul and Minneapolis, Minn.; one in Butte, three in Helena, and one in Great Falls, Montana; two meetings in Spokane, Washington, while meetings were held continuously for three weeks in Seattle, and for two weeks in Portland, Ore.; one meeting in Alameda, Cal.: two months of great activity in San Francisco, where Mr. MacNutt spoke at the Teaching Convention held by the Assemblies of the Western States' region. From September 1924 to March 1925, meetings were held as follows: two meetings in Los Gatos, one in Palo Alto, one in Santa Barbara, two in Santa Paula, five in Geyerville, five in Santa Rosa, two meetings in La Jolla, three in San Diego, with continuous meetings for three months in Los Angeles and Hollywood; five meetings in Visalia, two in Stockton, six in Sacramento, followed by two more weeks in San Francisco.

Returning to Los Angeles, one meeting was held in Santa Barbara, two in Santa Paula and another month in Los Angeles and Hollywood. Finally two meetings have recently been held in Phoenix, Arizona. Mr. MacNutt's present plan is to cross the continent...
to Washington, D. C., arriving there this May.

In connection with the teaching work of Jinabi Fadil, Mr. MacNutt's remarkably successful campaign in California reveals what confirmations follow every effort of local Assemblies to ally themselves more firmly in spiritual unity for the sake of serving the Cause. But we should not be content merely with a feeling of gratification that so much has been accomplished. The work of these teachers really throws a greater responsibility upon us all to see that the precious seeds which they have broadcast are not allowed to perish from lack of constant solicitude from us all.

TEACHING CONVENTION OF CANADIAN FRIENDS

The following report has been received from Mrs. May Maxwell, Chairman of the Regional Teaching Committee of Canada:—'The growth of this Assembly during the past year has been one of the great signs of the progress of the Cause everywhere, and is the fulfilment of the promise of the Blessed Master a few years before his ascension when he wrote that the seed sown by Abdullah Baha during his visit and sojourn in that city (Montreal) are now beginning to germinate and are long will be gathered.

'Mrs. Elizabeth Greenleaf by her public teaching and her radiant spirit, surrounded by a loving cooperative group who have labored faithfully in this city for many years, has not only imbued this Assembly with a new life but has widened the scope of its activity and taught many new souls. Thus the Regional Teaching Convention was most opportune, combining a deep receptive eagerness in the audiences with the outpouring of spiritual grace and bounties through the brilliant penetrative addresses of our gifted Baha'i sisters. The meetings were held on March 31st, April 1st, 2nd, 3rd and 4th.

'The Unitarian Church where Abdullah Baha spoke during his visit in 1912, followed in later years by Jinabi Fadil, offered the use of their hall and the Tuesday and Wednesday evening meetings were held there. The Thursday evening meeting, where the radiance of joy and the power of penetration of the Word was unique, was held at the Y. M. C. A. The regular Friday evening meeting was at 716 Pine Avenue—while the culminating event, in which a mighty force of divine unity was felt was the Saturday afternoon tea in the Baha'i Hall.

'Mrs. Keith Ransom-Kehler, one of the speakers at these meetings, has been requested to give return lectures next winter at five or six of the large clubs and societies of Montreal, and Mrs. Grace Krug of New York City breathed the quickening spirit of the Holy Land into the hearts of several people who declared themselves Baha'i from that hour.

'Neither Toronto nor St. John could send delegates as they must concentrate all their resources upon sending representatives to the National Convention at Green Acre, but we arranged to have Mrs. Keith Ransom-Kehler spend Sunday in Toronto on her return to Chicago. The Toronto friends arranged a public meeting with Dr. Watson as Chairman, and Mrs. Ransom-Kehler addressed a large group whom Dr. Watson has been teaching the spirit of the higher life as contained in the message of Christ, laying the foundation in a conservatove environment for the Message of this age.'

GROWTH OF WORCESTER ASSEMBLY

From Mrs. Florence Morton, secretary of the Worcester, Mass. Assembly, has come this inspiring report of progress during the past two months:—'In the ball-room of the Bancroft Hotel, Dr. John Herman Randall of the Community Church of New York City, has been giving a course of lectures on the Baha'i principles, one each month, under the auspices of the Worcester Baha'i Assembly, and these meetings have been very well attended.

'One result has been that our local Assembly has increased its membership as well as its activities. We have strangers now present at all our meetings, where most interesting inquiries and investigations of the teachings are being carried on.

'Another significant outcome of Dr. Randall's lectures is that Dr. Tomlinson of the First Universal Church has offered Dr. Randall his pulpit this autumn to speak on the Baha'i principles. The Metaphysical and Psychology Clubs, where Dr. Randall has been lecturing on allied subjects for two years, were largely represented in these Sunday afternoon public meetings.

'The Worcester Assembly wrote a letter to Shoghi Effendi informing him of Dr. Randall's Baha'i work during the past three years in Worcester, to which Sohier Effendi replied: 'Your long and encouraging letter made Shoghi Effendi and all those who had the pleasure of reading it exceedingly happy and hopeful.' Shoghi Effendi also wrote, 'I'm late in acknowledging your letter with its refreshing news, as I immediately gave it to be translated, in order that its contents may be shared by the friends throughout the East.'

NORTH-EASTERN STATES HOLD FIRST CONVENTION

The Regional Teaching Committee of the North-eastern States, Mr. E. B. Kinney, Miss Nellie Lloyd and Mr. Hooper Harris, Chairman, arranged a Teaching Convention at Boston on the 9th and 10th of May in order to impress the friends throughout this region with their responsibilities and opportunities under the Divine Plan. About forty believers representing seven Baha'i Assemblies and cities where Assemblies have not yet been formed participated in this Convention. The beautiful meeting place of the Boston Assembly was placed at the disposal of this Convention, and the Boston friends entertained the Baha'i guests at a Feast on both evenings.

At the conclusion of the second session, a committee consisting of Mr. Hooper Harris, Chairman; Mr. Frank Morley, Dr. Eliza T. Ransom, Mr. E. D. Struven, Mrs. Howard Struven and Mr. Oglesby, was elected to draft resolutions embodying the ideas brought out during the Convention as to the best methods of teaching the Cause in the northeastern states region. As the result of this Convention a teaching body was organized to include all the Assemblies of the North-eastern States. A public meeting followed on the evening of Sunday, May 10th, at which Mr. Hooper Harris and Dr. Susan L. Moody presented the Message to a large and enthusiastic audience.

WORK OF MR. ALBERT VAIL THROUGHOUT CENTRAL STATES

Mr. Albert Vail during the last six months has visited and spoken in Washington, Philadelphia, Baltimore, Pittsburgh and made a journey into Virginia. The major part of his time he has spent in a systematic campaign of spiritual teaching in three circuits of cities in the Central States. One of
these circuits runs into Wisconsin
where he has spoken often in Milwau-
kee, and in the University town of
Madison. In Illinois he has visited
practically every month such im-
centers as Peoria, Springfield and
Urbana, besides speaking many times
before different clubs and groups in
Chicago, Evanston, Winnetka, and at
the Temple Foundation Hall in Wil-
mette. In Ohio he has spent many
weeks in Dayton, Columbus, Cleve-
lund, going as far east as Pittsburgh.
And in all of these cities many beau-
tiful souls and fine minds are attracted
to the most wonderful glad tidings in
the world. He has spoken on the Di-
vine Teachings in colleges and acade-
 mies, to the grammar grade and busi-
ness and night school, in university
class rooms, before university clubs
and student forums, in churches of
many denominations, colored and
white, to liberal Jews, to many New
Thought and Applied Psychology
clubs, to Theosophical Societies and
students of psychological research, to
men's and women's professional and
business clubs, and before the huge
Sunday morning assembly of a great
State penitentiary. And then there
have been the many meetings arranged
by the Baha'is in halls, in homes. One
of the brightest promises of hope is
the appearance of the new Baha'is and
the enthusiasm and energy with
which they are undertaking the spread
of the heavenly teachings. Every-
where the response is growing quicker
and more wonderful, and people are
continually saying: This is what we
have always believed; but here is an
astounding universality, a new level of
universal love and a new spiritual
power.

JINABI FADIL IN CALIFORNIA

Programs of the public meetings ar-
 ranged for Jinabi Fadil by the friends
in California are inspiring records of
what may be accomplished when a
spiritually qualified teacher is assisted
by true unity among the friends.

On March 20th, 21st and 22nd, a
Conference for World Unity was held
at the Palace Hotel, San Francisco.
the committee on arrangement includ-
ing Mrs. Kathryn Frankland and Mr.
Leroy Ioas of the San Francisco As-
sembly, Dr. David Starr Jordan,
Chancellor of Leland Stanford, Jr.,
University was honorary chairman.
The program states that this confer-
ence has been organized for the pur-
purpose of promoting a better inter-

racial, inter-religious and interna-
tional understanding and cooperation.
The address delivered by Jinabi Fadil
at the final meeting of this conference
was on the subject of "The Conquest
of Prejudice." The conclusion made
by the San Francisco friends to the
success of this conference for world
unity is a most significant proof of the
position which that Assembly has
assumed in the progressive spiritual life
of the far West.

From the Los Angeles Assembly
recently came a program of lectures
delivered by Jinabi Fadil in Southern
California from April 3rd to May
15th. Forty-one different public lec-
tures are listed in this program, which
includes Hollywood, Pasadena and
Glendale as well as Los Angeles. The
various churches and clubs at which
these public lectures were delivered
represent a true cross section of mod-
ern mental and spiritual life, and this
program can well be considered as a
model of successful Baha'i service.

DR. MOODY SPEAKS ON CON-
DITIONS IN PERSIA

That the remarkable work of Dr.
Susan I. Moody in Tehran has made
her a public figure in this country is
well illustrated by extensive articles
which appeared in the newpaper of
Scientist, N. Y., on May 5th and
6th, following her talk before the 
Women's Alliance at All-Souls Church
in that city. In the course of her lecture
on conditions in modern Persia, Dr.
Moody introduced many interesting
references to the Baha'i Movement.

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The afternoon meeting of Eastern
Sunday at St. Mark's Church, New
York City, was devoted to a sym-
posium on the Baha'i Movement, mark-
ing one more opportunity given by
Dr. Guthrie to the spread of the 
Message in his church.

An interesting expression of the
spirit of the age is the movement
known as "The Fellowship of Faiths"
recently founded at Elizabeth, New
Jersey, and now rapidly spreading
in other cities. A representative of
the Baha'i Movement was invited to speak
at the meeting of this Fellowship in
Elizabeth last November, and one of
the speakers at the public meeting
held under its auspices at Temple
Rodeph Sholom, New York City, on
May 9th, was also a Baha'i, the other
speakers representing seven different
religions.

The May issue of the Baha'i Maga-
zine, Star of the West, reminds us
once more of the mighty significance
of the Declaration of the Bab on May
23, 1844. What human being in Persia
at that time could have realized the
irresistible power with which this
Message would burst the bonds im-
posed upon it by fanatical hatred and
penetrate in less than a century to Cal-
fornia on the West and Japan in the
Far East? The photograph of the
Baha'i Orphanage at Tokyo contained
in this issue is an unforgettable proof
of the world-wide unity of which it is
our privilege to be each one a part.

The contents of the May issue in-
clude a compilation from the Words
of Abdul Baha on the Declaration of
the Bab, and articles by Dr. J. E.
Esmelton, Hooper Harris, Horace Hol-
ley, Soliel Afnan, Stanwood Cobb
and Josephine Cowles de Lagnel.

IN MEMORIAM

Early in April the National Spiritu-
al Assembly received from Karachi,
India, a cablegram announcing the un-
timely death of our brother Professor
Shirazi. The great capacity of his
ardent soul was revealed to the friends
in this country during the visit, all
too brief, which Dr. Shirazi paid us
two years ago. Of Dr. Shirazi Abdul
Baha wrote these words on November
24, 1921: "Divine favors encompass
thee, and the assistance of the Most
Great Luminary continually reaches
thee. . . . The reality is this, that the
spiritual friends highly praise your
conductor, words, and your deeds.
I am hopeful that you may be abso-
lutely assisted and rendered a personi-
fied spirit."

On April 29th, Dr. Noroi Couch,
one of the most active members of
the Baha'i Assembly of Philadelphia
had farewell to this world after an
illness of two months. Dr. Couch was
not only always active in giving the
Message whenever the opportunity
was afforded her, but she continually
served those about her, especially in
caring for the sick. On account of her
great love for the Cause, Dr. Couch
made provision in her Will that a sum
of money be sent to Shoghi Effendi
and also to the National Spiritual
Assembly. Another beautiful proof of
her intense interest in the Cause was
the provision that at her death all
her Baha'i literature be sent to Miss
Leonora Holsapple in Bahia, South
America. The minister in charge of
the funeral service called upon one of
the friends to read a Baha'i prayer.
"There is a power in this Cause, a mysterious power, far, far away from the ken of men and angels. That invisible power is the source of all these outward activities. It moves the hearts. It rends the mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is a mystery of the Kingdom of Abba."

ABD'L Baha.

Dear Baha'i Friends:

We are all greatly indebted to Mr. Louis Gregory for the detailed report of the Convention appearing in this issue of the News Letter. For those unable to attend, Mr. Gregory's faithful description will, in part at least, recreate a succession of truly significant days in the history of the Baha'i Cause in America. Those who were present will appreciate the fidelity with which a trained observer recorded the essential features of the sessions, enriching our personal memory and enlarging our individual observation of the moving scene.

Surely, every delegate and visitor will agree that it was not merely by what the delegates accomplished but even more by the underlying spirit not to be expressed wholly in word or deed, the Convention at Green Acre measured a distinct advance over any similar occasion held in past years.

For the first time, the delegates became a truly consultative body deliberating in turn upon every phase of the activities, with the result that the work of the incoming National Spiritual Assembly can more faithfully than ever reflect the unified wisdom and experience of all the friends. The new responsibility placed upon the delegates by Shoghi Effendi should, in fact, continue undiminished until the next Convention, contributing vital strength to the National Assembly and linking its members more closely to the hearts of the believers throughout North America, and the United States.

The fact that sufficient funds were pledged to meet all outstanding obligations of the National Spiritual Assembly can be taken as a symbol that the Cause in America has emerged from doubts and uncertainties of the past and stands prepared, inwardly and outwardly unified, to demonstrate the power of the universal religion inspiring the new age. $25,000 were devoted to Temple expenses during the past year, much more than half the entire receipts of the National Fund. To Baha'i's throughout the world this service to the Temple will bring a thrill of exultant joy and renewed expectation that Abdul Baha's blessed promises can at last be fulfilled.

Between the American believers and those in other lands the Convention forged stronger links of brotherly love by the messages sent by the delegates to the National Spiritual Assemblies of England, Germany, Caucasus, Iran, Egypt, Persia, and India and Burma. The recent election held by the friends in Egypt brings the number of National Baha'i organizations to nine. When we feel poignant regret at the seeming slowness with which the Cause develops, let us remember, first, that to become a Baha'i compels readjustment of the whole being, and not merely of a few mental or material habits, and second, that the acceleration will become unbelievably rapid as soon as a certain decisive point of world unity has been passed.

One aspect of the Convention deserves special comment: the fact that its sessions were held in a community dedicated for many years to Baha'i ideals and affording to every delegate a demonstration of those ideals in operation. Understanding of and sympathy with the work of Green Acre on the part of the body of the believers throughout the land, and active cooperation from those in a position to participate in this work, will produce a Baha'i center of influence able in time to contribute uniquely to the realization of our mutual hopes.

The members of the newly elected National Spiritual Assembly appreciate deeply their opportunities of service during the coming year. We urge the local Spiritual Assemblies, Baha'i groups and isolated believers to share their problems and achievements, report regularly on their activities and suggest better methods of spreading the Cause. Be assured that your elected representatives will, for their part, maintain communication with the body of the Cause, publish all facts of consequence, and make it the constant object of our thought to promote the success of each active worker, committee and Spiritual Assembly serving the will of Abdul Baha.

Essential as the element of organization is in this universal Cause, however, we must remember that living the life from day to day and under all circumstances is our supreme privilege and sacred responsibility, and it is only by the reinforcement of the Holy Spirit that any believer can be of true usefulness to the Kingdom. Every Baha'i election or appointment must ever be secondary to this inward spiritual trust borne equally by us all. With the noble message which Shoghi Effendi addressed to the Convention inspiring our hearts, let us strive to double the number of confirmed believers in North America this year!

Yours in service to Abdul Baha.

National Spiritual Assembly

By: Horace Holley, Secretary.
which the Master spoke. These are precious memories. He directed the friends year by year to come to this favored spot and to show forth such love for each other that all the surrounding country would be astonished.

Fadl expressed gratitude for the Divine Favor which permitted his presence in so brilliant a gathering, uniting various races and nations of East and West and demonstrating what the Baha'i Cause came to establish in the world. The prophets and Manifestations of the past sacrificed their lives to bring to people a knowledge of the glories of this day. The Cause is growing. One kind of progress is visible. All can see it with the outer eye. But the second kind of progress is that which is due to the invisible Confirmations of the Spirit. He related two incidents, one that of a Christian clergyman in the West who ably defended the Baha'i Cause against attacks, and another in the East, where a very able and eloquent Sufi leader has recently embraced the Heavenly Cause. Fadl referred very tenderly to his own last meeting with Abdul Baha.

Among other speakers at the banquet were many who had recently returned from the Holy Shrines and who radiated with voice and manner those inspiring scenes. Mountfort Mills spoke of the passing of Abdul Baha as the greatest calamity to the world, and yet it is most inspiring to be with Shoghi Effendi and to see how he is now grappling with world problems. Dr. Susan I. Moody, back in America fifteen years ago and now in Persia, declared that it all seemed to her like a dream. But now, she said, I have time to give only the loving messages showered by the Persian friends. She spoke of the great services rendered by the American friends in Persia, Miss Stewart and the late Miss Lillian Kappes and Dr. Sarah A. Clock. Before her own journey to Persia she had had three memorable days with Abdul Baha at Aka, who told her it would require much patience to accomplish his task. She reported that the school for girls, which started with thirty-two numbers three hundred. Although she is now here, yet her spirit is still in Persia. She concluded by paying a warm tribute to Shoghi Effendi, whom she had recently visited.

Mon. H. Dreyfus-Barney of Paris expressed the hope that the time would soon come for the holding of an international Baha'i Convention to help our Guardian in the accomplishment of his noble purposes. An agenda should be an incident of such a body and all questions to be raised should be stated three months in advance, so as to be referred back to the countries represented for mature consideration.

Mirza Ali Kuli Khan spoke of the great servants of the Cause, Miss Sarah J. Farmer and Mirza Abul Fazl, with whom he had labored at Green Acre a quarter of a century ago. He contrasted the restraints and opposition then with the tolerance and freedom of the present. When the Master was sending me to America twenty-five years ago he gave me various instructions. "Let there be unity, harmony and agreement among the believers about me and my mission of service. I am only the servant of Baha-ullah. But I am under the special protection of Baha-ullah, who protects me from error." Twenty-five years later, Shoghi Effendi uses similar words to me about himself and the protection and guidance of the Master, in order that there may be perfect unity and harmony among the friends about himself. Both Shoghi Effendi and the Universal House of Justice are under the special protection of Abdul Baha.

Stanwood Cobb emphasized the great power of love found in the new day and exemplified in the life of Shoghi Effendi.

Mrs. S. Schopflocher said. If I were to try to deliver all the greetings from the Oriental friends it would take many hours. But the greatest love comes from Shoghi Effendi, who wishes us to realize unity and harmony and not simply to talk them. I am sure this will live in my memory always. She pictured the spiritual atmosphere and the profusion of flowers which seemed to pervade all things in that consecrated spot. She also told of Professor Ford, the great scientist of Switzerland, who is now making strong protests to the European nations against the persecutions of the Baha'is in Persia. She gave a brief account of her invasion of Persia.
in a Ford car and of the Mashriqu'il Adhkar of Askabad and felt convinced that with the completion of such a structure in America there would come a Confirmation that nothing else could bring. She reported Askabad transformed through the presence of the great temple.

Following the reading of a beautiful prayer by Miss Jessie Revell, Mother Beecher spoke, eloquently portraying the transforming effect of Divine Love.

Mrs. Edna Belmont told of meeting on her last visit Shoghi Effendi, with whom she had played as a child, this being her first meeting since his appointment as Guardian. She perceived his greatness and recognized his mastery.

Mrs. Frankland of San Francisco said this is all so real that all the evening I have been in Haifa. She voiced cordial greetings from the California friends.

Mr. Siegfried Schopflincher reported the great services of Mr. and Mrs. Hyde Dunn who, in Australia, on a continent full of race prejudice, can now count 150 confirmed believers. Shoghi Effendi, he declared, wants us to consider the point of view of the other fellow and to forget ourselves. Mrs. Grace Krug said that three years ago in mingling with the beloved friends, she told of the wonderful funeral of 'Abdu'l Baha. "Tonight I can tell you of Shoghi Effendi, who wishes heavenly unity to be realized by every heart."

DEVOOTIONAL

On Sunday morning an informal devotional service was held. It was led by Albert Vail, who laid stress upon the important provision of the Most Holy Book to read the verses of God morning and evening. He referred to Shoghi Effendi as the inspired translator of an inspired book. Mr. Zaal Ali Khan delivered a brilliant address on immortality.

THE BAHÁ'Í CONGRESS

On Sunday afternoon the congress for teaching opened with the general subject: "The Dawn of Peace." Howard MacNutt presiding referred to the expression: "This is a heavenly meeting," so often used by 'Abdu'l Baha when addressing audiences in America. Universal peace is the apex, he said: but the fundamental teaching is the oneness of humanity. Dr. Alain LeRoy Locke of Washington, D. C., delivered a polished address, portraying the great part which America can play in the establishment of world peace, if alive to its opportunity. The working out of social democracy can be accomplished here. To this end we should not think in little arcs of experience, but in the big, comprehensive way. Let our country reform its own heart and life. Needed reforms cannot be worked out by the action of any one group, but a fine sense of cooperation must secure universal fellowship. He praised Green Acre, which he declared to be an oasis in the desert of materiality. He urged all who were favored by this glorious experience to carry forth its glorious message and thus awaken humanity. In final analysis, peace cannot exist anywhere without existing everywhere.

Miss Juliet Thompson, representing Mme. D'Arcis, President of the World Union of Women for International Concord, spoke upon her favorite theme of peace. The world, she said, was sick unto death and we must understand its symptoms before prescribing a cure. The movement represented by Mme. D'Arcis is an effort to amalgamate the women of the world for ideal and lasting peace; but this can be realized and established only by the Manifestations of God. She then read an address of Mme. D'Arcis, upholding many of the Bahá'í ideals.

William H. Randall, speaking to the subject, "The Dawn of Peace," declared that we must change our whole relation to life before we can bring about peace. Only love can change the condition of hearts. Without this magnetic power we cannot, either outwardly or inwardly, bring to pass the fellowship that is enduring. We need to subdue the tiger that is in all of us, more or less. The Holy Spirit of 'Abdu'l Baha is the great bounty, inaugurating religion for the whole world and laying the foundation of harmony that will endure for all time.

INFORMAL CONFERENCE

On Sunday evening preceding the convention, according to the wise suggestion of Shoghi Effendi, the delegates and friends met in an informal conference to consider matters that might arise during the formal sessions of the convention.

Alfred E. Hunt presiding, saying that it is blessed to obey the wishes of Shoghi Effendi. Ideas advanced by speakers in this gathering of true consultation were many. Among them, that the way to create an atmosphere of unity that would attract the Divine Power and Guidance was to be severed from mere human processes and methods; that no name of a single person should be mentioned in the election, but that everyone should have a free voice; that frankness from hearts of love should be voiced and felt. Instead of applause in the usual way, the use of the Greatest Name was approved. The universal aspects of the Cause should be upheld and things of a sectarian nature avoided. The qualifications of membership upon the National Spiritual Assembly were considered and the highest possible standards of spiritual, mental and moral experience and proficiency approved. No one should decline or resign if elected. Explanation of the importance of maintaining the National Bahá'í Fund; the Mashriqu'il Adhkar and the importance of its completion; solid and hearty support of those called to service, were among other ideas approved by this luminous and loving conference. Most of them were prompted by Shoghi Effendi, whose two recent letters were read with reverent attention.

THE CONVENTION

The convention was opened by a chant by Jináb-i-Fadil and the reading of the letter of June 30 from Shoghi Effendi, which called for selfless devotion. In brief words Jináb-i-Fadil expressed the hope that the unity of the friends would attract Shoghi Effendi to America; that the convention should be held in various cities so as to favor more than one section with this blessing; that the progress of the Cause implied intensive teaching; and that the radio and the film of 'Abdu'l Baha should be used as adjuncts of teaching.

The convention organized by the election of Mountfort Mills, chairman, and Horace Holley, secretary. The National Spiritual Assembly, acting as a credentials committee, reported the presence of seventy delegates. Also expressing regret that the full quota of ninety-five was lacking, owing to the absence of some delegates from the Western as-
The chairman read an extract from the News Letter saying: "In all elections the believers must rise above personalities and thus purify the Cause from every trace of human policies."

The report of the National Spiritual Assembly for the year 1924-5 was read by the secretary, Horace Dreyfus. It was the first of such reports ever rendered in such form and made a profound impression. It was a condensation of the minutes of this great body for eleven meetings covering a period of fourteen months, showing in succinct, graphic and beautiful phrases the strides made by the Cause, the activities of its committees or arms of service, the fields covered by the national teachers, the relief extended Persia, the convention for unity between the races held in Philadelphia, the connection with the various assemblies of the Cause, its reliance upon the Guardian and the spirit of harmony which characterized its deliberations. The convention showed its approval by a vote of thanks.

The report of the National Treasurers, Mrs. Florence Morton, was made. It covered the period from April 1, 1924, to March 31, 1925. Among other interesting items it shows that the Assembly of Washington, D.C., has been the largest contributor to the national fund. A vote of unanimous thanks was recorded.

A friend reported the wishes of Shoghi Effendi to the effect that one activity should not suffer at the expense of others. It was voted to follow out the wishes of Shoghi Effendi, the idea being that while the individual wishes of contributors shall always be respected, it is preferable to make contributions unlabeled, so that they may go to the National Baha'i Central Fund.

Dr. John H. Newman Randall, of St. Louis, gave a fascinating description of the scattered friends and of the efforts to widen their circles. Her statements were supplemented by Miss Kiebs, Mrs. Kehler and Mr. Oglesby.

Albert Vail reported for the Southern states. He held in Chicago and of the classes started for the training and instruction of young teachers. He reported the increasing and urgent need of teachers, both of the resident and travelling kind and of the wisdom necessary to meet the points of view of various truth-seekers in spreading the message. His report was supplemented by Mr. Black of Pittsburgh.

George Latimer, acting chairman of the Regional Teaching Committee of the Pacific States, told of the recent activities of Jinab-i-Fadil and of the convention for unity among all races held in San Francisco last Spring.

THE CONGRESS, MONDAY EVENING

Mrs. Keith Ransom-Kehler, presiding, urged the great need of teaching, as nothing else, she said, would relieve the sorrow and suffering of the world. With the coming of a new spiritual springtime, God creates in the hearts a capacity to receive His glorious message. The general subject of the evening was, "The Economic Foundation of World Brotherhood."

Prof. Leslie P. Hill of Cheyney Institute, made an address so remarkable in its beauty and power that it drew the audience to its feet with great applause. If I were to speak out of my heart, he said in part, which I want the privilege of doing, I am convinced that I cannot add to what has already been said or augment what has been done. I am the beneficiary of what has been so lovingly given. I can see no height greater than that reached and so beg to take with me the memory of these sweet faces, the wise counsel of your convention and the spirit of fellowship that overwhelmed. Thus beginning in a major note, the speaker descended to an eloquent minor pathos in his powerful portrayal of the woes of mankind, scourged by economic oppression and ruin and buffeted by prejudices of race, stirring the deepest emotions of sorrow and laughter by turns, and returning at the close to the major note of light, love and hope. He exhorted suffering humanity not to strike back but to believe in God. He paid an eloquent tribute to Jesus of Nazareth, Baha'ullah and Abdul' Baha. To many of the friends, his address was a revelation of certain conditions in our own land.

Mrs. Kehler said, How just the arrangement of this unforgettable address! Although we have carried our civilization to the ends of the earth, yet it is soulless, and in our arrogance must we turn to the lowly and weak to get our spiritual lessons. We burn with zeal to lighten the burdens of those who suffer.

George Latimer, the next speaker, reviewed some of the efforts to unravel the economic skein and to relieve suffering and oppression in Europe and elsewhere. He decried the prevailing system which crushes its victims, at the same time upholding the Baha'i ideals of cooperation and conciliation. He made many humorous sallies to prove the inadequacy of the old order. Abdul' Baha said that the odium attached to manual labor must be removed. The man who works is as valuable as the man who prays. He assailed vast combinations of capital used for selfish ends and declared that the state of master and man, badge of industrial slavery, must go. He drew a picture of a new and greater Green Acre, where the Divine Civilization would appear as a model for the world.
A succession of ballots resulted in the election of the following members of the new National Spiritual Assembly: Horace Holley, Mrs. Florence Morton, Siegried Schoplocher, Mountfort Mills, Roy C. Wilhelm, Allen B. McDaniel, Carl Scherlter, Mirza Ali Kuli Khan and Mrs. Amelia Collins. Another ballot showed the election of alternate members to the National Spiritual Assembly as follows: Alfred E. Lunt, Mrs. A. S. Parsons, William H. Randall, Mrs. May Maxwell, George Latimer, Louis G. Gregory, Mrs. Elizabeth Greenleaf. Mrs. Mariam Haney and Mrs. Keith Ransom-Kehler.

The convention voted a message of appreciation and encouragement to the Temple architect, Louis Bourgeois. Messages of devoted love were also cabled by the Convention to Shoghi Effendi and the eight other National Bahai Assemblies.

William H. Randall, addressing the Convention, said: You are welcome to Green Acre, which is blessed by your presence. It was the wish of Abdul Baha that Green Acre should become a Bahai center, and that people might come here and see a Bahai home. Spiritually, Green Acre is now under the jurisdiction of the National Spiritual Assembly; but that this should be expressed in form as well as spirit is the wish of Shoghi Effendi. The indications are that as soon as certain legal changes can be made and the matter voted, Green Acre will be officially joined to the body of the Baha'i Cause in America. No human difficulties can keep apart that which God has joined together. In the plant there have been great improvements and much increase in valuation during ten years. We are now working toward the ideal of Abdul Baha, who said Green Acre a wonderful tribute upon returning to Aka after his American tour. Many of the friends have made great sacrifices in the direction of a larger and more glorious Green Acre.

The Publishing Committee, reporting through its chairman, Mr. Randall, stated that this activity was self-supporting. Mrs. Romer was reported as a fine addition to their work. A new catalogue of books is soon to be issued. A prayer book and Volume 2 of "The Promulication of Universal Peace," are among the new publications.

**THE CONGRESS, TUESDAY EVENING**

Miss Margaret Randall presided and Mrs. Mary Lucas sang. The chairman said. It is a great pleasure to stand before you as one enrolled in the great army of Shoghi Effendi. She then read The Words creative of the new springtime.

Miss Wagner of Philadelphia, under the general subject of the evening, "The Awakening of Youth," unfolded the Dallas plan of education, now used in Philadelphia. This plan, in brief, adapts the work to the abilities of the students as individuals, and while giving full play to individual initiative and industry, yet maintains group consciousness and the spirit of cooperation. It presents many novel advantages.

Albert Vail spoke with his usual charm. If we lived always in night or winter our ideas of life would be quite vague. Now must we become alive to the light and warmth of a glorious new day. The great educators have appeared upon the horizon of the world. The wondrous men are the Prophets of God, who reveal and correlate the intellectual, moral and spiritual processes of education which will give to all beings endless light. He then described with beauty the educational work of Moses, Jesus, Baha'u'llah and Abdul Baha, showing how superior they were to all the wise men and philosophers of the world. In future, schools will be so attractive that funds will run to them instead of away from them. There is a glorious crowning beauty in the new spiritual education. The vision of God is so beautiful that men will be ashamed of littleness and narrowness. Apprehending the Divine Unity men will realize the purpose of existence. They will live their lives so perfectly as to visualize the alluring gardens of the Glory of God.

**CONVENTION, THIRD DAY**

Mrs. May Maxwell, chairman, reported the activities of the Canadian teaching committee. The work in Montreal, St. Johns, N. B., Toronto, and Vancouver, and the increase of numbers were described. Spiritualists, Theosophists, and Unitarians were among those attracted. The visits of Dr. John Herman Randall, Mrs. Kehler and others to
Montreal were commended. Classes formed by Mrs. Greenleaf and the teaching convention were a great success. Alexander De Leier, one especially adapted to it, has started a work among the Esquimaux. Mrs. Amelia Collins told of a trip to Iceland, Lapland and other Scandinavian countries, used for teaching and the distribution of Baha'i literature.

Mrs. Mariam Haney told of the entertainment for several days, by Washington, friends, of delegates to the Women's International League of Peace and Freedom. Professor Stanwood Cobb, reporting for the Baha'i Magazine, told of the efforts of the staff to make the magazine universal, fulfilling the wishes of Shoghi Effendi. He appealed for increase in the number of subscriptions and for the contribution of articles by the friends. It was further suggested that a way to help the magazine was to purchase the bound volumes. The price of additional copies to be given to inquirers has been reduced to ten cents. A vote of thanks was extended to the editors and managers.

Mrs. A. S. Parsons, chairman, reported for the Committee on Unity Conventions. She told of the instructions of Abdul Baha and the preparations for the first unity convention at Washington, also gave a brief review of those that have followed, culminating in the last at Philadelphia. She thought, in view of the instructions of Abdul Baha, repeatedly warning of dangers, and the pathetic and tragic talk of Mr. Hill at this congress, all ought feel inspired to help. The efforts to remove the distressing conditions caused by human prejudices is divinely assisted. The Chairman of the Convention added a word, deprecatine the hostile propaganda aimed at fomenting prejudices.

Harlan F. Ober reported for the Baha'i Village Committee a plan worked out by Mrs. Victoria Bedikian that may be feasible in future. It was complete with many commendable suggestions.

Miss Elizabeth Hopper, for the Library Committee, reported that between 450 and 500 libraries of the country had responded favorably to the inquiry sent out and had requested Baha'i books. Between 800 and 900 libraries in many parts of the country are now supplied.

Mrs. Coristine, for the Reviewing Committee, reported six manuscripts reviewed during the year.

Mrs. Frankland extended an invitation from the Pacific Coast Assemblies to hold the 1926 Convention in San Francisco.

GENERAL CONSULTATION

The convention, with Mr. Lunt as chairman, now resolved itself into a committee of the whole for consultation with the new National Spiritual Assembly. Mrs. Howard Ives, Hooper Harris, and George Latimer made talks showing the great possibilities of the teaching work under the Divine Plan. Albert Vail spoke of the necessity of some training in public speaking, the study of comparative religions, the history of the Cause, and on the method of approaching different groups in the most effective way with the message. He referred to the American addresses of Abdul Baha as ideal in method. Jinab-i-Fadil said that each believer should strive to make at least one believer during a year.

THE CONGRESS, WEDNESDAY EVENING

Jinab-i-Fadil, the first speaker, enlivened the proceedings by humorous accounts of his teaching experiences throughout America. He showed how unconscious people are of their own prejudices and called upon everyone to abandon them both for the sake of their own local progress as well as the attainment of human fellowship.

Harlan F. Ober, speaking to the general theme of the evening, "The Oneness of Humanity," reviewed his teaching experiences in India with an American friend as companion and the difficulties and dangers that were faced on account of the prejudices of the people. He felt that conditions were far less difficult in America and that light and hope were now apparent everywhere through the might and power of God.

Mirza Ali Kuli Khan made one of his brilliant addresses on the general theme. He felt that human solidarity was now an assured reality, since the Creative Power had set it in motion and it was decreed for the earth in Heavenly Realms. He commended the progress of the colored race in America, which he had observed in meeting their leaders and expressed the hope that, relying upon God and His great Cause, they would look with confidence to the future.

CONVENTION, FOURTH DAY

Mrs. Frankland, for the committee on the revision of the prayer-book and the collection of prayers, reported progress.

The archives committee reported many original Tablets of Abdul Baha, also translations and letters of Shoghi Effendi and of the Greatest Holy Leaf, as well as cablegrams, received during the year for record and safekeeping.

Mr. Lunt reported for the magazines Baha'i World Fellowship and the Children of the Kingdom, recently merged. He voiced high appreciation of Miss Ella Roberts and Mrs. Victoria Bedikian and felt that the union of the two magazines meant an increasing power to serve not only the dear children but the world of humanity as well.

Howard Ives presented a financial plan for the building of the Mashriqul Adhkar, suggesting that the outlay of a sum less than two dollars per week on the part of each American believer in the course of a year would not a sum almost sufficient to build the next section of the temple. Mrs. Boyle mentioned the relation between the temple and teaching and urged that the Bourgeois model be used as an asset to the teaching.

The friends were now called forward to share rose leaves sent by Shoghi Effendi from Haifa.

EL BAB MEMORIAL

As this date, July 7, was the anniversary of the martyrdom of the Great Bab, it was ordered that a memorial meeting be held. Addresses in commemoration were made by Albert Vail and Jinab-i-Fadil, the former on the mystery of sacrifice and the latter in high eulogy of this great character, whom he described as one of the greatest Manifestations that ever came to mankind. But martyrdom, he said, is found not only in being killed. When we do lose ourselves in God to find selflessness, that is martyrdom.

A Persian flag, with the lion and the sun, was unfurled by Dr. Susan I. Moody, who eulogized Miss Lilian Kappes, Dr. Sarah Clock and Miss Stewart for their glorious services in Persia. She told further of
the growth of the School of Tarbiat, the promise of Abdul Baha for its success and of the circulation of the book of subscriptions among Persians, Englishmen and Americans.

Announcement of the first Baha'i school at Green Acre for the training of teachers, to be conducted by Albert Vail, was here announced. And here it may be stated that this school has awakened an enthusiasm and has discovered among the friends, especially those who are timid, a faculty for giving the message and proofs that is all very pleasing. It will be continued throughout the season.

IMPRESSIONS

The consensus of opinion seemed to be that the Convention of 1925 attained to a new standard in the history of such gatherings. It bore no trace of inharmony, and there was a perfect equilibrium between the various activities of the Cause, no one being rated out of proportion to the value of all the others. The frankness of viewpoint, the profiency of committees and the accuracy of their reports, the confidence and understanding among the delegates and friends, the endurance of the long physical strain which business imposed, the patience, sweetness and unity of the atmosphere, the deep impression made upon strangers, the many new faces present, all seemed to indicate that the friends have profited by the experiences of the past and have attained, we hope, to the good pleasure of our Glorious Lord. The Convention seemed adorned with His Light and Glory, and perhaps a new period has come in the history of the Divine Cause by which the hearts are cheered and the realm of humanity blessed.

LOUIS G. GREGORY,
Convention Reporter.

CABLEGRAM FROM SHOGHI EFFENDI

On July 25 the National Spiritual Assembly received the following cabled message from Shoghi Effendi, sent through Bahiyih Khanum:


(signed) BAHIYIH.

The reference to the Temple in this message is the Guardian's answer to the following cablegram sent by the Convention delegates: "Convention contributed sufficient pay all remaining Temple obligations including bank loans. Lovingly request your instructions next step Temple building plan."

MEMBER OF SPIRITUAL ASSEMBLY OF PERSIA VISITS AMERICAN BAHAI'S

During June the National Assembly received the following cabled message from Shoghi Effendi:

"Doctor Youness Kahn, distinguished member Persia's Assembly, visiting American Baha'is. Expecting far-reaching results from consultation with him. Praying for successful Convention."

Dr. Youness has now arrived, and will be present at the next meeting of the National Assembly. He plans to remain in the United States during August and, meanwhile, will visit as many Assemblies as possible. Our Baha'i brother was sent to Europe by the Persian government on an official mission in connection with his position as physician of the Military School of Persia, and at Shoghi Effendi's suggestion extended his journey to include a visit to the American Bahai's. It was the privilege of the New York Assembly to have Dr. Youness present at the Nineteen-day Feast. held after the return of the delegates from Green Acre.

Dr. Youness feels profoundly the need for closer material and spiritual association between the Baha'is of Persia and the United States, and we hope to publish in the next News Letter his message to the American friends. Thoroughly familiar with the need of modern industrial developments in his native land, Dr. Youness is most enthusiastic over the possibilities of new and permanent forms of cooperation between the believers of the two countries. While in America, he is studying hospitals methods in modern institutions of New York and Boston.

THE BAHAI MAGAZINE FOR JULY

The Bahai Magazine, Star of the West, in editorial reference to the recent trial of the theory of evolution in Tennessee, quotes illuminating passages from the words of Abdul Baha showing the true relation between science and religion. From month to month, in fact, the editors are taking advantage of current events to point out strikingly the fulness with which the Baha'i teachings satisfy the sincere seeker unable to accept either extreme of truth as commonly presented. The contents of the July issue also include: Truth—and Its Counterfeit Aspect, by Alfred E. Lunt; The Holy Grail of the Ages, by D. S. Cole; A Conference for World Unity at San Francisco, March 20-22, 1925, by Professor J. V. Breitwieser; Conquest of Prejudice, by Jinab-i-Fadil; In Quest of Truth, a drama given at the Third Baha'i Congress in Stuttgart, Germany, by Dr. Adelbert Muhlenschlegel; and A Notable Fellowship Dinner, by Mrs. Neille S. French.

FOREIGN BAHAI NEWS

General letters received from the Spiritual Assembly of Haifa dated January 19th, February 7th, March 2nd and March 21st, bring a necessarily brief but most interesting survey of Baha'i activities throughout the Orient. "The Baha'i ladies in Ishqabad have arranged a special course of study for young women, and marked progress has been achieved. The number of students is increasing and the prospect is very bright.

"As the result of the visit of one of the teachers to Cairo, a new spirit has been infused into the assembly of the friends and new committees and associations have been formed. The ignorant and fanatical element in one of the towns in lower Egypt have recently lodged a complaint against the Baha'i Movement in the Moslem Religious Court in Cairo, claiming that those who embrace this new movement have thereby deprived themselves of the privilege of the Moslem Faith. The case has been heard several times but no decision has as yet been rendered. "From Merv, Russian Turkistan, we learn that the two local Baha'i schools are rendering excellent service. A special committee interested in the progress and advancement of women has been established and an increasing group of young women are taking advantage of these new educational facilities. "A report from Amritsar, India, contains most encouraging news about the progress of the Cause in India. The fame of the Baha'i Movement has spread so widely that the
head of the Quaid-i-Azam Community has issued a circular letter to all his followers telling them to avoid contact with Baha'i teachers.

"On the occasion of the anniversary of the Declaration of the Bab, held by the friends at Karachi, the message was given to a professor of one of the important colleges who became so much interested in the Baha'i principles that he informed his students about them.

"We regret to announce the death of Agha Husayn-i-Kasani, the cook of Baha'u'llah, who accompanied Him from Baghdad to the prison of Acca.

"A letter from Bombay, India, informs us that Mirza Mahmud Zarnaqi is traveling throughout the entire country and that two public meetings were recently arranged in Lahore. A Rajah who attended these meetings declared that India is now in need of the Baha'i principles.

"The friends at Bandar Abbas and Bushire, two ports on the Persian Gulf, are arranging regular meetings which are being attended by many interested seekers. The Persian Government has issued a circular letter to all the Customs Offices along the Persian frontier informing them that photographs of Abdul Baha should not be allowed to enter Persia and are to be confiscated whenever found.

"The friends in Cairo are preparing to establish a National Spiritual Assembly for Egypt. Delegates from Cairo, Alexandria, Port Said, Isma'iliyeh, Assiut and Koussu-Saladin have met to deliberate and it is hoped that during the days of Ridvan a National Spiritual Assembly for Egypt will come into being.

"The circular letter from the Bombay Spiritual Assembly dated February, 1925, contains a detailed account of the All-India and Burma Baha'i Convention. The five different committees functioning under the direction of the Spiritual Assembly meet regularly in the Mashriqu'I-Adhkar buildings. The Convention this year was larger and better attended than ever before. The following subjects were presented at the public meetings from December 29th to 31st: History and Teaching of the Baha'i Movement, International Aspect of the Baha'i Movement, The Social Program of the Baha'i Movement, the Station of Women in the Baha'i Movement, Unity of Mankind, and The Promised One of all Nations. An interesting activity of the National Spiritual Assembly of India has been the founding of a Baha'i National Library in Delhi.

"From Rashid we learn that three well-known young men of that city, one of them the son of the religious leader, have recently accepted the teachings. Their zeal in acquainting others with the truth brought upon them so much public criticism that they were compelled to leave the city and depart to India.

"On March 2nd, at our 19-day Feast, we had the pleasure of hearing from Mrs. Stannard about the progress of the Cause in India. That vast country, with its teeming population, is eagerly awaiting a Saviour to bring about peace and unity amongst the contending sects and religions.

"The Spiritual Assembly of Haifa is unable to correspond with every individual local Assembly, but heartily welcome letters and reports of progress from the friends throughout the world.

"The corresponding secretary of the Assembly at Melbourne, Australia, sends loving greetings to the American friends, and requests that the following addresses be noted by Assembly secretaries in this country for their general letters: Mr. P. M. Almond, Box 420, G. P. O. Adelaide, South Australia; Mr. O. O. Whitaker, 5 Dalh Flats, 2 Stanley St., Sidney, N. S. W.; Miss Stevenson, 3 Cowie Road, Parnell, Auckland, New Zealand; Miss Greta Lampiris, "Newlands," Toorak Roads, Hobart, Tasmania; and Mr. W. M. Miller, 20 Kent St., Victoria Park, Perth, West Australia.

It is a matter of extreme interest to recall that the first group of Baha'i pilgrims from Australia to visit Haifa were the guests of Shoghi Effendi early this year.

"The secretary of the Orient-Occident Unity Board, Teheran, charmingly printed catalogue of the Universal Circulating Library we learn that books will be dispatched to any part of Europe, Asia or Africa, at a subscription cost of only ten cents a month per book, plus postage and insurance. Subscription is invited with reference to subjects which will best serve the needs of individual students, and letters will be answered in English, French, Italian and Russian. The Library contains books under the headings of Religions, Social Religious Thought, History, Essays, Philosophy, Symbolic Fiction, Science, Mystical Books, and the Baha'i Writings.

The teaching work which Mrs. Imogene Hoag has been carrying on so successfully in Florence, Italy, has found great reinforcement through the visit of Mr. Mason Remey, who recently sailed for Italy after completing revisions for a new edition of his book, "The Baha'i Movement," which this new edition will soon be available through the Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

A photograph of the delegates and friends attending the Convention may be obtained for fifty cents from Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.
ANNOUNCEMENT

Since the establishment of the National Spiritual Assembly by the Guardian of the Cause, the activities of the believers throughout the United States and Canada have centered around that body more and more. The responsibility placed upon the members, already considerable, will increase steadily with the growth of the Cause itself.

For some time it has been apparent to those in touch with this phase of the work that there is urgent need for a central office with a secretary able to devote all of his time to the correspondence and other duties incumbent upon the National Spiritual Assembly.

The difficulty of finding a person with the necessary qualifications and at the same time so situated that he could enter upon this service with the compensation which could be voted at the present time, has been a serious obstacle to the establishment of this necessary office.

The National Spiritual Assembly is happy to announce that arrangements have been made whereby, early in October, a central office will be opened at Green Acre, South Eliot, Maine.

Our secretary, Mr. Horace Holley, at our request has consented to resign from his present business position in order to devote his entire time to the work of the central office.

For a very nominal rental, the National Spiritual Assembly have leased a house in Green Acre and the expense of maintaining this office will not be over $350.00 a month. Most of this amount has already been subscribed by members of the National Spiritual Assembly.

The Committee who have had this matter in charge feel that this is a most satisfactory arrangement with respect to the needs of the Cause in this country. They believe that this step will contribute greatly to the furtherance of the National Baha'i work and that its wisdom will be recognized by the body of the believers.

\[CHANGE OF ADDRESS\]

Beginning with October 5th, 1925, all letters and telegrams intended for the National Spiritual Assembly should be addressed as follows: National Baha'i Assembly, Office of the Secretary, Green Acre, South Eliot, Maine, U. S. A.

Cablegrams from foreign countries should be addressed “Baha'i,” New York.

The 169 Christopher Street address which has been used during the past seventeen months was placed at the disposal of the National Spiritual Assembly through the courtesy of Miss Nellie Lloyd.

The new National Teaching Committee at its first meeting, after the Convention at Green Acre, worked out a series of plans to make this, if possible, the greatest teaching year in all Baha'i history. First of all, it was realized that we need many more teachers. As Abdu'l-Baha wrote some years ago, ‘There is need of a thousand teachers, each one severed from the world, attracted by the Holy Spirit in the Celestial Concourse and joyful through the Kingdom of God and in perfect sanctity, holiness and sufficiency (independence of spirit).’

A series of teaching conventions in each of the five districts outlined by the Master in His great Teaching Tablets will help to call forth, inspire and equip these teachers.

At Green Acre there was started immediately after the Convention a series of conferences upon methods of teaching which proved very successful. Out of these conferences was born a class for practice work in which the younger and older believers made addresses before the class, thus gaining practical experience for the great work of presenting the Cause to all types of people with wisdom and with spiritual power. It is hoped that ultimately there will develop at Green Acre a summer school of religion for the study of the divine philosophy, of comparative religions, of contemporary religious movements, English composition, public speaking and the best methods for presenting the Glad Tidings of the Kingdom to the present-day world.

It is suggested that, in accordance with the instructions of Abdu'l-Baha in the last of the great Teaching Tablets, each Assembly organize classes for the training of teachers, so that blessed souls of the older ones from among the believers may
The need of a Manifestation. His nature, His powers, the signs of His coming, the proofs by which He is recognized, His influence upon civilization. This outline may be had from the Publishing Committee or the local Assembly librarian or from Mrs. Giff, for twenty-five cents a copy, or three dollars and twenty-five cents a dozen.

But the first step for all the believers in preparing for this great campaign is to study anew the Master's Teaching Tablets, which are to be found in the 'Unfolding of the Divine Plan,' in Bahá'í Scriptures, chapter nine, or in Volume Ten of the 'Star of the West'; and let us repeat each day the prayer for our particular region and turn to the Bahá'í Kingdom for guidance and see if we cannot be of those who rise to travel and teach the Cause in the regions where it has not yet been proclaimed.

TEMPLE COMMITTEE

The detailed report presented by the Temple Committee to the recent Convention is now being published and copies will very shortly be placed in the hands of every recognized believer in the United States and Canada and also of Bahá'í Assemblies in other countries.

This report contains a complete financial statement of all receipts and expenditures made in connection with the Mashriqu'l-Adhkar at Wilmette. It contains a complete summary of the Temple activities since their inception in 1909, including the matter of the architect's contract, statements by the engineer, and photographs of the Foundation Hall and Mr. Bourgeois' studio on the Temple grounds.

From the remarkable effects produced by this report upon the delegates, it is certain that its publication will effectively stimulate a new and deeper spirit of devotion for the continuance of this edifice dedicated to the Glory of God.

The friends will be pleased to know that work has already been begun on the new caretaker's house from the beautiful design prepared by Mr. Bourgeois, for which the Convention voted that an appropriation of three thousand dollars should be made. With the construction of this house, all the items recommended by the Temple Committee last year, as listed in News Letter No. 1, have now been carried into effect.

As soon as possible, constructive plans aimed at raising the four hundred thousand dollars necessary for the first permanent unit of the Temple, in accordance with Shoghi Effendi's instructions, will be announced.

The following resolution was unanimously passed by the Convention delegates after the presentation of the Temple Report by the secretary of the Temple Committee, Mr. Carl Scheffler:

"WHEREAS, the Temple Committee appointed by the National Spiritual Assembly has rendered a report comprising all matters pertaining to the Mashriqu'l-Adhkar from the time of its inception to the close of this fiscal year, and

"WHEREAS, in the preparation of this report this committee with consecrated zeal has devoted months of strenuous work in research, analysis, and compilation, thereby elucidating many involved and intricate questions and bringing renewed vision concerning the significance of the Mashriqu'l-Adhkar, and

"WHEREAS, Mr. Mattison has rendered invaluable assistance in auditing the accounts of the Bahá'í Temple Unit covering a period of over fifteen years, and

"WHEREAS, Mr. Alfred Anderson has rendered with extraordinary firmness, fortitude and devotion most self-sacrificing service, be it

"Resolved, that the Bahá'í Convention of 1925 accept this report with a unanimous expression of its profound appreciation of the value of these services to the Cause."

NATIONAL BAHÁ'Í FUND

The following summary has been prepared from the fully itemized and complete Annual Report presented by Mrs. Florence Morton, Treasurer, to the 1925 Convention. This Annual Report covered the period from April 1, 1924, to March 31, 1925, as in the case of all previous financial statements.

The National Bahá'í Fund represents several different funds, the records of which are kept as separate accounts in the office of the Treasurer, disbursements from each fund being according to the nature of the fund itself. In the current Annual Report, the records include: Central Fund, Teaching Fund, Temple Fund, Publishing Fund, and Special Fund for relief of the Náxirz flood sufferers.
On April 1, 1924, the then Treasurer, Mr. W. H. Randall, had on hand the following amounts: Central Fund, $1,483.17; Teaching Fund, $386.00; Temple Fund, $1,191.23; Publishing Fund, $1,033.65. These sums were turned over to Mrs. Florence Morton after her election to the office of Treasurer by the National Spiritual Assembly established at the 1924 Convention.

From April 1, 1924, to March 31, 1925, the contributions received were as follows:

Central Fund, $11,977.21; Teaching Fund, $589.95; Temple Fund, $201.79; Publishing Fund, $497.63; Special Nayeriz Fund, $3,818.11.

The total of all contributions received during the year was $37,062.52. Adding the amounts on hand, April 1, 1924, or $4,094.05, the National Baha'i Fund in 1924-1925 held a total of $41,156.57.

Disbursements were as follows:

Central Fund, $7,278.89, plus $3,674.05 to meet a deficit in the Teaching Fund, or a total of $11,072.94. The Central Fund disbursements included an item of $2,000.00 voted for the needs of the Temple. Teaching Fund, $4,630.00. Temple Fund, $18,564.54. These payments included $7,000.00 to reduce notes held by the bank, $3,000.00 paid to the architect under the terms of the contract approved by the 1921 Convention, $2,222.79 for running expenses, $472.87 interest on notes, and something over $3,000.00 for improvements in the Foundation Hall. The printed Report of the Temple Committee, a copy of which is being placed in the hands of every recognized believer, will show these transactions in exact detail.

The Publishing Fund will be published as an itemized report in an early number of the News Letter. This Fund operates on the sale of the literature and only incidentally on contributions, and its disbursements are in the nature of the normal expenses incurred in the publishing business.

The disbursements of the Central Fund also included $1,539.43 to make up deficits in the receipts of the Baha'i Magazine, Star of the West, $760.00 paid to the International Baha'i Fund; $250.00 appropriated for the Library and Archives Committees; $400.00 donated for the Baha'i Assembly of Punjab, India, and $1,036.71 representing the cost of printing and distributing the News Letter, the Will and Testament of Abdul Baha, and of postage and stationery supplies used by the National Secretary. Another expense was of $282.45 for the 1924 Annual Congress and Convention.

The Teaching Fund originated several years ago from the desire of many believers to promote teaching activities which could not be supported from funds given for the Temple. As the Central Fund is now capable of carrying on teaching activities, the Teaching Fund as a separate account will not appear in the 1925-1926 financial records, having been merged with the Central Fund at the suggestion of those who have contributed to the Teaching Fund during the past year.

With the removal of all outstanding obligations by pledges received at the 1925 Convention, the National Baha'i Fund enters a new phase of development. As long as expenditures were predetermined by reason of outstanding indebtedness of any nature whatsoever, the National Fund could not express the free deliberation and mature decision of the National Spiritual Assembly. Now this burden is removed, and the National Spiritual Assembly for the first time can, with the faithful adherence of the local Assemblies and isolated believers, bring into being (even though at first only on a small scale) those significant functions and responsibilities so clearly outlined in the letters of the Guardian of the Cause.

It should be duly noted by every conscientious and loyal believer that the institution of the National Spiritual Assembly is far more than a continuation and enlargement of the functions of the Baha'i Temple Unity, so long and so gloriously the sole central executive body of the Cause in North America. The Baha'i Temple Unity has but one main purpose and responsibility—the National Spiritual Assembly has as many purposes and responsibilities as there are aspects of the Baha'i Cause.

Let us remember what Shoghi Effendi has written on two occasions: 'The various Assemblies, local and national, constitute today the bedrock upon which the strength of the Universal House is in future to be firmly established and raised. Not until these functions are vigorously and harmoniously carried out can the hope for the termination of this period of transition be realized.' (February 23, 1924.) "It would be impossible at this stage to ignore the indispensability or to overestimate the unique significance of the institution of the National Spiritual Assembly—the pivot round which revolve the activities of the believers throughout the American continent. Supreme is their position, grave their responsibilities, manifold and arduous their duties." (June 3, 1925.)

The capacity of the National Spiritual Assembly to serve the Cause throughout the United States and Canada is largely conditioned by the "unlabelled" contributions, those made to the Central Fund. If all other funds were richly endowed, but the Central Fund remained small and insignificant, the institution of the National Spiritual Assembly could not function with adequate power; and if the National Spiritual Assembly could not function effectively as the passive trustee of certain closed funds, we can be very certain that difficulties would be raised up in the path of every Baha'i activity until that condition was changed. On the other hand, a National Spiritual Assembly able to function with due vigor, conscious of the unshakable confidence of the Baha'i body, would be able to serve each National activity according to the needs of the time, with the result that confusions would be avoided and all activities moved forward "steadily, like a great sea."

Perhaps it has been overlooked that contributions made to the Central Fund are not merely kept from furthering the special activity whose donor has nearest at heart. On the contrary, the Central Fund underlies and supports every activity, but the difference is that its disbursements at any given time reflect the results of consultation and decision on the part of those in the best position to see the work as a whole. It is inconceivable that any National Spiritual Assembly shall ever be elected whose members will feel less loyalty for or responsibility in any National Baha'i activity than is felt by any individual believer or any local Assembly.

To specify the object of one's contributions is absolutely legitimate and is expressly permitted by the written instructions of Shoghi Effendi. The element of voluntary cooperation is vital in all Baha'i relationships, and nothing should prevent the individual or the local Spiritual Assembly from making their contributions for a particular object if desired. In a voluntary association, obedience to a principle is only useful when it is the result of full understanding. A careful study of Shoghi Effendi's instructions
wills show that unspecified contributions are a higher expression of loyalty and a closer approximation to the "ideal standard" of service, but effort should be made to see why this is so.

Perhaps it will throw some light on this subject to itemize the various expenses for which the Central Fund is responsible. These include: the activities of the National Spiritual Assembly itself—its Central Office, correspondence, meetings, News Letter, etc.; the cost of the annual National Convention; contributions to the International Fund; all activities of National Committees (including, in case of emergency, those of Temple and Publishing); and more especially those of the Teaching Committee, the Star of the West, the Library Committee, St. Louis Assembly, Archives, Racial Amity, Legal, etc. It would seem very desirable to adopt a budget system for the Central Fund, in order to plan its disbursements as fully as possible in advance.

The essence of the whole matter is that unspecified contributions between absolute confidence in the institution of the National Spiritual Assembly, while contributions limited to one particular fund do not. It is far less a financial problem than one of spiritual unity expressed in the most unmistakable form.

It is to be hoped that the present National Spiritual Assembly will be aided by every local Spiritual Assembly and by every individual believer to bring into visible expression those latent active functions of the National Bahá'í institution which carry so much greater possibilities of service than the passive functions so far disclosed.

But this note of explanation should not be considered merely as a plea for financial support. With love, with understanding, with the spirit of cooperation implanted in all hearts we can, side by side, produce a single body of service through which the Master can accomplish His universal purposes with the resources of the Divine Treasury itself.

* * * * *

NEWS OF THE CAUSE

The first fruits of the beautiful Green Acre Convention was the cordial invitation extended by Dr. Leslie P. Hill that a Baha'i teacher be sent to speak at the National Association of Teachers in Colored Schools at Durham, N. C.

A letter from Dr. Hill informs us of the success of this trip:

"I want to let you know how deeply grateful I am that the N. A. C. T. decided to send Mrs. Ransom-Kehler to Durham on July 29th, 30th and 31st. Mrs. Ransom-Kehler arrived at the very beginning of these meetings and stayed through to the end. She spoke at Departmental meetings and made an address on Thursday evening before the whole Association. She was heard not only by the colored teachers in attendance but by the United States Commissioner of Education and a number of white superintendents, supervisors and specialists in our field.

"Mrs. Ransom-Kehler, moreover, in addition to her speeches, made a large number of direct personal contacts, and in that way made a more intense impression. It was our general feeling that she was not only brilliant in her discussion of the whole big question before us, but that she brought to our cause a sincerity and a courageous consecration that touched the hearts of all who heard her. I believe that she created many centers of influence from which the light and the truth will spread."

An international Bahá'í Bureau has been established at the suggestion of Shoghi Effendi at 19 Boulevard Georges-Favon, Geneva, Switzerland. This new and extremely important Bahá'í center is under the direction of Mrs. J. Stannard. Information of its activities will be given from time to time in the News Letter.

The Bahá'í Magazine, Star of the West, for August, contains the first of a series of important articles by Mr. George Latimer on the Approachment of Science and Religion.

This issue contains other articles by Mr. Stanwood Cobb, Mrs. Shanaz Waite, Mr. Harlan F. Ober, Mrs. Coralie Franklin Cook and Mr. Horace Holley.

The Publishing Committee announces the following new books: A Series of Twelve Articles Introductory to the Study of the Bahá'í Teaching, by Charles Mason Remey, 50 cents per copy; The Universal Consciousness of the Bahá'í Religion, by Charles Mason Remey, 20 cents per copy; Religions of the Empire, reprinting the addresses delivered at the religious conference in London during 1924, including the two papers on the Bahá'í Movement, price four dollars. Copies of the Forum Magazine for July, containing an article on the Cause, can be ordered from the Committee for 35 cents each. A new supply of the Easterton pamphlet has been received from London, for sale at 20 cents each. Copies may be obtained from Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

During the past year three new local Spiritual Assemblies have been elected in the United States. These Assemblies are located in Visalia, California; Geneva, New York; and New Haven, Connecticut.

The Central States Teaching Convention will be held November 12th to 16th in the Foundation Hall of the Temple, at Wilmette, Illinois. The Convention will open with a Feast in commemoration of the birthday of Baha'u'llah and will hold public congress sessions Saturday evening and Sunday afternoon, November 14th and 15th, and conferences upon methods of teaching the morning and afternoon of Friday and Saturday. It is hoped that the friends not only in the Central States but from the various parts of the country will be able to attend.

Further details will be given in the next News Letter.

GREEN ACREFULFILLING
ITS SPIRITUAL DESTINY

The Green Acre Fellowship at its annual meeting in August voted a special resolution, the result of which will be that Green Acre in August, 1926, will come under the direct supervision of the National Spiritual Assembly, and its unique tradition and splendid resources will be joined to the Bahá'í Cause in North America. It is the great significance of Green Acre that it brings an opportunity of applying the Bahá'í spirit and principles to the most practical problems of daily life, besides affording a most adequate platform for the spread of the Message in a dignified and universal way. This action on the part of the Fellowship is a truly gratifying indication that a new period of expansion has opened for the Cause.

Several Committees are already engaged in planning for an increase of the activities of Green Acre and details will be published in an early number of the News Letter.
Baha'i News Letter
The Bulletin of the National Spiritual Assembly of the Baha'is of the United States and Canada
Office of the Secretary
Green Acre, South Eliot, Maine

No. 8

November, 1925

Blessed are ye who are assembled in the shadow of the Word of God, who are abiding in the cave of the Covenant of God, who are comforted by dwelling in the Paradise of El-Abha, who are cheerfully moved with the breezes which blew from the point of the providence of God, and who have arisen to render service to the Cause of God, to promulgate the Religion of God, to proclaim the Word of God and to hoist the standards of sanctity in those regions and climes.

By the life of El-Baha' Ver-Hir, the perfect and divine power will breathe in you with bounties from the Holy Spirit and enable you to accomplish a thing the like of which hath never been seen by the eye of existence except in the Baha'i.

To the Assemblies of the United States and Canada.

Dear Baha'i friends:

We have entered upon a period of expansion in all the activities and services of the Cause. A new spirit of ardor, devotion, longing and determination is felt throughout the various Assemblies and groups. Hundreds of believers whose loyally has been utterly sincere but passive are now effectively giving the message within the circle of their lives. Freed from the burden of concern lest actions arise powerful enough to exert undue influence upon the decisions of our central national body, the energies of each individual and committee can now be concentrated into channels extending ever farther into the life of the world.

This marks the beginning of that maturity when the spiritual nourishment has become assimilated, body and mind are at peace, and the forces and elements taken in during infancy and youth can for the first time reveal their vital influence through well considered action reinforced by singleness of purpose and firmness of will.

Before each Assembly now lies the opportunity to plan ways and means of participating definitely as a center of Baha'i influence in the spiritual, moral and social problems of the community. A remarkable instance of the success which follows this positive effort comes from Honolulu, where one of the faithful friends opened a weekly meeting to promote the ideal of Universal Peace. To this meeting have come many active minds and eager hearts, able at once to unite upon the basis of this noble ideal and willing to consider step by step the inner and outer developments required for its complete attainment. Such a meeting, conducted by a well qualified believer or committee, is like an open door through which the spiritual will pass and forth into the public consciousness, and through which likewise souls of capacity can enter the Cause.

Depending upon local conditions, each Assembly can this year undertake similar general meetings—meetings for peace, for Esperanto, for racial unity, for any one or more of the principles that make the Baha'i message all-inclusive, the 'spirit of the age.' The intention of such meetings should be the purest service to the community and to humanity, a loving gift from those who themselves have already received the gift without price from the Center of the Covenant. Where this intention is perfectly realized, and the meetings conducted with true wisdom, no anxiety need be felt as to the results in terms of increased membership for the Assembly itself. There is abundant opportunity, in fact, for every individual believer to associate himself or herself with general progressive activities for which he or she is naturally fitted, and so bear witness to the Baha'i spirit in a wider circle of interest. The spiritual and other meetings specialized to the celebration of the Cause, the study of the teachings or the deliberation of Baha'i affairs will all be confirmed and revitalized through this increased activity and intention of productive service.

Perhaps the greatest opportunity we face at the present moment as members of a national Baha'i body is to formulate a general policy and an inclusive program, representing the results of thorough mutual consultation and harmoniously bending the effort of each national committee to an aim. Concretely, we have the spiritual obligation to contribute our share to the four hundred thousand dollars required to build the first permanent unit of the Temple. On September 15th the National Spiritual Assembly received the following cablegram from Haifa: "Guardian cables confidently expecting America contribute her befitting share recent Temple appeal." Signed: Bahiyih. The suggestions made by the local Assemblies have been, most helpful, showing appreciation of the need to lay a new and stronger foundation for our teaching work. As soon as possible all the suggestions will be studied by the National Assembly in consultation with the Temple and Teaching Committees, and a definite plan laid before the Baha'is of North America.
Reference should be made to the fact that the Guardian does not approve any formal pledge card system for raising Baha'i funds. This system obligates the future, which none can foresee. But it is highly advisable for each believer to organize his practical affairs so efficiently that sacrifice will be possible without leading to unnecessary difficulty or later regret.

It is not too soon for each Assembly to create a special fund to meet the expenses of their delegate or delegates at the 1926 Convention in San Francisco. A full attendance of delegates will alone attract spiritual confirmations for our future success.

Conditions now make it possible for the National Spiritual Assembly to acknowledge immediately all communications, and the friends in this and other countries are requested to overlook many instances of apparent discourtesy or neglect in times past. In order that the News Letter may develop in accordance with the desire expressed by Shoghi Effendi in his letter of April 10th, news and other material of general Baha'i interest should be sent by teachers, committees and secretaries of local and National Assemblies throughout the world. A new department of the utmost value has been added to the News Letter with this issue—a series of outlines on teaching methods prepared by the National Teaching Committee. Assemblies and groups will find it exceedingly useful to study these outlines and adopt their

|_sep | National Spiritual Assembly of the Baha'is of the United States and Canada.
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
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</thead>
<tbody>
<tr>
<td>Mountfort Mills</td>
<td>Chairman</td>
</tr>
<tr>
<td>Roy C. Wilhelm</td>
<td>Vice Chairman</td>
</tr>
<tr>
<td>Horace Holley</td>
<td>Secretary</td>
</tr>
<tr>
<td>Florence Morton</td>
<td>Treasurer</td>
</tr>
<tr>
<td>Amelia Collins</td>
<td></td>
</tr>
<tr>
<td>Ali Kuli Khan</td>
<td></td>
</tr>
<tr>
<td>Allen McDaniel</td>
<td></td>
</tr>
<tr>
<td>Carl Schefler</td>
<td></td>
</tr>
<tr>
<td>Siegfried Schoppfeher</td>
<td></td>
</tr>
<tr>
<td><strong>Office of the Secretary</strong></td>
<td><strong>Green Acre, South Eliot, Maine, U.S.A.</strong></td>
</tr>
<tr>
<td><strong>Office of the Treasurer</strong></td>
<td><strong>5 Wheeler Avenue, Worcester, Mass.</strong></td>
</tr>
</tbody>
</table>

Baha'i News Letter

National Baha'i Fund

Maintained by voluntary contributions made, as directed by Shoghi Effendi, to the National Treasurer and expended under the supervision of the National Spiritual Assembly and individuals are requested to send regular monthly contributions to National Baha'i Fund, in care of Mrs. Florence Morton, 5 Wheeler Avenue, Worcester, Mass.

REPORT NO. 8—FROM JULY 1 TO OCTOBER 1, 1925

<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 1</td>
<td>Balance on hand (less Teaching Fund deficit of $6,459.05)</td>
<td>$3,854.19</td>
</tr>
<tr>
<td>July 31</td>
<td>Contributions in July</td>
<td>$346.85</td>
</tr>
<tr>
<td>August 31</td>
<td>Contributions in August</td>
<td>364.89</td>
</tr>
<tr>
<td>September 30</td>
<td>Contributions in September</td>
<td>1,018.70</td>
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<tr>
<td><strong>Total received</strong></td>
<td></td>
<td><strong>$4,681.54</strong></td>
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<table>
<thead>
<tr>
<th>Sept. 30</th>
<th>International Fund, three months</th>
<th>$285.00</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Half of Store office rent, three months</td>
<td>67.50</td>
</tr>
<tr>
<td></td>
<td>Deficit in Star income</td>
<td>598.91</td>
</tr>
<tr>
<td></td>
<td>July-August News Letter</td>
<td>111.53</td>
</tr>
<tr>
<td></td>
<td>N. S. A. letterheads</td>
<td>81.29</td>
</tr>
<tr>
<td></td>
<td>Expenses of National secretary</td>
<td>156.68</td>
</tr>
<tr>
<td></td>
<td>N. S. A. meeting room, Hotel Victoria</td>
<td>11.05</td>
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<tr>
<td></td>
<td>N. S. A. meeting, travelling expenses</td>
<td>157.77</td>
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<tr>
<td></td>
<td>Mrs. Ransom-Kehler, teaching expenses</td>
<td>33.48</td>
</tr>
<tr>
<td></td>
<td>Exchange on Canadian check</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Convention expenses:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Green Acre</td>
<td>109.60</td>
</tr>
<tr>
<td></td>
<td>Telephone and cables</td>
<td>72.87</td>
</tr>
<tr>
<td></td>
<td>Printing programs</td>
<td>124.23</td>
</tr>
<tr>
<td></td>
<td>Invited speakers</td>
<td>202.78</td>
</tr>
<tr>
<td></td>
<td>Meals</td>
<td>50.00</td>
</tr>
<tr>
<td></td>
<td>Public stenographer</td>
<td>162.77</td>
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<tr>
<td></td>
<td>National teachers expense, three months</td>
<td>425.00</td>
</tr>
<tr>
<td><strong>Total paid</strong></td>
<td></td>
<td><strong>$3,104.87</strong></td>
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</tbody>
</table>

| Balance, Central or General Fund | $576.87 |
| September | Cash received, Temple Division | $477.62 |
| September 30 | Contributions in September | $1,655.90 |
| September 30 | Total received | $5,192.78 |

<table>
<thead>
<tr>
<th>Sept. 20</th>
<th>Cashiers' expense, three months</th>
<th>$369.00</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Northern Trust Co., all notes paid</td>
<td>5,009.09</td>
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<tr>
<td></td>
<td>Brownell Trust Co., interest</td>
<td>25.00</td>
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<tr>
<td></td>
<td>Terminal Hardware Co. supplies</td>
<td>11.59</td>
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<tr>
<td></td>
<td>Telephone, three months</td>
<td>27.75</td>
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<tr>
<td></td>
<td>Electric Light</td>
<td>3.96</td>
</tr>
<tr>
<td></td>
<td>Vauchers and Stores, supplies</td>
<td>4.13</td>
</tr>
<tr>
<td></td>
<td>Photos</td>
<td>14.90</td>
</tr>
<tr>
<td><strong>Total paid</strong></td>
<td></td>
<td>$6,227.36</td>
</tr>
<tr>
<td>Balance, Temple Division</td>
<td>$1,955.42</td>
<td></td>
</tr>
<tr>
<td>Sept. 30</td>
<td>Total Balance of National Fund</td>
<td>$2,542.09</td>
</tr>
</tbody>
</table>

Reported by

Florence Morton, Treasurer.

FLORENCE MORTON, Treasurer.

Work of National Committees

Enclosed with this News Letter is a copy of the committee appointments so far made by the American National Spiritual Assembly for the present year. Local Spiritual Assemblies should study this committee list very carefully, with a view to bringing about more effective cooperation with the National activity in its various departments.

The Press Committee report that local Assemblies made a most gratifying response to the special letter sent out on May 14th on the subject of the difficult conditions among the Persian Bahais. Publicity was secured in both newspapers, clipping of which have been received from the following cities: Milwaukee, Wis., Los Angeles, San Diego, Pasadena, Berkeley, Geyersville, and San Francisco, Calif., Chicago and
an interesting
lines.

Abdu'l Baha's
to go along carefully
pings
among them the second
.Ie

Springfield, Ill., Columbus, O.,
Denver, Colo., Boston and
Springfield, Mass., Augusta,
Ga., Montreal, Canada, Racine
and Kenosha, Wis., New York
City and Yonkers, N. Y., Helena,
Mont., Spokane, Wash., Port-
land, Ore., Minneapolis, Minn.,
Butte, Mont., St. John, N. B.,
Duluth, Minn. and New Haven,
Conn. A full set of these clippings
has been forwarded to the
Guardian and effort will be made to
extend this matter of publiciti-

The Publishing Committee
report a number of new books,
among them the second volume
of the Promulgation of Universal
Peace. In this book we have
Abdu'l Baha's message to the
American people and it should
be our supreme privilege to see
that this message is brought to
the attention of the general
public in every possible way.

The second, and concluding
volume of The Promulgation of
Universal Peace contains ad-

Other new books are a com-
nilation on Racial Amity, ob-
tainable for five cents a copy,
and "Thoughts that Build," an
admirable compilation of the
world's spiritual teachings,
with many quotations from
Baha'u'llah and Abdu'l Baha.
The volume was edited by Rev.
J. Storer, evidently a devoted
student of the Baha'i writings.
The Publishing Committee have
also received a supply of Ring
Stones from Haifa for sale to
the believers at $5 for the small
size and $1.10 for the large
size. Further information about
the new books will be found in
the revised catalog, now on the
press, copies of which will be
sent to all Assemblies.

The cooperation being afforded
the business management of
the star of the West by the
special representatives serving
in the local Assemblies is of the
greatest service and the Spiritual
Assemblies are requested to
give much attention to this
work. Every active believer
should be a subscriber to this
official Baha'i magazine and,
furthermore, should strive to
increase its public circulation
and influence. Both the editori-
al and the business manage-
ment have done their share to-
ward creating an interesting
and attractive magazine. May
each believer consider himself
an active agent of the Star.

The September issue contains a
compilation of "How to Make
Life Successful" from words of
Abdu'l Baha: an article on Ev-

The October issue contains a
compilation on "The Two Na-
tures in Man" from words of
Abdu'l Baha: the Urge for Im-
mortality by Mr. George Latimer:
the Call of Today by Mrs.
Rosa V. Winterburn: Institute
of Pacific Relations by Miss
Agnes Alexander: the Glory of
Life by Dr. Orel L. Harper: Re-

OUTLINES FOR TEACHING

The Initial Preparatio

In teaching the Cause it is a
wonderful inspiration continu-
tually to think of how the teach-
ings will fall to the world—a
new humanity, the very King-

and the Lord shall bring him
forth in the Day of Resurrection
into the Ridvan of Oneness,
formed with the Mantle of Him-
self, the Protecter, the
Mighty, the Generous! Thus
will ye assist your Lord, and
naught else save this shall ever
be mentioned in this Day before
God, your Lord and the Lord of
your fathers,—Baha'u'llah.

In the last of the sublime
Teaching Tablets, found in the
Unveiling of the Divine Plan,
pp. 66-69, or Baha'i Scriptures,
pp. 540-544, or Star of the
West, Vol. XI, pp. 32-36 we
learn just how we may become
"the Apostles of Baha'u'llah,"
"the rays of the Sun of Reality
who will illumine all the conti-

II

The supreme secret is to real-
ize that we are successful teach-
ers when we become like pure
reed through whom God's
Manifestations and His angels
may play their divine melodies,
when we are but cupbearers of
the water of life.

To become the best possible
transmitters:

1. We must seize our minds
from all we have learned or
heard, become as little children,
begin "if necessary our educa-
tion all over again," severed
from all ideas save God's Word,
free from fancies and illu-

2. We must enter "the uni-
versal university of the King-
dom" and make an intensive
study of the Divine Teachings.

Shoghi Effendi says that ev-
ery Baha'i teacher should make
"Baha'u'llah and the New Era"
his text-book and teach just
what is in that book. We will
want to study carefully and
joously books like Some An-
swered Questions, Abdu'l-
Baha's addresses in Europe and
America, The Iqan, Book of
Assurance, Baha'i Proofs and
Baha'i Scriptures.

3. We will need to take
notes upon or write out what we
read, meditate upon it, repeat it
in our own words, and make
practice addresses. Then little
by little 'Abdu'l-Baha's thought,
His mind, will begin to live and
speak within us and we will be-

Baha'i News Letter 3
method of making them part of our very being and equipping ourselves to speak.

III

But, we all may say, I am not pure, or holy, or wise, or good enough to teach, yet. Then comes the wondrous promise: if we rise and teach in pure, humble love the Holy Spirit will rush to our assistance, will enter our heart and will purify and perfect us. "Verily We behold you from Our Realm of Epitomous Glory and shall graciously aid whomsoever arises for the triumph of Our Cause with the hosts of the Celestial Concourse and a company of Our chosen angels."---Abdu'l-Baha.

"Have Confidence"

"Rest assured in the fact that the breaths of the Holy Spirit will aid you provided no doubts obtain in your heart."---Abdu'l-Baha.

Summary: By realizing the greatness of these days and the power of Baha, by severing our mind from all ideas save the pure Word, our hearts filled with all desire. Give His Will, by rising to study, to live the life, to teach, and by turning to Him in constant prayer we shall in glorious unity become "the lights that shall be diffused, the waves of that sea which shall spread and overflow the world."

Later outlines will suggest how to give the message to diverse audiences. There will also be outlines on the prophecies in the Bible and other Sacred Books, in comparative religions, on the study of Baha'i history.

"It is a wonderful, priceless boon to be a vessel carrying food from God. It cannot be bought with gold."---Abdu'l-Baha.

NATIONAL TEACHING COMMITTEE.

NEWS OF THE CAUSE

From Auckland, New Zealand comes the first issue of a newly established Baha'i magazine for Australia and New Zealand. Its title is "International Baha'i News." This "constructive service on the part of our Australian and New Zealand brothers contains every evidence of widespread future success. It is issued by Mrs. A. E. Dewin, 5 Alfred Road, Remuera, Auckland, New Zealand. The subscription is nine shillings a year. The cooperation of the American Assemblies is requested in behalf of this Baha'i enterprise.

Another new publication is La Nova Tapa, published in Esperanto by the German believers to promote the ideals of a universal language as given by Baha'u'llah. The publication price is only twenty cents a year and the regular practice of reading its contents in Esperanto is a pledge for us all. Subscription should be sent to Mr. Friedrich Gerster, Wandsbek b. Hamburg, Oelmuhlenweg, 66, Germany.

From the Central States Teaching Committee, has been received the following notice of the Regional Convention to be held in November. "The Central States Teaching and Temple Convention will meet in the Temple Foundation, Wilmette, Illinois, November 12th to 15th inclusive. The National Spiritual Assembly will be present and there will be conferences and classes in methods of teaching. There will be a conference on the all important question of how to build the Temple, that most glorious of teachers. Members of the National Spiritual Assembly will speak at the Congress sessions, Saturday evening and Sunday afternoon."

The Baha'i Call was heard at the Seventeenth Universal Esperanto Congress held in Geneva, Switzerland, the first week in August, 1925. At the Grand Conclave of several thousand people and eight hundred delegates held in Victoria Hall, it was announced that the Baha'i Institute in Geneva and official delegates Miss Martha Root and Miss Julia Galver, had been sent by Shoghi Effendi to this Congress.

Beginning two months earlier, permission was granted and careful arrangements made to hold two Baha'i Esperanto sessions at this Congress. Every word had to be in Esperanto. The two events were held in the International Esperanto Bureau, 19 Boulevard George-Faxon. The adjoining rooms were thrown open and the place was crowded at both sessions. More than 25 countries were represented including United States, England, Germany, France, Spain, Italy, Switzerland, Finland, Norway, Denmark, Poland, Russia, Lithuania, Bulgaria, Austria, Ukrania, Turkey, Persia, Japan, Australia, South Africa, Argentina, South America.

The day the Esperantists were invited to the League of Nations building, Baha'i literature and invitations were given out in the building and in the Gardens of this "City of Nations." Probably in every future Esperanto Congress, Baha'i sessions will be a feature. The President of one of Europe's best known Peace Societies and a noted Esperantist, summed up the whole matter when she said in the open forum: "Let us work that all Baha'is may become Esperantists and all Esperantists become Baha'is." The next Universal Esperanto Congress will be held in Edinburgh, Scotland, the first week in August, 1926. We are indebted to Miss Martha Root for this interesting information.

News has been received that a Spiritual Assembly has been elected by the friends of Oakland, California. They have a class of about forty inquirers at the present time.

From the Seattle Assembly comes the interesting news that a Baha'i marriage service was held in their meeting place in the evening of July first. Two devoted members of the Seattle Assembly, Mr. Henry McConanughy and Miss Margaret Prayer, were united in the Baha'i service conducted by Mrs. Finch, following a special service rendered by Rev. Erickson of Plymouth Congregational Church. The members of the Assembly arranged a charming feast in honor of the bride and groom.
Letter from Shoghi Effendi

To the members of the American National Assembly, care of the Secretary, Mr. H. Holley, New York City.

Dear Fellow-Workers:

I have read with deep interest your two recent communications dated April 4th and 18th, and am gratified to learn of the steady expansion of your manifold activities.

Regarding the method to be adopted for the election of the National Spiritual Assemblies, it is clear that the text of the Beloved’s Testament gives us no indication as to the manner in which these Assemblies are to be elected. In one of His earliest Tablets, however, addressed to a friend in Persia, the following is expressed:

“At whatever time all the beloved of God in each country appoint their delegates, and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme Bautul’-Adl (Universal House of Justice).”

These words clearly indicate that a three-stage election has been provided by ‘Abdu’l Baha for the formation of the International House of Justice, and as it is explicitly provided in His Will and Testament that the “Secondary House of Justice” must elect the members of the Universal One,” it is obvious that the members of the National Spiritual Assemblies will have to be indirectly elected by the body of the believers in their respective provinces. In view of these complementary instructions the principle, set forth in my letter of March 12th, 1923, has been established requiring the believers (the beloved of God) in every country to elect a certain number of delegates who, in turn, will elect their national representatives (Secondary House of Justice or National Spiritual Assembly) whose sacred obligation and privilege will be to elect in time God’s Universal House of Justice.

Should the appointing of the delegates be made a part of the functions of local Spiritual Assemblies, who are already elected bodies, the principle of a four-stage election would be introduced which would be at variance with the provisions explicitly laid down in the Master’s Tablet. On the other hand, were the local Spiritual Assemblies, the number of whose members is strictly confined to nine, to elect directly the members of the National Spiritual Assembly—thus maintaining the principle of a three-stage election—all Baha’i localities, which must necessarily differ in numerical strength, would then have to share equally in the election of the National Spiritual Assembly—a practice which would be contrary to fairness and justice. Moreover, the central principle guiding for the present the administration of the Cause has been to make the Baha’i National Spiritual Assemblies as independent as possible in the conduct of such affairs as fall within their province, and to lessen the hampering influence of any institution within their jurisdiction that might, whether directly or indirectly, impair their authority and prestige.

I would also strongly urge the members of every in-coming National Spiritual Assembly to take all necessary steps to ensure that every local Assembly throughout America, without any exception whatsoever, should immediately after its election send the complete list of its members together with the full address of its secretary to the National Secretary, who in turn will forward them to me directly, enclosing his own address as well as the list of the members of the National Spiritual Assembly. It would also be extremely helpful, should actual circumstances permit, to devise with the whole-hearted assistance of every local Assembly ways and means for the compilation of an authoritative, up-to-date, and exhaustive list of recognized believers in America, supplemented by the full address of each believer’s permanent residence—this list to be continually revised according to every change affecting the residence and number of such believers. This would be particularly advisable in view of the permanent residence of isolated believers in various parts of the country, as well as of those who form parts of groups as yet numerically too small for the formation of a local Spiritual Assembly.

However desirable these steps may be, it is evident that they are secondary in their importance and urgency to the pressing and ever-increasing issues that vitally affect the spread and the consolidation of the work which you are called upon to perform, and which it is my privilege to assist in and serve. I am enclosing a preliminary list of Baha’i centers throughout the world, exclusive of Persia, which though inadequate, may still, I trust, be of some help to you. I would welcome any additions or corrections you might be able to make and hope it will evolve into a valuable section of the contemplated Baha’i Year Book.

I wish to assure you, in conclusion, of my heartfelt appreciation of your devoted labors in the Divine Vineyard.

Your brother and fellow-worker,

(signed) Shoghi

Haifa, Palestine.

May 12, 1925.
"The Baha'is must be the servants of universal peace, the workers for the cause of the oneness of humanity, the spreaders of heavenly love amongst the children of men, the promulgators of the principles of the progress of mankind. This is the work of the Baha'is."—Abdu'l-Baha.

To the Baha'is of the United States and Canada.

Dear friends in 'Abdu'l-Baha:

From time to time events take place which throw significant emphasis upon the interrelation of the Baha'i Cause and the world at large.

On November 4th the National Spiritual Assembly received the following cablegram from Shoghi Effendi: "Iraq's highest tribunal unexpectedly pronounced verdict against us regarding Baghdad Houses. Situation of unprecedented gravity. Effective prompt action urgently required. Strongly urge National Spiritual Assembly and every local Assembly and group immediately communicate by cable and letter Iraq High Commissioner through British Consular authorities if feasible, protesting vigorously against courts glaring injustice, appealing for redress to British sense of fairness, asserting spiritual claims of Baha'is to this sanctified abode and declaring their unfailing resolve to do their utmost to vindicate their legitimate and sacred rights. Similar appropriate communications to King of Iraq and British central authorities. Highly desirable cable any suggestions. America's action in present circumstances of unique significance and value. Messages should not be identical in wording."

(Signed) "SHOGHI."

The instructions outlined in this message were immediately telegraphed to the secretaries of sixty-three Assemblies and groups in the United States and Canada. Numerous letters have been received which indicate that suitable cablegrams and letters were sent, as directed. It would be advisable for each local secretary who has not already done so, to send to the National Secretary an exact copy of each cablegram and letter sent out on the subject of the houses of Baha'u'llah in Bagdad. These copies, together with those sent by the National Spiritual Assembly itself, will then be available for any later use that may arise.

The letter written to the National Spiritual Assembly by the Guardian on October 24th has been reprinted and is enclosed with this issue of the News Letter for the information of the friends.

Once again, a situation has developed in the Near East requiring energetic and full-hearted cooperation on the part of the believers in this country. We regard Shoghi Effendi's request that the friends make every effort to transmit funds for the purchase of land on Mount Carmel adjacent to the Holy Tombs. This situation was brought to the attention of all local Assemblies and groups by means of a general letter with which was enclosed a form of power of attorney to be used by those sending funds direct to the Guardian. It is necessary to add further instructions in connection with the power of attorney, namely, that it should be witnessed by a notary public, then presented for stamped verification at the County Clerk's office, after which it must be vised by an English consular. As stated in our general letter, sums of five hundred dollars or more can be sent direct to Shoghi Effendi at Haifa, together with a power of attorney; while amounts less than this can be sent to the National Treasurer who will take proper steps to place all such contributions in the Guardian's hands.

We may be assured that Shoghi Effendi would not have directed these appeals to his American friends unless abundantly justified by an understanding of their relative importance in the evolution of the Baha'i Cause which will be perfectly clear to us later on. At present, in the case of the Holy Shrine at Bagdad, one may venture the assertion that, apart even from their infinite preciousness, as places which witnessed mighty deeds in the life of the Manifestation, they have become a focal issue with the enemies of the Cause in the Near East. Were these houses to be lost to the Baha'is at the present time, the enemies would thereby become so encouraged that the nature and extent of their further onslaughts could not be foreseen. On the other hand, firm action on the part of the believers of all lands to safeguard this property would have the contrary result of establishing more firmly than ever the position of the Cause throughout the entire Orient. The interaction of East and West in the Near East at this moment is so involved that it is obvious that great issues are being decided right now for many years to come.

Similar considerations assure us that the matter of purchasing the desired land at Haifa also has an importance to the Cause far greater than the material factors concerned. The international center and executive heart of the Baha'i Cause will in all probability ever be located in that spot, and the development of the Cause will consequently require area and equipment far beyond the measure of that which the Guardian possesses...
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that which the Guardian possesses.
BAHAI NEWS LETTER

Will the friends uniformly adopt the date of December 31st for this special day. The loss of our brother Dr. Esslemont must be keenly felt by the Guardian, with whom he was working on the important service of translating Tablets of Baha'u'llah and 'Abdu'l-Baha. In Dr. Esslemont had been raised up one who was able to discern the significance of the Baha'i Message in the Western world, with its pre-dominating scientific point of view. The book, "Baha'u'llah and the New Era," has since its publication been accepted as the ideal introductory text book on the Baha'i Movement. With our grief let us mingle prayers of gratitude that a man of such force and dignity had been enrolled in service to the beloved Cause.

The National Spiritual Assembly will shortly distribute to all American believers a printed pamphlet embodying a plan of uniform action whereby it is confidently expected that that long-sought work can be greatly increased and, by the end of three years, a fund of four hundred thousand dollars be accumulated to construct the first permanent unit of the Mashriqu'l-Adhkar. We consider that the formulation of this plan represents the outcome of many years' loving and intensive thought on the part of the American believers. Each believer should study this plan in detail and make it the foundation of his or her Baha'i services until its various provisions shall have been fulfilled. The fact that, though so late, a definite plan has at length been decided upon, will, we feel sure, bring us every faithful and ardent Baha'i worker in the United States and Canada.

Yours faithfully,

NATIONAL SPIRITUAL ASSEMBLY
by Horace Holley, Secretary.

WORK OF NATIONAL COMMITTEES.

The November issue of the Baha'i Magazine, Star of the West, is a special number, considerably enlarged in size, devoted to the subject of universal peace. The leading article is a significant analysis by Mr. Alfred E. Lunt of present public agencies striving to establish peace, with a clear presentation of those factors that enter into the Baha'i conception of "The Most Great Peace." In view of the fact that the adherence of the United States to the World Court is a public issue, the friends one and all are urged to distribute copies of this number to wide and ample circles that already attracted to the Cause and also among those whose interest or whose responsibility has opened their minds to the spiritual significance of the subject of peace. The National Spiritual Assembly authorized an extra publication of two thousands hundred copies, and copies can be obtained either from Baha'i News Service, P. O. Box 283, Chicago, Illinois, or Baha'i Publishing Committee, P. O. Box 318, Grand Central Station, New York City, at ten cents each. This number of the Star should, in fact, be regarded more in the light of a permanent Baha'i pamphlet than as a dated issue of a magazine. Local Baha'i librarians are requested to order a generous supply of extra copies, for sale to the friends.

The Publishing Committee has issued a revised catalog, printed in two sizes. The larger size lists all books and pamphlets now in print, while the smaller-size presents selected books and pamphlets which are more suitable for distribution to the general public. The cooperation of Assembly librarians and the friends generally is requested in order to give wide distribution to these catalogs. No charge is made for them.

The little Blue Number Nine compilation has also been revised and published in a new edition under supervision of the National Spiritual Assembly. Inasmuch as this Baha'i pamphlet is the one most widely circulated, local librarians should order them in as large a quantity as possible and recommend that each individual believer pass them out constantly to interested inquirers.

The friends will be pleased to know that the Publishing Committee has also issued a new edition of the Esslemont book, "Baha'u'llah and the New Era," in paper covers to sell at sixty cents a copy. This low price will enable the friends to circulate this invaluable introductory word on the Cause more widely than ever.

The National Spiritual Assembly is pleased to announce the appointment of Mrs. El Fleda Spaulding as Chairman of the National Teaching Committee. Mrs. Spaulding will take steps to arrange traveling circuits whereby teachers can visit all the local Assemblies at regular intervals. This

at the present time.

Turning now to the enclosed letter from Shoghi Effendi: the friends will note his emphatic reference to the great care which should be taken by each Spiritual Assembly in deciding its voting list. We know that the Guardian's words will be most carefully pondered and scrupulously heeded by all who are called upon to undertake this important task.

In this letter it will be noted also that the matter of the Annual National Convention is further clarified. One great difficulty has been relieved through the permission given to delegates unable to attend the Convention, to vote for members of the in-coming National Spiritual Assembly by mail. Suitable ballots will be sent to each duly-organized Spiritual Assembly for this purpose previous to the Convention of 1926. This provision will insure each National Spiritual Assembly being representative of all the local Assemblies and not merely of those nearby the city at which the Convention is held.

Since the Guardian evidently prefers that the National election shall be held during the period of Ridvan, the present National Spiritual Assembly has decided that the 1926 Convention at San Francisco shall be held on April 29, 30, May 1 and 2.

It is with profound grief that we now place before the friends the information conveyed in a cablegram received from Shoghi Effendi on November 22nd: "Beloved Esslemont passed away. Heart overwhelmed with sorrow. Urge all American believers dedicate special day for universal prayer and remembrance."
forward step in the direction of a permanent and efficient organization of the teaching work has a direct relation to the new national plan announced in our letter to the friends in this issue of the News Letter. The five regional chairmen of the National Teaching Committee will continue to be responsible, each in his own region, for the important task of the Teaching Conventions, the working out of teaching outlines, subjects for public addresses, and for developing ways and means to educate Baha'i teachers, an important aspect of which is not yet too little has been done. Each local Spiritual Assembly and group is requested to appoint one or more of their number as a local Teaching Committee to make contact with their Regional Chairman and also with Mrs. Spaulding who will have charge of the executive and business side of the work.

REVISED IN NATIONAL COMMITTEE LIST.

Kindly make the following revisions and additions upon the names of national committee members as sent out with November News Letter. To Teaching Committee, add name of Mrs. El Fleda Spaulding, chairwoman; the address of the secretary of the Mashru'í-Adhkár at 1213 South Lincoln street and not Lincoln Avenue; and name of Mr. Arthur Agnew as member of committee on cooperation between Baha'is in North America and Persia; the address of Mrs. Victoria Bedikian should be P. O. Box 170 instead of P. O. Box 128; add name of Mr. Alfred E. Lunt as member of Green Acre Trustees.

TO SECRETARIES OF LOCAL ASSEMBLIES AND GROUPS.

From time to time, letters have been received which indicate that in certain localities the News Letter is not being distributed carefully and conscientiously to all the believers. Will the friends bear in mind that the News Letter is the sole means of communication between the National Spiritual Assembly and the entire body of the believers in North America. By the same token, it is the only agent whereby the communications received from Shoghi Effendi can be published and placed in the hands of all.

The National Spiritual Assembly is confident that all local secretaries will appreciate these facts and take steps to give the News Letter full and immediate distribution, where this has not previously been done.

In the larger centers it may prove necessary to mail the individual copies to the local list, and advantage can be taken of this to include a program or other information concerning local Baha'i activities.

Several Assemblies have not yet returned the Assembly Roll sent to them several months ago, and we are still awaiting lists of the recognized believers required to make up the complete National list which has been requested by the Guardian of the Cause. The local secretaries should feel entirely responsible for sending in changes of address from time to time and also to keep in contact with any members who may be traveling.

We are compelled to state also that a few Assemblies have not yet indicated the names and addresses of those in their city who are entitled to receive copies of the Will and Testament of 'Abdu'l-Baha. Several hundred of the friends are consequently still deprived. Isolated believers can apply for their copy through the Teaching Chairman of their region.

Will the friends bear in mind that the Naval Office of the National Spiritual Assembly contains a file of the communications from each local Assembly and group, and these files are intended to enable the National body to arrive at accurate and complete conclusions respecting the activities and condition of the Cause in the various cities. In addition to the acknowledgment of all urgent letters and telegrams from the National Spiritual Assembly, local secretaries are requested to send in copies of all printed Baha'i programs, newspaper clippings on the subject of the Cause, and such news of the activities as should be brought to the attention of all the friends through the News Letter. The organization of the work of the local secretary and treasurer is the first responsibility of each incoming Spiritual Assembly.

We urge the local Assemblies of the United States and Canada, in conclusion, to take steps to have a permanent P. O. Box address for international Baha'i correspondence, thus doing away with the changes of address caused by annual elections.

TO THE ISOLATED BELIEVERS.

Every isolated believer whose name and address has been received through an authoritative source is receiving an individual copy of the News Letter. These friends are requested to notify the National Secretary immediately of any change of address. Some response on the part of isolated believers indicating that they receive the News Letter and are making use of it would also be appreciated. The National Spiritual Assembly does not wish to have these communications sent to any save those truly interested in the Baha'i Cause.

OUTLINES FOR TEACHING.

How to Give the Message.

The Baha'i Message is the glad tidings of a new Messenger who brings a new teaching which will establish world peace and unity.
To give the message is to declare both the Messenger and His message, in such a way as to appeal to the particular type of people to whom one is speaking.

A. If we study carefully Abdul-Baha's American addresses we will be able to use his method of giving the message not only to different types of people but to a general audience. Read his addresses in the Star of the West, Vol. III, No. 6, p. 2ff; No. 9, p. 10ff; No. 11, p. 13ff; No. 16, p. 25ff; Vol. IV, p. 4ff; or Proclamation of Universal Peace, Vol. 1, p. 10ff; p. 12ff: p. 17ff; Vol. 2, p. 301ff; p. 381ff, and make an outline of the points he brings out in each address. Then give that address in our own words to an imaginary listener. It will fix the ideas in our memory and give us practice in speaking. Abdul Baha's method in these addresses is:

1. To tell how the East was in the darkness of prejudice, racial fanaticism, superstition.
2. To tell how in this darkness Baha closed the eyes of man and changed the darkness into light. He gave, perhaps, the few words about the historical setting of Baha'ulh and the Baha'is, how they came from the East, as all the great prophets of the world have arisen in the Orient. Spiritual light has always come from the East.
3. To outline the universal principles, sometimes describing each one in detail, at other times summarizing them, laying particular stress upon the oneness of mankind, universal peace, the fundamental oneness of religions, and the power of the Holy Spirit which, alone, can change human nature and put these teachings into practice.

A splendid outline of these universal principles will be found in The Tablet to the Hague pamphlet: The Wisdom of Abdul Baha, part 2: Baha's Scriptures, p. 271ff; Proclamation of Universal Peace, Vol. 2, p. 301ff; p. 128ff; p. 133ff; p. 140ff; Vol. 1, p. 175ff. Baha'ulh and the New Era, Chap. 1, 7, 8, 9, 10, 12 show us just how to present these universal teachings to our world.

B. If they ask what is your belief regarding Baha'ulh' wrote Abdul Baha in 1929 to Ahmad Khan Yazdani, The Hague, deeply that we regard him as the foremost teacher and instructor of the world in this age, and make clear and explain in detail that these teachings regarding universal peace and other subjects issued from the pen of Baha'ulh fifty years ago and were published in Persia and India and spread abroad throughout the whole world. In the beginning all were incredulous about the idea of universal peace, believing it to be a thing impossible. Further, speak of the greatness of Baha'ulh, and of the influence which took place in Persia and Turkestan, and of the astonishing influence which he exerted and of the enmities which he addressed to all the sovereigns, and their fulfillment. Also speak of the spread of the Baha'i Cause.

C. But the supreme secret of giving the message is ourselves to be the message. When the teacher is radiant with the light of universal love and peace and the joy of his new discovery people immediately say, the Baha'i Message must have in it some reality to produce such an effect upon its disciples, and they will be inspired to study the sources of this wonderful light and new revelation.

"When the teacher delivers an address, first of all all his own words must have a supremely powerful effect upon himself, so that others in turn may be affected. His utterances must be like a flame of fire, burning away the veils of dogma, passion and desire. Moreover, he must be in the utmost state of humility and self-effacement, that others may be rendered mindful. He must have attained to the station of renunciation and annihilation. Then and not until then will he teach the people with the melody of the Celestial Concourse."—Abdul Baha.

National Teaching Committee.

By: Albert Vail, Secretary.

News of the Cause.

North America.

Baha'is throughout the world will be more than pleased to know that thanks to special contributions from friends of the Cause, a draft was sent to the Guardian in November or of an amount sufficient to complete the Western Pilgrimage House. Many local Assemblies concerning several years ago in which are suitable furnishings, and details concerning these arrangements will be given through the News Letter as soon as possible.

The Central States Teaching Convention was held in the Temple Foundation at Wilmette, Illinois, on November 12th to 15th. A large group attended the opening Feast held in joyous commemoration of the birthday of Baha'ulh and members of the Spiritual Assembly brought their greetings. Mr. Horace Holley spoke Friday evening, November 13th, noon "The Religion of Reality." A splendid audience came to hear the message on Sunday afternoon, Friday, Saturday, and Sunday mornings. Mr. Vail conducted several methods of teaching which various ones gave talks and answered extemporaneously the questions which Mr. Gregory prepared at Green Acre last summer. Saturday afternoon was devoted to the problems of the spiritual education of children, and a conference with the National Spiritual Assembly, Dr. Bagdadi, Miss Alma Knoblock, Mrs. True and others gave beautiful suggestions as to the methods of teaching. There was a call to raise heroic sacrifices to raise the $10,000 to build the Temple, and a call to sustain them. At the same time all our Baha'is activities that the Cause may move forward to glorious victory.

A Spiritual Assembly has recently been elected by the friends of Elliot, Maine. It is the special purpose of the Elliot Assembly to create a spirit of cooperation for Green Acre on the part of the local community. One of the members of the Elliot group, Mrs. Kate Ives, is the second American believer to have received the Message.

A Letter has been received from one of the Baha'i teachers resident on the Pacific Coast expressing great pleasure at the joyous activity of the Seattle Assembly. The Assembly room has recently been moved from the University district into the center of the city and attendance at the public meetings is steadily increasing. The Seattle friends have started a series of monthly entertainments, combining a musical and literary program with luncheon with excellent results. A Universal Religious Forum is held at eleven a.m. Sunday morning at the Spiritual Assembly. Assembly are attracted. By confining all the speakers to points of agreement, it has been found that those who originally came to express prejudice or antagonism are drawn into the spirit of unity and concord.

The Buffalo Assembly has recently taken a public hall at 505 Delaware Avenue, where several pub-
public meetings are held weekly. The meeting place of the Buffalo Assembly is extremely well appointed and attractive. It was largely through the encouragement and cooperation of Dr. John Herman Randall that the Buffalo friends took this step. Well qualified teachers are requested to visit Buffalo whenever possible.

From Washington, D. C. has been received the following report of Bahá'í activity: "We have a public meeting every Sunday night, which is extensively advertised. Mr. Howard MacNutt has been with us for about ten days, when a meeting was held in some part of the city every night. Mr. MacNutt has been in Washington twice a year for the last few years and is recognized with true spirituality and intelligence. Some of his subjects have been on the Unity of Religion, the Mashriqu'l-Adhkar and the Manifestations of God.

"We have also been favored with a week-end visit from Mr. Hooper Harris of New York and we would recommend that Mr. Harris be invited to speak for every nearby Assembly. Mr. Harris gave two remarkable public talks, one at the home of Dr. and Mrs. Ardebshir Irani on the subject of Spiritual Fundamentalism, and the other in our public hall on the subject of Spiritual Modernism. A third talk was given before the members of the Assembly on the subject of Bahá'í Teaching.

"Regular Friday night meetings have been held at the home of Mrs. de Lagnel for many years and a study class for adults is held Sunday mornings at the public hall. The splendid progress of the Bahá'í Junior Group has been a notable feature of the work in Washington for many years."

Late last spring, the Bahá'í Assembly of Worcester, Massachusetts, was able to make a vital contact with the minister of the largest Universalist Church in Worcester, and it was arranged that Dr. John Herman Randall should give an address on the Significance of the Bahá'í Cause in the pulpit of that church on the 25th of October. The enthusiasm and interest manifested on this occasion was so genuine that the minister immediately asked for another address on the Bahá'í principles. The date has been arranged for February 28, 1926.

From the kind sympathy of the friends in this congregation, a significant result has been obtained: the Dean of Clark University in Worcester is seeking an engagement for a Bahá'í lecture to be given to the whole student body; the officials of the Women's Club, some of whom are members of the Universalist Church, are also strongly interested in the Bahá'í work. These places demand efficient, experienced and well-known Bahá'ís. Our friends feel that all the believers should make special efforts at this time to attract leading ministers to the Cause.

In a previous News Letter mention has been made of the splendid meetings held under the auspices of the Fellowship of Faiths. On October 26th at Grace Church, New York City, a public meeting was held in honor of Judaism. Addresses were delivered by representatives of Buddhism, Christianity, Ethical Culture, Hinduism, Mohammedianism, Zarathushrianism and New Thought. Mrs. Mary Manford Ford represented the Bahá'í Cause.

The Fellowship of Faiths also arranged two public meetings in Boston, in both of which Bahá'í speakers were included. On November 30th at Old South Meeting House the subject of peace and brotherhood was discussed by adherents of the various religions. Mr. W. H. Randall spoke in behalf of the Bahá'ís. On December 14th tributes to Christianity were delivered in Temple Israel by representatives of the other world faiths and a Bahá'í was included in this program.

The printed program published by the Bahá'í Assembly of Boston for December is a model both in appearance and arrangement which will be adopted by the friends in other cities. The speakers at the Sunday evening public meetings were Mr. Charles F. Wellner, founder of the Fellowship of Faiths. Dr. Alfred W. Martin and Dr. John Herman Randall. The Boston Assembly has recently set apart the evening of Tuesday each week for teaching meetings to be held in different homes throughout the city. Splendid results have already been realized from these meetings, which enable new friends to be invited, many of whom have willingly opened up their homes for similar neighborhood meetings in the future.

Shoghi Effendi wrote a letter to the Boston Bahá'í Assembly on October 27th in which he expresses genuine satisfaction with their plans. "Your main purpose, I feel, should be to conduct your general meetings for the public in such a manner as to attract liberal-minded, capable and sincere souls, and endeavor in your individual private intercourse with those already interested, to enlist gradually their whole-hearted and unrestrained support and acceptance of the Bahá'í Faith. These should be your primary considerations, as both are necessary and complementary."

The Philadelphia Bahá'í Assembly has appointed a special committee to prepare a local history of the Cause. This Committee is collecting copies of the public addresses delivered by Abdu'l Baha in Philadelphia and also programs of important public meetings as they come from otherBahá'í centers. It might be well for other Spiritual Assemblies to undertake in the same way to make a clear record of the development of the Cause in their locality since the earliest days.

The good news has been received from Miss Helen Whitney of Lansing, Mich., that a majority of the members of a local Spiritualist Church have now organized themselves as a Bahá'í group. Visits from Mrs. Corinne True and Mr. Arthur Agnew greatly assisted Miss Whitney in her work. Mr. Warner has been appointed secretary of the Lansing group.

It was the privilege of the friends in New York to hold once again their meeting in commemoration of the Ascension of Abdu'l Baha in St. Mark's Church. Through the courtesy of Dr. W. N. Guthrie, St. Mark's Church has been made available for this commemoration service. Several hundred believers attended the meeting on November 28th.

Those present at the 1925 Convention will recall the beautiful report of teaching work in the Southern States rendered by Mrs. Louiseboyle, Regional Chairman. Thanks to Mrs. Boyle's energy and executive capacity, the teaching work is being steadily developed in those states to which Abdùl Baha attributed such importance in the Tablets of the Divine Plan.

The entire South is being industrially and socially regenerated at present by new developments tending to give to the South many large manufacturing projects which only a few years ago would have been located in the Central States. All the groups and isolated believers in that region are now being linked
up through Mrs. Boyle and the presence of the two teachers, Mr. Louis Gregory and Mr. Howard MacAuliff is most fortunate. The seed of spiritual interest so faithfully sown in the South by these and other teachers, during past years, are now producing wonderful results in attracting ardent audiences for the Message in many cities.

The following information has been received concerning the activities of Mr. Gregory. Space is lacking for all save a brief resume: During October, Mr. Gregory spent two days at the State Industrial School for Colored Students, Barmen, N. J., giving an address before faculty and three hundred students, and making individual contacts. Proceeding southward, Mr. Gregory spent a day with the friends in Riverton, N. J., and Philadelphia, where Mr. MacAuliff and Dr. Huber also spoke to the friends. During ten days in Washington, D. C., he devoted much time to meetings of the Congregational Council and the Y. M. C. A. Convention. Many of the delegations present had already heard the Message and were pleased to add to their information and interest. Mr. Gregory found that both at Conventions reflected very clearly the spirit and the letter of the Bahá’í principles.

Arrived at Jacksonville, Florida, early in November, Mr. Gregory was greatly assisted by Rev. Dr. John E. Ford, Pastor of the Bethel Baptist Institutional Church, who arranged nine Bahá’í meetings among various groups including the faculty and students of Edward Waters’ College, Bible Study Class of Bethel Church, Choir of Bethel Church, faculty and students of Stanton High School, thirty-two public school teachers, seventy-five officers and agents of the Afro-American Insurance Co., the regular service of the Colored Presbyterian Church, and the young people’s meeting of the Simpson Memorial Methodist Church. Dr. Ford first heard of the Message nine years ago.

In St. Augustine, Mr. Gregory found the ground thoroughly prepared by Dr. and Mrs. Gregory to have upheld the Cause in that city against severe opposition and criticism for many years, these unfavorable conditions now happily coming to an end. Three churches and two schools were opened to Mr. Gregory, and one clergyman has requested a series of twelve Bahá’í talks. Further details about the teaching work in the South will be given in the next News Letter.

Under the supervision of the Central States Teaching Committee, the Assembly of Kenosha, Wisconsin, are conducting a series of meetings which are greatly encouraging the local friends and attracting interested inquirers. Among the speakers are Mr. Albert Vail, Mrs. Corinne True, Mr. Arthur S. Agnew, Mr. and Mrs. Robert L. Moffett, Mrs. Walsworth, Mrs. Trice, Dr. Zia Bazadi and Mr. Albert R. Windust. The assistance given the Kenosha friends by the Regional Teaching Committee is an admirable example of how local efforts can be reinforced by drawing upon the organized resources of the Cause. It is to be hoped, and confidently expected, that before long it will be possible to establish traveling circuits whereby well-qualified teachers will periodically pay visits to each local Assembly and group.

The Portland Assembly have recently enjoyed a visit from Mr. Robert L. Gulick, of Paradise, California. Mr. Gulick heard the Message about twenty-five years ago and is now in a position to devote all his time to the Cause. His publicity in Portland has greatly enjoyed. Mr. Gulick plans to go into various rural districts, deliver a series of addresses and have these printed in a local paper and distributed to all residents in the district, after which he will follow up inquiries until actual results are obtained. When this method can be employed by a number of confirmed believers, the growth of the Cause in this country will be magnificently accelerated.

All Convention delegates and visitors will recall the reading by Mrs. Sylvia Margolis of selections from her book of poems entitled “Letters to Jesus. by a Jewess.” This striking expression of the universal spirit has now been published, and copies of the volume can be obtained from The Lincoln Press Co., Dayton, Ohio.

In the last few weeks Mr. Albert Vail has been traveling in Illinois, Ohio, Wisconsin and as far east as Pittsburgh, speaking many times in schools, churches, and to Bahá’í gatherings. The interest in the Glad Tidings seems to increase every month, and ministers and educators express more and more to students and congregations their rejection in the universe of the Bahá’í teachings and the remarkable lives of Baha’u’llah and Ahdull-Baha. Classes and groups and interviews for the fuller study of the teachings are proving of great value in confirming the newly attracted ones.

Other Countries.

In a letter recently received from Jinabi Badi, a member of the National Spiritual Assembly is informed that Jinabi and his family are leaving Haifa for Persia by way of Bagdad. His address in Persia will be either c/o Mirza Fazlulah Nasserian, Saraj Taki, Bagdad, Persia, or c/o Mirza Golon Ali Davoudsh, Rue Nasrereh, Teheran, Persia. Letters should be sent registered. The beloved teacher sends loving greetings to all the American friends.

We are informed by the Hamburg, Germany, Bahá’í Assembly that their plans for the Esperanto Bahá’í Magazine, “La Nova Tago,” of which mention was made in the November News Letter, have been greatly amplified since the foundation of the magazine, as the result of encouragement and suggestions sent them by Shoghi Effendi. Concerning La Nova Tago, the Guardian writes: “I hail the inauguration of an international Bahá’í organ, so vitally needed at the present stage of our work and destined to render services that are unique in their character to the component parts of the ever-expanding Bahá’í world.

“Though limited in its sphere of influence, and modest in feature, yet it shall, due to the vital position it fulfills, grow from strength to strength, and vindicate its claim as the one medium of international Bahá’í intercourse.”

We are informed that beginning March, 1926, La Nova Tago will be sent free to each Bahá’í center throughout the world, individual believers being able to obtain copies at a very moderate subscription cost. The magazine will be published quarterly and contain reports furnished it by each National Spiritual Assembly.

From Hamburg also have been received three copies of a general news letter published in German and containing significant information concerning the progress of the Cause. The National Spiritual Assembly of Germany are arranging to establish a national Bahá’í Archives in Stuttgart to collect all writings on the subject of the Cause. A system of exchanging Bahá’ís with local friends in other countries is also being inaugurated, “The Neue Frei
Presse" of Vienna recently published an article concerning the persecutions of the Persian Baha’is by Dr. August Forel, which has proved very influential, being quoted even in the Turkish paper of Stamboul. A general dictionary or encyclopedia to be published shortly by Vienna under the title of "Menschen und Menschent"werke" will contain an article about the Baha’i Movement and its leading figures.

Mr. H. H. Ryercoft, who has been associated in the Baha’i work at Bahia has recently written a number of beautiful hymns, the publication of which was approved by the Reviewing Committee. Mrs. Ryecroft visited England during the spring and summer. On account of certain revolutionary movements in Southern Brazil, public meetings of all kinds have been suspended by the Government, but Miss Holsapple has been able to keep up her teaching work. There is great need for well equipped teachers to make their residence in Bahia and extend the work which has been so courageously and effectually begun. Miss Mickle recently returned to the United States.

The Spiritual Assembly of Teheran has recently appointed a special committee to compile a universal news letter and distribute it regularly, in English or Persian, to Baha’is centers throughout the world. The American Assemblies are requested to send their important Baha’i news to Mr. Frank Rivers, c/o M. G. Ali Khan Davatchy, Teheran, Persia. It is advisable to address all communications to Persian centers in plain envelopes as those which contain any reference to the Baha’i Cause are likely to be confiscated by the Post Office.

The first of these general letters from Teheran is dated September 16, 1925, and contains an admirable digest of activities throughout the East. Among the important committees appointed by the Teheran Spiritual Assembly is one for compiling the history of the Cause in Persia. This committee is engaged in collecting historical data from Assemblies and survivors of the early days, and it is expected that from this material will in the near future appear the authoritative, accurate and complete history of the Movement which is so much desired.

Cases of recent persecution are reported from Teheran as follows: In Mian Doab a number of people rose against the Baha’is, arresting two of the believers by order of a mullah. They then decided that no Baha’i should be admitted into a public bath or barbershop, but Government officials interfered and released the prisoners. The believers of Mian Doab have started a Baha’i school and are now planning to construct a Mashriqu’l-Adhkar. A Baha’i school started in a town near Sangsar was closed by a local mob but an order was secured from the Department of Education that the school should be reopened. The local antagonism still exists and the results cannot be foreseen. A Baha’i was recently mortally wounded in a village in Mazandaran. Similar difficulties have been reported from the Baha’is of Yazd, Xain, Shahrabad and Bender Abbas. Many anti-Baha’i demonstrations have been checked by the Government.

The splendid effects of the visit of Mrs. Florence Schopplocher to cities of Persia where the friends met a western woman for the first time, are reflected in many communications lately received. The American friends are very grateful to the Persian believers for the beautiful hospitality extended to Mrs. Schopplocher during her journey.

The extensive journey of Mr. Siegfried Schopplocher also produced most favorable comment on the part of our Oriental friends. A recent issue of The Dawn contains a most interesting account of a Baha’i address delivered by Mr. Schopplocher for the Baha’i Assembly of Rangoon. This address was devoted to the subject of the life and teachings of Mohammed and deeply moved the Mohammedan inquirers who were present at the meeting.

We have been greatly interested to receive clippings of articles on the Cause published in La Tribune de Geneve on August 15th and in the Egyptian Gazette of April 15th.

A beautiful circular letter has been received from the Spiritual Assembly of Navriz reflecting the sympathy and affection shown by the friends throughout the world towards those who suffered from the flood last year. A plan to restoring the devastated houses the Navriz Baha’is have started the construction of a Mashriqu’l-Adhkar and a public dam to prevent future floods. This latter is an important service to all the inhabitants of Navriz and is producing a most favorable impression.

General letters are now being issued by the National Spiritual Assembly of India, through Mr. Hashmatullah, secretary. The first of these letters quotes important instructions sent by Shoghi Effendi to Spiritual Assemblies throughout the East on June 8th last. The result of the recent elections of the National
IN MEMORIAM.

Mrs. J. Wesley Thompson, elected delegate at the 1925 National Convention, from the Honolulu Assembly, passed away while making the journey to Green Acre. The extensive memorial notice appearing in the Honolulu Advertiser of June 2nd testifies to the high esteem and cordial respect felt for Mrs. Thompson throughout a wide circle of acquaintances. It is significant of her universal spirit that this notice was written by a Japanese student. "The most tangible expression of Mrs. Thompson's pioneering spirit was the founding of the Kona Forum. She honed devoutly that the organization would serve as a potent agency in promoting direct social and intellectual intercourse among the many and more races represented in Kona... The Persian cult of Bahá'ísm, with its varied humanitarian tenets, also strongly appealed to Mrs. Thompson. She was its sole missionary in Kona, conducting a series of meetings in her library, when the various aspects of the Bahá'í religion were explained to and discussed with her friendly neighbors."

From Annie L. Libby of Los Angeles, has been received the following notice of the passing of Dr. Maxwell Ryder. "On July 7th Dr. Maxwell Ryder, husband of Zumel Libby Ryder, a faithful follower of Bahá'u'lláh and a firm believer in the Center of the Covenant, ascended to his true home in the Kingdom of Abha. He lived rather than voiced his religion. No one who sought his help for either spiritual or material relief left him empty-handed." The following quotation is from A Tablet revealed by Abdu'l Baha for Dr. Ryder on April 9, 1921. "Your letter has been received. Its contents was the cause of joy because it is indicative of the loveliness of your aspiration, the nobility of your character and the sincerity of your intentions."

Mrs. Marion N. Potter has contributed the following memorial for the beloved Bahá'í, Dr. Pauline Barton-Peake. "As we think of our beloved Dr. Pauline Barton-Peake, we know that the ideal spiritual connection has been established, that while the human voice is silent, the physical form gone from our human sight, that we are becoming increasingly conscious of a spiritual love welling up within us and attaining our hearts to her radiant reality. We realize more and more her unirig devotion and activity, and her deep love for Bahá'u'lláh and Abdu'l Baha. Her connection with the Cause began many years ago. She had been a searcher after truth for years, so that when she heard of the Revelation she became intensely interested and accepted the Bahá'í Message. From that time until she passing she gave of her abundant and virile energy and forcefulness to the spreading and upbuilding of the Cause in Cleveland.

"Very shortly after she had accepted the teachings the meetings were centered in her home and it became a real hospice for the friends here and for traveling Bahá'ís and teachers from all parts of the country. When Abdu'l Baha came to this country in 1912 Dr. Barton-Peake hastened to arrange for his coming to Cleveland that it might be blessed by His Presence and that the friends might have the bounty of meeting Him face to face."

On Sunday morning, November 1st, Mrs. Elizabeth Ashton, wife of John R. Ashton, and mother of Miss Alice Ashton, passed into the life eternal and radiant after but a few days illness. This sad event coming so suddenly was a great shock to the family and friends.

The Ashton family became believers and devoted adherents of the Bahá'í Faith in 1913. They seemed ready and waiting for the Water of Life and responded to the call of the Kingdom with enthusiasm and an unusual understanding of the spiritual life of man.

Their home in Washington, D.C., became the gathering place of the friends of God, and many remarkably spiritual meetings have been held there when the standards of the New Day were raised aloft, and always especially fine programs were arranged for the visiting teachers. Also for four or five summers Mrs. Ashton served the friends at Green Acre and many will remember her, and her loving ministrations.

From Mr. Rustam Khasrro of the National Hotel, Poona, India, a letter has come setting forth enthusiastically the many opportunities of service that await Bahá'í teachers from America or Europe who visit India prepared to make a tour of the various Bahá'í centers. It is greatly to be hoped that this inter-exchange of Bahá'í teachers between the various countries will steadily increase, and the American National Spiritual Assembly suggests that all believers who travel outside their own country carry with them a suitable letter of endorsement and introduction signed by their own National Spiritual Assembly or other recognized Bahá'í authority.

Grateful acknowledgement is made of letters received from Port Said, Beirut, Baku, Ishkabad, Bagdad, Awashigh Spiritual Assembly, Care M. H. Vakil, Bagdad, Moscow, Sultanabad, Iraq, Persia, and Bombay.

From Mr. Badi Bushrui, English secretary of the Spiritual Assembly of Haifa we are indebted for most interesting news of letters dated May 17, June 5th, June 28, July 13th and August 1st from which suitable excerpts will be made in the next News Letter for the information of the American friends. Functioning as they are under the inspiration of the direct example of the Guardian of the Cause, the Haifa Spiritual Assembly is rendering notable services, not the least of which has been to provide the believers of Europe and America with accurate and timely news of activities throughout the East.
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LETTER FROM SHOGHII EFFENDI

To the members of the National Spiritual Assembly of the Bahá’ís of the United States and Canada.

My well-beloved friends:
The numerous communications which your distinguished Secretary has lately addressed on your behalf to the Greatest Holy Leaf and myself, have been eagerly perused and their contents carefully noted. The news they imparted and the spirit they revealed have caused us both genuine satisfaction, of pride and gratitude with which we have greeted the inauguration of the National Convention.

The notable advances achieved by this year’s memorable Convention is, I am certain, attributable in no small measure to the energy, the thoroughness, the insight and the loving kindness that have characterized in an unprecedented degree the activities of the outgoing National Spiritual Assembly. I am confident that the work of America’s newly elected representatives, so splendidly and auspiciously begun, will further consolidate the labors of the past, will resolve to a great extent the problems and perplexities of the present, and open up fresh fields of future achievements and service.

I rejoice to learn that ways and means have been found to enable the National Secretary, who discharges in such an exemplary manner the manifold and exacting duties of a highly responsible position, to devote all his time to the performance of this arduous task. I am fully conscious of the privations and sacrifice which the choice of this arduous work must involve for him, as well as for his devoted and selfless companion; I cannot but admire and extol his heroic efforts; and wish to assure them both of my continued prayers for the speedy fruition of their earnest endeavors.

Regarding the very delicate and complex question of ascertaining the qualifications of a true believer, I cannot in this connection emphasize too strongly the supreme necessity for the exercise of the utmost degree of caution and fact, whether it be in deciding for ourselves or in disclosing to the outside world such considerations as may serve as a basis for such a decision. I would only venture 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 Exemplar of the Bahá’í Cause, as set forth in Abdu’l-Bahá’s Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of Bahá’u’lláh’s sacred Will; and close association with the spirit as well as the form of the present Bahá’í administration throughout the world—these, I conceive, to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a decision. Any attempt at further elucidation and elucidation will, I fear, land us in barren discussions and even grave controversies that would prove not only futile but even detrimental to the best interests of a growing Cause. I would therefore strongly urge those who are called upon to make such a decision to approach this highly involved and ever-recurring problem with the spirit of humble prayer, and earnest consultation, and to refrain from drawing hasty or even superfluous conclusions except on such occasions when the interests of the Cause absolutely demand it.

In connection with the annual holding of the Bahá’í Convention and Congress, I feel that although such a representative body need not be convened necessarily every year, yet it is highly desirable, in view of the unique functions it fulfills in promoting the harmony and good-will, in removing misunderstandings and in enhancing the prestige of the Cause, that the National Spiritual Assembly should exert itself to gather together annually the elected representatives of the American believers. It would, in some ways, be obviously convenient and eminently desirable though not absolutely essential, if the National Spiritual Assembly could arrange that the holding of such a Congress should synchronize with the time at which the national elections are renewed, and that both events should take place, if not on the first of Ridvan, at least during the twelve joyful days of what may be justly regarded as the foremost Bahá’í Festival. Apart from the local elections, which universally are to be renewed on the 21st day of April, it is entirely left to the discretion of the National Spiritual Assembly to decide, after having given due consideration to the above mentioned observations, on whatever time and place the Bahá’í Convention as well as the annual elections should be held. 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 ensure 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 attend in person to the sessions of the Bahá’í Convention to send their votes, for the election of the National Spiritual Assembly only, by mail to the National Secretary, as in my view the advantages of such a procedure outweigh the considerations referred to in your letter. It should, however, be made clear to every elected delegate—who should be continually reminded—that it is a sacred responsibility and admittedly preferable to attend if possible in person the sessions of the Convention, to take an active part in all its proceedings, and to acquaint his fellow-workers on his return with the accomplishments, the decisions and the aspirations of the assembled representatives of the American believers.

I am eagerly looking forward to your sending me in manuscript form the projected Bahá’í Year Book, that I may be enabled to contribute my share in rendering it as comprehensive, as attractive, and as authoritative as possible. I strongly advise you to combine in a judicious manner the two methods outlined in this connection in your letter of September 2, 1925. A short, concise and forceful account of the primary objects, as well as of the principles underlying the world-wide administration of the Cause, together with a brief description of various features of the present day administration of its activities, supplemented with a non-comprehensive survey of the actual accomplishments and plans evolved in the current year, would serve to acquaint the outsider with the purpose and the achievements of the Cause, and provide sufficient material that would be edifying and helpful to the active be-
Leaf desires whether in the East or in the West.

Touching the nature of the activities of our untiring and devoted Baha'is sister, Mrs. Victoria Bedi-kian, I shall postpone any definite decision until my forthcoming meeting with her in the holy land which I trust will banish the present confusion and remove the outstanding misunderstandings in this connection.

The Greatest Holy Leaf desires me to convey in her name to the esteemed members of the Green Acre Fellowship the expression of her cordial thanks and sincere appreciation in having been made a life member of the said Fellowship. She assures them of her prayers for the success of this noble institution as well as for the spiritual advancement of its individual members.

Recent developments in the Holy Land have led various organizations in the Jewish world to contemplate seriously the early possibility of transferring to Palestine's sacred soil the mortal remains of certain prominent founders and leaders of Jewish thought and Mount Carmel, which next to Akka's Most Holy Shrine is the most cherished object of Baha'i veneration, has been cited on various occasions as a permanent and most befitting burial ground for their illustrious dead. Surely the Baha'is of the world, ever on the alert and with an eye to the future, will, no matter how pressed by financial obligations, arise while there is yet time to contribute each his share in securing for posterity such land as lies in close proximity to the Holy Shrine—an area the acquisition of which in time will prove indispensable if the sublime vision of Abdul Baha is to be realized. I appeal to you, and through you to every earnest and conscientious believer, to safeguard in particular the land extending southward from these Shrines which now, alas! is gravely exposed to the assaults of covetous and speculative interests. I am loth to press further claims on friends who have displayed so magnificent a spirit of self-sacrifice on several occasions in the past, but I feel the urge of a sacred and impelling responsibility to call your attention to what I conceive to be one of the world-wide issues of the greatest moment requiring a prompt, generous and collective response. I may add that whatever land is purchased will be registered in the name of the contributor, and I would therefore request every contributing believer to forward together with his donation such power of attorney as will legally empower me to transact in his name and on his behalf the purchase of the plot he desires to acquire. It would be desirable to forward small contributions to the National Spiritual Assembly, who will then decide upon the manner in which the transaction should be conducted.

The compilation of newspaper clippings with regard to recent persecutions in Persia which has been sent by our dear brother, Mr. H. Holley to the Greatest Holy Leaf has been forwarded to the National Spiritual Assembly of Persia, that they may witness for themselves and share with the rank and file of the Persian believers the results of the extensive and vigorous campaign so promptly undertaken on their behalf by their sympathizing brethren in the West. It grieves me to inform you that this sad tale of barbarism and unrestrained aggression on the property, the lives and the honor of the heroic sufferers in that land is still continuing to reach our ears, and the campaign of obstruction, of intimidation and plunder is, but for short periods of comparative lull, being systematically pursued with unbridled vigor. I am certain that the members of the National Spiritual Assembly, fully alive to the uncertainty, the confusion and the seriousness of the present situation, will seize the first opportunity to redress as much as it lies in their power the innumerable grievances that are being inflicted upon harassed yet law-abiding citizens.

Wishing you success from all my heart, and assuring you of my continued prayers for the steady expansion and consolidation of your work,

I am your brother and fellow-worker.

(Signed) SHOGHIL.

Haifa, Palestine.

October 24th, 1923.
Guardian Endorses "Plan of Unified Action"

At the very hour this News Letter was going to press, the following cablegram was received by the National Spiritual Assembly: "Congratulations National Assembly on plan. Noble in conception, sound in method. forceful in its appeal. Fully endorse it. Command it to every declared believer, joyously pledging ninety-five dollars per month as my humble share. Be-seeing Divine assistance." Signed, Shoghi.

To the Bahá'ís of the United States and Canada,

Dear Friends in 'Abdu'l-Bahá:

In going over the Assembly lists, to determine which are entitled to representation in the 1929 National Convention, one cannot but remark the lack of decided change in these lists over a considerable period of years. It would seem that the average Assembly some time ago reached a certain point of growth and that it is difficult to leave this point behind. Where only a few believers are engaged in service the natural tendency is to feel that no great measures can be attempted until their numbers have increased, but this overlooks the fact that the established religions include the great majority of people in every community, and yet little pure spiritual accomplishment can be observed for all that. Neither lack of numbers nor lack of means is an obstacle in this Cause.

One of the American believers received a letter from Dr. F. Euph- mont written at Haifa in April, 1925, which reveals the spiritual factors of growth and progress so clearly that to share this letter now will be a decided help to us all.

"You say that your heart breaks over the doings of the negligent and that you have shed many tears over the apparent want of success attending your efforts to spread the Cause during the last six years. When we feel impelled to grieve over the negligence of others we must learn to turn our thoughts instead towards God. There is a Persian saying which Baha'u'llah quotes to the effect that 'should all the world turn infidel, not one speck of dust would soil the robes of Thy Grandeur.' We are not responsible for the negligence of others. That is a matter between them and God, and God leaves them free to choose whether they will turn to Him and walk in His path, or wander in ways of their own choosing. There is only one life that each of us is responsible for, and that is our own, and that responsibility is quite enough to absorb all our attention and energy if we discharge it properly. Is our own life perfect? Are we ready to be called as believers, the Divine Attributes? Have we got rid of the last trace of selfish and worldly desire? Have we complete knowledge of the Divine teachings and is our obedience to them flawless? If not, then it is a waste of time for us to be fretting about the dust on other people's mirrors when we ought instead to be polishing and adjusting our own. Why hast thou overlooked thine own faults and art observing the defects of My servants?"

"We must beware of the pressurising spirit, the desire to make 'converts' and to measure our success by the number of converts we make as the Indians in the fighting days used to count the seals of the enemies they had slain as a measure of their prowess. We must not be discouraged if we seem to fail in making other people Bahá'ís. You must cease to try to make Bahá'ís of others. It is an impossible task. Even Baha'u'llah and the beloved Master could not make their own brothers and sisters Bahá'ís. God Himself cannot make people Bahá'ís if they choose otherwise, because He has left them free will and left the choice with them.

"Hence it is useless to argue with people, to keep on urging, upbarding or demonstrating with them. Baha'u'llah says that if after two or three meetings with a person you fail to influence him it is better to leave him alone. What we must do is to seek out those who are thirsty and give them to drink, to find those who are hungry and feed them with the bread of life. If people have heard the teachings for years, but have not become changed in their lives—still need in and without enthusiasm or devotion—then let us turn our attention to others who are more ready for the teachings, who when they hear and are convinced are ready to obey and to sacrifice themselves in the path of the Beloved. 'The wise are they who speak not unless they obtain a hearing.'

"Very often the minds of children are more receptive than those of the grownups. Recently we had a letter from a friend in Germany, a school teacher, whose health had broken down. He had tried for some years to spread the Cause among grownup people with very discouraging results. Then he turned his attention to the children. He found it much easier to interest them. He was delighted with the readiness with which they not only learned the teachings, but put them into practice. Then through the children he found that the message was winning its way to the hearts of the grownup.

"If our lives are pure and selfless, if we turn with all our hearts to God and seek to love and serve all His creatures—especially all who are faithless and all who are seek-
can inspire a community or nation with an influx of nobler and higher will. The beloved of God are those in whom the Word taketh effect.

Yours faithfully,

NATIONAL SPIRITUAL ASSEMBLY

By: Horace Holley.
Secretary.

WORK OF NATIONAL COMMITTEES

On January 2nd, the Teaching Committee sent to all Assemblies and groups a Questionnaire designed to bring together in a detailed information required for a rudimental extension of the teaching work. We understand that certain Assemblies have responded enthusiastically with the Teaching Committee in this important effort, and seen in it a long protracted opportunity to build up a larger local group. In other cases, the cooperation has not yet been extended. We feel sure that serious thought will show every Baha’i group, no matter where, how situated, the advantage of becoming part of an active teaching plan, one station on a circuit of travelling teachers who will be the medium of spiritual life blood of the Cause. The whole effort is still new and perhaps not as yet thoroughly understood. The fact remains, however, that any Assembly which makes cordial contact with the national teaching plan from the very start will inevitably receive the greater benefit, for the Teaching Committee must plan its work in accordance with local conditions.

The National Fund is presented in a detailed report inserted with this News Letter. The friends will find the report in which every activity which should be represented, and this form of report will enable the friends to see the condition of the Fund as a whole every three months. It is easy to understand and sympathize with the indifference with which a few believers regard the material side of a Cause they have adopted because of its pure spirituality. If we would keep the balance true, let us refer to the letters of Abdu’l-Baha, which are the balance for us.

The friends throughout the United States and Canada have now received their copy of that printed plan issued by the National Spiritual Assembly in order to unify the efforts and activities and concern over teaching and Temple in such wise as to vitalize the local Assemblies and groups while at the same time producing a fund sufficient to build the first permanent unit of the Mashriqul-Adhkar. The long for results seemed to depend upon a consolidation of the various departments of the National Fund into a special three year Budget, for which believer was requested to contribute monthly, according to his means. Recent advice from the Guardian refer to the Budget method in such a way as to leave no doubt that the principle of voluntary giving is more important than the Budget principle involved in our program. That is, the individual believer is and must be absolutely free to give for this or that activity at will, and in such measure reflecting his own desire. We fore word now refer to the “Plan of Unification” as being a certain definite method of achieving the goal which the believers can study and associate themselves with if, after matured decision, they feel it helpful to promote the Cause so to do. There is nothing to the principle of voluntary giving which precludes adopting the several suggestions of the Plan by any individual or group.

The Publishing Committee is pleased to make important announcement of the publication of the “Divine Art of Living,” that superb compilation made by Mrs. Rabb and published in the Star of the East during the War, is now being reprinted by Brentano’s to sell in a very attractive book at a moderate cost. The friends can obtain copies through the Bahai Publishing Committee at $1.25 each, the price to the public through bookstores being $1.50. No Bahai’ work at present fills the place of Mrs. Rabb’s compilation which is the words of ‘Abdul-Baha. It is a spiritual text book for our own study, and an admirable gift book for non-Bahai friends.

The Publishing Committee report that the new edition of the No. 19 Compilation is selling very rapidly. A special poison edition of this little booklet is now on the press. This consists of about one half the text of the regular “No. 19,” printed in a booklet so small that several can be carried in hand bag or vest pocket. The friends should order these at the rate of 100 for $1.00, as it is not feasible to sell them in smaller quantities. They are perfectly legible and on good paper.

The friends will be happy to know that the Publishing Committee has found it possible to reprint Dr. Esslemont’s famous booklet “Baha’u’llah and His Message” to
sell at 5¢ each. This booklet originally sold at 20¢, the present low price being due to the large order which has been placed for these new facilities at hand. It is hoped that Baha'i Assemblies and groups, and individual believers generally, will bestir themselves to place the creative Word in the hands of as many interested friends or well known progressive souls as possible. A book of exceptional interest to all believers, and one to which we should give great prominence locally, is “Comparative Religion and the Religion of the Future” (with illustrative chart) by Alfred W. Martin. Dr. Martin is leader of the Ethical Culture in New York City, and has frequently associated himself as a friend of the Cause. One chapter of this book is entitled, The Baha’i Movement and Its Mission. It is published by Appleton, New York, and may be placed with the Publishing Committee, who will obtain copies for the friends. Address in ordering all the above literature: Baha’i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

Those who participated in the Baha’i Summer School at Green Acre last summer received, through Mr. Albert Vail, a most beautiful message of appreciation from the Guardian of the Cause. The first part was written by Dr. Esslemont for Shoghi Effendi, and was placed with the Publishing Committee, who will obtain copies for the friends. Address in ordering all the above literature: Baha’i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

...Those who have been trained in the Summer School will carry on the work in the various localities where they have come...

These words were added by the Guardian: “You are laying a solid foundation upon which the rising generation will rear a mighty and splendid edifice. You are turning your thoughts to what is the most urgent, the most essential, the most vital factor in the spread and the ultimate triumph of the Cause...”

It is to be hoped that the friends throughout the country are giving due consideration to Green Acre as the Baha’i center whither all should come when able during the summer months. Details will be given in an early number of the News Letter concerning plans for the coming season. Meanwhile let us appreciate the new and stronger foundation which has come to the efforts of the American friends as the result of the most unity between Green Acre and the National Spiritual Assembly.

One of the distinctive creations at Green Acre last year was the spirit of initiative and unity revealed by the young people. Those at Green Acre between fourteen and eighteen years of age came together and formed a temporary organization which the National Spiritual Assembly was delighted to recognize. Baha’i young people throughout the United States and Canada are urged to give particular attention to the following notice prepared by the Green Acre Young People committee:

“This summer at Green Acre a group of young people between the ages of fourteen and thirty came together and decided that the Youth of Baha’i should become more closely associated. For this purpose we offer for your consideration, the plan, that all the Baha’i Youth between the ages of fourteen and thirty come together for the express purpose of Fellowship and Cooperation in the Cause of Baha’u’llah and an Abdu Baha organization has been formed to enable the work to be started and there has been a tremendous response and enthusiasm shown by all those who have been asked to co-operate. The officers are as follows: Nineteen were elected: Baha’u’llah: Vice Chairman, Rene Hop- per; Treasurer, Roger Bow; Secretsaries, George Sargent and Bahiyih Randall: Foreign Correspondent, Edna Snyder. Will you write to us sending your addresses and be one of the scores of those between the ages stated who are Baha’is. Let us share in your ideas and plans and help us to carry on this work.

“In a personal letter recently received from Haifa, Baha’u’llah, directed to Shoghi Effendi, writes the following: ‘One of the most important seeds in the Cause is the young men and women who, having the intellectual and spiritual training ready to enter the field of service and work for the progress of the Cause...’

“Realizing that it will not be long before we will be taking part in the active responsibilities of this great Cause we want to work together now and help each other in the enormous but inspiring duty that lies before us. Among all letters to: Bahiyih Randall, 53 Forest Street, Medford, Massachusetts.”

Mr. Charles Mason Remey has issued a general letter to Baha’i Assemblies throughout the world requesting the cooperation of all believers in his effort to collect twelve duplicate copies of general letters and other historical documents bearing on the Cause. The plan is to preserve one complete file of this material in the American National Baha’i Archives, and donate the remaining eleven files to the larger Assemblies in the United States and Canada. He requests the localities and also members of National committees to send him twelve duplicate copies of each Tablet, pamphlet, leaflet, booklet, announcement, article and circular letter published under official Baha’i auspices, in order that these may be made available as valuable records for the future believers. This intention is extremely commendable, and the friends are urged to assist. The twelve duplicate copies of any Baha’i document are to be mailed to Mr. Remey’s permanent address, P. O. Box 1319, Washington, D.C.

In connection with this special request, let us bear in mind the vital matter of preserving in the Archives such precious Baha’i treasures as originals of Tablets from ‘Abdu’l-Baha. If any believer is unwilling to part with an original Tablet, he should at least send to the Archives Committee a translation of the Tablet attested genuine by the secretary of his Spiritual Assembly or other responsible authority. Where this is not done, that particular message from the Master cannot be included in the next volume of printed Tablets—a loss most seriously to be deplored.

The number two of the Baha’i Magazine, Star of the West, have been published since the last News Letter was sent to press.


With the January, 1926 number, the Star of the West enters upon a new phase of development. This number was printed and pub-
lished from Washington, D. C. under the business management of Mr. Allen McDaniel. The friends are requested to note that the new address is Baha'i News Service, 706 Otis Building, Washington, D. C. By this change, the editorial and business departments of the Star are now linked together more closely than has been possible for the past two years. The gratitude of the friends is due Mrs. Elizabeth Herlitz of Chicago for her untinted and effective service as business manager during that period of time. Following the plans laid down by Miss Edna True, Mrs. Herlitz has greatly enlarged the means of cooperation between the magazine and the local Assemblies. The friends one and all are requested to consider also the responsibility of subscribing regularly to the Star, and in addition to place special five months' introductory subscriptions for inquirers and friends. These subscriptions can be obtained at one dollar each. If it had been our lot to live in Persia, where the mere possession of Baha'i literature frequently meant greater personal danger, the literature would possess so deep a spiritual value for us that no reminder of the need for subscribing to the one recognized magazine of the Cause in this country would be required. But spiritual sacrifice is equally possible in the West, and where this exists a true loyalty to the Star is surely felt.

The January issue contains another of the remarkable compilations from words of 'Abdu'l-Baha which have been appearing this past year. It is entitled "The Kingdom of God." Other articles are: The Divine Community, by Mary Hanford Ford; The Marshfield, by Corinne True; World Peace and a World Speech, by Henry W. Hetzel; A Glimpse of the Bahá'í Movement and Esperanto, by Martha Root; Differences Between Eastern and Western Civilizations, by Professor Masaharu Aesaki; and The Sacrifice of Major Imbrie, by Dr. Susan I. Moody. This last contribution is accompanied by a photograph of the noble spirit whose tragic death revealed to millions in this country something of the sufferings undergone by Persian Bahá'ís for over seventy years.

NATIONAL BAHÁ'Í CONVENTION AND CONGRESS.

A special letter is being issued by the National Spiritual Assembly to all duly organized local Assemblies, informing them of the details of the forthcoming National Convention, with particular reference to the new situation resulting from the recent instruction of Shoghi Effendi that delegates unable to attend the Convention in person can vote for members of the incoming National Spiritual Assembly by mail.

For the information of the friends, finally, the new mail order will be briefly described. By permitting mail vote, the Guardian obviates anything approaching a system of proxy or even substitute delegates, and places the responsibility of elections upon the original choice of the Assemblies for delegates. This instruction emphasizes the need to select delegates upon the basis of their inherent qualifications and usefulness. The National Spiritual Assembly has decided to eliminate the practice of giving a vote to the regional Teaching Chairmen, as well as that of electing alternates or appointing proxies for the local delegates. Shoghi Effendi has stated that the American Convention should be made up of ninety-five delegates, these to be elected locally on a proportional basis according to the numerical strength of the Assembly. The participating Assemblies, with their respective representatives, will this year be as follows:

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Racine, Wis.

Provision has been made for the first ballot of absent delegates to be sent to the Convention by mail, and the result of the first and succeeding ballots will be telegraphed to each participating Assembly where one or more delegates could not attend the Convention, and absent delegates are to ballot by telegram for such members of the National Spiritual Assembly as were not elected on the first ballot, until this exchange of telegrams the election of nine members has been completed.

Since the Guardian has advised that alternate members of the National Spiritual Assembly cannot vote in its deliberations, and furthermore that absent delegates can vote only for the nine original members of the National Spiritual Assembly, it has seemed best to discard the practice of electing nine alternate members at the Convention, and fill temporary vacancies on the National Spiritual Assembly from the entire delegate list during the year. It will be recalled that in the letter written to the Convention at Green Acre, the Guardian emphasized the importance of the delegates as a body of consultation to remain in unity with the members of the National Spiritual Assembly during their term of office.

Baha'i groups of less than nine members, or groups not having a duly elected Spiritual Assembly recognized by the National Spiritual Assembly, are not entitled to representation at the Convention. Such groups are urged to redouble their efforts next year, so that they may enter into the unity of the organized Baha'i work.

All American believers who plan to attend the Convention, whether as delegates or visitors, are requested to notify the National Secretary at the earliest possible date, as the effort will be made to work out special traveling arrangements. Further details will be published in the next News Letter.

The first Convention session will be called at Whitemount Hotel, San Francisco, Thursday, April 20, at 9:00 p.m. The Feast of Ridwan will be held Thursday evening. All Congress (public) sessions will be
held in the Palace Hotel, Friday, Saturday and Sunday evenings. The National Spiritual Assembly has joyously accepted the suggestion of the San Francisco Assembly that this Congress be a series of Conferences on World Unity, following the notable achievement of the Conferences initiated by members of the San Francisco Assembly last spring. It is confidently expected that the Congress sessions this year will raise a new and higher standard of spiritual penetration, magnanimity of outlook, and range of true Baha'i influence.

NEWS OF THE CAUSE

Several American believers have made the pilgrimage to Haifa this winter, Mrs. Elizabeth Greenleaf, Mrs. Victoria Bedekian, and Mrs. Keith Ransom-Kehler. Miss Marion Jack sailed for Italy during January to serve with Mrs. Imogene Hoag in Florence.

The current issue of the magazine, the New Orient, contains an article entitled "Persia Lights a Lamp: The Mind of 'Abdu'l-Baha," and the frontispiece of this issue is a reproduction of a portrait of the Master. The New Orient is a quarterly journal to interpret the East and West. Among its contributors are Tagore, Gandhi, H. G. Wells, Hon. Bertrand Russell, Romaine Rolland, Papini and Paul Richard. Copies of this number may be obtained from Baha'i Publishing Committee.

The Chicago Assembly have moved their headquarters to Suite 102, Chicago Clark Building, where they occupy two large rooms on the ground floor. These rooms give the advantage of large windows giving upon the street, and the friends plan to use them for the display of the literature and also illustrations of the Temple design. Public meetings are held on Wednesdays and Sundays, Friday evenings are devoted to a spiritual meeting for the believers, on Thursdays those newly attracted to the Cause exchange views and perfect themselves in the art of giving the message, and the children meet regularly on Saturday afternoon. Among the new plans of the Chicago Assembly is the organization of a Baha'i lending library open to the public.

The address of the secretary of the Chicago Spiritual Assembly was wrongly given in the last News Letter. It should be Jessie B. Hall, Secretary, 6321 South Marshfield Avenue, Chicago, Ill. All secretaries please correct this on their Baha'i Directories.

Another error has been called to our attention. The correct address of Jinabi Fadil is c/o Mirza Ghomail Ali Davafourouch, Rue Nasserieh, Teheran, Persia.

The first report to was received from the Guardian on December 23: "America's spontaneous, generous response has safeguarded Shrines' surroundings. Grateful appreciation. Assure friends." Signed, Shoghi. In the Treasurer's report enclosed with this copy of the News Letter the sum of $9806 is given as the amount sent to Haifa in response to the Guardian's appeal for the purchase of land on Mount Carmel. This sum, however, represents only that which passed directly through the hands of the National Secretary. It is believed that the total amount sent from the United States and Canada, or pledged, is actually about $20,000. The friends responded in such a way as to leave no room for doubt that the spirit, and also the means of generous giving, exists in this country, and will manifest itself when the need is made perfectly clear. Let us rejoice at the privilege of having been able to join with Bahais of all other countries in this permanent service to the Cause.

Mention has been made of the Central States Baha'i Teaching Convention held in Foundation Hall of the Mashriqu'l-Adhkar November last. This Convention has vastly increased its usefulness and influence by publishing a detailed report, drawn up by an elected committee of the Convention composed of Howard J. Snider, Chairman; Bertha H. Kirkpatrick, Corinne Tidwell Vaii and Margaret Iona Ulrich.

Their report is not merely a summary of the meetings and activities of the Convention, but also a constructive presentation of many general facts and principles which can be studied usefully by any believer endeavoring to increase his teaching effort. The Central States Assemblies have shown the way to a new and better method of following up regional teaching conventions, and it is to be hoped that copies of this report can be sent by the committee to each Assembly secretary in the United States and Canada. The method should be studied by each regional chairman with a view to applying the same new principle elsewhere.

The Assemblies of Spokane, Racine, Duluth, Yonkers, Santa Barbara, Geneva, St. John and Visalia were among the first to respond to the Questionaire recently sent out by the National Teaching Committee. Not the least advantage of cooperating in such a general teaching effort is that it compels each local Spiritual Assembly to make a new and more careful analysis of its own problems and opportunities. Not until a group knows its own limitations can real progress be made. Not the limitations themselves, but continued satisfaction with them, is the essential obstacle we should endeavor to overcome. The limitations themselves can only be removed by God.

The eighteenth month of the Baha'i year (Mulkuq-Dominun) begins on February 7; the Inter­calary Days fall in the period between February 7 and March 1. This period which begins the month of Ola or "Loftiness"—the month of fasting. The next of the great Baha'i anniversary dates is March 21, the Feast of Naurooz, held in celebration of the astronomical and spiritual New Year.

Herr Adolph Fontana of Graz, Austria, sends to all the American believers a loving greeting in beh­alf of the newly formed Bahai group in that city. This message was sent through Mrs. Louise Gregory, by whose efforts the group was attracted to the Cause. A special letter has recently been sent to the group by the Guardian, also through Mrs. Gregory. Shoghi Effendi is desirous that Mrs. Gregory, or some other believer, shall continue the teaching work she established in Graz, Vienna and Budapest.

Mr. and Mrs. George Spitz from Tahiti have been guests of Mr. and Mrs. John Beesley of Visalia. The good news has come that these inquirers have accepted the Abha Faith, adding precious seeds to those already sown in those far off islands of the sea. Mrs. Bosch requests Assembly secretaries to change the South Sea Island address from Miss Ariane Drollet to Mr. Ernst Marschall, Papeete, Tahiti, Society Islands.

Newspapers of San Francisco gave cordial publicity to the Bahai Bazaar held by the San Francisco Assembly on December 4 and 5. This Bazaar was organized as a means of contributing to the Temple Fund, which gave opportunity to explain the significance of the Mashriqu'l-Adhkar to many visitors, as well as adding to the fund. The possibilities of Assembly ac­tion along these lines are many and interesting, but care is needed.
least we give the impression that the Baha'i Cause employs methods of the established religions frequently criticised by the general public.

Mrs. Mary Hanford Ford of New York was the guest of the Washington, D.C. Assembly from December 16 to 21, during which time she spoke at two public meetings and a group meeting in the home of Mrs. Parsons. Mrs. Ford's capacity and gifts were greatly appreciated by the friends of Washington. The subject of Mrs. Ford's address in the Playhouse Sunday evening, December 20, was "Alive in Both Worlds"

The Santa Barbara group have sent through Mrs. Wagner an enthusiastic account of a teaching trip made by Mrs. Shanaz Waite to Santa Paula and Santa Barbara. Mrs. Waite's eloquent addresses satisfied both the mind and the heart, and left spiritual fragrance which creates longing for the coming of the Bahá’í message. The Santa Barbara group hope before long to announce the organization of a duly elected Spiritual Assembly.

The Kenosha Assembly report the completion of ten public meetings which have served to stimulate new interest in the Cause. The program was arranged by Mrs. Corinne True and Mr. Albert Vail, other speakers being Miss Alma Knobloch, Mr. Arthur Agnew, Mr. Albert Windust, Mrs. Robert Moffett, Mrs. Walrath, Mrs. Ulrich and Dr. Zia Bagdadi, all being members of the Chicago Assembly. So successful was this series that another program was immediately arranged, and the Spiritual Assembly of Kenosha feel that the foundation of growth and progress has been firmly laid.

On January 10 the Spiritual Assembly of Pasadena issued its first circular letter to the Baha'i Assemblies of East and West. The letter expressed most beautifully the spirit of unity felt for the distant whom they have heard but never seen, and contained a brief but graphic statement of local Bahá’í activities and conditions. Thus the circle of communication is constantly becoming wider, and it is to be hoped that each Assembly will make the same effort to send out a bulletin or a letter every month. The theme "Bahá’í Spirit and Method" has been adopted for a series of public lectures. The subject of the first lecture was "The Bahá’í Spirit: Its Development," delivered by Mrs. Mary Hanford Ford.

The Geneva Assembly attended a meeting on January 8 held by the Spiritual Assembly of the City of Geneva. The meeting was addressed by Mrs. Mary Hanford Ford, who delivered one of the addresses, and by Dr. Alain Locke of Washington, D.C., who delivered another.

The Los Angeles Assembly on February 9th held the first of a series of "International and Interracial Evenings" for the benefit of the Temple. The first meeting was dedicated to the North American Indian, and was held in the Auditorium of the Philanthropy and Civics Club. This project most happily combines the spiritual with the material obligations of the Cause, and on such a broad
foundation a great superstructure of enduring service can be raised. It should be made clear to all local secretaries that while the personal address of Mrs. Shahnaz Waite was given in the Directory as Hollywood, she holds the position of secretary of the Los Angeles Assembly.

Secretaries are requested to remove the name of Miss Kate McLaughlin from the Australia list and substitute that of Mrs. P. M. Almond, Box 420, G. P. O., Adelaide, South Australia.

The Buffalo Assembly reports with enthusiasm of the results of the recent visit of Mirza Ali Kuli Khan. On very short notice the Buffalo friends were able to arrange special meetings for Mr. Khan at the Buffalo Art Club Saturday evening, January 18, and at the Forum of the Church of the Messiah on Sunday morning, as well as the regular public meeting of the Assembly Sunday evening. The audience at each meeting was unusually large, and the addresses produced decided spiritual effect. Among the Baha'is themselves this visit has brought new vision and desire to serve, while greatly extending the circle of Baha'i influence in the community.

REPORT FROM CANADIAN REGIONAL TEACHING COMMITTEE

Beloved friends:

Since we are all linked together in the closest communication of thought through our national and international organ, the Baha'i News Letter, it is our privilege to share with you our experiences in the field of teaching which tend to the progress of the Cause.

Shoghi Effendi said that wherever a certain type of work had proved successful in any centre others should emulate it and that through this interchange of experience and activity the work of teaching would become universally strengthened.

In visiting the Boston Assembly some five or six weeks ago I was inspired by the work being done there and its far reaching results. Mr. Randall and other members of the Boston Assembly have worked out a beautiful little program each month and their plan has been to invite, at their regular Sunday meeting some speaker connected with some work in their city skin in aim and spirit to the Baha'i Cause. This achieves a double purpose, that of affiliating the Baha'is with other men of thought and progress, fulfilling the words of Baha'u'llah, 'associating with all the people of the world with joy and fragrance,' and also of ever widening the sphere of influence and penetration of the blessed teachings.

In conformity with the instructions of Abdul Baha, a Baha'i chairman always presides, who in a wise constructive spirit correlates the address of the speaker and his thought with the standard of truth of the Word of God. Mr. Randall would be better able himself to share with all the friends his experience in this wider branch of work and also other means which have attracted the hearts. I only touch upon it because through the encouragement and confirmations of Shoghi Effendi regarding a wider mode of approach and effort to reach these people and influence we felt encouraged to invite the young leader of the Fellowship of Youth for Peace, to Montreal, and the results have so far exceeded our utmost hopes that I am moved to share them with you.

You are all familiar with the hundreds and even thousands of Tablets of Baha'u'llah and Abdul Baha relating to the Most Great Peace, their utterance like a flaming sword is consuming the veil of darkness and separation, the long night of enmity and strife, and leading the world rapidly forward to the consummation of the hope of the Ages when war shall be destroyers from the face of the earth and the Most Great Peace shall come.

Such words as "The ideals of Peace must be nurtured and spread among the inhabitants of the world, they must be instructed in the school of Peace and the evils of war." "By general agreement all the governments of the world must direct their policies simultaneously. The nations of the world must concern with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter." "The solving of these international problems depends upon the sum of the number of the lovers of peace, thus those devoted to the greater friendships of nations may add to their power the public opinion which revolves around the peace of the world. Then, through the power administration of the people of peace and reconciliation all the nations will be forced to accept the doctrine of Peace." in another Tablet these significant words, "These revered souls who are the servants of the world and humanity and the promoters of the cause of universal peace shall ere long shine like brilliant stars from the horizon of mankind, flooding the regions with their glorious light."

Realizing as we all do, this critical hour in the destinies for world peace and in the moulding of the standards of the League of Nations, I am sure that we are all seeking a deeper and more far-reaching penetration of the Cause of God which alone can bring peace on earth and all those affiliations with those "advocates of Peace" everywhere who are working arduously shoulder to shoulder with us, inspired by a similar aim yet unguided by that Divine Wisdom which alone can bring all these efforts to a successful culmination.

Therefore, I wrote to Shoghi Effendi concerning this closer affiliation with other groups who like great tributaries to the Cause seem to offer wide channels through which our efforts might flow, and he replied as follows, through his Secretary: "Our principal duty is undoubtedly to teach the Cause and help in the administration of its affairs. But that is not the only one. The Cause will not attain its aim and order in the great reign of peace unless its principles are put into practice. We have to assist the different movements which have progressive ideas and are striving for an aim similar to ours."

"We have to help every such society or people that if it is merely to abolish the prejudice and ill feeling which prevails between the English and French inhabitants of Canada (I had written him on this subject). Provided always that we do not entangle the Cause in political issues and party affiliations, Shoghi Effendi shall look with approval on such activities as the Baha'is may interest themselves in as long as these should mean diminished interest in the affairs of the Cause and its direct needs."

Both significant is this army of youth, which has mobilized itself all over the world simultaneously with the transition of the Cause to this new phase headed by its youthful Guardian.

Throughout Europe, in China, India and Japan, in England and America, spreading now into Canada this springtime of humanity, this army of youth with their backs
resolvedly set against the dark ages of war facing the dawn of the new age of Peace.

Mr. Harrison came to Montreal at a most unfavorable season because Canadians give themselves whole heartedly to Christmas festivities, nevertheless, although a few days before his arrival there had been only one opening for him to address a large audience at the Uniram church, yet by that miraculous power which surrounds all sincere efforts for peace, he made nine public addresses to different groups during the five days of his visit.

There is a certain conventional distrust of these direct efforts for peace, yet Mr. Harrison by his moderation and sense of justice, his impassioned fervor and dedication to this noble cause, combined with his gifted utterances won every audience to him. So that as most of his talks were addressed to the youth of this city, Y. M. C. A. and McGill students, boys and girls, High Schools and public Forums he inspired a sufficient number with enthusiasm to start a branch of the Fellowship of Youth for Peace in Canada.

On Sunday night, Mr. Harrison in a simple black robe of the church, where 'Abdu'l-Baha spoke in 1912, mounted the pulpit and delivered a most penetrative, searching and profoundly moving address. The church was crowded as on the day when the Master spoke there in 1912. And he felt as his creative and prophetic utterance had found an echo that night in this young leader, and the fulfillment of his promise, "the nucleus of the new race is forming" and "after this great war the advocates of peace shall greatly increase and shall shine forth as the stars of heaven."

The fact that Mr. Harrison did not appear publicly under the direct auspices of the Baha'is brought a spontaneous tribute from those groups with whom we worked in which they stated that the Baha'is with exemplary modesty and self-sacrifice had kept themselves in the background although it was entirely through their cooperation that Mr. Harrison had come to Montreal. It seems to me that it is by this approach of brotherhood and equality that we shall attract and win confidence.

Not only have we contacted in the most friendly and intimate way with whom a "direct Baha'i" approach would have been impossible owing to the extreme conservatism of Canadians, but we have formed many budding friendships which in time through loving association will bear fruits in the garden of unity planted by Bahá'u'lláh. Moreover we have now been enabled through these meetings to invite prominent clergymen and leaders of other groups to speak to the Bahá'ís on their own platform at their regular public meeting on Sunday afternoons.

Many of us are sure that the time for proselytising has passed and that only by establishing a human bond with a letter or visit nurtured by a spiritual life lived under the direct rays of the Sun of Truth, a life of intense activity, service and self-sacrifice, the dim reflection of the life of the Guardian, can we ever hope again to resuscitate souls and make firm believers in the Teachings of Bahá'u'lláh.

With loving and cordial greetings to all the friends.

Faithfully yours,

MAY MAXWELL HELEN GRAND SIGFRIED SCHOFLOCHER Regional Committee for Canada

IN MEMORIAM.

Mrs. Mary J. Porter of Philadelphia, Pa., passed away on December 7th, 1925, at the age of 68, Mrs. Porter was not a declared Bahá'í, she was the mother and grandmother of a number of well known Bahá'ís. The Blessed Perfection has said that where there is one Bahá'í in a family that will bless seven past generations and seven generations to come.

Her daughter, Mrs. Anna E. McKinney, received the blessed Message through Mrs. A. M. Bryant and Mrs. Thornton Chase in Denver in 1903. So great was her joy and assurance in the Cause that as soon as she could close out her business affairs she, with her two daughters, who had also become Bahá'ís, came east to bring the Glad Tidings to her family. In the course of time her sister, Mrs. Mary J. Revell accepted, and she and her family have since then been faithful workers in the Cause. Undoubtedly the tender qualities of Mrs. Porter were transmitted to her children.

In 1912 when 'Abdu'l-Baha was in Philadelphia. He spoke at Dr. Conwell's church, the Baptist Temple, Mrs. Porter, then 82 years of age was present. 'Abdu'l-Baha was very tired but he stood greeting and shaking hands with the people. When Mrs. Porter arrived he gave her a long line. He took her hand, pronounced a blessing, then turned and left the church. He had waited for her then. Now she knows the reality of that blessed presence.

On the morning of December 24th, 1925, the friends in Washington sorrowfully learned of the sudden passing of Miss Ruth Fuhrman, daughter of Mr. and Mrs. Edward Fuhrman, and sister of Mrs. Elsie Fuhrman Cook and Edward Fuhrman, Jr. Ruth had been more or less frail for some time, due to pernicious anemia. But the final dissolution was sudden and entirely unexpected.

The family became Bahá'ís twenty years ago when Ruth was but six years of age, and they developed through the pure utterances of God, and advanced in the Cause as one soul. A united loyal family, most of whom were deeply beloved for their sincerity and devotion to the Cause, always faithful followers of the Light.

In these recent years she had been particularly active in the local Junior Bahá'í group. How kind she was! What a devoted sister to the younger people! Always impartial, loving all, and serving all alike. She had been rather frail for some weeks, but many times forced herself to go to the Junior class on Sunday mornings. The last time she attended she was so tired and her heart was so weak, that she had to rest on each step leading to the class room. The "candle was weeping its life away droy by drop" even then.

The funeral service held at the Fuhrman residence was conducted by Mr. Allen B. McDaniel. A large majority of the friends in Washington were in attendance, as well as many outside of the Cause from among the Jews, Catholics, Christian Scientists and others. And again at the cemetery the service was continued with the reading of the Holy Words of God. "We cannot realize in this world the Bountiful God, when we appreciate His love. But in the next world we can do so." And again he said to one of the friends: "Be not grieved at the death of thy dear daughter. That divine bird, flew away to the rose garden of the Merciful, and that plant of humanity which he planted in the Kingdom of El Abha. That drop returned to the Most Great Sea and that ray beamed herself to the Most Great Orb. Be happy and thankful because thou wilt see her face shining in the Divine Kingdom and will find her as a lamp amid an assembly in the spiritual heaven."
"Strike with all thy powers in diffusing the spirit of real union among the people, so that all who are on earth become one family, loving, united, agreed, bound by the bonds of Love and united with all harmony in all things and conditions. This is the greatest happiness of the human race in the world of possibilities and the cause of attaining to all hopes and reaching unto the Supreme Kingdom, after ascending unto the world of God."—'Abd'l-Baha.

To the Baha'is of the United States and Canada,

Dear friends in 'Abd'l-Baha:

The standard which the National Spiritual Assembly has endeavored to uphold this year was expressed by the Guardian in his letter to the 1925 Convention: "I feel that the dominating purpose inspiring the assembled friends, delegates and visitors alike, should be a twofold one. The first is a challenge to the individual, the second a collective responsibility. The one seeks to reinforce the motive power of our spiritual activities, the second aims at raising the standard of administrative efficiency so vitally needed at this advanced stage of our work." It was to meet the latter purpose that the National Assembly put forth the "Plan of Unified Action," feeling that the greatest need and desire of the American friends was to see the ideals of teaching and Temple re-established on firm foundations assuring definite results and complete eventual success. The true goal of administrative efficiency is surely that method whereby all the believers, and not merely the few holding elective or appointed offices, are engaged actively in promoting the work. The collective endorsement of this plan by the Guardian, and his direct participation in its operation as a contributor to the National Fund, brings a significant factor to our mutual efforts the importance of which we should endeavor to comprehend. At the very least, it means that the day of confusion and divided opinion is forever past, and that the sacred unity created by Shoghi Effendi has become effective and real.

The members of the National Spiritual Assembly were particularly happy to receive from the Guardian in the Tablets of the Divine Plan and elsewhere Tablets received by individuals and groups have naturally been given the highest importance by those fortunate ones possessing them. Can we not now rest assured that all such promises revealed in the day of the Covenant will have their fulfillment in the eternal unity created by the Guardian? Is it not by entire adherence to the instructions of Shoghi Effendi, and obedience to his provisions for consultation and decision, that the spiritual situation can alone be brought about able to fructify the Master's prophecies? The Wisdom which revealed those Tablets is the same Wisdom which appointed the Guardian and all this appointment implies in the work of the Cause. There can be no risk in the divine utterance—no failure of that eternal love. As we behold the Cause as a whole today, so shall we best heed those personal and group Tablets received in previous years, and best serve to give them complete spiritual and material effect. Further above all, the general sacred unity, nor indifference to its methods, nor suspicion of its purposes, have any longer justification in the Bahá'í world. In the garden of Shoghi Effendi's inspired labor alone will the seeds planted by the Covenant come to flower and fruit.

And now regarding the other instruction which Shoghi Effendi wrote to the last Convention: "To reinforce the motive power of our spiritual responsibility." As the Guardian said, this is and must ever be an individual task, an ideal cherished in the depths of the heart and realized in the details of daily activity. Nevertheless, since 'Abd'l-Baha indicated the means by which divine reinforcement will flow to the faithful believer, the National Spiritual Assembly has attempted to assist the friends by compiling those passages especially addressed to the American Bahá'ís. This compilation includes words of the Manifestation addressed to America, the Tablets of the Divine Plan written for all the American Assemblies and groups, and also quotations from the Guardian, It is now being printed and will be distributed to all the believers before the next Convention. The title is: "The Spiritual Opportunity of the Bahá'ís of the United States and Canada."

We feel that possession of this booklet, and daily study of its pages, will inspire the friends to attain new heights of inner faithfulness and endeavor. Here we have, definitely expressed, the path of service laid down by the consecrated beings of the Bahá'í Cause. The friends will not fail to turn often and often to 'Abd'l-Baha's glorious statement of America's mission; his explanation of the Collective Center; his words about the Lord of Hosts, and his promise for the success of the Apostles of Bahá.

If we can but combine the spiritual inspiration received from these words, and the practical methods and unified ends expressed in the recent printed plan, then indeed the present year shall mark
Baha'i News Letter

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

Mountfort Mills, Chairman
Roy C. Wilhite, Vice Chairman
Horace Holley, Secretary
Florence Morton, Treasurer

Amelia Collins
Ali Kuli Khan
Allen McDaniel
Carl Scheffer
Siegfried Schepflecher

Office of the Secretary
Green Acre, South Eliot, Maine, U. S. A.

Office of the Treasurer
5 Wheeler Avenue

a turning point in our individual and collective Bahá'í life—a time signifying that twofold obedience requested of us by the Guardian of the Cause.

To contribute also to the spiritual power of the work, the National Assembly has adopted a new principle controlling the nature and character of its meetings. Instead of deliberating on all the details in the consideration of administrative affairs—abundant those are—the members have resolved to consider the supreme object of each of their gatherings to be a public meeting for teaching the Cause. To make this possible, the cooperation of the Spiritual Assembly of the city where the meeting is held will be sought, and the public meeting arranged with their assistance. As Shoghi Effendi writes in the significant letter accompanying this News Letter: "Let this cardinal principle (i.e., teaching) be ever borne in mind, for it is the mainspring of all future activities, the remover of every embarrassing obstacle, the fulfillment of our Master's dearest wish." If each local Spiritual Assembly will also arise above the pressure of problems and details to lead the way in public teaching, then a great power of encouragement will be released for every believer.

Since time will be lacking for another issue of the News Letter before the Convention, reference should be made to the election of the local Spiritual Assemblies held universally throughout the Bahá'í world on April 21 each year. As the Guardian writes in March 12, 1925: "That the unity of the Cause of Bahá'u'lláh may remain secure and inviolate, it is of the utmost importance that in accordance with the explicit text of the Kitáb-Áqdas, the Most Holy Book, in every locality, be it city or hamlet, where the number of adult believers exceeds nine, a local Spiritual Assembly be forthwith established." And, on February 23, 1924: "The various Assemblies, local and national, constitute today the bedrock upon which the strength of which the universe rests. Let them 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." By this passage we perceive what weight of responsibility—or equally, of opportunity—lies upon the shoulders of each declared believer, since in our power rests the alternative of shortening or prolonging that "period of transition" through which the whole world is passing in these days.

The local groups will note carefully that a Spiritual Assembly cannot be elected unless the number of believers exceeds nine. Nine alone is not sufficient; inasmuch as this number does not afford the basis of a true election. It is greatly to be hoped that several groups not previously organized can come together and elect a Spiritual Assembly and thus stand with their fellow Assemblies in the responsibilities of the Bahá'í Cause. Early in April a form of Assembly Roll will be sent to each local Assembly, to be filled out by the incoming Spiritual Assembly through its secretary and returned to the national secretary at the earliest possible date. Without this information available, the National Assembly is unable to perform its duties adequately, and moreover in the absence of this report it would not be justified in recognizing the existence of the local Assembly. The friends are urged to give this fundamental matter their closest attention, in order that the National Assembly itself can report to the Guardian. If for any reason an incoming local Spiritual Assembly would like a copy of this Assembly Roll, request for one should be made to the national secretary without delay.

In drawing up the list of local believers entitled to vote in this election, the outgoing Spiritual Assemblies will refer to the instruction covering this matter in the letter from Shoghi Effendi dated October 24, 1925.

Years ago, the Master wrote to the Assembly of Muskegon, Michigan, these significant words: "Everythina produces an impression in existence and results in the course of ages. The material assemblies established in the different parts of Europe, Asia and America have no results save the help of the physical and the moral life in the lesser world, for the removal of its difficulties; conditions and the reformation of its customs, and in the end no name will remain thereof. But every spiritual assembly of social foundation, good structure, and unwavering constancy will last forever and will send forth its illumination unto all regions."

Yours faithfully,

National Spiritual Assembly

By: Horace Holley
Secretary.

Green Acre

The time has come for all the American believers to regard Green Acre as one of the recognized permanent institutions of the Cause—holding the same relationship to the work through the National Spiritual Assembly as is held by the Temple, the Star of the West, the Bahá'í Publishing Committee, etc.

The evolution of Green Acre to this point of juncture with the outer form as well as spirit of the Cause will one day be seen as a most inspiring and significant chapter in the world movement of today. The original foundation established by Miss Sarah Farmer seems now like a fulfillment of that promise of Bahá'u'lláh that he would raise up universal servants in all countries, independent of the efforts of the believers themselves.

The ideal of Green Acre from the beginning has been to provide a free center where might come together independent spirits of all countries, raised above the trammels of ordinary communities and able to reflect brilliantly the possibilities latent in the brotherhood of man.

Miss Farmer's achievement was so notable that it merits record in the general history of the time. Her own universality and self-sacrifice attracted followers of thought, and revealed to them a measure of unity and cooperation perhaps larger than that which had previously dreamed possible. This inspired soul spread the very essence of the Bahá'í teachings before she was aware of the name.
The Bahá’í News Letter

Baha’is who, faithful to the advice and desires of Abdul-Baha, steadfastly carried on the work year after year. At present Green Acre owns free and clear equipment enough for the organization of notable conferences and schools, and with the help and assistance of the body of believers can exemplify the Guardian's hope that it may become, while the work of the Mashriqu'l-Adhkar is in progress, the focal center of the devotional, humanitarian, social and spiritual activities of the Cause.

By these words, following as they do many Tablets revealed on the subject by the Master, we may understand something of the mysterious connection that exists between this spot and the most cherished ideals of the American friends. Green Acre is one of our opportunities to demonstrate the Bahá’í ideals actually applied to life and to enable Green Acre to that degree outstanding by the success of every Bahá’í undertaking in America. On the other hand, Green Acre can become a most effective instrument of service to the work of teaching and of building the Temple—and it is for this reason that the cooperation of the friends is earnestly requested by the National Spiritual Assembly.

On August 10, 1929, the Fellowship voted to bring Green Acre under the supervision, control and responsible direction of the National Spiritual Assembly, including transfer of title to land and buildings, and this action brought Green Acre into the immediate spiritual horizon of every American Bahá’í.

It is the hope of the National Assembly to assist in the work of Green Acre during the coming season, so that more than ever before the friends will plan to spend their summers there and participate in the conferences, summer school and other activities already planned. We desire the presence of all who are equipped to teach the Cause—and all who would more firmly ground themselves in the teachings. The fellowship of the believers from different parts of the country made possible by Green Acre should contribute vitally to the Bahá’í work throughout the year, besides demonstrating the reality of association in a divine Cause.

The active support and encouragement of all the believers, even those who cannot go to Green Acre, is requested and this can best be accomplished by joining the Green Acre Fellowship. Membership in the Fellowship is of three kinds—Life Membership, at $25; Sustaining Membership, at $85; and Active Membership, at $85. These memberships are open to non-Bahá’ís as well as to believers. In the case of non-Bahá’ís, applications for membership must be signed by the Trustees of the Fellowship and be accepted by the Trustees. In the case of recognized believers, checks can be sent directly, without formality, to Mrs. Florence Morton, Treasurer.

The purpose of the convention is to be held at the London Register of Miss Roberta Wilkinson, 93 Congress Street, Boston, Mass.

Let us appreciate that Green Acre can assume a large international importance in the Bahá’í world—a central clearing house for the representatives of Bahá’ís in Eastern lands and a focus on which the Bahá’í teaching in America can be centered. The possibilities are boundless, if we faithfully take each step of progress as it comes. The plan for the summer of 1929 will be published in an early number of the News Letter.

Special Convention Notice

The National Convention has carefully considered the problem of railroad transportation, with a view to obtaining special rates for delegates and visitors. In the absence of any definite information as to the number of friends who will visit San Francisco from Chicago and points East, it has been impossible to make any arrangement involving reduced rates or the use of party cars, as originally hoped, and there is no expectation that the regular 'Convention discount' of 25 per cent can be obtained, since this requires a minimum of 250 round trip tickets.

Under these circumstances, the most satisfactory arrangement is to place at the disposal of delegates and visitors from Chicago and points East a complete schedule indicating the movement of a train from the most Eastern point—Boston—passing through the largest number of cities containing Assemblies between Boston and Chicago, and proceeding to San Francisco by the Southern route, returning to the Northern route. This arrangement will permit the friends in the East and Middle West to travel on the same train, and at the same time gives them complete advance information as to day and hour of departure, route traversed, and complete cost of transportation including upper or lower berths, but of course exclusive of meals and incidental expenses. The advantage of traveling in as large a party as possible is, of course, obvious, and the schedule adopted also secures through the most beautiful and interesting scenery.

It is understood that this schedule has been drawn up as a convenience to the friends, and in no wise as an obligation. Each delegate or visitor is perfectly free to go and return by any route he may prefer.

The schedule affects the following cities from Boston to Chicago: Worcester, Springfield, New Haven, New York, Philadelphia, Baltimore, Washington, D. C., Pittsburgh, Akron. Those residing in Eastern cities not mentioned above, and in the Midwest, should write to Mr. S. M. B. of Green Acre, Coaldale, can join the Bahá’í train at Chicago. From Chicago to San Francisco, alternative routes are suggested—the Apache Trail and the Grand Canyon. From San Francisco to Chicago, the train passes through Portland, Seattle, Victoria, and Vancouver, passing the Canadian Rockies, and permitting stops to visit the Assemblies in the cities of Portland and Seattle. Both routes pass through Los Angeles on the way to the Convention. The Apache Trail route requires one day longer than the Grand Canyon route, but the difference in transportation cost is but a few dollars.

Delegates and visitors planning to attend the Convention may obtain a copy of the schedule by addressing Secretary, National Spiritual Assembly, Green Acre, South Ehol, Maine. Possession of this schedule will make it a simple matter to purchase through tickets at any local ticket office.

Invitation From San Francisco Spiritual Assembly

Greetings from San Francisco!

"That the coming year may see one of the most important and one of the most impressive and united Bahá’í Conventions in America and that it might attract the interest and hearty cooperation of worldwide and humanitarian institutions throughout Europe and America, and that of all things, it might bring joy to the heart of our watchful Master on high, is the oft repeated prayer of our dear Guardian."—Soheil.
What could be more inspiring than these words to any Assembly
having the opportunity of entertaining the National Convention?
Surely we look forward to a most
wonderful gathering, for such is the
tsiness of the great Festival of Ridvan that with the friends
gathered together in perfect love
and unity, we may confidently
expect an outpouring of the Holy
Spirit that will be like a pentecos-
tal baptism, renewing and reviv-
ing us for all our future work.

With the active service of every
believer in America we know that
that such a splendid fulfillment of
Shoghi Effendi's hopes is a real
possibility, and if we all pray with
him that the doors may open and
the way be made clear for a large
number of the friends to come to
California, we may even be
amazed at the results.

Last March the Bahá'ís here
assisted in organizing a Conference
for World Unity at which mem-
bers of various races and religions
gathered in love and unity. At the
final session a Christian, a Jew, a
Buddhist, a Mohammedan and a Bahá'í—our dearovable Habíb—took
part in the program in the true
spirit of fellowship.

That the Conference of last year
was preparatory to a larger and
more impressive gathering this
year is becoming more and more
apparent. Therefore in consulta-
tion with the National Spiritual
Assembly at their January meeting
in Washington it was decided that
instead of the usual public ses-
sions in connection with our Con-
vention, we would join in organiz-
ing another Conference for World
Unity. This decision has received
the hearty approval of Shoghi Ef-
dendi. Representative men and
women from all walks of life will
participate, and the whole event is
capable of being developed into a
benediction and a blessing through
the spirit of the Bahá'ís who will
take part.

Come and help us to make the
“supernatural effort” which will
bring “joy to the heart of our be-
loved Master on high” and fulfill
the prayers of Shoghi Effendi.

The friends of San Francisco
are a small unit, feeling deeply
their responsibility as well as their
privilege in being hosts upon such
an auspicious occasion. We need
t only your spiritual support and
also the cooperation and strength of
your presence, that together we
may form that united group which
shall attract the heavenly confirma-
tions and carry forward our un-
terstanding to a glorious success.

We, individually and collectively,
extend to you the most cordial
of invitations and, with character-
stic California enthusiasm, an
endeavor to welcome as many dele-
gates and visitors to our Conven-
tion as can possibly come from all
over the world. Let us make this
a pilgrimage of the faithful friends
of God throughout America with
the purpose of carrying aloft the
Banner of the Kingdom. Surely
the Light of God’s love will be
spread in all directions by such
unique desires and activities.

With warm Bahá'í greetings.

Faithfully yours in service,

SAN FRANCISCO SPIRITUAL ASSEMBLY

By Mary M. Bahá',
Secretary.

INFORMATION

The Hotel Whittome, on Mar-
ket Street, has been selected as
Headquarters for the Bahá’í Con-
vention. All sessions and the
Feast of Ridvan will be held there.
Special rates for delegates and
visitors are:

- Single room without bath at $2.50 per
day.
- Double room without bath at $4.00 and
$6.00 per day.
- Single room with bath at $4.00 and
$6.50 per day.
- Double room with bath at $6.00 and
$8.00 per day.

The California Hotel, a new and
attractive hotel, offers the following rates:

- Single room with bath at $3.00 and
$3.50 per day.
- Double room with bath at $4.00 and
$5.00 per day.

No rooms without bath, but there are
a few suites of two rooms with bath
between at $6.00 per day for the two
rooms must be taken.

Smaller hotels in the vicinity
are:

HOTEL HERALD
Eddy and Jones Streets

- Single room without bath at $1.50 per
day.
- Double room without bath at $2.50 per
day.
- Single room with bath at $2.00 per day.
- Double room with bath at $3.00 per day.

(If 15 persons can be guaranteed these
rates can be reduced 10 per cent)

HOTEL GARFIELD
351 O’Farrell Street

- Single room at $2.25 per day.
- Double room at $3.00 per day.

Please make hotel reservations
through:

MRS. W. H. CLINE,
1219 Bellevue Avenue,
Burlingame, Calif.

The Hospitality Committee
would appreciate being notified as
soon as possible how many
friends are coming, and also
would be glad to know of anyone
who might be able to come but who
could not afford to go to a hotel. If
word is sent giving date, train and
time of arrival, the friends will be
met at the station.

Address:

MRS. JEANNE LETHAM,
1383 Greenwich Street,
San Francisco, Calif.

For general information please
address Mrs. Jeanne Letham as
above.

For information regarding Con-
ference for World Unity address
Secretary, Committee on Arrange-
ments:

MR. L. C. IOAS,
2108 Scott Street,
San Francisco, Calif.

The Feast Dinner will be $2.50
per plate. Please reserve tickets
through:

MRS. SYLVIA IOAS,
2108 Scott Street,
San Francisco, Calif.

A SUGGESTION

In communities where the Bahá’ís
have public meeting places, an ef-
fort can be made to secure pho-
notographs of Bahá’í groups from as
many different countries as pos-
sible, that these can be framed
and hung upon the wall. We
should not overlook the fact that
while showing large sections of the
public seems indifferent to the
subject of the Manifestation (or at
least as we have so far presented
this subject), there are but few
who could remain unimpressed by
crude evidences of a new spir-
it of world-wide fellowship in the
form of actual group photographs.
Inasmuch as it would involve un-
necessary expense for each local
Spiritual Assembly to request for-
ge Assemblies to furnish such
pictures, the matter might be
handled by notifying the National
Secretary that such photographs
are desired, and that the local
Fund will meet the necessary ex-
 pense up to a stated amount. Ef-
fort can then be made by the Na-
tional Spiritual Assembly to se-
cure prints of available group pic-
tures in quantity orders, after
which they can be sold to the local
groups at cost.
LETTER FROM
SHOGHI EFFENDI

To the members of the National Spiritual Assembly of the Baha'is of the United States and Canada,

Gently-beloved fellow-workers in the Vineyard of God,

Your letter dated Nov. 9, 1925, has been received and read with feelings of deep satisfaction and gratitude. It is most unfortunate that, owing to unavoidable circumstances, I have been prevented from communicating more fully and frequently with the distinguished representatives of those dear fellow-workers of mine, the progress of whose accomplishments I am continually following with the liveliest expectations, loving sympathy and cheerful hope.

The multiplicity of vital and pressing issues, arising out of the steady expansion of the Movement in various parts of the world; the pain and sorrow so keenly felt at the sudden passing of distinguished and dearly-beloved servants of the Cause; grave and unexpected developments in the Holy Land and elsewhere—have all in rapid succession greatly added to the already oppressive burden of responsibility and care which it is my lot and privilege to shoulder in the interests of the Cause. And yet in the midst of my unceasing toil, my afflictions and perplexities, I have found fresh sustenance and comfort in the striking manner in which the pioneers of the Cause in that promising continent are proving themselves worthy of the spiritual heritage bequeathed to them by their departed Master. Refreshed and fortified by their inspiring example, I feel I can pursue the tortuous path of my anxious duties with serene confidence, cheerful contentment and unimpaired gratitude.

I rejoice to learn of the marvelous effect which your resourcefulness, efficiency and relentless efforts are producing upon your admiring brethren of the East. I am fully alive to the eminent share you are contributing to the emancipation of those heroic sufferers in distressed Persia. I am deeply conscious of the part you play in consolidating the position of the Cause in the eyes of both the exalted and lowly, and in hastening the advent of that promised day of universal recognition and triumph for our beloved Cause.

We can but dimly discern the signs of that day of priceless victory—the day when the mission of this sublime and holy Faith will have been unfolded in all its power and glory to the eyes of an unbelieving world. We have only to refer to the interludes of Baha'u'llah in order to realize for ourselves God's boundless power to turn every fleeting abasement, every transient sorrow, into abiding joy and glory. For amid the gloom of humiliation that has now beset Baha'u'llah's holy habitation in Boghad, these prophetic words of His regarding His House shine forth brightly as an assurance of a future victory: "In truth, I declare, it shall be so abased in the days to come as to cause tears to flow from every discerning eye. And in the fulness of time, shall the Lion, by the power of truth exult in the heart of all the world, cause it to become the mighty standard of His domination, the shining round which shall circle the circumference of the faithful." How startling in His prediction, how reassuring has its promise been!

The thoroughness of your methods in handling this grave and highly delicate situation, the promptness of your response, the spirit of undaunted confidence, of unremitting determination and admirable courage which you have shown, cannot fail to impress us all. Without any doubt, the already lofty position you have thereby occupied among the staunch supporters of God's immortal Cause, is of great benefit to the Cause of Baha'u'llah, and despite the calamity and slander showered upon it in the past, has linked the East with the West as no other human agency can possibly link and is capable of demonstrating the reality of that celestial potency which no man can today safely belittle or ignore.

Furthermore, the spontaneous and generous response of the American believers in connection with the land situation on Mount Carmel has, in conjunction with the donations of the friends in other parts of the world, safeguarded such lands as lie in close proximity to the holy Shrines. This highly useful preliminary step, if well and satisfactorily undertaken by the bountiful grace of Baha'u'llah, has in like manner served to reveal to every discerning eye the friends' unquenchable enthusiasm and unrivalled devotion for the Cause, the evident signs of the manifold characteristic of a Faith that is still in its stage of tender growth, and standing on the threshold of untold achievements.

Among the disturbing factors that have intensified the difficulties of the present situation is the extraordinary judgment recently manifested by the Supreme Religious Court of Egypt, declaring the Baha'is of that land adherents of a Faith heretical in character, and in variance with the accepted doctrines of Islam, and hence utterly outside the sphere of its jurisdiction. It is in finality the implication of this verdict will be, the effect its practical application will have on the relations of the Baha'is with the followers of the Moslem Faith, what measure of publicity it will receive, what impression it will create in Moslem lands and particularly in Persia, the future only can disclose. So far it has failed to perturb public sentiment or give rise to any official or public demonstration of a nature that would justify or necessitate any action on the part of the Cause. But no power can powerfully demonstrating today their readiness to champion the cause of truth and justice. I will not delay in informing you of the exact measures that I feel will be necessary to take should the occasion arise. It is clear and evident that western influence, the loosening of the bonds of religion, and the consequent waning vitality of the once powerful Mohammedan stronghold of Egypt are in a great measure to account for the indifference and apathy that now seem to characterize the attitude of the masses towards this important and vital issue. This decision, however locally embarrassing, in the present stage of our development, may be regarded as an initial step taken by our very opponents on the path of further universal acceptance of the Baha'i Faith, as one of the independent recognized religious systems of the world.

In connection with the institution of the National Fund and the budgetary system set forth in the minutes of the National Spiritual Assembly, I feel urged to remind you of the necessity of ever bearing in mind the cardinal principle that all contributions to the Fund are to be purely and strictly voluntary in character. It should be made clear to every one that any form of compulsion, however slight and indirect, strikes at the very root of the principle underlying the formation of the Fund ever since its inception. While
appeals of a general character, carefully-worded and moving and dignified in tone are welcome under all circumstances, it should be left entirely to the discretion of every conscientious believer to decide upon the nature, the amount, and purpose of his or her contribution for the propagation of the Cause.

Regarding association with Oriental travelers and residents in the United States and Canada, I desire to emphasize afresh the vital necessity for the exercise in these days of the greatest vigilance and reserve, prudence and caution, on the part of the American believers in their dealings with them, either in an official or private capacity, whether in business transactions or for purely religious purposes. As the Movement grows in prestige, fame and influence, as the ambitions, malice and ill-will of strangers and enemies correspondingly wax greater, it becomes increasingly important for every individual and Spiritual Assembly to be on their guard lest they fall innocent victims of the evil designs of the malevolent, the self-seeking and greedy.

Touching the publication of articles and pamphlets bearing on the controversial and political issues of the day, I desire to remind my dearly-beloved fellow-workers that at the present stage when the Cause is still in its infancy, any minute and detailed analysis by the friends of subjects that are in the forefront of general discussion would often be misconstrued in certain quarters and give rise to suspicions and misunderstandings that would react unfavorably on the Cause. They would tend to create a misconception of the real object, the true mission, and the fundamental character of the Baha’i Faith. We should, while endeavoring to uphold loyalty and expound conscientiously our social and moral principles in all their essence and purity, in all their bearings upon the various phases of human society, ensure that no direct reference or particular criticism in our exposition of the fundamentals of the Faith would tend to antagonize any existing institution, or help to identify a purely spiritual movement with the base clamorings and contentions of warring sects, factions and nations. We should strive in all our utterances to combine the discretion and noble reticence of the wise with the frankness and passionate loyalty of the ardent advocate of an inspiring Faith. While refusing to utter the word that would needlessly alienate or estrange any individual, government or people, we should fearlessly and unhesitatingly uphold and assert in their entirety such truths the knowledge of which we believe is vital and urgently needed for the good and betterment of mankind.

The copy of the minutes of the 1925 Baha’i Convention has been received, and, despite the pressure of work, read with deep pleasure and keen interest.

As the administrative work of the Cause steadily expands, as its various branches grow in importance and number, it is absolutely necessary that we bear in mind this fundamental fact that all these administrative activities, however harmoniously and efficiently conducted, are but means to an end, and should be regarded as direct instruments for the propagation of the Baha’i Faith. Let us take heed lest in our great concern for the perfection of the administrative machinery of the Cause we lose sight of the Divine Purpose for which it has been created. Let us be on our guard lest the growing demand for specialization in the administrative functions of the Cause distract us from joining the ranks of those who in the forefront of battle are gloriously engaged in summoning the multitude to this New Day of God. This indeed should be our primary concern; this is our sacred obligation, our vital and urgent need. Let this cardinal principle be ever borne in mind, for it is the mainspring of all future activities, the remover of every embarrassing obstacle, the fulfilment of our Master’s dearest wish.

May the year that has just dawned upon us witness in such a glorious field many a signal victory.

Your true brother,
(Signed) SHOGHI,
Haifa, Palestine,
January 10, 1926.
"Now strive ye that the Collec-tive Center of the sacred religions, for the inculcation of which all the Prophets were manifested which is no other than the spirit of the divine teachings, be spread in all parts of America, so that each one of you may shine forth from the horizon of Reality like unto the morning star, divine lu-mination may overcome the darkness of nature, and the world of humanity may become enlightened."—Abdu'l-Baha.

Dear Baha'i friends:

The important happenings of the recent Convention are faithfully mirrored in the record made by Mr. Louis Gregory at the request of the National Spiritual Assembly. His admirably detailed and accurate description is the feature of this issue of the News Letter, and the many available items of Baha'i activity in various Assemblies will be deferred to a later date in order that all the believers may acquaint themselves with the transactions of their delegates in San Francisco.

We regret the delay in placing his report in the hands of the friends, but the weeks intervening since the Convention have, we trust, been profitably spent in the effort made by several members of the National Assembly to visit local Assemblies and groups throughout the Western States. The geographical problem confronting the American Baha'i's has almost invariably called for larger sacrifice from the believers on the Pacific coast than from those in other regions, which fact made it a matter of essential service to the general unity of the Cause for the National Spiritual Assembly to devote this time to direct association with the western friends.

Referring briefly to the Convention itself. It would be impossible to over-emphasize the significance of the fact that a true unity was established among the elected dele-gates, even though more than half the number were physically absent from the convention floor. Undoubtedly this condition reflected the devoted spirit of those delegates who, in the various cities, spent the days in meditation and prayer, as well as the attitude of joyful service among those actually present. In a larger sense, however, the power manifest in this Convention would seem to be a token of a new era in the Cause as a whole—a dawning of that conscious maturity within the worldwide Baha'i body when the elements and physical functions are in harmony, and the higher faculties begin to reveal themselves under the inspiration of the spirit. More than ever before, the delegates this year constituted one unified body inspired by one will and concentrating upon one supreme purpose.

Such a condition of positive unity means the beginning of effective action—an action capable of conveying the Baha'i spirit into concrete effect. It also means a new degree of inner freedom and capacity for service on the part of each loyal believer striving to contribute to the general unity of the Cause. The essential condition is that the chief concern need no longer be lest something injure the Cause from within—our only concern today, individually and collectively, should be lest we fail to take full advantage of the glorious opportunities surrounding the Baha'i Faith on every hand.

The transition has been from negative loyalty to positive devotion: from the irresolution and gloom of sickness to the exhilarating and vigor of health. A certain period may still be required for the new spirit to penetrate to every atom of the body, but we may be assured that this spirit is both real in action and irresistible in effect. Have we not at last arisen to that station of true obedience to the Guardian when we can see inwardly and outwardly the meaning of his words: "Nothing can stay the onward march of the Cause!"

Well is it for us all that the power of unified action has been born at a moment when our help is so sorely needed by our Persian brothers and sisters. The story of the recent martyrdoms related in the letter from Shoghi Effendi printed in this News Letter reveals in fact the first supreme endeavor which must be made by the American believers this year. The Baha'i Cause is one—their suffering is felt by their Western friends as though we shared the same tragic fate; and our condition of freedom and happiness has been given us in order to make it possible to strive the more effectively for their relief. As soon as possible the National Spiritual Assembly will request each local Assembly and group to join in a concerted movement for publicity, and we ask the patience of the ardent friends until a suitable comprehensive plan can be formed.

In the words of the Guardian: "Grave and manifold are the problems confronting the struggling Faith of Baha'u'llah, none appear more significant, nor seem more compelling in their urgency, than the incredible sufferings borne so heroically by our down-trodden brethren of the East." While awaiting the call for mutual action, let us send forth, with all our might, the helpfulness of poignant daily prayers.

The attention of every believer in the United States and Canada is called to one resolution of great importance unanimously passed by the delegates this year: that it shall be considered an explicitly un-Baha'i action for any individual to write a letter of criticism, complaint or negative character to the Guardian on any subject or under any circumstances whatsoever. This resolution, the need for
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and Canada.

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Horace Holley... Secretary
Florence Morton... Treasurer
C.C. Wilhem
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Office of the Secretary
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Maine, U. S. A.
Office of the Treasurer
5 Wheeler Avenue

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journey impossible to many, yet in the aggregate the attendance was a gain rather than loss. Although but one-third of the accredited delegates appeared, the numbers were swollen by visiting friends who came, a few from the distant East, but mainly from western centers. Amidst the joy of the new, old faces were missed and not forgotten.

The Feast of El Ridvan was a shining and beautiful scene, with fully three hundred seated. The evening especially given to public teaching saw a fine, large and responsive audience which completely filled the ball room of one of the largest hosteries. Every session of the convention itself was valuable for teaching. Gems of reality issued from the mouths of speakers. One may well wish that conditions were such that the entire proceedings might have been broadcasted, so that the world might know how Baha‘is assembled apply the divine law of consultation and kindness. The cosmopolitan nature of the city with its diverse races, nationalities and creeds, from many of whom attendance was drawn, made the effect far-reaching. The soil was well prepared and interest, previously awakened by the World’s Unity Conference, directed by the local friends a short time ago. It appears therefore that this convention, through the devotion and harmony of the friends, has done much to promote the Word of God locally, nationally and throughout the world.

The Opening

The Convention, following prayers, was organized during the morning of the 29th May by the Selection of Roy C. Wilhelm as president and Horace Holley secretary. The genial humor and wit of the president, the distribution of a printed agenda prepared by the secretary, kept the convention in motion. There were no dull moments from beginning to end. The roll call showed ninety-three delegates, of whom thirty-two were present. The absent delegates were keen in close touch by wire and the innovation of voting from a distance in the selection of a new national body proved no obstacle. Only three ballots were necessary, six of the nine members being elected on the first and the other three on the third. The following serve as members of the new National Spiritual Assembly for the ensuing year: Horace Holley; Mrs. Florence R. Morton, Roy C. Wilhelm, Mrs. Amelia Collins, Siegried Schoplocher, Allen McDaniel, Miss Khad Khan, Earl Scheffler, and Mountfort Mills. It is not the first time that a national committee has been re-elected, as a whole; but it is the first time that balloting, for this purpose was resorted to. That two-thirds of those voting were widely scattered makes the result all the more remarkable. This is a compliment to rare souls whose united service has brought forth so much that is constructive in action and looking to the great Body of the Cause.

At the opening, the wires brought a shower of beautiful and inspiring messages from East and West. Foremost were those messages of light and guidance from the beloved Guardian of the Cause. Another of special interest came from the great teacher, Jinab-i-Fadil, at Kermanshah, Persia. Washington, D. C., Green Acre, Miami, Philadelphia and other centers were scattered combined messages of affectionate greetings. Another communication referred to the very valuable services of Mountfort Mills, who at the request of the Guardian is detained abroad, looking after the important matter of the Baghdad settlements. A resolution of the convention directed to the government of Iran, and of Great Britain, which holds the mandate over that region, in courteous and dignified tones urged the need for justice to the Baha‘i Cause. The president remarked that no other movement, inclusive of so many racial, social and religious elements, could have acted so speedily as in this case, when fully three hundred cables of protest were recently from different quarters of the world. A committee composed of Mrs. Fowziya Mirza, Holley and Latifi acted for the convention in sending a cable. The convention also made a formal protest to the Persian government against the twelve martyrs of our oriental brothers, whose sacred blood is still shed by the Mollah of intolerance and fanaticism. The passing of our noble brother, Dr. J. E. Esslemont, whose many talents and devoted services made him practically a hand of the Cause, also drew forth warm and feeling tributes. He departed this life at Haifa, October 21, 1935.

Horace Holley, National spiritual secretary, read the report of the N. S. A., covering the activities of the representatives of the American-Canadian friends for the past year. This embraced the local and international work of the friends from Shoghi Effendi: the hearty and generous response of the friends for the protection of the sacred shrines on Mt. Carmel by the purchase of adjacent lands: the plan evolved for the speedy erection of the Mashriqu’l Adhkar; the merger of Green Acre and the passing of its plant and activities under the direction and control of the N. S. A.: another attempt was made to com-plete a tribute to Dr. Esslemont: emphasis upon the need of care in dealing with Orientals, as many of the self-seeking variety are likely to be attracted with the expansion of the Cause, at the same time not losing sight of the divine purpose in the true unity of East and West; approval by the Guardian of the new budget plan: the resumption of building operations upon the raising of $400,000: a digest of the minutes of ten meetings of the N. S. A.: account of Green Acre activities; the teaching convention in Chicago as of Nov. 15 and the feast in the Temple foundation; the removal of the Baha’i Magazine to Washington, D. C.; the return of the business manager, Miss Hirlitz; the very efficient services rendered by the new manager, Allen McDaniel: the correlation of the teaching work of the five regions under the executive direction of Mrs. El Phedra Spaulding: the service of the Baha’i News Letter; the increase in volume of Assembly letters; the activities of the national teachers and the stimulus to the teaching work throughout the five regions: preparations for the convention of 1926, which according to the divine plan should function as a deliberative body, and as link with the body of believers: action in the matter of the Baghdad settlements: the appearance in future of a Baha’i world wide directory. It is to be published by the Guardian of the Cause; the establishment of the secretariat of the Cause at Green Acre: the enrollment of three new assemblies: the republication of new Baha’i publications: steps looking toward national incorporation: activities of American teachers in foreign lands: completion of material for a Baha’i year-book, which has been sent for review to the Guardian of the Cause: an exhortation to end all useless discussion and to arise with renewed energy in service: steps looking toward regular schedules for travelling the Cause and the functions of Temple and teaching. The report closed with an eloquent plea for the lifting of useless burdens imposed upon the Guardian of the Cause by more thoughtfulness on the part of the friends.

On motion of Mr. Clark, thanks for this report was unanimously voted.

Mrs. True read the report of the National Teaching committee, signed by Mrs. El Phedra Spaulding, and Mrs.摄影。
adopted by the N. S. A., beginning with letters to regional chairman asking earnest cooperation, suggestions, and seeking divine confirmation. Prompt and enthusiastic replies came from all but a few assemblies. The responses from the South, under the direction of Mrs. Boyle, were especially hearty and prompt. The report also told of world unity conferences in San Francisco, Boston, and Worcester; that many cities have taken up the study of Esperanto, and recommended that local teaching work should embrace the spread of the cause and building of the Temple. The work of the committee was executive only and was not intended to include the selection of teachers. Perhaps the word administration was better adapted to the present. Many of the old friends seemed to fear the word organization. The report filed in general review the teaching activities of the five regions.

Mrs. Boyle's report for the Southern states was read by LeRoy Los. It conveyed loving greetings from the Southern regional committee. Recent industrial development has attracted to the South people from all parts of the country. There is also now a new energy in the teaching work which brings vital contacts with new souls. Special mention was made of the growth of the Cause in Florida, where during the past winter Mesdames Corriddi and Boyle, the MacNuts, Dr. Locke, Mr. Gregory, Mrs. Kretz, the Atwaters, the girls, Miss Sunshine and others have worked faithfully and where many bright souls are attracted to the Cause. The linking up of the Cause with inter-racial groups and encouragement to the isolated believers of the South were recommended.

El Ridvan Feast

The Feast of El Ridvan was a brilliant and inspiring scene, marked by infinite happiness. LeRoy Los, presiding, voiced greetings. Inspiring indeed, said he, this is the light: here in far-off San Francisco, once the home of Baha'u'llah, his declaration of Baha'u'llah, this gathering, representative of all races and nations, has assembled. The chairman from time to time read selections from the Creative Word. With entrancing music, a delicious repast, colorful decorations, the keynote was set. Brilliant addresses conveying the message in various phases and with a spirit of love and true joyfulness, the Feast of the Declaration of the Holiness, Baha'u'llah, proceeded.

Mrs. Cooper, speaking for the local friends said: Forgive us if we are a little hilarious. Such occasions intoxicate us with the wine of the love of God. At the time when Baha'u'llah was summoned to Constantiopole, with all that such a summons implied of personal danger and humiliation, the first Ridvan Feast occurred. Despite dark conditions and grievous afflictions, in occasion of supreme joy, for the declaration was of Baha'u'llah, the expected One. It was like the voice of one who appeared long ago, saying: "I have overcome the world!" The announcement of Baha'u'llah brought life and fragrance all over the world. It was significant of a closer unity among mankind with happiness as its key-note. It was, as Abdul Baha said, "The new cycle of human power which makes luminous all the horizon of this day." We welcome the friends to enjoy the hospitality of this feast of commemoration.

Mrs. May Maxwell: I respond, on behalf of the visiting friends, to the beautiful welcome of Mrs. Cooper. Our long, wearisome journey is at an end and we enter the beautiful garden of Cali­fornia. It is truly a symbol of the garden of the hearts. the new age and the new springtime of happiness and peace dawning upon the whole earth. The spirit of Abdul Baha is in this gathering tonight. Mrs. Maxwell thought that she had found the mother whom she called a flower of humanity. Kurrat ul Aine, describing her penetrat­ing vision, glorious life and triumphant martyrdom in the Path of God. It is through the fire of the love of God as revealed in such wondrous sacrificial offices that a new humanity is born.

Horace Holley: The spiritual quality of the Baha'i Movement is a new power of association among human beings. In most move­ments separation is made necess­ary. It is implied by the nature of human desires. But here there is a new power of association, stimulated by divine ideals. It en­ables us to associate with temper­aments and dispositions not of our own selection. This is a proof of the greatness of the association with all mankind. It would be man­i­fest hypocrisy to claim willing­ness to associate with those far away, and yet be unwilling to asso­ciate with those near at hand. These small groups contain all the separation and strain, and put into effect universal human relationships. Under the old order of things the power of the human soul was not realized. The old or­der failed, because it caused sepa­ration and strife. In the new day flowers forth the universal being of man. It gives a new mean­ing to life, awakening in every hu­man soul possibilities of life and power that formerly belonged only to men of genius. Universal comradeship reveals heaven not as a place, but as a state of being in which man can dwell here and now.

Albert Vail: It is a great joy to be at the Golden Gate and to re­member the pioneers of long ago. One of these great souls was the late Mrs. Helen Goodall, who was ever willing to open the door to new truth and new ideals. We should not be mere imitators, but should keep our minds ever open joyfully accepting new Truth. It is interesting to know that the Rid­van season began just about the time of the freedom of slaves in America. Baha'u'llah brings freedom to the whole world, freedom from self, pride, retaliation. Let us use this season of meaning united in truth, arbitration, love of justice. The whole world loves those who sacrifice for humanity. Abdul Baha ever longed for mar­tyrdom. When he mentioned it his eyes shone, his voice rang and the room was full of dynamic en­ergy. This is the power that moves the world. The great teacher is like a radiant sun. Inspired by him thousands long to give their lives in service in the Path of God. This is the way out of self. It is the power to unite the world.

Mrs. Stuart W. French: We speak of great principles; but what does all this mean to me? What part can the individual have in it? Many people think religion something afar off. If we read the Hidden Words, they touch the day­springs of spiritual life. They make us more kindly and charita­ble. "The most excellent thing is to relieve a sorrow-laden heart." They point the way of duty and re­store lost treasures, all teachings of the prophets of the past.

Louis Gregory spoke on Bahai courage, relating several stories to illustrate various aspects of courage. He referred to the battle of Taborassi, of the Brahmans, and of the obi. The attitude of the Great Founders of the Cause, of the martyrs whom they inspired, and of a faith that made innumerable brave followers, including not only strong men but delicate and refined women and even tender children. He closed with a passage of supreme optimism from the exhortations of the Bab: "In the name of God the Victor of the Most victorious pro­claim: God will assist all those who arise to serve Him."

The theme: Baha'is are engaged in the erection, in the heart of the continent, of a Tem-
people whose foundation is the oneness of God and the oneness of humanity. The great Teachers, who have revealed and established the great religions of the world, have been the chosen mouthpieces of God. In this great Temple the truth of God will be expressed both in its inner and outer aspects. The same meeting in architecture will demonstrate the truth of God will be exalted. What follows are the precious and priceless teachings of God will be given and renewed.

Toraó Kawasaki, the Japanese consul, was the next speaker: It is a unique privilege for me to say a few words. In this gathering I find inspiration. Yes, I can say that I reached the point of realization. The fifteenth century was the period of the renaissance, the eighteenth century was the period of the revolution, the nineteenth century was the period of the renaissance, the eighteenth century was the period of the revolution, the nineteenth century was the period of the renaissance, the eighteenth century was the period of the revolution, the nineteenth century was the period of the renaissance, the eighteenth century was the period of the revolution, the nineteenth century was the period of the renaissance, the eighteenth century was the period of the revolution, the nineteenth century was the period of the revolution. The Manifestation is to enlighten the world and hope his influence will be felt throughout America.

Shinji Yamamoto, a Japanese youth, under the tutelage of Mrs. Frankland, charmed all by reciting a beautiful Tablet of 'Abdu'l Baha beginning: "I am a Baha'i. I have divine love, spiritual love." Mrs. Elizabeth Finch. In listening to this Japanese boy I am almost overcome. He brings to mind the beautiful tribute of Shoghi Effendi to another Japanese, Mr. Fugita, for his faithful services year after year. All those dear friends are so anxious to render service and to banish sorrow. Shoghi Effendi is so much like 'Abdu'l Baha; it is as if the latter manifested through him. Tonight Haifa and San Francisco are in close touch. It is as if Shoghi Effendi were here. In him the ocean of spirituality is reached. He is the arch-type of evolving humanity. The spirit of all the great ones gone before pours through this channel. He is clear-headed and clear-hearted, executive and efficient. He is the leader of a conqueror, but radiates love always. His understanding is complete; so is his humility. He made me the bearer of his love to this convention. The harmony that is here will rejoice his heart. I greet you in the name of our beautiful young Guardian, Shoghi Effendi.

The Convention, Friday.

Consultation, in which the chairman and secretary, Messrs. Bosch and Hatch, Messadames Greenleaf, Maxwell, Morton and True took part, placed clearly before the delegates the rules of balloting and the qualifications expected on the part of those who should serve on the new National Spiritual Assembly. Shoghi Effendi was quoted by nearly all the speakers, who knew his views either through correspondence or personal visit. The election proceeded without nominating speeches. A message of love was cabled Shoghi Effendi.

Mrs. Florence R. Morton, treasurer, read her report, which is always audited by a public auditor. It will be printed and appear in the September number of the magazine. For the first in a long time, there are no outstanding notes. In two months all outstanding debts to Mr. Bourgeois will be settled. There is now more teaching service than ever before. The splendid rail to relieve the situation on Mt. Carmel came in for high praise. The Baha'i Magazine has been placed upon a sound financial basis by Mr. McDaniel. A budget, now used by practically all governments and corporations, was strongly recommended, and in its three pages, the budget showed a deficit of $60,000 for the N.S.A. to plan work ahead. Shoghi Effendi's endorsement of the new budget plan was quoted. Already the friends have nobly responded to this suggestion. One has made a contribution of $500.00 per month and some have already sent in their contributions for the entire three year period. Responses are loving and generous. These are the first fruits; we are only at the beginning. What joy will it bring to all when the time arrives that a unity of 1500 Baha'is will be a magnet to attract eager souls! Shoghi Effendi says:

"We must be like the fountain or spring that is continually empting itself of all that it has and is continually being refilled from an invisible source. To be continually giving our all for the good of our fellows, undisturbed by fear of poverty and reliant on the unfailing bounty of the source of all wealth and all good is the true secret of right living."

On motion of Mr. Clark, a unanimous vote of thanks was returned to the treasurer and her helpers.

Hearts were burdened with sorrow and sympathy by a letter from Mrs. Keith Ransom-Kehler, with the almost nervously break-down on the part of the Guardian, and who is again forced to leave Haifa. Much of his hardship was due to an avalanche of personal correspondence, consuming 80 per cent of his time, and leaving no chance for exercise or relaxation. Some auditors, such as Jews, Theosophists, Unitarians, Liberals, Fundamentalists, New Thought, etc.

Mrs. J. A. Finch, in recognition of her services East and West was presented with a box of beautiful flowers. She responded in modest words of appreciation.

Mrs. True reported for the Teaching Committee of the Central states: She told of Shoghi Effendi using a map to keep tab on the various Baha'i centers all over the world, making additions and subtractions from time to time. The campaign in these states, where Mr. Vail has worked so effectively, was described. In Lansing, Mich., one of the friends has attracted a spiritualist circle almost completely. In Los Angeles, Detroit, Topeka, Dayton, Grand Haven, Columbus, Chicago, etc., were mentioned. The need of adequate follow-up work was emphasized.

In the evening an informal session called forth much freedom of expression on the part of delegates and friends and various phases of Baha'i life and activity were presented.

Saturday.

Mrs. May Maxwell reported for the Canadian Teaching Committee: 'Abdu'l Baha has said that ev-
every meeting in the world should revolve around the matter of teaching. There should be free, open consultation in which the divine forces in the friends may be released. Reports of any one city apply to others, as problems are much the same. It is not wise to partially enlist the friends in some places and now submerged in the Light of Baha'u'llah. She referred to workers like Thomas Harrison and Dr. Watson of Toronto, who were doing a fine service in getting people ready for the message of Baha'u'llah.

Youth Meeting. A very pleasing feature of the convention was the meeting especially arranged for young people, over which Miss Marion Carpenter presided. A letter from the youth of Baha'i was signed by their secretary, Baha'iyah Randall. It was read. It set forth the vision of youth, their highest aspirations, the organization of their summer school, their wish for correspondence with other youth, their love and greetings to all the friends. Fifty questions were prepared by Dr. Gregor, which had served them as points for study and subjects for talks. The vials spoke very beautifully of their work. The youth of the West then carried out their program, consisting of readings from the Holy Words by the younger ones and addresses by the more mature. The speech of Miss Weaver was especially notable. It was about the education of youth, which should be free from prejudices and in the lightfulness of life. The chairman related echoes of the visit of 'Abdu'l Baha to Stanford University and how it had impressed. Following this session, all were happily entertained at an afternoon tea by Mrs. Cooper.

Informal Session. The second informal session was held with George Latimer presiding. Mr. Freeman, a young American Indian, made a remarkable address, showing keenness of observation, power of analysis, and true eloquence, as he described Indian virtues, customs and religion with great skill. He also sang Indian lullabies and other songs. Their love for the open life and stand against a double standard of morals for men and women made a fine impression. Gibes at American life were overlooked by the audience, and Dr. Latimer was met with good humor toward the speaker. The Portland friends reported Mr. Freeman as a heroic soul and one much drawn to the Cause of Baha'u'llah. Other interesting speakers were Mrs. Laura Luther for Vancouver, Mrs. Clark, who portrayed the marvellous life of the Greatest Holy Leaf, Mses. Bosch and Tomlinson of the late scientist, Luther Burbank, who shared with Mr. Bosch in a Tablet of 'Abdu'l Baha and saw the need, which he expressed, of the quickening of the world's religion.

Mrs. Latimer of Portland told some charming stories of children and introduced Mrs. Canaday, a Baha'i of Portland, who extended greetings to the convention in behalf of the National Association for the Advancement of Colored People, explaining some of the trials of American life which their organization is trying to effect.

Sunday. Mrs. Cooper reported for the Western Teaching Committee, telling of the intensive and confirmed service of the great teacher, the Baha'i-Faith and its activities, at Stanford University, with various clubs, fraternities and other gatherings, a written and detailed report which was supplemented by statements of Mrs. Grace B. Holley, LeRoy Ives and George Latimer. Included was Mrs. Cooper's report as an account of the World Unity Conference in San Francisco which included many races and religions and aligned in its active support various humanitarian organizations and welfare workers.

Morton reported on the world unity conference held in Worcester March and April, the notable speakers that took part, including Dr. John Hermann Randall, Messrs. Alfred W. Marten, Ali Kuli Khan, William H. Randall, Syndy Hosseim, Horace Holley of which committee, in cooperation with advice and suggestions were Mrs. Movins, Dr. Wallace W. Atwood, president of Clarke University, Father DeLand of Holy Cross College, Dr. Thompson of the Unitarian Church, Dr. Knapp of the Congregational Rev. Mr. Broderick of the Syrian, the Y. M. C. A., and the Rotary Club. An influential friend who attended wants the same program repeated in his own city of Cleveland. Mrs. Sego of Honolulu made a talk on the unfoldment of the world's life. She will inspire the friends in their work.

Public Meeting. A public meeting for teaching was held on Sunday evening. It brought together in the hall-room of the Palace, one of the largest hostelries, a large, responsive and enthusiastic audience and was a success. Every seat was occupied. Horace Holley presided and the speakers in order were Mses. Elizabeth Greenleaf and May Maxwell, Louis Gregory and Albert Vail. On the printed program appeared these eloquent words from the pen of 'Abdu'l Baha:

"The glorious Sun of Truth has once again risen in the East. From the horizon of Persia, its radiance is spreading far and wide, dispelling the dense clouds of superstition. The light of the Unity of God is beginning to illuminate the world and soon the banner of divine harmony and the solidarity of nations will be flying high in the heavens. Yes, the Breeze of the Holy Spirit will inspire the whole world!" People and nations! Arise and work and be happy! Gather together under the tent of the unity of mankind."

LOUIS G. GREGORY, Convention Reporter.

COMMITTEES OF THE NATIONAL SPIRITUAL ASSEMBLY

In appointing its committees for the ensuing year, the National Spiritual Assembly has given careful consideration to certain fundamental principles which give the character to Baha'i administration. First and foremost, the members have borne in mind that each and every Baha'i, as such, is charged with a spiritual mission which no passing committee title or appointment could increase or enhance. Second, the members would emphasize the supreme importance of the local Spiritual Assembly, and the numerous functions of that body, as clearly stated in the letters of Shoghi Effendi. Third, we desire to avoid mere complexity of administrative machinery without real increase in results. The following committees were therefore established as "hands of service" the activities of which will contribute directly to the development of the Cause in one or other of its aspects.

TEACHING—The National Spiritual Assembly considers this the first and foremost function of each local Spiritual Assembly as well as of its own body. We feel that each local Spiritual Assembly should so far as possible retain full responsibility for local teaching plans in its own membership, while the National Spiritual Assembly will assume responsibility for teaching along national and also regional lines. A detailed statement concerning National Baha'i Teaching Plans will be published in the next News Letter.

CONFERENCES—Mrs. Florence Morton, secretary; Mrs. Mary Rumsay Movius, Mr. Horace Holley. This committee will organize a series of public meetings in the form of World Unity Conferences. In the larger
cities of the country. The purpose is to have these Conferences once a month, coinciding in time and place with the monthly meetings of the National Spiritual Assembly. This committee will work in direct cooperation with the local Spiritual Assembly of the city in each case, and the speakers will be chosen from the best available list of local and national Bahá’í speakers. Men and women of vision, already striving to establish one of the principles, will also be invited to speak. The following cities are on the program of the committee at present: Green Acre, August; Philadelphia, September; Cleveland, Ohio, October; Chicago, November. Local Spiritual Assemblies in other cities desiring such conferences should correspond at once with Mrs. Florence Morton, secretary, 5 Wheeler Avenue, Worcester, Mass. The work of this committee is considered by the National Spiritual Assembly as the most important effort we can make to spread the teachings in North America. A more extensive announcement will be made in the next News Letter.

PUBLISHING—Mr. Roy C. Wilhelm, Mr. Albert Windust, Mr. Siegried Schopflocher, Mr. Holley Holsey; Mrs. Marie Moore, managing editor.

TEMPLE—Mrs. Florence Morton, Mr. Siegried Schopflocher, Mr. Alfred E. Lunt, Mrs. Amelia Collins, Mrs. El Fleda Spaulding, Mr. Albert Windust, Mr. Monroe Jones, Mr. A. J. Mathieson, Mr. Carl Schieffer. This committee functions under the National Spiritual Assembly, and the National Spiritual Assembly will therefore shortly send out a proxy to each delegate of the recent Convention to have the above names ratified.

BAHA’I MAGAZINE, STAR OF THE WEST—Mr. Stanwood Cobb, Mrs. Mariam Haney, editors: Mr. Allen McDaniel, business manager.

REVIEWS COMMITTEE—Mr. Bishop Brown, Miss Wright, Mrs. Nelson.

AIDS COMMITTEE—Mr. Charles Mason Remey, Mr. Albert Windust, Miss Gertrude Buikema.

LIBRARY COMMITTEE—Mr. Charles Mason Remey, Miss Elizabeth Hopper.

LEGAL COMMITTEE—Mr. Ali Kuli Khan, Mr. Louis Gregory, Mr. Alfred Lunds, Mr. Ali Kuli Khan.

YEAR BOOK—Mr. Albert Windust, secretary, Mrs. Mariam Haney, Mr. Horace Holsey.

ECONOMIC COOPERATION BETWEEN BAHA’IS OF NORTH AMERICA AND PERSIA—Mr. Roy C. Wilhelm, Mr. Ali Kuli Khan, Mr. Arthur Agnew, Mr. Siegried Schopflocher, Mr. Allen McDaniel.

TRANSLATION OF CORRESPONDENCE—Mr. Ali Kuli Khan, Mr. Herman Pauli.

GREEN ACRE EXECUTIVE—Mr. Ali Kuli Khan, chairman; Mrs. Florence Morton, Mr. Siegried Schopflocher, Mr. W. H. Randall, Mr. Horace Holley, secretary.

GREEN ACRE

It is hoped that a large number of the friends have planned to spend some portion of the summer at Green Acre, to attend the sessions of the Bahá’í School. Drink deep of the recreative beauty of this chosen environment, associate with believers from many parts of the country, and contribute of their loving thought and effort to the upbuilding of this immune institution.

The program of activities this year will include a daily devotional meeting; instruction classes under the supervision of Bahá’í teachers; opportunity to join the interesting activities of the Arts and Crafts Studio; a program of lectures on subjects of universal importance: dances, concerts and informal entertainments of many kinds. Life at Green Acre will not be revolutionized, but remains fluid and open to the impulse of whatever facilities and talents are at hand.

The culmination of the public program will be a World Unity Conference on August 7th and 8th, arranged by a committee of the National Spiritual Assembly, with daily sessions to which are invited all Bahá’í workers for the informal discussion of ways and means to further the Cause. The annual meeting of the Green Acre Fellowship will be held on August 8th.

Friends of Green Acre on returning this year will be delighted to find many important improvements in buildings and grounds. The Arts and Crafts Studio, next to the Tea House and Gift Shop, has been doubled in size with the joy of creative work: the little store adjoining the Ball Cottage has been moved farther away from the road and completely transformed, so that it now harmonizes with the other Green Acre buildings; the retaining wall runs along the front of the property; and the Ball Cottage has been completely equipped as a rest house and health center. The energy and generosity of Mr. and Mrs. Schopflocher have given Green Acre the permanent advantages of these improvements.

We are grateful that Mrs. Bliss will once again manage Green Acre Inn, the opening date of which is Saturday, July 31. Inquiries for accommodation at the Inn should be addressed to the Inn itself, while information about other accommodations, or concerning the program or other activities, should be addressed to Secretary, National Spiritual Assembly, Green Acre, South Elliot, Maine.

LETTER FROM SHOGHI EFFENDI

To the members of the National Spiritual Assembly of the Bahá’ís of the United States and Canada.

Fellow-laborers in the Vineyard of God:

Various happenings of recent months, highly-disquieting in their suddenness, their complexity and consequences, have time and again to my regret, compelled me to defer correspondence with you, my highly valued co-workers, who are secondly sustained in our legal transactions for the deliverance of Bahá’u’lláh’s mansion at Bahji from the hands of the enemy; the unprecedented increase in the volume of work resulting from the rise and expansion of the Movement in various parts of the world; these and other issues, no less pressing in their demand upon my time and energy, have gradually affected my health and impaired the efficiency required in the discharge of my arduous duties. But, though body and mind be sorely strained by cares and perplexities which a Movement such as ours just emerging from obscurity must needs encounter, yet the spirit continues to draw fresh inspiration from the manner in which the faithful Bahá’ís in Persia and in the Western world, and particularly in the American continent, are proving themselves increasingly worthy of such a stupendous yet so noble a task.

Grave and manifold as are the problems involving the struggling Faith of Bahá’u’lláh, none appear more significant, nor seem more compelling in their urgency, than the incredible sufferings born so heroically by our downtrodden brethren of the East. Recent reports confirming this news which I have lately communicated...
to you, have all emphasized the barbarous severity practiced on the innocent followers of our Cause. They reveal the possibility of the extension of this agitation, partly instigated by the criminal and selfish motives, to neighboring towns and provinces, and dwell upon the traditional slackness of the local authorities to inflict prompt and severe punishment upon all the perpetrators of such abominable crimes. It has been ascertained that in the town of Jahrum, women have suffered martyrdom in a most atrocious manner, that the knife of the criminal has mercilessly cut to pieces the body of a child, that a number have been severely beaten and injured, their body mutilated, their homes pillaged, their property confiscated, and the homeless remnants of their family abandoned at the mercy of a shameless and tyrannical people. In other parts of Persia, and particularly in the province of Ardabil, in the town of Mashriqu'l Adhkar, the friends have been pitilessly denied the civic rights and privileges extended to every citizen of the land. They have been refused the use of the public bath, and been denied access to such shops as provide the necessities of life. They have been declared deprived of the benefit and protection of the law, and all association and dealing with them denounced as a direct violation of the precepts and principles of Islam. It has even been authoritatively stated that the authorities of public interment have been refused to their dead, and that in a particular case every effort to induce the Moslem undertaker to provide the wood for the construction of the coffin, failed to secure the official support of the authorities demanded. Every appeal made by these Baha'is is on behalf of their brethren, whether living or dead, has been met with cold indifference, with vague promises, and, not infrequently, with severe rebuke and undeserved chastisement.

The tale of such outrageous conduct, such widespread suffering and loss, if properly expressed and broadcast, cannot fail in the end to arouse the conscience of civilized mankind, and thereby secure the much-needed relief for a long-suffering people. It would, therefore, seem my plea, and my request most earnestly to redouble your efforts in the wide field of publicity, to devise every possible means that will alleviate the tears and sorrows of the silent sufferers in that distracted country. Surely these vile wrong-doers cannot long remain unpunished for their ferocious atrocities, and the day may not be far distant when we shall witness, as we have observed elsewhere, the promised signs of Divine Retribution avenging the blood of the slaughtered servants of Baha'ullah.

In connection with the Plan of unified action, enclosed in your letter of January 19th, I feel that the friends must be constantly reminded of the vital necessity for a continuous and whole-hearted support of the scheme, the success or failure of which will to a marked extent affect the course of the progress of the Cause not only in the province of Jahrum but throughout the Bahá'í world. Let the friends recall and ever bear in mind the repeated exhortations and glowing promises of our beloved Master with reference to the Mashriqu'l Adhkar, the life-giving institution in every Bahá’í community. Let them arise with determination and confidence to lend a helping hand to the Plan which you have so admirably devised for its speedy and practical realization. There is a splendid opportunity; let their response to your call be prompt, whole-hearted and decisive.

I have specially requested that indefatigable pioneer of the Cause of God, our well-beloved Baha'i sister, Mrs. Victoria Bedekian, to cooperate with you in the resources of her mind and heart upon this vast and vital undertaking. I have urged her to direct her energies to this lofty purpose, and by the aid of her most valuable letters arouse both the East and the West to a fresh consciousness of the significance and urgency of the object you have set yourselves to achieve.

Regarding the series of World Unity meetings which some of the thoughtful, capable and devoted servants of the Cause have carefully organized and successfully conducted, and to which you have referred in your letter of March 8th, I wish to express my keen appreciation of such a splendid conception, my deep gratitude for the efforts they have exerted, and my gratification in view of the success they have achieved.

The administrative machinery of the Cause having now sufficiently evolved, its aim and object fairly well-gathered and understood, and its method and working made more familiar to every believer, I feel the time is ripe when it should be fully and consciously utilized to further the purpose for which it has been created. It should. I strongly feel, be made to serve two-fold purposes. On one hand, it should aim at a steady and gradual expansion of the Movement along lines that are at once broad, sound and universal; and on the other it should ensure the internal consolidation of the Faith already achieved. It should both provide the impulse whereby the dynamic forces latent in the Faith can unfold, crystallize, and shape the lives and conduct of men, and serve as a medium for the interchange of thought and the coordination of the divers elements that constitute the Bahá'í community.

Whether it be by an open and bold assertion of the fundamental verities of the Cause, or the adoption of a less direct and more cautious method of teaching; whether by the dissemination of our literary work or by example of our conduct, our aim and sole object should be to help in the eventual recognition of all mankind of the indispensability, the uniqueness and the supreme station of the Bahá’í Revelation. Whatever method he adopts, and however indirect the course he chooses to pursue, every true believer should regard such a recognition as the supreme goal of his endeavor. While consciously laboring towards the attainment of this end, he should, by supporting every branch of the administrative activities of his national and local assembly, seek and obtain the fullest information on the character and extent of the world-wide progress of the Cause, and strive to contribute his share towards the strengthening of the spirit of solidarity among the components of the Bahá'í world.

Such is in their broad outlines are the guiding principles which those who have been placed in charge of the administration of the affairs of the Cause should at present endeavor to promote, explain and securely establish. Nothing short of the spirit of unwavering faith, of continuous vigilance and patient endeavor can hope to secure eventually the realization of this our cherished desire.

May America's national representatives arise with clear vision, with unswerving determination and renewed vigor to carry out in its entirety the sacred task they have been called upon to achieve.

Assuring you of my continued and earnest prayers for the success of your efforts.

I am your true brother.

SHOGHIL.

'Arifah, Palestine.
May 11th, 1920.
"We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by fear of poverty and reliant on the unfailing bounty of the Source of all wealth and all good—this is the secret of right living."—Shoghi Effendi.

To the Baha'is of the United States and Canada

Dear friends in 'Abdu'l-Baha:

Until we have done all within our power to remove the dire conditions surrounding the Baha'is of Persia, the appeal recently sent out by Shoghi Effendi must remain our foremost concern.

The National Spiritual Assembly have so far taken the following measures. On July 12 a letter was sent to the Shah of Persia setting forth the terrible details of the recent persecutions and beseeching immediate action adequate to bring them to an end forever. This letter is now being printed in booklet form, that copies may be placed in the hands of people capable of exerting influence or arousing public opinion. In this the assistance of the local Spiritual Assemblies and groups is earnestly requested. Those desiring to distribute copies locally, or to important individuals who may be personally known to them, may obtain them from the Baha'i Publishing Committee in the usual way. The price is ten cents each.

Meanwhile free copies will be sent as soon as possible to all Assemblies, groups and isolated individuals on the News Letter list as a necessary detail of our service to the friends. Local secretaries are asked to distribute one each to all recognized believers.

It will be noted that our letter to the Shah contains the full list of cities in the United States and Canada where Assemblies and Baha'i groups now exist, in order that all the friends may be associated in the appeal. Such emergencies remind us of the spirit of unity, devotion and dignity which should animate the entire body of the Cause, for without this spirit no appeal on the part of so few could have any weight.

In this connection let us consider the following words written by one of the Chicago friends: "In the last three weeks there have been visitors at the Temple grounds from all parts of the country—university students, seekers for Light and prominent in their community life. I attribute this unusual interest to the newspaper accounts of the persecutions of Baha'is in the Orient."

On July 31 the National Assembly also sent to 300 leading newspapers an account of the recent martyrdoms and information about our appeal to the Shah. Duplicates of this were at the same time sent to all local Assemblies and groups in order that they might cooperate in securing the interest of the local press. As soon as possible, a list of all cities where publicity has been secured will be printed in the News Letter, and meanwhile we urge that each Assembly exert itself to the utmost and feel entirely responsible for rendering this all too slight assistance to our heroic brothers and sisters of Persia. It is most desirable that three copies of each newspaper clipping be sent to the National secretary, in order that a complete file can be placed in the hands of the Guardian.

At the request of the delegates present at the last Convention, Mrs. Keith Ransom-Kehler's letter is reprinted in the News Letter, so that the believers may begin to appreciate the actual difficulties under which the Guardian labors, and resolve that no individual henceforth shall waste Shoghi Effendi's precious time and energy in mere personal matters and opinions. The divine plan of unity in and through the Spiritual Assemblies cannot mature until we all become frank enough to use these established bodies for consultation when necessary, and wise
### National Spiritual Assembly of the Bahá'ís of the United States and Canada

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Office of the Secretary

Green Acre, South Elgin

Maine, U. S. A.

Office of the Treasurer

1321 Lincoln Street

Evanston, Ill.

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**Letter from Mrs. Keith Ransom-Kehler to the Convention.**

Beloved Bahá’í friends:

On the eve of my departure from Haifa, our Guardian, Shoghi Effendi, said that it would be well for me to write to all of my friends at the Convention a message from him which was then too late for him to write in person: saying that he would send a cablegram to reinforce my letter.

Is it generally known in America that our Beloved was forced, at an hour when it was not convenient for him, to leave Haifa, because he was threatened with what in the case of an ordinary person might be called a nervous breakdown from overwork? The state of his health, his chronic exhaustion is, I am sure, no secret to every Bahá’í who has been in contact with him. Eighty percent of his time is spent in writing letters, ninety percent of which are purely personal. We see from his statistics that twenty percent of his time is left for the administrative work of the Cause, entertaining guests, meeting pilgrims, translating, thinking, reading, reflecting, meditation, planning, creating, and so on. The multitude of letters that go out every day is an indication of the enormous pressure that there is on him, and the fact that under this pressure there is not one moment left for recreation, exercise or personal expression of any kind. It is evident that his power to go on functioning and enduring are entirely superhuman.

It seemed very evident to the pilgrims who were there with me that we must take some vigorous measure to protect and relieve this most precious being from such a useless and important burden. This is by way of explanation of his involuntary vacation. He returned seeming fitter and more vigorous; but almost at once news so distressing and serious came to him from America that we sadly watched the little moment of reprieve that he had snatched from the treadmill of his day to fall into anxiety and distress. Letters were reaching him from several scattered sources expressive of dissatisfaction with the “United” plan which he had given such hearty approval and expected so much. Some of these letters were written after the receipt of his cablegram sanctioning the soundness and nobility of the project. I was sent for at once and questioned as to the cause of this attitude. I was quite as non-plussed as he, but I could not explain it away. Although the letters suggested that it was contrary to the desires of the Master, but he pointed out that such was not the case as the Master had never disapproved of the collection of funds, provided it was entirely voluntary. "I wish that it might be possible for you to attend the convention to take my message to them," he said, "I will arrive in time." I answered, "to send a letter with this news at any rate." "By all means," he replied. "So that the present course, is fraught with the gravest danger to the Cause. It would lead rapidly to a division, which must at all costs be avoided. We must remove all demarcation by discussion sincere and full."

On another occasion he said that the greatest lesson that we have to learn in America is the lesson that has already been learned in Persia—spontaneous, full and hearty support of the Spiritual Assemblies. "But," he added, "I have written this all many times in my letters."
A few weeks before, the discussion had turned to those who feel that they must carry out special missions assigned them by the Master. "Let them realize," he said, "that the voice of the Master is speaking to them through their Assemblies and of our superintendence to them. This form of government is taken from the text of the Akitas. The Master goes to the final extreme by saying that even if the decisions of the local Assemblies are contrary to fact they must be supported. People may think that this savors of absolutism and autocracy but it is the only means by which the Cause can be safeguarded. He then went on to say that though the decisions of the Assemblies must be obeyed they are neither sacrosanct nor infallible and must be given up upon review; the suggestions and criticisms of the friends must be gladly welcomed by the Assemblies, and seriously considered. "If we are too precipitate and dictatorial on the one hand," he said, "or too aloof and independent on the other, the Baha'i structure crumbles the unity for which we are striving becomes a mere name and—there is nothing left to organize. The most essential thing in all matters is for the friends to work in harmony, for if they do not work together," he added with quick acumen, "there is no need to teach, there is nothing left to teach. What we need is not so much devotion to the Cause for this has been already abundantly proven and is being proved; but this love for God and for the Master and for the Cause, must be translated into love for one another and for this Cause cannot unite two individuals how can we expect it to unite the world?"

Returning with me from Alexandria was a group of missionaries recruited from four of the warring sects, traditional and hereditary enemies. Their faces were radiant and their hearts united in the common hope that our Blessed Lord Jesus whom the friends and the world, in the Name of the Most High, Baha'llah and 'Abdu'l-Baha, and through the guidance of the Guardian, Shoghi Effendi, I herewith turn over to you in faith and devotion the management and welfare of our Fellowship and the Gardens of 'Abdu'l-Baha. I know that with your phase of the Holy Cause will be as safe and secure as a babe in its mother's arms. In the name of the love I bear the inhabitants of the world, I beg you to take the threads I leave in your hands, to continue their weave with all the others, until Unity, Love, Peace and Cooperation have made all humanity one Paradise of heavenly Gardens. Gratefully and humbly, In our blessed Guardian's guidance.

AUNTIE VICTORIA.

The following words were written by Shoghi Effendi to Mrs. Be- dexian on May 13, 1928. "As I have already urged you, concentrate for the present all your splendid resources and priceless efforts on the Plan for Unified Action to the work of the Temple may be no more neglected. Arouse the Assemblies of the East by the aid of your admirable letters to fresh consciousness of their grave responsibility concerning this mighty and noble structure. Such efforts as you may now exert will, I am confident, be richly blessed by our Beloved. Be happy and hopeful."

Your true brother, SHOGHI.

THE BAHAI MAGAZINE

Since the founding of the News Letter the contents of the Baha'i Magazine, Star of the West have been regularly recorded in these pages, in order to emphasize the importance of the magazine as an indispensable and authentic source of the teachings of the Cause. Lack of space has compelled the omission of this important feature to several months. A word of special appreciation may perhaps be called to the admirable article "The Evolving Spirit of Man" by Howard R. Hurbut, and to the remarkable interview with Her Majesty Queen Marie of Roumania, recorded by Vie Marie R. Root, in the June issue.

The editors of the Star have recently received the following message from Shoghi Effendi: "My dear and valued friends: I was delighted to see the various appreciations justifying to your able management the affairs of the Star. I myself have noted with increasing satisfaction and delight its marked progress, its widening scope, its improved style, its faithful, convincing and worthy presentation of the diverse phases of our Glorious Cause. I pray that your efforts may be richly blessed and reinforced by our Beloved who I feel certain is well pleased with your notable achievements. "Lovingly and gratefully, SHOGHI.

INSTRUCTION CONCERNING LOCAL RESIDENCE

In various Baha'i centers the question has arisen whether there is any definite connection between a believer's actual residence and his Baha'i affiliation—whether a believer must consider himself a member of the Baha'i group where he lives, or whether he may choose to work actively with another group nearby. This question has been answered in a letter received by the National Spiritual Assembly from one of the secretaries of Shoghi Effendi and written under his direction. We are informed that each believer should be enrolled with the group serving in the city of his actual residence. If there is a Spiritual Assembly in that city, he becomes under its Baha'i direction, and not under that of any adjacent city.

But since there are cases at
present where believers have become accustomed to consider themselves members of an Assembly or group other than that functioning in the city of their legal residence, time should be allowed for the proper adjustment of these sensitive spiritual relationships, and the National Assembly suggests that the new instruction be not absolutely applied until the date of the next local elections, April 24, 1927.

OUTLINES FOR TEACHING

General Meetings

1. The meetings for teaching are held that we may explain the Cause to people, to give a short, clear, universal presentation of the principles, the interpretation of the Bible and its prophecies, the power of the influence of Bahá'u'lláh, the glorious life of the Master, the beauty of pure and sanctified living. We will always want to remember that we are teaching, the point of view of those who have never heard of the Cause. Our subject is perhaps quite new to some of our audience. We should explain it to them logically, simply, lovingly, jovially. We, as Bahá'u'lláh so often says, use divine arguments and proofs, and "constantly persuade people in pure and divine brilliancy and in absolute Godlike spirituality." See Tablets of 'Abdu'l-Bahá, Vol. 1, pp. 7, 8, 20, 27, 30, 37, 53. "The basis of the Call must be the oneness of the world of humanity, so that religious fanaticism, sectarian bias, racial prejudices and political prejudies may be removed and all mankind may enter under the un­ colored tent of the oneness of the world of humanity. Hearts may be united, souls be attracted, and the East and West may embrace one another. This must be the foundation of your addresses in public meetings."—'Abdu'l-Bahá.

2. It is well for meetings to open and close with prayer. This centers the hearts of all present upon the Dawnsprings of Light. In the Bahá'í prayers the water of life is flowing bright as crystal, and if they are read reverently and with spiritual realization they will be a revelation of the new glory.

3. After the prayer could come readings from Bahá'u'lláh, 'Abdu'l-Bahá, and the Divine Writings. But these readings should be brief. "Should ye read but one verse with fragrance and spirituality it will avail you more than to read with slothfulness all the books of God, the Protector, the Self-Subsisting," wrote Bahá'u'lláh in the Aqdas. "Read the verses of God in such wise that ye may not be over­ taken by another's gloom. Encumber the spirit with that which will depress it but (favor it) with that which will cheer it and enable it to soar upon the wings of the verses to the Dawnspring of Evidences." Verily, he who is overcome with the attraction of the love of My Name, the Merciful, will assuredly read the verses of God in such wise as to charm the hearts of those who are asleep. Happiness awaits him who, in the Name whereby every high and haughty mountain is swept away, drinks the pure wine of life from the utterances of His Lord, the Merciful."

4. The addresses may be by experienced teachers, or by those who are learning to present the Cause, but should, of course, always be upon the pure teachings. "We must encourage the believers in public speaking," says 'Abdu'l-Bahá, "and especially encourage those who can do so. This Cause is proclaimed through eloquent, sincere addresses. We must unloose the tongue, spread the fragrances of God, diffuse the words of God. We must present to the public the proofs and evidences of this Cause with a tongue of fire so that souls may be exhilarated and minds become full of tumult and agitation. Study of a course like that in Mrs. Gift's splendid outline upon God and His Manifestations. Baha'i Pub. Com., New York. 25c a copy, will fill one's mind with the knowledge and glory of the pure word of God. To write out the contents of the books would help to make us fluent in expressing ourselves upon these divine subjects. Special classes for study and for practice in speaking are invaluable. To write out talks in advance is also a great assistance. But the chief secret, 'Abdu'l-Bahá always tells us, is to be seared from all save God and turn for words for guidance, for love divine to the Abba Lord and trust Him absolutely. Beautiful descriptions of Baháí gatherings are found in The Star of the West, Vol. 13, p. 276; and in Bahá'u'lláh and the New Era, p. 100.

3. All those in the meetings can help wonderfully by being quiet, reverent, alert, loving, joyful and by praying intently for those present until they come to the room the very atmosphere of heaven: "Were earthly gatherings to walk in the ways of the company of the Immortals on High, they would surely mirror forth, in all their beauty, the splendors of the Celestial Concourse, and unfold the mysteries of the Abba Kingdom. The splendor of their purity would be the reflected splendor. ... Should the Spirit of true Love permeate the assemblages of men on earth, they, verily will grow to become a string of heavenly pearls, a guiding constellation that sheddeth its glory and radiance over all mankind."—'Abdu'l-Bahá.
The many details incident to the calling and holding of the recent National Convention have made it impossible to share with the believers an adequate portion of that intimate Baha'i news brought to the attention of the National Spiritual Assembly in the past few months. We trust that this attempt may be found for extending the scope of the News Letter, in order that it may become a faithful mirror of current Baha'i activities throughout the world. The attempt will now be made to mention, at least briefly, most of those inspiring incidents showing the penetration of the Baha'i message into the life of this time.

An edition of the Blue No. 9 Compilation has recently been printed at Toronto, to be published by the Baha'i Publishing Committee. Copies may be obtained for three cents each, or $2.75 per hundred, or $25 per thousand. 3500 copies have been sent to Miss Martha Root and Miss Julia Culver for two international Esperanto Conferences held in Europe this summer.

A Spanish edition is now on the press and will be available early in September.

We are informed by Brentano that their publicity department has sent to 100 important newspapers a notice of the remarkable tribute recently paid Dr. Estelmont's book by Queen Marie of Roumania.

The translation by Shoghi Effendi of Prayers has again been reprinted and can be obtained from the Publishing Committee. Three editions have been called for so far.

The Esperanto Association of North America held its annual Congress this year in Philadelphia, on July 2. Several believers from different cities were among the delegates. For the first time in the history of the Association, the committee invited the National Spiritual Assembly to send a Baha'i speaker to address them on "To the Beloved of the Faith to Esperanto." Mr. James F. Morton, Jr., was selected to represent the Cause, and it was his privilege to address an earnest, attentive audience of about 200 Esperantists and their guests.

The fourteenth annual "Souvenir of 'Abdu'l-Baha" was held at Evangeline Cabin, on the estate of Mr. Roy C. Wilhelm, West Englewood, N. J., during the afternoon and evening of June 26. Despite unfavorable weather, several hundred believers and inquirers attended the meetings and feast, maintained in commemoration of the Unity Feast given to the Master in 1912. The constant growth in the numbers who attend, and the respect with which the meetings were presented in the local paper, are beautiful testimony to the steadfast devotion upholding the assurance given the friends by 'Abdu'l-Baha on the occasion of His presence.

The friends are informed that subscriptions to Baha'i periodicals in other lands should be sent direct to the periodical and not, as hitherto, to the business manager of the Star of the West for transmission.

A Parliament of Religions was held on June 21 by the thirteen annual congress of the International New Thought Alliance at Hotel Commodore, Miss Ali Kuli Khan was invited to represent the Baha'i Faith at this Parliament, and it was his privilege to deliver the message of Baha'ullah to an audience of many thousands.

Mr. M. H. Tonty of Cebu, Philippine Islands, arranged with the editor of The Advertiser of Cebu to publish a reproduction of the article on "Peace and the World Court" by Mr. Alfred E. Hunt which appeared in the Star of the West November 20, 1920. This appeared, in condensed form, in The Advertiser on March 19 and 20.

The leading "What is the Baha'i Movement?" by Dr. Esselmont has been published in Danish by Miss June Sorensen of Copenhagen. Miss Sorensen originally heard the Baha'i Message through Mrs. Orcella Rexford in Honolulu.

Following the removal of Mr. and Mrs. H. H. Romer from New York to London, England, Mrs. Marie Moore was requested to serve as Business Manager of the Baha'i Publishing Committee. During many years of active, enthusiastic service in that capacity, Mrs. Romer greatly extended the efficiency of the publishing work, and her spirit of devoted love carried radiance to hundreds of centers in all parts of the world.

The National Spiritual Assembly Committee request the friends to furnish them for their historical records a statement of personal reminiscences, experiences and recollections of the Cause, including especially stories and parables told by the Master, accounts of the founding and early activities of the local Assemblies, etc. All such material should be sent to Mr. Charles Mason Roney, P. O. Box 1319, Washington, D. C.

A remarkable opportunity to refer to the Baha'i Cause was afforded Mme. Ali Kuli Khan on October 28 and November 13 last, when she was invited to broadcast from Station WJLA, Washington City. On October 28 Mme. Khan spoke on "Happiness as the Orient Understands it," and on November 13 she spoke on "The Fine Arts of Persia."

The editors of The Baha'i Magazine, Star of the West, desire sketches and designs for a new magazine cover. This is a unique opportunity to convey, through the power of illustration, the significance of a periodical devoted to the Cause.

The Geneva Assembly send the happy news that Bishop Brent, international figure and champion of Christianity, quoted 'Abdu'l-Bahá's words twice in a recent pastoral letter to his diocese.

The Bahá'ís of Eliot, Maine, have recently established a new general meeting the purpose of which is to bring them into true spiritual unity with the Bahá'ís of other cities, districts and lands. Each meeting is devoted to the thought of oneness with the believers in some particular country, and all the minds and hearts are directed to the ideal of perfect love with those Bahá'í friends. The first of these meetings was devoted to prayers for the believers of Persia.

The afternoon service of Easter Sunday at St. Mark's, New York, was held as a symposium on the "Baha'i Easter Message to Christianity," preceded by a responsive service compiled from Baha'i Scriptures by Rev. Dr. Guthrie, rector of the church. Those representing the Cause were Miranda Ali Kuli Khan, Mr. Howard G. Ives, and Mrs. Marie Moore.

A general letter recently sent out by the Spiritual Assembly of Boston through Mrs. Ruth Ramsdell, secretary, has doubtless received unusual attention. This letter was printed in three columns: the center column being a communication "To the beloved friends, in all the countries of the world," the left hand column a program of meetings at Boston for the current year and the right hand column a letter addressed "To the Bahá'ís of Boston." This arrangement made it possible to convey a most complete message in little space, informing the Bahá'ís of other cities of activities in Boston, and permitting the Boston friends also to share the letter of their Spiritual Assembly to all other believers.
A World Unity Conference consisting of five sessions was held in Worcester, Mass., on March 26, 27 and 28 under the auspices of the local Baha’is. The sessions were held in the Woman’s Club, Central Congregational Church, and the ball room of Hotel Bancroft, and this willing cooperation extended for a universal ideal came as a most hopeful augury to the believers of Worcester. Among the speakers were: Mr. Louis Gregory, Mr. Alfred W. Martin, Mirza Ali Kuli Khan, Rev. Kaprial Bredosian, Mr. W. H. Randall, Mr. Syed Hossain and Dr. John Herman Randall. It was the success of this effort, following the great confirmation received by the believers of San Francisco who held the original World Unity Conference in 1925, which convinced the National Spiritual Assembly that such conferences offered the most promising teaching program for the present year.

The first World Unity Conference arranged by the committee of the National Assembly was held at Green Acre August 7 and 8. an occasion which many friends of Green Acre all around declared to be the most impressive demonstration of the Baha’i spirit at Green Acre since the early days of Miss Sarah J. Farmer. The committee are now at work upon the next of these Conferences, which will take place in Philadelphia beginning with a meeting in the Auditorium of the Sesquicentennial Exposition on September 20.

The friends have found very useful as an introductory pamphlet on the Cause “The Baha’i Faith, by a Methodist Layman,” written by Mr. A. L. Truesdell of the Pasadena Assembly. Copies of this may be obtained from the Publishing Committee for ten cents each.

In a letter written by Shoghi Effendi to the Publishing Committee the following general instruction will be headed by the believers: “The Wisdom of ‘Abdu’l-Baha” and “Some Answered Questions” and Dr. Esslemont’s book should be greatly emphasized in matters of publicity as they are authoritative, comprehensive, and forcefully and correctly presented. The compilation of historical material on the Cause is proceeding satisfactorily in Persia. It is being undertaken under the supervision of the Tehran Assembly.”

The San Diego Independent of March 24 contained an extensive summary of an address by Mirza Ahmad Soheil on “The Progress of Baha’u’llah” in a series of weekly lectures at the Harmonal Institute.

During March a Spiritual Assembly was elected by the Baha’is of West Englewood, N. J., and this Baha’i Assembly takes its place for the first time among those called upon to administer the activities of the Cause. Most encouraging is the full hearted effort of all the newer Assemblies to concentrate their time and effort upon propagating the Message in their vicinity by means of large, well planned public meetings. Where this condition exists, the personal irritations which tend to prevent collective action are unlikely to arise.

During June another new Spiritual Assembly came into being in New Jersey, that of Montclair. Mrs. Caroline Simpson, secretary, writes that “we are in complete love and unity, and beg you to pray that we may attract many souls to His Kingdom.”

At the regular Sunday afternoon meeting of the Pasadena Assembly on March 7th the speaker was Rev. Dr. F. W. Oakes of Denver, who had expressed his desire to address the meeting because of his recent visit to the Holy Land where he had been entertained by Shoghi Effendi. Dr. Oakes radiated so wonderful a spirit of loving appreciation of the Guardian, and of the Baha’i teachings, that all were profoundly moved. On Monday, March 29th, the Pasadena, Los Angeles, and Glendale Assemblies held a Unity Feast in the Parish Hall of Throon Memorial Church of Pasadena to welcome Mrs. True, Mrs. Perrin and Mr. Albert Vail to southern California.

The January issue of “Sonne der Wahrheit” contained a most interesting account of Miss Martha Root’s activities in Vienna, written by Miss Ida M selber. Among the forecasts of this indefatigable soul is the Baha’i service at Vienna special mention should be made of a meeting at the Adyar Theosophical Society, where ‘Abdu’l-Baha gave the memorable talk on “how to recognize the Great Master,” and an interview with Frau Marianne Hainisch, mother of the President of Austria.

A second series of public meetings was held during the spring by the Baha’is of Kenosha, whose secretary, Mr. Louis J. Voeltz, reports an ever increasing interest. Among the speakers were: Albert Windust, Mr. Arthur Agnew, Mr. Albert Vail, Dr. Zia Bagdadi, Mrs. Corinne True, Mr. Albert Vail, Mrs. Ida B. Slater, Mrs. Robert Moffet, Mrs. Waltham and Mrs. Ulrich.

From the Denver Assembly we have word that contact with Esperantists has been especially helpful in securing new believers for their ranks. Adelaide Sharp was elected vice delegate to the International Association to represent the local Esperanto Society.

A series of meetings devoted to the different races was begun by the Spiritual Assembly of Los Angeles some months ago, with the first meeting consisting of a program featuring several remarkably gifted American Indians. Mrs. Louise Waite opened the meeting with a talk on the Baha’i Temple, and the following speakers brought out different aspects of the music, art, literature and religious faith of the Indian. As the result of this inspiring entertainment, a special contribution was made possible for the National Fund, and Mrs. Waite was requested to give the Baha’i Message at the Indian center in Los Angeles.

The requests for Baha’i speakers arrived at the office of the National Spiritual Assembly shortly before the Convention, both from forums conducted by churches in New England. In each case the local minister had unconsciously prepared his audience for the Message and the response to the talks was distinctly favorable. These churches were the Unitarian Church of Franklin, N. H., and the Federated Church of Avery, Mass.

The Garden Island, local newspaper published at Lihue, Kauai, Hawaiian Islands, in its issue of February 16 carried a notice of a meeting at the Lihue Memorial Parish House at which Miss Agnes Alexander spoke on the subject of The Baha’i Movement. The meeting was held under the auspices of the Women’s Board of Missions and was one of several on present day religious articles. A notice about the teachings was given in the same paper after the meeting.

The friends have been happy to note the favorable notice being taken by reviewers of “The New Negro: An Interpretation” edited by Dr. Alain Locke, their brilliant Baha’i brother of Washington, D. C. and New York City.

Altogether inadequate has been the mention in previous issues of the News Letter of the remarkable work carried on throughout the South during the winter by Mr. Louis Gregory, Mr. Howard MacNeil, Dr. Locke and Mrs. Louise Boyle. These teachers, in cooperation with the Spiritual Assembly of Miami and many Baha’i groups and isolated believers, held an astounding number of meetings from Augusta to Savannah in the schools clubs and private homes, with the result that a powerful concentration of spiritual forces was focussed upon this great and impor-
ant territory. Clear signs indicate a general flowering of the new spirit in many parts of the South in the near future. Many influential people both white and colored being already prepared with knowledge of the Cause.

In many respects the founding of the Green Acre Summer School of World Unity stands out as the most general Baha'i novelty of the present time, and those friends who have been at Green Acre during August are happy to testify that attendance at its sessions has been a new and inspiring experience. The School was held five mornings a week during August, under the direction of Mr. Howard MacNutt, Mr. Albert Vall and Mr. Louis Gregor. The subjects were: "Fundamentals in World Religions," "Spiritual Education," "Christianity" and "True Principles of Human Progress," with one session each devoted to a formal and informal conference, and another to an intensive training in preparation for Baha'i teaching, each week. Following each of the three week-long lectures those present joined in an informal conference on methods of Baha'i teaching, public speaking and the like. Miss Farmer's interest has been such that it will undoubtedly be the feature of life at Green Acre in future seasons. Those who know the history of Green Acre in America will see in this school the first concrete evidence of that spiritual University which Miss Farmer envisioned so many years ago.

The annual meeting of Green Acre Fellowship held on August 9 confirmed the resolution passed unanimously at the 1927 Session. The Fellowship to the effect that Green Acre should be placed under the supervision and control of the National Spiritual Assembly. At present the Green Acre Trustees are awaiting the legal incorporation of the work and the Cause in America in order to effect the necessary transfer of property and title to the Baha'i body. It is hoped and expected that the housing facilities at Green Acre will be increased before next summer so as to make possible the accommodation of a large number of Baha'is from all parts of the country under conditions of very real economy and adequate comfort.

Prospects of Green Acre containing all necessary information will be prepared and circulated among the believers as soon as possible, and this will enable the friends to plan well in advance for a stay at Green Acre during 1927.

The printed program of the Montreal Assembly for January included four sessions: 1) A most instructive, ar- rived with careful attention to the need for variety of subject and for occasional inactivity to open the door to more personal association. The subjects included "Tolerance," "Abdu'l-Baha and Evolution," "The New Spirit in Society," "Spiritual and Material Education" and "Woman's Station in This Age." Sunday afternoon public meetings are held in the Assembly rooms, 743 St. Catherine Street West, and Friday evening public meetings at the home of Mr. and Mrs. W. S. Maxwell. Saturday afternoon informal tea is served at the Assembly rooms.

Circular letters have been received from the following assemblies in the United States since March: Eliot, Maine; Kenosha, Wis.; Los Angeles, Calif.; Visalia, Cal.; New York. N. Y.; these general letters are a distinct expression of Baha'i unity of extreme value and interest, serving both to increase the spirit of oneness among the believers throughout the world, and to consolidate the forces of the Assembly. The letter from the Ridgefield Baha'i community of this nature traverses a score of barriers which separate the people of ordinary communities—barriers of nationality, race, creed, and each does its share in creating barriers of ignorance and misunderstanding for the harmonious society of the future. Let us appreciate the privilege of participating actively in this spiritual pioneering, and endeavor throughout the coming year to make this characteristic Baha'i activity one of the most praiseworthy in excellence and power. The older American believers will never forget the communication sent to this country by the Baha'is of Isfahan, Persia, about twenty years ago and reprinted here for general circulation. In nobility of expression, depth of feeling and power of religious insight, the letter from the Isfahan friends was a veritable masterpiece, and even today could be employed as a convincing evidence of the love that can exist between Christians and Baha'is. In the same vein May an innumerable such glowing candles be lighted in these days, when the intercourse of people is beset by suspicion, fear and gloom.

Programs received from England inform us that Miss Martha Root and Mr. Mountfort Mills spoke on the subject of "The Baha'i Movement and Christianity" at Lindsay Hall, London, June 30; and also at the Unity Meeting held at Heathfield, London, July 1.

The Detroit Assembly were happy to find that seven Baha'is were among the number of young Persian students sent by the government to the Ford Motor Company this spring. These Persians gave a delightful Feast of Nawruz to which the members of the Assembly were invited.

Friends of Mrs. J. Wesley Thompson, the radiant believer of Honolulu who died in May, 1925, are planning to continue her Peace Prize Essay Contest, held among the public schools of Hawaii, as a most fitting tribute and memorial. Dr. David Starr Jordan wrote the following words to Mrs. Thompson on the subject of this contest:

"I have read the plan for essays on peace as prepared by the Kona Forum. I think it altogether admirable and I wish that some plan of this kind might become widespread in America, Europe and Japan.

"I wish you and your colleagues all success in your noble work."

Dr. and Mrs. W. Gray Moseley have, with the Guardian's permission, founded a memorial to the late Dr. John E. Esslemont in the form of Baha'i circulating libraries under the direction of the national Assemblies. Shoghi Effendi has written the founders: "I am glad to hear of your project in memory of our dearly loved, unforgettable Esslemont. I trust this will enhance the beauty and sweetness of his memory and prove valuable to the interests of the Cause. Whatever is done along this line must be accomplished voluntarily and without the slightest compulsion."

A notable service has been rendered this summer by Mrs. Carmen O'Neill of Sacramento, Calif., in teaching the children of the Daily Vacation Bible School. Mrs. O'Neill found the point of contact and influence through emphasizing the need to 'live the life.'

Enthusiastic letters from the Assemblies of Seattle, Portland and Denver recount the valuable cooperation received from the visits of Mr. Wilhelm, Mr. Vail and Mr. O'Neill during their return from the Convention. Nothing can equal or replace the effect of these direct personal visits among the various Assemblies.
The Baha'i groups of Santa Paula and Santa Barbara, Calif., were greatly assisted during July by a visit from Mrs. Shanaz Waite of Los Angeles, who gave sufficient of her time to hold several public meetings and secure the adherence of several new friends.

The Spiritual Assembly of Philadelphia have recently compiled a complete history of their local activities since the earliest days of the Assembly. A copy of this was sent to the Guardian, and another copy to the National Assembly for the Archives. Accompanied by photographs and programs, these copies are invaluable as one chapter in the development of the Cause in America, and the example set by Philadelphia deserves the consideration of other Assemblies.

About seventy-five believers from Geyersville, San Francisco, Berkeley and Oakland gathered at the annual June 5 feast held by the Geyersville Assembly in the beautiful grove of which has been created on the estate of Mr. N. A. Griffith near Graton, Calif. Addresses were made by Mrs. Lorrol Luther of Portland and Mr. J. E. Madison of Berkeley. This park has been dedicated to the service of humanitarian societies and movements in many of which have enjoyed the hospitality of its owner. Such blessed spots have a very important significance to the Cause, and their influence for both material and spiritual good will unquestionably be proved as time brings new conditions of life. It is to be hoped that the friends present at such general feasts and meetings will take steps to have group photographs made for publication in the Baha'i Year Book.

The Spiritual Assembly of Geneva, N.Y., desire the friends to know that each year in the latter part of May, they hold a blossom picnic to which all are cordially invited. This year fifteen visitors from Cleveland, Buffalo and Batavia enjoyed the picnic with the Geneva believers.

The many devoted Baha'i friends of the Geyersville Dr. Albert Durrant Watson of Toronto will be happy to know that a memorial volume by Loraine Lawrence will shortly be published by The Ryerson Press, Toronto. Copies may be obtained from the publishers at $2.50.

Assembly Rolls have not yet been received by the secretary of the National Spiritual Assembly from the following local Assemblies and groups: San Francisco, Miami, St. Louis, Cincinnati, Pittsburgh. Will the friends appreciate that an early response in this matter is essential in order that a new and corrected address list may be prepared for the use of local secretaries and all committees, and also for the National Assembly, in its correspondence, the accurate distribution of the News Letter, and in making the necessary arrangements for the National Convention.

Those who plan to translate Dr. Esslemont's book, "Baha'u'llah and the Baha'i Faith," into any foreign language are requested to bear in mind that the copyright on this volume includes all translation rights. Inquiries on this subject should be addressed to Mr. George F. Simpson, 58 North End Road, Golders Green, N. W. 11, London, England.

During the latter part of March, Mr. Albert Vail traveled to Southern California at the urgent request of the local Assemblies, and preceding the Convention carried on intensive teaching service in Los Angeles, Pasadena, Glendale, and Geyersville. Other meetings were held in San Diego, Santa Paula, Santa Barbara and Visalia. Following the Convention, Mr. Vail spoke in many churches, clubs, schools and Baha'i halls in San Francisco, Oakland, Berkeley, San Jose, Burbank, Pasadena, Geyersville, Portland, Seattle, Spokane and cities of Montana and Colorado. As the result of this journey the Message was broadcast as never before throughout the West, and the friends themselves were greatly helped by this local example of finished, poised and ever-responsive Baha'i teaching.

Special interest attaches to the results obtained by Mrs. May Maxwell and Mrs. Elizabeth Greenleaf from their visit at Vancouver during June, because their method of establishing a new Baha'i teaching (approved by Shoghi Effendi) discloses entirely new possibilities. Through a series of public meetings combined with personal teaching effort, a group of interested inquirers was brought together. Unable to address the Baha'i teacher direct, these people asked Mrs. Maxwell to continue her visits. She turned their attention directly to the literature itself, and arranged that the new friends should meet regularly and study the Word. From a member of this group has been received a letter proving that the Word itself, when studied by those sincerely interested, is the most effective of teachers. "Our class is very eager and ardent, and is proud to have already welcomed and enlisted a new member. At our two meetings we have numbered ten, but this will be enlarged when many return from their holidays, thus amalgamating the fruits of your work from the various centers and associations which you have addressed at the New Thought Center, the Soroptimist Club, British Women's League, Absolute Scientists, besides the groups you and Mrs. Greenleaf met at the home of Mrs. Harvey and your classes at the Vancouver Hotel." Similar conditions existed for Miss Knoblock in France, who was instructed by Shoghi Effendi to leave her class with the Baha'i literature and that the students would confirm themselves. The believers should also bear in mind the Guardian's wish, expressed to returning pilgrims, that the Baha'i should make more individual study of the Word.

Through Miss Martha Root, an invitation was extended queen Marie of Roumania to speak at the World Unity Conference in Philadelphia, saying: "Her Majesty will visit America in an official capacity which precludes acceptance of such invitations." The following telegram was received by Miss Root on August 10th: "Cannot, alas, accept invitation to speak Sesqui Centennial Conference but assure them of all my sympathy and interest and my sincere desire that Abdu'l Baha's beautiful Message should help make a better and happier world." (signed) MARIE.

THE NINETEEN DAY FEASTS

The Nineteen Day Feast was instituted by the Bab and is preserved by Baha'u'llah in the text of the Kitab-i-Adab, where it is stated that every nineteen days a believer should keep a feast, or attend one. Shoghi Effendi has recently pointed out that these feasts are solely for believers. If by accident a non-Baha'i should be present, he should be permitted to remain, and treated with all courtesy and love, but no one not confirmed believer should ever be invited to a Nineteen Day Feast.

Those who have attended these Feasts as given by the Master describe them as occasions of intense exultation. On page 168 of the second volume of the Tablets of Baha'u'llah the friends will find the Master's own instructions as to how the Nineteen Day Feasts should be conducted. It is clear that the Nineteen Day Feast is an organic part of the life of a Baha'i community, and that the spirit of a group is refreshed and inspired by regular, devoted attendance at the Feasts.
“Thou hast written regarding the tests and trials to be manifested in the countries of America. Know this, that hardship and misfortune shall increase day by day, and the people will be distressed. The doors of joy and happiness shall be closed upon all sides; terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction, until they are obliged to turn to God. Then the lights of great happiness will enlighten the horizons, so that the cry of ‘Ya Baha’ il Abha’ may arise on every side. This will happen.” — ‘Abdu’l-Baha (in 1904).

Dear Baha’i friends:

The foregoing quotation has been selected at this time not to reflect discouragement or increase despair, but rather that, by pondering its significance, we may all attain a new standard of service and order our lives according to spiritual wisdom.

What perhaps is most needed at present among us all is a true balance and sense of proportion—the conscious correcting of our human instincts and views by reference to the supreme power guiding the affairs of the world. Otherwise it will continue to be difficult to maintain our Baha’i association upon a level far higher than that existing in other movements and groups, and occasional human misunderstandings and irritations will continue to obscure the noble nature of our institutions, divide our spiritual forces, and separate our souls.

Were every heart absolutely pure in motive, wholly severed from ourselves and from the world, the lives of the friends would flow together in perfect harmony, and our union reveal the pattern traced by the divine will through and amid the superficial differences of race, nation, class and creed. But our hearts have no innate purity; not one of us can trust to personal impulse as a compass to guide us through the inward and outward perils of human life. Therefore we are in need of realizations that force themselves upon the mind from knowledge of the text of revelation, for the truly informed mind can subdue the petty irritations of the heart of clay, and spiritual knowledge can lay down high roads in the darkened jungle of personal impulse and instinct.

For years the friends of ‘Abdu’l-Baha have been aware of those teachings which disclose the mysterious character of this era and the irresistible necessities controlling the present age. The world’s future has long been unrolled before our eyes in the words of the Manifestation and His Interpreter and Exemplar. Undoubtedly the effect of this fore-knowledge has been to refine the character and deepen the consciousness of many believers, and enable them to order their affairs according to a reality unknown to unbelievers whose motives are but re-actions from other limited human beings, and whose conception of the trend of events and the fleeting image reflected from passion and desire.

But now the time has come for us all to give full consideration to these teachings. The Sun of Truth mounts to that zenith whence its rays shall take complete effect in every activity of man.

Reconciling, as we can, the justice and the mercy of God; conscious of the simultaneous expression of reward and punishment throughout the world; avoiding on the one hand the paralyses of panic, and on the other hand the indifference of those who sink in the stupor of dream; knowing that the end of this valley of pain is the victory of divine love—let us endeavor henceforth to find our mutual associations upon a deeper realization of the relation of this Cause to ourselves and to the world. May we not thoughtlessly, impatiently or recklessly weaken any more of these institutions of unity and cooperation which one day soon must stand as mighty bulwarks against the desperate forces of anarchy, lights of merciful guidance in a darkened night, islands of mutual safety amid the storm-tossed sea. To feel that the institutions are indeed divinely ordained but their human representatives are unworthy may be entirely natural, but this is a conditional and deferred loyalty which woefully tends to prolong the present era of transition, and deflect that power of divine confirmation promised to any and all who arise to serve the Faith. Until we learn to behold the limited human being in terms of the noble institution, instead of the institution in terms of the limited being, the Cause must needs suffer that grievous weakening which consists in the rise of other movements throughout society willing and able to perform those tasks and fulfill those responsibilities the Baha’is were first given the privilege to promote.

Surely our exact fore-knowledge of the coming years is sufficient to overcome the inertia of personal like and dislike, trust or suspicion, inherent in the present nature of mankind. Having such a standard, we should be able more and more to merge our lives together in a oneness never produced by nature but descended from God. Realizing that each and every human being must pay the full price of sorrow and grief, let us attain to a mercifulness, a patience, a steadfast devotion which in itself can cure the sourness of which we are tempted to complain. The Baha’is are deprived of any excuse that we were neither forewarned nor forfoamed.

In Baha’i unity, under the conditions to take place throughout the world, is alone fulfillment for any individual life. Spiritually first, then mentally and afterward materially, the life of man today depends entirely upon cooperation with his fellows according...
to the methods given us from the kingdom of Love. Side by side with the quotation printed above, let us read another passage from the Master which is its perfect correlation: “Therefore let us hold to these heavenly agencies which God has provided, so that through the love of God this soul bond may be established. This heart attachment realized, and the light of the reality of unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible.”

When one has pondered these two passages long and reverently, and come thereby to a new understanding of how firmly the Baha’is must be conjoined on the spiritual plane, one may continue his meditation until the realization is born that spiritual oneness requires complete unity of association on all planes. Here is the secret not merely of mental clearness and poise; not merely of freedom from the many insanities and obsessions seizing upon the isolated life to-day; but also the secret of physical health, and of material well being and survival, amid the overwhelming changes already manifest in the world of practical affairs.

Although most of us would be tempted to give way to self-reproach and bitter regret when this vision first comes, on account of our blind and ignorant action in the past, nevertheless it is probably true that progress toward spiritual understanding in the Cause is general rather than particular, and we may be assured that our own experience is very widely shared. The true forgiveness is manifest in that we have been given the blessed privilege of attaining to a higher and purer view.

The essential fact is that we believe.

ers should order all the details of our lives from different motives and for different aims than we find expressed in an unbelieving world. When we attend the spiritual meetings, we turn toward the Sun of Truth. When we go forth to teach, we enter the realm of the executive power of the Holy Spirit. When we participate in consultation, we entrust ourselves to the Wisdom divine. When we contribute to a Baha’i Fund, we build upon that Collective Center which alone will endure the shocks and changes of the Day of God.

Here and there already are evidences that the consciousness of oneness is permeating the life of Assemblies and groups, producing a faithfulness to the law of consultation which can heal every sickness and meet every need, bringing forth leaves and buds of that spiritual Civilization implicit in the divine religion. As we hold fast to that law, so shall we show forth the blessings promised man by His Creator from age to age. The integrity of a Spiritual Assembly consists in the fact that it represents the facilities for true consultation—that ladder of hope in the darkness of human ignorance and greed, and wings of progress toward the illumined heavens of divine love. As anarchy increases upon the earth, foully bred from suspicion and fear, let us uphold the shining torch of consultation, being taught that whose distrusts man, distrusts God.

Yours faithfully, in service to Shoghi Effendi.

The National Spiritual Assembly.

By Horace Holley.

Secretary.

Communications from Shoghi Effendi

Since the publication of the last News Letter, the following cablegrams have been received by the National Spiritual Assembly: September 20th—“Guardian wires: following: ‘Recent report from Tehran states criminals unpunished. Officials indifferent. Your powerful, eminently suitable appeal to Shah shared with Eastern Assemblies, will rejoice and console oppressed hearts. Affectionately, Shoghi.’ (Signed) Bahiyih.” September 25th—“Guardian wires: should Roumanian Queen visit States, friends refrain communicating with her unless National Assembly sanction. Excuse restrain. (Signed) Bahiyih.” (Note: The meaning of the last phrase is not quite clear, and the message seems to have been slightly confused in transmission.) October 16th—“Baghdad case progressing most favorably. Inform friends. (Signed) Shoghi.”

A Heroic Baha’i Soul Passes to the Eternal Kingdom

On October 10th, 1926, Miss Elizabeth H. Stewart departed this life after achieving a service which shall forever illumine the records of the Baha’i Cause. A suitable memorial of her life work, prepared by Dr. Moody, Miss Stewart’s co-worker in Tehran, will appear in the Baha’i Magazine, Star of the West, and this memorial will enable us all to realize and gratefully appreciate both the extent of Miss Stewart’s sacrifice and her unique contribution to that luminous Baha’i ideal, the oncoming of East and West. That frail body for many arduous years served as a bridge across the dark chasm of religious, racial and national prejudice. She made herself the sign of that love which shall exist between Orient and Occident when the Divine Faith is firmly established in the hearts of men. The spiritual connection Miss Stewart made in these days of supreme difficulty and sacrifice is an eternal connection: we can but dimly guess what heavenly powers came into active operation as the result of her life work.

After Miss Stewart’s return to America, in January, 1925, she received the true Baha’i hospitality of the Revels in Philadelphia. It was at their home that her soul found its longed-for release from the physical agony of many years. An impressive funeral service, arranged by Miss Stewart’s sister, was held in Philadelphia on October 14th, where a few words of heartfelt appreciation were uttered by a representative of the National Spiritual Assembly following the reading of the Christian burial service. The Spiritual Assembly of Philadelphia will hold a memorial service forty days after the ascension.

The profound grief of the Persian believers at news of this bereavement mingling with that of the American friends, brings a oneness of spirit more powerful than all material differences which the world has raised between the physical bodies.

Queen Marie of Rumania Manifests Interest in Baha’i Teachings

Shortly after the National Convention in San Francisco, the American friends were highly gratified to come upon a deeply felt, reverently expressed reference to the Cause in the daily papers over the signature of the Roumanian Queen. Since then, two
more articles of the same nature have been published in the series of syndicated articles, under the general title "Queen's Counsel," one dated September 27, and one September 28. It is probable that the combined circulation of all the newspapers carrying this series amounts to more than ten million.

This exceedingly dramatic endorsement of the Baha'i teachings surely has a great significance, and is the measure of the confirmation which follows the concerted services of Miss Martha Root.

The Guardian's cablegram on the subject of Queen Marie appears above. The friends will appreciate his long-ing that no action on our part shall in any degree lessen the Queen's willingness or capacity to express publicly her great interest in the teachings—an interest which her personal character and gifts, as well as her official position, enables her to exert with far-reaching influence.

The National Spiritual Assembly in October sent a special letter to the American Assemblies and groups suggesting that the believers in cities visited by Her Majesty express their appreciation of her spiritual services by sending her a suitable gift of flowers. Reports that this has been done have already come from Washington, D.C., and Buffalo. We hope to make an interesting announcement on this subject in the next News Letter.

THE WORLD UNITY CONFERENCES

The friends have already been informed of the action of the National Assembly in appointing a committee to arrange a series of World Unity Conferences in different cities of the United States and Canada at regular monthly intervals. This action was based upon the conviction that the present phase of the Cause in this country, considered in connection with the general trend of affairs throughout the world, demands at least one effort of a continuous character to uphold publicly the ideal of world unity—the ideal inherent in the teachings—upon a basis capable of demonstrating the universality of the Cause. The intention is to establish the Cause publicly in terms of this inherent ideal, raised far above the traditional conceptions of an exclusive or dogmatic religious movement, and thus bring to the various local Assemblies a greatly increased opportunity to extend their membership. The friends are urged not to regard the World Unity Conferences as implying the least criticism of the methods used for spreading the Cause by any local Assembly or individual, or as attempting to create a model to be imitated to the exclusion of existing teaching methods and movements. On the contrary, the Conferences are to be considered as a distinctly new phase of the work, a special activity of the National Assembly in direct cooperation with the local Assemblies, and a manifest proof that the Baha'is are willing and able to work effectively and wholeheartedly with all individuals and movements imbued with the ideal of the unity of the world. It represents the effort of the National Assembly to rise above the constant pressure of the details of administration and enter more actively the all important teaching field. Recent letters from Haifa assure us that the Guardian confirms this method of service. The expenses involved do not draw from the resources of any activity mentioned in the budget of the Plan of Unified Action.

Surely the decisive hour has come when the Baha'is should no longer be content to stand passive while other movements are arising to serve the noble ideal of unity with purity of motive and energy of execution. While we have discovered the reality of world unity through our faith in the Manifestation, a large portion of the people of public capacity will probably discover the Manifestation through their devotion to the cause of world unity. All teaching efforts are blessed—all are necessary. The most useful view is perhaps that which perceives the sequence and succession of steps in any comprehensive teaching effort, from the public meeting which concentrates upon world unity in the spirit but not the letter of the Religion of God, to those intimate contacts wherein the sublime mysteries are revealed "from heart to heart." The general condition is such that unless the believers prepare themselves for large understandings of the character of the World Unity Conferences, the initiative and influence will pass to others, for the longing for unity has become a passion not at all confined to the Baha'is. Knowing what the Source and Foundation of world unity is, we can without fear or inhibiting suspicion "associate with people of all religions in joy and fragrance." The Cause itself is not limited or bound when individual Baha'is, or groups and committees, participate in public demonstrations of world unity or other spiritual ideal.

In connection with this subject it might be well to point out that the delicate problem of contact and affiliation between Baha'is and others cannot be solved by any formal ruling, but is rather a matter of inward spirit and consciousness. A believer who is thoroughly informed and entirely reliant upon the power of Bahai Baha can associate with other movements and groups and thereby render many a direct and indirect service to the Cause; but if we weaken in our faith, and look to any other movement for a sustaining power, the result might be to draw us gradually from the plane of reality to that of human imagination and limited efforts foredoomed to fail.

Two Conferences have been held since the publication of the last News Letter—one in Philadelphia, September 24, 25 and 26; and one in Buffalo, October 22, 23 and 24. While from the material standpoint neither Conference was impressively successful, both have enlarged the range of influence for the local believers, and both brought invaluable experience which can be used in arranging future meetings. Of their effect and significance in the spiritual world, no one can speak.

The program of World Unity Conferences now includes the following meetings:

Cleveland, Ohio, November 27, 28 and 29.
Boston, Mass., December 10, 11 and 12.
Columbus, Ohio, January 15 and 16.
Chicago, Ill., January 21, 22 and 23.
Washington, D. C., February 18, 19 and 20.
New York, N. Y., February 25, 26 and 27.
Rochester, N. Y., March dates to be arranged.
Springfield, Mass., March 25, 26 and 27.
Montreal, Quebec, during 1927 Convention.

The cities are not selected, but are those where local Assemblies or groups have requested that Conferences be held. It is physically impossible for the committee to cooperate directly with Assemblies and groups in the far West, but it is hoped that such Assemblies will themselves take the initiative, and the committee will assist them in every possible way. There is no reason why more than one Conference should not be held during any one month. The friends can address their correspondence on this subject to Mrs. Florence Morton, secretary, 5 Wheeler Avenue, Worcester, Mass.
1927 NATIONAL BAHÁ'Í CONVENTION

The invitation of the Montreal Spiritual Assembly, extended by them for three successive years, and twice graciously withdrawn in favor of Green Acre and San Francisco, has been gratefully accepted by the National Assembly, and the friends are informed that the Nineteenth Annual Bahá'í Convention and Congress will be held in that city during Ridvan. The exact date and other details will be announced at a later time. Meanwhile we should not overlook two significant facts: first, that the forthcoming Convention will be the first held in Canada; and second, that with the fulfilment of the Bahá'í number, nineteen, a new spiritual cycle will unfold in the history of the Cause in America.

NEW PUBLICATIONS

The Publishing Committee announces the following: a second printing of Hidden Words in an edition of 5000 copies which makes it possible henceforth to sell the paper covered edition for 20 cents per copy and the leather bound edition for 85 cents; a new compilation of the Words of 'Abdu'l-Bahá entitled "The Spirit of WORLD UNITY" and consisting of a 24-page, paper covered booklet of convenient size to sell for 10 cents a copy; and Volume One of the Bahá'í Year Book, to sell at $1.00. A few hundred copies still remain of the reprint of letter written to the Shah of Persia. This sells at 10 cents each. The Publishing Committee also announces a new teaching folder, "What is the Bahá'í Movement" (written by Dr. Esslemont) to sell at $1.00 per hundred. The same folder, in Hebrew, sells for 2c each.

THE BAHÁ'Í MAGAZINE

The September, 1926, issue was edited so as to develop the theme of education from the Bahá'í standpoint, and the result is that this number of the Star will long endure as a notable expression of the Bahá'í teachings and views on this all important topic. The contents include "Practical and Spiritual Education for the New Civilization," by Albert R. Vail; "The Unfolding Spirit," by Rosa V. Winterburn; "The New Gospel of Work," by Dale S. Cole; "The New Education," by Keith Ransom-Kehler; "The Universal Esperanto Congress at Edinburgh," by Martha L. Root; "The Inner Spiritual Life," by Lilian Rentz; "Changing Attitudes," by Grace Roberts; "The Essentials of a Present-Day Education," by Howard L. Carpenter; and appropriate quotations from the Bahá'í writings in addition to editorials which convey clear insight into the general principles of the theme.


Recent consultation between the editors, business manager, and the National Spiritual Assembly have brought about a clearer grasp of the problems and opportunities of the Bahá'í Magazine, with the result that an enlargement of policy is now being planned.

The exact situation is that the total number of subscribers now, as previously, falls short even of the number of declared believers in America. The difference between cost and income as estimated last year compelled the National Assembly to include an item of $400 per month in the budget of the Unified Plan in order to meet the deficit of the magazine. Aside from the financial aspect of the matter, important though this is, we are confronted by the fact that up to the present time, the magazine of the American Bahá'ís is exerting comparatively no influence upon the general public, even though vast numbers of people are displaying their interest otherwise in the principles and ideals contained in their purest form in the Bahá'í teachings. Examining closely the various factors concerned, we see that originally the Star of the West was not given the magazine by 'Abdu'l-Bahá, and nothing exists to indicate that the Master endowed that title with special sacredness for all time. A detailed statement concerning the new plans of the magazine will be made at an early date. Will the friends meanwhile appreciate the fact that none of the present difficulties of the magazine derive at all from the work of the editors or business manager, which is entirely admirable and performed in spite of many serious obstacles.

A great service can be rendered the magazine through a prompt payment of overdue subscriptions on the part of the friends.

LESSONS IN PERSIAN

We are happy to inform the American friends that our brother Manucher Khan has worked out methods of giving instruction in the reading and writing of the Persian language by correspondence. This is in accordance with the wishes of Shoghi Effendi. It is hoped that many Assembly classes will be formed. For information, address Manucher Khan, c/o Bahá'í Library, 116 West 49th St., New York.
LETTER FROM SHOGHI

To the beloved of the Lord and the
handmaids of the Merciful throughout the
West.

Dear beloved brothers and sisters in
'Abdu’l-Bahá

In the course of the few months that have elapsed since my last communication to you regarding the appalling circumstances that have culminated in the martyrdom of our Persian brethren in Iran, events of the highest importance to the future welfare of our beloved Cause have transpired, and with startling suddenness conferred abiding solace upon those who still have to face the pains and terrors of unmitigated and shameless tyranny.

You have, most of you, I presume, read with thrilling joy in one of the recent issue of the Star of the West that illuminating account given by our beloved sister, Miss Martha Root, wherein she tells with her characteristic directness and candor the story of her moving interview with Her Majesty Queen Marie of Roumania and of the cordial and ready response which her gentle yet persuasive presentation of the principles of the Baha’i Faith has evoked in the heart of that honored Queen. One of the visible and potent effects which this historic interview proved capable of achieving was the remarkable appeal in the form of an open letter which Her Majesty freely and spontaneously caused to be published to the world at large testifying in a language of exquisite beauty to the power and sublimity of the Message of Bahá’u’lláh.

It was indeed a never-to-be-forgotten occasion when, on the eve of the day commemorating the passing of Bahá’u’lláh, a handful of us, His sorrowing servants, had gathered round His beloved Shrine supplicating relief and deliverance for the down-trodden in Persia, to receive in the midst of the silence of that distressing hour the glad-tiding of this notable triumph which the unbending energy and indomitable spirit of our beloved Martha has achieved for our sacred Cause.

With bowed heads and grateful hearts we recognize in this glowing tribute which Royalty has thus paid to the Cause of Bahá’u’lláh an epoch-making pronouncement destined to herald those stirring events which, it seems, 'Abdu’l-Bahá has prophesied, shall in the fulness of time signalize the triumph of God’s holy Faith. For who can doubt but that the deeds of those valiant pioneers of the Faith, unexampled though they have been in the abundance of their number and unexcelled in their sublime heroism, are but a faint glimmer of what, according to the Divine Promise, its steadfast followers are destined to perform? Those heroic exploits that have immortalized the names of its primitive adherents will continue to adorn and illuminate the pages of its blood-stained history; yet we cannot forget that the period of its full fruition with all its promise of world felicity and undreamt-of-achievements is yet to be realized, its golden age yet to unfold. Indeed, how chastening to our pride, how challenging to our enthusiasm, if we but pause for a moment amidst the world’s many distractions and ponder in our hearts the vastness, the compelling urgency, the ineffable glory of what still remains unachieved.

But let us all remember, in this connection, that prior to every conceivable measure destined to raise the efficiency of our administrative activities, more vital than any scheme which the most resourceful amongst us can devise, far above the most elaborate structure which the concerted efforts of organized Assemblies can hope to raise, is the realization down in the innermost heart of every true believer of the regenerating power, the supreme necessity, the unfulfilling efficacy of the Message he bears. I assure you, dear friends, that nothing short of such an inimmovable conviction could have in days past enabled our beloved Cause to weather the blackest storms in its history. Naught else can today vitalize the manifold activities in which unnumbered disciples of the Faith are engaged; naught else can provide that driving force and sustaining power that are both so essential to the success of vast and enduring achievements. It is this spirit that above all else we should sedulously guard, and strive with all our might to fortify and exemplify in all our undertakings.

Moved by an irresistible impulse, I have addressed to Her Majesty in the name of the Bahá’ís of the East and the West a written expression of our joyous admiration and gratitude for the queenly tribute which Her Majesty has paid to the beauty and nobility of the Baha’i Teachings. I have, moreover, assured Her Majesty of the far-reaching effect which Her superb testimony will inevitably produce, and of the welcome consolation it has already brought to the silent sufferers in that distracted country. To my message of appreciation and gratitude there has come lately a written response, penned by Her Majesty, profoundly touching, singularly outspoken, and highly significant in its testimony it bears. From thisqueenly tribute to a Divine Ideal I quote these penetrating words:

"Indeed a great light came to me with the Message of Bahá’u’lláh and 'Abdu’l-Bahá. It came as all great messages come at an hour of dire grief and inner conflict and distress, so the seed sank deeply. . . We pass on the Message from mouth to mouth and all those we give it to see a light suddenly shining before them and much that was obscure and perplexing becomes simple, luminous and full of hope as never before. That my open letter was balm to those suffering for the Cause is indeed a great happiness to me, and I take it as a sign that God accepted my humble tribute. . . With bowed head I recognize that I too am but an instrument in greater hands and rejoice in the knowledge . . ."

Dear friends, with feelings of profound emotion we recall the glowing promises that have so often fallen from the lips of our departed Master, and with throbbing hearts rejoice in the gradual realization of His most cherished desire.

And as we call to mind the circumstances that have led to such a notable advance, we are filled with admiration for that unique and great-hearted apostle of Bahá’u’lláh, our dearly-beloved Martha Root, who under trying circumstances and almost single-handedly her efforts, has so wonderfully paved the way for the universal recognition of the Cause of God. In her case we have verily witnessed in an unmistakable manner what the power of dauntless faith, when coupled with sublimity of character, can achieve, what forces it can release, to what heights it can rise.

Let such remarkable revelations of the reality and continuity of the Divine Purpose, made manifest from time to time to us His feeble children, serve to fortify our faith in Him, to warm the chill which fleeting misfortunes may leave behind, and fill us with that Celestial potency which alone can enable us to withstand the storm and stress that lives dedicated to His service must needs encounter.

Your true brother,

(Signed) SHOGHI.

Haifa, Palestine,
October 7th, 1926.
TARBIAT SCHOOL TUITION FUND—THE LILLIAN F. KAPPELS MEMORIAL FUND

In the pure sight of Miss Elizabeth Stewart's sacrifice, the Baha'is of the United States and Canada are invited to consider afresh our unique opportunity to contribute directly to those significant and important international Baha'i institutions, the Tarbiat School for Girls, and the Tarbiat School for Boys, in Tehran.

In former years, these activities have been closer to the consciousness of the American believers that they appear to be at the present time. This condition is doubtless due to the disarrangements caused by the War, and also to the fact that the believers more and more incline to participate only in those activities formally endorsed by the local and National Assemblies.

The American National Spiritual Assembly desires at this time to emphasize strongly and ardently the permanent value of assisting in the development of the Tarbiat Schools, contributions to which will henceforth be handled as a special account within the National Baha'i Fund. It is not only in direct accordance with the methods and aims of Baha'i administration, but in fact highly desirable, for such local Assemblies and groups, and such individuals throughout the United States and Canada, as have contributed to the Baha'i budget set forth in the Plan of Unified Action, to make special donations to the National Treasurer to the account of Tarbiat School Tuition Fund or The Lillian F. Kappeles Memorial Fund, if it lies within their means to do so. All actions respecting the National Fund or any special fund controlled by it are, of course, absolutely voluntary in nature.

For the information of the friends we are happy to quote the following statement made by Dr. Susan I. Moody on the subject of The Lillian F. Kappeles Memorial Fund. "A short time before her death, we realized that a private residence was not at all fitted to house the School (which had grown from the thirty original pupils to more than three hundred), Miss Kappeles determined to build a modern school building, and for this purpose raised among the Baha'i women in Tehran the sum of three hundred thousand dollars. Soon after her death I found that it rested with me to carry out this noble enterprise. Hence The Lillian F. Kappeles Memorial Fund.

"During the three following years, while I was still in Persia, the Fund grew rapidly, not by leaps and bounds but entirely through the love and devotion to her memory that existed among people of all nationalities. Thus the work reached out beyond Tehran throughout Persia and far beyond the islands of the Caspian Sea.

"During the last two years the growth has been slower, owing to the ill health of Miss Stewart and the physical disability of the writer, which prevented us from keeping the Fund before the notice of those able and willing to assist. It is, I feel sure, only necessary to say a word about the eagerness to acquire an education evidenced by the present generation in seizing an opportunity which never existed for their mothers. It is said over there that the enthusiasm of the girls, and their rapid progress, is without precedent."

"After receiving a certificate from the Board of Education for sixth grade, a Baha'i scholar is equipped to teach in any girls' school in Persia, and as the Persian Government four years ago opened schools for girls, there is an enlarged scope for our graduates who are securing positions in these schools, as well as opening other schools in distant cities. The beloved 'Abdu'l-Baha sent me this word: 'It will reach its aim.' Twenty thousand dollars is necessary to buy a site and begin to build. Amount of Fund to date—On interest in Persia, $7500. On interest in America, $1431."

From Miss Genevieve L. Coy, another of that devoted, heroic band of American Baha'i women who have raised so magnificently a monument of spiritual service in Persia, we have received the following statement on the subject of Tarbiat School Tuition Fund.

"When the Tuition Fund first started, the contributions per year sometimes ran as high as one thousand dollars. During the first seven months of 1926 I have received only $1934. The Tarbiat Schools perhaps do not need as much financial assistance from this country as they did in the early days, but there is still a very real need for such help. The Persian friends who are working for the schools can do much more, and when it does not reach them, may feel quite easily feel that the American friends have forgotten about their needs.

"This spring a member of the School Committee wrote Dr. Moody that they were about to give a dramatic performance in behalf of the Tarbiat School which was daily confronted by financial difficulties, and stating that they hoped to be able to avert the danger of bankruptcy until they could find a method for placing the school on a better financial basis.

"When the fund for Tarbiat School tuitions was first started in this country, the plan was for individuals or assemblies to undertake to provide tuition for designated pupils. An attempt was made to establish a reciprocal acquaintance between the donor and pupil through correspondence. At present each school in Tehran, as well as the Baha'i School in Kazvin, is supposed to have a certain number of scholarships. When money is sent for the schools from this country it is given out in proportion to the number of scholarships each school carries. For instance, the Kazvin school is supposed to have six scholarships, and six children are enrolled in the school as 'American scholars.' But when money is sent from this country the part of it that can be apportioned for Kazvin may be only enough to pay for one or two scholarships. When this is the case, the money for those tuitions must be made up from the earnings of the school (from Persian paid tuitions, or by the (local) Spiritual Assembly.

"It would seem to me that we ought to find some way to make good on these scholarships, or else inform the Persian Spiritual Assembly that we cannot carry out the plan, and that they therefore should not any longer count on such a fund.

"The funds which have come to me in the period of slightly less than two years during which I have had charge of the work have come from four Assemblies—Honolulu, Seattle, Portland, and Denver, and from five individuals.

"At the time Mrs. Louise Boyle turned over the tuition fund to me, she sent me the sum of $306.66 which she had on hand at that time. The money which has passed through my hands up to the present time is as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Contributions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1924</td>
<td>$306.66</td>
</tr>
</tbody>
</table>

Further contributions.

1924 ..... 36.00
Contributions in 1925... 168.00
Contributions in 1926 to August 6....... 19.34

"Of this amount $400 has been sent to Persia, and the balance is at interest, in Dr. Moody's name, awaiting a more favorable exchange rate before being sent over."

The National Assembly is convinced that it would be abhorrent to the American believers to suffer these great undertakings to be further neglected, and that their complete abandonment is unthinkable. Considered with respect to the permanent worldwide influences of the Cause, this participation of American believers in the
development of modern educational facilities in Persia may well be one of the axes around which turn the creative processes of civilization in the new day.

Specifically, two aspects of the subject are evident—first, the fact that there can be no more effective way to extend the Cause in Persia itself than through the influence of teachers educated in Baha'i schools; and second, the fact that concrete evidences of the active cooperation of American Baha'is in these institutions of a non-sectarian and obviously helpful character would lend great weight to our efforts to secure justice and protection for the Persian believers so grievously suffering at the hands of the fanatic mob.

We feel certain that the matter will receive every consideration in the thoughts of the friends and the deliberations of the local Spiritual Assemblies.

GREEN ACRE

Following the announcement of the annual meeting of Green Acre Fellowship in August, which voted to confirm the resolution passed by the same body in 1925 placing the control of Green Acre in the hands of the Baha'is of the United States and Canada through their National Spiritual Assembly, a cablegram of loving greeting was sent the Guardian by a committee of the meeting. The following reply was received from the Guardian on September 10: "Guardian wires following: 'May newly confirmed union achieve its purpose by increasingly demonstrating universality of Baha'i Cause. Affectionately, Shoghi' (Signed) Baha'iyyih.

The National Assembly desires to express the warmest appreciation for the great services rendered Green Acre during the past season by Mrs. Emma Bliss, Miss Hartford, Professor Glenn Shook, Mr. George Spendlove, Mrs. Elizabeth Greenleaf, Mrs. Sigfried Schopflocher, Mrs. Louise Boyle, Professor Stanwood Cobb, Mr. Howard MacNutt, Mr. Albert V. Vail, Mr. Louis Gregory, Mrs. K. Foss Hays, Mrs. Carr, Mr. Edward Struven, Mrs. Powell, Miss Jean Hendry and Miss Agnes O'Neill.

The friends of Green Acre, and the believers throughout the world, will be overjoyed to know that through the generosity of a Baha'i, who wishes to remain anonymous, the scope of the Green Acre Summer School of World Unity can be vastly extended next year. A committee of the National Assembly is at present developing plans, and all information will be published as soon as possible.

Dear Baha'i Friends—

In the financial statement for the quarter ending Sept. 30, 1926, shown on the following page, you will note that the total receipts in this period amounted to $12,435.64, and that the expenditures amounted to $11,765.31.

The amounts received as shown under the heading "Cash Receipts" are divided into various headings, because some of the friends have designated toward which activity they wished to contribute.

The moneys received for Greenacre, it will be noted have been ample to defray expenses of this activity. Because the Budget Plan makes no provision for Greenacre, and since the National Spiritual Assembly have nevertheless had to assume entire responsibility for this activity, it has been most fortunate that some of the friends have made these special contributions. The amount shown includes Greenacre Fellowship membership dues and the earnings of the Greenacre Inn, which last amounted to $1,253.91.

The value of Greenacre to the Cause, however, is so great as to amply justify the believers all over the country supporting the National Spiritual Assembly in its maintenance. We, therefore, would like to suggest that if it is at all possible, the friends in making their contribution to the Budget Plan give special consideration to this added responsibility of the National Assembly.

It is not expected that the expenditures in the coming months will be anywhere near as great as those shown in this statement, for among the items are old bills incurred before the National Spiritual Assembly took over the responsibility of Greenacre.

Under "Capital Expenditures" you will note "Greenacre Investment, Legacies Paid". This is to the obligations of the executor of the estate of Miss Sarah Farmer, through whom the bulk of the properties came into the possession of the Baha'is, and which it was necessary to pay before a clear title to the property could be secured. The Treasurer has placed this under this heading, "Capital Expenditures" because this is like a payment on the land.

Under the heading "Star of the West" it will be noted that $900.41 has been paid by your treasurer to maintain this magazine during these past three months. This is because at this time very few subscriptions are being paid. It, however, is a clear indication that the believers have not thoroughly awakened to the value of this Baha'i magazine. It is the hope of our beloved Guardian that the Star of the West should become self-supporting. It could easily be so if each believer would send in his subscription, and use this Magazine not only to read and enjoy, but as a means to spread the Cause.

Under the heading "World Unity Conference" you will see that we have expended for this activity $355.52, all of which was especially contributed by a few persons who have already contributed to the Budget Plan. These Conferences have been a great success. The next News Letter will tell about them.

With regard to the total amount received during these past three months, we would like to call attention to the fact that ten months have passed since the Budget Plan was placed before the believers in this country. Under its provision the receipts should be about $13,500 per month. Some of the Assemblies are making the sacrifice and have found themselves able to meet the Budget Plan, as have many individuals. Some also are paying a great deal more than their share.

The Temple as it stands is a challenge to the believers in this country. The people near Chicago see in this uncompleted structure the failure of the Baha'i Cause in this country. Let us not have it so, but let us each consider whether or not by some means or other we cannot make the sacrifice that will enable your servants to carry through to success this Budget Plan which our Guardian, Shoghi Effendi has termed "a test" of the believers in this country.

National Spiritual Assembly,

By: Carl Scheffler.

Treasurer.
### Slateillent of Cash Receipts and Disbursements for Period

*July 1, 1926 to September 30, 1926*

#### Balances July 1, 1926

<table>
<thead>
<tr>
<th>Bank</th>
<th>Balance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worcester Bank &amp; Trust Co.</td>
<td>$1,983.11</td>
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<tr>
<td>Northern Trust Co.</td>
<td>37.30</td>
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<td><strong>Total</strong></td>
<td><strong>$2,020.41</strong></td>
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#### CASH RECEIPTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Temple</td>
<td>558.05</td>
</tr>
<tr>
<td>For Budget</td>
<td>7,880.45</td>
</tr>
<tr>
<td>For Greenacre</td>
<td>3,815.28</td>
</tr>
<tr>
<td>For Carmel or Special</td>
<td>130.00</td>
</tr>
<tr>
<td>Interest</td>
<td>1.86</td>
</tr>
<tr>
<td><strong>Cash Exchange</strong></td>
<td>50.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12,435.64</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,456.05</strong></td>
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#### DISBURSEMENTS

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>International Fund</td>
<td>570.00</td>
</tr>
<tr>
<td>Temple</td>
<td></td>
</tr>
<tr>
<td>Telephone</td>
<td>$27.65</td>
</tr>
<tr>
<td>Safety Deposit Boxes</td>
<td>14.00</td>
</tr>
<tr>
<td>Caretaker Salary</td>
<td>400.00</td>
</tr>
<tr>
<td>Cleaning Rugs</td>
<td>33.50</td>
</tr>
<tr>
<td>Light</td>
<td>11.05</td>
</tr>
<tr>
<td>Water</td>
<td>17.65</td>
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<tr>
<td>Repairs to Temple</td>
<td>78.00</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>581.85</strong></td>
</tr>
<tr>
<td>Teaching</td>
<td></td>
</tr>
<tr>
<td>Teacher's Expense</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Special Traveling</td>
<td>140.00</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>1,140.00</strong></td>
</tr>
<tr>
<td>Greenacre</td>
<td></td>
</tr>
<tr>
<td>Manager Salary</td>
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<tr>
<td>Labor</td>
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<tr>
<td>Printing</td>
<td>89.23</td>
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<tr>
<td>Piano Expense</td>
<td>65.00</td>
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<tr>
<td>Water</td>
<td>121.50</td>
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<tr>
<td>Insurance</td>
<td>801.68</td>
</tr>
<tr>
<td>Repairs to Building</td>
<td>681.77</td>
</tr>
<tr>
<td>Sundry</td>
<td>15.34</td>
</tr>
<tr>
<td>Publicity</td>
<td>21.50</td>
</tr>
<tr>
<td>Improvement to Land</td>
<td>134.07</td>
</tr>
<tr>
<td>Taxes</td>
<td>499.93</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,430.02</strong></td>
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</table>

### World Unity Conference

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Music</td>
<td>50.00</td>
</tr>
<tr>
<td>Speakers</td>
<td>132.00</td>
</tr>
<tr>
<td>Traveling</td>
<td>52.62</td>
</tr>
<tr>
<td>Publicity</td>
<td>121.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>355.62</strong></td>
</tr>
</tbody>
</table>

### Printing Letters to Shah

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>272.23</td>
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</tbody>
</table>

### Administrative Expenses

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secretary's Salary</td>
<td>900.00</td>
</tr>
<tr>
<td>National Office Expense</td>
<td>573.45</td>
</tr>
<tr>
<td>Traveling</td>
<td>510.00</td>
</tr>
<tr>
<td>Treasurer's Office Supplies</td>
<td>33.63</td>
</tr>
<tr>
<td>Exchange</td>
<td>2.23</td>
</tr>
<tr>
<td>News Letter</td>
<td>65.00</td>
</tr>
<tr>
<td>Printing</td>
<td>26.73</td>
</tr>
<tr>
<td>Legal</td>
<td>135.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,246.04</td>
</tr>
</tbody>
</table>

### Cash Exchange

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>50.00</td>
</tr>
</tbody>
</table>

### Capital Expenditures

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plans for Temple</td>
<td>273.33</td>
</tr>
<tr>
<td>Caretaker's House</td>
<td>185.76</td>
</tr>
<tr>
<td>Studio Building Appraisal</td>
<td>100.00</td>
</tr>
<tr>
<td>Temple Saving Account</td>
<td>50.00</td>
</tr>
<tr>
<td>Greenacre Investment—Legacies Paid</td>
<td>1,410.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,409.09</strong></td>
</tr>
</tbody>
</table>

### Advances

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Ed. Struven for Greenacre</td>
<td>200.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$11,765.31</strong></td>
</tr>
</tbody>
</table>

### Add

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amount due retiring treasurer for check No. 379 drawn on Worcester Bank &amp; Trust Co., which had not been paid at the time of transferring balance in the Worcester Bank to the incoming treasurer for deposit in the Northern Trust Co. of Illinois</td>
<td>190.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,690.74</strong></td>
</tr>
</tbody>
</table>

### Balance—Cash in Bank

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,880.74</strong></td>
</tr>
</tbody>
</table>

Account forward

Report rendered by: **Carl Scheffler**, Treasurer.
To the beloved of the Lord and the handmaidens of the Merciful throughout the West.

Dear fellow-workers in the Divine Vineyard:

It will gladden and rejoice every one of you to learn that from various quarters there has of late reached the Holy Land tidings of fresh developments that are a clear indication of those hidden and transforming influences which, from the source of Baha'u'llah's mystic strength, continue to flow with ever-increasing vitality into the heart of this troubled world.

In the bold and repeated testimonies which Her Majesty, Queen Marie of Rumania, has chosen to give to the world,—a copy of whose latest pronouncement I enclose—she truly recognizes evidences of the irresistible power, the increasing vitality, the strange working of a Faith destined to regenerate the world. Her Majesty's striking tribute paid to the illuminative power of the Teachings of Baha'u'llah and 'Abdu'l-Bahá is bound to effect an entire transformation in the attitude of many to a Faith the tenets of which have often been misunderstood and sorely neglected. It will serve as a fresh stimulus to the enlightened and cultured to investigate with an open mind the verities of its message, the source of its life-giving principles.

From Baghdad, moreover, where the sacred habitation of Baha'u'llah has been violated by a relentless enemy and converted into a rallying center for the corrupt, the perverse, and the fanatical, there comes the news, highly reassuring to us all, of the satisfactory progress of the negotiations which, we are informed on high authority, will soon lead to the extradition of the property by the State, culminating in the fullness of time in its occupation by the triumphant followers of God's holy Faith. The case of the houses, so ably presented, so persistently pursued, above all reinforced by the vigilant and protecting power of our departed Master, will eventually triumph, and by its repercussions in Persia as well as in the world at large, will lend a powerful impetus to the liberation of those forces which will carry the Cause to its ultimate destiny.

I will, when the occasion presents itself, inform the believers through their respective National Spiritual Assemblies to address messages of appreciation and gratitude to the Authorities concerned in view of their unrelaxing efforts for the triumph of Right and Justice.

For the present, we cannot but rejoice and feel profoundly thankful as we witness in so many directions the welcome signs of the gradual emancipation of the struggling Faith of Baha'u'llah, of the increasing recognition on the part of both the high and lowly of its universal principles—all so rich in their promise of ultimate victory.

Your true brother,

SHOGHI

Haifa, Palestine	October 29, 1926

SHOGHI

Haifa, Palestine	October 29, 1926

* This encyclical consisted of a copy of an article by Queen Marie in her newspaper syndicated series entitled "Queen's Crosses." Since the Queen's first public reference to the Cause in this series last May, two additional references have appeared, one on September 26 and one on September 27, 1926.

CORRESPONDENCE WITH THE GUARDIAN

A circular letter issued by the Spiritual Assembly of Haifa, through Badi Bushrui, secretary, contains the following reference to the subject of correspondence with Shoghi Effendi.

"The Cause is fast advancing, new centers are being established, introduction of more system and organization is indispensable, events of great consequence transpire, all calling for the concentrated attention of the beloved Guardian. Under such circumstances it is evident that we should strain every nerve to lighten the burden of correspondence which is increasingly pouring in from different parts of the world. The idea seems, however, to be taking root with some of the friends that individual correspondence with Shoghi Effendi should be discontinued under all circumstances: which is quite a wrong interpretation of the case. The Guardian of the Cause is the head of the Bahá'í Movement and as such is directing our activities in the direction of the ideals of the Cause: every individual Bahá'í has the sacred right and the supreme obligation to correspond with him if, after mature reflection, he feels prompted to do so.

"Shoghi Effendi wishes me to inform the beloved friends that if, at any time, any of the friends feels that it is necessary, in the interest of the Cause, to correspond with him about any matter, he should do so without the slightest hesitation, and his letters will be gladly and promptly considered."

This announcement was undoubtedly the result of the resolution passed by the last National Convention of the Bahá'ís of the United States and Canada, which however did not express the delegates as desiring to advise individuals not to write the Guardian, but rather aimed to bring home to all American believers the thought that we should refrain from giving utterance to personal complaints which ought to be removed through local or national consultation.
POLICY AND SCOPE OF BAHÁ'Í NEWS LETTER

Editorial

With this issue, the American National Spiritual Assembly has endeavored to enlarge the policy and scope of the BAHÁ'Í NEWS LETTER so as to prepare the way for a fuller response to the hopes and advices of Shoghi Effendi respecting this publication.

On April 10th, 1925, the Guardian wrote the National Assembly as follows: "The NEWS LETTER which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may devote a special section to every phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain its object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in promoting understanding, providing information on Bahá'í activity, both local and foreign, in stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Bahá'í Journal of the world."

In accordance with these significant statements, the News Letter now assumes more of the appearance and function of a newspaper, and less of a letter written by the National Spiritual Assembly to the American Bahá'ís. The friends who have so far been short of the ideal the News Letter still falls, but every effort will be made to give it at least the character of a Bahá'í journal aiming to reflect the activities and developments of the Cause in all lands. In place of those letters previously written by the National Spiritual Assembly endeavoring to acquaint the American believers with the current aims of the administrative body, and emphasize the fact that each local Assembly should play in attaining the administrative perfection established as our goal by the Guardian, we shall henceforth publish the communications received from Shoghi Effendi, and confine any matters localized to the United States and Canada to brief special articles or editorial announcements.

While a journal printed in any one language cannot hope at present to possess a truly international appeal, nevertheless we feel sure that one member at least of each foreign Assembly is sufficiently acquainted with English to share the more important contents of the News Letter with his or her fellow-believers. We cordially invite a resume of local Bahá'í activities from Assemblies throughout the world, and especially from the various National Bodies. Our intention will ever be to select such news as seems most generally important, irrespective of the locality where the event takes place.

Local secretaries are reminded once more that they should distribute copies among all residents well informed in their community, that all must march forward together with the general progress of the Cause. In the case of foreign Assemblies, the number of copies sent will be in accordance with the secretary's specific request. Up to the present time, the cost of printing and distributing the News Letter has been assumed by the American National Spiritual Assembly from its Bahá'í Fund, and no change in this has been contemplated at the present time.

This enlargement of policy and scope aims to meet the new era of public Bahá'í achievement acclaimed so forcefully by the Guardian in each of the three letters published in the present issue. Any comment on their contents would but weaken the direct message of spiritual victory from Haifa which we are all now privileged to receive. May we, individually and collectively, be worthy to render effective service in a Cause whose dynamic and reinforcement so transcends the purpose and capacity of even the greatest of existing social institutions, and the comprehension of even the most ardently seeking minds.

Those long years during which the Bahá'ís were drawn together into one worldwide body seem indeed to be fulfilled; the effort now can surely be in the direction of public influence expansion rather than solely consolidation, bursting of the seed to reveal the mighty Tree of Life rather than mere resistance to outside forces and influences, mutual inspiration for larger initiative rather than repression and anxious dread for the security of the Cause. The day of visible confirmation has dawned for every sincere and devotedly working Bahá'í.

The beloved of the Lord and the handmaids of the Merciful throughout the United States and Canada.

Dearly-beloved friends:

The progress of various events, both within and outside the Bahá'í world, as well as the perusal of the able and illuminating report recently submitted by the Committee of the Persian National Spiritual Assembly in charge of the Tarbiyat School in Tehran, have served to reinforce a gradually growing idea as to the desirability of arranging for the settlement in the capital of that country of one or two American believers who, having the means, the freedom and the capacity, can adequately meet the pressing requirements of a responsible position. Judging from their report, the situation in Tehran though much confused and perplexing, is fraught with such opportunities for the Cause, both as affecting the national fortunes of Persia, as well as its influence upon the international development of the Cause.

The situation as I see it calls for the devoted efforts of one or two capable workers who, untrammeled and with independent means, can quietly, tenaciously and tactfully pursue over a considerable length of time the meritorious work of fostering the cause of Bahá'í education, for both boys and girls, in the swiftly changing capital of a promising country. It should be their primary duty to extend the scope and enhance the prestige of these twin Bahá'í educational institutions, and to initiate by sound and well-considered methods such measures as will consolidate the work already achieved. It would be highly gratifying if they could also endeavor, by keeping in close and constant touch with the Persian and American National Spiritual As-
vastly to fortify those vital bonds that spiritually unite the cradle of the Baha'i Faith with the great American Republic—the foremost standard-bearer of the Cause in the Western field. Such efforts will extremely facilitate cooperation between these two countries, whose common destiny is to provide, each in its own typical manner, the essential elements in the foundation of the world order ushered in by Baha'u'llah.

The gradual expansion of foreign as well as officially-subsidized educational schools in Tehran, the prolonged absence of competent teachers and organizers that can revive the declining influence of a hitherto renowned Baha'i educational institution, and the critical and vigilant attitude which the growing influence of the most suitable forces in its malignant and envious enemies, are today subjects of grave concern to the elected representatives of our suffering brethren and sisters in Persia. I would therefore request those who feel the urge and have the means to undertake this task to communicate with the National Spiritual Assembly who, after mature deliberation, will select one or two who, in their judgment, can best render this service, and decide upon the exact time and manner which will suit the above execution. I would strongly urge the friends to consult most earnestly with that devoted, experienced and indefatigable handmaid of Baha'u'llah, Dr. Moody, whose past services have enabled the record of the collaboration of East and West for the furtherance of the Cause of Baha'u'llah. It would be highly satisfactory and immensely helpful if our beloved sister could find it possible and convenient to accompany such a carefully-chosen person on the way to Tehran, and, by her unrivalled experience and loving kindness, assist personally in the fulfillment of this pressing need.

Whoever steps into this field will find, as he settles down to his work, that the environment is extremely disheartening, that restrictions are oppressive, that the amenities of social life are lacking, that the forces of opposition are determined and organized. But let him realize also that, however tedious and exacting his labors, however precarious and thankless his task, the pioneer services it is his unique privilege to render in this time of stress will forever live in the annals of God's living Faith, and will prove a source of inspiration to the countless workers who, in happier times and with better means at their disposal, will consummate the spiritual regeneration and material rehabilitation of Baha'u'llah's national land.

Your true brother,

Shoghi.

Haifa, Palestine,
November 14, 1926.

To the members of the National Spiritual Assembly of the Baha'is of the United States and Canada.

Dearly-beloved fellow-workers:

I have on two recent occasions given expression to the profound sense of inspiring confidence and joyous gratitude which recent happenings in the Cause—evident manifestations of the steady evolution of a living Faith—must needs evoke in the heart of every thoughtful and observing believer. And as I contemplate the far-reaching possibilities involved in a careful handling of the forces which Baha'u'llah's almighty arm has now released, I cannot help reflecting upon the dominant share which the American friends, at home as well as in distant lands, have contributed to this rejuvenation of the Cause of God, and the decisive part it is theirs to play in its eventual victory.

Your letters, dated June 17, July 11, July 20, August 16 and 3, and October 2, 1926, all of which have been forwarded during my days of retirement and rest, have proved an added source of thankfulness, of joy and strength to me. They have clearly revealed by their spirit, as well as by the nature and variety of their contents, the sustained devotion, the unabated confidence, and the increasing vigor and efficiency with which you are initiating, coordinating, and consolidating the manifold activities of the Cause in North America.

The range and character of the problems confronting you, as revealed by the careful perusal of the minutes of your meetings, the steady increase in the number and effectiveness of your vigorously-functioning Centers in Central and Northern Europe, and the growing significance and complexity of the work that has to be necessarily conducted from the Holy Land, have all served to strengthen the feeling of absolute necessity for the formation in Haifa of some sort of an International Baha'i Secretariat, which both in an advisory and executive capacity will have to aid and assist me in my vast and exacting labors. I have anxiously considered this important matter in all its bearings during the past few months, and have accordingly requested three well-informed, capable representatives from America, Europe and the East to visit the Holy Land this fall, that we may lay down the foundation of this vitally needed institution. We shall take counsel together and decide, not only upon the measures that have to be promptly undertaken to meet the pressing demands of the present hour, but upon the wider issues that on one hand will strengthen the ties that should bind the International Center of the Cause with the world at large, and on the other provide for the preliminary steps that will eventually lead to the proper establishment of the First International House of Justice.

It is my earnest hope and prayer that this exchange of thought and close cooperation in the work that has hitherto been so thoroughly and vigorously conducted, will enable me to participate more minutely and effectively in the labors of the various administrative departments of your Assembly, and thus reinforce the splendid efforts you are exerting for the extension of its influence and the widening of its scope.

From the report of the National Treasurer, setting forth the account of the progress of the contributions of the American Believers for the support of the Plan of Unified Action, up to June 30, 1926, I gather that the result has by no means exceeded our expectations, nay has considerably fallen below what I confidently expected it to achieve. I earnestly renew my plea to you, and through you to every true and faithful lover of 'Abdu'l-Baha, to realize, while there is yet time, the far-reaching possibilities with which the present situation is fraught. I am firmly convinced that this Plan combines, embodies, and serves the two-fold purpose of the present-day Baha'i administration in the United States and Canada, namely the promotion of the vitally needed Teaching work, and the provision for the gradual completion of the Mashriqui-Ahdak, both alone and coherent to our beloved Master's heart. It is the only effective, feasible, and practical instrument placed in our hands for the speedy accomplishment of our ends. So much that is vital to the future welfare, the effectiveness, and the fair name of our beloved Cause depends, I assure you, upon the success or failure of this nobly-conceived, this sound and befitting enterprise. The eyes of all Baha'is and of many sympathizers throughout the world are turned towards you, eager to reinforce your accomplishments in this field, expectant to witness what measure of success you are capable of achieving.

In connection with the series of world unity Conferences which you have initiated and so laboriously organized, I feel that in order to reap the fullest advantage and benefit from this laudable effort, it is absolutely essen-
tial to follow up with the aid of enlightened, experienced and capable teachers the interest which has been aroused. Such a group of teachers should judiciously select those few among the many interested, and endeavor with patience and sympathy and by constant intimate personal intercourse, to prepare them gradually for the entire and unreserved acceptance of the fundamentals of the Baha'i Revelation. If the results be meagre, if the attendance be small, let us not despair, nor relax in our efforts. Let us remember that this sound method will eventually triumph, if we only consistently support it, and persevere in undertaking those subsequent steps that can alone produce full and permanent benefit.

I have already expressed my grateful appreciation of the prompt and wise measures you have taken in behalf of our oppressed and downtrodden brethren in Persia. The noble appeal which you were moved to address to His Majesty the Shah, so illuminating, so courteous, so powerful, and the wide range of publicity you have undertaken, were truly providential in character, and will undoubtedly prove an inspiration and solace to those who still continue to be trampled under the heel of an odious and odious enemy. I have had your appeal translated into Persian and sent to all Centers throughout the Orient that the suffering in Persia may learn of your bold and courageous intervention, and witness the signs of their promised redemption which, as foretold by 'Abdu'l-Baha, must first be made manifest through the efforts of their brethren in that great freedom-loving Republic of the West.

It is sad and distressing to reflect that, notwithstanding the repeated appeals addressed to the Authorities concerned, and so powerfully reinforced by the spontaneous action of some of the leading Governments of the West, Persia, still heedless and unaware of the spiritual forces that are at work, continues to treat with indifference and contempt the most loyal, innocent and law-abiding subjects of its realm. The chronic instability of its affairs, the changing fortunes of factions and shadowy personalities that sap its vitality and tarnish its name, the acute and widespread economic depression that is now prevailing, and the grave discontent of the masses of the people, all tend to aggravate a situation already highly threatening to the security of its sorely tried children. What else can we do but pray most fervently that the almighty power of Baha'u'llah may soon triumph over this petty strife, this age-long tyranny, and make, as He prophesied, of the land of His birth, "the most honored of all governments, the pride, the admiration and the envy of the peoples of the world."

Your true brother,

Shoghi.

Haifa, Palestine.
October 31, 1926.

NEW PUBLICATIONS

The Publishing Committee announces the following additions to its list of Baha'i publications: a new edition of Dr. Esslemont's 'Baha'u'llah and the New Era' in paper covers, at 50 cents (the covers are stronger and more attractive than the previous binding); copies of the Greatest Name on heavy cards measuring about seven by ten inches, suitable for framing, at 10 cents, these having been printed from a plate kindly donated by Mr. Charles Mason Remey; and a Compilation on Education prepared by Children's Educational Work Committee and originally published in mimeographed form in April, 1923, at 35 cents. The stencils for this were generously donated by Mrs. Harlan Ober.

It is necessary to explain that the Baha'i Year Book, expected from the press early in October, was unfortunately delayed in process of printing and binding, and did not appear until the last week in December. The Publishing Committee was in no wise responsible for this delay, and at present is sending out copies to those who have already ordered. Assemblies in all parts of the world are asked to cooperate in selling copies of this international Baha'i publication to believers and also friends of the Cause. The price is $1.00.

Address orders for all Baha'i literature in English to: Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York, N. Y.

AMERICAN BAHAI'S STRIVE TO RELIEVE CRUELITIES IMPOSED UPON PERSIAN BELIEVERS

The American National Assembly has recently reported to the Guardian concerning the efforts made by the friends throughout the United States and Canada to respond to his appeal, cabled April last, that we assist in bringing an end to the outrages still practiced upon Baha'is in Persia.

The cooperation of the local Assemblies and groups was requested to secure publicity for our action in writing the Shah on July 12th. Up to the present time, clippings have been received which show that the story of the persecutions was published in the following newspapers: New York Times, August 9; Philadelphia Tribune, August 14; Philadelphia Record, August 9; Philadelphia Public Ledger, August 9; Philadelphia Inquirer, August 13; Spokane Spokesman-Review, August 22; St. Paul Pioneer Press, August 11; St. Paul Dispatch, August 9; Berkeley, Calif., Gazette, August 9; Norwich, Conn., Evening Record, August 2; Norwich, Conn., Bulletin, July 31; Brooklyn Eagle, August 8; Riverside, Calif., Press, August 13; Riverton, N. J., New Era, August 12; Racine Journal-News, August 10; Moorstown, N. J., News, August 11; Bergen, N. J., Evening Record, August 9; Waterbury, Conn., Herald, August 8; Visalia, Calif., Morning Delta, August 9; Palmyra, N. J., News, August 12; Kansas City Evening Star, August 13; Omaha Evening World-Herald, August 24; Washington, D. C., Evening Star, August 9; Portsmouth, N. H., Herald, July 26; Honolulu Advertiser, August 20; Boston Post, July 26; Fernandina, Fla., Nassau County Leader, October 1; Duluth Herald, September 1; New Haven Union, July 8; New Haven Evening Register, July 8; New Haven Times Leader, August 9; New Haven Sunday Register, August 8; New Haven Journal Courier, July 12 and August 9; San Francisco Examiner, December 12. The most remarkable article was that appearing in the San Francisco Examiner. It was written by Nadia Lavrova of the editorial staff, and presented the entire situation most vividly and effectively. The appearance of such an article is proof that some member or members of the local Baha'i group have been able to render a distinctive service to the Cause.

So impressed were the members of the National Assembly with this article that one hundred copies were immediately ordered, and one copy will be sent to each local society in the United States and Canada, as evidence of what can be accomplished when publicity efforts are rightly directed. It is hoped that the friends can secure similar articles, when they can show the local editor what such a powerful paper in another city has already published.

Since the National Assembly sent the original publicity direct to some four hundred papers, it is probable that many more published the news than would appear from the list of clippings given above.
In addition to this effort, the National Assembly also sent copies of the letter written to the Shah to every member of the United States Government at Washington, the British Foreign Office, the League of Nations, members of the Persian Cabinet, and to about 1000 leading individuals, organizations and libraries in America.

**WORLD UNITY CONFERENCES IN CLEVELAND AND BOSTON**

The sixth and seventh in the series of World Unity Conferences have been held since the publication of the November News Letter.

The Cleveland Conferences were held in the Women's City Club and the Chapel of Western Reserve University. The program follows: Friday, November 26th, Address, "Truce or Peace?" by Dr. Dilworth Lupton of First Unitarian Church. Address, "The Religious Basis of World Unity;" by Dr. Joel Hayden, Fairmount Presbyterian Church. Horace Holley, chairman. Saturday, November 27th, Address, "Scientific and Religious Tendencies Toward World Unity," by Prof. Adolphus Miller of Ohio State University. Address, "The New Spirit Making for World Unity," by Dr. John Herman Randall of the Community Church of New York. Judge George S. Addams, chairman. Sunday, November 28th, Address, "The One and the Many," by Rabbi Hillel Silver of The Temple. Address, "The Coming World Religion," by Dr. Randall. Mirza Ali-Kuli Khan, N. D., chairman.

Most gratifying to the friends present were the tributes paid to the Cause by Judge Addams, Professor Miller (who visited Shoghi Effendi at Haifa last spring) and Rabbi Silver, who had met 'Abdu'l-Bahá in Cleveland during 1912. Information has come since these conferences that nearly one hundred new inquirers have attended the series of follow-up meetings held by the Cleveland Assembly with Mr. Allen Vail as teacher.


As these Conferences develop, it is possible to realize them in a larger and clearer light. A statement published by the Boston Transcript on December 11th presents the matter in the exact language prepared by the Conference Committee. This is reprinted in part for the information of the friends, particularly those living in cities where future sessions of the Conferences are to be held. "A number of well known men, leaders in their respective fields, are publicly upholding the ideal of world unity as speakers at the World Unity Conferences which open in this city tonight. The phrase 'world unity' is still so comparatively new that it probably summons up a quite different thought in every mind that considers it. Whether we regard world unity as a feasible program or as a remote, unattainable ideal, the fact that prominent scientists, educators and statesmen, as well as representative Christians, Jews and followers of other faiths are willing to participate in a public meeting devoted to this object is a very significant indication of the new trend. . . .

"It is world unity as a deeper understanding and stronger spirit of cooperation between peoples themselves, quite apart from their present political, economic or religious affiliations, however, which is the ideal promoted by the World Unity Conferences. This view considers that it is essential to arise above all partisan questions and appeal direct to the latent humanity obscured in the hearts of men. To achieve this result, the first beginning has been made by establishing a platform independent of any existing social organism, and thus capable of giving equal respect to the ideals and principles of all. Probably no more universal public forum exists in this country today than the World Unity Conferences, since they offer the same hospitality to Jew and Moslem as to Christian, and to scientist and philosopher as to religionist, while the black and yellow races have also found on this platform a place not inferior to that accorded the white. The selection of speakers, however, does uphold a strict standard of suitability, in that each speaker must represent some approach to the problem of world unity."

During January, sessions will be held in Dayton, Ohio, and Chicago, Illinois.

**REVOLUTIONS IN LIST OF AMERICAN SECRETARIES**

Local secretaries are requested to make the following corrections on the American Baha'i address list recently sent to all Assemblies of the world: Mr. Joseph Bray, San Francisco, should be 500 Howard Street; Mr. W. E. Warner, Lansing, Mich., should be Route 5, Williamston, Mich.; Mr. Louis J. Voelt, Kenosha, should be 6108 Sheridan Rd.; Mr. Carl Hannen, Milwaukee, should be 268 Lake Bluff Blvd.; Dr. W. B. Guy, St. Augustine, should be 101 Bridge Street; Mrs. Elisha Fales, Dayton, should be 27 Grafton Avenue. Addresses wanted for Miss Ruth Bratz and Mrs. Nathan Schrieber.

It should be unnecessary to point out that local secretaries should have their correct address for Baha'i correspondence on file with the national secretary at all times. To obviate the difficulties which attend the use of personal addresses for Assembly correspondence, we urge all local Assemblies and groups to rent a permanent P. O. Box which will not be affected by the results of annual elections.

**NEWS LETTERS OF OTHER COUNTRIES**

The Baha'i's body has been greatly strengthened during the past months by the development of several News Letters in different countries, each capable of conveying over a wide area invaluable news of the Cause. Among these are: Baha'i News Letter published by the National Spiritual Assembly of the Baha'i's of India and Burma in the English language: The Herald of the South, published by the Baha'i's of Australia and New Zealand: La Noua Tago, an international Baha'i journal in Esperanto; Baha'i Nachrichten, the bulletin of the German National Spiritual Assembly, and Le Messenger Baha'i de Genève, published by Mrs. Stannard at the International Baha'i Bureau, Geneva, Switzerland.

Endeavor will be made to reprint in these pages the most important news issued in these various publications, but lack of space prevents us from us-
ing much interesting and valuable material. The American National Spiritual Assembly will gladly distribute copies of all foreign Baha'i publications sent to us for this purpose. One hundred copies are sufficient to supply one copy to each local American Baha'i group and also enable us to include those required for the Archives, special lists, etc. At present we are receiving one hundred copies of La Nueva Tapa and Le Messager Baha'i regularly, and these are very much appreciated by the American friends.

MAGAZINE STORY MENTIONS BAHAI PERSECUTIONS

At a time when the believers were most deeply concerned with the sufferings of the Persian Baha'is, it seemed providential that a magazine of the high standing of Atlantic Monthly should publish a short story actually featuring a case of Baha'i persecution in Persia. This story is entitled "The Governor," by A. Cecil Edwards, and appeared in the Atlantic for September, 1926.

MRS. KATE IVES APPOINTED HISTORIAN OF GREEN ACRE

The friends of Green Acre will be happy to know that the National Assembly has urgently requested Mrs. Kate Ives, associated with the work of Green Acre since the earliest days, to write the official history of Green Acre from the invaluable collection of records in her possession, as well as her personal knowledge of the important facts and events and her deep awareness of all that Green Acre means and will become. All those who have any authentic records of Green Acre are asked to place these at Mrs. Ives' disposal for use in the preparation of her history. It is probable that all this important material will one day become organized as an Archives for inspection by visitors at Green Acre.

Meanwhile, as this detailed and official history represents the labor of several years, Mr. W. H. Randall and Mr. Alfred E. Lunt, with the assistance of Mrs. Ives, have been requested to prepare a report outlining the more important steps in the evolution of Green Acre from the days of Mrs. Farmer to the point where it was merged into the Baha'i Cause. It is hoped that this report can be published and distributed among all American believers before the next Convention, that all may realize what tremendous efforts were put forth during many years to obey the advice and instructions of 'Abdu'l-Baha.

NEW YORK ASSEMBLY OPENS NEW HEADQUARTERS

On October first the New York Assembly moved from the Fish Building, West 57th Street, to a larger and more convenient center at 116 West 49th Street, where rooms have been taken on a five-year lease. Coincident with this improvement in their physical facilities, the New York believers have begun a teaching program perhaps more ambitious and far-reaching than any local activities undertaken in this country up to the present time.

Encouraged by the remarkable success of the special teaching campaign carried out by Mrs. Keith Ransom-Kehler among the group of inquirers gathered together last spring by Mrs. Orcella Rentfrod, and assured of a foundation of true unity throughout the local Baha'i body, the New York Spiritual Assembly's teaching committee prepared a detailed schedule of meetings and subjects covering the period October 3, 1926, to May 29, 1927, and this has been published in a 16-page booklet serving as a complete Baha'i calendar for use by the local believers. This program includes meetings which give a progressive presentation of the Baha'i Cause, a public forum with invited speakers, and fortnightly meetings addressed by leaders of various liberal and humanitarian movements reflecting the Baha'i principles. The interest in these meetings has been so great that the new headquarters will soon be outgrown.

BAHA'I LIBRARY ESTABLISHED IN OAKLAND

On October 16th, the fourteenth anniversary of the Feast held by 'Abdu'l-Baha in the Oakland home of Mrs. Goodall, the Baha'i of Oakland met to dedicate a new library occupying the third floor of a building very centrally located. The occasion was one of great rejoicing, in that the Assembly had grown to the strength where a public meetingplace became possible and necessary. A printed program of weekly public meetings held in the new Oakland center announced addresses by Leroy C. Idas, Ella G. Cooper, Laural Luther and Agnes Alexander, who has recently moved from Honolulu to Berkeley.

SMALL BAHAI GROUP FINDS NEW TEACHING METHOD

A step taken recently by two believers of Dayton, Ohio, in the direction of larger public influence and wider contact will be extremely interesting to other devoted Bahais similarly situated who have often longed for some method of serving the Cause. These two friends have taken a large, well appointed home the ground floor of which is being rented out as a meetingplace to several local groups and organizations of a universal nature interested in Baha'i teaching. They have been compelled to hold their weekly meetings in the unsympathetic atmosphere of the usual office building or public hall. Each tenant organization has its own center in the Baha'i house, known as "Peace Center," but served one evening a month all the organizations gather together in a general meeting at which the effort is made to find their points of mutual agreement and contact. All are likewise cooperating in building up a general reference library to be placed at the disposition of seekers.

The value of this method consists in the fact that the very effort to discover their common basis of faith and agreement must, in time, bring them into the one Cause capable of unifying the whole world. Like Archimedes of old, the two Dayton believers have sought a lever powerful enough to move a world, and the sympathy and insight making this plan possible is surely that lever. They are striving to produce Baha'is in fact rather than merely in name, and the greater advantage of this plan is that it is being applied to people of capacity — people who have already been trained to serve at least one universal principle. When the heart has been taught, the mind will soon learn to follow!

"OUR MOST IMPORTANT WORK"

The general circular letter of the Akron Assembly dated October 14th reveals another teaching method equally effective but rather adapted for use by Assemblies with established meetings and capable teachers.

To quote: "We believe our most important work of the moment is in composing a series of circular letters to more than a thousand Akron citizens to acquaint them with our principles. It is our endeavor to attract these people to our basic principles, and to urge them in each letter of the series to attend any of our weekly meetings for further enlightenment."

That these letters are fruitful of results can be attested by two members of the National Assembly who had the privilege of attending a meeting in the home of Mr. and Mrs. Russell L. Brooker during November. The spiritual quality so beautifully displayed at this meeting and the radiance of all the local believers in at-
tendence, obviously produced a deep and lasting impression on the number of seekers who had come in response to the series of letters.

MEMORIAL TO THORNTON CHASE

Mr. W. P. Hatch, 3440 Wilshire Boulevard, Los Angeles, has been requested to serve as a committee of one to collect data on the life and Baha’i activities of Mr. Thornton Chase, the renowned soul whose capacity and tireless efforts laid the foundation on which rests the Baha’i Cause in America. All those associated with Mr. Chase are urged to assist Mr. Hatch in this valuable service. When all possible material has been gathered together, it should be a great blessing for the American believers to perpetuate this in some suitable form as a Thornton Chase Memorial.

CIRCULAR LETTERS FROM FOREIGN ASSEMBLIES

The American friends are deeply appreciative of the many letters received during recent months from Baha’i Assemblies in various countries of the world. We gratefully acknowledge communications from the following centers: Tehran, Meshed, Kashan, Isfahan, Kermanshah, Kazvin and Hamadan, Persia; Baghdad and Awa­shih, Iraq; Baku and Ishkabad, Russia; Alexandria, Alexandria, Beirut, Port Said and Haifa, the Near East; Constantinople, Turkey; Bombay and Delhi, India; Rangoon, Burma; Shanghai, China; Adelaide, South Australia; Auckland, New Zealand; Cebu, Philippine Islands; Bahia, Brazil; London, England; Paris, France; Geneva, Switzerland; Hamburg and Elsin­ger, Germany.

A suggestion put forth by many Assemblies in their correspondence deserves special consideration—namely, that all traveling Baha’is, particularly those who go outside their own country, bear with them a letter of introduction duly signed by an officer of their local or national Spiritual Assembly. This simple precaution will contribute greatly to the traveler’s own capacity to serve the Cause, and moreover will tend to save the friends from any abuse of hospitality or confidence.

In reading the general letters from Persia and the Near East, one is impressed by the great efforts being made to educate girls and women, by the widespread interest shown in Espharto, and also by the well-nigh overwhelming obstacles which still resist even the simplest efforts to create material and visible expressions of the Teachings.

NEWS LETTER OF INDIA AND BURMA

Nos. 1 and 2 of the Baha’i News Letter issued by the National Spiritual Assembly of India and Burma, at Delhi, have been received. If later numbers of this important Baha’i periodical have been published, we hope that copies will be sent the American National Assembly. This News Letter is edited by Hishmatullah, secretary, and brings the believers of the West more closely in contact with activities throughout Asia. It is published from the newly established central office of the National Assembly, Chandi Chowk, the principal street of the Imperial city of Delhi.

An item of universal interest refers to the presentation of thirty-eight Baha’i books in English and Persian to the Library of the Muslim University at Aligarh. On Durbar Day, Mohi Mahfooz ‘ul Haq distributed 1500 pamphlets to those attending the annual exhibition. The College at Karachi which numbered our brother the late Prof. Shirazi among its graduates has announced the intention of founding a special Scholarship in honor of Prof. Shirazi’s memory. In News Letter No. 2 appears a notable analysis of how the thoroughly trained Baha’i teacher gradually enlists the interest and confidence of an inquirer, by developing his approach so as to appeal successively to the qualities of curiosity, desire, interest, decision, conviction and finally action.

IN MEMORIAM

Within a few brief days after learning of the passing of Mrs. Mary Mac­Nutt in Miami, Florida, a telegram sent by friends of the family stated that Howard MacNutt had been mortally injured, and the prayers of the friends were urgently besought. This appeal was at once transmitted to the Bahai’s of Brooklyn, New York City, West Englewood, Yonkers, Philadelphia, Washington, D. C., Orange and Boston.

Mr. and Mrs. MacNutt have stood in the forefront as faithful servants of the Cause in the United States for many years. Their record of a pilgrimage to Acre, their hospitality extended to the believers in the Brooklyn home blessed by ‘Abdu’l-Baha, their numerous extended teaching trips to Florida in the South and to California in the west, their presence and activity at Green Acre last summer in connection with the founding of the School of World Unity. Mr. MacNutt’s editing of “The Promotion of Universal Peace,” and the heights he has attained as an orator alike with the Baha’i spirit, all combined as influences which have established them forever in the hearts of the believers and the records of the Cause. This loss is ir­reparable.

DISTINGUISHED PERSIAN BAHAI’S VISIT AMERICA

During November Mirza Maqamir and Mirza Benan arrived at New York City on their way to Philadelphia where they have exhibits at the Sesqui Centennial Exposition. They were preceded by a cablegram from Shoghi Effendi announcing their coming and requesting the National Assembly to consult with them. Their plans at present include a stay of six months in the United States, and they hope to travel as far as California, visiting as many of the local Assemblies as possible en route. These experienced and devoted Baha’i souls bring the great inspiration of the Cause in Persia with them; such visits create new and lasting ties of unity between the believers of the two lands.

IMPORTANCE OF LEARNING PERSIAN

The letter from the Guardian reprinted in this issue, calling for American workers to go to Persia, reminds us vividly of the great importance attributed by ‘Abdu’l-Baha to so many occasions to the knowledge of the Persian tongue.

Lack of facilities for the study of Persian, with perhaps a natural feeling that the language is extremely difficult for people of the West, has prevented all but a very few from perfecting themselves in the language blessed by the Manifestation. Manucher Khan, however, assures the friends that he has developed a method of teaching which will bring proficiency in a very short time. The teaching of Persian is a great service laid upon Manucher by the Guardian. All who desire to take lessons by correspondence should write to Manucher Khan, care of Bahai Library, 116 West 49th Street, New York.

BAHAI PRESS BUREAU AT GENEVA

Last summer the solid foundation was laid for a Baha’i connection with the international activities centered at Geneva, through the activity of Mrs. Elizabeth Nourse who undertook this work at the request of the American National Assembly, with the approval of Shoghi Effendi. All careful observers of the trend toward interna
tional cooperation stress the need for a universal spirit capable of vitalizing the numerous important projects already under way. As this feeling increases, the influence that might be exerted by a trained newspaper correspondent with proper credentials at Geneva can become very great. Mrs. Nourse has pioneered the first and most difficult steps in the development of what we hope will be a far-reaching Baha'i activity.

MME. DREYFUS-BARNEY SERVING CAUSE OF PEACE

Two publications recently received bear witness to the many activities being carried on by Mme. Dreyfus-Barney, editor of "Some Answered Questions," in connection with women's movements devoted to peace. The Bulletin of the American Woman's Club of Paris contains an article by Mrs. Dreyfus-Barney entitled "Consultation and Conciliation Versus Conflict," while the bulletin of the International Council of Women, published in London, carries another contribution by Mrs. Dreyfus-Barney, "A Practical Effort Towards World Peace." The spiritual alignment of all movements sincerely devoted to the ideal of peace is rapidly turning from the political to the religious motive, which is equivalent to turning from the past to the future. This change in motive and emphasis should give such a deep Baha'i student a unique opportunity eventually to spread the Message of Baha'u'llah among a large and influential group of women leaders.

MRS. BEDIKIAN PUBLISHES BULLETIN ON TEMPLE

In connection with the Guardian's advice to Mrs. Victoria Bedikian, to assist in promoting the Plan of Unified Action, a special bulletin containing numerous expressions of devotion to the Mashriq'i-Adhikar has recently been published by this tireless Baha'i worker. Could we all see as clearly as Mrs. Bedikian how the Baha'i Temple in its very physical construction constitutes a perfect picture, in miniature, of the new civilization so many millions passionately seek and crave, how much shorter would be this period of transition and preparation among the believers of the West!

Publications of this character are really aspects of what Shoghi Effendi desired the Baha'i News Letter to become; therefore we hope that in future we may assist such ardent efforts of service by publishing them as special sections of the News Letter.

MARTHA ROOT AND MOUNTFORT MILLS HOLD PUBLIC MEETINGS IN ENGLAND

The following notes of interesting activities in England are taken from the latest circular letter issued by the National Spiritual Assembly of England.

Miss Martha L. Root of the United States has spent five months in Great Britain. After her return to London from the 18th Universal Esperanto Congress in Edinburgh, Scotland, she gave two lectures before the International New Thought Congress in London. Shoghi Effendi cabled Mr. Mountfory Mills in Paris asking him to lecture with Miss Root in London for three weeks. Four public lectures in London and one in the West Indies arranged by the London Spiritual Assembly. Mrs. Thornburg Cropper and Lady Blomfield arranged two World Unity Conferences in Caxton Hall. Sunday meetings were held in Mrs. George's home in Argyle Mansions. Miss Elizabeth Herrick had a meeting for fifty guests in her home. Mrs. Marcus Slade had an afternoon meeting at her home, Mallard's Court. Mrs. R. B. Knight, a Bahá'í in Brighton, had a meeting in her city.

The Spiritualist Church of which Sir Arthur Conan Doyle is President, in London, invited Mr. Mills and Miss Root to take their Sunday Morning Service. Miss Root broadcast in London during the visit of the Dominion Premiers. She was asked to speak on the subject: "An American Woman Views the Dominions." She gave the words of Sir Abdu'l-Baha Abbas on brotherhood. One Children's meeting was held in the home of Mrs. Arthur Brown. Little Miss Molly Brown, founder of the Garden of Justice, presided. The Faithists arranged a meeting. Miss Dulcie Turnbull and Miss Root were hostesses at an evening for young people in Emerson Hall. Mr. Sohan Anar of Haifa was the guest of honor. He spoke eloquently and with great power on what youth can do. The young people are continuing these evening talks.

Two visits were made to Manchester College, Oxford, where Abdu'l-Baha had spoken. Professor L. P. Jacks (Editor of the Hibbert Journal) and head of the college, arranged for Mr. Mills and Miss Root to speak before Manchester College students; afterwards an open forum followed. Four books were placed in the College Library.

Mr. Mills, Mr. H. Dreyfus-Barney, Mr. G. Townshend and Miss Root visited Prof. R. A. Nicholson of Cambridge University. He is the Professor of Oriental Languages since the passing of Prof. Edward G. Browne.

Mr. Mills and Mrs. Dreyfus-Barney spoke at a meeting of the Religious and Ethics Committee of the League of Nations, held in the home of Mrs. Alexander Whyte. Mrs. Dreyfus-Barney spoke before the National Congress of the Council of Women and Miss Root spoke in Denmark Hill, London.

Mr. and Mrs. J. L. Marshall, Bahá'ís of Birmingham, arranged with the Birmingham Esperantists for Miss Root and Mr. Mills to lecture in the Birmingham Y. M. C. A. A Quaker family who had entertained Dr. Esslemont invited Miss Root to be their guest in Birmingham.

The Middlesex Bahá'ís arranged a series of lectures for eight days. Different speakers went for two or three days each and spoke with Miss Root who remained for the eight days. Mr. Mills spoke with her Saturday evening before the Bahá'ís in Mr. Joseph's office. Mr. Ahmad Yazdi of Port Said was a welcome guest. They spoke Sunday in the Adult School in Warrington and Tuesday evening, in Science Hall in Altrincham. Then Mr. Mills left for Paris, Geneva and Haifa. Mrs. Fred Schoepflecher of Moutreal, visiting in London, came to Manchester for two days. Miss Root and Mrs. Schoepflecher spoke before the Arts Club of Rev. M. H. Johnson's Church, Manchester, and the next afternoon Mrs. Schoepflecher gave tea at the Midland Hotel for friends to come and ask questions. The same day both these Bahá'ís spoke, at the noon hour, before the employees of the Linotype and Machinery Company of Altrincham which employs seventeen hundred men. They were guests of the Directors at luncheon. The same evening they lectured in the Adult School, Gorton. Mrs. Louis Gregory of Green Acre, Eliot, Maine, United States, who was en route to her work in Budapest and Vienna, spent one day with the Manchester friends and spoke beautifully at this meeting of the Adult School. Miss Dulcie Turnbull of London went to Manchester for four days to help Miss Root.

Lady Blomfield went to Manchester for the week-end. She and Miss Root had a meeting in the Victoria Hotel Saturday evening. Sunday, Miss Root addressed two hundred boys and girls in the Unitarian Sunday School and Sunday evening both spoke in Rev. H. H. Biggs' Unitarian Church in Altrincham. After the service more than one hundred people remained for nearly two hours to ask questions.
"In this wonderful age, according to the divine texts, you must befriend all nations and communities. You must not look upon violence, force, evil intention, persecutions or hostility; may, rather you must raise your eyes to the horizon of Glory (and recognize) that each one of these creatures is a sign of the Lord of Signs and has stepped upon the arena of existence through divine favor and supreme energy. Thus all are known and not unknown, are friends and not strangers. We must deal with all according to the above criterion.

Therefore the beloved must, with infinite kindness and love, associate and sympathize with both friends and strangers and not look at all upon the merits and capabilities of the person. Under all circumstances they must show forth genuine love and not be defeated by the intensity of rancor, hatred, quarrel, malice and the grudge of the people."

—Abdu’l-Bahá.

ASSEMBLIES RECEIVE CALL FOR NINETEENTH ANNUAL CONVENTION

The formal notice calling for the election of delegates to the 1927 National Convention of the Bahá’ís of the United States and Canada has now gone forth. Ninety-five delegates are to be elected in all, each local body having been assigned the number of delegates to which it is entitled by the proportion its number of declared believers bears to the total number of declared believers in all the local Bahá’í groups which elected a Spiritual Assembly on April 21, 1926. The right to elect a delegate or delegates depends upon fulfillment of the following conditions: first, the local body must have more than nine declared believers in order to elect a Spiritual Assembly, as it is only from Bahá’í communities where a Spiritual Assembly exists that an election for Convention delegates can be held; second, the Spiritual Assembly must have been elected on the previous April 21st, the date assigned by the Guardian for this purpose uniformly throughout the world; third, the local body must be recognized as a truly Bahá’í group by the National Assembly; and fourth, the Spiritual Assembly must provide the information needed for the assignment of the ninety-five delegates in time for this to be used by the National Assembly when preparing the Convention call.

These facts are generally known, but are repeated here in order that local groups of believers not represented in the forthcoming Convention may take any steps necessary to participate actively in the Convention of 1928. Believers who are isolated, or who belong to small Bahá’í groups, may well be in a position to make suggestions of utmost value, and these can be placed before the Convention by the members of the National Assembly, who heartily welcome suggestions and advice on any matter of Bahá’í interest.

For some time the subject of a proper legal status for the Cause in the United States and Canada has been under investigation by the National Spiritual Assembly, and as a solution of this problem now appears to be at hand, it is probable that before the delegates meet in Montreal the various aspects of Bahá’í administration will be brought together definitely in the form of By Laws of a legal corporation. As we enter this more responsible phase of the activities, the friends will appreciate the importance of accurate and widespread knowledge concerning the different elements of our administrative system both local and national, and of utmost care in keeping up to date such records as the local Assembly Rolls, results of local elections of Spiritual Assemblies and other activities which the National Assembly will require in order to observe its future legal obligations.

But these observations are concerned only with the material side of our mutual Bahá’í life, and should not be allowed to divert our attention from our fundamental spiritual purposes and ideals. Only incidentally are we a legal body—primarily and essentially we are attempting to be a spiritual body of true unity through which the power of Bahá’u’lláh may be transmitted in utmost purity and brilliancy to the world of humanity. Viewed in this light, a delegate represents far more than the Bahá’í community of his residence: he represents the Teachings themselves. Upon the conscious unity and selflessness attained by the delegates, depends the degree of power which can be released throughout the coming year.

TWO NEW ASSEMBLIES COME INTO BEING

The friends will be happy to extend a spiritual welcome to two new local Bahá’í bodies which have recently organized themselves to take an active part in the work. The fact that these Assemblies are located at opposite ends of the continent makes the news more significant. The new Assemblies are the Bahá’ís of Vancouver, B. C., and St. Augustine, Fla.

For many years past a few devoted souls have upheld the Cause in Vancouver, but their energies were greatly reinforced by the presence of Mrs. May Maxwell last June. Mrs. Maxwell and Mrs. Greenleaf inaugurated a definite teaching campaign, and enlarged the circle with new people of capacity. During January Mr. John Bosich of Geyserville, Calif.; Mr. George O. Latimer and Mr. Laurence Woodfin of Portland, Ore., journeyed to Vancouver as teachers and aroused such enthusiastic interest that a local Spiritual Assembly was elected, the group now numbering fourteen believers.
The remarkable progress of the Cause in St. Augustine is due to the patient effort and wisdom of Dr. and Mrs. Walter Guy over a period of many years, assisted by visits from Mr. Louis Gregory and Mr. Howard MacNutt from time to time.

The St. Augustine Assembly is composed of three groups, one white and two colored, one colored group consisting of teachers at the Florida Normal and Industrial Institute, located three miles from the city. In all, twenty-nine souls have accepted the Revelation of Bahaullah in this Assembly. One of the first acts of the newly elected Spiritual Assembly was to pass resolutions of loving sympathy in memory of Mr. and Mrs. MacNutt.

It is hoped that the friends both of Vancouver and St. Augustine may send representatives to the National Convention this year. Though these representatives would not be delegates, with voting powers, nevertheless their presence would be a source of true inspiration to the Convention, and also result in conveying the spirit of the Convention, and direct news of its activities, to the local believers on their return.

Attention should be called likewise to the new spirit of activity among the Bahaís of Ithica, N. Y., as the result of Mr. and Mrs. Howard Ives' removal there from Geneva. Important contacts have already been made with Cornell University.

THE CENTER AND THE CIRCUMFERENCE

Editorial

One of the fundamental problems confronting the Bahaís in America, both collectively and individually, arises from the need to understand the true relationship between activities based upon the Bahaí name and message and activities based upon the universality of the teachings, and intended to convey and apply the teachings, but not using the name Bahaí.

In one form or another, this problem has arisen many times during the past twenty years, and under one or another form the problem exists today. It is a problem of utmost importance, because until it is correctly solved we cannot produce or maintain a unity of action corresponding to our unity of faith. An attempt to present the elements entering into the problem, and to point out its great significance to us all at the present time when the Cause is entering a new era of growth, may serve a very useful purpose, since in this blessed Cause we cannot solve any problem by dismissing it from our minds or by merely denying the views that differ from our own. Our problems are our spiritual opportunities, to be welcomed and never feared.

Briefly, the specific problem to be analyzed here arises from the fact that while the purpose and scope of the Revelation is universal, including all humanity, the believers are comparatively few, and that while the Teachings apply to the greatest issues of human life, the followers are comparatively obscure and unknown. In the actual world, the Bahaís are as the center of the circle, while the others are as the circumference.

In the spread of the Bahaí principles throughout society, which today recognizes their validity and value without knowing their Source, we have an infinite possibility of connection, and the center is the circumference. Moreover, as the individual believer becomes more and more penetrated by the universality of the Message, he learns ever more deeply to find ways and means to carry the spirit of unity out into his environment.

Let us say, for example, that there is a city of several hundred thousand, in which there exists an Assembly of less than fifty believers, and these believers represent a great variety of races, classes and inherited creeds. Among them a few receive an opportunity of establishing one of the Bahaí principles in a manner capable of attracting a considerable number of people, among them many of capacity whose confirmation would bring powerful reinforcement to the Assembly and the Cause.

These few believers study the opportunity and realize that the success of their plan depends upon founding their effort upon a foundation corresponding to one Bahaí principle in which many non-Bahaís already believe—a foundation providing for adherence to the principle for its own sake, but not demanding adherence to all the Bahaí principles and teachings, yet nevertheless sufficiently universal and elastic to admit discussion or consideration of other Bahaí principles from time to time, and involving the confidence that in time those accepting this foundation will accept the Cause without reserve.

The subject (to continue the imaginary instance) is discussed at an Assembly meeting, and the plan meets the objection on the part of some that Bahaís ought to confine their activities to giving the Message and attracting new believers to the Assembly itself. Both views are thoroughly presented, and it is made apparent that important considerations exist on both sides. On the one hand we have advanced the fact that for many years the Assembly has been unfruitful in the life of the community and is indeed looked upon as a sect cut off from all modern liberal movements attracting public attention, and that if the local Bahaís go forward with the new plan they will come in contact with many people whose ideals are already universal and will prove that the Cause is not a sect. Moreover, according to this view, the Bahaís ought to realize that the purpose of the Cause is to unite mankind, and the most effective teaching method is for the believers to be a point of unity in their community even if this involves complete selflessness as a group. All other religious communities, it is claimed, have failed because of the narrow dogmatism of the followers, and their unwillingness to grant that the spirit is far more important than the name. The lack of capable Bahaí teachers is also mentioned.

Opposed to this view we have the claim that whatever failure there may have been in the past was due to lack of courage in-upholding the central feature of the Message, and that the pure Message includes all forms of universality, now being sought as ideals by the world; that people are now ready for the direct Message as never before, and that all efforts should be concentrated upon Bahaí meetings. Finally, the lack of capable teachers is denied for the reason that the definite promise has been made to the Bahaí that all who truly arise to serve will be assisted by the power of the Holy Spirit, and this power has no need of ordinary human gifts of eloquence or acquired learning; faith in the Manifestation being all-sufficient to attract and affirm new souls. The great Abul-Fadl, the friends are re-
minded, was brought into the Cause by an iliterate shoemaker.

Leaving these two different views to stand side by side for the moment, an effect should be made to understand their source and inter-relationship, since each view brings itself upon quotations from the same Scriptures.

It is probable that these views represent the two classes of people found in the Cause as in all human societies; those who stand upon a principle and feel that other human beings should adapt themselves to it; and those who feel that a spiritual principle retains its dynamic only as those who uphold it make the adaptation in the direction of securing the sympathy and confidence of others whose faith they desire to affect. One party claims that the other party does not sufficiently consider the minds and hearts of non-believers while the second party claims that the first is ready to yield on vital principles of the Baha'i Faith.

Perhaps we can appreciate the extent of this inherent divergence when we recall that the names Fundamentalist and Modernist refer to the same two types of people in the Protestant Church, whose differences have done so much to discredit and nullify their common religions. While the Fundamentalist and the Modernist are irreconcilable, as such, we may be perfectly sure that the Baha'i Cause can contain both types, and in fact requires them. The issue only arises in the form of a problem when either party claims that its teaching plan is the only one, and endeavors to exclude the other.

If we appreciate that each view is the sincere expression of some true experience, and represents an attitude which is the inevitable result of study of the Teachings and loyalty to them, we can readily admit the fact that both teaching methods can go forward at the same time and in the most cordial and effective spirit of mutual appreciation and confidence. To suppress or exclude either view, even temporarily, can but weaken our total resources of action, and lead to undesirable conditions in the blessed Cause. To allow both types of people to fulfill their ideals of service, and express their dissimilar characters and temperaments in an atmosphere that will prove that the Cause is in fact universal and greatly extend the front along which we are fighting to promote the Revelation of God.

There is no possibility of real antagonism or even indifference between those who, after all, whether serving to extend the center to the circumference or join the circumference to the center, are only striving from different directions to bring about the same eventual unity of man with man, and mankind with God. As fire and water are both needed to produce the power of steam, so both types of believer are needed in order to vitalize the all-embracing Cause.

But in order to make possible this glorious unity which is not uniformity, we must ever realize that the indirect and the direct teaching policies, though they have the same end, require different methods along the way. Perhaps in times past our lack of effective action in the teaching field has come from confusing the two methods, and attempting to make one do the work of the other, or so combining the two that no adequate results at all could be obtained, leading to general dissatisfaction rather than mutual appreciation and willingness to admire in others the qualities we do not possess.

EXTENSION OF BAHAI PUBLICITY

One of the significant signs that the Cause is drawing ever nearer the public consciousness consists in a great increase in the amount of publicity secured during recent weeks.

Through the generosity of a few believers, a Baha'i Publicity Bureau was established in January for the purpose of sending out suitable notices of current activities to a national list of papers from time to time. Two articles have so far been issued by the Bureau: one referring to the first Baha'i Year Book, the second describing the objects and achievements of the World Unity Conferences. The cooperation of local Assemblies and groups in bringing their influence to bear upon local papers to publish these articles is greatly appreciated. We suggest that each local Assembly forthwith consider this matter and appoint a Publicity Committee to take charge of this important work.

Shoghi Effendi has referred to the Bureau in a recent letter to one of the American friends: "It is my earnest prayer that this newly conceived Publicity Bureau will draw many a spiritually minded capable soul to this Cause, and prove a real dynamic force that will carry the Cause forward with greater vigor and increased vitality."

The subject of the martyrsdoms in Persia is still receiving attention. Miss Elia Quant of Schenectady, N. Y., succeeded in placing an extensive notice of this subject in the Gazette of that city on February 16th, while an editorial in the December number of the magazine Theosophy also makes a sympathetic reference to the lot of the Persian Bahais.

From Mrs. Siegfried Schopfseher we have received a long article inserted in the Egyptian Gazette on January 5th describing her airplane trip from London to Cairo and making reference to her Baha'i teaching plans in the East.

The Oregonian, of Portland, Oregon, also published an account of the appeal made by the American Baha'is to the Shah of Persia, while in the Augusta, Georgia, Herald of January 16th we find a special feature story based on Miss Margaret Klebs' article in the December Baha'i Magazine. Mention should also be made of the article on "The Baha'i Message" which appeared in the Nassau County Leader of Fernandina, Fla., through the efforts of Dr. James Stone. The magazine "Reason," published by the Spiritualists, carried in a recent issue an interesting article by Dr. Hills Cole which quoted 'Abdu'l-Baha most effectively.

One of the most remarkable examples of indirect publicity ever carried out by an American Baha'i is the letter appearing on pages 141 and 142 of the Atlantic Monthly for January and signed Doris H. McKay. Mrs. McKay, of the Geneva Assembly, took advantage of a recent article in the Atlantic on "The Passing of the Prophet" to put forward the facts about the appearance, teachings and influence of the Bab, Baha'u'llah and 'Abdu'l-Baha without using their names. As the result of this letter a great many inquiries have been received by Mrs. McKay for further information. Her letter may be regarded as ideal in its clarity, conviction yet careful restraint.

DR. JOHN HERMAN RANDALL RECEIVES REMARKABLE TRIBUTE FROM THE GUARDIAN

We are privileged to quote from a letter written by Shoghi Effendi in his own hand to Dr. John Herman Randall of the Community Church of New York, dated July 10, 1926:

"I desire to take the present opportunity to assure you in person of my deep admiration for those unique gifts which have characterized your able presentation of the Baha'i Principles as well as my unshaken confidence in the part you are destined to play for their universal recognition and triumph. Your clear vision, your high courage, your grasp of the needs of present-day society, your eminent position and pervasive eloquence qualify you in a marvellous manner to champion the Cause of Baha'u'llah and establish its truth in the West."
"We are gradually and imperceptibly entering upon a new stage of our progressive life and the qualities which are needed to supplement the essential characteristics that are common to the followers of the Faith are just the ones you are in a position to contribute and increase. That is why every well-wisher of the Cause looks upon you as the chief instrument and factor that can provide and contribute those necessary elements which a gradually unfolding movement imperatively demands at present. I would therefore earnestly request you to pursue your labors, untrammeled and unhampered by the existing conditions, striving in your own admirable manner to add to the number of those capable, enlightened and devoted servants of the Cause, who will eventually by the force of their numbers and the brilliancy of their powers, revitalize the Cause, widen its scope, establish its Principles and vindicate its truth.

"It would undoubtedly grieve me to learn that any imperfections and failings on the part of the friends whether individually or collectively have tended to damp the zeal, or lessen the enthusiasm with which you are upholding and expounding the Baha’i Principles, for I cherish the greatest hopes for your eventual triumph in such a glorious field of service."

NEXT GREEN ACRE SEASON

The friends will be exceedingly happy to know that definite plans are already being carried out to assure a notable season at Green Acre this summer.

The thirty-third annual Green Acre season will open on or about July 1st entirely clear of debt and undoubtedly with many long needed physical improvements. The next Green Acre season will be for ever memorable in that it witnesses the commencement of the Institute of World Unity, a remarkably conceived plan for a summer school based on universal principles and the first step toward the foundation of the great University on Montsalvat visioned years ago by Miss Sarah Farmer and confirmed by the Master.

The Institute, made possible through a fund given by a friend of Green Acre, has for its purpose the promulgation of some recently discovered facts and principles in the several branches of science and religion which give form and substance to faith in the brotherhood of man. It will function as a summer school, with daily lectures and discussion groups in charge of leading educators.

All the facts will soon be made available through a prospectus now in preparation, but meanwhile the friends will be interested in knowing the program.

August 1 to 6, Prof. Herbert Adams Gibbons of Princeton University will lecture on "Nationalism and Internationalism."

August 8 to 13, Prof. John Herman Randall, Jr., of Columbia University will lecture on "The Making of the Modern Mind."

August 15 to 20, Prof. S. L. Joshi of Dartmouth College will lecture on "Comparative Religions."

August 22 to 27, Prof. Kirtley F. Mather of Harvard University will lecture on "Science and Religion."

August 29 to September 3, Prof. William R. Shepherd of Columbia University will lecture on "The Relations of East and West."

All lectures of the Institute will be held in the auditorium of the Inn at 9:30 A. M. daily, Monday to Saturday inclusive, followed by an hour of round table discussion.

A charge of six dollars per week, or twenty-five dollars for the course of five weeks, will be made for attendance. The Institute will be extensively advertised to the general public, and as the physical facilities of Green Acre are limited, the friends are urged to make their plans as soon as possible and notify the secretary of the National Spiritual Assembly of the date they wish to arrive and the length of their stay.

Concurrently with the morning activities of the Institute, afternoon classes will be held at Fellowship House devoted to the Baha’i Teachings, and Bahá’í classes will also be held daily during July. The full program for July has not yet been made, but the friends are assured that it will be no less interesting and helpful than the special Institute courses in August.

It is confidently expected that the Institute of World Unity will attract to Green Acre a number of people of capacity, and it will be a supreme test of the wisdom, radiance, courtesy and selflessness of the Baha’ís at Green Acre to attract these guests to the Cause. Green Acre, in fact, must from now on represent more and more that field of interpenetration between the Cause and the world which can widen our own vistas while at the same time impressing the Faith of Baha’ullah upon liberal and seeking minds. Through cordial appreciation of the truth brought to us by others we can best prove the universality of our own.

Plans are now in hand for constructing simple bungalow-type camp houses affording accommodations at very moderate cost. Other improvements under consideration are repainting Fellowship House, finishing attic and basement of Fellowship House as dormitories, laying new water line to Inn, providing inexpensive board, etc.

Within a few weeks we hope to distribute among all the local Assemblies and groups a complete program of Green Acre in 1927, with information about the lessons in arts and crafts, activities of the Little Theatre, and costs of living. If each Assembly will appoint at least one person to serve as local Green Acre committee, this cooperation will be very helpful, for this committee can distribute Green Acre literature among the friends, secure names of those intending to go, and otherwise contact with the Green Acre Executive Committee of the National Assembly.

WORLD UNITY CONFERENCES IN JANUARY AND FEBRUARY

The work of the World Unity Conferences has gone steadily forward during the past two months, with meetings in Dayton, Ohio, on January 13, 14, 15 and 16; in Chicago on January 21, 22 and 23; in Portsmouth, N. H., on February 18, 19 and 20; and New York City on February 25, 26 and 27.

The Conference at Dayton proved what results can be accomplished by one or two believers when courage, determination and tireless energy are displayed. The first session was devoted to racial unity, with addresses by Mr. Albert Vail and Mr. Louis Gregory, a meeting which brought out an excellent audience almost evenly divided between white and colored. Speakers on the three following programs were: Prof. John Herman Randall, Jr., Albert Vail, Prof. Frank D. Slutz, Judge Florence E. Allen of Ohio Supreme Court, and Prof. Herbert A. Miller of Ohio State University. The meetings were held in the Y. M. C. A. Auditorium, First Unitarian Church, and Auditorium of the Y. W. C. A. By the reinforcement of this positive achievement, the local Bahá’í group are convinced that their teaching problem has been brought within the circle of definite methods and plans.

All five sessions of the Chicago Conferences were held in Morrison Hotel, the only centrally located hotel free from racial exclusiveness. By securing the cooperation of a large number of liberal movements, the local Conference committee were enabled to provide a banquet preceding the first meeting, about four hundred tickets being sold. It has been said by those thoroughly acquainted with conditions
in Chicago that the speakers on the World Unity Conference represented the most varied and brilliant group of public men and women ever brought together on one program. The speakers were: Mr. Lorado Taft, sculptor; Mrs. Charles S. Clark, President, President's Conference of Women's Clubs; Dr. Shailer Mathews, Dean, Divinity School of the University of Chicago; Mr. Horace Bridges, Leader, Society for Ethical Culture; Mr. J. C. Chatterji, Cambridge University; Dr. Eustace Haydon, University of Chicago; Dr. Jacob Pister, St. Luke's Lutheran Church; Rev. Fred Merrifield, All Souls' Church; Dr. Max Mason, President, University of Chicago; Rabbi Louis I. Mann, Sinai Congregation; Rev. Preston Bradley, The People's Church; and Dr. John Herman Randall, Community Church of New York. Such a program in itself is composed of the influence of the ideal of unity when upheld on universal terms, and the willingness of Bahá'ís to produce a platform of this character impressed many whose impressions of the Cause had been indifferent or even unfavorable.

Distinct gratitude is due Dr. Randall for the large number of public addresses he delivered both at Dayton and Chicago to important audiences outside the Conference itself. The words uttered about this great servant of Bahá'íthálah by Shoghi Effendi in the letter quoted elsewhere in these pages had their abundant justification during those days.

While we may not be able to estimate the results of such public undertakings as the Conferences by immediate, visible standards, it is certain that they are a deep plowing of the soil of hearts; and it is for the friends of God to learn how best to take advantage of this spiritual fertility.

Despite the winter's hardest storm, the Portsmouth, N. H., meetings had far reaching results in attracting local religious leaders and others in positions of influence throughout the community, and will greatly stimulate interest in Green Acre during future seasons. Six sessions were held at Hotel Rockingham, Church of Christ Universalist, South Unitarian Church, North Congregational Church, Stoneleigh Manor School at Rye, and the Portsmouth Chamber of Commerce Assembly Room. The speakers were Prof. William E. Hocking, Harvard University; Mr. Alfred W. Martin, society for Ethical Culture, New York; Prof. Kenneth Mather, Harvard University; Dr. Randall. Mr. Martin, it was recalled, was on one of Miss Parmer's earliest Green Acre programs. As at Dayton, these meetings were arranged by a few friends, Mr. and Mrs. Henry Green and Mr. Philip Maringella. The need for a permanent Bahá'í library at Portsmouth is now felt as the result of the interest taken in the Conferences, and the possibility for further public contacts they revealed.

News of the New York Conferences will be sent out at a later date. During March, World Unity Conferences will be held in Springfield, Mass.; New Haven, Conn., and possibly Washington, D. C.

**PUBLISHING COMMITTEE ANNOUNCEMENT**

A few copies of the pamphlets written by our brother Howard MacNutt are still available, and it is felt that the friends will desire to possess these as a precious reminder of the soul that has passed into the next world. "Ten Days in the Light of Akka" can be obtained for ten cents. The Publishing Committee wishes to correct a misunderstanding which seems to exist in regard to the advance copies of Bahá'í Year Book, Vol. One, recently sent to Assemblies throughout the world. These were not intended as gifts, but as specimen copies to show what the Book is, and when sold payment of one dollar per copy should be sent to the Bahá'í Publishing Committee, P. O. Box 345, Grand Central Station, New York, U. S. A., in the usual way.

**MR. MOUNTFORD MILLS TO RETURN FOR AMERICAN CONVENTION**

The good news has been received that Mr. Mountford Mills will return to the United States for a visit of some weeks coinciding with the Convention at Montreal. This visit is made to enable him to bring instructions and advice from Shoghi Effendi concerning the affairs of the Cause in North America and information about new plans for increasing the Guardian's facilities for work at Haifa. Mr. Mills has spent many weeks at Haifa this winter as one of three believers invited by the Guardian for consultation.

**NATIONAL COMMITTEE ON RACIAL AMITY APPOINTED**

In order to intensify the effort of the American Bahá'ís to promote the cause of racial amity, a national committee was appointed by the National Spiritual Assembly on January 8. This action followed the acceptance of recommendations for action in the field of racial amity drawn up by the following workers at the request of the N. S. A.: Mrs. A. S. Parsons, Mrs. Louise Boyle, Mrs. Mariam Haney, Dr. Zia Bagdadi, Mrs. Coralie Cook, Mr. Louis Gregory, Mr. Roy Williams and Dr. Locke.

The National Bahá'í Committee on Racial Amity is composed of these members: Mrs. A. S. Parsons, chairman; Mr. Louis Gregory, executive secretary; Mrs. Louise Boyle, Mrs. Mariam Haney, Mrs. Coralie Cook, Dr. Zia Bagdadi and Dr. Alain Locke.

The importance of this work cannot be overestimated by the American believers. In February, 1921, Mr. Mountford Mills took the following notes from words of 'Abdu'l-Bahá on the subject of the forthcoming (May, 1921) Amity Convention in Washington, D. C.: "Unless this problem were solved, before long there would break out a terrible conflict in the United States between these two races that would be devastating in its effect. Say to this Convention that never since the beginning of time has one more important been held. This Convention stands for the oneness of humanity; it will become the cause of the removal of hostility between races; it will be the cause of the enlightenment of America. It will, if wisely managed and continued, check the deadly struggle between these races which otherwise will inevitably break out."

Among the recommendations for action accepted as the objectives of the new committee are: that the National Assembly shall recommend to the local Assemblies the supreme importance of inter-racial work and urge their full cooperation with the National Amity Committee; that the National Amity Committee shall formulate a program to stimulate racial activity by the local Assemblies to include (1) arranging for Bahá'í educators to address youth groups of both races, especially in schools and colleges and (2) bringing together intelligent, altruistic groups of both races for consultation on racial amity; that the National Amity Committee at once prepare a compilation on the subject suitable for wide public distribution; and that the success of efforts by Bahá'ís to heal this spiritual sickness affecting the body of humanity depends upon each worker purifying his own heart from all trace of racial prejudice.

**JEWISH POPULATION IN PALESTINE LEARNING ABOUT BAHA'I CAUSE**

From the circular letter issued by the Spiritual Assembly of Haifa in
It is interesting to note that the newcomers to the Jewish national home in Palestine are beginning to feel the power of the Cause of God, which is remaking the spiritual life of all sorts and conditions of men. This is evidenced by the fact that the number of inquirers is increasing day by day and the principles of the Cause are the interesting subject of conversation in many circles. The spiritual theme is now taken up by the Jewish press at the newly built city of Tel-Aviv near Jaffa. On December 31st, 1926, a long article about the Cause together with the photograph of the Master, 'Abdu'l-Baha, was published in one of the leading papers and widely circulated.

We all realize the unique significance of everything that takes place in the Holy Land in this new age, and it has not escaped the attention of the thoughtful believers that other large religious bodies besides the Jewish are beginning to concentrate their resources upon this region, with the purpose of attempting to control its future spiritual destiny.

CABLEGRAMS FROM SHOGHI EFFENDI

On February 24 and 26 the following messages were received from the Guardian:

"Mountfort (Mills), America's distinguished representative rendering most valuable services in London (and) Holy Land (is) proceeding temporarily to the United States to deliberate with National Assembly issues affecting international status of Cause. His statements fully authorized." (signed) Shoghi.

The second message was as follows:


ITHACA BELIEVERS ELECT SPIRITUAL ASSEMBLY

A letter fortunately received in time for insertion in this issue informs us that the Baha'is of Ithaca, New York, have now elected a Spiritual Assembly, thus firmly consolidating the activities founded at Ithaca in 1897. The name of Miss Hetlee P. Townley, 241 South Cayuga Street, Ithaca, should be added to the Baha'i Directory as secretary of this Assembly.

ACTIVITIES OF ASSEMBLIES THROUGHOUT PACIFIC STATES

Reports from numerous Assemblies and individuals in the important Baha'i area extending along the Pacific coast indicate widespread activity of a most varied and interesting character.

From Santa Barbara, Calif., we have newspaper clippings and letters referring to important addresses delivered by Dr. Susan I. Moody on the subject of conditions in Persia and the work of the Tarbía School for Girls. Dr. Moody's visit has stimulated greater attention upon the School, and the result will undoubtedly be to place this matter in the light of its true importance as never before. We understand that Dr. Moody's is now proceeding northward to other Assemblies, and every effort is being made by the friends to prepare the way for her unique and commanding Persian lectures.

The nearby Assembly of Pasadena is fortunate in having extended visits from Mrs. Amelia Collins and Mirza Ali-Kuli Khan. N. D. Dr. Khan has carried out a series of brilliant Baha'i lectures at Hotel Vista del Arroyo and other important centers, and has made personal contacts with many notable people. The friends in Pasadena have expressed their enthusiastic appreciation of his work, which will now extend to San Francisco and perhaps also Portland, Oregon.

Following the receipt of letters pointing out the great opportunity of the Pacific Coast Assemblies in establishing a summer teaching center and Baha'i community along the lines of Green Acre, the National Spiritual Assembly have appointed Mr. John Bosch, Mr. Lenor Ious and Mr. George Latimer as a committee to consider this matter and report back a definite plan. The value of such a center in California, where outdoor life is so readily organized, would be inestimable.

Mrs. Orella Rexford, whose lectures have contributed vitally to the growth of the Cause in Honolulu, Oakland, Calif., and New York City, has recently started her series of talks at Seattle, Wash., commencing with a spectacular lecture before the members of the Assembly. Advices from Seattle make it clear that Mrs. Rexford's efforts have developed great interest in the teachings, and the need for capable servants of the Cause to gather the attracted souls around the World of Baha'tulah is profoundly felt. The Baha'i meeting place in Seattle has held crowded meetings since Mrs. Rexford's arrival.

The Visalia, Calif., Assembly has been giving much attention to the young people, who now include three groups, primary, intermediate and high school, which meet every week. Among the subjects taken up are Esperanto, and arts and crafts under the direction of Miss Alice Roublé are also highly appreciated.

A young Japanese who has been confirmed in the Cause by believers of the Glendale Assembly, and especially Mr. and Mrs. Cline, is leaving with his father to join a Japanese colony in South America. The Glendale Assembly are happy in the thought that their youthful soul's student will soon establish a spiritual center among his fellow countrymen, thus contributing to the illumination of South America.

The current program of the Los Angeles Assembly shows a large number of regular meetings which reflect the service of many teachers. Monday evening meetings are held by Mrs. Shahanaz Waite, the last Monday each month being devoted to World Fellowship. Wednesday evenings a series of lectures setting forth the history of the Cause has been conducted by Mirza Ahmad Sohrab Deh and Mrs. Charles Witt are continuing their admirable study class on Thursday evenings, while Esperanto classes are offered preceding the regular weekly public meeting of the Assembly on Friday. Wednesday afternoons a charming Garden with thirty boys and girls carries on work for the benefit of the Temple under the leadership of Miss Zahrah Koch. Other activities include a children's study class each Sunday morning led by Mrs. L. A. Whitmore; a new Sunday evening class for the study of the writings of 'Abdu'l-Baha in the home of Mrs. Kuehn; and a monthly meeting devoted to the Mashriqu'l-Adhkar. The press of Hollywood has given excellent publicity to Mrs. Waite's Monday meetings, including the reproduction of a photograph of the Master.

WORLD UNITY CONFERENCES AND THE TEACHING PROGRAM OF THE NATIONAL ASSEMBLY

After a period of years during which the activities of the American friends have followed one general method practically without change, it is natural that the World Unity Conferences should arouse deep interest and produce many inquiries. The National Assembly took cognizance of this fact at its meeting held in New York City on February 27, and passed the following resolution which the secretary was instructed to publish in the News Letter for the information of all the friends:

"After full consultation it was the sense of the meeting that these Confer-
ences had rendered and were continuing to render a distinctive service to the Cause by maintaining a universal platform free from racial, national, religious or class prejudice and through bringing active Bahá'í workers in direct contact with leaders among the public.

In view of our Guardian's approval of the policy and purposes of these Conferences and his assurance of their eventual success, and in virtue of the fact that arrangements have been made for further Conferences during March and April, it was deemed advisable to continue the Conference program with the cooperation of this body and to request the cooperation of the believers in the cities where these meetings are to be held.

"Realizing, however, that the evolution of the World Unity Conference program has left a gap in the national teaching program, this body took action by appointing a new National Teaching Committee composed of Mrs. Maxwell, Mrs. Greenleaf and Mr. M. Daniel, for the purpose of establishing a public Bahá'í platform in the cities of the United States and Canada with the cooperation of the local Spiritual Assemblies. This committee is to be requested to report, as soon as possible to this body for approval, a comprehensive plan which will eventually make it possible to uphold the essentials of the Bahá'í Revelation and bring them clearly, forcefully and effectively into the hearts and lives of the people of the United States and Canada.

"These decisions of the National Assembly are to be brought to the attention of all the American believers through the News Letter in order that a full and clear understanding may be established and the sacred unity of the Cause maintained."

NEW COVER DESIGN FOR BAHÁ'Í MAGAZINE

An action of the National Assembly which it is hoped may greatly reinforce the editors of the Bahá'í Magazine in developing this unique organ of the Cause has been to approve the suggestion, favored by the editors themselves, that the outline of the Mashru'íl-Vakíran famous throughout the world and generally regarded as the true objective symbol of the Bahá'í Teachings be embodied in a design suitable for use as the magazine cover in future issues. The new design will show the Temple infinity quite visible, and as large as possible, in the background, while the name of the magazine and other text employed on the cover will be superimposed by surmounting. The result should be to make the Bahá'í Magazine as distinctive in appearance as in purpose and ideals.

Grateful thanks are recorded here for numerous other designs which have been submitted by believers responding to the request for suggestions published in the News Letter some months ago.

RECENT ISSUES OF THE MAGAZINES

The number of capable Bahá'í writers is gradually increasing, as can be appreciated by a study of the contents of the Bahá'í Magazine during the past year. The editors, however, are desirous that an even greater flow of interesting articles shall be available, especially from believers in other countries who can assist in making this a truly world-wide spiritual publication. The editors will appreciate it greatly if each National Spiritual Assembly will take steps toward arousing more general understanding of how desirable it is to have at least one Bahá'í publication show forth from the youth to month, by Mrs. R. C. B. M. Jackson. The contents of the December, 1926 issue were: A compilation on The Sovereignty of Christ from words of Abdu'l-Baha: When Trouble Vanishes, by Mr. Dale S. Cole; The Sympathetic Understanding, by Dr. Orro; S. Harper; Religion and Theology, by Mr. Howard R. Hurllam; Sister and the Garden of Healing, by Miss Martha Root; Way of Belief, by Mrs. May A. Brooker; Dreams Come True, by Miss Margaret S. Niles; and a department entitled World Thought and Progress, reprinted from League of Nations News.

In January, 1927, the contents were: a compilation on The Wisdom in Tests, from words of Abdu'l-Baha: Near By-Land, a poem by Mrs. Shahnaz Waite; Thinking in World Terms, a report on the World Unity Conferences in Cleveland, Ohio, by Mr. Dale S. Cole; The Leisure Hours of Persian Youth, by Mr. Geneviene Cox; a Modern Interpretation of Muhammadian, by Mrs. Henrietta C. Wagnier. The February, 1927, issue contains: The Bahá'í Faith as a Standard for Tolerance, by Miss Lilian Rea; The House of Unity, a report on the World Unity Conferences in Boston by Mrs. Ruth Wales Randall; The Common Weal, by Mr. Charles Mason Runey; Meditation, Supplcation and Service, by Mrs. Shahnaz Waite; Abdu'l-Baha, a poem by Mrs. Elsa Barsek; The Midwest in the Bahá'í Message, by Lady Shirih Blomfield; and How the Bahá'í Cause Started in Berlin, by Mrs. Louise Bosch.

A careful reading of the Bahá'í Magazine each month is a very real privilege, bringing to one various aspects of the Teachings which have been reflected by other minds and hearts, and rounding one's knowledge out into that circle of true comprehension indispensable to effective service as a teacher in the Cause. In the editorials, also, the reader comes in contact with faces of people scattered throughout the world, and with the admiral compilations deserve frequent study and reference.

World that the magazine had a thousand friends like Mr. Siegfried Schodt, who, in his travel around the world during recent months, has entered over thirty trial subscriptions for individuals who have interested in the Cause and desires to give this monthly reminder!

LINKING THREE RACES

From a believer in Tel-Aviv, Palestine, comes this interesting statement of how the Cause is producing sympathetic understanding among individuals representing the diverse and frequently hostile racial groups in that land.

"I attempt to form a Bahá'í group here where the Arab town Jaffa, the Jewish town Tel-Aviv, and the German colony Carosa are closely connected by local neighborhood and economic ties, but quite strange to each other in spiritual life. In a few days a small group of Germans, Jews, Persians and Arabs will meet in Sarona to form the nucleus of a future local Spiritual Assembly."

TEACHERS NEEDED IN SOUTH AMERICA

Miss Maud M. Mickle of Bahia, Brazil, has informed us of opportunities for service now offered to trained, capable women. "At Ceará, Brazil, there is a school for teaching English which has been conducted successfully for two years. The director is now leaving for Sao Paulo and has asked Miss Holzapple to take over the school. The pupils are mostly young business men who find English helpful in their work. They meet to discuss business topics and also ethics and religion, and publish a magazine expressing their views on different subjects. As they are sincere and earnest seekers, it is a splendid opportunity for one or two Bahá'ís to spread the Message and make a living at the same time. There is also an excellent opportunity for one or more trained nurses who could live with us and share expenses if they wish."
## NATIONAL SPIRITUAL ASSEMBLY
of the Baha'is of the
UNITED STATES AND CANADA

Statement of Cash Receipts and Disbursements for
Three Months Ended January 31, 1927

### Cash Balances November 1, 1926
- Union Trust Co. $2,647.53
- Union Trust Co. Special Fund 7.30
- Union Trust Co. Savings Account 50.00 $2,704.83

### CASH RECEIPTS
- For Temple 739.03
- For Budget 8,547.85
- For Greenacre None
- For World Unity Conference 3,273.00
- For General Publicity 3,000.00
- For Teaching 14.80
- For Tarhat School 1.00
- Interest 12.76 15,588.44
- Cash Balances January 31, 1927 18,293.27

### DISBURSEMENTS

#### International
- Contribution to Nat'l Fund $570.00
- La Nova Tago 73.00 645.00

#### Temple
- Telephone 24.55
- Water 26.00
- Caretaker's Wages 530.00
- Light and Heat 68.21
- Repairs 28.89
- Sundry 52.44 730.09

#### Teaching
- Teachers' Expense 975.00

#### Greenacre
- Repairs to Buildings 132.48
- Caretaker Salary 715.00
- Caretaker Expenses 60.42
- Hired Help 140.00
- Fellowship House 484.00 1,096.30

#### Star of the West
- Advances 800.00
- Storage—Back Numbers 54.00 854.00
- Carried Forward 4,300.39 18,293.27

### Amounts Brought Forward
- 18,293.27

#### World Unity Conference
- Speakers 2,053.50
- Traveling 363.07
- Publicity 307.59
- Hall Rent 65.00
- Stenographic Reports 86.52
- Sundry 35.00 2,910.68

#### Publication
- Year Book 22.58

#### Administration
- Secretary Salary 899.80
- Secretary Expense 402.11
- News Letter Expense 102.51
- Traveling 310.00
- Treasurer Office Expense 42.39
- Exchange 4.57
- Printing 136.87
- New York Office Rent 300.00
- Pres. Office Expense 90 2,199.24

#### General Publicity
- Advance to Committee 3,000.00

#### Capital Expenditures
- Temple — Caretaker House 165.50 12,598.39

#### Cash on Hand January 31, 1927
- Union Trust Co. 5,387.58
- Union Trust Co. Special Fund 7.30
- Union Trust Co. Savings Account 250.00
- Liberty Bonds 50.00 5,694.88

Report rendered by: CARL SCHEFFLER, Treasurer.
SPECIAL NUMBER OF NEWS LETTER WITH ANNUAL REPORTS

This issue of the News Letter inaugurates what may well become an annual practice: the publication of committee reports in advance of the Convention, so that delegates and friends may possess knowledge of current problems and activities before the sessions begin, and thus be able to devote their valuable time to constructive deliberation.

The plan of issuing the reports at this time was conceived too late to enable all committees to prepare them by the date set, a circumstance which can be prevented next year.

We hope that all delegates will find it possible to study the reports carefully and conscientiously, and bring or send to the Convention such useful comments or suggestions as occur to each delegate personally or are advanced by his fellow-workers. A Convention composed of well-informed delegates can accomplish infinitely more than one most of whose time must be devoted to the absorbing of the very facts required for material efficiency or an atmosphere favorable to collective wisdom and insight.

Much of the detail which hitherto has taken up the first two days of each Convention can now be accomplished through the advance publication of committee reports and other necessary data, with the result that the forthcoming annual meeting should be able to establish a new standard of spiritual accomplishment.

The present News Letter is notable, above all, in that it contains two letters from Shoghi Effendi which illumine many fundamental issues anxiously pondered by the believers, and reveal significant influences at work to hasten the fulfilment of the divine Assurance.

INFORMATION FOR DELEGATES AND GUESTS

All Convention sessions will be held at Hotel Windsor, Montreal, the hotel at which the Master stayed during His visit to Montreal in 1912.

The Convention will be opened at 9 A.M., Friday, April 29, and continue through Saturday, April 30 and Sunday, May 1. If so voted by the delegates, the Convention can remain active one or more additional days.

The Ridvan Feast will be held Thursday evening, April 28. The cost is $2.50 per person.

It is hoped that at least fifty reservations will be made for rooms at the Windsor, in order to secure the use of the Convention hall without charge. Single rooms from $3.00. Double rooms from $5.00. Less expensive rooms can be obtained at the Corona Hotel. Single rooms from $2.00. Double rooms from $4.00.

The Spiritual Assembly of Montreal will joyously extend all possible hospitality to delegates and visiting Baha'is who would prefer to remain during the Convention as guests in the homes of local believers.

We understand that the Montreal Assembly is planning to issue a general letter early in April with all the details of the Convention arrangements. All inquiries should be sent to Montreal Baha'i Assembly, Room 25, 747 St. Catherine Street West, Montreal, Quebec, Canada.

Registration of Delegates forms, and first ballot of absent delegates, may be sent to Baha'i Convention at the above address, or to Baha'i Convention, Hotel Windsor, up to the opening of the Convention on April 29.

LETTERS FROM SHOGHI EFFENDI

To the beloved of the Lord and the handmaids of the Merciful throughout the West

Dearly-beloved brothers and sisters in Abdu'l-Baha:

The trend of various events, affecting directly and indirectly the interests of the Baha'i Cause, have of late served to bring into further prominence the character as well as the significance of a Faith destined to regenerate the world.

Of all the diverse issues which today are gradually tending to consolidate and extend the bounds of the Revelation of Baha'u'llah, the decision of Egypt's religious Tribunal regarding the Baha'is under its jurisdiction appears at the present moment to be the most powerful in its character, and the most perplexing in the consequences it may entail. I have already alluded in my letter of January 10, 1926, addressed to the National Spiritual Assembly of the Baha'is of the United States and Canada, to a particular feature of this momentous verdict, which after mature deliberation has obtained the sanction of Egypt's highest ecclesiastical Authorities, has been communicated and printed, and is regarded as final and binding. I have stressed in my last reference to this far-reaching pronouncement the negative aspect of this document which condemns in most unequivocal and emphatic language the followers of Baha'u'llah as the believers in heresy, offensive and injurious to Islam, and wholly incompatible with the accepted doctrines and practice of its orthodox adherents.

A closer study of the text of the decision will, however, reveal the fact that coupled with this strong denunciation is the positive assertion of a truth which the recognized opponents of the Baha'i Faith in other Mohammedan countries have up to the present time either sedulously ignored or maliciously endeavored to disprove. Not content with this harsh and unjustifiable repudiation of the so-called menacing and heretical doctrines of the adherents of
NATIONAL SPIRITUAL ASSEMBLY  
of the Baha'is of the United States  
and Canada  
Allen McDaniel, Chairman  
Horace Holley, Secretary  
Carl Schellinger, Treasurer  

Office of the Secretary  
48 West 10th Street, New York City  
Office of the Treasurer  
1821 Lincoln Street  
Evanston, Ill.  

Cable address: Baha, New York

The Baha'is who have been required to divorce their Muslim wives be renewed by the Muslim Court unless and until the husbands formally recant their faith by solemnly declaring that the Qur'an is the "last" Book of God revealed to man, that no law can abrogate the Prophet's Law, no faith can succeed His Faith, no revelation can claim to fulfill His Revelation.

While unshaking in their belief in the Divine station of the Author of the Qur'an and profoundly convinced of the necessity and world-wide influence of His Divine mission, Baha'i is everywhere standing undismayed and unabashed in the face of the strong condemnation pronounced against their brethren in Egypt. Indeed, they together with their fellow-workers in all Muslim countries welcome with gladness and pride the opportunity for further emancipation that they may set forth in a truer light the sublime mission of Baha'u'llah.

In the face of such an outspoken and challenging declaration, the Baha'is of the West cannot but feel the deepest sympathy with their Egyptian brethren who, for the sake of our beloved Cause and its deliverance, have to face all the embarrassments and vexations which the severance of old-established ties must necessarily entail. They will, however, most certainly expect every staunch and loyal believer in the Faith who resides in that land to refrain in view of the grave warning uttered expressly by our opponents, from any practice that would in any manner constitute in the eyes of a critical and vigilant enemy a repudiation of the fundamental beliefs of the people of Baha. They will most assuredly, whenever the moment is opportune, step forth with eager hearts to offer every support in their power to their fellow-workers who, with stout hearts and irreproachable loyalty, will continue to hold aloft the standard of God's struggling Faith. They will not fail to come to the rescue of those who with joyous confidence will endure to the very end such vicissitudes as this New Day of God, now in its birth-throes, must needs suffer and surmount.

We cannot believe that as the Movement grows in strength, in authority and in influence, the perplexities and the sufferings it has had to contend with in the past will correspondingly decrease and vanish. Nay, as it grows from strength to strength, the fanatical defenders of the strongholds of orthodoxy, whatever be their denomination, realizing the penetrating influence of this growing Faith, will arise and strain every nerve to extinguish its light and discredit its name. For has not our beloved 'Abdu'l-Baha sent forth His glowing prophecy from behind the prison walls of the citadel of 'Akka—words so significant in their forecast of the coming world turmoil, yet so rich in their promise of eventual victory?

"How great, how very great is the Cause; how very fierce the onslaught of all the peoples and kindreds of the earth! Erelong shall the clamour of the multitude throughout Africa, throughout America, the cry of the European and of the Turk, the groaning of India and China be heard from far and near. One and all they shall arise with all their power to resist His Cause. Then shall the Knights of the Lord, assisted by grace from on high, strengthened by faith, aided by the fervent and unshaken support of the nations and of the world-wide influence of His Divine mission, rise and make manifest the truth of the verse: 'Behold the confusion that hath befallen the tribes of the defeated!'" 

Dearly-beloved friends, upon us devolves the supreme obligation to stand by His side, to fight His battles and to win His victory. May we prove ourselves worthy of this trust.

Your true brother,

SHOGHI  
Haifa, Palestine. February 12, 1927.

To the members of the National Spiritual Assembly of the Baha'is of the United States and Canada.

Dear and precious fellow-workers in the Vineyard of God:—

The communications addressed to me by your indefatigable and distinguished secretary, dated October 28, November 8, 11, 18, December 4, 16 and January 27th, have been received, and together with their enclosures read and carefully noted. I cannot but admire the spirit of unrelaxing resolve and harmonious cooperation with which you are conducting the ever-expanding activities of the Cause in a land upon which our Beloved has lavished His richest blessings, and for the spiritual potentialities of which He cherished the brightest hopes. The vigorous efforts you are exerting to consolidate the forces which the Almighty has placed in your hands; the resourcefulness you display by the measures you have initiated for the furtherance of the Cause; the magnificent response of which you have met the piteous call of your suffering brethren of the East—all proclaim your worthiness of the unexampled efforts which, in your country more than in any other land, 'Abdu'l-Baha has exerted for the spread of the Revelation of Baha'u'llah.
In connection with the World Unity Conferences, which you have organized, I desire to assure you of my heartfelt appreciation of such a splendid conception. I am profoundly impressed by the generous assistance spontaneously offered by those who, faithful to their other obligations, have risen to ensure the financial success of such a noble Plan. I am grateful to those Local Assemblies and individuals who have given it their whole-hearted support in their respective fields.

As to the policy that should be adopted with respect to these Conferences and other Baha'i activities in general, it appears increasingly evident that as the Movement grows in strength and power the National Spiritual Assemblies should be encouraged, if circumstances permit and the means at their disposal justify, to resort to the twofold method of directly and indirectly winning the enlightened public to the unqualified acceptance of the Baha'i Faith. The one method would assume an open, decisive and challenging tone. The other, without implying in any manner the slightest departure from strict loyalty to the Cause of God, would be progressive and cautious. Experience will reveal the fact that each of the methods in its own special way might suit a particular temperament and class of people, and that each in the present state of a constantly fluctuating society, should be judiciously attempted and utilized.

It is, I feel, for the National representatives of the believers in every land to utilize and combine both methods, the outspoken as well judiciously attempted and utilized, the twofold obligations devolving upon organized Baha'i communities, far from neutralizing the effects of one another or of appearing antagonistic in their aims, should be regarded as complementary and fulfilling, each in its way, a vital and necessary function.

It is for the National representatives of the Baha'i Cause to observe the conditions under which they labor, to estimate the forces that are at work in their own surroundings, to weigh carefully and prayerfully the merits of either procedure, and to form a correct judgment as to the degree of emphasis that should be placed upon these twofold methods. Then and only then will they be enabled to protect and stimulate on one hand the independent growth of the Baha'i Faith, and on the other vindicate the claim of its universal principles to the doubtful and unbelieving.

I have already considered these delicate and complex issues with the Baha'i representatives whom I have requested to gather in the Holy Land in the hope of arriving at the best possible solution of the pressing and intricate problems that confront the development of the Baha'i Cause. I have asked our dearly-beloved brother, Mr. Mountfort Mills, whose services to the Cause only future generations can estimate, to acquaint you with these and other considerations, the delicacy and scope of which only a verbal explanation can adequately reveal. He will fully and authoritatively inform you regarding the policy that should govern the conduct of the Star of the West, the character and the range of the Baha'i Bibliography to be inserted in the next edition of the Baha'i Year Book, the present position of Baha'u'llah's House in Bagdad, the hopes and desires I cherish for the successful conclusion of the Plan of Unified Action, and the consequences and possibilities involved in the decision of Egypt's religious Tribunal regarding the Muslim Baha'is in that land.

The splendid record of the action taken by National and Local representatives of the Baha'is of the United States and Canada, embodied in the compilation of newspaper cuttings
which you have recently sent me, will be forwarded to the National Spiritual Assembly of the Baha’is of Persia. I will request them to pass it on from hand to hand, that the rank and file of the sufferers in that distracted country may obtain the strength and solace which the perusal of such a noble record of service is bound to produce.

Regarding the Publicity Campaign, recently launched, with your consent and under your general supervision, by a group of devoted friends, I desire to express my earnest hope that it may be richly blessed by our Beloved and yield abundant fruit. I am gratified to learn that those who have conceived such a comprehensive plan and have generously supported it by every means in their power have refrained from any action that would involve the imposing of a fresh burden upon those who have incurred the financial obligations connected with the Budget Plan. I earnestly hope that those who have undertaken to finance this project with such spontaneous generosity have already fulfilled their sacred obligations in connection with the Plan, and will not allow any pledges they have made for Publicity to interfere with their regular contributions to the National fund. the paramount importance of which has already been emphasized.

It is the duty and privilege of the National and Local Assemblies if they find that the pressing requirements of their local and national budgets have been adequately met, to encourage individuals and groups to initiate and conduct, with their knowledge and consent, any undertaking that would serve to enhance the work which they have set themselves to achieve. Not content with appeals addressed to each and every believer to offer any constructive suggestions or plan that would remedy an existing grievance, they should, by every means in their power, stimulate the spirit of enterprise among the believers in order to further the Teaching as well as the administrative work of the Cause. They should endeavor by personal contact and written appeals, to imbue the body of the faithful with a deep sense of personal responsibility, and urge every believer, whether high or low, poor or wealthy, to conceive, formulate, and execute such measures and projects as would redound, in the eyes of their representatives, to the power and the fair name of this sacred Cause.

In my hours of prayer at the holy Shrines, I will supplicate that the light of Divine Guidance may illuminate your path, and enable you to utilize in the most effective manner that spirit of individual enterprise which, once kindled in the breasts of each and every believer and directed by the discipline of the majestic Law of Baha’ullah, imposed upon us, will carry our beloved Cause forward to achieve its glorious destiny.

Your true brother,

Shoghi
Haifa, Palestine. February 20, 1927.

ANNUAL REPORT OF THE NATIONAL SPIRITUAL ASSEMBLY 1926-1927

The completion of a Baha’i cycle of nineteen years is marked by this year’s Convention at Montreal. The present Convention has the added significance that it is the first national meeting of the American believers to be held in Canada.

Could we but see these years of effort and unfoldment in proper perspective, it would undoubtedly be possible for us to recognize the gradual growth of a Baha’i body or form corresponding to the new spirit of this age. Each year has brought its own contribution to the process, and we are at present witnesses to many signs which indicate that this national body of service is becoming more and more capable of collective inspiration and unified effort. The Guardian of the Cause has given us the key note of the present phase of Baha’i development in that significant phrase “a wise handling of the forces released by Baha’ullah’s almighty arm.” By these words we are led to perceive more clearly and feel more deeply the fact that there has been a turning point or collective consciousness from almost exclusive consideration of the internal affairs of the Cause to the first attempts to solve the supreme problem of making suitable and effective contacts with the surrounding public. Just as the growing youth leaves behind the stage of self-consciousness and awkwardness and at a certain time enters upon the stage of maturity, so the Cause in America with the completion of this nineteen year cycle can be said to have traversed the trials of immaturity and to have entered at last the age of maturity and power.

The delegates present at San Francisco last year will recall how much anxious consideration was given to the terrible conditions confronted by the believers in many parts of Persia. A few days after the Convention a cablegram arrived from Shoghi Effendi stating that twelve Baha’is had been martyred in the town of Jham and about twenty houses pillaged, and requesting us to appeal to the Shah. A cablegram was sent in the name of the National Assembly to the Shah of Persia from San Francisco early in May and the news of these atrocities and our action was sent out by the Associated Press in Los Angeles a few days afterward. To continue this important subject further. The National Assembly on July 12, 1926, wrote the Shah of Persia a detailed appeal and reprints of this were during the next few months placed in the hands of believers throughout the United States and Canada, all foreign Assemblies, the newspapers, members of the Persian Cabinet, the American State Department, the President, his cabinet officers, all members of the Senate and the House, the British Foreign Office, the League of Nations, and an extensive list of influential religious and other organizations. Through the whole-hearted cooperation of American Assemblies and groups, a statement of the events in Persia was published in many newspapers and a file of these clippings sent to the Guardian in January 1927.

None of the friends will ever forget the beautiful hospitality extended to the delegates by the San Francisco Assembly last year, nor the extensive preparations made by all the Western Assemblies in providing opportunities for public addresses by all the teachers who found it possible to visit the Assemblies along the Pacific Coast before or after the Convention.

Another international matter taken up by the Convention in 1925 was the seizure of the House of Baha’ullah in Bagdad. We have since learned that steps have been taken by the authorities which will eventually restore this sacred property to the Cause. Mr. Mountfort Mills rendered notable services in connection with this grave problem and we may expect from him a detailed statement of all the circumstances surrounding the Baha’i Shrine.

It is our privilege now to review the communications received from the Guardian this year. Shoghi Effendi’s cablegram of May 6 on the subject of the martyrdoms in Persia has already been mentioned. On September 10, through BahAliyih Khanum, the Guardian cabled in reply to a message sent by a committee of the annual meeting of the Green Acre Fellowship informing him that the Fellowship had confirmed its vote of the previous year to place Green Acre under the supervision of the National Assembly. In this cablegram the Guardian expressed the hope that this newly confirmed union would achieve its purpose by increasingly demonstrating the univer-
sality of the Baha'i Cause. A few weeks later, also through Bahiyih Khanum, Shoghi Effendi cabled an acknowledgment of our appeal to the Shah and informed us that the criminals were still unpunished and the officials indifferent. On September 25 we received a cablegram referring to the visit of Queen Marie of Roumania in which the Guardian asked that the friends refrain from communicating with her unless the National Assembly sanctioned it. On October 16 the Guardian cabled that the case of the House in Bagdad was progressing most favorably. On October 25 Shoghi Effendi cabled to ask for one hundred copies of the Baha'i Year Book, and on the following day informed us that Mirza Maqami and Mirza Bena, distinguished Persian believers, were on their way to the United States. On October 28 the Guardian requested the National Assembly to extend to Queen Marie a cordial expression of Baha'i appreciation and gratitude for her remarkable services to the Cause. On December 13 the Guardian cabled to urge the hastening of the incorporation of the Baha'i body in the U. S. and Canada. This subject will be referred to later on in the present report. A second message referring to the subject of incorporation was received on December 15. The Guardian sent a cabled expression of his grief at the passing of Mr. and Mrs. Macnutt on December 29, 1926. On February 24, 1927, the Guardian informed us that Mountfort Mills, after rendering most valuable services in London and the Holy Land was preceding temporarily to the U. S. to deliberate with the National Assembly on issues affecting the international status of the Cause, adding that his statements were fully authorized. On February 26 we received the sad news that Afzan Mirza Mohsen, the Beloved's son-in-law and distinguished servant of the Cause had ascended to the Abha Kingdom. All the foregoing cablegrams which referred to subjects of general interest have been given to the friends in the pages of the News Letter.

The letters received from the Guardian this year have deepened our insight and enlarged our understanding of those problems arising inevitably at a time when the Cause is undergoing a transition from internal to external problems, a time coinciding, as we all fully appreciate, with the most unprecedented conditions affecting humanity in all parts of the world.

The first letter received from Shoghi Effendi after the 1926 Convention was one addressed to the believers throughout the West and dated April 22, 1926. In this letter we were given the heart-rending details of the occurrences in Persia. The next communication was addressed to the members of the National Assembly and dated May 11. In this letter the Guardian made the significant statement that the day may not be far distant when we shall witness, as we have observed elsewhere, the promised signs of Divine Retribution avenging the blood of the slaughtered servants of Bahá'u'lláh. A forceful reminder of the Plan of Unified Action was also made in this communication, the Guardian writing to the effect that the friends must be constantly reminded of the vital necessity for a continuous and whole-hearted support of the scheme, the success or failure of which will, to a marked extent, affect the course of the progress of the Cause not only in North America but throughout the Bahá'í world. "Let the friends recall, and ever bear in mind, the repeated exhortations and glowing promises of our beloved Master with reference to the Mashriqu'l-Adhkár, the crowning institution in every Bahá'í community." Another passage we should bear in mind in that letter is as follows: "The administrative machinery of the Cause having now sufficiently evolved, its aim and object fairly well grasped and made more familiar to every believer, I feel the time is ripe when it should be fully and consciously utilized to further the purposes for which it has been created. It should, I strongly feel, be made to serve a two-fold purpose. On one hand it should aim at a steady and gradual expansion of the Movement along lines that are at once broad, sound and universal; and on the other it should insure the internal consolidation of the work already achieved. It should both provide the impulse whereby the dynamic forces latent in the Faith can unfold, crystallize and shape the lives and conduct of men, and serve as a medium for the interchange of thought and the coordination of activities among the diverse elements that constitute the Bahá'í community."

The next letter was written on October 7 and addressed to the believers throughout the West on the subject of the remarkable spiritual victory represented by the interest of Queen Marie of Roumania in the Cause. In this letter the Guardian referred to the regenerating power of the Unifying Plan and spoke of the supreme necessity, the infailling efficacy of the Message.

Another letter addressed to the Western believers was written on October 29 and gave us the news of the satisfactory progress of the negotiations carried on in connection with the sacred habitation of Bahá'u'lláh at Bagdad.

The communication addressed to the National Assembly on October 31 brought us the first intimation that the Guardian has turned his attention to the problem of international Bahá'í administration. We may all take pride in the fact that a representative of this country, Mr. Mountfort Mills, was one of the three believers invited by Shoghi Effendi to visit the Holy Land last fall in order that the Guardian might lay down the foundation of some sort of an international Bahá'í secretariat at Haifa and also take counsel upon the measures required to provide for the preliminary steps that will eventually lead to the proper establishment of the first international House of Justice. In this letter the Guardian stated that the progress of the contributions of the American believers for the support of the Unified Plan of Action, up to June 30, 1926, had considerably fallen below what he confidently expected it to achieve.

The need of workers for the Tarbiat School in Tehran was brought to the attention of all the believers in a letter written by Shoghi Effendi on November 14.

In the Guardian's letter addressed to the believers throughout the West and dated February 12, 1927, we were informed about the highly important action taken by the Muhammedan Religious Tribunal of Egypt in handing down the written decision that the Court declared that the Bahá'í Cause must be considered as a separate and independent religion, and not as a movement derived from and contained within the limits of the Faith of Islam. The Guardian's references to this decision make it clear that the event is to be regarded as a definite milestone in the development of the Bahá'í Faith toward universal public recognition. The full implications of the decision can be understood by reference to the reports brought to the American believers by Mountfort Mills, an outline of which the com­ coming National Assembly will no doubt publish in some suitable manner.

At the date the present report was prepared, the last letter received from the Guardian this year was the communication dated February 20, 1927, and addressed to the members of the National Assembly. Although published in the News Letter of April, it is well at this time to recapitulate the unspeakable joy some brought up in this communication. His reference to the World Unity Con-
ferences has made it clear that both the direct and indirect teaching methods are endorsed, a fact which compels us all to feel greater responsibility in estimating which teaching method is better calculated to produce the desired results for the Cause under any given condition. The need for increased individual initiative was stressed by the Guardian in the same letter. His desire that we endeavor to found Baha'i institutions was also expressed. The need of spiritual contact with other movements, but only after careful study of their purposes and methods, was likewise brought to our attention. In this as is so many other recent letters from Shoghi Effendi, we were again reminded of the paramount importance of the Unified Plan.

During the course of the year the Cause in America has lost a number of well-known and important souls. Among those whose passing we have lamented are: Dr. Albert Durant Watson of Toronto; Mrs. Olof Pary of New York Mills, Minnesota; Mother Pomery of Montreal; Mrs. Nels Peterson of Fruitport, Michigan; Mrs. Erica Mary Tennis of Denver, Colorado; Miss Elizabeth Stewart of Philadelphia; Mrs. Charlotte Rosenhouer of Lakeland, Florida; Howard and Mary MacNutt of Miami, Florida, and Mrs. J. A. Mitchell of Ithaca, New York.

In order to keep before the believers the memory of the love and achievements of those who have entered into the Abha Kingdom, the National Assembly has planned the publication of a Baha'i Necrology, annually, or perhaps once every several years. This publication might well include a form of Baha'i service suitable for reading at funerals. We have been informed by the Guardian through one of his secretaries, that the custom of holding a memorial service forty days after the date of death, is founded upon a Muhammadan tradition and is an institution we are not to retain in the Baha'i world. Special circumstances, as we are informed, made it desirable to observe this Muhammadan custom after the ascension of the Master, but we are requested not to consider this as a precedent for the Cause. On the other hand, the Guardian has made it clear that whenever possible, the Baha'i friends or relatives should conduct a Baha'i funeral service for the departed and not to feel satisfied with a non-Baha'i form of burial service unless circumstances make this imperative.

The friends may rejoice at the fact that four new local Spiritual Assemblies have been elected this year: in Vancouver, B. C.; St. Augustine, Florida; Ithaca, New York, and Wilmette, Illinois. We understand that the Baha'is of Evanston, Illinois, are planning to elect their own local Spiritual Assembly on April 21st.

In the appointment of National Committees for the current year, the members of the National Assembly endeavored to give due regard to the fact that a smaller number of committees all functioning with the utmost vigor, represents a far more healthy condition and is productive of better results than a larger number of committees some of which find it difficult to meet frequently enough to evolve a plan or develop the spirit of action. The number of National Baha'i Committees has consequently been smaller this year than previously. That much constructive action has been achieved, however, was revealed by the series of reports published in the special number of the News Letter dated April, 1927, and by those reports which could not be prepared soon enough for publication and are therefore to be presented to the delegates at this Convention. It seems clear that national committees fall into two classes: one, representing committees whose service coincides with such permanent Baha'i institutions as the Mashriqu'l-Adhkar teaching, publishing, and the Baha'i Magazine, Star of the West, and also such funds as are held for the purpose of constructing the Mashriqu'l-Adhkar and any additional funds or property bequeathed or otherwise given to the Cause. The current assets of the various divisions of the National Fund will continue to be administered by the Treasurer of the National Assembly. The existence of this body of Trustees now makes it possible for believers desiring to leave bequests to include a codicil in their wills which will be acceptable to their executors. The working of this new legal form has not yet developed to the point where a detailed summary can be published for the information of the believers, but the constitution and by-laws adopted by the National Spiritual Assembly and the indenture of trust controlling the function of the three Trustees will soon be published and distributed in pamphlet form. This document will have the further advantage of clarifying the entire working of the system of Baha'i administration, including the relation of the local Assemblies to the National Assembly, the function of delegates, etc. The effect of this important step should be to increase our collective efficiency and, at the same time, free our thoughts for the spiritual phases of Baha'i service.

The second problem deserving special mention here has been the effective administration of the affairs of Green
Acre. There is no doubt but what the believers generally have been inclined to take the activities of Green Acre for granted, and we have all given too little thought either to the financial or spiritual responsibilities involved in this consecrated community founded by Miss Sarah J. Farmer in 1894 in the full consciousness of the New Day. It has been a tight task to attain either an understanding of what Green Acre required in order to vitalize its work and make it begin to yield fruit in Baha'i influence, or to assume responsibility for the maintenance and improvement of its many-sided material affairs. A separate report has been placed before the friends by the Green Acre Executive Committee, but for the purposes of record it should be repeated here that the members of the Green Acre Fellowship at their annual meeting held August 10, 1925, unanimously adopted a resolution the effect of which was to bring their work under the supervision, control and responsible direction of the National Spiritual Assembly, by making any changes in the by-laws of the charter of the Fellowship necessary to consummate this policy, including any necessary transfers of title or other interests whether of real or personal estate, that may be lawfully made. This resolution was confirmed at the annual meeting of the Green Acre Fellowship held on August 9, 1926, and at this meeting the members of the Fellowship thoroughly understood that as soon as the National Baha'i incorporation had been effected the actual transfer of title to Green Acre would be made. To all intents and purposes the charter of Green Acre and above all its unique tradition of spiritual service, are, at the present time, as much a part of the Baha'i body as the Temple land at Wilmette or the books published by the Publishing Committee. Shoghi Effendi, in fact, has expressed to the American believers his hope that Green Acre would be the focal center of the humanitarian, devotional and other activities of the Cause in this country pending the completion of the Mashriq-ul-Adhkar. The development of Green Acre both spiritually and materially will for some years to come represent one of the most important responsibilities and also privileges of the American believers.

The third major problem confronted by the National Assembly this year consisted in the development of methods and policies capable of conveying the spirit and teachings of the Cause to the surrounding public. The result of our experience this year, and also the expressed conviction of the Guardian, has been to indicate the need of applying our teaching resources along two methods. One method has taken form and substance in the activity of the World Unity Conferences, the other method was expressed in the recent appointment of a new national teaching committee authorized to report recommendations for the establishment of a public Baha'i platform, with the cooperation of the local Assemblies, in the various cities of the U. S. and Canada. The number of powerful and impressive public Baha'i meetings held in America is still all too few. As the work of this committee develops and gathers momentum, the result should be a constant and uninterrupted series of meetings making use of all well-qualified teachers under more favorable conditions than hitherto. The cooperation of the national and local Baha'i bodies, when concentrated upon this teaching field, should and in fact must eventuate in public expressions of the Baha'i Faith so forceful and so convincing as to capture the hearts and minds of that large portion of the general public at present not at all satisfied with their inherited religion or their personal inner lives. The World Unity Conferences have become a well established activity capable of accomplishing great results in their field. Eventually, of course, all teaching efforts will be merged into one universal Baha'i service.

The importance of the special funds known as the Lillian Kappes Memorial and the Fund of the Tabiat School has been appreciated to a far larger degree than perhaps even the teachers know that some years ago. It should be a matter of regret to us all that through unavoidable circumstances the American friends have allowed this noble cooperation with the Baha'is of Persia to suffer neglect. We trust that both funds can receive sufficient support in future to enable the friends in Persia to maintain the full number of American scholarships and also to construct the larger school building they so much require. The friends will be interested to know that some months ago the Baha'i School in Hamadan wrote stating that they would like an American believer to go as principal and to teach English. This request has been brought to the attention of some of the American friends particularly well-qualified and also interested in Persia, and at the present time a recommendation is in the hands of Shoghi Effendi. We hope that it will be possible to send a principal during the next few months.

The services so actively carried on during the last few years by Mrs. Victoria Bedikian under the name of the World Fellowship have this year, by instruction from Shoghi Effendi, been related to the national and local Assemblies. Mrs. Bedikian, at present, is concentrating her extensive international correspondence upon the subject of the Mashriq-ul-Adhkar and has recently published two bulletins devoted to the Temple. The Guardian has made it clear that the Gardens established by Mrs. Bedikian for children should always be administered by believers and all branches of the work established by the World Fellowship should be properly correlated, through committees, to our Baha'i administration. Several Gardens have reported concerning their activities to the National Assembly and it is hoped that this helpful and admirable conception may develop into a series of children’s groups wherein the Baha'i ideals of education and spirituality may be applied to the coming generation.

Some of the friends may have noticed a recent newspaper report stating that the last session of Congress in Washington seemed unwilling to devote the income of the indemnity fund paid to this country by the Persian Government following the murder of Vice-Counsel Majul Imbrie in Teheran, to the purposes of educating Persian students in this country as planned and pledged by Mr. Hughes, former Secretary of State. The National Assembly carefully considered this situation and during March wrote a letter to Senator Borah, Chairman of the Foreign Relations Committee, urging that Mr. Hughes’ original plan be carried out for the sake of its beneficial effects upon the relations of East and West. We also expressed our hope that America could carry out this humanitarian intention in order to establish a new spirit of justice and fellowship between the U. S. and Persia, and we informed him of the close spiritual relations between the Baha'is of this country and Persia. It is probable that nothing can be done by the Senate or Congress in the next autumn or winter, but meanwhile, the Baha'is of the U. S. and Canada have gone officially on record in behalf of the Hughes’ Plan.

Among the instances of individual initiative shown by American believers this year several interesting examples should be cited: a member of the Geneva, New York, Assembly took advantage of the opportunity offered by an article in the Atlantic Monthly Magazine claiming that the age of prophets had passed, to write a letter to the editor stating that three Beings
of the prophetic character and influence had appeared in this age. As the result of numerous inquiries asking who these three prophets were, the author, Mrs. Doris McKay, at the editor's request, wrote a second letter in which the Baha'i Revelation was explained and this letter has been published in the April number of the Atlantic Monthly. There is no need here of making special references to the unique services rendered by Miss Martha Root in carrying the Message to Queen Marie of Roumania, the Guardian having expressed his great gratification at this service in several letters published during the year. The friends should be happy and proud at knowing that Miss Juliet Thompson has recently painted a portrait of Mrs. Coolidge and gave Mrs. Coolidge information about the Cause. We understand that Shoghi Effendi has informed all the Eastern believers of this auspicious event. While these examples by no means exhaust the achievements rendered by individual believers this year, they may be taken as indications of how individual initiative, when allied with understanding of and loyalty to the Cause, is confirmed, and such measures should inspire us all to nobler intention and more ardent effort.

One of the recently appointed national committees is engaged in work of such fundamental importance that its plans should be mentioned somewhat in detail. We refer to the committee on inter-racial amity which is endeavoring to carry out that program of spiritual reconciliation which 'Abdu'l-Baha so emphatically declared to be essential to the well-being, perhaps even to the very life, of all the members of the human race. In requesting Mr. Louis Gregory to serve as executive secretary of this committee, the National Assembly considered that this true servant of Baha'u'llah would surely find in this field a task worthy of his ideals and attainments. The friends are requested to give particular attention to the plans of the committee on inter-racial amity, in order that as soon as possible racial amity meetings may be held in cities throughout the country.

During December a number of believers voluntarily offered to meet the expenses of a Publicity Bureau in order that the activities of the Cause might be more extensively and officially made known to the general public. The Bureau has been functioning for a period of three months, during which time they have received clippings of their publicity to the extent of about thirty-three newspaper columns. The subjects presented so far have been the Year Book, the World Unity Conferences and the Green Acre Institute of World Unity, in addition to which special articles have been prepared and issued by the Bureau. It would be well for the Assemblies to give this subject very careful attention in order that we may all learn how to cooperate with these new facilities for publicity. Meanwhile, we should feel distinct gratitude to those whose generosity has made this important service possible.

The Plan of Unified Action, representing as it does the only possible solution of the problem of maintaining the material affairs of the Cause upon a simple, most direct and efficient basis, falls particularly within the province of the National Treasurer, whose report will inform the friends concerning the operation of the Plan in detail. The Plan of Unified Action, however, is by no means exclusively financial in character, because its success depends upon factors of understanding, loyalty and self-sacrifice, in the spiritual realm. The period of one and a half years during which the budget of the National Fund has been compiled and producing a flow of income adequate to meet the current expenses of Baha'i administration, but insufficient to yield an overflow for the permanent Temple Fund. Perhaps the present Convention can accomplish nothing more important than the careful reconsideration of this Plan, with all its implications as pointed out by the Guardian of the Cause, and its revitalizing by a profounder spirit of consecrated effort to be carried to all the Assemblies and groups by the delegates and friends gathered in Montreal.

Two distinguished Persian believers, Mirza Maqami and Mirza Benam, came to the United States this year in connection with personal business affairs but with the intention of visiting local Assemblies as far west as California. Their arrival was preceded by the cablegram from Shoghi Effendi mentioned above. This intention unfortunately could not be carried out and our fellow-believers were compelled to depart without having made the Baha'i contacts they had anticipated and even without having found it possible to meet with the members of the National Assembly. Those who had the privilege of making their acquaintance realize what a loss it has meant to the believers generally not to receive these notable guests in the local meetings. Their long experience in the Cause, their radiant spirit of Baha'i love, and their ardent, heroic zeal for service, were qualities capable of inspiring new life in the hearts of the friends. It is with the greatest joy that we announce to this Convention the gift of Persian objects valued at approximately ten thousand dollars, donated by our devoted brother, Mi`raj Maqami to the Temple Fund. What an example of that unity in 'Abdu'l-Baha' raised far above limitations of race, nationality or religion! How gloriously shines this act of generous sacrifice against the darkness which has descended elsewhere between Orient and Occident! How future generations of Baha'is will acclaim this service to the first Mashriqu'l-Adhkar of the West! What effort we ourselves should make, to add more and more to that sacred Fund!

The following communications have been sent by the National Assembly this year to local Assemblies and groups; on July 28 a letter was issued to all local Spiritual Assemblies expressing the need of a closer bond of understanding and cooperation between the local and national bodies; on July 31 a letter was sent to all Assemblies and groups enclosing a copy of the publicity prepared on the subject of Persian martyrs; on September 15 a letter was issued to all the delegates of the 1926 Convention enclosing a proxy for the annual meeting of the Baha'i Temple Unity; in October a revised directory of Baha'i secretaries in the United States and Canada was issued to all Assembly addresses on our records; on October 21 a letter was written on the subject of the visit of Queen Marie of Roumania suggesting that in cities visited by her the believers show their appreciation of the Cause by making her a gift of flowers; on November 10 a special letter was written to a number of well-known teachers pointing out the need of an increased effort by those in a position to travel from Assembly to Assembly; in November also a printed list of Oriental terms showing the Baha'i accents as drawn up by Shoghi Effendi was published and issued to the Assembly list; on December 22 the National Treasurer sent a general letter to all delegates of the 1926 Convention and also to all local secretaries and treasurers on the subject of the National Fund; on January 4th we sent to all Assemblies and groups a blank form to be filled out with the number of local believers in each community in order that the Convention Roll might be accurately drawn up; on January 11 the National Assembly wrote a special letter to a number of individual believers asking their cooperation in working for the success of the Plan of
Unified Action; on February 1 we sent out copies of publicity on the subject of the Year Book, asking local Assemblies and groups to see that this was printed in their local papers; on February 18 the 1927 Convention Call was sent to all Assemblies entitled to delegates; on March 28 we wrote all Assemblies and groups regarding the local elections to be held on April 21st this year, enclosing a blank form to be filled out with the names of the members of the Spiritual Assemblies elected at that time. In this letter we also requested the incoming local secretaries to send the names and addresses of all believers in each community by June first so that the Baha'i Directory for 1927 can be issued earlier than was done last year.

Other communications have been published in the pages of the News Letter. Increased in size and improved in appearance during the year. Our hope is that in time the News Letter may assume more of the character and importance of a true Baha'i newspaper, until it can be issued at frequent intervals and convey to the believers not merely a digest of events taking place within the Cause, but also interpretations of important world events in the light of the Revelation of Baha'u'llah. Surely from the Cause itself should be produced the first truly constructive and humanitarian newspaper of the world, sensitively reflecting all phases of the universal struggle for truth and boldly defending each and every expression of the Holy Spirit in the life of mankind.

Today we are privileged to nurture the tiny seed—tomorrow, we can trust, capable souls will arise whose efforts will show forth the fruits of a mighty tree!

The meetings of the National Spiritual Assembly since the last election have been as follows: the first meeting was held in San Francisco on May 3, 1926; the second meeting at Worcester, Mass., on June 12; the third meeting at West Englewood, New Jersey, on June 26; the fourth meeting at Green Acre, Maine, on August 7; the fifth meeting in New York City on September 18; the sixth meeting at Buffalo, New York, on October 23; the seventh meeting at Boston, Mass., December 11; the eighth meeting at Washington, D. C., on January 9, 1927; the ninth meeting at Chicago, Illinois, January 22; the tenth meeting in New York, February 26. The eleventh meeting has been called for New York on April 2.

The present report has been prepared only up to March 30, 1927, in order to go out with the other reports in the April News Letter. A supplementary report dealing with the activities of the month of April will be prepared before the delegates meet.

To conclude: while it is essential that we all become thoroughly informed about the facts, events and conditions making up the current record of our collective service, and more and more capable of handling details and solving problems, the overwhelming circumstance in the life of the Cause today is the condition of the world. Gigantic antagonisms and distracting fears are being released from within the whole area of humanity. The environment in which the believers will soon find themselves makes supreme demands upon inward qualities of heroic courage, direct spiritual vision, immoveable faith. May the delegates and friends hold just balance between the material and spiritual phases of the Cause at this Convention!}

REPORT OF NATIONAL PUBLIC TEACHING PROGRAM COMMITTEE

At a regular meeting of the National Spiritual Assembly, held in New York City on Feb. 27, 1927, a committee consisting of Mrs. May Maxwell, Mrs. Elizabeth Greenleaf and Mr. Allen McDaniel was appointed to prepare a program for a National Baha'i Public Teaching activity. This committee respectfully submits the following preliminary report:

The purpose of this activity is to establish a National Baha'i Teaching platform. The activity should consist of public meetings and follow-up work to be conducted by the National Teaching Committee in cooperation with local spiritual assemblies and groups. These meetings shall be held approximately once a month in different Baha'i centers.

It is suggested that each local spiritual assembly or group appoint a special committee to cooperate with the National Teaching Committee in the preparation and conduct of this national teaching program.

The National traveling teachers and local teachers shall be utilized as far as practicable in the giving of addresses at the meetings and in the follow-up work which should include public meetings, group meetings and personal conferences.

The public meetings may be held in public halls, churches, the auditoriums of educational and other institutions, and similar available places. Every effort will be made to make these meetings as attractive as possible from the physical point of view, and with addresses from the Baha'i teachers and outside speakers who are interested in and favorable to the Cause with a view to making each meeting a clear and forceful presentation of the message of Baha'u'llah.

It is suggested that simple leaflets, presenting the teachings and message of the Cause, be distributed at each public meeting together with notices calling attention to the follow-up meetings. The group meetings can well be arranged for by special invitation. Every effort should be made to have this follow-up work of a recurrent nature so that interest may be sustained after the initial public meetings.

Arrangements shall be made to coordinate these national Baha'i public meetings with the World Unity Conferences. It is possible that this may be best done by having the Baha'i meetings follow the World Unity Conferences at a period of from two weeks to a month. The national Baha'i public meetings should also be coordinated with the meetings for racial amity. It is suggested that this can be taken care of by having one of the Baha'i public meetings given over to the subject of racial amity in certain centers.

The Baha'i magazine should contain regular reports of these national Baha'i public meetings.

Your committee believes that the establishment and vigorous prosecution of these national Baha'i public meetings will develop into one of the major activities of the Cause and will gradually result in carrying out the wishes of our Guardian in the bringing of the message into the hearts and lives of the people of this country and Canada.

Allen McDaniel
Elizabeth Greenleaf
May Maxwell

PUBLISHING COMMITTEE REPORT

The detail work of the Baha'i Publishing Committee has been carried out during the past year by Mrs. Marie Moore and her daughter, Miss Emilie Moore. The members of the Committee have served in an advisory capacity to consult on matters of general policy.
A few weeks previous to the last Convention, the Publishing Committee, in cooperation with Brentano's, published "The Divine Art of Living," a compilation long popular among the friends, but only accessible in back volumes of the Star of the West. The Committee is now taking up with Brentano's the possibility of bringing out a special edition of this book bound in paper covers and salable at lower cost.

During the spring of 1926 also, the National Assembly distributed among all the believers of the United States and Canada copies of a compilation entitled "The Spiritual Opportunity of the Baha'is of the U. S. and Canada." This pamphlet reprinted the four Tablets addressed to all the American believers in the series of Tablets known as "The Divine Plan." All the copies left over after this distribution have recently been turned over to the Publishing Committee to be sold with the other literature.

The new books and pamphlets and reprints of former books and pamphlets brought out during the current year are as follows:

The unique series of No. 9 Compilations, already issued in many languages, has been extended this year to include an edition in Esperanto. Two hundred of these were donated to the annual Congress of the Esperanto Association of North America held in Philadelphia during July of 1926. An edition of No. 9 Compilation in the Russian language has been in the hands of capable translators for some time. It is likely that this edition will be available during the spring of 1927. A Spanish edition of the No. 9 Compilation was issued in September 1926.

The small prayer book containing translations by Shoghi Effendi has been reprinted.

The latest edition of Hidden Words has also been reprinted in an edition of 5,000 copies at a cost enabling the Committee to reduce the price both on the paper and leather editions.

In October the Committee brought out a new compilation entitled "The Spirit of World Unity". The reprints of the letter written by the National Spiritual Assembly to the Shah of Persia have been turned over to the Publishing Committee and added to the list of available literature.

Early in the year, the Committee received from Shoghi Effendi the revised text of the pamphlet by Dr. Esselmont entitled "What is the Baha'i Message?" and at the Guardian's request this has been brought out both in English and Hebrew.

The pamphlet by Dr. Esselmont entitled "Baha'u'llah and His Message" has been reprinted in a large enough edition to enable the Committee to reduce the price from fifteen to five cents.

The larger work of Dr. Esselmont entitled "Baha'u'llah, the New Era" has continued to be one of the Baha'i works most in demand. The Committee has brought out an edition of 500 copies bound in paper, all of which were sold within a few months. The Committee is now arranging for another edition of 500 copies.

A plate of the Greater Name was presented to the Committee this year by Mr. Charles Mason Remey, and an edition of the Greater Name printed on heavy card board was published during the fall.

Another gift to the Committee consisted of the seconds of the compilation on Education received from Mrs. Grace Ober. The Committee found it possible to mimeograph a small edition of this important compilation. It is not likely that the stencils can be used again, but it is hoped that the Committee later on can reprint this compilation in booklet form.

The Committee calls the attention of friends to the fact that copies of the Baha'i Year Book, Volume One, published by the Year Book Committee, are now handled by the Publishing Committee with the other literature. It has been found necessary to raise the price of this work from one dollar to one twenty-five, but this increased price does not affect copies sold before the issuance of the revised catalog in April 1927.

During the course of the year, the National Assembly received from the Guardian a statement which can properly be referred to in this report. Shoghi Effendi has made it clear that all diaries and records of visits to Haifa during the lifetime of the Master, if consisting of quotations taken down by the pilgrim and not corrected and approved by 'Abdu'l-Baha, are to be edited in such a way as to make it clear that these words of 'Abdu'l-Baha are not direct quotations but rather the understanding of the editor himself of what the Master said. This removes all such works from the list of what we might call the authoritative utterances. This instruction is to be applied to all such works brought out in future, and ways and means must be found sooner or later to carry this out also in the case of works printed in previous years.

About five years ago the Publishing Committee distributed throughout all the established Assemblies on consignment a large amount of books and pamphlets, believing that this material would be more useful in the various Assembly libraries than in the warehouse in Chicago. A great deal of these books and pamphlets have been sold and paid for since that time. Realizing, however, that many of the pamphlets and books which the great majority of the friends already owned, the Committee some months ago decided to reduce the cost of all the pamphlets originally published many years ago and at present not in perfect condition. This decision will enable the local Assemblies to liquidate all long outstanding accounts, the result of which would be to enable the Committee to undertake the necessary financing of several much needed works.

There are certain books out of print which should be restored to circulation at the earliest possible moment. Among these are: Volume One and Volume Three of the Tablets of 'Abdu'l-Baha, and Baha'i Proofs by Abu'l Fazl.

The Committee again calls to the attention of the friends the fact that a fourth volume of Tablets, containing those important Tablets written by the Master to Assemblies and individuals after the year 1915, is of supreme importance and it is hoped that some way can be found to edit the text and add this precious volume to the literature of the Cause.

Other new works which the Committee plans to undertake in the near future is a second series of extracts from the letters of the Guardian, and a revised book of Baha'i Prayers.

At the time this report is being prepared, the Committee is at work upon a revised catalog of all the literature in print at the present time, and this is expected before the 1927 Convention.

ROY C. WILHELM  
ALBERT WENDUST  
SIGFRIED SCHIEPFLICHER  
HORACE HOLLEY

STAR OF THE WEST  
Editors' Report

Complying with the request of the National Spiritual Assembly for a report from the Star of the West Committee, we are submitting herewith, for advance publication in The News Letter, a very brief summary of a report to be presented in full at the Annual Baha'i Convention to be held this year in Montreal.

From all the instructions we have received from our Guardian, Shoghi Effendi, and which we have tried sincerely and conscientiously to follow as a basis for action, the friends will understand that those who serve on the STAR do not control its policy, but that we have been striving to edit the
magazine according to the explicit instructions received, and under the supervision of the National Spiritual Assembly. We have from time to time sought our Guardian's advice, and then keeping his instructions ever before our sight, we have endeavored to make the STAR conform thereto. One of the points brought out, for instance, was this: that while the Baha'i Magazine is to be so edited as to have a universal appeal, yet the essential teachings of the Cause are to be fearlessly proclaimed.

Thus we have tried to make the magazine broad and universal in scope—somewhat of a "traveling teacher", suitable for non Baha'is as well as interesting to the Bahá'ís.

The plan to have the editorial pages devoted to the exposition, in some form, of the history and teachings of the Cause, always proclaimed in such a way as to appeal to those interested or becoming attracted to the Cause.

The Compilations from the Holy Utterances have appeared from time to time in conformity with our instructions.

It is not an easy matter to always secure the type of material which is required, for instance historical accounts which must be "fresh and authentic", but we are expecting material soon from Persia and elsewhere which will bear the mark of authenticity.

Innumerable articles come to us from time to time which are for the most part well written, readable and interesting—for the Bahá'ís—but too intimate in scope to fulfill the requirements of the Magazine.

One of the functions of an Editorial Committee is to search out and bring to the magazine new contributors who have a message of value. This endeavor we have constantly made, and we have been thus able to add some new writers to the list of regular contributors, all of whom enrich the content material of the STAR bringing new viewpoints, new visions of life, of human experience, and of the Cause, to our readers. One such person who had never contributed before has written a really brilliant article which will appear in a near number of the STAR.

We therefore earnestly request that all who feel that they have something to say, should make an endeavor to express themselves in literary form and submit it to the Star of the West.

Cover Design: It has been considered desirable to make a change in the cover design of the Star. Several designs have been submitted, none of which have been chosen. The latest idea presented, that of having the design of the Mashriqu'l-Adhkar over which the title shall be printed, has seemed the most acceptable, and we are waiting the completion of that design for our consideration.

The question also arose of further changing the title, and after being deeply and prayerfully considered, it was decided to continue with the same title as now.

We are deeply grateful to all our friends for assistance and encouragement which they have given us from time to time. We hope they realize how vital a part they have contributed, for without their noteworthy services, the Star of the West could not have developed, even in some small degree, toward the ideal it is eventually to attain.

Stanwood Cobb
MARIAM HANEY

REPORT OF LEGAL COMMITTEE

The work of the Legal Committee during the past year has been largely directed to the problem of incorporation of the national work. This problem, however, owing to the unique requirements of the Bahá'í administration idea has proved to be one of the most difficult legal questions thus far encountered by your Committee and we think also by the National Spiritual Assembly. The large spiritual and administrative prerogatives assigned to the National Spiritual Assembly in each country in the teachings of the Bahá'í founders, as outlined in detail by Shoghi Effendi, the Guardian of the Cause, together with the necessity of reconciling these broad general requirements with the limitations imposed by law in the different states in which Bahá'í property is now held or may be held, has required a most intensive study of each one of several possible methods of procedure.

At the time of the last report of your Committee to the San Francisco Convention practically this same question was still undecided and your Committee were waiting for legal opinions from Illinois and other States in which Bahá'ís property interests were paramount, which would clearly indicate the probable attitude the Courts of these several States might take in view of certain contingencies.

As you know, the original plan was to obtain a congressional statute giving special authority with respect to incorporation but for practical as well as ideal reasons this proved to be an unwise plan to press at this time. It became necessary, therefore, to study with more care the existing possibilities of incorporation contained in the statutes of the several States and in the precedents already established by other religious bodies organized on a national scale.

Practically the entire time since the last report has been taken up with these analyses, as well as conferences and consultations with the National Spiritual Assembly, and by the necessary legal research and comparisons which had to be made between the different methods of procedure. We believe that certainty rather than haste is desirable in handling so important an issue as the first incorporation of the Bahá'í activities in the western world.

It has been found that no one method is free from more or less serious objection in putting into effect the desired and essential standards of the Bahá'í work in a corporate sense. The statutes provided by nearly every State, including the District of Columbia, each contain express limitations upon any religious body incorporated thereunder, in respect to the amount of land which can be held by that body or the amount of invested property or funds which can be held under gift or devise or from other sources. These limitations of property holdings have grown out of an old English statute known as the Mortmain Act which was aimed at the Church through fear at that time that the Church might become the dominant property holder in the community. The reasons for this fear have in modern times greatly vanished but the statutes remain. The result is that no one of these religious statutes can be said to afford a safe charter for our provisions.

For example, the best statute of this character, we think, is to be found in the District of Columbia, but owing to the fact that most of the Bahá'í property is now held or may be held, has required a most intensive study of each one of several possible methods of procedure.

At the time of the last report of your Committee to the San Francisco Convention practically this same question was still undecided and your Committee were waiting for legal opinions from Illinois and other States in which Bahá'ís property interests were paramount, which would clearly indicate the probable attitude the Courts of these several States might take in view of certain contingencies.

As you know, the original plan was to obtain a congressional statute giving special authority with respect to incorporation but for practical as well as ideal reasons this proved to be an unwise plan to press at this time. It
brining us under the limitations of the religious statutes previously referred to. It has, for instance, been held by the courts of several jurisdictions that a religious body exercising spiritual and ecclesiastical control largely through a central body or group (such as the National Spiritual Assembly) could not be said to enjoy all the privileges in respect to its property holdings ordinarily conferred by the Non-profit Corporation statutes but would rather be subject to the limitations set forth in the purely religious statutes of the particular state where its property was situated.

The religious statute of Illinois limits the property holdings to 20 acres, and for certain purposes to 10 acres. which area would not permit the full construction of the Mashriqu'I-Adhkar with all its accessory buildings as contemplated in the Baha'i plan. The Non-profit Corporation statute has been held to apply, without these limitations, to bodies such as missionary societies, the Y. M. C. A. and other groups which do not inherently exercise ecclesiastical control over their membership. But these bodies stand in a different position in this respect than does the Baha'i Movement.

Other possibilities, such as the extension of the name and authority of the present Illinois corporation, BAHAI TEMPLE UNITY, to the national work, have been considered.

The only other form of incorporation or association available which your Committee has been able to discover as possessing favorable elements is the so-called Voluntary or Common Law Trust procedure.

Under this, the National Spiritual Assembly would organize as a Common Law Trust for the Baha'i's of the United States and Canada, and through this central form of association would carry on all the internal and spiritual affairs entrusted to it under the Baha'i plan, with suitable by-laws and working rules of procedure which would include and establish the relationship of each local assembly to it, the rights of local spiritual assemblies and the general Baha'i groups electing them, with the procedure of election of delegates, the carrying on of the Annual Convention or Meeting of the Baha'is of the United States and Canada through such delegates, and the election of the National Spiritual Assembly, all as provided in the genesis of Baha'i administration. Associated with this procedure, the title to all property, whether in the form of real estate or as the principal of invested funds belonging to the Cause, would be held by individual trustees who under their deed of trust would expressly hold for the benefit of the National Spiritual Assembly and be bound by the fundamental requirements and conditions of the spiritual standards of the Movement in all respects. Their successors would be named or at least approved by the National Spiritual Assembly from time to time.

It is felt that this form of procedure would relieve the National Spiritual Assembly of some of the purely material and practical duties which have up to this date consumed so much of its time, and at the same time would provide an essentially united administration of both the internal and external phases of the work. Whether or not this turns out to be true, the future will, of course, determine. Your Committee in recommending this form of procedure for the national work was in no wise influenced by the possible effect of this plan upon the National Spiritual Assembly in respect to separating the internal and external phases of the work, but by the strictly legal considerations which appear to govern the situation, and the greater attractiveness of the Voluntary Trust plan when compared with other available methods of incorporation.

This form of incorporation or association has now been approved by the National Spiritual Assembly, having been duly recommended by the Legal Committee, and the necessary documents and papers are in process of preparation for final action and recording. Furthermore, this method of procedure has been agreed to as practicable and as legally acceptable in the several States where Baha'i property is or may be held by our attorneys acting directly or associated with the Legal Committee, all of whom have given careful consideration to this phase of the problem.

Respectfully submitted,
For the Legal Committee
ALFRED E. LUNT
Ali-Kuli Khan
Louis Gregory
Alfred E. Lunt

REPORT OF THE NATIONAL INTER-RACIAL AMITY COMMITTEE

In conformity with the request for a report of the activities of the National Committee on Inter-racial Amity, this brief survey of the work of a newly organized activity is presented with regrets for the limitations of the past and hopes for the future.

Your committee is organized and at work. In view of the complexity and difficulty of the race problem in America and what its effects may be upon this Nation and all other parts of the world, we appreciate the gravity of the task assigned us and the constant need of Divine Assistance to bring our feeble efforts to victory.

The first work of this committee was to compose and address a letter to the National Spiritual Assembly and to all the Spiritual Assemblies of the United States and Canada, stressing the want of inter-racial amiety, the need of holding amity conventions wherever practical and other ways as conceived by this committee of how the racial difficulties might be met and overcome with the Holy Utterances and Revealed Words as a light and guide. Up to the time of this report a few of the centers have made reply, all of which have indicated approval of the plans and hearty concurrence as far as possible. The assemblies thus reporting are Philadelphia, Toronto, Yonkers, Geneva, Urbana and Boston. The last named reports plans under way for an Amity Convention this spring and seeks advice and assistance, which are being given.

A majority of the members of the National Inter-racial Amity Committee are now in Washington and are working in connection with the local Spiritual Assemblies. Plans are now well under way for an inter-racial amity convention to be held here on April 8, 9 and 10. Notable speakers from the Baha'i world and outside have accepted invitations, a Congregational Church and the Play-House have been engaged for the three sessions and as the time draws near the outlook is most promising through Divine Favor.

The committee also considers its responsibility for an amity convention at Green Acre in July of this year.

LOUIS G. GREGORY, Executive Secretary.

Mrs. A. S. Parsons, Chairman
Mrs. Louise D. Boyle
Mrs. Coralie F. Cook
Mrs. Mariam Haney
Dr. Alain Locke
Dr. Zia M. Bagdad
Louis G. Gregory

LIBRARY COMMITTEE REPORT

The National Baha'i Library Committee reports the welfare of their work and the increasing number of requests received from librarians of Public Libraries throughout this country as well as some foreign countries, for books upon the Baha'i Religion to be placed in their Libraries.

At the present time we have 887 Public Libraries upon our mailing list. Each of these libraries have at least several of our books and some have as
many as twelve and more, some even twenty volumes—sent to them by us during the present and past years of our work—these requests for books are constantly being received. But these requests for books follow and are dependent upon the work of the friends in interesting librarians in our literature.

Since the inauguration of this library work, the committee has carried on a sustained effort to interest librarians through a series of letters and circulars sent out at intervals. One aspect of this work was the circulation of each of the 7,500 public libraries of the English speaking world (of the United States and Canada, Great Britain and her colonies including the Commonwealths of Australia and New Zealand). A copy of "The Universal Consciousness of the Baha'i Movement" (bound in stiff paper backs) with two catalogue cards for the same and a circular letter was sent to each of the librarians of the above-mentioned 7,500 libraries and the result was most encouraging. The means for this particular circulation were provided for outside of the regular appropriation made for the Committee's annual expenses by the National Spiritual Assembly, and in order to minimize the expenditure of postage and printing, one of the members of this Committee who was at that time traveling in Europe, carried on this work from Italy, on account of the depreciated value of the currency, it was accomplished at a much lower cost than could have been possible in this country.

This Committee wishes to make acknowledgment of 250 copies of the Baha'i Year Book given by the National Spiritual Assembly, which will soon be placed in Public Libraries, and for the help of many members of the Washington Assembly who have labored untiringly in sending out the thousands of books and circulars in connection with this work done in Washington, as well as to mention the name of Mrs. H. Emogen Hoag of Florence, who helped in many ways with their work done two years ago in Italy.

The Baha'is in all parts are asked to interest the librarians of their local Public Libraries in having our books on their shelves—asking librarians to apply to the Library Committee for books. Books are sent only to those Libraries from which comes a request for the same. These are sent gratis.

Elizabeth G. Hopper, Secretary.
Charles Mason Remey, Chairman.
Address P. O. Box 1319, Washington, D. C.

ARCHIVES COMMITTEE REPORT

The National Baha'i Archives Committee reports that the friends of the Cause at home and in many foreign lands are cooperating with them in their work, sending from time to time valuable records which are being arranged and preserved with care for future generations.

The present printed literature of the Cause has only been made possible through the care and service of the many friends who have treasured tablets and teachings in manuscript form—which manuscripts were the foundation for later books and pamphlets.

Today all are busy with the present work of the Cause but we are also thinking of the future and are to come after us, for the only way that we can pass on and transmit to them that which we are receiving is through the spirit and the letter of present work and service. To perpetuate the letter of this work and service the care and preservation of documents in manuscript form is the foundation upon which rests all the printed history of the Cause.

The National Baha'i Archives Committee requests that all original Tablets and other original Baha'i documents for preservation be sent to the Custodian of the Archives, Albert R. Windust, 600 West Van Buren Street, Chicago, Illinois.

It is requested that twelve copies of all printed or duplicated Baha'i announcements, programmes of meetings, pamphlets, leaflets, booklets, articles, circular letters, &cetera, be sent to Charles Mason Remey, P. O. Box 1319, Washington, D. C., to be placed in a series of files of Baha'i records, one of which files is deposited with the National Baha'i Archives deposited in Chicago, the others eventually to go to certain of the larger assemblies in the United States and Canada, thus preserving for posterity the present development of the history of the Cause.

Please pass this word along to the friends in other places at home and abroad. Material from all countries and in all languages is solicited.

Gertrude Bickema, Secretary.
Albert R. Windust, Custodian.
Charles Mason Remey, Chairman.

REPORT OF REVIEWING COMMITTEE

Only two manuscripts have been submitted for review this year—"Lessons on Moral Conduct," translated from the Persian by Miss Marzieh Khan.

"Religions, Present, Past and Future" by "A Methodist Layman."

Both manuscripts were approved by the committee.

Caroline Nelson,
Louise Wright,
Bishop Brown.

YEAR BOOK COMMITTEE REPORT

Baha'i Year Book, Volume I, was edited and published by a committee appointed during the year 1925-1926. The printed work, now in the hands of the friends, requires no comment or explanation on the part of the committee. When, however, Shoghi Effendi requested the American National Spiritual Assembly to undertake this work, he gave the believers of the U. S. and Canada the privilege and responsibility of undertaking one of the first international Baha'i activities and we should all appreciate this fact. At present no other committee is as capable of reflecting the purpose and progress of the Cause from year to year in all lands.

We believe that it would be of interest to state briefly how Volume One was distributed.

One hundred copies were sent to the Guardian at his request. Two hundred fifty copies were donated to the Library Committee and by them sent to public libraries throughout the country. Seventy-five copies were sent to the literary editors of leading papers. Sixty-six copies were sent to a carefully selected list of executive secretaries and other officials in Government Departments, national religious organizations, and various other organizations and movements which in the opinion of the Committee should have this book on hand for reference in their offices or libraries.

Copies were also sent to every Assembly and group in the U. S. and Canada and to all foreign National Assemblies.

Having completed this plan of placing copies of the book in the hands of believers throughout the world and also bringing it to the attention of important individuals and organizations, the Year Book Committee completed its service and was discharged.

Realizing that interesting photographs add greatly to the significance and value of an annual work of this character, we believe it desirable to request other national committees as well as Assemblies and groups not to overlook the importance of securing photographs of a local or general Baha'i character and sending copies of them to the Year Book Committee.
In conclusion, we would like to emphasize the fact that the entire manuscript was sent to Shoghi Effendi for his approval before publication and we were privileged to receive from the Guardian the new translations which appear in Volume One as well as the section containing references to the Cause in current literature.

ALBERT WINDSOR
CHARLES MASON REMEY
NELLIE S. FRENCH
MARIAM HANBY
HORACE HOLLEY

REPORT OF GREEN ACRE EXECUTIVE COMMITTEE

This committee was appointed by the National Assembly to plan and carry out a program of Green Acre activities for the current year, including suggestions for the physical facilities and equipment of Green Acre, as well as classes and meetings.

In submitting this report the Committee desires to point out the need of a comprehensive statement covering the history and development of Green Acre since its establishment by Miss Sarah J. Farmer in 1894. We feel very strongly that the complete assimilation of the spiritual and material ideals of Green Acre into the Bahá’í Cause cannot become complete until the friends generally are thoroughly acquainted with the principal facts in the development of Green Acre, especially the direct relation between Green Acre and ‘Abdu’l-Bahá as expressed in His Tablets to Miss Farmer, His Tablets and statements to friends of Green Acre, and His utterances while visiting Green Acre in 1912. The National Assembly has already requested some of the friends identified with the development of Green Acre to prepare such a report and we hope that circumstances will permit in the near future the publication and distribution of a pamphlet devoted to Green Acre resembling the remarkable report on the Mashriqu’l-Adhkár, prepared by the Temple Committee two years ago. The believers are also aware of Shoghi Effendi’s several significant references to Green Acre, the most recent of which was a cablegram replying to a cable message sent him by a committee of the Annual Meeting of the Green Acre Fellowship held in August 1926. In this cablegram he expressed the hope that Green Acre would emphasize the universality of the Cause.

In this report we shall confine ourselves to a brief summary of what has been planned and carried out since the last Convention in regard to the various aspects of the Green Acre work. In passing we would merely mention the fact that the Green Acre Fellowship at its annual meeting in August, 1925, unanimously voted to place Green Acre under the supervision of the National Spiritual Assembly, an action which was confirmed by vote of the annual meeting of the Fellowship in 1926. In accepting this action the National Spiritual Assembly assumed responsibility for all obligations of Green Acre in addition to formally approving this remarkably significant contribution to the general resources of the Bahá’í Faith in North America.

Reference to the budget of the National Fund printed in the plan of Unified Action shows that no provision was made to meet either the outstanding obligations or the current expenses of Green Acre from the National Fund, the National Assembly at the time the budget was drawn up having no financial statement making it possible to estimate how much Green Acre would require. The needs of Green Acre have consequently been met by special donations most generously made by a number of friends. The income of Green Acre has also been derived from dues of Fellowship members and most especially from profits of Green Acre Inn conducted with such efficiency and under conditions of very great sacrifice by Mrs. Emma C. Bliss. The National Assembly felt justified in assuming the obligations of Green Acre by reason of the fact that one of the believers made a special pledge of $2,500 annually, for three years.

We wish that there were opportunity in this report to point out what a remarkable opportunity Green Acre represents to the American believers in maintaining a community reflecting the Bahá’í principles and teachings in all their applications to the spiritual and material problems of human life. Green Acre must in time become the first concrete evidence to the general public that the Bahá’í Teachings make possible a new and higher degree of civilization. Green Acre itself already offers facilities for the organization of many Bahá’í institutions—a school for training Bahá’í teachers; schools for the inculcation of the various general arts and sciences in the light of the Bahá’í Revelation; schools for training in the useful arts and crafts; public conferences and special meetings on important subjects reflecting the Bahá’í principles; the hospitality of influential men and women already imbued with some aspect of the New Day; the gradual organization of housing and living facilities capable of giving Green Acre visitors the benefits of all the economies resulting from conscious loyalty to the principles of human solidarity; the establishment of facilities for the instruction of youth in the principles of Bahá’í social ethics and ideals; the suitable and effective interrelation of helpful recreation with the mental and spiritual development of individuals and groups—in brief the development of a well-established community possessing all the necessary means and methods of drawing forth the precious qualities of enthusiasm and exalted purpose and receiving in turn the results of true loyalty from those appreciating what such a community means in this troubled and changing age.

The season of 1926 was to a large extent experimental both in method and purpose. During those months, however, the National Assembly was enabled to pay the outstanding indebtedness of Green Acre with the exception of the amount represented by the bonds issued some years ago. The season of 1926 also brought to all Green Acre workers a clearer vision of the problems and opportunities involved. The Bahá’í classes conducted by Mr. MacNeur, Mr. Vail and Mr. Gregory aroused the keenest interest and were deserving of the highest praise. Only those who came to Green Acre during the season of 1926 can appreciate the contributions made to Green Acre by Mrs. Schopfscbner, who donated the beautiful Arts and Crafts Studio and the new stone hall, by Mrs. Elizabeth Greenleaf and Mr. George Spendlove at the Gift Shop, Mrs. Bliss and Mrs. Hartford at the Inn, Mrs. Powell and Miss Hendry at Fellowship House, the Spiritual Assembly of Eliz.; Mrs. Louise Boyle, Mrs. Stark, Mr. Cobb and Miss Agnes O’Neill on the Program Committee, and Prof. Shook who carried on the Little Theatre.

Turning now to program and plans for the coming season, the printed program issued by the Committee in April will acquaint all the believers and friends of Green Acre with the varied activities prepared for their enjoyment this year. We are particularly pleased with the fact that the Esperanto Association of North America will hold its annual Congress at Green Acre Inn during July. We hope that as time goes on Green Acre will similarly offer its unusual hospitality to other organizations and movements of a humanitarian and constructive nature. The physical improvements intended to accommodate a larger number of guests and make possible a more economical scale of living were mentioned in the News Letter of March, 1927.

In conclusion, we express the conviction that the notable gift to Green
Acre represented by the Institute of World Unity can well signify the beginning of that era when Green Acre shall be publicly recognized as a focal center of humanitarian and devotional activity." We feel certain that all the Baha'i Assemblies will take every possible step toward cooperating in the success of this Baha'i community. Similar centers will no doubt in time be established in other parts of the country under Baha'i auspices. No one can now foresee how much such communities might mean to the believers individually and collectively during the period of transition and reconstruction which humanity is destined to pass through.


REPORT OF TEMPLE COMMITTEE

In as much as the purpose of the Plan of Unified Action is to gather the funds necessary to erect the first story of the Mashriq-ul-Adhkar, the Temple Committee feel that the national treasurer's report is a better indication of the status of this project than any statement that could be made by this committee.

We feel that the call to attention of the fact that thus far the response to the call of this plan has been only sufficient to maintain the necessary activities of the National Spiritual Assembly, so that practically nothing has been placed in the building fund. The conditions of the foundation structure and grounds remain as they were a year ago, except that the completion of the caretaker's house and the removal of several unsightly shacks have very decidedly helped the general appearance of the site.

Mr. Edward Struven has taken the position of caretaker for the grounds and foundation structure, and at present is engaged in grading and planting trees and shrubs which carry out the scheme designed by Mr. Hilbert Dahl. This will be a further great improvement in the appearance of the Temple grounds.

The committee have thus far found no way to carry out the project of filling the areas around the foundation structure. It has been thought necessary to require the removal of the very valuable black top soil, and also to make a survey of the plot to ascertain the area and depth of this fill, requirements which have prevented us from finding a contractor willing to dump, as we had expected a year ago. The committee recommends that we pay the cost of the survey and also the cost of the removal of the top soil, and that the Temple committee appointed next year be instructed to find an excavator who will fill in the grounds.

Florence M poz Morton
Seiefried Schopflocher
Alfred E. Lunt
Amelia Collins
El Fleda Spaulding
Albert Windust
Monroe Idas
A. J. Mathiesen
Carl Scheffler,
Secretary

WORDS OF SHOGHI EFFENDI ON THE SUBJECT OF NATIONAL BAHAI CONVENTIONS

"Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing inter-dependence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vital and responsible right of electing the National Spiritual Assembly, but should also fulfill the functions of an enlightened, consultative and cooperative body that will enrich the experience, enhance the prestige, support the authority, and assist the deliberations of the National Spiritual Assembly."

"If we but turn our gaze to the high qualifications of the members of Baha'i Assemblies as enumerated in "Abdel-Baha's Tablets, we are filled with feelings of unworthiness and dismay, and would feel truly disheartened but for the comforting thought that if we rise to play nobly our part every deficiency in our lives will be more than compensated by the all-conquering spirit of His grace and power. Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognized ability and mature experience."

"It is my firm conviction that it is the bounden duty in the interest of the Cause we all love and serve, of the members of the incoming N. S. A., once elected by the delegates at the Convention time, to seek and have the utmost regard, individually and collectively, for the advice, the considered opinion and the true sentiment of the assembled delegates."

ASSEMBLY LETTERS

Grateful acknowledgement is made for circular letters received from the following Assemblies: Recht, Persia, (in Esperanto); Hamadan, Persia; Portland, Oregon; Kenosha, Wisconsin; Constantinople, Turkey; Paris, France; San Francisco, California; Manchester, England.

A special mention is made of the admirable printed News Letter of the German National Spiritual Assembly at No. 5 Alexanderstrasse, Stuttgart, No. 12 issues of this publication have so far been issued. Each number contains a carefully selected resume of current Baha'i news gathered from many countries, German Baha'i news printed in English and a letter signed by Alice Schwarz, Secretary. Frau Schwarz recently delivered the first public lecture on the Cause in Munich which produced profound interest and brought her a cordial invitation to speak at a large congress to be held during the summer of 1927.

Presently Mr. and Mrs. Harry Romer are residents in Berlin, where Mr. Romer's professional duties have called him after several months of most pleasant association with the believers of London, England. Mr. and Mrs. Romer report that Miss Root's recent visit to Berlin was attended with the great number of public meetings which invariably attend the travels of this ardent soul, and the usual gratifying results for the Cause. Miss Julia Culver and Mrs. Emogene Hoagg have held meetings in Stuttgart during recent months.

A telegram from Vancouver brings the good news that Mr. Schopflocher will arrive in Montreal on Saturday, April 2, after a trip of six months which has carried him around the world. Letters from Assemblies and individual believers in various countries, including Australia, have meanwhile furnished glowing reports of the services this member of the National Assembly has accomplished for the Cause on land and sea. Not the least of his effective deeds has been to secure orders for large numbers of Baha'i books and pamphlets from bookstores in foreign countries. Mr. Schopflocher's story of this remarkable journey promises to be one of the features at the Convention.
"O phoenix of that immortal flame kindled in the Sacred Tree!

Bahá'u'lláh may my life, my soul, my spirit be offered up as a sacrifice unto His lowly servants, truth, during His last days on earth, given the most emphatic promise that, through the outpourings of the grace of God, and the aid and assistance vouchsafed from His Kingdom on high, souls will arise and holy beings will appear, who, as stars, would adorn the firmament of Divine Guidance, illumine the dawning-spring of loving kindness and bounty, manifest the signs of the unity of God, shine with the light of sanctity and purity, receive their full measure of divine inspiration, raise high the sacred torch of faith, stand firm as the rock and immovable as the mountain, and grow to become luminaries in the heavens of His Revelation, mighty channels of His grace, means for the bestowal of God's bountiful care, heralds calling forth the Name of the one true God, and establishers of the world's supreme foundation.

"These shall labor incessantly by day and by night, shall heed neither trial nor woe, shall suffer no repose, shall disregard all ease and comfort, and, detached and unsullied, shall consecrate every fleeting moment of their life to the diffusion of the divine fragrance and the exaltation of God's Holy Word. Their faces will radiate heavenly gladness and their hearts be filled with joy. Their souls will be inspired, and their foundation stand secure. They shall scatter in the world and travel throughout all regions. They shall raise their voice in every assembly and adorn and revive every gathering. They shall speak in every tongue and interpret every hidden meaning. They shall reveal the mysteries of the Kingdom and manifest unto every one the signs of God. They shall burn brightly, even as a candle, in the heart of every assembly and beam forth as a star upon every horizon. The gentle breeze wafted from the garden of their hearts shall perfume and revive the souls of men, and the revelations of their minds, even as showers, rejuvenate the peoples and nations of the world.

"I am waiting, eagerly waiting for these holy ones to appear; and yet, how long will they delay their coming? My prayer and ardent supplication. at eventide and at dawn, is that these shining stars may soon shed their radiance upon the world, that their sacred countenance may be unveiled to mortal eyes, that the hosts of divine assistance may achieve their victory and the billows of grace, rising from His oceans above, may flow upon all mankind. Pray ye, also, and supplicate unto Him tonight through the bountiful aid of the Ancient Beauty; these souls may be unveiled to the eyes of the world.

"The Glory of God rest upon thee and upon him whose face is illumined with that everlasting light that shineth from His Kingdom of Glory.

—ABDU' L-BAHÁ

THE SPIRIT IN THE BODY

Editorial

The outgoing National Spiritual Assembly 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, with the invaluable assistance of the Legal Committee, a legal form which gives proper substance and substantial character to the administrative processes embodied in the Bahá’í Teachings. As explained in the report of the Legal Committee published in the last News Letter, 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 in this issue of the News Letter for the information of the Bahá’í Faith of the United States and Canada. It is hoped that the friends one and all will thoroughly acquaint themselves with its general character and specific provisions, since all the believers are equally concerned in its operation and our mutual Bahá’í activities are henceforth largely controlled by its existence.

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 and already determining the methods and relationships of our collective association. The provision both in the Declaration and in the By-Laws for amendments in the future will permit any 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 fulness 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, let us ever bear in mind that administrative success, for Bahá’ís, is identical with moral success; and that nothing less than the true Bahá’í spirit of devotion and sac-
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. The sooner we understand and realize in action the unique and universal administrative principles of the Cause, the sooner will the body of the believers, like a healthy organism, forget itself in consecration to the spiritual reality it aims.

The friends are requested to preserve their copies of this News Letter, and appreciate the fact that the adoption of a legal form adds to our collective responsibilities in the eye of the world. Proper conditions have now been established which enable friends of the Cause to leave bequests, leave a will on the Bahá’í work in general, or for any one activity in which they are particularly interested.

DECLARATION OF TRUST

By the National Spiritual Assembly of the Bahá’ís of the United States and Canada

We, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N. J., Florence Morton of Manchester, Conn., Amelia Collins of Princeton, Mass., and Siegried Schoplocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá’ís of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahá’ís of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahá’ís of the United States and Canada by Bahá’u’lláh, Founder of the 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’í Faith of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such an ever-increasing diversity and volume of affairs and properties for the Bahá’ís of the United States and Canada, that

nice can inspire with effective power the worldwide body of unity revealed by Bahá’u’lláh.
under the provisions 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 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 Baha'i 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 Baha'i 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 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 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 Baha'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 Baha'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'ÍS OF THE UNITED STATES AND CANADA. DECLARATION OF TRUST. 1927.
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 the National Assembly shall have constantly before it as Divine guide and standard the utterance of Bahá’u’lláh:—

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

Article II

The Bahá’ís of the United States and Canada, for whose benefit this Trust 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 (city, town or village) in which the community exists.

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 Bab), the Author (Bahá’u’lláh) and ‘Abdu’l-Bahá the True Exemplar of the Bahá’í Cause: unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen: loyal and steadfast adherence to every clause of ‘Abdu’l-Bahá’s sacred Will; and close association with the spirit as well as the form of present day Bahá’í administration throughout the world.

Article III

The National Assembly shall consist of nine members chosen from among the Bahá’ís of the United States and Canada, who shall be elected by the said Bahá’ís in manner hereinafter provided, and who shall continue in office for the period of one year, or until their successors shall be elected.

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 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’ís recognized by the National Assembly exceeds nine, these shall be authorized by the National Assembly to convene on the 21st day of April next following and elect by majority vote a local administrative body of nine members, to be known as the Spiritual Assembly of the Bahá’ís of that city, town or village. Every such Spiritual Assembly shall be elected annually thereafter upon each successive 21st day of April.

Section 1. 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 2. 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 3. Each newly-elected local Spiritual Assembly shall at once proceed in the manner indicated in Articles IV and V of these By-Laws to the election of its officers, who shall consist of a Chairman, Vice-Chairman, Secretary and Treasurer, and such other officers as the Assembly finds necessary for the conduct of its business and the fulfillment of its spiritual duties. Immediately thereafter the Secretary chosen shall transmit to the Secretary of the National Assembly the names of the members of the newly-elected Assembly and a list of its officers.

Section 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 Local 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 Local 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 to the National 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.

Article VIII

The Annual Meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahá'ís of the United States and Canada, and shall be held at a time and place to be fixed by the National Assembly, which shall give sixty days' notice of the meeting to each local Bahá'í community through its Local Spiritual Assembly. The National Assembly shall at the same time inform each Local 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 majority vote of those present at that 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 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 Convention by 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 matter 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 majority vote of the delegates recognized by the outgoing National Spiritual Assembly.

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 held in session, the delegates shall continue as a consultative body capable of rendering a distinctive service to the work of the Cause, and they shall make every effort to contribute to the unified spirit, information and useful action of the National Spiritual Assembly throughout the year.

Section 13. Vacancies in the membership of the National Spiritual Assembly shall be filled by a majority 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

These By-Laws may be amended by a majority vote of the National Spiritual Assembly at any of its regular or special meetings, provided that at least thirty 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.

Montreal, Quebec, April 28, 1927.
THE SPIRIT AND FORM OF BAHÁ’I ADMINISTRATION
From Letters of Shoghi Effendi

At this grave and momentous period through which the Cause of God, in conformity with the divine wisdom is passing, it is the sacred duty of everyone of us to endeavor to realize the full significance of this hour of transition, and then to make a supreme resolve to arise steadfastly for the fulfillment of our sacred obligations.

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

Addressing the members of the Spiritual Assembly in Chicago, the Master reveals the following: “Whenever ye enter the council chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-Powerful may graciously aid you to achieve supreme victory. ‘O God, my God! We are servants of Thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all beside Thee in this glorious Day. We have gathered in this spiritual assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind. O Lord, our God! Make us the signs of Thy Divine Guidance, the Standards of Thy exalted Faith amongst men, servants to Thy mighty Covenant, O Thou, our Lord Most High! Manifestations of Thy Divine Unity in Thine Abha Kingdom, and resplendent stars shining upon all regions. Lord! Aid us to become seas surging with the billows of Thy wondrous Grace, streams flowing from Thy all-glorious Heights, goodly fruits upon the Tree of Thy heavenly Cause, trees waving through the breezes of Thy Bountiy in Thy Celestial Vineyard. O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheeted with the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world. Thou art the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate.”

Furthermore, ‘Abdu’l-Bahá reveals the following: “It is incumbent upon everyone not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.

“The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they graciously aid 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 to them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresses with absolute freedom his own opinion and seteth 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. It is after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.”

Enumerating the obligations incumbent upon the members of consulting councils, the Beloved reveals the following: “The first condition is absolute love and harmony amongst the members of the Assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that Assembly be brought to naught. The second condition: They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one’s views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and no one shall be prevented for one to vitiate the thoughts of another; nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in these councils of consultation, 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 exalted Unity of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the divine blessings, the hosts of divine confirmation shall come to their aid, and they shall day by day receive a new effusion of spirit.”

This is indeed a clear indication of the Master’s express desire that nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and if this (as is undoubtedly the case) is a matter that pertains to the general interests of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the National body representing all the various local Assemblies. Not only with regard to publication, but all matters without any exception whatsoever regarding the interests of the Cause in that locality, individually or collec-
tively, 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 (Bahá'í) interest.—March 5, 1922.

The matter of teaching, its direction, its ways and means, its extension, its consolidation, essential as they are to the interests of the Cause, constitute by no means the only issue which should receive the full attention of these Assemblies. A careful study of Bahá'í'lláh's and 'Abdu'l-Bahá's Tablets will reveal that other duties, 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, efface every lingering trace of distrust, coolness and estrangement from every heart, and secure in its stead an active and whole-hearted cooperation for the service of the Cause.

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

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

They must make an effort to maintain official, regular and frequent correspondence with the various Bahá'í centers throughout the world, report to them their activities, and share the glad-tidings they receive with all their fellow-workers in the Cause.

They must bend every effort to promote the interests of the Mashriqu'l-Adhkar, and hasten the day when the work of this glorious Edifice 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 the 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.

These local Spiritual Assemblies will have to be elected directly by the friends, and every declared believer of 21 years and above, far from standing aloof and assuming an indifferent or independent attitude, should regard it his sacred duty to take part, conscientiously and diligently, in the election, the consolidation and the efficient working of his own local Assembly.

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 House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

It is expressly recorded in 'Abdu'l-Bahá's Writings that these National Assemblies must be indirectly elected by the friends; that is, the friends in every country must elect a certain number of delegates, who in their turn will elect from among all the friends in that country the members of the National Spiritual Assembly. In such countries, therefore a fixed number of secondary electors must first be decided upon (95 for America, including the Pacific Islands . . .). The friends then in every locality where the number of adult declared believers exceeds nine must directly elect its quota of secondary electors assigned to it in direct proportion to its numerical strength. These secondary electors will then, either through correspondence, or preferably by gathering together, and first deliberating upon the affairs of the Cause throughout their country (as the delegates to the Convention), then elect from among all the friends in that country nine who will be the members of the National Spiritual Assembly.

This National Spiritual Assembly which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave 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-Adhkar, 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 regarded as a matter which ought to receive its special attention. The National Spiritual Assembly will also decide upon such matters which in its opinion should be re-
ferred to the Holy Land for consultation and decision.

With these Assemblies, local as well as national, harmoniously, vigorously, and efficiently functioning throughout the Bahá’í world, the only means for the establishment of the Supreme House of Justice will have been assured. And when this Supreme Body will have been properly established, it will have to consider afresh the whole situation, and lay down the principle which shall direct, so long as it seems advisable, the affairs of the Cause.

Pending its establishment, and to insure uniformity throughout the East and throughout the West, all local Assemblies will have to be re-elected once a year, during the first day of Ridván (April 21), and the result of nothing, if possible, be declared on that day.

And 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’ulláh, who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expend it to promote the teaching campaign, to help the needy, to establish educational Bahá’í institutions, to extend in every possible their sphere of service. I cherish the hope that all the friends, realizing the necessity of this measure, will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund.

The need for the centralization of the authority in the National Spiritual Assembly, and the concentration of power in the various local Assemblies, is made manifest when we reflect that the Cause of Bahá’u’lláh is still in its age of tender growth and in a stage of transition; when we remember that the full implications and the exact significance of the Master’s worldwide instructions, as laid down in His Will, are as yet not fully grasped, and the whole Movement has not sufficiently crystallized in the eyes of the world.—March 12, 1923.

As the administrative work of the Cause steadily expands, as its various branches grow in importance and number, it is absolutely necessary that we bear in mind this fundamental fact that all these administrative activities, however harmoniously and efficiently conducted, are but means to an end, and should be regarded as direct instruments for the propagation of the Bahá’í Faith. Let us take heed lest in our great concern for the perfection of the administrative machinery of the Cause, we lose sight of the Divine Purpose for which it has been created. Let us be on our guard lest the growing demand for specialization in the administrative functions of the Cause detain us from joining the ranks of those who in the forefront of battle are gloriously engaged in summoning the multitude to this New Day of God. This indeed should be our primary concern; this is our sacred obligation, our vital and urgent need. Let this cardinal principle be ever borne in mind, for it is the mainspring of all future activities, the removal of every embarrassing obstacle, the fulfillment of our Master’s dearest wish.—January 10, 1926.

The administrative machinery of the Cause having now sufficiently evolved, its aim and object fairly-well grasped and understood, and its method and working made more familiar to every believer, I feel the time is ripe when it should be fully and consciously utilized to further the purpose for which it has been created. It should. I strongly feel, be made to serve a two-fold purpose. On one hand, it should aim at a steady and gradual expansion of the Movement along lines that are at once broad, sound and universal; and on the other it should insure the internal consolidation of the work already achieved. It should both provide the impulse whereby the dynamic forces latent in the Faith can unfold, crystallize, and shape the lives and conduct of men, and serve as a medium for the interchange of thought and the coordination of activities among the divers elements that constitute the Bahá’í community.—May 11, 1926.

We have but to turn our eyes to the world without to realize the herecess and the magnitude of the forces of darkness that are struggling with the dawning light of the Abdu’l-Bahá Revelation. Nations, though exhausted and dislu-
Baha'i News Letter

The Bulletin of the National Spiritual Assembly of the Baha'is of the United States and Canada

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O true servant of God!
The cycle in which thou hast been called to life is truly the cycle of the Ancient Beauty, and the age, the age of the Most Great Name. Hallowed and sanctified be the Lord that hath graciously favored these poor servants of His to gaze upon such wondrous Light! Ours then to render Him thanks, in the daytime and in the night season, for His manifold blessings; to be self-sacrificing in the Path of Baha'u'llah (may my life be offered up as a sacrifice at His threshold!); to strive for the spread of His Word; to endeavor to manifest His Signs, raise His Edifice, set forth His proof, recount His Praise, and be lowly and humble, suppliant and submissive before Him; hasty His Grace may aid us to prove our gratitude for His bestowals. Wherefore, unlock thy tongue to deliver the Divine Message and diffuse His fragrance.―Abum'u' Baha.

"Enduring Success"

Editorial

The newly elected National Spiritual Assembly has received the following cablegram from the Guardian: "Heartily welcome delegates' choice. May your exalted ministry be crowned with enduring success." (Signed) Shoghi Haifa, May 5, 1927.

Such responsibility is conveyed in that expression of loving hope that the members would be overwhelmed unless they thoroughly realized that enduring success, in this Cause, manifests a general unity in which the spiritual adherence of every believer has equal value and significance. During a period when it has been necessary to readjust the association of the believers to conform to the permanent institutions described in the Guardian's general letters, the National and also local Spiritual Assemblies have doubtless occasionally appeared to function as separate bodies somewhat isolated from the community of the friends. During this period also a further appearance of isolation and separateness has been brought about by the very pressure of administrative detail caused by the need to pass upon many new questions and problems.

The essential fact, however, is that all Baha'is are continually inter-related and joined by unseen ties far more effective and influential than any bonds which could be devised of a merely social nature. This unity can only occasionally be reflected physically through local and national gatherings; but distance has no power to interrupt the operation of those spiritual laws we have the unique privilege of attempting to understand and obey.

No Assembly, committee, group or individual can effect the slightest measure of "enduring success" for the Baha'i Cause unless their intentions are directed toward promoting the Faith in its universality, and their facilities for service are confirmed by the spirit of unity embracing all other true believers. The Baha'i Cause does not establish any separate authority: rather it creates institutions which are capable of showing forth those powers which are vested in humanity and only released when humanity, inspired by the Holy Spirit, begins to function as one organism. The newly elected National Assembly is imbued with but one aim and desire: so to serve that the local Spiritual Assemblies, the various National committees, and the believers one and all, shall be encouraged to put forth nobler and more determined efforts to carry out the universal purposes of the Cause. The believers are one body; nothing save the health, the strength, the understanding and the devoted will of this entire Baha'i body can achieve anything worthy our divine ideals. Every believer conscious of the meaning of the teachings has an appointment of consecrated service far removed from those transient considerations suggested by "authority" in the usual meaning of the word. Not the appreciation of human beings but the inner conviction born of true faith should be our mutual goal.

There are, however, certain activities of general importance and particular value at any given time which deserve our special collective attention and support, such as the matter of inter-racial amity so strongly emphasized in the Guardian's letter of April 12, 1927. The more we can combine all our effort and facilities in the promotion of these essential matters, the greater will be the confirmation to each and all.

The law of consultation is our inspiration and protection; it is the cause of our illumination and the source of our well being: it is the unbreakable link between us and the "almighty power of Baha'u'llah." A local or National Assembly differs from other Baha'i groups and gatherings only because it is established by that law and can, if faithful, give it visible expression in the life of man. We are surrounded by confusion and darkness; we are all in contact with adverse influences and conditions in our personal lives. By responding wholeheartedly to the law of consultation we can transmute weakness into strength, adversity into reinforcement, confusion into progress, and insignificance into glory.

Ruhi Afnan Will Visit America

The good news has been received that Ruhi Afnan, grandson of 'Abdu'l-Baha and cousin of Shoghi Effendi, will arrive at New York on or about June 17. We are informed that his purpose in coming is to attend the sessions of the Green Acre Institute of
World Unity to be held at Green Acre from August 1 to September 3, and it is announced that he will also be at Green Acre during July.

A committee has been appointed by the National Assembly and the Spiritual Assembly of New York to meet him on his arrival and to arrange with him the details of his visit. Until the committee has consulted with Ruhi Afnan, no definite arrangements can be announced.

However, the committee has taken the privilege of arranging a Bahá'í reception for our distinguished guest at St. Mark's Hall, St. Mark's Church, East 10th Street at Second Avenue, New York City on Saturday, June 18. This will consist of a feast in the hall so frequently placed at the disposal of the friends by the rector, William Norman Guthrie.

A special notice of this event has been mailed to nearly Assemblies, extending a cordial welcome to all Bahá'ís to attend. The committee will appreciate acceptances in advance, in order that the feast may be suitably arranged. Dinner will be served at 7 P.M.

The believers will also have an opportunity to meet Ruhi Afnan on Saturday, June 25, at the Annual Souvenir of 'Abdu'l-Bahá to be held during the afternoon and evening at Evergreen Cabin, on the estate of Mr. Roy C. Wilson at West Englewood, N.J.

None of the friends will overlook the inestimable privilege of receiving this visit from a member of the Holy Family. Since the historic journey of the Master in 1912 many great souls have come to this country reflecting the Bahá'í spirit, but until now none has been of the sacred lineage.

THE NINETEENTH ANNUAL CONVENTION

By Lucy Jane Marshall
and
Louis G. Gregory

Montreal in the Province of Quebec, Dominion of Canada, beautiful in its picturesque settings, bilingual in its medium of expression, cordial in its welcome to visitors, was the scene of the Nineteenth Annual Convention of the Bahá'ís of the United States and Canada. This the first annual convention of the Divine Cause held on Canadian soil, attracted many blessings and confirmations. The Lady of the Snows whom one might have thought to meet so far North even during the time of Rizván modestly disappeared, giving way to the Genius of Spring with balmy breath and occasional showers. This glorious season, commemorating the great declaration of Babá'u'lláh at Baghdad on April 21, 1863, was here observed with the Ridván Feast April 28, 1927.

The Windsor, one of the largest hosteries of the city, entertained the Ridván Feast, all the sessions of the convention which were nine in number, many of the delegates and the public meeting for teaching following the sessions of the World Unity Conferences. The souvenir program of the feast contained precious jewels of wisdom in the form of extracts from the Bahá'í sacred writings on the true nobility of man. These quotations in turn were the words of Babá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi. They unfolded the wonders of Divine Revelation, the mystic value of man's creation and the means of attainment, on the part of man, to the highest goal in relation to his Creator and the universe. Mr. Mountfort Mills presided at this feast with his usual genial dignity and grace.

The speakers were Mesdames May Maxwell, Elizabeth Greenleaf, Keith Ransom-Kehler, Nellie S. French and Dr. Susan L. Moody, Messrs. William H. Randall, Louis Bourgeois, Albert R. Vail, Louis G. Gregory, Dr. Zia Bagdadi, George Spedding and Dr. Edmund Randall. Gems of reality sparkled from the minds and hearts of these and others as various aspects of the teachings or incidents of service were related, "From grave to gay, from lively to severe." Highly instructive, entertaining, inspiring, abounding in wit and humor as well as deep pathos were these remarks. The voice of hearty welcome and equally hearty response, the need of a broader horizon, the might and permanency of the Greatest Name, the elimination of egoism, strife anddiscord, the rallying point of the Temple of God known as the Mashriqu'l-Adhkar, the signs of a new social order, the zeal and devotion of the friends of God in East and West, the spiritual refreshment of the Divine Breaths and the tragic needs of a waiting world which involves great responsibility on the part of those who knew, were among the ideals conveyed to those who attended.

The moving picture of the Master, 'Abdu'l-Bahá, was presented as the climax of the feast. Picturing vividly scenes of His eventful services in America in 1912, it stirred in minds and hearts deepest emotions of reverence and love and quickened with a clearer understanding of the mysteries of God.

The convention was organized with
Wishing you the fullest success,  
(Signed) Shoghi

Received May 9th, 1927.

The total number of delegates was ninety-one. The shortage from ninety-five was due to no responses being received from Miami, Fla.; Montclair, N. J.; Cincinnati, O.; and Pittsburgh, Pa. Thirty-two delegates answered present to roll-call; the others voted by wire, meeting in their respective cities at given points for this service. Legal Organization of the N. S. A.: Mr. Lunt reported for the Legal Committee of which he is secretary. Title to the Temple and other property should be held by the N. S. A. under voluntary trust, the form of legal organization adopted on the Mayflower, which is a voluntary association, or merely a writing out into legal form of the functions of the National Spiritual Assembly, the local spiritual assemblies and the individual believers, under instructions which have been given us by the Guardian and which we have carried out in the process of our work. No body incorporated for religious purposes in the state of Illinois can hold title to more than twenty acres of land. This would take care of our holdings in Chicago, but not of the several hundred acres at Green Acre. The proposal is for the N. S. A. to appoint trustees to hold to its use title to the said properties. An indenture of trust has been prepared by the legal committee and when this indenture is executed and the three trustees appointed, copies will be sent out to the various assemblies.

Mr. Mills reported Shoghi Effendi as believing that it will be well if some of the land on Mount Carmel be held definitely in the name of the N. S. A. of America.

This cable message was received from Shoghi Effendi: “Affectionate remembrance Riddvan Festival. Ardently praying America’s national representatives and delegates to 19th convention may be fervor of their love and the soundness of their deliberations inaugurate new cycle of unprecedented achievement.”

Mr. Carl Scheffler, Treasurer, quoted from a letter written by Ruhi Afman and signed by Shoghi Effendi: “I am anxious to learn of the response of the friends to the plan for unified action since June 30th. I attach extreme importance to it and I wish you to concentrate your efforts on this so as to insure its success. So much that is vital depends upon this plan. We must at all cost make it a success, for its failure would be a reflection upon the Cause and would delay indefinitely the construction of the Temple. Exert every effort along this line and rest assured of my constant prayers for the success of your efforts.” This letter contained the check of Shoghi Effendi for $95.00, his monthly contribution, and stated that everything else should be given secondary importance to the plan for unified action. Shoghi Effendi again writes March 23, 1927, that it is most discouraging that after one year the friends have not been able to contribute the desired sum to the national fund. If this condition should not change the Temple work will still be put off and the prestige of the Cause will greatly suffer. He asks that the friends be satisfied with activities mentioned in the plan for unified action. He also mentions that Green Acre promises to be the educational center for the young Baha’is. He urges that all believers agree to support the budget plan as they have never done before and assure its triumph. If each of the fifteen hundred believers contribute an average of $9.00 per month the budget would be taken care of. We should normally receive $162,000 in three years in order to carry out what Shoghi Effendi refers to in letters. This would allow us to accumulate $400,000 at the end of three years. This will enable us to accumulate in three years almost as much as has been accumulated during the past seventeen years.

World Unity Conferences: Mrs. Florence R. Morton reported that these conferences have been held in sixteen large eastern cities. All leading scholars of these cities were invited to speak regardless of race, color and creed. Science, education and religion have united in these conferences. In some of them the Baha’i name and teaching were given directly, but as a rule they are the indirect method of teaching. In a letter to Mr. McDaniel Shoghi Effendi approved the indirect method of teaching the cause, stating that they should try any method which promises success, supervised by the N. S. A. A. A. C. Mrs. Keller amplified the above report, saying that in the Orient, in teaching, people are first attracted to the Manifestation and afterwards to His teachings. Here they are first attracted to the principles of the cause and then arrive at a knowledge of the Manifestation. She told of a world unity council organized in Chicago and meetings every six weeks and called into being by the series of world unity conferences held in various cities.

Mrs. Mariam Haney, a delegate from Washington, told in graphic lan-
guage of the mighty confirmations and extraordinary success which attended preparation for a world unity conference in Washington wherein teachings and message were to be given directly and under Bahá’í auspices, how noted clergymen opened their churches and distinguished speakers were willing to serve. In behalf of the Washington spiritual assembly she expressed regret that through some misunderstandings these plans had been held in abeyance.

Miss Ransom, daughter of Mrs. Kehler, brought greetings from a little group of Bahá’í students at Vassar College. She was gladly received.

National Teaching Program: Committee Mr. McDaniel, chairman, Madames Greenleaf and Maxwell. The report of Mr. McDaniel was read by Mrs. Maxwell. It recommended that compilation and classification of the teachings be assigned to various believers throughout the country. There were also messages from Shoghi Effendi, in effect that the believers throughout the country are the fountain head of all teaching activities of every kind whatsoever and that the two methods, direct and indirect, are so closely related that they will function side by side, and that the confirmations of Bahá’u’lláh are with the direct methods and also with the world unity conference activities.

Mr. Vail reminded us that ‘Abdu’l-Bahá had said, Do not say anything to startle or amaze people. Give all the principles at every public gathering, but in a public meeting do not give the station of the Manifestation. These teachings should be given in the methods of the Master Himself. There were also messages from Shoghi Effendi, in effect that the believers throughout the country are the fountain head of all teaching activities of every kind whatsoever and that the two methods, direct and indirect, are so closely related that they will function side by side, and that the confirmations of Bahá’u’lláh are with the direct methods and also with the world unity conference activities.

Dr. John Herman Randall addressed the convention: My connection with the cause dates back to 1908. Bahá’í is a new spirit and must extend to all the churches. It is not a new name, nor a new organization, but a new spirit to bring us all into fellowship. It is the letter that killeth but the spirit that liveth. There is a common spiritual unity beneath all religions. We should be converted from the sectarian religions of the past into the eternal religion of today.

The scholar of today is through with the creeds of the day and he feels that the only true religion which can save the world is one that can bring all races and nations together in the spirit of cooperation, fellowship and love. The religion of unity is growing among the younger generation. “New conditions teach new duties.” We are today in the presence of dangers greater than humanity has ever faced and there is nothing that can save us but the religion that has found expression in these great Prophets of God. All great religions began aright, but pride, egoism and selfishness have caused them to die. Let us pray that the Spirit of God may take possession of our hearts, as men and women that have reached the Seventh Valley and in their lives have learned the meaning of the utter annihilation of self for the sake of God’s Glory.

Mrs. Elizabeth Greenleaf made a touching plea for tolerance, liberality and breadth of vision in the cause. She recalled three successive messages of ‘Abdu’l-Bahá to her over a succession of years: “Be patient!” “Be divinely patient!” “Be magnificently patient!” During twenty-four years ‘Abdu’l-Bahá himself was patient with an enemy, whom He at length by His patience won over to the Cause.

Publicity Committee: The report of Mrs. Smyth was read and placed on file.

Mr. Mills said that the friends must get behind Shoghi Effendi and lighten as much as possible the mountain of cares that rests upon his shoulders. Mr. Randall asked a returned American pilgrim whether he had information as to when Shoghi Effendi would come to America. This pilgrim reported that the answer of Shoghi Effendi to this question was, “When you have learned to obey the National Spiritual Assembly.”

Mr. Scheffler made another strong plea for the plan of unified action, especially in behalf of the Temple. “We are trying with economy to keep down expenses and to overcome the hostility of the neighborhood surrounding the Temple. The foundation in its present form stands as a reproach to the Cause and unless the believers make every sacrifice to raise the needed funds to enable building to begin again the Temple Committee is powerless.”

Mr. Vail: Shoghi Effendi writes: “Will you please impress upon the believers the vital spiritual obligation of sustaining the budget, as this is the only feasible way of fulfilling the Master’s dearest wish, the gradual building of the Mashriqí Adhkar?”

Dr. Bagdadi: “The Master between 1919 and 1920 often spoke about this Temple. One day at Aqá, pointing at the church he said, ‘Look at this church. For the past 1340 years this bell has been rung in the name of Christ in this Mohammedan city of Aqá, the most fanatical city against Christianity; but this church defied all their fanaticism. If this church did not exist in Aqá the name of Christ would have been forgotten. See how important are the stones of this church!”

“The first Mashriqí Adhkar built was called Koa. He said it was built of the leaves and branches of the palm trees, very small and very insignificant; but because it was the first, today it is the greatest of all throughout the world. Therefore the first Bábí Temple in America will have a far-reaching effect because it is the first in the Occident. On another occasion He said, ‘Even one room, if it is built today and is called a temple will have more effect than the greatest temples built in future. Consider the friends in the East, the Bahá’ís in Persia, Turkey and Russia, how nothing could unite them but the Mashriqí Adhkar. When that was built it became the cause of unity and harmony among the friends and the American Bahá’ís will never become united until their Temple is built.’ In Persia there is a temporary temple called a Mashriqí Adhkar. When ever a traveller arrives he is made welcome. You people want to build one temple. Why do you not build it? It is not permissible to delay longer.”

Election of New N. S. A.: Seventy-two persons were placed in nomination. Five ballots were required to complete the election, the balloting for which on motion of Mr. Lunt, was begun on the second day. This resulted, after the new body was at last organized, as follows: Allen B. McDaniel, chairman; Roy C. Wilhelm, vice-chairman; Horace Holley, secretary; Carl Scheffler, treasurer; Madames Florence R. Morton, May Maxwell and Amelia Collins, Messrs. Alfred E. Lunt and Louis G. Gregory.

Inter-Racial Amity Committee: The Executive Secretary reported the recent amity convention held in Washington which was arranged, as stated on the program, by the National Inter-racial Committee of the Bahá’ís of the United States and Canada, and was very successful. The first amity convention was held in Washington, under instructions of ‘Abdu’l-Bahá in May, 1921. It received a mighty confirmation. Springfield, Mass., New York, Philadelphia and Dayton, Ohio, have since had similar conferences. It is fervently hoped that this spirit, fulfilling the wishes of ‘Abdu’l-Bahá will spread throughout America.

Mrs. Edwina Powell, a recent pil-
grim at Haifa: Shoghi Effendi wishes us to give unqualified obedience to and have unswerving faith in the National Spiritual Assembly, because they are directed by spiritual forces. Shoghi Effendi believes the next war will probably see the dark skinned people arrayed against those of the white skin. On the west coast of this country we have the Japanese problem and in the South the Mexican and Negro problems. It is not enough that we share our trials with different nationalities, but the hour has come for Bahá'ís to take a different attitude toward this matter. It is our duty to recognize social equality as well as spiritual. We should invite these people into our homes and associate with people of all nations of the world, recognizing them as souls, not as Japanese, Chineses, Negros, etc. This Shoghi Effendi believes that the Bahá'ís of America have not fully accomplished. If we do this, then when this world trouble comes America should see that it may be saved to carry on some great work. The working out of the racial problem is the most important thing in this country today. Since visiting Palestine we have become aware of the immense spiritual power ready to be released into the world today and the Bahá'ís are looked at to become the channels for this Power.

Mrs. M. C. Oglesby, another recent pilgrim at Haifa: We had a wonderful visit with Shoghi Effendi. We are not the same people as before we went away. Shoghi Effendi asks, “How many colored believers are in the centers? Why are there not more? Are they not made welcome?”

We are a sensitive people and have been looking for flaws. It is vital that the black man must enter the cause, not for the safety of the colored group, but for the safety of the world. If these two groups join hands the cycle is rounded and everything else will adjust itself. When the white people find that Bahá’ís welcome black people to full participation in friendship this fact will attract whites to the cause. The world is looking to see what the Bahá’ís in America will do with the black people and we must not talk about it, but actually practice brotherhood.

Many questions came up, but time after time Shoghi Effendi came back to the color problem and said that this was the vital thing in America. He said that on every committee there should be at least one colored Bahá’í even if the same person had to be used over and over. Study the needs of the cause and then you will understand that the black man is needed in committees to express his viewpoint in order that the chasm may be bridged. Shoghi Effendi said that he hoped that this would be done in this assembly even if there was but one drop of colored blood. Shoghi Effendi told us to force an understanding of the paramount importance of turning to this issue at once and when you do this you are standing upon the strength of his prayers.

Bahá’ís have faults and the colored people are looking for them. During our investigation of the cause if I had found Mr. and Mrs. Ober off duty once we should have been lost. They were our white teachers. They have never been off duty. So we became strong enough to turn our eyes from man to God. When our Bahá’í friends can beat the drum that will draw whites against their wills, that is the power that will attract the white people to the cause.

A story is told that complaints were made to Mohammed about a certain colored crier; but Mohammed said that he would rather have the colored man with all his defects because he had the love of God in his heart and if people felt that love, the spiritual call would be heard in the soul. The need of the cause in America is the call of the heart and it can never be given save by those who have suffered and who have been trained in the way of sacrifice and humility.

Dr. Bagdadi read his letter from Shoghi Effendi, just received:

“My dear and precious Co-worker: I desire you to redouble your efforts in connection with the promotion of inter-racial unity and understanding. Urge the believers to show more affection, confidence, fellowship and loving kindness to the colored believers. No trace of mistrust, no sense of superiority, no mark of discord and aloofness should characterize the relations of the white and colored believers. They should openly, bravely and sincerely follow the example of our beloved and banished prejudices from their hearts. May He reinforce and bless your efforts in such an important field of work.”

(Signed) Shoghi.

Dr. Bagdadi continued: In April 1920, I was in the presence of 'Abdu'l-Bahá, when a letter came from a Chicago believer saying that her house had been bombed. He remarked: “I told the Americans that the white and colored people should be united, otherwise there will be bloodshed. Until the past year America did not have enemies. Certain nations are now enemies and will combine with the colored people in America. Americans are heedless of this. The devastation of America will come. The bombing and lynching are the first raindrops of the storm and now it is time for the American people to arise and stem the flood.”

The convention directed by special voice that Mrs. Oglesby’s address and the other instructions on inter-racial unity brought by these friends should be circulated so that all the believers might have a copy.

Star of the West: Mrs. Haney read the report of Mr. McDaniel, business manager. It was accepted. She asks that all who have anything to say should write articles, as in this way writers are discovered and new ideas are brought to light.

Mr. Adkar: Messrs. Nelson and Scheffer again spoke, the former urging that building be immediately started and the latter that each delegate should return to his assembly and support the Unified Action Plan, in such a way that each believer will find himself contributing not only his share, but double. We should also urge those who have any extravagance to remove it and thus cut expenses in two.

Mr. Bourgeois: I suggest ground be levelled, also quick growing trees be planted. For places that need filling in we may advertise for dirt to be dumped. I am now over seventy and may be soon incapacitated. Should I not be put to work on plans for the interior decoration? Mrs. White is one of the most enthusiastic workers for the Temple.

MEMBERS OF HOLY HOUSEHOLD: Dr. Susan I. Moody chanted and gave the friends, from her notebook, the names of members of the Holy Household as written out for her by Foodsi, son of Mirza Yahya, Haifa, Palestine, Nov.-Dec., 1924: Bahaiyih Khanum Moneereh Khanum Ziya Khanum Mirza Hadi Shirazi Shoghi Effendi Rabbani Ruhangise Khanum Rabbani Neihangise Khanum Rabbani Hussien Effendi Rabbani Riyaz Effendi Rabbani Tooba Khanum Mirza Moheb Afnan Ruhi Effendi Afnan Sotra Khanum Afnan Tohib Effendi Afnan Foad Effendi Afnan Raha Khanum Mirza Jalal Maryam Khanum Shahid
Munib Effendi Shahid
Zahra Khanum Shahid
Zahra Khanum Shahid
Hassan Effendi Shahid
Monaver Khanum
Ahmed Yazdi

The secretary read interesting extracts from a letter of Mrs. Florence Schofflocher, India, who had made the first air trip from London to Cairo and from Cairo to India, where she had wonderful contacts with Brahmans and other intellectuals and found great capacity among them for the Bahá'í message and teachings. This letter was given to the editors of the Star for a special article on Mrs. Schofflocher's travels in the Orient.

World Unity Conferences: Mr. Alfred W. Martin addressed the convention: The work of unifying the world must be done now and it matters little under what word or label it is done. Practice is the best teacher in this work which he holds in the center not herebefore possible.

Shoghi Effendi works mercilessly, regardless of sleep, meals, etc., and it is the constant wish of the family to get him to take reasonable exercise in the open air. He sometimes took walks which were devoted to serious talks and just as in the study, all his walking hours are given to severe mental labor. Again and again he broke down under it. None of us could stand it. The Master has brought him through and he handles problems arising with a sincerity, force and decision that bring joy to everyone, and in his remarkable letters bring results to us here. His executive ability is marvelous. The East and West are curiously united in him. His mind and methods are broad and his spirit has that subtle profundity which is the inheritance of the East with all the spiritual thought. His power, energy and decision is one of the most impressive things of all and when a decision is made his unwavering policy is very inspiring and gratifying when you think that he stands in the center of every reactionary influence in the world which he holds in check. He withstands these numerous attacks continually. Gibraltar is a shifting sand compared with the mind of Shoghi Effendi when made up.

He is coordinating the property holdings upon Mt. Carmel to protect the Shrine and surrounding properties. He was gratified at responses received, which, however, began to embarrass him and finally he asked that no more money be sent. He is engaged with precautions to safeguard the property purchased with these funds. Mr. Mills further explained in detail certain Oriental problems which were followed with intense interest by the friends. The reasons for certain sections of the Will and Testament of 'Abdu'l-Bahá became very apparent. He spoke of the Pilgrim House, the Egyptian situation, the martyrdoms in Jerusalem and the Baghdad matters with great illumination. He further said. On account of all these problems on the heart of Shoghi Effendi it is incumbent upon us to see that nothing of importance is submitted to him as he suffers from strain. It is our privilege to help as much as possible to protect this wonderful center which keeps us on the right track of the Will of God and the Court of Divine Unity.

Plea for Unity: Mrs. Oglesby, before departure, left a message with Mrs. Ober to be delivered to the convention. Shoghi Effendi said our hearts are to lose all lines of demarcation. We should link up with the Jews as with the colored people, which is especially necessary in the Holy Land. All these barriers can be overcome by the fire of the love of God. We have the privilege of working with all our hearts for the unity of the world of humanity.

Mrs. Powell, also a recent pilgrim, added: There were 250 Jews on the ship which carried four pilgrims to Haifa. Mrs. Oglesby spoke to many of these pilgrims with good effect. The Jews are laying a material foundation in Jerusalem and bringing people highly educated and trained. The American Jews are building beautiful homes there. Shoghi Effendi urged Ruhi Effendi, aged 27, to visit Green Acre this summer. He has a western education and is very well acquainted with subjects to be discussed.

Mr. Lunt offered a resolution which was carried, to transfer the title to the Temple property from Bahá'í Temple Unity to three trustees, Messrs. Allen McDaniel, Roy Wilhelm and Carl Scheffer.

Mr. Wilhelm, always thoughtful, suggested that hereafter we discover how many delegates of the colored or other races are to attend the convention and for them arrange accommodations in advance so as to avoid embarrassing situations. Mrs. Ober spoke in high eulogy of the marvelous welcome accorded visiting friends by those of Montreal.

Upon the retirement of the chairman and secretary to attend a meeting of the N. S. A., Mr. Philip Marangella was called to the chair and Mrs. Keith Ransom-Kehler elected secretary pro tem. Led by the chairman who has so clear a grasp of reality, the convention held a most illuminating consultation about vital matters in the cause. The teaching campaign in western New York; what constitutes capacity in people; the value of indirect methods in teaching; the possibility of giving the Bahá'í message after world unity conferences; such conferences as leading up to the Bahá'í message gradually, as suggested in let-
ter of Shoghi Effendi, and the results of giving the message before various clubs were matters discussed until, upon motion of Mrs. Herrick, the convention adjourned to meet the N. S. A. at the home of Mrs. Maxwell.

During the time of the convention World Unity Conferences were held as follows:

**Friday, April 29th, 8 P. M.**

Ritz Carlton Hotel.

Chairman, Mr. W. S. Maxwell

Address: The Creation of a Peace Psychology. Miss Agnes McPhail, M. P.

**Saturday, April 30, 8 P. M.**

McGill University

Chairman, Mr. Horace Holley

Address: The Ideal of World Unity. Dr. John Herman Randall.

**Sunday, May 1st, 8 P. M.**

Church of the Messiah

Chairman, Mr. Mountfort Mills

Address: Finding God in a World of Science. Professor Kirtley F. Mather. Open Forum

Following these conferences a public meeting to convey the Baha'i message and teachings was held in the Windsor Hotel and attended by about one hundred and twenty-five people, many of whom were inquirers. Addresses were made by Mountfort Mills, Albert Vail and Louis Gregory. The talks appeared to be followed with deep interest and many intelligent inquiries were made on the part of the audience when the meeting was opened to questions. The press conveyed notices that were accurate, intelligent and generous both of the convention itself and the public meetings.

Altogether, the experiences of the nineteenth annual convention were such as to make the hearts grateful and to leave in memory a bright spot.

**LETTERS FROM SHOGHI EFFEendi**

To the members of the National Spiritual Assembly of the Baha'is of the United States and Canada:

Dearly-beloved friends:

Your recent communications, dated February 17 and March 2, 17 and 21, have been received, and their perusal has served to heighten my admiration for the unflinching determination which characterizes the concerted efforts which you are exerting for the spread and consolidation of the Baha'i Faith.

I have also received and read with the keenest interest and appreciation a copy of that splendid document formulated by the National Committee on inter-racial unity and addressed to all the Spiritual Assemblies throughout the United States and Canada. This moving appeal, so admirable in its conception, so sound and sober in its language, has struck a responsive chord in my heart. Sent forth at a highly opportune moment in the evolution of our sacred Faith, it has served as a potent reminder of these challenging issues which still confront in a peculiar manner the American believers.

As this problem, in the inevitable course of events, grows in acuteness and complexity, and as the number of the faithful from both races multiplies, it will become increasingly evident that the future growth and prestige of the Cause are bound to be influenced to a very considerable degree by the manner in which the adherents of the Baha'i Faith carry out, first among themselves and in their relations with their fellow-men, those high standards of inter-racial amity so widely proclaimed and so fearlessly exemplified to the American people by our Master 'Abdu'l-Baha.

I direct my appeal with all the earnestness and urgency that this pressing problem calls for to every conscientious upholder of the universal principles of the Baha'u'llah to face this extremely delicate situation with the boldness, the decisiveness and wisdom it demands. I cannot believe that those whose hearts have been touched by the regenerating influence of God's creative Faith in his day will find it difficult to cleanse their souls from every lingering trace of racial animosity so subversive of the Faith they profess.

How can hearts that glorify with the love of God fail to respond to all the implications of this supreme injunction of Baha'u'llah, the unreserved acceptance of which, under the circumstances now prevailing in America, constitutes the hallmark of a true Baha'i character?

Let every believer, desirous to witness the swift and healthy progress of the Cause of God, realize the two-fold nature of his task. Let him first turn his eyes inward and search his own heart and satisfy himself that in his relations with his fellow-believers, irrespective of color and class, he is proving himself increasingly loyal to the spirit of his beloved Faith. Assured and content that he is exerting his utmost in a conscious effort to approach nearer every day the lofty station to which his gracious Master summons him, let him turn to his second task, and, with befitting confidence and vigour, assail the devastating power of those forces which in his own heart he has already succeeded in subduing.

Fully alive to the unfailing efficacy of the power of Baha'u'llah, and armed with the essential weapons of wise resistance and inflexible resolve, let him wage a constant fight against the inherited tendencies, the corruptive instincts, the fluctuating fashions, the false pretences of the society in which he lives and moves.

In their relations amongst themselves as fellow-believers, let them not be content with the mere exchange of cold and empty formalities often connected with the organizing of banquets, receptions, consultative assemblies, and lecture-halls. Let them rather, as equal co-sharers in the spiritual benefits conferred upon them by Baha'u'llah, arise and, with the aid and counsel of their local and national representatives, supplement these official functions with those opportunities which only a close and intimate social intercourse can adequately provide. In their homes, in their hours of relaxation and leisure, in the daily contact of business transactions, in the association of their children, whether in their study-classes, their playgrounds, and club-rooms, in short under all possible circumstances, however insignificant they appear, the community of the followers of Baha'u'llah should satisfy themselves that in the eyes of the world at large and in the sight of their vigilant Master they are the living witnesses of those truths which He fondly cherished and tirelessly championed to the very end of His days. If we relax in our purpose, if we falter in our faith, if we neglect the varied opportunities given us from time to time by an all-wise and gracious Master, we are not merely failing in what is our most vital and conspicuous obligation, but are thereby insensibly retarding the flow of those quickening energies which can alone ensure the vigorous and speedy development of God's struggling Faith.

I would particularly address my appeal to you, as the Trustees of God's sacred Faith, to re-affirm by word and deed the spirit and character of the insistent admonitions of 'Abdu'l-Baha, so solemnly and so explicitly uttered in the course of His journeys through your land—a trust which it is your privilege and function to preserve and fortify.

May the varied opportunities presented by the forthcoming assembly of the friends at Green Acre this summer—a place so admirably suited to the realization of such a noble idea—
be fully utilized to further this noble end. May it, on one hand, serve to banish once and for all every misgiving and mistrust as to the attitude that should characterize the conduct of the members of the Bahá’í Family, and, on the other, serve to familiarize the invited public with that aspect of our Faith which, owing to the pressure of circumstances, a few have inclined to belittle or ignore.

It is my earnest hope and prayer that the forthcoming gathering at Green Acre, the program for which has been so carefully and judiciously prepared, may serve as a testing ground for the application of those ideals and standards that are the distinguishing features of the Revelation of Bahá’u’lláh. May the assembled believers—now but a tiny nucleus of the Bahá’í Commonwealth of the future—so exemplify that spirit of universal love and fellowship as to evoke in the minds of their associates the vision of that future City of God which the Almighty Arm of Bahá’u’lláh can alone establish.

Not by merely imitating the excesses and laxity of the extravagant age they live in; not by the idle neglect of the sacred responsibilities it is their privilege to shoulder; not by the silent compromise of the principles dearly cherished by ’Abdu’l-Bahá; not by their fear of unpopularity or their dread of censure can they hope to rouse society from its spiritual lethargy, and serve as a model to a civilization the foundations of which the corrosion of prejudice has well-nigh undermined. By the sublimity of their principles, the warmth of their love, the spotless purity of their character, and the depth of their devoutness and piety, let them demonstrate to their fellow-countrymen the ennobling reality of a power that shall weld a disunited world.

We can prove ourselves worthy of our Cause only if in our individual conduct and corporate life we sedulously imitate the example of our beloved Master, Whom the terrors of tyranny, the storms of incessant abuse, the oppressiveness of humiliation, never caused to deviate a hair’s breadth from the revealed Law of Bahá’u’lláh.

Such is the path of servitude, such is the way of holiness He chose to tread to the very end of His life. Nothing short of the strictest adherence to His glorious example can safely steer our course amid the pitfalls of this pernicious age, and lead us on to fulfill our high destiny.

Haifa, Palestine, April 12, 1927. Shoghi.

My dear valued co-worker:*

I have emphatically appealed through a recent letter to the American believers to banish from their hearts and minds every trace of racial prejudice—as an essential pre-requisite of an effectual campaign conducted by them on behalf of racial unity. There is much to be accomplished by them as fellow-believers before they face the outside world and claim the attention of their fellow-men, as the exponents of these sublime Teachings of Bahá’u’lláh. I trust they will realize their responsibilities and resolve to wage eternal battle with their natural instincts if they desire to ensure the efficacy of their concerted efforts in this field.

Your true brother,

Shoghi.

Haifa, May 9, 1927.

*Mr. Allen B. McDaniel.

To the Beloved of the Lord and the Handmaids of the Merciful Throughout the United States and Canada

Dear beloved friends:

With feelings of horror and indignation I communicate to you the tale of yet another tragedy involving the shedding of the blood of a martyr of the Faith on Persia’s sacred soil. I have before me, as I pen these lines, the report of the local Spiritual Assembly of Arábid, on the north-east confines of the province of Ardibíyjón, not far distant from those hallowed spots where the Báb suffered his last confinement and martyrdom. Addressed to the National Spiritual Assembly of the Bahá’ís of Persia, this report recounts in simple but moving language the circumstances that have led to the cowardly crime committed in the darkness of the night at the instigation of the fanatic clergy—the deadliest opponents of the Faith in that town.

Our martyred brother, Aminu’lláh ‘Ullama, by name, had for some time past become notorious in the eyes of the Muslim inhabitants of Arábid for his tenacity of faith by openly refusing at every instance to vilify and re­nounce his most cherished convictions. In the latter part of Ramadan—the month associated with prayer, pious deeds and fasting—his use of the public bath—that long-established institution the amenities and privileges of which are as a rule accorded only to the adherents of the Muslim Faith—had served to inflame the mob, and to provide a scheming instigator with a pretext to terminate his life. In the market place he was ridiculed and con­}


demned as an apostate of the Faith of Islam, who, by boldly rejecting the repeated entreaties showered upon him to execute the Bahá’í name, had lawfully incurred the penalty of immediate death at the hands of every pious up­holder of the Muslim tradition.

In spite of the close surveillance exercised by a body of guards stationed around his house, in response to the intercession of his friends with the local authorities, the treacherous criminal found his way into his home, and on the night of the 22nd, of Ramadan, corresponding with the 26th of March, 1927, assailed him in a most atrocious and bastardly manner. Concealing within the folds of his garment his unsheathed dagger, he approached his victim and claiming the need of whispering a confidential message in his ears, plunged the weapon hilt-deep into his vitals, cutting across his ribs and mutilating his body. Every effort to secure immediate medical assistance seems to have been foiled by malicious devices on the part of the associates of this merciless criminal, and the helpless victim after a few hours of agonizing pain surrendered his soul to his Beloved. His friends and fellow-believers, alarmed at the prospect of a fresh outbreak that would inevitably result were his mortal remains to be accorded the ordinary privileges of a decent burial, decided to inter his body in one of the two rooms that served as his own dwelling, seeking thereby to appease the fury of an unrelenting foe.

He leaves behind in desperate poverty a family of minors with no support but their mother, expectant to bring forth her child, and with no hope of relief from their non-Bahá’í relatives in whose eyes they deserve to be treated only with the meanest contempt.

It appears from the above-mentioned report that the merciless assassin has been arrested, waiting, however, as has been the case with similar incidents in southern Persia, to be sooner or later released under the pressure of bribery and intimidation sedulously exercised by an impudent enemy.

Dearest friends! Any measure of publicity the concerted efforts of the Bahá’í Spiritual Assemblies of the West, on whom almighty Providence has conferred the inestimable benefits of religious toleration and freedom, can accord to this latest manifestation of unbridled barbarism in Persia will be most opportune and valuable. It will, I am certain, confer abiding solace to those disconsolate sufferers who
with sublime heroism continue to uphold the traditions of their beloved Faith. Our one weapon lies in our prayerful efforts, intelligently and persistently pursued, to arouse by every means at our disposal the conscience of unheedng humanity, and to direct the attention of men of vision and authority to these incredibly obious acts which in their ferocity and frequency cannot but constitute in the eyes of every fair-minded observer the gravest challenge to all that is sacred and precious in our present day civilization.

Your true brother,

Shoghi

Haifa, Palestine.
April 27, 1927.

GUARDIAN ADVISES ON MATTER OF NOMINATIONS

The question of how nominations for the office of member of the National Spiritual Assembly should be made in advance of the election, or whether any form of nominations should be adopted, has been discussed without permanent result at many annual conventions.

The matter is now definitely settled by Shoghi Effendi in a letter dated May 14, 1927, and sent to the Spiritual Assembly of Akron, Ohio. We are informed by the secretary of this Assembly that the Guardian received a copy of their circular letter sent to American Assemblies on March 20 which urged that some system of advance nominations be adopted, and the following words have reference to it:

"I feel that reference to personalities before the election would give rise to misunderstanding and differences. What the friends should do is to get thoroughly acquainted with one another, to exchange views, to mix freely and discuss among themselves the requirements and qualifications for such a membership without reference or application, however indirect, to particular individuals. We should refrain from influencing the opinion of others, of canvassing for any particular individual, but should stress the necessity of getting fully acquainted with the qualifications of membership referred to in our Beloved's Tablets and of learning more about one another through direct, personal experience rather than through the reports and opinions of our friends."—Your true brother, Shoghi.

A DAY OF PRAYER AND SUPPLICATION IN BEHALF OF OUR OPPRESSED PERSIAN BROTHERS

In an effort to give full heed to the Guardian's appeal to the Spiritual Assemblies of the West sent us in the letter recounting the latest martyrdom in Persia, the National Assembly has taken the step of beseeching the friends throughout the United States and Canada to observe Saturday, July 9, the seventy-seventh Anniversary of the Martyrdom of the Bab, as a day of supplication and prayer when relief shall be sought from the Divine Power for our brothers and sisters in the land of the Manifestation.

Will each local Spiritual Assembly assist in this endeavor by arranging a meeting for the friends in their locality on that day? May this latest tragic event, yet likewise glorious proof of the faith inspired by Bahá'u'lláh, be the culmination of that series of bloody persecutions during which the friends of God have with such sacrifice written indelibly the record of their love into the life of the world!

The National Assembly has also called the sum of fifty pounds sterling to the destitute family of the martyr in the name of the American Bahá'ís. The matter of suitable publicity has been placed in the hands of a special committee, whose work will be brought to the attention of the friends at the earliest possible date.

IN MEMORIAM

On Monday, May 2, the long suffering body of Mrs. Kate Ives was laid to rest in Eliot, Maine, after many years of remarkable service to the Cause of Bahá'u'lláh. A Bahá'í service was read at the home of Mrs. Ives by Mr. William H. Randall of Boston. The news of her departure was received by the delegates at Montreal, who reverently offered prayers for Mrs. Ives by Mr. Randall, Mr. Harlan Ober and Mr. Alfred E. Lunt.

The friends of Newark and vicinity on May 11 gathered at the home of Mrs. Frank Moxey in South Orange, for the Bahá'í services held for our devoted brother and faithful servant, Mr. Frank Moxey. Bahá'í prayers and Tablets were read by Mr. Hooper Harris and Mr. Mountfort Mills.

The services of such Bahá'í souls as Mrs. Ives and Mr. Moxey deserve and require detailed mention for the permanent records of the Cause. The National Assembly desires to assist in the publication of a Bahá'í Necrology which can perpetuate these infinitely precious lives of illumination and service, and hopes that those best qualified will send in written accounts which may some day be suitably published for general distribution. The record of all believers who have passed on is sought.

The following reference to Bahá'í funeral services is reprinted from a letter written to the Spiritual Assembly of Kenosha by Ruhi Ainan a few months ago: "If you permit me I wish to remind the friends that the fortieth day after death has no special significance. If the Master's Memorial Service was held on the fortieth day it was merely to conform to a local custom prevalent among Muhammadians. There is no reason why it should be adopted as a general rule to be followed by the friends. Several such cases have already come to our attention, of celebrations held on the fortieth day, and we fear that gradually it will become an established custom.'

SIEGFRIED SCHOPFLOCHER SERVING PLAN OF UNIFIED ACTION

The members of the National Assembly consider it a great privilege to announce that Mr. Siegfried Schopflocher will this year travel among the American Bahá'í communities and in behalf of the Assembly bring a most important message concerning the Plan of Unified Action.

Our brother deeply appreciates the urgency of the appeal which on several occasions the Guardian has addressed to the American Bahá'ís for the full support of this Plan, and the Assembly hopes that it will be possible for every local Spiritual Assembly and Bahá'í group to arrange special meetings where Mr. Schopflocher can speak to the believers.

His recent contact with Bahá'ís of many foreign lands, his remarkable executive talent, his close association with the National Bahá'í administration, and above all his full-hearted devotion to the wishes and instructions of Shoghi Effendi, combine to endow
Mr. Schopflocher's journey (taken at his own expense) for Bahá'í service.

Letters and reports already received prove that his talks on the subject of the Plan of Unified Action, have been gratefully received, and have produced splendid results, in the Bahá'í communities of New York, Win. Englewood, Philadelphia, Washington, D. C., Chicago, Urbana, Wilmette, Evanston, Cleveland, Buffalo and Geneva. During the course of the year Mr. Schopflocher will travel to the Pacific Coast, and notify each local secretary of his itinerary. Voluntary action of this character, taken after consultation and grateful approval of the National Assembly, shows Bahá'í loyalty at its best.

QUESTIONS REFERRED TO THE NATIONAL ASSEMBLY

The correspondence of the National Assembly, and the personal experience of some of its members, shows the need to take up certain matters with a view to answering questions raised here and there among the friends.

Regarding the notes taken by pilgrims at Haifa. The Guardian has stated that he is unwilling to sign the notes of any pilgrim, in order that the literature consulted by the believers shall not be unduly extended by material dealing usually with local conditions or secondary phases of Bahá'í administration. This means that the notes of pilgrims do not carry the authority resident in the Guardian's letters sent over his own signature. On the other hand, each pilgrim brings back information and suggestions of a most precious character, and it is the privilege of all the friends to share in the spiritual results of these visits.

In answer to an inquiry sent to the Guardian over a year ago, the instruction was received through one of his secretaries that membership in a local Bahá'í community is conditional upon actual residence. Following this specific statement, the National Assembly incorporated the decision in the recently published By-Laws. The full text of the By-Laws has been sent to the Guardian, who will doubtless send any fresh instructions or explanations that may be required. Until definite word on this subject is received from Shoghi Effendi, the National Assembly feels unwilling to take any further action in the matter and trusts that the friends will not permit this or any other detail to cause unhappiness or confusion.

The By-Laws also follow the specific instructions of the Guardian, given us in his general letters on several occasions, that local Spiritual Assemblies are to be elected where the number of believers exceeds nine. Obviously, an election cannot be held if each person is obliged to vote for himself, as this removes the possibility of choice. However, we are informed that one of the friends has received a letter from the Guardian stating that where there are exactly nine believers, neither more nor less, these may constitute themselves a local Spiritual Assembly; a provision which does not oppose but supplements the original provision. This matter also has been referred to the Guardian for full explanation. While questions of voting membership are dependent upon definite regulations in the realm of administration, spiritual association can be continued and maintained calmly in cases involving the above two situations pending final solution from Haifa.

The Temple building fund. The Plan of Unified Action published in January, 1926, establishes a Temple building fund to be supplied from donations received over and above those amounts required for current Bahá'í activities in other fields, according to a budget formulated with respect to the needs of the activities as a whole and printed in the text of the Plan. The Temple building fund represents our collective obligation to raise $400,000 before, according to the Guardian's cablegram received shortly after the Convention held at Green Acre in 1925, building operations can be resumed. So far as we are concerned, the normal impulse of the friends is sufficient to maintain the current activities, and it is not yet powerful enough to supply the surplus required to make up the $400,000. The National Assembly can meanwhile only express its devotion to the success of the Temple building fund by voting as much as possible into that fund from the amount on hand as reported monthly by the treasurer. The National Assembly informs the friends that it has recorded its intention to do this in the minutes of the meeting held in New York on June 4, 5 and 6, and will spare no effort to increase the Temple building fund in such a manner throughout the year. This action means that strict economy will be observed in voting appropriations for other branches of the work, but does not of course affect the original principle of the Plan of Unified Action that surpluses over and above the stated minimum needed for current work automatically, without any vote, go into the Temple building fund. On the other hand, economy and wisdom, while leading to that confidence on which sacrifice is based, cannot of themselves remedy difficulties caused by lack of sufficient contributions.

A new magazine, "World Unity." This magazine represents an effort on the part of some believers, in cooperation with many others who are not believers, to create a monthly periodical capable of reflecting the ideal of world unity throughout the general public. It is not, from the administrative point of view, a Bahá'í activity. It does not seek to represent the Bahá'í Cause nor does it involve any responsibility upon the National Fund. The individual believer is free to subscribe to it, or to write for it, just as he is free to do so in the case of any public magazine, but no believer has any spiritual or material obligation in the matter beyond his own voluntary decision and personal interest. The magazine is published by a business corporation incorporated in the State of New York. Its aim is to assist in promoting those general principles and ideals of unity which are capable of creating a more favorable environment for the spread of the great Message. The Bahá'í Magazine, Star of the West, is the sole Bahá'í magazine published in the United States and Canada under the supervision of the National Spiritual Assembly and at the expense (when necessary) of the National Fund. The Star of the West received the blessing of 'Abdu'l-Bahá and His assurance of unique success. The power of the Master's assurance, and the effect of the Guardian's loving cooperation, can never be altered nor annulled. The privilege and duty of the friends is to subscribe to the Star, promote its circulation, contribute to its pages, and hold it in the highest esteem as the pure mirror of the creative Word. There are many thousands of people now outside the Cause who are imbued with some vision of world unity and seeking some medium promoting that vision in a way which corresponds to their present understanding and development. To reach such people, and serve them, is the purpose of the magazine "World Unity," and such a purpose deserves at least the sympathetic understanding and good wishes of all who call themselves Bahá'ís.
With this vision clearly set before us, and fortified by the knowledge of the gracious aid of Bahá'u'lláh and the repeated assurances of 'Abdu'l-Bahá, let us first strive to live the life and then arise with one heart, one mind, one voice, to reinforce our numbers and achieve our end. Let us recall, and seek on this sad occasion the comfort of, the last wishes of our departed yet ever-watchful Master:

"It behooved them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, go forth, elucidate, and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land the triumphant cry 'Ya Bahá'íl-Abba'! (O Thou the Glory of Glories). . . 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, illuminated 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!"

Having grasped the significance of these words, having obtained a clear understanding of the true character of our mission, let us adopt the course to pursue, and having attained sufficiently the individual regeneration—the essential requisite of teaching—let us arise to teach His Cause with righteousness, conviction, understanding and vigor. Let this be the paramount and most urgent duty of every Bahá'í. Let us make it the dominating passion of our life. Let us scatter to the uttermost corners of the earth; sacrifice our personal interests, comforts, tastes and pleasures; mingle with the divers kinds and peoples of the world; familiarize ourselves with their manners, traditions, thoughts and customs; arouse, stimulate, and maintain universal interest in the Movement, and, at the same time, endeavor by all the means in our power, by concentrated and persistent attention, to enlist the unreserved allegiance and the active support of the more hopeful and receptive among our hearers. Let us too bear in mind the example which our beloved Master has clearly set before us. Wise and taciturn in His approach, wakeful and attentive in His early intercourse, broad and liberal in all His public utterances, cautious and gradual in the unfolding of the essential verities of the Cause, passionate in His appeal yet sober in argument, confident in tone, unswerving in conviction, dignified in His manners—such were the distinguishing features of our Beloved's noble presentation of the Cause of Bahá'u'lláh. November 24, 1924.

It would be impossible at this stage to ignore the indispensability or to overestimate the unique significance of the institution of the National Spiritual Assembly—the pivot round which revolve the activities of the believers throughout the American continent. Supreme is their position, grave their responsibilities, manifold and arduous their duties. How great the privilege, how delicate the task of the assembled delegates whose function it is to elect such national representatives as would by their record of service ennable and enrich the annals of the Cause! If we but turn our gaze to the high qualifications of the members of Bahá'í Assemblies, as enumerated in 'Abdu'l-Bahá's Tablets, we are filled with feelings of unworthiness and dismay, and would feel truly disheartened but for the comforting thought that if we rise to play nobly our part every deficiency in our lives will be more than compensated by the all-conquering spirit of His grace and power. Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognized ability and mature experience. May the incoming National Spiritual Assembly—the privileged and chosen servants of the Cause—immortalize their term of stewardship by deeds of loving service, deeds that will redound to the honor, the glory and the power of the Most Great Name.

I would also earnestly entreat all the delegates at this coming Convention, and through them I appeal to the larger body of believers whom they represent, to ever bear in mind the supreme injunction of 'Abdu'l-Bahá, to teach unceasingly until the "head cornerstone of the foundation" of the Cause of God is firmly established in every heart. Let those whose time, resources and means allow, travel throughout the length and breadth of that vast continent, let them scatter to the most distant regions of the earth and, fired with enthusiasm and detachment, hand on the torch of God's undying flame to the waiting multitudes of a sadly-stricken world. June 3, 1925.

Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing interdependence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vical and responsible right of electing the National Assembly, but should also fulfill the functions of an enlightened, consultative and cooperative body that will enrich the experience, enhance the prestige, support the authority, and assist the deliberations of the National Spiritual Assembly. It is my firm conviction that it is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every prestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst; they should radiantly and abundantly unfold to the eyes of the delegates, by whom they are elected, their plans, their hopes, and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session and after the dispersal of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal. Not infrequently, may often-
times, the most slowly, unuttered and inexperienced among the friends will, by the sheer inspiring force of selfless and ardent devotion, contribute a distinct and memorable share to a highly involved discussion in any given Assembly. Great must be the regard paid by those whom the delegates call upon to serve in high position to this all-important though inconspicuous manifestation of the revealing power of sincere and earnest devotion.

The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause in America, such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and the advancement of the Cause. It is my earnest prayer that they will utilize their highly responsible position, not only for the wise and efficient conduct of the affairs of the Cause, but also for the extension and deepening of the spirit of cordiality and whole-hearted and mutual support in their cooperation with the body of their co-workers throughout the land. The seating of delegates to the Convention, i.e., the right to decide upon the validity of the credentials of the delegates at a given Convention is vested in the outgoing National Assembly and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is for the first time being formed in a given locality, or when differences arise between a new applicant and an already established local Assembly. While the Convention is in session and the accredited delegates have already elected from among the believers throughout the country the members of the National Spiritual Assembly for the current year, it is of infinite value and a supreme necessity that as far as possible all matters requiring immediate decision should be fully and publicly considered, and an endeavor be made to obtain after mature deliberation, unanimity in vital decisions. Indeed it has ever been the cherished desire of our Master, Abdul-Baha, that the friends in their councils, local as well as national, should by their candor, their honesty of purpose, their singleness of mind, and the thoroughness of their discussions, achieve unanimity in all things. Should this in certain cases prove impracticable the verdict of the majority should prevail, to which decision the minority must under all circumstances, gladly, spontaneously and continually, submit.

Nothing short of the all-encompassing, all-pervading power of His Guidance and Love can enable this newly-ensfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fulness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace.—January 29, 1925.

Regarding the very delicate and complex question of ascertaining the qualifications of a true believer, I cannot in this connection emphasize too strongly the supreme necessity for the exercise of the utmost discretion, caution and tact, whether it be in deciding for ourselves as to who may be regarded a true believer or in disclosing to the outside world such considerations as may serve as a basis for such a decision. I would only venture 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 Baha'i Cause, as set forth in Abdul-Baha's 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 Baha'i administration throughout the world—these, I conceive, to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a vital decision. Any attempt at further analysis and elucidation will, I fear, lead us in barren discussions and even grave controversies that would prove not only futile but even detrimental to the best interests of a growing Cause. I would therefore strongly urge those who are called upon to make such a decision to approach this highly involved and ever-recurring problem with the spirit of humble prayer, and earnest consultation, and to refrain from drawing rigidly the line of demarcation except on such occasions when the interests of the Cause absolutely demand it.

In connection with the annual holding of the Baha'i Convention and Congress, I feel that although such a representative body need not be convened necessarily every year, yet it is highly desirable, in view of the unique functions it fulfills in promoting harmony and good-will, in removing misunderstandings and in enhancing the prestige of the Cause, that the National Spiritual Assembly should exert itself to gather together annually the elected representatives of the American believers. It would in some ways be obviously convenient and eminently desirable though not absolutely essential, if the National Spiritual Assembly could arrange that the holding of such a Congress should synchronize with the time at which the national elections are renewed, and that both events should take place, if not on the first of Ridvan, at least during the twelve joyous days of what may be justly regarded as the foremost Baha'i Festival. Apart from the local elections, which universally are to be renewed on the 21st day of April, it is entirely left to the discretion of the National Spiritual Assembly to decide, after having given due consideration to the above mentioned observations, on whatever time and place the Baha'i Convention as well as the annual elections are to be held.

Were the National Spiritual Assembly to decide, after mature deliberation to omit the holding of the Baha'i 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 Baha'i Convention to send their votes, for the election of the National Spiritual Assembly only, by mail to the National Secretary, as in my view the advantages of such a procedure outweigh the considerations referred to in your letter. It should, however, be made clear to every elected delegate—who should be continually reminded—that it is a sacred responsibility and admittedly preferable to attend if possible in person the sessions of the Convention, to take an active part in all its proceedings, and to acquaint his fellow-workers on his return with the accomplish-ments, the decisions and the aspirations of the assembled representatives of the American believers.—October 24, 1925.
"The source of all good is trust in God, submission unto His Command, and contentment with His holy Will and Pleasure.

"The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

"The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

"The essence of love is for man to turn his heart to the Beloved One, and seek himself from all else but Him, and desire naught save that which is the desire of his Lord."—BAHA'U'-LLAH.

PREPARING FOR THE TRUE BAHAI COMMUNITY

Editorial

At two widely separated points in the United States, a concentration of Bahá'í effort is taking place this summer the results of which will hasten the coming of the true Bahá'í community of the future.

The activities of Green Acre have for many years been thoroughly established in the affection and respect of the friends. Nevertheless, Green Acre is still far from being a finished and perfected model, but responds ever more sensitively to the spirit of the age.

At Geyserville, California, a Bahá'í center will be established this summer very like Green Acre in many respects, and likewise representing a significant concentration of spiritual power, but with the essential difference that the Western summer Bahá'í community begins as a new activity inspired by the force of enthusiasm and vision but lacking the power of long experience.

These two Bahá'í centers stand as the most interesting and significant experiments being carried on at present by the collective effort of the American believers. To succeed, each requires not only a program vitalized by spiritual wisdom but the solution of many material problems involving the relations of people one with another and amid the conditions of practical daily life. It may be that the solution of these apparently minor problems in the material realm will further the Cause as much as brilliance in the conduct of the program.

The attention of all the friends will be given these two summer communities, and their activities and results followed closely by all who appreciate how the spirit of the age is molding daily life into new and better forms. It is to be hoped that those concerned will appreciate the importance of joining inseparably the spiritual and material elements, and reckoning as the highest type of success a season in which different characters and temperaments have learned how to associate together in full fellowship and cooperate in work as well as study and prayer.

The world does not yet contain one community reflecting the new spirit in all the activities and interests of daily life. When such a community comes into existence, it will manifest the strongest proof that religion has indeed renewed the human soul in this age.

Announcement of Plans for Bahá'í Center on Pacific Coast

The ever increasing call on the Pacific Coast for Bahá'í teachers prompted the National Spiritual Assembly, in response to suggestion from some of the Bahá'ís of the Western States, to appoint a Committee, consisting of Mr. John D. Bosch, Mr. George O. Latimer and Mr. Leroy Ioas, to work out plans for a summer school on the Pacific Coast, and its development into a permanent institution of the Cause.

The site selected by the Committee is in Geyserville, California, about 75 miles north of San Francisco on the Northwestern Pacific Railway, and on the great Redwood Highway, which runs from Vancouver, B. C., to San Diego, Calif. This property extends over an area of 40 acres, fronting on the Highway for about 600 feet, and extending up the slightly rolling hills, giving continual and new beautiful panoramas of the picturesque Russian River valley, with mountains in the distance. Luther Burbank has stated that the climate of this territory is equal to any in the world.

The Feast, of Asna, "Names," Sunday, July 31st, to which the Geyserville Bahá'í Assembly has invited all the believers, will be the beginning of the activities of the Summer School, which will continue through the month of August. The course of study will be conducted from the Bahá'í Writings by well known teachers on the Coast, as well as visiting Bahá'ís from other parts of America.

There is room on the property, without cost, for all interested in becoming Bahá'í teachers, but they must create their own comforts either by camping, or by improving the plain accommodations available. Rooms, or rooms with board, at moderate rates can be secured in adjacent farm houses. Simple meals at reasonable rates can be secured in the restaurant at Geyserville.

From the preliminary reservations, it appears the first Summer School on the Pacific Coast will be very successful and great good be accomplished for the Blessed Cause.

John D. Bosch, Geyserville, Calif.
George O. Latimer, Portland, Ore.
Leroy Ioas, San Francisco, Calif.
Inter-Racial Amity Committee Holds Convention in Washington, D. C.

The first of a new series of inter-racial amity conventions under Bahá’í auspices was held in Washington, D. C., on April 8, 9 and 10. Two sessions were given in Mt. Pleasant Congregational Church and one in the auditorium of the Playhouse. A detailed report of these meetings has already been published in the Bahá’í Magazine, and this report is commended to all who realize the urgent importance of the racial problem in this country.

The next convention will be held at Green Acre on July 22 and 23. The Guardian’s hopes that Green Acre will contribute greatly to expressions of racial amity and justice among the believers themselves have already been published in the News Letter.

Publishing Committee Issues New Catalog

A revised catalog of all Bahá’í literature in print at the present time has been issued by the Bahá’í Publishing Committee, P. O. Box 348, Grand Central Station, New York City, Mrs. Marie Moore, manager, will be happy to send copies to any local Bahá’í librarian or individual inquirer on request.

Local Assemblies having occasion to reprint any portion of the Bahá’í texts, and teachers quoting from the writings, are urged to use only such works as are listed in the latest catalog or are positively known to be authentic. Certain pamphlets published many years ago contain inaccuracies it would be unfortunate to repeat.

Among the new publications brought to the notice of the friends are:

1. Divine Art of Living, paper-bound, $0.70.
2. Compilation on Education, $0.35.
3. The Spirit of World Unity (compilation), $0.10.
4. Bahá’í Year Book, volume one, $1.25.

Inter-Assembly Correspondence

Letters have been received from the following American Assemblies, issued to all Assemblies on the mailing list:

- Los Angeles, Geyserville, Minneapolis, San Francisco and Kenosha.
- Local secretaries are reminded of the fact that inter-Assembly correspondence is one of the important services indicated for Spiritual Assemblies by ‘Abdu’l-Bahá. The National Assembly assists by supplying an annual Bahá’í Directory from addresses furnished in the Assembly Rolls.
- The delay in returning the Assembly Roll after the elections on April 21 on the part of some Assemblies makes it impossible to issue an accurate Directory until after several months. This delay is an injustice to those Assemblies who have made a prompt return, and also makes it difficult for the National Assembly to maintain the distribution of the News Letter and other general correspondence.

Celebrate Feast of Nawriz

Three American Assemblies celebrated this Feast on March 21 under conditions of unusual interest. In San Francisco, the local Assembly combined with the believers of Berkeley and Oakland in a meeting held at the Stewart Hotel attended by about one hundred friends. Guests of honor included Dr. Susan I. Moody and Mirtza Ali-Kuli Khan, N. D.

The Bahá’í New Year was observed by the believers of St. Augustine at the Florida Normal and Industrial College, where the friends received the cordial cooperation of Prof. Collier, president, and Miss Sarah Bloeker, vice-president. We are informed that this celebration was blessed by a most beautiful spirit of amity. The growth and vitality of this Bahá’í community are due to the unspiring efforts of Dr. and Mrs. Walter B. Guy through a period of many years.

At Ithaca, the believers held their first celebration of the Feast since the election of a Spiritual Assembly following the successful efforts of Mr. and Mrs. Howard Ives, who also established the Bahá’í community of Geneva. A party of Geneva friends attended the Feast.

Visalia Assembly Publishes Souvenir Prayer Book

Copies of a beautifully printed booklet containing Bahá’í prayers were recently distributed by the Visalia friends as a souvenir conveying their loving devotion to the Cause. Many appreciative comments have been received on this unusual service, made possible by the artistic skill of one of the Visalia believers, Miss Alice Rouleau.

The News Letter which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may devote a special section to each phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain its object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in promoting understanding, providing information on Bahá’í activity, both local and foreign, in stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Bahá’í Journal of the world.”—Shoghi Effendi.
Special Notice

Occasional inquiries are received asking for information about circular letters and pamphlets issued by a certain Steward of Chicago purporting to quote passages from the writings of the Bab and others which disprove the stations of Bahá'u'lláh and 'Abdu'l-Bahá. This situation is thoroughly understood by the older believers, and the friends are urged to cast such communications in the waste basket without response.

It should also be known to the friends that the current issue of Reality Magazine has published without the slightest authority or right a notice of Bahá'í activities presumably written for Reality by a member of the National Spiritual Assembly. Such incidents show how difficult was the attempt made several years ago by the National Assembly to find some basis of cooperation with this non-Bahá'í activity. The friends are reminded of the fact that the whole situation was brought to the attention of the Guardian some time ago, who stated that cooperation might be extended if the publication would agree to publish nothing not approved by the National Assembly, and that otherwise the matter "be left to God." The National Assembly has no intention of instructing or requesting any person not to subscribe to this periodical, but the believers should understand that its activities have nothing to do with the administration of the Cause.

Unique Annual Gatherings

The Annual Souvenir of 'Abdu'l-Bahá at West Englewood, New Jersey, has been duly observed since 1912, when the Master gathered all the believers in and around New York for a unity feast of which He was host. Year by year this event has grown in power, until at present it is known and noticed throughout a large portion of the State. Ruhi Afnán was the principal speaker this year.

At Geneva, New York, the Bahá'í community have instituted a "Blossom Picnic" attended by friends from nearby cities, who find it an occasion of delightful fellowship. Such local traditions can become powerful forces in cementing the hearts of the friends.

Mrs. Louise Gregory Returns From Eastern Europe

During the past eight months Mrs. Louise Gregory has served most effectively in the teaching field. Her route included the cities of Liverpool and York, England; Brussels, Belgium; Vienna, Austria; Buda-Pest, Hungary; and Sofia, Bulgaria. Mrs. Gregory, who is now at Green Acre, reports that conditions in Sophia are exceedingly favorable for the spread of the Message among people of capacity, and expresses the earnest hope that some American believer can in the near future arrange to spend from three to six months in that city.

Consideration of the significance of the work accomplished by such devoted followers of Bahá'u'lláh as Miss Martha Root, Mr. Mountfort Mills, Miss Leonora Holzapffe, Mrs. Gregory and Mrs. Schopflocher indicates how America is endeavoring to obey the far-reaching program of teaching activity laid down by 'Abdu'l-Bahá in His series of Teaching Tablets revealed for the five regional divisions and also the general assembly of the friends in this country.

Bahá'í Service Easter Sunday at St. Mark's Church

Dr. W. N. Guthrie of St. Mark's, New York City, has arranged a special Bahá'í service which he conducts each Easter Sunday at the afternoon meeting. This service consists of responsive readings, in which the congregation joins, selected by the rector from the literature of the Cause and published by him in a booklet entitled "The Story of God." These readings are followed by addresses delivered by representatives of the Cause invited by Dr. Guthrie. Jinabí Fadil spoke at this service some years ago.

Mr. Mountfort Mills and a member of the National Assembly spoke this year, while Mr. Saffa Kinney directed the choir and rendered organ music consisting of improvisations on oriental themes.

This annual occasion is greatly appreciated by the believers of New York.

Committees of the National Spiritual Assembly 1927-1928

The following committees were appointed by the National Assembly as soon as possible after the Convention in Montreal. In announcing these appointments, we wish to point out that it is most desirable that each committee take steps to organize by the election of chairman, secretary and any other officers it may require, and following this hold frequent meetings for active consideration of a program of constructive service. The observation has been justly made that frequent changes in the members of a committee, and doubt as to the appropriation of a chair can be placed at their disposal, tend to produce a condition of passive inaction.

Despite this fact, which circumstances have made inevitable in the past, there is nothing to prevent any committee from studying its opportunities and laying out a program to be adopted if necessary later on. The drift of executive detail toward the National Assembly represents a transitional state which it is hoped has come to an end. The active direction of so many phases of service prevents the National Assembly from developing other aspects of its responsibility, while at the same time denies the Cause the benefits which would result from the spreading out of the executive function.

Teaching—Mrs. May Maxwell, Mrs. Elizabeth Greenleaf, Mr. Siegfried Schopflocher.

Temple—Mr. Carl Scheffler, Mr. Allen McDaniel, Mr. Siegfried Schopflocher, Mr. Alfred E. Lunt, Mrs. Amelia Collins, Mrs. El Fleda Spaulding, Mr. Albert Windust, Mrs. Murroo Jones, Mr. A. J. Mattieson.

Publishing—Mr. Roy C. Wilhelm, Mr. Siegfried Schopflocher, Mr. Horace Holley, Mr. Albert Windust.

Magazine—Mr. Stanwood Cobb, Mrs. Mariam Haney, Mr. Allen McDaniel.

Reviewing—Mr. Albert Windust, Mrs. Shelley N. Parker, Mrs. H. A. Harding.

Archives—Miss Gertrude Buikema, Mr. Charles Mason Remey, Mr. Albert Windust.

Library—Miss Elizabeth Hopper, Mr. Charles Mason Remey.

Legal—Mr. Alfred E. Lunt, Mr. Louis Gregory, Mr. Allen McDaniel.
ANNUAL REPORT of the Treasurer of the National Spiritual Assembly of the Bahá’ís of the United States and Canada for the Period from April 1, 1926 to March 31, 1927

The total amount received this year from every source and including every fund or division of the National Fund was $51,039.28. The balance on hand at the beginning of that year was $1,980.66, making a total for the year of $53,019.94. The disbursements for the year total $47,288.83, which in this report I am accounting for under the following headings:—Temple, Teaching, Green Acre, Star of the West, International, World Unity Conferences, Archives, Library, General Publicity, Administration, Carmel or Special. Also under the heading Capital Expenditures, as follows:—Louis Bourgeois on contract, Plans for Temple, Studio appraisal, Green Acre legacies.

These last named constitute investments that cannot really be accounted expenditures, since they enhance the value of the Bahá’í properties.

Before entering upon the detail of the expenditure under each heading, I would like to state that in my books, as also those turned over to me by Mrs. Morton, the funds received are always placed in the particular division or to the particular purpose designated by the contributor.

Statement of Cash Receipts and Disbursements for Period April 1, 1926 to March 31, 1927

Cash Balance April 1, 1926
Worcester Bank & Trust Co. $1,965.12
Northern Trust Co. 115.54 $1,980.66

CASH RECEIPTS
For Temple 2,209.10
For Budget 34,900.11
For Teaching 14.80
For Green Acre 3,937.28
For World Unity Conferences 4,541.00
For Green Acre Institute of W. U. 2,000.00
For Carmel or Special 155.00
For Tarbiat School 151.00
For Pilgrim House 100.00
For General Publicity 3,000.00
Interest Earned 21.99 51,039.28

$53,019.94

DISBURSEMENTS
Temple 8,218.20
Teaching 5,064.98
Green Acre 7,182.93
Star of the West 3,621.91
International 2,265.00
World Unity Conf. 5,816.85
Archives 79.27
Library 223.31
General Publicity 3,000.00
Administrative 10,062.41
Carmel or Special 214.72
Publication 1,975.32 41,692.10

Capital Expenditures
Louis Bourgeois on contract 700.00
Plans for Temple 281.33
Caretakers House 2,005.40
Studio Appraisal 100.00
Green Acre legacies paid 1,410.00 4,496.73
Green Acre Managers expense 1,100.00 47,288.83

Add Old Balance transferred to Special Fund 5,731.11

40.24
Contents of Bahá’í Magazine

The Bahá’í Magazine Star of the West for March contained the following articles: The Day of Fulfilment, by Dr. Alfredo Warsaw; Excerpts from My Diary, by Keith Ransome-Kehler; A Famous Esperantist, by Martha L. Root; An Amity World Unity Conference, by Louis G. Gregory; The Universal Solvent, by Dr. Orrol L. Harper, and The Answer Comes, by Dr. Walter B. Guy.

In April the magazine published: When Anvis Ring in Unison, by Dale S. Cole; Work—A Song of Triumph, by Angela Morgan; Industrial Democracy, by Stanwood Cobb; Race Appreciation, by Hooper Harris; Why I Believe, by Doris H. McKay; On the Borders of Lake Leman, by Florence E. Pinchon, and What Danzig Has, by Martha L. Root.

The May number included: Equality of Man and Woman, a compilation from Words of ‘Abdu’l-Bahá; The World-Wide Influence of Qurratu’l-Ayn, by Stanwood Cobb; Humanity Unfolding a Limitless Self, by Dr. Orrol L. Harper; Woman: In Allegory and Fable; In Tradition and History; In the Present Day and Age, by Howard R. Hurlbut, and Glimpses of a Great Gathering, an interpretation of the Inter-Racial Conference held in Washington, D. C., during April, by Coralie Franklin Cook.

Geneva Assembly Holds Series of Public Meetings

A series of meetings under the general title “Six Discussions of Present Day Problems” has been conducted by the Geneva, N. Y., believers in a public hall Friday evenings from May 20 to June 24. These meetings came as the first public teaching effort on the part of the Geneva friends, and were carefully thought out in relation to local conditions and needs.

The individual subjects were: The Psychology of the New Age; The Approaching Convergence of Science and Religion; The Great Pyramid and Its Message to the World; From Chaos to World Peace; Physical and Spiritual Evolution, and A New Spirit in the World.

Dr. Albert Heist, Mr. and Mrs. W. J. McKay, Mrs. Howard Ives and Mr. and Mrs. R. C. Collison were among those who spoke on these subjects.

Not the least important result of the meetings was the extensive reports of each address published in the local press, showing what preparations had been made on the part of the local Assembly. These meetings, conceived and carried out by one of the newest Bahá’í communities in America, have made the Bahá’í Message synonymous with universality of spirit and knowledge throughout the city, and are models of successful teaching which can well be imitated in other Assemblies.

Orcella Rexford Continues Remarkable Campaign

Numerous communications from Seattle, Portland and Oakland give evidence of continued success in the unusual teaching method developed by Mrs. Orcella Rexford and employed with such remarkable results in several cities. Mrs. Rexford builds up a large audience by her personal lectures and at the end gives them an opportunity to make contact with Bahá’í teachers. Only the lack of suitable teachers prevents Mrs. Rexford from bringing in large numbers of believers wherever she carries on her lecture work. Honolulu, Oakland and New York City are all grateful to Mrs. Rexford for her ardent efforts.

Japanese Gathering in Berkeley

Miss Agnes Alexander delivered an address before a large group of Japanese in the hall of the Buddhist Temple at Berkeley, California, early in March, following a talk given by her some days previously at a luncheon of Japanese students in Styles Hall of the Y. M. C. A. Mrs. Frankland also spoke at the Temple, her remarkable work with Oriental children being well known by the friends.

Rahi Afnan at Green Acre

As mentioned in the last News Letter, Rahi Afnan is spending July and August at Green Acre, after which he will visit as many local communities as possible before returning to Haifa in October.

The privilege of meeting this profound student of the teachings and devoted worker will not be overlooked by the friends in planning their stay at Green Acre this season.

Capable Teachers Speak for Urbana Assembly

Reports from the Spiritual Assembly of Urbana indicate how great pleasure has been felt by the friends in visits from four Bahá’í teachers during recent months. Miss Fanny Knoblock, Mr. Albert B. Vall, Mrs. Corinne True, and Mr. Louis Gregory all found unusual opportunities for publi-
lic speaking in this college community where Mr. Vail occupied an important pulpit some years ago.

Miss Knobloch's talks to the believers themselves on how to present the Message were particularly appreciated. Numerous inquiries also came to her from the public meetings held at the home of Mrs. Busey and other friends, and her presentation, including an account of her experiences at South Africa, was exceedingly effective.

Two addresses were delivered by Mr. Gregory at the university, in addition to meetings with classes in the Sociology Department. His explanations of the Book of Assurance (Ighan) brought new light to the believers of Urbana.

Mr. Vail has been the principal speaker at public meetings in Urbana for many years. During the past year he has conducted a series of lectures on the theme of Science and the Bible, which produced splendid results.

The final speaker of the season was Mrs. Corinne True of Evanston, who gave two addresses at Lincoln Hall: "Two Kinds of Education," and "The Changing Spirit of the World." The Urbana believers feel that they have been richly blessed in these opportunities, and hope that it will be possible for other Bahá'í communities to receive similar visits.

ERRATUM

The sentence, "Shoghi Effendi, said that he hoped that this would be done in this assembly even if there was but one drop of colored blood," reported by the last News Letter as being a part of the address of Mrs. Oglesby at the Bahá'í convention, is withdrawn as being inaccurate and not a quotation from Shoghi Effendi. The article as reported, otherwise than this, expressed the substance of her remarks. This correction is made with Mrs. Oglesby's approval.

Another correction to be made is that the word "Kos," used by Dr. Bagdadi, refers to the first Muslim mosque, not to the first Mashriqui-Adhikar.

Louis G. Gregory,
Reporter.

NEWS OF THE CAUSE IN OTHER LANDS

Foreign Bahá'í Magazines

The believer who feels the need of making direct contact with the progress of Bahá'í communities outside the United States and Canada will subscribe to the periodicals published in other lands. The presence of these Bahá'í publications will be effective also when noticed by inquirers calling at local Bahá'í centers and reading rooms.

Herald of the South. Annual subscription, six shillings six pence. Address "Chum," 3 Cowie Road, Parrell, Auckland, New Zealand.

The Dawn. (Printed in English, Persian and Burmese). $2.00. Address Mirza Zabullah Zarqunai, 21, 45th Street, Rangoon, Burma.

Somne Der Wahrheit. (Printed in German with an English section). Two gold marks per year. Address Bahá'í-Bundes, Alexanderstrasse 3, Stuttgart, Germany.

In Germany also is published a Bahá'í NEWS LETTER under the supervision of the National Spiritual Assembly, for free distribution to believers in Germany and National Assemblies abroad.

Le Messenger Bahá', (Printed in French, German and English). The organ of the International Bahá'í Bureau, 19 Boulevard Georges-Favon, Geneva, Switzerland. Copies sent without charge to American local Bahá'í communities through the National Assembly.

Foreign Assembly Letters

Circular letters have been received from the following centers outside the United States and Canada: Haifa, Palestine; Tihran, Persia; Stuttgart, Germany; Esslingen, Germany; Moscow, Russia; Beirut, Syria; Constantinople, Turkey; Paris, France; Pretoria, South Africa; Bagdad, Iraq; Resht, Persia (in Esperanto); Port Said, Egypt; Manchester, England; Berlin, Germany; Bushir, Persia; Tokyo, Japan (in Esperanto); Ishkabad, Russia.

New Local Assembly in England

A letter from the Spiritual Assembly of Manchester, England, informs us that a new Spiritual Assembly has been elected by the believers residing in Altrincham, ten miles from Manchester. The Manchester Assembly desires correspondence from the friends in other countries. Address: Mrs. Lucy Sugar, secretary, 16 Lily Street, Crumpsall, Manchester, England.

First Bahá'í Funeral Service in the East

From Miss Effie Baker, at the American Pilgrim House, Haifa, we learn the significant fact that the services held to observe the passing of Mirza Mohsen Afnan were entirely Bahá'í without admixture of Moslem elements—the first entirely Bahá'í funeral service to be held in a Moslem environment. Thus slowly but surely the Cause asserts itself as an independent Religion founded upon new laws and teachings and giving rise to new customs and observances not reflecting superstition and man-made tradition.

Miss Martha Root in Northern Europe

A letter dated February 20, 1927, from Martha L. Root states that she has visited and given public lectures in sixteen cities in Germany. Shoghi Effendi had told her if she could visit all the Bahá'í centres in Germany it would be very good. Mr. and Mrs. Harry Romer of New York were living in Berlin during her visit to that city in January and both did a great deal to help. Mr. William Herrigel came to Berlin for three public lectures, two during Miss Root's visit. She spoke twice on the same program with Mr. Herrigel and gave seven other public lectures. Berlin is one of the great Esperanto centers of the world, and Berlin Esperantists arranged four lectures for Miss Root. She was one of the speakers at a Peace Society meeting when fifty hundred people were present.

"The Promulgation of Universal Peace" was presented to President von Hindenburg of the German Republic. The following letter of thanks was received:

"The President of the German Republic tenders his best thanks for the book The Promulgation of Universal Peace, which was presented to him. The President has had the book forwarded to the library of the Foreign Office."

Other Bahá'í books were presented to Dr. Gustav Stresemann, chief of the Foreign Office; Dr. Loebe, President of the Reichstag, and books were sent to Mr. Bronislaw Huberman, the great violinist. Mr. Huberman wrote that he would study them.

Miss Root further wrote that she felt there was no city in the world more important for Bahá'í teachers to visit than Berlin. If some very scholarly Bahá'í teacher could go and live for one year in Berlin as Mirza 'Abdu'l Fadl came to the United States, it might mean that a thousand great teachers would eventually go out from Berlin.

Distant rumblings of Bolshevist world up-heaval are distinctly heard.
in Central Europe. All the Bahá'í teachers, assisted by the Holy Spirit, can carry the Teachings which are to save the world from complete destruction. Berlin is a most effective center in which to work. The German people are very intelligent, their hearts are warm with suffering and they are most indefatigable. They possess qualities which, linked with the power of the Holy Spirit, would be a great asset in the new civilization.

Dr. Friedrich-Carl Witte, a Bahá'í peace worker, and a very distinguished man of Rostock, Northern Germany, arranged a public lecture in Rostock and himself acted as interpreter. Fifteen professors and teachers from Rostock University and other schools were present. All the Rostock Esperantists came, therefore Mr. Witte suggested that a part of the lecture should be given in Esperanto.

Bahá'í friends in Rostock and an Esperantist went with Miss Root the next day to Warnemünde where Mr. Emil Jorn, a faithful Bahá'í and a school-teacher, had arranged for a talk before the pupils. He gave a demonstration of his method of teaching the children and Miss Root told them stories of 'Abdu'l-Bahá. They sang Mrs. Louise Waite's Hymns in German.

Warnemünde and Rostock friends had an informal meeting in Rostock that same evening for people interested to come and ask questions about the Cause.

The next city visited was Schwerin where an intensive program was carried through in four evenings. The evening Miss Root arrived a lecture was given and the hall was crowded. The public lecture the following night was in a much larger hall, and that also was crowded. Fifty people stood and others went away because there was not even standing room. The next morning visits were made to four officials of Mecklenburg, in the following order (and Bahá'í books were presented to each one):

1. The Governor of Mecklenburg-Schwerin. He said to Miss Root: "I thank you for the books and assure you that the Government of Mecklenburg will always protect the Bahá'í Cause."

2. The Mayor of Schwerin said: "The Bahá'í Principles are excellent, but they are very ideal for this age.

3. The Minister of Education of Mecklenburg said he knew something of the Bahá'í teachings and would be glad to put the books in the library.

4. The Minister of the Mecklenburg State Department for Religions and Ethical Movements said he would read the books and write what he thinks of them. The editors of the two largest papers were visited and after an interview books were given to them.

Mrs. Klitzing gave a tea in Schwerin the same day and pictures were shown of Accá and Haifa. The same evening a lecture was given before the Peace Society of Schwerin and at this lecture also a number of people stood; it was a wonderful meeting. The lecture was in Esperanto and as this was the first time a public Esperanto lecture had ever been given in Schwerin by a foreign Esperantist, Esperantists came from three cities seventy miles distant.

The president in closing said: "It is not the generals and the princes and the militarists whose pictures we see on these walls, who move the world. The important men for the world have been men poor in exterior things, men like Moses, Isaiah, Christ, Mohammed, Buddha, Confusius, Luther, Bahá'u'lláh, and 'Abdu'l-Bahá. The military persons are never the eternal ones, but the great prophets are."

After the meeting the president of the Peace Society gave a tea at his home at midnight, inviting the out-of-town Esperantists, the officers of the Peace Society and a few Bahá'ís. This was almost a twenty-four hour day! Miss Root was the guest of Mr. and Mrs. Klitzing in Schwerin.

Next morning she left on an early train for Hamburg. Everything in Hamburg had also been splendidly arranged and well-advertised. The first public lecture was in Wandsbek. Dr. Hermann Grossmann was the able interpreter and he had printed Bahá'í booklets which he gave out afterwards. The programs, too, contained the Bahá'í Principles and quotations from the Word.

One evening was spent with Dr. and Mrs. Grossmann and Mr. Friedrich Gerstner, editor of "La Nova Tago." These three young people and Dr. Grossmann's young sister, Miss Grossmann, publish three Bahá'í magazines: "La Nova Tago" in Esperanto; a German magazine for children; and a German magazine for youth. Each one is published quarterly. They have printed several lovely little German booklets containing short Bahá'í stories for children. Dr. Grossmann is a very efficient executive and he has carried the same business efficiency into the Bahá'í work. Everything is classified, filed and accurately kept from the very beginning of the Bahá'í Cause in Hamburg. Mr. Gerstner has everything systematized in "La Nova Tago" work. Miss Root has seen more than fifty articles on the Bahá'í Cause, written in many languages, where the one source of information has been the Esperanto "La Nova Tago." Editors had never before heard of the teachings.

The very evening of this visit a Dutch magazine had just arrived, called "Wereldtaal"—a magazine spreading international propaganda. It contained an announcement that "Bahá'u'lláh and His Message," printed in Esperanto by editors of "La Nova Tago," had been translated into Dutch and printed by the editors of this magazine. The little booklet in Dutch is now on sale at their office, which is the "N. V. Holanda Esperanto-Oefening" in Eemnes, Holland. The booklet also appeared in the December, 1926, number of the magazine.

A lecture on the "New Bahá'í Universal Education" was given before the Esperanto Society of Hamburg, and after the talk Miss Root asked the president and the vice-president to read in Esperanto some of the exact words of Bahá'u'lláh on education. The president's daughter also read in Esperanto what Bahá'u'lláh had said about the education of women. Dr. and Mrs. Grossmann gave a delightful afternoon for the Children's Garden called "The Garden of the Sun," which meets regularly in their home. They have been remarkably successful in this work for children. The last evening of Miss Root's visit Dr. and Mrs. Grossmann gave a large feast in their home for Bahá'ís and many others who are interested in the teachings. A great artist played. Then Dr. Grossmann read from the Creative Word and Miss Root spoke on the life at Accá and Haifa and of the progress of the Bahá'í Cause throughout the world. The feast closed with a charming little Bahá'í play presented by children and written by Dr. Adolbert Mihiischlegel, a fine Bahá'í poet of Stuttgart. They are training the children so that they are prepared to take part in public Bahá'í meetings. The whole spirit of the Hamburg friends is fragrant with Abba beauty and love.

Miss Martha Root spent nine days in Brussels, Belgium. She took two Bahá'í books to the palace of Their Majesties, King Albert I. and Queen Elizabeth of Belgium. Two books were also placed in the Royal Library,
which is the greatest library in Belgium. Booklets were given to the Brussels Esperantists and two books for their libraries. Two books were given to the Brussels Theosophical Society.

It was a solemn moment when our Baha'i teacher took some flowers and praying at the grave of Edith Cavell in Brussels. Edith Cavell lies buried just in front of the Edith Cavell Nursing Hospital and School, which she herself founded. Two Baha'i booklets were placed in the library there. A visit was made to the great Socialist headquarters, Maison du Peuple, where one of the leading men had been attracted by Mrs. Stannard's "Message Baha'i," and had written to Geneva asking about literature. He, too, was given a book.

She gave Baha'i booklets and one or two books to Mr. Lansbury, the socialist member of Parliament of Great Britain, also to a great general sent from China, a poet from Germany—(each one a powerful socialist leader in his own country)—she spoke to them and told them of the Baha'i viewpoint on world questions. An important part of her work was a visit to the Palais Mondial et ses Institutions (The World Palace and its Institutions). This is a great universal institution which aims to build a universal city, found a universal university, and have a center where universal affairs can be systematically studied. When Mr. Andrew Carnegie visited from 1910, it was very much smaller than it is now, but he said even then: "I never enjoyed any visit so much." It is a very great opportunity for Baha'is at once, to put their books in different languages into this universal library, send their Baha'i magazines to this universal center, arrange a worthy Bahá'í exhibit there, and have delegates at the Seventh Universal Congress of World Associations (VI Ince Congrès Mondial des Associations), which will be held July 17-19, 1927, in the Palais Mondial building in Brussels, Belgium. It is certain that more than one hundred international associations, scientific, art, philanthropic, religious, and so forth, will send delegates. This universal congress will include scholars, scientists, religious persons, from every country in the world. It will be a splendid opportunity for Baha'is to acquaint themselves with world associations. The address is: L'Union des Associations Internationales, Paul Otlet, Director, Brussels, Belgium.

"The Danish people are fine in calibre and have some new and very good ideas about education and culture for the masses," writes Miss Martha Root, who reached Copenhagen, Denmark, on April 28, 1927. Miss Johanna Sorensen, a beautiful Bahá'í and the first believer in Denmark, had arranged a splendid program of events. April twenty-eighth, the two Bahá'ís visited the three largest newspapers and explained about the Cause to the editors and gave them literature. Miss Sorensen had translated into Danish and published "What is the Bahá'í Movement" and "Bahá'u'lláh and His Message," both by Dr. Esslemont and these attractive booklets were a great help. English books were also given and a photograph of 'Abdu'l-Bahá. Three articles appeared during the week, a woman writer came to the hotel and next day published an interview. Books were placed in the Royal library which is Denmark's greatest library. A letter was written to the King and Queen and Crown Prince of Denmark and left with three Bahá'í books at the palace. Their Majesties were not in Denmark at this time.

March 1st, a public lecture, "The Bahá'í Movement in its Relation to Christianity," was given in Borup's High School, a private school, and a popular lecture hall. The son of the Professor of Comparative Religions in the University of Copenhagen was the interpreter. These were the first advertised public Bahá'í lectures ever given in Denmark.

March 2nd, people called. One man was an architect. He had bought the Danish book "Bahá'u'lláh and His Message" in the best book store in Copenhagen (it was brought out by the best publisher and Danish scholars say that Miss Sorensen has made an excellent translation). The architect read the book, called his wife and read it aloud to her and in the evening read it again to his children. He and his family called and came to the lectures. The same evening, one of the leading Esperantists, who is also a Theosophist, had a little group of friends in her home to meet Miss Root and Miss Sorensen. She also helped to arrange for the interpreters and did everything possible to make the week a successful and happy one.

The Esperantists of Copenhagen had arranged for a lecture in their hall March 3rd, inviting also non-Esperantists. All were most cordial, they presented the speaker with a bouquet of Danish pink tulips. They were true friends all during the visit. They sent out one hundred invitations for the public lectures, and came themselves to some of the events.

March 4th, a lecture was given before the National Council of Danish Women. Mrs. Henri Forchhammer, who presented the Bahá'í speaker, is President of this Society and Vice-President of the International Council of Women and Delegate to the Executive Council of the Danish Government to the League of Nations. Miss Root had seen her at the League of Nations sessions in 1925 in Geneva. After the lecture Mrs. Forchhammer asked the speaker to tell them more about the history of the Bahá'í Movement. Booklets were given out at the tea which followed.

The same evening the second public lecture was given in Borup's High School Hall. There were twice as many people as the first night. The interpreter was the President of the Theosophical Society of Copenhagen.

March 5th Miss Root spoke at the International People's College in Helsingør (Elsinore), one hour's ride by fast train from Copenhagen. Jessie Revel had given the Bahá'í Message to a Philadelphia girl who has been studying for six months in this college and the latter had told the students. Also, there was an American woman there from Portland, Oregon, who had known Mrs. J. W. Latimer. The lecture was given before ninety-eight students, the majority of whom (in the winter season) are from Denmark; a few other friends were present. The Director, Mr. Peter Manniche, and the students are idealists and humanitarians, the whole purpose of this school is to educate for spiritual brotherhood and the highest culture, so it was a great opportunity. Miss Root will probably write something for the Star of the West about this college and other educational work in Denmark.

People who had attended the lectures were invited to call on Miss Sorensen and Miss Root on Sunday afternoon, the last day, if they wished to ask questions or to meet them. Several came and in the midst of the conversation a charming young woman from Sweden came who said she had known Dr. Moody, Miss Lilian Kappes, Dr. Clock and Miss Stewart in Tehran.

The present Denmark cannot yet vision what it will mean to the coming centuries that it has a Johanna Sorensen, but the people certainly appreciate and love her.
"O my God! Immerse them in the ocean of Thy Mercy, illumine by their faces the firmament of Thy Knowledge, make them as crystal springs gushing and streaming for Thee, loosen their tongues to praise Thee in thronged and brilliant assemblies, open to them the portals of Thy blessings in all directions, pour forth the showers of Thy Grace, rejoice my heart with the gladness of their tidings at all times and perfume my soul with the fragrance of their hearts, O Thou the Lord of heaven and earth! Thou art verily the Almighty, the Giver, the Gracious, the Most Bountiful."

—'ABDU'L-BAHÁ.

THE CONFIRMING SPIRIT

Editorial

To the believers alone has been granted final and complete proof of God: not merely that He exists, not merely that His will prevails, but that His spirit confirms the weakest and the least of men who arise to serve His Universal Cause. Theories have multiplied down the ages, and passive belief in religion is claimed by the vast majority of people in all lands, but only those who will take the step of positive action whose hearts are inspired with complete confidence that the Hosts of reinforcement await no farther away than their own outstretched hand.

In the building of sectarian institutions and the promulgation of arbitrary creeds we have no measure of the confirming spirit. The measure of ‘success’ and ‘failure’ recognized throughout ordinary affairs applies only to the powers and faculties of men. The supreme experience of the soul surely consists in the effort of a selfless, well-informed Bahá’í to teach according to the standard of the divinely appointed Teacher, ‘Abdu’l-Bahá. Until a believer focuses every effort and power upon teaching the Cause of Bahá’u’lláh, he has only adopted a new terminology and supplied his mental idols with a new name. Faith and spiritual action are one and inseparable, because the Hosts respond only to the summons of faith.

A living faith also brings a consuming thirst for knowledge preparing itself for greater and greater service. The true believer has neither false humility nor secret ambition, but in whatever he does he responds to a guiding power.

The friends in America have been made conscious of a high and noble mission in the Cause. The building of the first Mashriqu’l-Adhkár in the West is their privilege. The spreading of the Message among the nations and throughout the islands has been made their particular task. At the recent Convention time and again the voice of the delegates spoke poignantly of the need for greater unity, greater sacrifice, greater obedience to the Plan of Unified Action, that the Temple construction might begin at the appointed time.

Has this mighty outcome of our endeavors been so long postponed because we have avoided the essential Bahá’í action — whole-hearted, undaunted, fiery teaching of the great Message? Have we sought unity and collective power upon human terms and under human conditions, rather than upon the terms and conditions laid down for us by the wisdom of ‘Abdu’l-Bahá? We read in the texts of Bahá’u’lláh that even physical health comes to one who desires it for service to God. Does not the financial capacity to construct the Temple depend likewise upon absolute inner purity and divine motive?

But fifteen months remain in which to raise the necessary fund of four hundred thousand dollars indicated in the cablegram of Shoghi Effendi received a few days after the Convention at Green Acre in 1925. Human conceptions of time cannot control this mighty affair; if we but make the effort, each one, individually and collectively, to consecrate our lives to the will of Bahá’u’lláh, the force of many years can be concentrated into this brief period of time. Let us not alay our own inner doubts any longer by criticism of what others do or neglect to do. The confirming spirit surrounds us all equally and is impartially near the small and the great.

When every individual member of the spiritual family of ‘Abdu’l-Bahá has raised his own spiritual gaze to the Sun of Truth, made test of the power of faith in himself and for himself, then, and only then, can one plan be said to be superior or inferior to another plan, or one method compared with another method in efficiency. The unity capable of constructing the Mashriqu’l-Adhkár is not a unity imposed by any form of authority from without, rather is it a blending of minds and hearts by the inscrutability of that faith which transforms men. The blessed Cause in America awaits a few pioneer souls who will become the very embodiment of faith in Bahá’u’lláh, whose knowledge of the divine mysteries will shine through the twilight of false belief, whose power of action will break down every inertia, and whose ardor will create an irresistible passion among thousands to join in building the Temple of the Glory of God. This is what the confirming Spirit has assured us to be the goal and outcome of living faith. Surely we all long for such a complete inner renewal and illumination. From one spark the awaiting hearts will catch fire with the love we knew in the Master, and which He but manifested to show us the new standard of reality granted to mankind.
American Bahá’ís Contribute to Relief Fund at Jerusalem

Acting in behalf of the American Bahá’ís, the treasurer of the National Spiritual Assembly cabled in August the sum of fifty pounds sterling to the chief secretary, Jerusalem, toward the relief of those suffering from the effects of the earthquake. By this contribution the believers were enabled to express something of that gratitude we all feel for the justice extended toward the Cause by the authorities in Palestine during the difficult days following the ascension of ‘Abdu’l-Bahá; and likewise to assume our share of responsibility for conditions in the Holy Land, the center of the Cause.

Renewed Appeal to Authorities in Baghdad

On July 7 last, the National Spiritual Assembly sent the following cablegram to the British High Commissioner at Baghdad: “Bahá’ís throughout the world deeply aroused at grievous delay in righting intolerable situation caused by unjust seizure Baghdad houses. We must point out that Bahá’ís have refrained from active measures nearly two years through reliance upon the justice and power of British Government and noble purposes of His Majesty King Faisal to restore property to rightful owners. Our responsibility to assist in overcoming bad effects of present situation throughout the Orient compels us to emphasize need of immediate action.”

Up to the present time no answer has been received. The general conditions were related to the delegates at the Convention by Mr. Mountfort Mills, who has been acting in this matter as the representative of Shoghi Effendi. It seems clear that the intention to restore the Houses of Bahá’u’lláh, the future Shrine of international Bahá’í pilgrimage, is a fixed policy of the authorities, but that local religious and political difficulties have compelled postponement of their contemplated action.

The larger local Assemblies of the United States and Canada sent similar cables to aca. It is by wholehearted, unified effort of this nature to protect the permanent interests of the Cause that the power of effective administrative action will be developed among the believers throughout the world.

Shoghi Effendi Establishes Accuracy of Bahá’í Texts

In connection with the problem of reviewing the diary notes of Ahmad Sohrab, which was referred to Shoghi Effendi, the Guardian informed the National Assembly some time ago that any and all notes of utterances by ‘Abdu’l-Bahá not read and approved by the Master himself, are to be issued on the authority of the person taking the notes, and as representing his impression of the utterances, and not as direct quotations. There is a particular value and interest in all impressions and diary notes of the sayings and actions of ‘Abdu’l-Bahá, but the Guardian’s instruction makes it imperative for us to distinguish between such works and the authorized Bahá’í texts composing the teachings.

Committee Plans and Activities Teaching

On July 29 the National Teaching Committee issued to all Assemblies and groups an important letter setting forth a general plan for increased effort in the field of public teaching, and urging cooperation from the local bodies. With the letter was enclosed a brief statement of a National Plan for Bahá’í Public Conferences to be held in the United States and Canada this year.

The special purpose of the present Teaching Committee is to establish a Bahá’í platform in the various cities corresponding in force and character to the Conferences developed by the World Unity Conference Committee last year.

No Bahá’í activity at present can surpass this intention, since it is only by concentrating all our collective forces upon intensive public teaching that we can quicken the spirit of our community life. The general plan was outlined by a special committee of the National Spiritual Assembly last March and reported to the delegates at Montreal. The experience acquired by the World Unity Conferences should enable the friends to hold meetings of direct teaching with greatly increased facilities. The local Spiritual Assemblies are urged to appoint special committees to act as the representatives of the National Teaching Committee, and maintain close contact with that committee throughout the year.

In order to strengthen the facilities and resources of the Teaching Committee, the National Assembly has added the following new members: Mr. W. H. Randall, Mrs. Florence Morton, Mrs. Amelia Collins, Mrs. El Pless Spaulding and Mrs. Robert Moffett.
Ruhi Afnan Visiting American Assemblies

The teaching work will be greatly reinforced during the next few weeks by Ruhi Afnan who, at the request of the Teaching Committee, has arranged to extend his visit in this country. The following schedule has been planned, subject to minor changes: Geneva, New York, October 24 and 25; Buffalo, October 26 and 27; Cleveland, October 28 and 29; Detroit, October 30; Chicago, October 31 to November 3. Ruhi Afnan will then proceed to California, where speaking appointments have already been assured in prominent educational institutions. Returning to Chicago after a stay of perhaps two weeks in California, he will then visit Bahai centers in the Middle West and proceed to New York via Washington, D.C., Baltimore and Philadelphia.

During his stay at Green Acre, Ruhi Afnan prepared and delivered a series of addresses developing the social significance of the Cause. These talks attracted many who are seeking a religion capable of improving the world and not merely offering a new mysticism. It is hoped that each local Assembly in the above cities will arrange as many meetings as possible for Ruhi Afnan during his all too brief stay, particularly at colleges and before liberal groups whose adherence would prove a valuable asset to the Faith.

Inter-Racial Amity

The public meetings held under the direction of the Inter-racial Amity Committee are a special aspect of Bahai teaching which possesses extreme importance at this time for the American friends. All the believers are thoroughly aware of the vital need to present the principles of racial amity as set forth by 'Abdu'l-Bahá, not only in word but also in deed.

The Amity Conference held at Green Acre in July was a model of how such meetings should be held. The program included non-Bahá'í as well as Bahá'í speakers, but the foundation was entirely that created by the Cause. Similar conferences are being held in Boston and New York during October, while the friends in Washington are preparing for a powerful and brilliant Inter-racial Amity Conference to be held on November 11 and 12, 1927.

Among those who spoke at the Convention for Amity Between the Colored and White Races at Green Acre on July 22 and 23 were: Mr. Devere Allen, Editor of The World Tomorrow; Mr. Albert R. Vail; Dr. Samuel McComb, Founder of the Emanuel Movement; Ruhi Afnan; Mrs. Edwina Powell; Mrs. S. E. J. Oglesby; Rev. William Safford Jones, First Unitarian Church, Portsmouth; Prof. Leslie Pickett Hill, State Normal School, Cheyney, Pa.; the respective chairmen being Mr. William H. Randall, Mrs. Keith Ransom-Kehler, Mr. Louis Gregory and Mr. Alfred E. Lunt.

Mrs. Pauline Hennen has been asked to serve on the Inter-racial Amity Committee, in place of Miss Rieves who is traveling abroad.

Publications

The friends will be gratified to learn that the entire edition of 5000 copies of Dr. Esslemont's book, published through Brentano's, is now exhausted. After careful consideration, the Publishing Committee has decided to issue a new edition under its own auspices.

This edition will consist of 2000 copies in flexible Fabrikoid (synthetic leather), a most attractive, strongly bound book, to sell at 90c; and 3000 copies in cloth and paper, to sell at 50c. This new cloth-and-paper edition will be strong and durable. The book in both editions will be a convenient pocket size.

The unique usefulness of Dr. Esslemont's book as an introduction to the Teachings will undoubtedly lead to large orders for these improved, yet lower priced editions, to be given as Christmas presents. The Publishing Committee believes that copies will be available by November 30. To facilitate ordering in quantity by individuals, a discount of 10 per cent will be allowed on all orders of fifty copies or more sent by individuals before December 15. This means that fifty copies in cloth-and-paper will cost $2.50, and fifty in Fabrikoid stamped in gold, $4.50, postage additional. Assembly librarians are also asked to order generously in advance, so that the book will be available to all the friends.

The Committee is happy to announce a new edition of Bahá'í Hymns, by Shahnaz Waite, at 30c a copy, of which the greater part is to go to the Temple Fund. This publication was made possible through the generosity of Mrs. Hills Cole.

The Master revealed many Tablets to Shahnaz Waite in reference to her hymns and poems. “Verily thy verses shall be sung in the divine meetings and in the assemblages of the spiritual, in the course of ages and cycles to come, for thou hast uttered the praise of thy Lord, the Merciful, the Clement. All poems shall be forgotten in the course of time; save those that are extraordinary. Thy poems shall be chanted with melody and best voices in the Center of Worship (Masih'í-Adhkar) for evermore.”

Mrs. Bertha Hyde Kirkpatrick, assisted by Albert R. Vail and Margarette McKay, has prepared a list of Bahá'í references and answers to the questions and topics for discussion compiled by Louis G. Gregory. Like the admirable work, “God and His Manifestations,” compiled by Mrs. Gift last year, Mrs. Kirkpatrick's Bahá'í references are invaluable for individual study and group discussion of the Teachings. In mimeographed form, 10c a copy.

The friends are reminded of the Compilation on Education re-issued some months ago in mimeographed sheets at 35c. It will be impossible to use these stencils again. Bahá'í ringstones, in small size, may be obtained from the Publishing Committee by recognized believers at 50c each.

A new prayer book has been published under the direction of the English National Spiritual Assembly copies of which have been imported for sale to the friends in America. This attractive little booklet has been compiled with special reference to the needs of Bahá'í children and young people. Sold at 10c a copy.

The World Unity Conferences revealed the need of a new compilation of the American addresses of 'Abdu'l-Bahá in the form of a condensation of the great historical work, "The Promulgation of Universal Peace." Such a book has recently been published, containing 112 pages, bound in strong paper, for sale at 75c. The title is "Foundations of World Unity."

For some time the friends have felt the need of some readily accessible Bahá'í calendar to coordinate the dates with those on the calendar in current use. This need has now been met by an admirably arranged "Perpetual Bahá'í Calendar" designed by Dr.
Edna M. McKinney and published with the approval of Shoghi Effendi. Copies can be secured from the Publishing Committee at 5c each.

All orders for publications should be sent to Bahá’í Publishing Committee, P. O. Box 348, Grand Central Station, New York.

The Bahá’í Magazine


Contents of October issue: Editorial, by Stanwood Cobb; On Earth as it is in Heaven, by Keith Ransom-Kehler; Reflections on the Great Eclipse, by Florence E. Pinchon; The International School of Geneva, by Mme. Jeanne Stannard; Nineteenth Universal Congress of Esperanto, by Martha L. Root; The Conductor of the Symphony on the Pacific, by Setsuichi Aoki; The Background of the Chinese Women, by Mrs. C. F. Wang; The Present Tendencies of the Korean People, by Helen C. Kim; Educators in Council for World Progress, by Henry W. Hedge; Some Experiences Among the Poor in Brazil, by Leonora Holzapfel; The Spiritual Need in Education, Excerpts from address of President Coolidge.

The Bahá’í Magazine, Star of the West, is published by Bahá’í News Service, 706 Otis Building, Washington, D. C. Subscription, $3.00 per year. Articles on subjects of Bahá’í interest are requested by the editors from believers throughout the world.

Year Book

The text for volume two of the Bahá’í Year Book has been sent to Shoghi Effendi by the Year Book Committee. Albert Windust, secretary, and will be published according to his instructions when received. In order to develop greater facilities for the preparation of this international Bahá’í work, the National Spiritual Assembly has approved a suggestion of the Committee that new members be requested to serve in foreign countries. The list of those invited to serve on the Year Book Committee for volume three includes: ‘Abdu’l-Hossein Dahan, Shiraz; Soheil Afrani, Haifa; Hashmatullah, India and Burma; Mrs. Stannard, Geneva, Switzerland; Dr. Grossmann, Hamburg, Germany; Miss Martha Root, member at large; Mr. William Cowherd, London, England; and M. Hippolyte Dreyfus-Barney, Paris, France. The National Assembly has also appointed Mrs. Victoria Bedekian “Photograph Editor” of the Year Book Committee, with the request that she take steps to secure photographs of Bahá’í interest and importance from Assemblies throughout the World.

Finance Committee

A new committee, to be called the Finance Committee, was appointed by the National Spiritual Assembly at its last meeting. The purpose of this body is to pass upon all appropriations and expenditures requested by committees or individuals of the National Assembly, and recommend action by the Assembly. By this appointment it is expected that stricter economy and better planning of expenditures will result, to the distinct advantage of the Temple Construction Fund which accumulates from balances left after the fixed expenditures itemized in the budget of the Plan of Unified Action have been made. Those appointed to the Finance Committee were: Mr. Carl Scheffler, Mr. Allen McDaniel and Mr. Roy C. Wilhelm.

Contrary to the opinion of some, the National Fund has never exceeded by a penny the amounts itemized in the budget of that Plan. On the other hand, certain donations have been made to the National Fund since the Plan of Unified Action was published, the purpose of which was fixed by the donors themselves. In these cases the National Assembly could be regarded only as the agents of the donors, carrying out their will, and not as the originators of such extra-budget expenses.

Green Acre

The complete program carried out at Green Acre this last season was published in the News Letter during the spring. At this time it is sufficient to inform the friends that the Institute of World Unity carried out its remarkable series of courses as announced, bringing to Green Acre many who became permanently attached to this universal center. The direct teaching method was upheld with dignity and force by Mr. Albert R. Vail, Mr. Louis G. Gregory, Mrs. Elizabeth Greenleaf, Mr. Hooper Harris and other well known teachers, in addition to the series of Sunday morning talks delivered to some of the largest audiences in the history of Green Acre by Ruhi Afnán.

The Executive Committee is at present planning program and improvements for the coming season, and detailed announcements will be made in a few months.

The decision of Mrs. Emma Bliss to make 1927 her last season as manager of the Inn gives occasion to refer to a Bahá’í service of many years’ duration scarcely equaled among the American friends. Season after season Mrs. Bliss has maintained the Inn with conspicuous efficiency and unfailing success, donating to the resources of Green Acre the entire profits each year. Her work was not merely one of supervision and direction, but included personal attention to important details vital to the welfare of the Inn. And this service was rendered by one who had every right and ample means to devote her summer months to personal comfort and repose. The history of this complete consecration to Green Acre can only be termed providential. Without this integrity, experience and unremittent physical and mental labor, it is doubtful whether Green Acre could have survived the problems con-
facing the friends in the difficult years following the passing of Miss Sarah J. Farmer. Mere words are no equivalent to deeds of this character; more important even than heartfelt gratitude and cordial memory would be the realization on the part of all who go to Green Acre in future that this universal center blessed by 'Abdu'l-Bahá exists not merely for ease and relaxation but for active loyalty expressed by contributions of service and thought.

World Unity Conferences

The indirect teaching method described and endorsed by the Guardian is going forward into another year of activity without interruption or diminution. During October and November, Conferences have been or will be held as follows: New York City, October 10, 11 and 12; Cornell University, October 23, 24 and 25; Geneva, New York, October 26; Brown University, October 31, November 1 and 2; Chicago, November 13, 14 and 15; Worcester, Mass., November 27, 28 and 29.

The New York meetings were held in the famous International House, and the program included such well known names as Dr. Franz Boas, Prof. Harry Overstreet, Dr. Mordecai Johnson, Alfred W. Martin, Dr. William R. Shepherd and Dr. John Herman Randall.

The following resolution respecting the World Unity Conferences was passed by the National Spiritual Assembly at its meeting in Boston on October 23: "It is the sense of this body that the Committee directing the World Unity Conferences have no longer an official connection with this body. Also, the funds supporting these activities are no longer drawn from the National (Bahá’í) treasury to any extent. Even in the past all funds supporting these activities, with very few exceptions, have been special contributions, although paid through the National Fund. But now this channel for the transmission of these special funds, for reasons of wisdom is no longer used.

"There continues, however, the strongest spiritual bond between the World Unity Conference Committee and this body and a full understanding on our part of the nature and scope of the work undertaken by the said committee, who have as their aim the only (teaching) approach now possible to many people of capacity, and to awaken gradually within them a desire for the teachings and message of Bahá’u’lláh and eventually to bring them into full understanding of the Divine Cause. This program contemplates the fulfilment of the wishes of Shoghi Effendi that capable Bahá’ís teachers should follow up such conferences and guide those most interested into a knowledge of the Cause. The National Spiritual Assembly pledges its full cooperation and prayerful support to the World Unity Conference Committee to this noble and glorious end.

"The list of National committees shall be amended in accordance with this resolution. The National Teaching Committee is asked to instruct its workers to clarify this relationship in the minds of the friends throughout America and to present a teaching program for the correlation of the two methods, direct and indirect, and in furtherance of the spirit of harmony and understanding.

"That the friends may understand how the development of the World Unity activities, involving as they do both as speakers and cooperating associates many non-Bahá’ís individuals and groups, made such a resolution desirable, it is announced at this time that Dr. John Herman Randall has resigned as one of the Ministers of the Community Church of New York City and is serving as Director of the World Unity activities. This step has made it possible for him to extend greatly the scope of the World Unity Conferences, which have received the endorsement of several leading universities and progressive institutions.

A recent letter from Shoghi Effendi to Dr. Randall conveys the Guardian’s confident hopes that his services will contribute to the future growth and power of the Cause, and urging cordial relations with Bahá’ís promoting the direct activities.

Publicity Committee

The members of this committee, consisting of Mrs. Louise Boyle, Mrs. Doris McKay and Mr. Horace Holler, are concerned with the important problem of developing adequate publicity facilities in each local Assembly and Bahá’í group. The suggestion is placed before the friends that in each Bahá’í community some person be appointed who shall be responsible for placing in the hands of local newspaper editors such articles as are sent to the Assembly or group by the National Assembly or its Publicity Committee. The person appointed should endeavor to make cordial relations with the local press, and learn the best form and method by which to submit articles for publication.

It should be remembered that newspapers welcome local news, and national news with local interest, but may reject it in a form corresponding to their editorial habits and requirements. The essential matter is to establish the Bahá’í connection as one both completely reliable and at least fairly proficient. Nothing will take the place of actual experience, therefore this aspect of our Bahá’í work will steadily improve as the local publicity committees enter upon their duties.

To be fully efficient, the local committee should learn how to secure attention for articles they receive already prepared, and also how to prepare suitable articles on matters pertaining to their own Bahá’í community.

Three articles have been sent to all local secretaries by the National Assembly since the Convention: on the martyrdom at Ardebil; on the election of Mr. Gregory to the National Assembly; and on ‘Abdu’l-Bahá’s Tablet revealed in 1897 confirming the success of the Zionist Movement.

Bahá’í Summer School at Geyserville

Since the close of the first season of this important new Bahá’í institution, the National Assembly has received a number of detailed reports, too extensive for reproduction in the News Letter, but unanimously declaring the remarkable success of the center established through the generosity of Mr. and Mrs. John Bosch.

The best description of the methods and also results is to be found in the following (unfortunately brief) excerpts:

"In selecting a center for the Bahá’í Teaching Institute, consideration was given first and foremost to the opportunity for the direct descent of the Spirit of Truth, so that each and every heart might gain the pure influx of the water of life . . . . The facilities already available were sufficient to permit operations of comprehensive type immediately without expense to the Cause.

"While the Committee unanimously accepted the site as ideal, yet realizing that the success of any activity within the Cause depends largely on the united thought and effort of the friends, it was decided to suggest a Teaching Institute for the month of August, 1927, so that the friends might join with enthusiasm in furthering the work, if they approved the action of
the Committee. The Committee realized that with such a program, the initial sessions would perhaps be small, but it would nevertheless lay a more secure foundation for the superstructure later.

"The fondest hopes of the Committee were far surpassed. We had felt that if only a few—at most nine—attended the sessions the first year, and gained spiritual wisdom and greater desire and impetus to serve the Cause, the result would be very beneficial. However, during the month there was in attendance a total of forty of the confirmed believers, among them fifteen enthusiastic young souls, and in addition a number who were attracted recently to the Cause. Of the latter, six became confirmed Bahá'ís; four of these were from a family of international marriage, the mother an American, the father a Japanese.

"It was indeed a fulfillment of His promise, that after His ascension the force of His spirit would be even greater than during His ministration on earth. Those who had been to the Holy Land stated that the spirit at the Teaching Institute was like that at the Threshold."

Among the teachers serving at Geyserville were L. C. Iosso, Miss Alice Roche, Shahnaz Waite, Dr. F. W. D'Evelyn, Mrs. Helen Bishop, Mr. H. R. Hurlbut, Mrs. Louise Bosch, Mrs. Kathryn Frankland, Mrs. Marian Yazi, Mrs. Grace B. Holley, Mr. John Bosch, Miss Sophronia Oakl, Mrs. Gladys Aoki, Mrs. Louise Caswell, Mrs. S. Emory, Mr. Charles Bishop, Mrs. Nellie French, Mrs. E. G. Cooper. Mrs. Shahnaz Waite served notably as chairman of the Institute during most of the sessions.

Changes in Bahá'í Directory

Local secretaries and National committees who received copies of the international Bahá'í directory issued by the National Spiritual Assembly during July are requested to note the following changes:

Berkeley, Calif.—Mrs. Marian Yazi, secretary, c/o Bahá'í Library, 1199 Spruce Street, Visalia, Calif.—Miss Jane A. Barker, secretary, 1501 West Main Street, Washington, D. C.—Miss Margaret Green, secretary, 3244 58th Street, Baltimore, Md.—Mrs. M. Woodward Hipsey, secretary, 2803 Allendale Road, New York, N. Y.—Miss Bertha Herklotz, secretary, Bahá'í Center, 119 West 57th Street, Cincinnati, Ohio—Miss Hilda Stauss, 3640 Epworth Avenue, Westwood, Newark, N. J.—Mrs. Wm. Witman, secretary, c/o Bahá'í Meetingplace, 24 Park Place, Melbourne, Australia—secretary, Bahá'í Spiritual Assembly, G. P. O. Box 1237, Bourke Street. Add following local Assemblies. Mrs. J. C. Craven, 2 Derby Street, Altrincham, Cheshire, England. Miss G. Challis, Rizwan, Blandford Road, Broadstone, Dorset, England. Mrs. Slade, Mollards Court, Stokenchurch, Bucks, England. The Dawn, the Bahá'í Journal of Burma, is to be addressed c/o Mirza Zahiullah Zarqani, No. 21, 45th Street, Rangoon, Burma.

Kindly send all corrections in the Bahá'í Directory to Secretary, National Spiritual Assembly of the Bahá'ís of the United States and Canada, 129 East 10th Street, New York City.

In Memoriam

Mrs. Kate Ives, Eliot, Maine, April 30, 1927.
Miss Isabelle Munson, San Francisco, June 3, 1927.
Mrs. Ella Nash, Los Angeles, June 16, 1927.
Mr. Edward Lindstrom, Kenosha, July 8, 1927.
Mrs. Edward Struven, Wilmette, July 9, 1927.
Dr. George J. Augur, Honolulu, September 13, 1927.
Mrs. A. P. Dodge, New York, September 16, 1927.

Inter-Assembly Correspondence

Circular letters have been issued in recent months by the following Spiritual Assemblies: Honolulu, T. H.; Wilmette, Illinois; Urbana, Illinois; Berkeley, California.

Miss Agnes Alexander informs the friends that a cottage belonging to Mrs. Baldwin, of the Honolulu Assembly, has been placed at the complete disposal of the Cause in that city. This charming house is situated in a garden facing one of the main thoroughfares. It is now arranged for Bahá'í service, with a library, office and assembly room.

The believers in Berkeley have adopted the “Seminar” method for their weekly meetings, and have found it very successful. The friends take charge of the meeting in alphabetical order. The leader announces the topic at the preceding meeting, and all the believers come prepared to contribute to the discussion. The leader concludes the meeting with a summary of the teachings as brought out during the “Seminar.” The Juniors of Berkeley have been divided into two classes, the younger group studying under Mrs. Frankland, the older children under Prof. Forsyth Ward. Prof. and Mrs. Ward have recently moved to Berkeley from Ithaca, N. Y., and their presence greatly reinforces the work of the Berkeley Bahá'ís.

Mrs. Esther G. Harding, secretary of the Urbana Spiritual Assembly, gave a brief outline of current activities and a description of the opportunities afforded by the presence of the University of Illinois, in the circular letter recently issued by that Assembly. The weekly study class has been using Mrs. Gift's reference outline. A class of young people of high school age is reading and discussing Dr. Essemond's "Baha'u'llah and the New Era." The children have been made thoroughly acquainted with the history and principles of the Cause. The Bahá'í work in Urbana began in 1898, when Dr. Moody was invited by Mrs. Kelley to come from Chicago and teach. The friends in Urbana can secure important platforms for any visiting teacher of capacity.

The founding of a Spiritual Assembly in Wilmette brings a new element of enthusiasm and responsibility for the service of the Temple. We quote from a letter written by Shoghi Effendi to the friends in Wilmette on March 30. "Please assure the members of the newly formed Assembly at Wilmette of my great joy in hearing of their plans and purpose, of my deep interest in their progress and welfare, and of my constant prayers for the success of their labors. May the fruit of their activity lend a fresh impetus to the onward march of the Cause and hasten the advent of the day which shall witness the resumption of the Temple building operations, so long delayed, yet so vital to the interests of our beloved Cause. Perseverance and unrelaxing faith will in time surmount every obstacle, and crown the combined efforts of the believers with success." Mr. Edward Struven, local secretary, informs the friends that "the mere foundation of the Temple is already of great interest to travelers and students. Visitors from all parts of this country and Canada, various parts of Europe, Persia, Japan, Hawaii and Australia have been on the grounds during the past nine months. They arrive singly and in groups of fifty and more at one time. Classes from the various general and religious educational institutions in and near Chicago make special visits to the Mashriq’í-Adhkar and receive information as to the scope and purposes of the future Bahá’í work to be carried on there. Invariably, if not the first, their second question i—
‘When do the Bahá’ís expect to complete this structure?’”

To Enhance Consultation with Convention Delegates

In order to make possible a more effective relationship between Convention delegates and the members of the National Assembly, opening up the springs of inspiration within the earth of the hearts, the National Spiritual Assembly in September appointed a Convention Committee consisting of Mr. Horace Holley, Mr. Alfred E. Lunt and Mr. Allen McDaniel with instructions to examine all the details incident to annual Bahá’í Conventions and recommend a plan whereby this important meeting can in future attain new power and efficiency. The Convention Committee was also requested to draft a letter to the delegates of the 1927 Convention, inviting them to meet with the National Assembly at a special joint session of consultation in Chicago on January 22, 1928. This letter is now in preparation and will be issued about the time the present News Letter appears. It will be followed by an agenda placed in the hands of the delegates in ample time for them to give full consideration to the subjects selected on account of their importance to the work of the Cause at this time. The minutes of the 1927 Convention have been studied carefully, and suitable action has been taken by the National Assembly on all matters voted at Montreal, as will be reported in detail at the meeting of informal consultation to be held during January.

Although this mid-year consultation is not an institution established in the letters of the Guardian, nevertheless it corresponds to the nature of the spiritual relationship he desires to obtain between the secondary electors and the National Assembly, and therefore the consultation should be richly blessed.

The exact program, including the public meeting to be held in connection with these sessions, will be announced at a later date.

Recent Instructions from Shoghi Effendi

The special attention of the friends throughout the United States and Canada is called to the following advice and instructions transmitted to the National Assembly by the Guardian of the Cause in a letter written through his secretary and dated August 25, 1927.

“The Kitáb-i-Aqdas should not be published as the existing translation is most inadequate. As the Laws in the Aqdas are not all of them designed for immediate application, our Guardian hopes to make extracts of the more immediate and essential provisions of it for the guidance of the friends, who should be urged to adopt and enforce them within the limits imposed by the civil law in their respective countries.

“Regarding the Mashriqu’l-Adhkar, our Guardian feels that the National Assembly should take no step whatsoever concerning the interior design or construction of the Temple if that step involves, however indirectly, any financial obligation on the part of the National Fund, as the Temple Fund is solely for building purposes. As to the character of the design, our Guardian feels that this is a matter to be decided by the architect and those friends who have a special knowledge of such matters.”

LETTER FROM SHOGHI EFFENDI

To the members of the National Spiritual Assembly of the Bahá’ís of the United States and Canada:

Dearly-beloved co-workers:

Your communications dated April 15th and May 6th and 9th have been received, with their enclosures, and carefully perused.

The Declaration of Trust, the provisions of which you have so splendidly conceived, and formulated with such assiduous care, marks yet another milestone on the road of progress along which you are patiently and determinedly advancing. Clear and concise in its wording, sound in principle, and complete in its affirmations of the fundamentals of Bahá’í administration, it stands in its final form as a worthy and faithful exposition of the constitutional basis of Bahá’í Communities in every land, foreshadowing the final emergence of the world Bahá’í Commonwealth of the future. This document, when correlated and combined with the set of by-laws which I trust are soon forthcoming, will serve as a pattern to every National Bahá’í Assembly, be it in the East or in the West, which aspires to conform, pending the formation of the First Universal House of Justice, with the spirit and letter of the world-ordained ushered in by Bahá’u’lláh.

I eagerly await the receipt of the complete set of the contemplated by-laws, the purpose of which should be to supplement the provisions, clarify the purpose, and explain more fully the working of the principle underlying the above-mentioned Declaration. I shall, after having given it my close and personal consideration, transmit it to you, in order that you may submit it to the Local Spiritual Assemblies, who in turn will endeavor to secure its final ratification by the body of the recognized believers throughout the United States and Canada. I would urge you to insert the Text of the Declaration, the complete set of the by-laws, and the accompanying Indenture of Trust, all combined, in the next issue of the Bahá’í Year Book, that sympathizers and believers alike in every land may obtain a clear and correct vision of the preliminary framework of that complete system of world administration implicit in the Teachings of Bahá’u’lláh.

In connection with the best and most practical methods of procedure to be adopted for the election of Bahá’í Spiritual Assemblies, I feel that in view of the fact that definite and detailed regulations defining the manner and character of Bahá’í elections have neither been expressly revealed by Bahá’u’lláh nor laid down in the Will and Testament of ‘Abdu’l-Bahá, it devolves upon the members of the Universal House of Justice to formulate and apply such system of laws as would be in conformity with the essentials and requisites expressly provided by the Author and Interpreter of the Faith for the conduct of Bahá’í administration. I have consequently refrained from establishing a settled and uniform procedure for the election of the Assemblies of the East and the West, leaving them free to pursue their own methods of procedure which in most cases had been instituted and practised during the last two decades of the life of ‘Abdu’l-Bahá.

The general practise prevailing throughout the East is the one based upon the principle of plurality rather than absolute majority, whereby those candidates that have obtained the highest number of votes, irrespective of the fact whether they command an absolute majority of the votes cast or not, are automatically and definitely elected. It has been felt, with no little justification, that this method, admittedly disadvantageous in its disregard of the principle that requires that each elected member must secure a majority of the votes cast, does away on the other hand with the more serious disadvantage of restricting the freedom of the elector who, unhampered and unconstrained by electoral necessities, is called upon to vote for
none but those whom prayer and reflection have inspired him to uphold. Moreover, the practise of nomination, so detrimental to the atmosphere of a silent and prayerful election, is viewed with mistrust inasmuch as it gives the right of every elector to vote only in favor of those who he conscientiously convinces are the most worthy candidates. Should this simple system be provisionally adopted, it would safeguard the spiritual principle of the unlettered freedom of the voter, who will thus preserve intact the sincerity of the choice he makes. It would avoid the inconvenience of securing advance nominations from absent delegates, and the impracticability of associating them with the assembled electors in the subsequent ballots that are often required to meet the exigencies of majority vote.

Wishing you success from all my heart,

I am, your true brother,

SHOGHI

Haifa, Palestine,
May 27, 1927.

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### NATIONAL SPIRITUAL ASSEMBLY
### OF THE BAHAI'S OF THE
### UNITED STATES AND CANADA

#### Statement of Cash Receipts and Disbursements for Period April 1, to July 31, 1927

<table>
<thead>
<tr>
<th>CASH BALANCE APRIL 1, 1927</th>
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<tbody>
<tr>
<td>Northern Trust Co........ $5,371.35</td>
</tr>
<tr>
<td>Northern Trust Co. Savings A/c 350.00</td>
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<tr>
<td>Liberty Bonds ......... 50.00 $5,771.35</td>
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</table>

<table>
<thead>
<tr>
<th>CASH RECEIPTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temple ......... 2,148.32</td>
</tr>
<tr>
<td>Budget .......... 10,439.63</td>
</tr>
<tr>
<td>Teaching ...... None</td>
</tr>
<tr>
<td>Greenacre ...... 1,208.00</td>
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<tr>
<td>Publicity ...... 1,625.00</td>
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<tr>
<td>Interest ...... 18.33 $15,439.28</td>
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<table>
<thead>
<tr>
<th>DISBURSEMENTS</th>
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</thead>
<tbody>
<tr>
<td>Temple ......... $830.73</td>
</tr>
<tr>
<td>Teaching ...... 2,112.79</td>
</tr>
<tr>
<td>Greenacre ...... 4,049.02</td>
</tr>
<tr>
<td>Star of the West 900.00</td>
</tr>
<tr>
<td>International ..... 1,035.00</td>
</tr>
<tr>
<td>World Unity Conference 54.90</td>
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<tr>
<td>Publishing ...... 1,422.45</td>
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<tr>
<td>Administration .. 4,340.31</td>
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<tr>
<td>Library ......... 104.39</td>
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<tr>
<td>General Publicity 1,125.00</td>
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<tr>
<td>Inter-racial Amity 200.00 $16,174.59</td>
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<table>
<thead>
<tr>
<th>CAPITAL EXPENDITURES</th>
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</thead>
<tbody>
<tr>
<td>Temple Caretaker ..... $172.00</td>
</tr>
<tr>
<td>Advances ............ 500.00</td>
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<tr>
<td>Gift Shop-Greenacre 250.00</td>
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<tr>
<td>Improvements to Land-Temple 836.77</td>
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<tr>
<td>Caretaker's House-Temple 96.15</td>
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<tr>
<td>Treasurer's Office Equipment 92.50</td>
</tr>
<tr>
<td>Greenacre Equipment 674.87</td>
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<tr>
<td>Greenacre Equipment 35.28 $2,657.57</td>
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<table>
<thead>
<tr>
<th>CASH BALANCE JULY 31, 1927</th>
</tr>
</thead>
<tbody>
<tr>
<td>Northern Trust Co........... $1,928.47</td>
</tr>
<tr>
<td>Northern Trust Co. Savings 400.00</td>
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<tr>
<td>Liberty Bonds .. 50.00 $2,378.47</td>
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### Analysis of Disbursements for Period April 1 to July 31, 1927

<table>
<thead>
<tr>
<th>TEMPLE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caretaker's Salary .... $740.00</td>
</tr>
<tr>
<td>Light &amp; Heat ........ 29.02</td>
</tr>
<tr>
<td>Repairs .......... 55.11</td>
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<tr>
<td>Water ............... 5.00</td>
</tr>
<tr>
<td>Sundry ............ 1.60 $830.73</td>
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<table>
<thead>
<tr>
<th>TEACHING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher's Allowances $1,462.79</td>
</tr>
<tr>
<td>Special Traveling ... 650.00 $2,112.79</td>
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</table>

<table>
<thead>
<tr>
<th>GREENACRE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caretaker .......... $669.00</td>
</tr>
<tr>
<td>Printing .......... 77.10</td>
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<tr>
<td>Water ............. 47.00</td>
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<tr>
<td>Improvements to Land 643.50</td>
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<tr>
<td>Repairs to Building 921.09</td>
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<tr>
<td>Auto Repairs &amp; Expense 31.70</td>
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<tr>
<td>Publicity (contributed by Institute of World Unity) 1,500.00</td>
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<tr>
<td>Caretaker's Expense ... 61.63</td>
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<tr>
<td>Hired Help ........ 98.00 $4,049.02</td>
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<table>
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<tr>
<th>STAR OF THE WEST</th>
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<tr>
<td>Deficits met ....... $900.00</td>
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<tr>
<th>INTERNATIONAL</th>
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<tr>
<td>Regular Contribution $760.00</td>
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<tr>
<td>Australian Believers 25.00</td>
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<td>Jerusalem Earthquake Relief Fund 250.00 $1,035.00</td>
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<table>
<thead>
<tr>
<th>WORLD UNIT CONFERENCE</th>
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<tbody>
<tr>
<td>Printing ............ $54.90</td>
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<table>
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<tr>
<th>PUBLICATION</th>
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<tbody>
<tr>
<td>Publishing Committee, for new publications $1,199.10</td>
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<tr>
<td>Year Book ........ 223.35 $1,422.45</td>
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<table>
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<tr>
<th>ADMINISTRATION</th>
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<tbody>
<tr>
<td>Secretary Salary $1,200.00</td>
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<tr>
<td>Secretary Office Expense 571.40</td>
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<tr>
<td>News Letter ........ 431.60</td>
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<tr>
<td>Traveling .......... 460.00</td>
</tr>
<tr>
<td>Treas. Office Supplies 101.05</td>
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<tr>
<td>Exchange ........... 9.37</td>
</tr>
<tr>
<td>Convention .......... 813.43</td>
</tr>
<tr>
<td>Printing .......... 29.38</td>
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<tr>
<td>Legal ............ 150.00</td>
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<tr>
<td>Secretary Office Rent 400.00</td>
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<tr>
<td>Hotel Expense—N. S. A. Meetings 43.68</td>
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<tr>
<td>Donations—Flowers 10.00</td>
</tr>
<tr>
<td>Sundry ............ 120.40 $4,340.31</td>
</tr>
</tbody>
</table>
"As to the words 'Immediately after the tribulation of those days': this signifies the time when the people become afflicted with hardship and distress. This is when the traces of the Sun of Truth and the fruits of the tree of knowledge and wisdom disappear from among mankind and the reins of the people fall into the hands of the ignorant; when the doors of unity and knowledge—the essential purpose of the creation of man—are closed; when knowledge is changed into superstition and guidance into adversity, just as it is witnessed in this day that the reins of every party are in the hands of an ignorant one who leads them in whatever way he desires. Among them nothing remains of the Adored One but a name and of the Desired One but a letter. . . . Therefore when these Sun's arise, the world is renewed, the rivers of life flow, the seas of beneficence move, the clouds of grace gather and the breezes of bounty blow upon the temples of beings. Through the heat of these Divine Suns and Ideal Fires the heat of the love of God is produced in the pillars of the world; and through the favor of these abstracted Spirits the immortal spirit of life is conferred upon the bodies of the mortal dead."—BAHA'ULLAH.

STATEMENT BY THE TREASURER ABOUT THE PLAN OF UNIFIED ACTION

A little analysis of the accompanying financial statement will bring to light a number of interesting facts. First and most important is that no perceptible progress is being made toward its real purpose, that is, the accumulation of $400,000 for the Temple structure.

One does not have to figure very much to see that at the present rate of income it would take about nine years to accumulate the amount aimed at by the Plan, even provided every activity of the Cause that involved an expenditure were stopped.

The Temple property as it stands would have to do without a caretaker, no moneys could be spent for maintenance. The teachers could not travel to present the Cause to new souls or to stimulate the life of the older groups. The Green Acre properties could not be maintained. The fact is, very likely they would not come into possession of the Cause at all, for unless we could administer them the Green Acre trustees would not be justified in making the transfer. The Star of the West would have to be discontinued, nor could any money be sent to the International Fund. In short, even were every activity of the Cause cut off and all income from every source devoted to the Temple, it would take more than nine years to accumulate the amount necessary to begin construction on the Temple again.

Is it not reasonable, however, to assume that if the National Spiritual Assembly did adopt such an attitude and definitely cut off all of these expenditures and so deprive the Cause in America of these activities that the income too would definitely drop off, for it will be seen that quite a large proportion of the contributions come to the treasurer designated for a particular purpose. May it not be reasonable to assume that those who are interested in a particular activity will contribute toward it. The National Spiritual Assembly is bound to accept whatever service anyone wishes to render to the Cause, therefore, when one who has previously richly given toward the Plan of Unified Action and offers a specific contribution toward an activity that is a part of the program of the Plan, the treasurer must of necessity accept such contributions.

It has happened too, that friends have offered sums for purposes that were not in the Plan of Unified Action and there too, the National Spiritual Assembly has felt very much inclined to accept and to work with these interested ones as far as possible. For is it not all directed toward the great end in view, the spread of the heavenly teachings. The Guardian, however, has repeatedly reminded the friends to hold to the Plan and not to inaugurate new activities, and it is thought now that fortified by these instructions the National Spiritual Assembly will be able to point out to everyone the need of concentration during this period of the Plan.

We must not lose sight of the fact that our financial report reveals an active Cause in America. The various headings under which we account for monies received or expended show that these various departments are active, an ever-increasing number of believers are engaged directly in the service of one or more of them. We have these living departments that need the support of the believers; that is the meaning of organization.

Many of the friends throughout the country lament because they feel themselves unprivileged to spread the Cause as they would wish to do. There are a number of communities that have for years been unable to grow and have not been able to add to their numbers. It is the purpose of the Plan of Unified Action to actively assist such communities, but it needs the support of these friends to enable it to increase the circuits of teachers and to make effective the organized effort in every community. Should we not all welcome a stronger organization and make the necessary sacrifice to assist?

The Plan of Unified Action, it must
"The News Letter which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, in order that it may be a special section to every phase of your activities, administrative, devotional, humanitarian, educational and otherwise. That it may attain its object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in promoting understanding, providing information on Bahá'í activities, both local and foreign, in stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by defending well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Bahá'í Journal of the world."—SHOGHI EFFENDI.

The National Spiritual Assembly
of the Bahá'ís of the United States and Canada

Allen McDaniel . . . . . Chairman
Roy C. Wilhelm . . . . . Vice-Chairman
Horace Holley . . . . . Secretary
Carl Scheffler . . . . . Treasurer

Florence Morton
Amelia Collins
May Maxwell
Alfred E. Lunt
Louis Gregory

Office of the Secretary
129 East 10th Street, New York City
Office of the Treasurer
1821 Lincoln Street
Evanston, Ill.

Cable address: Bahá', New York

NATIONAL SPIRITUAL ASSEMBLY

be understood, is not only to enable us to build the Mashriq-ul-Adhkar, but to enable all unitedly to do what is necessary to keep the light of Bahá in this land and to enable all to unite in the spread of the Message, so that in the end it may be found that we, through combined effort, were able to do what we as individuals found impossible.

There is no question that the Plan of Unified Action requires us to make sacrifice. It is not a question of being really able to afford to give, but rather a question of the measure of our devotion to the Cause; nor is it a question of policy for the Bahá'ís to consider but rather a question of loyalty to the very foundation of the Cause itself.

The responsibility of the administration of the Cause was placed upon the members of the National Spiritual Assembly. These were chosen by the people and naturally they are entitled to their support. The Plan of Unified Action was conceived by that body and the Guardian has himself given to it his approval and support. Of this there can be no doubt as will be seen by the quotations from letters that he has written to the treasurer (printed under a separate heading) when each month he makes his personal remittance to the Plan.

Is it not therefore meet that we should, while there is still time, devise some way in which we may still do our part to carry the Plan through to success. Much precious time is lost but the members of the National Spiritual Assembly have received a number of intimations and suggestions that there are those who would make an extreme effort to make up the deficit in the Budget Fund, so that the National Spiritual Assembly could place these moneys in the permanent building fund for the Temple.

Recently also word has come through a group of returned pilgrims that the Guardian wishes the community in Chicago to undertake fitting the Temple foundation structure so that same may become available for meetings. This will, of course, involve a considerable expense and it may well mean that the National Fund will be called upon to help to defray the sum in part, at least. The Chicago community is eager to undertake the work. The National Spiritual Assembly stands ready to assist in every possible way, but the larger National issue that is before all the believers is the actual carrying through to success of the Plan of Unified Action.

Perhaps all these things are new guidances toward the ultimate success of the Plan. Would it not be well for us all to accept this as so and carry forward together. Those who have large amounts that they could give should do so with every confidence in the National Spiritual Assembly that it will be placed in the Temple Building Fund when the immediate need of the Budget Plan has been met. Those who can give but little do so, so that the end of the three year period of the Budget Plan may still see it win and thereby gladden the heart of our beloved Guardian and inspire the world with the demonstration of faith in Bahá 'ulláh that may well be the means of the world's salvation.

CARL SCHEFFLER, TREASURER.

Excerpts of Letters Written by the Guardian to the Treasurer of the National Spiritual Assembly About the Plan of Unified Action

Oct. 16, 1926.

My dear co-worker:

I am glad to hear from a recent letter of the increasing interest and support of the friends to the Plan. We must continually repeat and urge them to realize afresh the vital urgency of the task before them. I am herewith enclosing the sum of $95 as my October contribution towards the Plan for Unified Action. Please assure the friends of my continued prayers for the success of their persistent efforts and devoted labors for the spread of the Cause.

Your true brother.

SHOGHI
Nov. 1, 1926.

My dear co-worker:

I am anxious to learn of the response of the friends to the Plan for Unified Action since June 30th. I attach extreme importance to it and I wish you to concentrate your splendid efforts on this so as to insure its success. So much that is vital depends upon this Plan. We must at all costs make it a success, for its failure would be a reflection on the Cause and would delay indefinitely and lamentably the construction of the Temple. Exert every effort along this line and rest assured of my constant prayers for the success of your efforts.

Your true brother,

SHOGHI
Jan. 8, 1927.

My dear and valued co-worker:

It is my earnest hope and prayer that the friends will more universally, substantially and regularly contribute to this Plan. They should be strenuously and continually urged to do so.

Your true brother,
The National Assembly must be on their guard and watch carefully the developments of the activities of the friends lest any new issue should arise that would tend to obscure the most vital issue which is of paramount importance, lest it should dissipate the energies of the friends and cause this Plan to fall into the background. I will continue to supplicate the blessings of Bahá’u’lláh upon your highly valued efforts.

Your true brother,

Shoghi

March 23, 1927.

My dear and valued co-worker:

I am enclosing my April contribution to the National Fund. It is a matter of deep concern to me that the response of the believers to the call embodied in the Plan of Unified Action has been so feeble and uncertain. The National Assembly, while not justified to oppose specific contributions for newly originated activities, should by every means in its power impress upon the friends the paramount necessity of unlabelled contributions to the National Fund. The Mashriqu’-Adhkar undoubtedly constitutes the most important item in the activities provided by the Plan, but these must not be unduly restricted or neglected in order to further the interests of the Temple. I would be grieved to learn that any believer would ever attempt to support an activity that lies outside the province of the Plan and would neglect thereby his sacred obligation towards the Budget. May all the believers, one and all, arise to support the Plan as they have never done before and with all the resources at their disposal secure its triumph.

Shoghi

June 28, 1927.

My dear Bahá’í brother:

I am instructed by my beloved Guardian Shoghi Effendi, to forward to you the enclosed cheque of $915 as his contribution to the Budget for the month of June. He earnestly hopes that the friends have by now realized the supreme necessity of contributing regularly and unlabelled towards the Plan of Unified Action which is the corner stone of Bahá’í administration for this coming year.

Wishing you success in your unspiring efforts to promote the Plan, I am,

Yours sincerely,

R. Rabbani

August 16, 1927.

Dear and valued co-worker:

I know full well how exacting your task is and I fully appreciate your difficult position. Perseverance will alone ensure the success of the work to which we are so closely attached and I trust that you will continue to acquaint the friends with every development of your work that confidence may grow deeper and result in a wider and more substantial response. Do not lose heart and remember always the eventual success of God’s Divine Plan.

Your true brother,

Shoghi

September 29, 1927.

My dear co-worker:

It is my earnest hope that the Cause will not incur further liabilities this year and I want you to urge the National Assembly to be exceedingly careful in voting appropriations that are not strictly urgent and necessary at present. We must concentrate on what is specified and stressed in the Budget for the coming year.

With best wishes,

Shoghi

Letter from Business Manager of Bahá’í Magazine

Dear co-worker:

A very recent letter from our Guardian encourages us to believe that the Star of the West is shining more brightly and radiating its effulgent rays more widely throughout the world. This message stimulates us to bring to your attention a plan for cooperation in securing the more effective use of our magazine as a method of teaching the Cause.

Our plan is a very simple one and we know that you will be glad to cooperate with this office in carrying out the following recent wishes of our Guardian: • • • there should be no difficulties concerning it, since every assembly and every individual will support it.” We take pleasure in offering you the opportunity of securing 10 or more copies of the Bahá’í magazine of any one issue at the rate of 15 cents per copy. We suggest that each believer, as far as practicable, buy 10 or more copies of some recent issue and give them to friends and acquaintances. If you will send us the names and addresses of the people to whom you wish the magazine sent, we will mail them out with attractive greeting card.

We hope that each and every believer that reads this letter will make it a matter of personal service, and rise to cooperate with us in bringing this most effective teaching medium to the attention of the people of this country and Canada. Through such service you will not only be doing direct teaching but assisting the National Spiritual Assembly to carry out the Guardian’s wishes with relation to the consummation of the Plan for Unified Action.

In the November issue just published appears the beginning of two most interesting series of articles; one by an English believer that was brought to the attention of the editors by our Guardian and the other a thrilling recital of the recent experiences of one of our Canadian believers. All of your friends will find these articles, as well as the other material of each issue, of deep and timely interest.

We are counting on you for your earnest cooperation in helping us carry out this plan.

Your humble co-worker,

A. B. McDaniel,

Business Manager,

The Bahá’í Magazine.

Recent Teaching Work of Mr. Albert R. Vail

During the autumn Mr. Vail has been teaching in Cleveland, Columbus, Detroit, Pittsburgh, Baltimore, Milwaukee, Racine, Kenosha, Peoria and Urbana, and spent two weeks in Washington at the time of the Amity Convention in that city. He has also spoken often in Chicago and suburbs giving many addresses to the inter-racial gatherings which the Chicago committee has so splendidly arranged in forums, churches, clubs, collegiate groups, and special classes on the south side of Chicago. The Amity Convention in Washington and the many meetings following it revealed also in new brilliance the spiritual outpoursings which descend upon those gatherings where the colored and white races come together. These meetings demonstrate to our strife threatened world the power of Bahá’u’lláh to establish the oneness of mankind.

Mr. Vail has also spoken to various college gatherings and groups of students and educators who respond immediately to the Bahá’í program for universal, technical, scientific and spiritual education.

There is arising a remarkable group of new believers who have set themselves the glorious task of living the Bahá’í life. Some of them have had marvelous vision of the spiritual reality of the Cause. Some have been quite reborn. They are adding new enthusiasm and spiritual effectiveness to the teaching campaign.

Change of Address

Secretaries are requested to note the following change in the directory issued to national committees and local Spiritual Assemblies last summer: Montreal, Quebec, Canada. Miss Anne M. Savage, secretary, Montreal Bahá’í Center, 1456 Union Avenue.
### NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ’ÍS OF THE
UNITED STATES AND CANADA

**Statement of Cash Receipts and Disbursements for**
**Period July 1, to October 31, 1927**

**CASH BALANCE JULY 1, 1927**

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<th>Description</th>
<th>Amount</th>
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<tr>
<td>Northern Trust Co. Savings</td>
<td>400.00</td>
</tr>
<tr>
<td>Liberty Bonds</td>
<td>50.00</td>
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<td><strong>Total</strong></td>
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**CASH RECEIPTS**

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<th>Description</th>
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<tr>
<td>For Budget</td>
<td>9,386.09</td>
</tr>
<tr>
<td>For Teaching</td>
<td>200.00</td>
</tr>
<tr>
<td>For Greenacre</td>
<td>4,178.83</td>
</tr>
<tr>
<td>For Publicity</td>
<td>500.00</td>
</tr>
<tr>
<td>For Publishing</td>
<td>500.00</td>
</tr>
<tr>
<td>Special contribution for Int'l Fund</td>
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<tr>
<td><strong>Total</strong></td>
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**DISBURSEMENTS**

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<tbody>
<tr>
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<tr>
<td>Teaching</td>
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<tr>
<td>Green Acre</td>
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<tr>
<td>Star of the West</td>
<td>1,531.50</td>
</tr>
<tr>
<td>International</td>
<td>1,409.82</td>
</tr>
<tr>
<td>World Unity Conferences</td>
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</tr>
<tr>
<td>Publishing</td>
<td>54.25</td>
</tr>
<tr>
<td>General Publicity</td>
<td>1,000.00</td>
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<tr>
<td>Amity</td>
<td>297.00</td>
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<tr>
<td>Administration</td>
<td>3,540.33</td>
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<td><strong>Total</strong></td>
<td><strong>$14,475.02</strong></td>
</tr>
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**CASH BALANCE OCTOBER 31, 1927**

<table>
<thead>
<tr>
<th>Description</th>
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<tr>
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<td><strong>Total</strong></td>
<td><strong>$4,316.16</strong></td>
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</table>

**Analysis of Disbursements for Period July 1, to October 31, 1927**

**TEACHING**

- Teachers’ Expenses: $1,325.00
- Special Traveling: 500.00
- **Total** for Teaching: $1,825.00

**GREEN ACRE**

- Improvements to Land: $643.50
- Insurance: 215.12
- Repairs to Buildings: 481.58
- Light: 39.63
- Auto Repairs and Expenses: 31.70
- Taxes: 501.81
- Caretaker’s Expense: 87.75
- Caretaker’s Salary: 630.00
- Hired Help: 48.00
- Road Expense: 81.25
- Printing: 55.50
- Traveling: 25.00
- **Total** for Green Acre: $3,840.84

**STAR OF THE WEST**

- Publishing costs not met by subscriptions: $1,500.00
- Storage—Back numbers: 31.50
- **Total** for Star of the West: $1,531.50

**INTERNATIONAL**

- Regular contribution: $670.00
- Relief to Martyr’s families: 250.00
- Jerusalem earthquake relief: 489.82
- **Total** for International: $1,409.82

**PUBLICATION**

- Year Book: $54.25
- **Total** for Publication: $54.25

**GENERAL PUBLICITY**

- $1,000.00
- **Total** for General Publicity: $1,000.00

**AMITY WORK**

- $297.00
- **Total** for Amity Work: $297.00

**ADMINISTRATIVE**

- **Carried Forward**: $10,934.69

- Secretary Salary: $1,200.00
- Secretary Office Expense: 558.80
- News Letter: 358.11
- Traveling: 340.00
- Treasurer’s Office Expense: 204.15
- Exchange: 9.11
- Convention Expenses: 41.71
- Legal: 250.00
- National Office Rent: 435.00
- Hotel Expense—N. S. A. meetings: 13.05
- Donations, flowers, etc: 10.00
- Sundry: 120.40
- **Total** for Administrative: $3,540.33

**Total Expenses**: $14,475.02

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Meeting with Delegates of 1927

**Convention**

A joint meeting of the National Assembly and delegates of the last Convention will be held in New Masonic Temple, 32 West Randolph Street, Chicago, on Saturday, January 21, seven P. M. A public Inter-Racial Amity Convention will be held by the Inter-Racial Amity Committee of the Chicago Spiritual Assembly at the same address on Sunday the twenty-second at 2:30 P. M. It is hoped that believers throughout the Middle West will attend. These sessions will be reported fully in the next News Letter.
New Bahá’í Publications

With the approval of Shoghi Effendi, the National Assembly has prepared a volume containing all the letters written by the Guardian to December 1, 1927, addressed to the National Spiritual Assembly or to the entire body of the American believers. The book is to be called “Baha’i Administration.” The reproduction of the text of the Guardian’s letters will be preceded by excerpts from the Will and Testament of ‘Abdu’l-Baha and followed by the text of the Declaration of Trust and By-Laws adopted by the National Assembly. This volume will thus contain all the sources available for the understanding of the nature and development of the activities of the Cause during this period pending the establishment of the International House of Justice. Both spiritually and materially, the power of Bahá’í service depends upon the existence of a body of believers each of whom has fully and accurately informed himself in the principles and institutes of the Cause. The rise of privileged classes both among religious and civil societies in the past has been made inevitable by reason of widespread indifference or ignorance of the fundamental principles of Bahá’í society. In this new day, all excuse for ignorance has been removed. Copies of “Bahá’í Administration” may be purchased through the Publishing Committee in the usual way. Price, $1.50.

The inter-racial amity compilation prepared by a special committee consisting of Mrs. Mariam Haney and Mr. Louis Gregory at the request of the National Assembly is now available. Its title is “The Oneness of Mankind.” Consisting of sixty-four pages of text embodying the creative word and spirit of Bahá’u’lláh and ‘Abdu’l-Bahá on this most important subject, and attractively bound in strong paper covers, this compilation fills a great need especially in America, and will surely be widely used by the friends both for study and for giving to interested souls. The price per copy is 25 cents.

With the Guardian’s approval, a map drawn by Mr. J. F. Clevenger of the Bahá’í community of Washington, D.C., to show the journeys of the Bab and Bahá’u’lláh during their period of exile and oppression has been reproduced in the size of ten by twelve and one-half inches, suitable for framing. This is a valuable contribution to the documents of the Cause. Copies can be obtained at 10 cents each.

Local secretaries and believers desiring to preserve their Bahá’í papers may obtain leather binders stamped with the Greatest Name in gold. This binder holds papers size 8 by 11½ inches. The price is $1.50 each.

The Publishing Committee needs copies of Seven Valleys, London Talks, and Tablets of ‘Abdu’l-Bahá volumes one, two and three. Where local consignments of books will allow the return of copies of these books, full credit will be allowed the Assemblies. Copies sent should be in good condition.

New Assembly Headquarters

In addition to the new home occupied by the Bahá’ís of Honolulu already mentioned, the believers of Boston have recently taken rooms at 12 Huntington Avenue and the New York friends moved shortly after October first to 119 West 57th Street. This meeting place has a lecture hall accommodating over two hundred people, a charming library, also used for committee meetings, and a large kitchen.

Program of Detroit Assembly

A beautifully printed program of sixteen pages has been issued by the Detroit believers. This contains all meetings and feasts, with subjects and names of speakers, from September 7, 1927, to June 27, 1928. A vast amount of labor is implied by these comprehensive arrangements, and the new program will undoubtedly result in extending the teaching to many new people.

A Radio Address

On July 7, Mrs. Stuart W. French of Pasadena, delivered a talk on the Principles and KPI. This important accomplishment suggests the possibility of a few talented friends making a special effort to study the art of broadcasting and concentrating on the ideal of securing a regular place on some radio program. Short talks on current events, from the point of view of world unity, would if well prepared command the attention of directors awake to the new possibilities of this day.

International Meetings in Seattle

The Spiritual Assembly of Seattle have begun a series of public meetings which are bringing great numbers of people to their hall. These meetings are in the nature of international evenings. People of all races and nationalities are invited, and the program includes brief statements on amity and cooperation by a few leading citizens of the city. The first meeting was followed by a supper conference attended by representatives of various religions and races to plan further effort along cooperative lines. The good news also comes from Seattle that a Children’s Bahá’í Garden Feast brought out thirty-five children, who responded delightfully to the message of inter-racial friendliness given by Mrs. Finch. The combined effort of Mrs. Finch and Mrs. Lorrol Luther has developed a study group at Monroe, a town some fifty miles from Seattle, by which four confirmed believers have already been added to the Cause.

LETTERS FROM SHOGHI EFFENDI

To the Honored Members of the Bahá’í National Spiritual Assemblies Throughout the West

My dear fellow-workers:

With feelings of burning indignation I find myself impelled to acquaint you with various events that have recently transpired in Persia. Though in their immediate effect these happenings may prove gravely disquieting to the followers of the Faith in Persia and elsewhere, yet they cannot but eventually contribute to the strengthening and purification of the Cause we steadfastly love and serve.

I refer to the treacherous conduct of a professed adherent of the teaching of Bahá’u’lláh, by the name of ‘Abdu’l-Husayn Avarih, hitherto regarded as a respected teacher of the Cause, and not unknown by a few of its followers in Europe. Of a nature and character whom those who have learned to know him well have never ceased to despise, even in the brightest days of his public career in the Cause, he has of late been driven by the force of circumstances which his short-sightedness has gravely miscalculated to throw off the mask which for so many years hid his hideous self.

The sudden removal of the commanding personality of our beloved ‘Abdu’l-Bahá; the confused consternation that seized His followers in the years immediately succeeding His passing; the reputation which to superficial eyes he had acquired by his travels in Europe; the success attending his voluminous compilation of the history of the Cause—these and other circumstances emboldened him to launch a campaign of insinuation and fraud aiming at the eventual overthrow of the institutions expressly provided by Bahá’u’lláh. He saw
clearly his chance in the complete disruption of the Cause to capture the allegiance if not of the whole worldwide Bahá'í community of at least a considerable section of its followers in the East.

No sooner had his evil whisperings reached the ears of the loyal and vigilant followers of Bahá'u'lláh, than they arose with overwhelming force and unhesitating determination to denounce him as a dangerous enemy seeking to undermine the faith and sap the loyalty of the adherents of the Cause of God. Shunned by the entire body of the believers, abandoned by his life-long and most intimate friends, deserted by his wife, separated from his only child, refused admittance into even his own home, denied of the profit he hoped to derive from the sale and circulation of his book, he found to his utter amazement and remorse his best hopes of being his greatest disappointment. Forsaken and bankrupt, and in desperate rage, he now with startling audacity sought to expose to friend and foe, the futility and hollowness which he attributed to the Cause, thereby revealing the depths of his own degradation and folly. He has with bitter hatred conspired with the fanatical clergy and the orthodox members of foreign Missions in Tehran, allied himself with every hostile element in the Capital, directed with fiendish subtlety his appeal to the highest dignitaries of the State and sought by every method to secure financial assistance for the furtherance of his aim.

Not content with an infamous denunciation of the originality and efficacy of the teachings and principles of the Cause, not satisfied with a rejection of the authenticity of the Will and Testament of 'Abdu'l-Bahá, he has dared to attack the exalted person of the Author and Founder of the Faith, and to impute to its Forerunner and true Exemplar the vilest motives and most incredible intentions.

He has most malignantly striven to revive the not unfamiliar accusation of representing the true lovers of Persia as the sworn enemies of every form of established authority in that land, the unrelenting disturbers of its peace, the chief obstacles to its unity and the determined wreckers of the venerated faith of Islam. By every artifice which a sordid and treacherous mind can devise he has sought to sow the seeds of doubt in the mind of the well-disposed and friendly, to poison the thoughts of the indifferent and to reinforce the power of the assaulting weapon of the adversary.

But, alas! he has labored in vain, oblivious of the fact that all the pomp and powers of royalty, all the concerted efforts of the mightiest potentates of Islam, all the ingenious devices to which the cruellest torturers-mongers of a cruel race have for well-nigh a century conspired, have not yet proved one and all impotent to stem the tide of the beloved Faith or to extinguish its flame. Surely, if we read the history of this Cause aright, we cannot fail to observe that the East has already witnessed not a few of its sons, of wider experience, of a higher standing, of a greater influence, apostatize their faith, find themselves to their utter consternation lose whatsoever talent they possessed, recede swiftly into the shadows of oblivion and be heard of no more.

Should ever his book secure widespread circulation in the West, should it ever confuse the mind of the misinformed and stranger, I have no doubt that the various Bahá'í National Spiritual Assemblies, throughout the Western world, will with the whole-hearted and sustained support of local Assemblies and individual believers arise with heart and soul for the defence of the impregnable stronghold of the Cause of God, for the vindication of the sacredness and sublimity of the Bahá'í Teachings, and for the condemnation, in the eyes of those who are in authority, of one who has so basely dared to assault, not only the tenets, but the holy person of the recognized Founder of an established and world-wide Faith.

Your true brother,

SHOGHI.

Haifa, Palestine;
October 17th, 1927.

To the Members of the National Spiritual Assembly of the Bahá'ís of the United States and Canada

Dearly-beloved co-workers:
I have already expressed indirectly my views with regard to various secondary issues raised in your latest communications to me dated May 23, June 10, 21, July 11, 14, 15 and 23, August 7 and September 28; and I wish in this letter to deal more particularly with such matters of primary importance as affect the conduct and the growth of Bahá'í administration. The perusal of these communications replete with the news of steadily multiplying activities and newly conceived plans, all of which I as heretofore appreciate and welcome, has made me feel however that the time seems now opportune to utter a word of caution and warning to those who with unceasing zest labor to give befitting embodiment to those latent energies released by the Message of Bahá'u'lláh.

Much as I rejoice in witnessing the abundant signs of unfaltering energy that characterize in various fields and distant lands the mission of the valiant warriors of the Cause, I cannot help observing that, driven by their impetuous eagerness to establish the undisputed reign of Bahá'u'lláh on this earth, they may by an undue multiplication of their activities, and the consequent dissipation of their forces, defeat the very purpose which animates them in the pursuit of their glorious task. Particularly do I feel that this necessity for a careful estimation of the present resources at our disposal and of cautious restraint in handling them applies in a peculiar manner to the swiftly expanding activities of the American believers, whose mission increasingly appears to be to give the lead and set the example to their brethren across the seas in laying a secure foundation for the permanent institutions of the Bahá'í Faith. That I feel is chiefly the reason why such stress has been laid in the past upon the necessity for consultation on the part of individual believers with their elected national representatives in the matter of initiating plans of action above and beyond the plans which the deliberations of the National Spiritual Assembly have already evolved. In the matter of affiliation with bodies and organizations that advocate ideals and principles that are in sympathy with the Bahá'í Revelation; in establishing magazines beyond those that already are designed to advance openly and indirectly the interests of the Bahá'í Teachings; in the financial support we may sooner or later be called upon to extend to philanthropic institutions and the like; in advancing the cause of any particular activity to which we may feel sentimentally inclined;—these, as well as all similar undertakings, we should only approach after having definitely ascertained, through careful deliberation with those who are in a responsible position, that the institutions representing the paramount interests of the Cause are already assured of adequate and continuous assistance. Nothing short
of the spirit of earnest and sustained consultation with those whom we have prayerfully and of our own accord placed in the forefront of those who are the custodians of the priceless heritage bequeathed by Bahá'u'lláh; nothing less than persistent and strenuous warfare against our own instincts and natural inclinations, and heroic self-sacrifice in subordinating our own likenesses to the imperatives of the Cause of God, can ensure our undivided loyalty to so sacred a principle—a principle that will for all time safeguard our beloved Cause from the allurements and the trivialities of the world without, and of the pitfalls of the self within. I entreat you, well-beloved brethren, to resolve as you have never resolved before to pledge undying loyalty and sleepless vigilance in upholding so essential a principle in the course of your manifold activities, that yours may be the abiding satisfaction of having done nothing that may tend in the least to impede the flow or obscure the radiance of the rejuvenating spirit of the Faith of Bahá'u'lláh.

Touching the recent decision of the National Spiritual Assembly to place as much as possible of the current details of the work in the hands of its national committees, I feel I should point out that this raises a fundamental issue of paramount importance, as it involves a unique principle in the administration of the Cause, governing the relations that should be maintained between the central administrative body and its assisting organs of executive and legislative action. As it has been observed already, the role of these committees set up by the National Spiritual Assembly, the renewal, the membership and functions of which should be reconsidered separately each year by the incoming National Assembly, is chiefly to make thorough and expert study of the issue entrusted to their charge, advise by their reports, and assist in the execution of the decisions which in vital matters are to be exclusively and directly rendered by the National Assembly. The utmost vigilance, the most strenuous exertion is required by them if they wish to fulfill as befits their high and responsible calling, the functions which it is theirs to discharge. They should, within the limits imposed upon them by present-day circumstances, endeavor to maintain the balance in such a manner that the evils of over-centralization which clog, confuse and in the long run depreciate the value of the Bahá'í services rendered shall on one hand be entirely avoided, and on the other the perils of utter decentralization with the consequent lapse of governing authority from the hands of the national representatives of the believers definitely averted. The absorption of the petty details of Bahá'í administration by the personnel of the National Spiritual Assembly is manifestly injurious to efficiency and an expert discharge of Bahá'í duties, whilst the granting of undue discretion to bodies that should be regarded in no other light than that of expert advisers and executive assistants would jeopardize the very vital and prevailing powers that are the sacred care of bodies that in time will evolve into Bahá'í National Houses of Justice. I am fully aware of the strain and sacrifice which a loyal adherence to such an essential principle of Bahá'í administration—a principle that will at once ennoble and distinguish the Bahá'í method of administration from the prevailing systems of the world—demands from the national representatives of the believers at this early stage of our evolution. Yet I feel I cannot refrain from stressing the broad lines along which the affairs of the Cause should be increasingly conducted, the knowledge of which is so essential at this formative period of Bahá'í administrative institutions.

As already intimated, I have read and re-read most carefully the final draft of the By-Laws drawn up by that highly-talented, much-loved servant of Bahá'u'lláh, Mountfort Mills, and feel I have something substantial to add to this first and very creditable attempt at codifying the principles of general Bahá'í administration. I heartily and unhesitatingly commend it to the earnest perusal of, and its loyal adoption by, every National Bahá'í Spiritual Assembly, whether constituted in the East or in the West. I would ask you particularly to send copies of the text of this document of fundamental importance accompanied by copies of the Declaration of Trust and the text of the Indenture of Trust, to every existing National Spiritual Assembly, with my insistent request to study the provisions, comprehend its implications, and endeavor to incorporate it, to the extent that their own circumstances permit, within the framework of their own national activities. You can but faintly imagine how comforting a stimulant and how helpful a guide, its publication and circulation will be to those patient and toiling workers in Eastern lands, and particularly Persia, who in the midst of uncertainties and almost insuperable obstacles are straining every nerve in order to establish the world order ushered in by Bahá'u'lláh. You can hardly realize how substantially it will contribute to pave the way for the elaboration of the beginnings of the constitution of the world-wide Bahá'í Community that will form the permanent basis upon which the blest and sanctified edifice of the first International House of Justice will securely rest and flourish.

I would specifically remind you that in the text of the said By-Laws which to the outside world represents the expression of the aspirations, the motives and objects that animate the collective responsibilities of Bahá'í Fellowship, due emphasis should not be placed only on the concentrated authority, the rights, the privileges and prerogatives enjoyed by the elected national representatives of the believers, but that special stress be laid also on their responsibilities as willing ministers, faithful stewards and loyal trustees to those who have chosen them. Let it be made clear to every inquiring reader that among the most outstanding and sacred duties incumbent upon those who have been called upon to initiate, direct and coordinate the affairs of the Cause, are those that require them to win by every means in their power the confidence and affection of those whom it is their privilege to serve. Theirs is the duty to investigate and acquaint themselves with the considered views, the prevailing sentiments, the personal convictions of those whose welfare it is their solemn obligation to promote. Theirs is the duty to purge once for all their affairs from that air of self-contained aloofness, from the suspicion of secrecy, the stifling atmosphere of dictatorial assertiveness, in short, from every word and deed that might taint the sanctity of their evolution. Yet I feel I cannot refrain from stressing the broad lines along which the affairs of the Cause should be increasingly conducted, the knowledge of which is so essential at this formative period of Bahá'í administrative institutions.
where the circumstances related in a previous circular letter have had their share in intensifying the chronic state of instability and insecurity that prevail, grave concern has been felt lest the support, both moral and financial, anticipated from the bigoted elements of foreign Missions in the Capital should lead to an extension of its circulation in the West, and thus inflict, however slight, a damage on the prestige and fair name of our beloved Cause. These internal agitations, however, coinciding as they have done with outbursts of sectarian fanaticism from without, accompanied by isolated cause of fresh persecution in Kirman and elsewhere, have failed to exasperate and exhaust the heroic patience of the steadfast lovers of the Cause. They have even failed to becloud the serenity of their faith in the inevitable approach of the breaking of a brighter dawn for their afflicted country. Undeterred and undismayed, they have replied to the defiance of the traitor within, and the assaults of the enemy without by a striking re-affirmation of their unbroken solidarity and inflexible resolve to build with infinite patience and toil on the sure foundations laid for them by Bahá'ulláh. With their traditional fidelity and characteristic vigor, notwithstanding the unimaginable hindrances they have to face, they have convened their first historic representative conference of various delegates from the nine leading provinces of Persia, have evolved plans for holding every year as fully representative a convention of Bahá'í delegates in Persia as circumstances permit, and modelled after the method pursued by their brethren in the United States and Canada. They have reconstituted and defined the limits of our beloved Bahá'í administrative divisions throughout the length and breadth of their land. They have adopted various resolutions of vital importance, among which are the following:

The warm hospitality accorded by the National Spiritual Assembly and the American believers to my dear cousin and co-laborator, Ruhi Effendi, has deeply touched me, particularly as I realize from the appreciative reports I have recently received that by his untiring and earnest spirit of service he has deserved well of his dear fellow-workers in that continent, and contributed substantially to their better appreciation of the Teachings of the Cause. Much as I desire him to work by my side here in the Holy Land, I very gladly concur with your wish to further extend his sojourns with you, trusting that he will prove of great assistance to you all in the discharge of your noble task.

And now in conclusion, may I be permitted to direct your attention to the lesson which the trend of world events brings home to us, the little band of His chosen workers who, according to the intelligent efforts we exert, can prove ourselves the determining factor in the immediate fortunes of the society we live in. As we witness on all sides the growing restlessness of a restless age, we are filled with mixed feelings of fear and hope—fear, at the prospect of yet another deadly encounter, the inevitability of which is alas! becoming increasingly manifest; hope, in the serene assurance that whatever cataclysm may yet visit humanity, it cannot but hasten the approaching era of universal and lasting peace so emphatically proclaimed by the Pen of Bahá'ulláh. In the political domain, where we have lately witnessed, in the council of the leading nations of the world, the surrender of humanity's noblest conception to what may be regarded only as a transient phase in the life of peoples and nations; in the industrial world, where the representatives of the wage-earning classes, either through violence or persuasion, are capturing the seats of authority and wielding the sceptre of power; in the field of religion, where we have lately witnessed widespread and organized attempts to broaden and simplify the basis of man's faith, to achieve unity in Christendom and restore the regenerate vigor of Islam; in the heart of society itself, where the ominous signs of increasing extravagance and profusion are but lending fresh impetus to the forces of revolt and reaction that are growing more distinct every day—in these as in many others we have much cause for alarm, but much to be hopeful and thankful for also. To take but one instance more fully: Observe the fierce and as yet unsilenced dispute which the proposal for the introduction of a binding and universal pact of non-aggression among the nations of Europe has aroused among the avowed supporters of the League of Nations—a League so auspiciously welcomed for the ideal that prompted its birth, yet now so utterly inadequate in the actual principles that underlie its present-day structure and working. And yet, in the great outcry raised by post-war nationalism in blindly defending and upholding the unfettered supremacy of its own sovereignty, and in repudiating unreservedly the conception of a world super-state, can we not discern the re-assertion only on a larger scale of the dramatic struggles that heralded the birth of the reconstructed and unified nations of the West? Has not authentic history clearly revealed in the case of these nations the painful yet inevitable merging of rival, particularistic and independent cities and principalities into one unified national entity, the evolving of a crude and narrow creed into a nobler and wider conception? Is not a parallel struggle being now manifested on the world stage of ever-advancing humanity? Can it lead to any other result than that which shall reaffirm the truth of humanity's onward march towards an ever-widening conception, and the ever-brightening glory of its destiny? Reverses and setbacks, such as we have already witnessed, no doubt will retard the ripening of the choicest fruit on the tree of human development. Yet the fierceness of controversy, the weight of argument advanced in its disfavor, cannot but contribute to the broadening of the basis and the consolidation of the foundations upon which the stately edifice of unified mankind must ultimately rest. Let us take heart therefore, and labor with renewed vigor and deepened understanding to contribute our share to those forces which, whether or not cognizant of the regenerating Faith of Bahá'ulláh in this age, are operating, each in its respective sphere and under His all-encompassing guidance, for the uplift and the salvation of humanity.

Your true brother,

Schooi

Haifa, Palestine, October 18, 1927.
"O people of Bahá! The faculty of reflection is the depository of crafts, arts and sciences. "Exert every effort so that the growth of knowledge and wisdom may proceed from this ideal mine, and conduce to the tranquility and union of the different nations of the world."—BAHA’UL-LAH.

Latest Words of The Guardian
About the Plan of Unified Action

The privilege of all sincere believers is to enter ever more closely into the thought of the Guardian. The following letter received recently by Mr. Scheffler, Treasurer of the National Assembly, contains a message for us all.

"My dear Bahá’í brother:—I am instructed by our beloved Guardian to thank you for your welcome letter of December 18th with enclosures, all of which he was very glad to receive.

He has always thought it a great pity and one that should certainly be remedied, that the friends should cease or refuse to support the Plan of Unified Action on such ill-founded and illegitimate excuse as the extravagance of the members, especially when they have all the figures they want given them. He does hope that it really is not an indirect expression of their lack of confidence in their duly elected National Assembly or their unwillingness to cooperate. At any rate, one thing should be made clear, that when it has the full and wholehearted support of our Guardian, it simply means that they must contribute to it if they really have the interest of the Cause at heart. It is to be lamented if the best interests of the Cause are made to suffer only due to lack of cooperation and perhaps personal sentiment.

However, our Guardian thinks that it is very urgent and necessary that the National Assembly make a special effort to explain and remove all difficulties and encourage all the various Assemblies to save the Plan even at the eleventh hour, especially as our Guardian has such high hopes in that.

With all Bahá’í hopes and greetings.
Sincerely in His service,
Sohel Afrán.

My dear and valued co-worker:—
I grieve to learn of the inadequate response on the part of the friends to the National Fund. I have talked the matter over with Mr. Schopplocher and urged him to transmit my earnest plea to all the believers to make a supreme and self-sacrificing effort to raise the necessary sum before the end of this year, as otherwise the prestige of the Cause will be gravely affected. Not only those who have ample means at their disposal should display a greater effort, but those who are of humbler position must also make a self-sacrificing effort, that the Temple may become the embodiment of the self-sacrifice of all the believers.

Praying for your success,
SHOGHI.

Haifa, Palestine,
January 15th, 1928.

Announcement of the Twentieth Annual Convention of American Bahá'ís

To the Spiritual Assemblies of the Bahá'ís of the United States and Canada.

Dear friends in 'Abdu'l-Bahá:

Through the radiant and consecrated person of our Guardian, the Master has given a great blessing to the believers throughout America.

Communicated to us all through recently returned pilgrims, the earnest desire of Shoghi Effendi is that the interior of the Foundation Hall be made suitable for regular gatherings of the believers and worthy to hold those exquisite tokens of 'Abdu'l-Bahá—three rugs which for some years have been laid in the Holy Tomb on Mount Carmel.

Just as the spirit of faithfulness flowed through the Master during His period of service to the world as Center of the Covenant, so now the spirit of action and achievement emanates from Shoghi Effendi as Guardian of the Faith of Bahá’u’lláh. As we respond to this desire, the power of effective service will be increased in us, one and all; and active service to the Cause is the supreme privilege longed for in these days by every devoted believer.

This matter was the central subject discussed by the friends who gathered for the meeting of consultation held at Chicago recently by the National Assembly and delegates of the 1927 Annual Convention. None who was present at that meeting can ever forget the wave of enthusiasm and resolute decision which engulfed the hearts as the Guardian's vision of the first step in the completion of the Mashriq’î-l-Adhkar penetrated the body of the Cause in America.

The contributions already made to the National Fund assure the completion of many, if not all, of the improvements required to transform the Foundation Hall into the first Bahá’í Shrine of the Western World. The intention of the National Assembly is to hasten the work so that the Foundation Hall may be ready to receive the delegates and friends who assemble for the Convention this year.

The Twentieth Annual Convention of the Bahá’ís of the United States and Canada will be held at Chicago (in the Foundation Hall at Wilmette if possible) on Friday, Saturday and Sunday, April 27, 28 and 29, 1928, preceded by the celebration of the
Baha'i News Letter

National Spiritual Assembly
of the Baha'is of the United States and Canada

Allen McDaniel . . . Chairman
Roy C. Wilhelm . . . Vice-Chairman
Horace Holley . . . Secretary
Carl Scheffler . . . Treasurer

Florence Morton
Amelia Collins
May Maxwell
Alfred E. Lunt
Louis Gregory

Office of the Secretary
129 East 10th Street, New York City

Office of the Treasurer
1821 Lincoln Street
Evans ton, Ill.

Cable address: Baha'i, New York

"The News Letter which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may devote a special section to every phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain its object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in promoting understanding, providing information on Bahá'í activity, both local and foreign, in stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Bahá'í Journal of the world."—Shoghi Effendi.

Feast of Ridván, Thursday evening, April 26. These days fall within the Festival of twelve days commemorating the Proclamation of Bahá'u'lláh, during which Shoghi Effendi has instructed that all Bahá'í elections are to be held.

In accordance with Article VIII of the By-Laws adopted by the National Spiritual Assembly and approved by the Guardian, will each local Spiritual Assembly named on the list of Participating Bahá'í Communities enclosed herewith, proceed forthwith to call a special meeting for the election of a local delegate or delegates, that the Convention may be composed of ninety-five delegates representing the Bahá'í's of the United States and Canada under the plan of administration given us by Shoghi Effendi.

The details of this plan have now been made accessible to every believer through the Guardian's letters which the National Assembly has been publishing in the News Letter. His instructions have also been scrupulously followed in the Declaration of Trust and By-Laws adopted by the National Spiritual Assembly in its endeavor to establish the legal body which the Guardian informed us should be created. By the provisions of this instrument the formal steps, and also, we sincerely hope, the essential purpose and inner spirit which should guide and inspire the believers in the discharge of their collective Bahá'í duties, are made clear beyond the possibility of the least hesitation, confusion or doubt. It is the privilege of each local Spiritual Assembly to take steps to make certain that all believers are fully informed.

While active participation in all the processes of Bahá'í administration is clearly a duty incumbent on every declared believer faithful to the Will and Testament of 'Abdu'l-Bahá, the experience of cooperating with others under this Divine Plan of Justice is at the same time a unique privilege to be appreciated and cherished from the depths of our hearts.

Yours sincerely, in service to Shoghi Effendi,
National Spiritual Assembly of the Bahá'ís of the United States and Canada,
By: Horace Holley, Secretary.
New York, February 15, 1928.

Ruhi Afnán's American Visit
Since October last, Ruhi Afnán has been engaged without interruption in most effective services to the Cause in North America, journeying from New York to the cities of the Pacific Coast in a teaching trip which recalls the mighty work accomplished by the beloved Jináb-i Fadl. A little time will be required in order to gather together the details and present a complete record of Ruhi Afnán's public addresses and innumerable meetings with groups of friends. Local secretaries and others in touch with his program are cordially urged to send detailed accounts to the Teaching Committee of the National Assembly, through Mrs. Maxwell, so that this important event may be shared with Bahá'í communities throughout the world.

Meanwhile, letters from Berkeley and Visalia, Calif., convey the spirit of enthusiastic appreciation and gratitude, and indicate accurately, if briefly, the results secured through this generous and self-sacrificing cooperation given the American friends by a member of the Master's family.

Among the audiences addressed by Ruhi Afnán in Berkeley and vicinity were: the student body of the College of the Pacific, Stockton; Pacific School of Religion, Berkeley; Brotherhood of Races, Y. M. C. A., Berkeley; Students' Lyceum and Berkeley Civic Unit; Epworth League; Colored M. E. Church; Y. W. C. A., San Francisco; High School, Visalia; Taylor Memorial Church; Hillel Foundation; Y. M. C. A.-Y. W. C. A. Fellowship; Pacific Unitarian School; Mills College, Oakland; Montezuma School, Los Gatos; Unitarian Church, Palo Alto; First Congregational Church, Berkeley; Theosophical Society, San Francisco; Faculty Club, Berkeley; in addition to many meetings with the Bahá'ís communities of Oakland, Berkeley and San Francisco. This extensive program was carried out between November 11 and December 13.

An interesting program forwarded from Chicago announces a Bahá'í Public Conference at New Masonic Temple on Friday, February 13: Mr. Carl Scheffler, chairman; Invocation by Mr. Albert R. Vail; Address "Binding Power of Truth" by Dr. Fred Merrifield of University of Chicago; and Address on "Unity of Kind—The Social Idea of Religion" by Ruhi Afnán.

In Memoriam
Mrs. Charlotte Morton, member of the Kenosha Bahá'í community, October 23, 1927. Mrs. House, member of the Ithaca Bahá'í community, November 4, 1927. Both these believers were old and much beloved workers in the Cause.
PARTICIPATING BAHÁ'Í COMMUNITIES

Twentieth Annual Convention

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<tr>
<th>City</th>
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<td>Berkeley, Calif.</td>
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Total: 95

By-Laws Adopted by the National Spiritual Assembly in Conformity With the Guardian's Instructions Concerning the Holding of Annual Conventions

ARTICLE VIII. The Annual Meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahá'ís of the United States and Canada, and shall be held at a time and place to be fixed by the National Assembly, which shall give sixty days' notice of the meeting to each local Bahá'í community through its Spiritual Assembly. The National Assembly shall at the same time inform each Spiritual Assembly of the number of delegates to the Convention it has assigned to the local Bahá'í community in accordance with the principle of proportionate representation in such manner that the entire number of delegates composing the National Convention shall be ninety-five. Upon receipt of this notice each local Spiritual Assembly shall, within a convenient period and after giving due and sufficient notice thereof, call a meeting of the voting members on its rolls for the purpose of electing their delegate or delegates to the National Convention; and, 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 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 delegation 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 members are elected.

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.

Members of National Assembly Meet With Delegates of 1927 Convention

On Saturday evening, January 21, the National Spiritual Assembly met in a joint session of consultation with delegates of the last Convention and Chicago believers. About 9S believers were present, and the following Bahá'í communities were represented: Los Angeles, Boston, Montreal, Eliot, Chicago, Wilmette, Muskegon, West Englewood, Urbana, Cleveland, Racine, Kenosha, Minneapolis and New York. In the absence of Mr. Allen McDaniel, who was called to Europe earlier in the month on business and is taking the opportunity to go to Haifa with Mrs. McDaniel before returning early in March, Mr. Roy C. Wilhelm presided.
The meeting opened with the chanting of prayer. The chairman read a letter of loving greeting from Mr. and Mrs. McDaniel. The secretary reported on action taken by the National Assembly in connection with all matters voted or recommended by the delegates during the sessions of the Nineteenth Annual Convention in Montreal.

By request, Mrs. Corinne True presented the details of the pilgrimage made to Haifa recently by Dr. and Mrs. Slater, Mrs. Robert Moffett and herself.

Mr. Albert Windust, chairman of the Spiritual Assembly of Chicago and member of the Archives Committee, read the letter written to him by the Guardian on October 22, 1927, concern­ing the funds sent for the Foundation Hall by Shoghi Effendi through Dr. and Mrs. Slater. He also informed the meeting that the two rugs which the Guardian sent last spring through Mrs. Schopflocher were in his possession and would be placed in the Foundation Hall with the rug brought by Dr. and Mrs. Slater, when the interior is made ready.

Mrs. Moffett presented greetings to the Chicago believers from the friends in Haifa, Cairo, Port Said, Geneva, Switzerland, Paris, London and New York.

Mrs. Nourse reported on her work in Geneva, Switzerland, as press representative for the Baha’is at the meetings of the League of Nations, stating that the attention and interest of international statesmen is being turned more and more toward the need of a spiritual foundation for world peace.

Mr. Bourgeois then exhibited a series of impressively beautiful designs he has created for the interior of the Foundation Hall, in order to transform this large area into a meeting place, a place of worship and devotion, worthy of the purpose and significance of a Mashriqu’l-Adhkar. Mr. Bourgeois’ designs produced joyous enthusiasm, as the friends beheld, in visible form and creative symbolism, a Baha’i meeting place which, when completed, will surpass all others in beauty as in universality. The matter of completing the interior before the Convention opens is now being studied by the Temple Committee for the National Assembly, and definite plans will be announced at an early date.

The relation of the Plan of Unified Action to this and other activities of the Cause was explained by the Treasurer, Mr. Carl Scheffer, who gave the substance of what the Guardian has written him in this connection during the past year. The Treasurer also announced the receipt of a donation of three thousand dollars by one of the friends present at the meeting. Approximately three hundred dollars was given him for the National Fund by other delegates and believers at the end of the meeting.

Remarks were offered by Mr. W. H. Randall, Mr. Alfred E. Lunt, Mr. Arthur Agnew, Mr. Holley, Mr. Andrew J. Nelson and Mr. Ernest Harrison. Mr. Willard Hatch spoke about his plans for collecting and editing the letters on Baha’i subjects written by Mr. Thornton Chase, and asked that copies (or preferably, the originals) of all such letters in the possession of believers be placed at his disposal, in order that a permanent memorial may be prepared in honor of Mr. Chase.

A number of delegates unable to attend the meeting in person wrote letters of appreciation and suggestion, and these are receiving careful consideration by the National Assembly. All in all, this session of informal consultation proved most successful in attaining its spiritual and material intentions.

Recent Issues of the Baha’i Magazine

The believers have surely noted with deep interest the series of chapters now appearing in the Star of the West of a book by Miss Florence E. Pinchon, a believer of England, entitled “The Coming of the Glory.” Shoghi Effendi has written to the editors the following appreciation of Miss Pinchon’s work: “The book is correct in its presentation of the essentials of the Faith, eminently readable, exquisitely arranged, and has a distinctive charm unsurpassed by any book of its kind, whether written by Eastern or Western believers. I heartily recommend it to every earnest and devout teacher of the Cause.” On reading these gracious and significant words, one is irresistibly reminded of that passage in the Book of Assurance wherein Bahá’u’lláh says: “It (i.e., the seeking soul) will detect the hidden knowledge from the forms of the leaves of the Tree of that City...”


Publishing Committee Announces New Literature

The Publishing Committee had hoped to be able to offer the new compilation “The Oneness of Mankind” at less than the price of twenty-five cents a copy when quantities of ten or more were ordered by believers to give away. In view of the need to build up a reserve fund, however, which the Guardian has recently advised through Mr. Schopflocher, this book must continue to sell at the above price, with the exception of the usual discount given Assembly Librarians when ordering books to the value of $10 or more.

The new work “Baha’i Administration,” containing excerpts from the Will and Testament of ‘Abdu’l-Bahá and the complete text of the Guardian’s letters to the American believers and N. S. A., will be ready by March 10 at the latest. At this writing, final page proofs have been corrected and returned to the printer. The price is $1.50 per copy.

During March also, the Publishing Committee will have the great privilege of issuing the translation into English of the “Epistle to the Son of the Wolf,” revealed by Bahá’u’lláh during His last years on earth. This translation has been made by Mrs. Julie Chanler, of New York City, who
Inter-Racial Amity Conferences

The "golden gate" of teaching has been opened this year in many cities for the blessed message of inter-racial amity, promoting, in the face of age-old prejudice, the new principle of the oneness of mankind. For the services of the National Committee which has assumed the details of this work, in cooperation with local Spiritual Assemblies, the believers have reason to be exceedingly grateful. What these noble efforts may mean, when viewed in right perspective later on, only the Guardian can now understand. Wherever a local Spiritual Assembly has held an Inter-racial Amity Conference, the spirit of the Cause has blazed forth with renewed power.

The following programs have been carried out during the past few months:

At Washington, D. C., on Thursday, November 11, public meetings with these speakers: Chairman, Mrs. Coralie Cook; Dr. Albert R. Vail and Dr. Mordecai W. Johnson of Howard University; chairman, Mr. Albert R. Vail, addresses by Prof. Leslie Pinckney Hill of Cheyne Institute, Cheyne, Pa., and Mr. Siegfried Schopfchler. The meeting on Thursday was opened with invocation by Rabbi W. F. Rosenblum of Eighth Street Temple; on Friday by Dr. Moses R. Lovell, of Mt. Pleasant Congregational Church.

At Boston, Mass., on Sunday, November 27. Chairman, Mr. W. H. Randall. Speakers: Dr. John Herman Randall and Mr. William Stanley Braithwaite. The Boston friends, indeed, are holding monthly meetings of the same character, and they report overflow meetings with the deepest interest and attention on the part of all present.

At Chicago, Sunday, January 22. Chairman, Mr. Albert R. Vail; Invocation offered by Rev. Harold Kingsley of Liberty Congregational Church; Speakers, Prof. Eustace Haydon of University of Chicago; Mr. Louis G. Gregory and Rabbi Louis Mann.

At Montreal, Quebec, on Saturday, February 11, and Sunday, February 12. The speakers were Miss Agnes McPhail, M. R., Mr. Louis G. Gregory, Dr. E. M. Best of McGill University, Mrs. May Maxwell and Mr. George Spendlove. Two sessions were held on February 12. The three chairmen were Mrs. May Maxwell, Rev. Lawrence Clare, M. A., and Rev. Chas. Este.

At Philadelphia, on Tuesday, February 14, the Baha'is held an Amity Night meeting as guests of the Unitarian Church, 2125 Chestnut Street, during its Friendship Week. Mrs. Coralie Cook of Washington, D. C., addressed this meeting.

The Spiritual Assembly of New York has recently appointed an Inter-racial Amity Committee, the first service of which will be a public meeting on February 23 consisting of an illustrated lecture on Africa by Mr. Henry B. Duncan of Liberia.

On December 12 the National Inter-racial Amity Committee, consisting of Mrs. A. S. Parsons, chairman; Mr. Louis G. Gregory, executive secretary; Dr. Zia M. Bagdadi, Dr. Amin L. Locke, Mrs. Pauline Hannen, issued a circular letter on the importance of which deserves widespread distribution throughout the Bahá'í world. This letter, addressed to the National and Local Spiritual Assemblies of the United States and Canada, read, in part, as follows:

"ABHA Greetings and Love to each and all.

"The workers in the field of inter-racial amity have been fired with new zeal by the stirring letters of Shoghi Effendi and the news of his deep and abiding interest in this work. We are happy to report inquiries, many responses and increasing signs of activity in reply to our previous letter. It is far from our purpose to convey to anyone feelings of coercion or constraint. But it is our earnest wish to see realized the aim of the Master, 'Abdu'l-Bahá, for the gradual spread of the spirit of amity and accord throughout America. The convention for amity has been found to be a specific remedy for many present ills, an objective for heavenly bounties and a magnet for attracting souls to the Beauty of Abá."
Miss Martha Root in Roumania and Bulgaria

The believers will rejoice in the following modest, and all-too-brief report which Miss Root has sent to some of her American friends. It is dated Plovdiv, Bulgaria, November 24, 1927.

"In Geneva, Switzerland, when I wrote you last, I was the guest of dear Julia Culver. There I had the joy of meeting some of you blessed friends from home, and Mrs. Stannard, Lady Blomfield, and Emogene Hoagg from Italy. I left Geneva, September 19, stopped two days in Trieste, and two days in Belgrade where I did a little Bahá’í work, enroute to Bucharest, Roumania. In Bucharest, the great privilege was mine to visit Her Majesty Queen Marie in her summer Palace Pelesh in Sinaia. You will later read about this audience with the Queen in the Star of the West. It was all so beautiful! The Queen is so charming, so bright, so intuitive and with such a comprehensive grasp of these Teachings! She is a confirmed Bahá’í and she studies the Teachings. She is deeply interested in all the books. Her Royal Highness Princess Ilieana is also a lovely and an enthusiastic Bahá’í. She too studies the books earnestly. I think before Christmas there will appear the tiny blue booklet and the booklet ‘What is the Bahá’í Movement?’ in Roumanian language. The booklets will be exactly alike in size and color. I would never wish it published but Princess Ilieana herself made the translations for these booklets. She wrote me, ‘I loved doing it.’ I know how happy you will be to hear how deeply they love the Bahá’í Cause and you can vision what it will mean to Roumania, to the Balkans and to all the world. Her Majesty the Queen so loved the flowers sent by the Bahá’ís in America, in each city she visited. She gave me a message about these dear gifts which I am to publish in the Star of the West (I have not yet finished the article for the Star.)

‘Then I came to Bulgaria, October 17, stopped in Rouse (sometimes spelled Roshtchuck) the fourth largest city in Bulgaria, and on the Danube River. (It is the frontier city just across from Rumania.) I had stopped there three hours two years ago. This time the Esperantists arranged a lecture in the theatre and five hundred people came. I visited three of the largest educational institutions and talked with the Directors. One fine young Esperantist who works in a bank in Rouse said: ‘I am interested in the Bahá’í Cause, have been interested for two years; I want always to work for it, and please keep me in touch with any news about it.’ I try as much as possible to link the youth of the country with those of another—my visit to a country I hope, is only the beginning of spiritual events, the youth themselves are the ones who will carry it far, far!"

"I arrived in Sofia, Bulgaria, October 19, and found that the National Convention of Women’s Clubs was beginning a three day Congress the next day. Went at once to them, arranged and spoke in Esperanto with interpreter, more than four hundred women were present from different parts of the country, women deeply interested in peace. I gave out a printed sheet in French ‘What is the Bahá’í Movement?’ (I could not afford the booklets so I had printed four thousand in Bucharest, just on single sheets without the addresses. Then I had printed 8,500 sheets in Bulgarian language of ‘What is the Bahá’í Movement?’ and put three addresses on it (where people could write for information.) The Tolstoi Journal sent out 3,500 as a supplement and sent out 1,300 to other people. (Later I found out that this paper and La Libro Esperanto Journal which for one year was published in Sofia, have been the means of spreading our Cause in many cities and towns in Bulgaria. The Tolstoi Journal will have a special number on the Bahá’í Movement in December.) The editor of one of the best Bulgarian daily papers, Mir, said he would study the Teachings and use something about them in his paper. He did use one article immediately. He was twice the Minister of Education of all Bulgaria. Also, I had talks with editors of four other papers in Sofia. I am sure some of these editors will use some articles from time to time.

‘Two talks were given in the Red Cross Training School for Nurses, sixty present each time. (At all these following lectures I gave out the sheets in Bulgarian language.) One talk was given in the American School in Samolov, I was the guest of the President’s wife and 15 teachers came to dinner that evening before the lecture. Three hundred and sixty came to the lecture. (Samolov is a three hour automobile ride from Sophia.) One short talk was given at the Sophia Y. M. C. A. about 200 present; one talk in Free University, 400 present; one talk before Prof. Katzaroff’s students in the Sophia University, about 120 present. (These are the only two universities in Bulgaria.) Prof. K. came twice to see me and invited some friends to meet me at his home, at a tea, where we talked about the Cause. Two Bahá’í lectures were given in the Vegetarian Restaurant. I have hoped they might follow it with
a regular study class. One talk was
given in the Tourist Club, about 200
came. One lecture was given in
Vratza, a city four hours distant
by train. The talk was in the
theatre and 500 people came. It was the first
time a public lecture had ever been
given in that city by an American (or
English) individual, and the first pub­
lic Esperanto lecture ever given there
by an Esperantist from another coun­
try. The Mayor and six officials
came. The subject was ‘The Bahá’í
Movement.’ One of the city officials
searched the encyclopaedias to find out
what this Movement is. He couldn’t
find it, but still he sent word to come!
They were most cordial. The Espe­
rantists arranged
the whole affair. Some Esperan­

tists from neighboring villages
walked 25 miles to hear this talk and
then walked home, and it was a heavy
pouring rain the whole day and night!

Mrs. Louise Gregory did splendid
work in Sophia last winter. I saw its
beautiful fruits, and I am so hoping
she can come and

Visitors from the Holy Land tell
us that Miss Martha Root, after fin­
ishing her teaching plans in Europe,
will come to Persia with the permission
of the beloved Guardian.

“It is with great sorrow that we
have to announce the sudden death of
Mirza Mahmood Zarghanyi. . . . His
death, as all realize, is a great loss to
the Cause and has deeply grieved the
hearts of all the friends. The fol­
lowing telegram was received from the
beloved Guardian: ‘Deeply passing
(of) Zarghanyi. His outstanding
services will shine evermore. Urge
friends hold benedicting memorials.’”
(Note.—Mirza Mahmood was the
Master’s secretary during His visit in
America, and transcribed in Persian
the complete text of ‘Abdu’l-Bahá’s
public addresses and many of His
words to individuals and groups. A
manuscript exists, written by Mirza
Mahmood, which gives in detail the
events of that marvelous journey.
It is ardently to be hoped that means
will be found to publish this volume.)

An event of far-reaching impor­
tance to the Bahá’í world was the Con­
vention arranged recently by the Per­
sian National Assembly, which called
for delegates from the various prov­
inces. Just as the early Christians
created the unity which inherited the
administrative power of the fallen
Roman Empire, so the spirit and wis­
dom of the Persian believers is estab­
lishing a new body for the civilization
of Persia from the present medieval
condition passes away. The report of
the proceedings reveals how power­
fully our Persian brothers concen­
trated upon constructive measures ca­

pable of serving the entire country,
and not merely the believers them­
selves.

The following was stated to the
Convention concerning the ‘Dar­
sse-Akhlagh’ classes (Abáh Gardens)
found fourteen years ago by some
pure souls, especially the late Miss
Lillian Kappes and our ardent and de­
voted Bahá’í sister Dr. Susan I.
Moody. The classes improved steadily
and now six hundred Bahá’is boys and
girls in Tíhrán attend them. In the
course of these fourteen years, the
Gardens have been teaching the chil­
dren selected moral texts from the
Holy Books. Afterwards new classes
were prepared. Arrangements were
provided means for teaching non-Bahá’ís. Lately
through the help of learned believers, a vast program for the de­
velopment of these Gardens throughout the entire
country was submitted to the National
Assembly, duly sanctioned, and will shortly come into operation. Through
the execution of this program the
Bahá’í children will secure the best
moral education and become proficient
Bahá’í teachers. The delegates ap­
ciated the results of the Gardens in
Tíhrán and decided to establish simi­
lar classes in the provinces after the
Convention.

The question of the protection of
the friends in times of disturbance was
discussed. Formerly, the communica­
tions from the National Spiritual As­
sembly in Tíhrán with the government
were transmitted through the good
offices of certain public men, but lately
the Spiritual Assembly has been offi­
cially recognized by the authorities.

When the occasion demands, repre­
sentatives of the Spiritual Assembly
are officially sent to them for settle­
ment of the matter.”

The following resolutions were
passed by the Convention: “That the
Spiritual Assemblies should try to cre­
ate heartfelt love and harmony among
the friends of various religions and na­
tionalities and endeavor to abolish dif­
ferent names such as Zoroastrian,
Jew, Christian or Muhammadan, and
only use the inclusive term ‘Bahá’í,’
so that all the friends may enter under
the Tent of the Divine Oneness.

“That the National Assembly should
arrange to call Bahá’í teachers from
other countries to come to Persia and
teach the Persian notables and promi­
nent people, and to try and send Per­
sian Bahá’í teachers to the other lands.”

Los Angeles Bahá’í Community
Has New Meeting Place

The month of January witnessed a
splendid development of the activities
of the friends in Los Angeles. They
now hold meetings in the Beaux Arts
Building, Beacon and 8th Streets,
where they enjoy larger and more
beautiful quarters. From many sources
we learn that this indication of prog­
ress has deepened the ardor of the Los
Angeles Bahá’í community.

Corrections

A recent issue of the News Letter
stated that the cost of publishing the
new edition of the Hymn Book by
Mrs. Shahnaz Waite had been contrib­
uted by Mrs. Hills Cole, whereas it
should have read Mrs. Addie L. Cole.
We are also informed that the radio
address announced as having been
made by Mrs. French was cancelled by
the station director at the last moment.

The consideration of the friends is
requested in order to correct these
unintentional errors.

Teaching Committee to Cooperate
With American Bahá’ís Abroad

The National Assembly has re­
quested the Teaching Committee,
through Mrs. May Maxwell, secretary,
to give special attention to the possi­
bleities of effective cooperation with the
American believers, by rendering
services to the Cause in other lands.
Among these workers are: Miss Mar­
tha Root, Mrs. Imogene Hoagg, Miss
Leonore Holzapple, Miss Agnes Alex­
ander, Mrs. Grace Krug, Mrs. Flor­
ence Schopflocher, and Miss Margaret
Cooley.
Guardian's View of the Matter of Teachers' Expenses

Certain sincere believers, for the sake of what they have felt to be a distinctive and fundamental principle of the Cause, have consistently held the opinion that living and traveling expenses of Baha'i teachers should not be defrayed from the Bahá'í Fund. The well-known passage in the Tablets of 'Abdu'l-Bahá granting permission to individuals to make it possible for others to serve as teachers does not, it was felt, apply to Local or National Spiritual Assemblies administering a Bahá'í Fund. The National Assembly recently referred to the Guardian the question whether, in one particular instance brought to its attention for consultation, the donations made by a believer should be transmitted through the National Fund or to the teacher direct. The following reply, which we understand represents the Guardian's views, was received through his secretary: "He would personally much prefer, if any of the friends think of helping...to do so not personally but through either the Local or National Assembly." This statement makes it clear that a Spiritual Assembly is perfectly justified in voting an appropriation of this character during the present transitional era of the Cause.

Character of Meetings to Be Held in a Bahá'í Meeting Place

The question has frequently been raised on the part of local Assemblies as to what kind of non-Bahá'í meetings, or of meetings held by Bahá'ís but not for teaching, devotion or other spiritual purposes, should be permitted in meeting places administered under Bahá'í auspices and identified with the name of the Cause. This question, in the form usually received by the National Assembly, refers to the advisability of conducting bazaars and similar activities of a commercial character in their local headquarters.

It was recorded in the minutes of the National Assembly held in Chicago during January that it was the sense of that body that a hall or meeting place controlled by believers should be regarded, as to its function, in the light of a Mashriqui-'Adhkar. This general statement contains a principle which may be found useful by local Assemblies. A review of the Master's explanation of the activities and services to be rendered by the accessory buildings of a Mashriqui-'Adhkar should of course be made when this principle is applied to any given case.

The National Assembly feels also that believers should hesitate before identifying the name of the Cause with certain commercial undertakings carried on by the churches. The same results can be attained by the believers collectively without employing the name "Bahá'í." It is felt that this view corresponds with the Guardian's desire to associate the Cause with a purely spiritual movement at this time. We are all aware that economic principles are part of the teachings, and knowledge of these teachings enables us to understand that many prevailing distinctions between "religious" and "secular" activities are false; but the fact remains that the public is not so informed and we are responsible for the quality of the activity we allow to become associated with the Bahá'í Faith.

Baha'i Publicity in Scotland

Northern Scotland, a region perhaps never before reached by the Bahá'í Message received during October last a splendid announcement in its widely read newspaper "John O'Groat's Journal" written by Mr. E. T. Hall, member of the Spiritual Assembly of Manchester, England. This announcement, which Mr. Hall contributed in the form of an extensive letter published in full, was reinforced by an appreciative editorial.

The devoted activity of Mr. Hall is further attested by a booklet written by him and published by the Manchester Spiritual Assembly entitled "The Universal Religion—Its Principles and Purpose." The loving spirit and wise presentation of the principles and Message found in this booklet will make it exceedingly valuable as an introductory outline of the Cause.

Mirza Ali-Kuli Khan, N. D. Lectures in Portland, Oregon

The Portland Assembly has recently had the significant privilege of a visit from Doctor and Madam Ali-Kuli Khan. For three weeks they remained in Portland during the giving of the Bahá'í Message in that rare manner that only the union of the East and the West combined can give. The intimate association with the Master was made manifest in the method of their presentation of the Cause.

Dr. Khan's singleness and sincerity, his dynamic personality, his spiritual capacity and his matchless logic held the public audiences that came out to hear the well-planned course of lectures which outlined the greatest need in the world today, the creation of the various kingdoms, man's relationship to them, his relationship to God, culminating in the appearance, purpose and penetration of the Manifestation today.

Madam Khan through her personal charm and fascinating presentation of the Message in its Persian atmosphere and artistic setting captivated a number of group meetings and some of the portals of our most cultured homes were eagerly opened to honor her and many new seeds of Truth were sown.

The splendid results achieved by them in giving the Message to large audiences and group gatherings, that hitherto no Bahá'í ray had penetrated, their utter selflessness and devotion to the Cause, plus their rare capacity all testify to their great ability as Bahá'í teachers and earned unending gratitude and longing for their return.

World Unity Conferences Obtain Legal Charter

The action of the National Assembly in voting not to regard the World Unity Conferences as the work of a committee appointed by it and under its supervision, was explained in the News Letter of November, 1927. For the information of those interested in the Conferences as a public influence capable of focussing attention upon the universal principles of unity, it should be stated that in January, 1928, a charter was given by the State of New York to World Unity Foundation, a body of trustees administering the Conferences, the Institute of World Unity, and also assisting in the promotion of World Unity Magazine.

The purpose of the Foundation, as set forth in the Charter, is "to maintain facilities for promoting those ethical, humanitarian and spiritual ideals and principles which create harmony and understanding among religions, races, nations and classes; and for cooperating with established educational, scientific and religious bodies working for these ends." The Charter was granted to the following as trustees: John Herman Randall, Mary Rumsey Movius, Melbert B. Cary, Florence Reade Morton, Alfred W. Martin, Horace Holley and Mountfort Mills.

"Take the cup of the love of God in thy right hand and with thy left hand hoist the banner of universal peace; love and affection among the nations of the earth. Call out (saying): 'Hasten! Hasten unto the Great Bounty! Press! Press forward unto the Abundant Mercy! Speed! Speed unto the Manifest Light! Be urgent! Be urgent for the Great Attainment! Verily by God the Truth, the doors of the Kingdom are opened, the lights of God have shone forth and illumined the horizon of the earth! The Lord of Hosts has descended with the army of lights and angels of heaven and depressed the armies of darkness; He sent His angels in all directions with a call of the trumpet of realities and meanings, instructions and teachings! Therefore, people of the earth, appreciate the opportunity, in this new century, wherein the lights have been revealed by the Glorious Lord." — 'Abdu'l-Bahá.

THE ANNUAL CONVENTION

The fact that this year's Convention sessions are to be held in the Foundation Hall at Wilmette suggests a return of the arc of service to the Cause in America to its origin and starting-point—the Mashriqui-Adhkir. The Bahá’í Temple Unity, anticipating the nature and functions of the National Spiritual Assembly, came into being in order to concentrate the combined resources of all local Bahá’í communities of the United States and Canada upon the all-glorious task of building the Temple. Meeting in the Foundation Hall twenty years after the first annual Convention, the delegates and friends will be deeply conscious of what has been accomplished during this period of time, yet more conscious of what still lies before us to do. May we approach our immediate collective task with mature determination and ripened wisdom, abandoning all negative considerations that we may be confirmed by the positive power of the Cause of Baha’u’llah!

By now the friends in those cities which have elected delegates are in possession of the full text of the Declaration of Trust and By-Laws in its amended form. From the point of view of our custom in the past, the greatest change consists in the substitution of the principle of plurality election for that of majority election in voting for members of Spiritual Assemblies. As the Guardian pointed out, the plurality method permits each voter to cast his ballot for his first choice of members, unhampered and uninfluenced by the results of the successive ballots required under the majority system. The effect, in all probability, will be to elect the nine members on the first ballot, thus removing the tension produced by hours and sometimes days of uncertainty, and giving opportunity for far more thorough consultation on the important activities of the Cause than ever before.

Should however, the result of the first ballot reveal a tie vote between two or more names after the first eight names, this would necessitate a second ballot, to be written with one name, in order to complete the election. Tie votes among names included in the first eight would not require a second ballot, since in this case the two or more names receiving the tie would both (or all) be elected.

Delegates and friends planning to attend the Convention will preferably arrange to stay in Evanston or Wilmette rather than in Chicago, on account of the fact that much time is required to make the daily journey back and forth between Chicago and the Foundation Hall.

The information concerning hotels furnished by the Convention Committee is printed in this number of the News Letter, as well as the list of Spiritual Assemblies which have not yet reported their election of delegates on the Registration Blank sent for that purpose in February.

All correspondence addressed to the secretary of the National Assembly before the Convention should be mailed to arrive in New York City by Monday, April 23. Later correspondence can be addressed, in care of Mr. Carl Scheffer, 1821 Lincoln Street, Evanston, Ill.

CITIES WHICH HAVE NOT YET REGISTERED THEIR CONVENTION DELEGATES

Up to the time this News Letter was sent to press, Registration Blanks have not been received from the secretaries of the following Bahá’í communities: West Englewood, N. J., Cleveland, Ohio, and Seattle, Wash. All Registrations should be sent to arrive in time for the roll call at the opening of the Convention.

Hotel Accommodations for the Convention to be Held in Foundation Hall, April 27, 28 and 29, 1928

Beach View Hotel—Sheridan Road at Rogers Ave., Chicago. Rates: Single $2.50, double $3.00, three in a room $3.50. If 25 or more are to be accommodated we will make a reduction of 50c on each room. Group meals can be arranged.

Hotel Birchmont—1456 Fargo Ave., Chicago. Rates: Two rooms accommodating 4 persons $5.00, one room accommodating 2 persons $3.00, one room and sun parlor, 3 persons, $4.00.

Evansville Hotel—Hinman Ave. at
NATIONAL SPIRITUAL ASSEMBLY
of the Baha’is of the United States and Canada

Allen McDaniel . . . Chairman
Roy C. Wilhite . . . Vice-Chairman
Horace Holley . . . Secretary
Carl Scheffer . . . . Treasurer

Florence Morton
Amelia Collins
May Maxwell
Alfred E. Lunt
Louis Gregory

Office of the Secretary
129 East 10th Street, New York City
Office of the Treasurer
1821 Lincoln Street
Evanston, Ill.

Cable address: Baha’, New York

“The News Letter which you have
happily initiated fulfills a very
vital function and has been
started admirably well. I would
urge you to enlarge its scope, as
much as your resources permit,
that in time it may devote a
special section to every phase of your
activities, administrative,
devotional, humanitarian,
financial, educational and otherwise.
That it may attain its object it must
combine the essential qualities of
accuracy, reliability, thoroughness,
dignity and wisdom. It
should become a great factor in
promoting understanding, provid­ing
information on Bahá’í activity,
both local and foreign, in
stimulating interest, in combating
evil influences, and in upholding
and safeguarding the institutions
of the Cause. It should be
made as representative as possible,
should be replete with news,
up-to-date in its information, and
should arouse the keenest interest
among believers and admirers
alike in every corner of the globe.
I cherish great hopes for its imme­
diately future, and I trust you
will devote your special atten­tion
to its development, and by
devising well-conceived and
world-wide measures transform
this News Letter into what I
hope will become the foremost
Baha’i Journal of the world.”—
Shoghi Effendi.

Main St., Evanston, Ill. Rates: Double $5.00 per day, single $3.00 per day. Will place cot in double room for $6.00 per day, or $2.00 per person.
The Georgian — Evanston, Ill. (Apartment Hotel). Rates: $2.75 per person. Can accommodate 2 and 4 people to an apartment.
The Homestead — Evanston, Ill. (New). Rates: Single room and bath $3.00, twin beds and bath $4.00, suite of two rooms and bedroom $6.00 per day, two beds (double).
The Orrington — Evanston, Ill. Rates: $4.00 to $8.50 per day, one room, 2 people; $10.00 to $15.00 per day, two room suite, 4 people.
The above are the regular rates; if 25 or more friends will group together special rates will be made at any of these hotels.

As to the colored friends, the Emerson Y. W. C. A. at Evanston, Ill., will take care of the men, or place them in private homes; the women will be taken care of by Miss Lydia Davis of the Community Center at 1125 Ayers St., at the rate of 50c, 75c and $1.00 per day. If desired The Auditorium Hotel at Chicago can be used, except that it is rather a long trip from there to the Temple, but without a change on the Elevated.

If any of the friends desire further information they can either write or telephone to Mrs. Harry E. Wallrath at 1415 Sherwood Terrace, Chicago. Telephone, Lake View 7079.

Baha’i Magazine Star of the West

Contents of February, 1928, issue: The Voice of Universal Peace, and The Divine Plan for Reconciliation, excerpts from writings of 'Abdu’l-Baha; Editorial by Stanwood Cobb; The Coming of the Glory, Chapter 4, The Sun of Truth, by Florence E. Pinchon; Reflections of a Baha’i Traveler, by Siegfried Schopflocher; The World Vision of a Savant, by Dr. Auguste Henri Forel; Women’s Conference on Cause and Cure of War, by Robert Myers; Excerpts from the Message of President Coolidge at Havana, Cuba; Universal Religious Peace Conference.

Contents of March, 1928, issue: The Great Spiritual Lights, quotations from writings of ‘Abdu’l-Baha; Editorial, by Stanwood Cobb; To ‘Abdu’l-Baha, a poem, by C. Laurence Woodfin; The Coming of the Glory, Chapter 5, The Moon of Wisdom and Guidance, by Florence E. Pinchon; Her Majesty Queen Marie, Her Royal Highness Princess Ilesna, by Martha L. Root; Count Keyserling and the School of Wisdom, by Bertha Hyde Kirkpatrick; Cultivating the Social Virtues, by Stanwood Cobb; The Institute of International Relations on the Pacific Coast, by Christine French; Reflections of a Baha’i Traveler, by Siegfried Schoppflocher; Universal Friendliness, Report of Inter-Racial Amity Conference in Chicago.

The Business Manager of the Baha’i Magazine requests all subscribers to report promptly any change of address, and to leave stamps with their former post office for the forwarding of second class mail. Attention to this matter will save the mailing department of the magazine much unnecessary trouble and expense, and the believers themselves will continue to receive their copies on time.

Herald of the South

Vol. 2, No. 5 of the Herald of the South, the Baha’i Magazine published in New Zealand, is gratefully acknowledged. Dated December, 1927, and January, 1928, the Herald of the South has maintained a steady and gratifying improvement since its inception. The incorporation of Baha’i news with the general articles and quotations serves admirably to promote knowledge of the intimate events of the Cause among its readers throughout the world. The Herald of the South may be obtained for an annual subscription of six shillings, six pence, and the address is: Magazine, Clunie, 3 Cowie Road, Parnell, Auckland, N. Z.

Baha’i Photographs

The Baha’i Publishing Committee, through Mrs. Marie Moore, manager, is arranging to organize the sale of all available photographs of permanent interest and value to the believers. As soon as present plans are perfected, a list of photographs will be printed for distribution among local communities. The following item should be noted at this time: the photograph of the Master made by Mrs. Soule Campbell may be obtained, in gray or sepia, in the following sizes: 11 by 14, $3.50; 6½ by 9, $2.50; 5½ by 7, $1.50; 3½ by 5, $0.75; 3½ by 3½, $0.35.

Three American Teachers Serve Cause in Foreign Lands

The news that Miss Agnes Alexander has returned to resume her teaching work in Japan; that Mrs. Louise Gregory has departed for Bulgaria and the Balkans, to take advan-
tage of openings made by Miss Martha Root; and that Miss Fanny Knoeblock is sailing for South Africa, where she accomplished so much three years ago, will give special pleasure at this time when the subject of teaching is so close to the hearts.

Miss Alexander is residing in the same household she occupied during her former visit to Japan, and newspaper clippings and magazine articles, both in Japanese and English, indicate the energy with which she is endeavoring to develop the Japanese believers to the point of electing their own Spiritual Assemblies.

In order to extend more effective cooperation to all American believers working abroad, the National Assembly recently requested the Teaching Committee to communicate an offer of active assistance.

Western Assemblies Combine Material with Spiritual Hospitality

The neighboring Bahá'í communities of Seattle, Washington, and Portland, Oregon, have independently evolved a method of attracting large public audiences which deserves consideration by the friends of other cities. In Seattle the Spiritual Assembly has held a succession of Amity meetings combined with dinner, which engendered a new spirit of unity among the colored and white who attended. We are informed that the Assembly hall was entirely filled, and that the meetings are receiving adequate attention from the press.

The Portland friends are holding a series of dinners at which the decorations, as well as the menu, follow the tradition of a different race on each occasion. In this case also it has been found that the combination of spiritual with material hospitality is an element of universal unity. At Portland, the result has been not only to bring many new inquirers to the meetings, but through the sale of dinner tickets to increase their contributions to the National Fund.

It may well be that the holding of such special feasts, in addition to the Bahá'í Nineteen Day Feasts, will remove the difficulty caused by the fact that we have been instructed by the Guardian that only recognized believers should attend the latter meetings.

Baltimore Assembly Reports Renewed Activity

The believers of Baltimore, formerly one of the most active Bahá'í centers in the United States, are happy at the renewal of public teaching, as well as the election of a Spiritual Assembly. They are indebted to Miss Fanny Knoeblock and Mrs. Pauline Hannen for their untiring efforts this winter. One or the other of these devoted teachers has been present at each meeting of a Tuesday evening study class. Another new meeting has been held on Sundays, and these have been addressed by Mr. Albert R. Vail, Mr. Louis G. Gregory, Dr. Walter B. Guy, Mrs. Victoria Bedikan, Miss Knoeblock and Mrs. Hannen.

Recent Public Bahá'í Meetings

Attractive printed programs have been received from a number of centers, indicating the favorable results of the plans developed the year by the Teaching and Inter-Racial Amity Committee. On Sunday, March 4, Mr. Louis G. Gregory spoke at St. James Presbyterian Church Forum, New York City, on Can the Religions of the World Be United? On March 18, Mr. Gregory delivered an address at the Y. M. C. A. Auditorium in Harlem, New York City, on How to Remove Prejudices. In the Auditorium of Women's City Club, Detroit, on February 21, Mrs. Keith Ransom-Kehler presided as chairman at a meeting the program of which included Dr. Frank D. Adams, of Church of Our Father, and Dr. Augustus P. Record, of First Unitarian Church, followed by Ruhi Afnán. The believers of Boston held their fourth public conference devoted to the promotion of Inter-Racial Harmony and Peace at Chauncey Hall, March 18. Mrs. Maybry C. Oglesby was chairman, and Miss Margaret Slattery the speaker. The Baptist Temple, Philadelphia, at which the Master spoke in 1912, extended its hospitality to Ruhi Afnán and the Philadelphia believers on Sunday, April 1. The occasion was a combined Youth Meeting, and Ruhi Afnán spoke on What Is Religion? The Portsmouth, New Hampshire, center started by Mr. and Mrs. Henry Greene was resumed this winter and has maintained regular meetings productive of wide interest. The speaker on March 3 was Mr. Alfred E. Lunt.

Mrs. Orcella Rexford Assists Pacific Coast Centers

Journeying back to California last spring, Mrs. Rexford delivered illustrated lectures for the Portland Assembly, since which time she has rendered greatly appreciated services in Seattle, Oakland, Visalia and Los Angeles. A class of seventy-five was established by her in Seattle. Mrs. Rexford has also designed the decorations for the new meeting place at Oakland.

Report of First Season of Pacific Coast Bahá'í Summer School

A detailed report prepared by Mrs. Grace B. Holley as secretary, has been distributed in order to give permanent record to the founding of the community at Geyserville in 1927. As long ago as 1910 Mr. John Bosch wrote to 'Abdu'l-Baha an expression of his desire that his property in Geyserville be dedicated to the universal spirit of the teachings of Bahá'u'lláh; that it might become a Mashriqu'l-Adhkar . . . for all hearts who are earnestly seeking enlightenment. This desire, so fully shared by Mrs. Bosch, was realized on August 1, 1927, when one hundred and thirty believers gathered from various Pacific Coast centers to celebrate the Feast opening the Summer School.

The second season will open July 15 and continue for one month.

Green Acre Executive Committee Invites Institute of World Unity

The Green Acre Executive Committee of the National Assembly has invited the Institute of World Unity, conducted by the World Unity Foundation, to hold its second summer school program at Green Acre this season.

The Institute will offer four lecture courses, from July 30 to August 24, in the auditorium of Green Acre Inn.

July 30 to August 3, Herbert Adams Gibbons, historian, will lecture on The World Today in Terms of World Unity. August 6 to 10, Professor Frank H. Hankins of Smith College will lecture on Racial Relationships and International Harmony. The third lecturer is to be Professor Edwin Arthur Butt of the University of Chicago, whose subject is Science, Philosophy and Religion, from August 13 to 17. Professor Nathaniel Schmidt of Cornell University will lecture from August 20 to 24 on The Evolution of Religion. Prof. Schmidt, incidentally, was a frequent speaker for Miss Sarah J. Farmer in the early years of Green Acre.

Copies of the program have been sent to all local secretaries. Additional copies may be obtained from World Unity Foundation, 4 East 12th Street, New York City.
Statement of Cash Receipts and Disbursements for  
Period April 1, 1927 to March 31, 1928

The complete financial report, with all details, will be presented at the Convention.

**CASH BALANCE APRIL 1, 1927**

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tr>
<td>Northern Trust Co.</td>
<td>$5,371.35</td>
</tr>
<tr>
<td>Northern Trust Co. Savings</td>
<td>350.00</td>
</tr>
<tr>
<td>Liberty Bonds</td>
<td>50.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$5,771.35</strong></td>
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**ADD—**

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Unpaid Bills included in above analysis of Disbursements</td>
<td>$11,530.81</td>
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**CASH BALANCE AND SECURITIES MARCH 31, 1928**

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<tbody>
<tr>
<td>Northern Trust Co.</td>
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<td>Northern Trust Co. Savings</td>
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<td>Northern Trust Co. Special Fund</td>
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<tr>
<td>State Bank &amp; Trust Co.</td>
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<tr>
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<tr>
<td>1st Mortgage Bond</td>
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<tr>
<td><strong>Total</strong></td>
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**CAPITAL EXPENDITURES**  
*For Period April 1, 1927 to March 31, 1928*

<table>
<thead>
<tr>
<th>Description</th>
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<tr>
<td>Improvements to Land</td>
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</tr>
<tr>
<td>Caretaker's House</td>
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</tr>
<tr>
<td>Foundation Hall — Improvements</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$2,143.61</strong></td>
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<table>
<thead>
<tr>
<th>Description</th>
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<tbody>
<tr>
<td>Advance—Gift Shop</td>
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</tr>
<tr>
<td>Advance—Art Craft Shop</td>
<td>250.00</td>
</tr>
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<tr>
<td>Bonds Retired</td>
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**OFFICE EQUIPMENT—**

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<td>Treasurer's Office</td>
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<td>Loan—Ed. Struven</td>
<td>$307.88</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$7,551.24</strong></td>
</tr>
</tbody>
</table>

*By: Carl Scheffler,  
Treasurer.*
“The purpose of every Divine Revelation is the knowledge of God and the promotion of amity and concord amidst men; yet behold how in these days the law of God hath been made the cause of perversity and hate! Many, alas, have clung to their own ways and remained oblivious and unmindful of the Way of God . . . O people of Bahá’u’lláh, Gird up the loins of your heart, rouse up the strength of your soul, and serve Him as He deserves. The cause of the Lord is in the hands of the faithful. . . . Let all the earth keep silence before the Lord is in His Holy Temple.

Communications From Shoghi Effendi

National Spiritual Assembly: Pray convey friends assembled at inauguration ceremony Foundation Hall my earnest and pressing plea for heroic, sustained and self-sacrificing effort to pledge necessary requirements for early resumption Temple building operations. May delegates’ solemn resolution, reinforced by entire body of believers and effectively carried out by incoming National Assembly, immortalize memory of this year’s Ridván Festival as a most notable landmark in history of our beloved Faith. (signed) Shoghi Effendi, Haifa, Palestine, April 24, 1928.

McDaniel, care National Assembly: Kindly assure assembled delegates on behalf family (and) myself our love, appreciation, prayers, gratitude. (signed) Shoghi Effendi, Haifa, Palestine, April 30, 1928.


To Mr. McDaniel: My very dear and precious co-worker: I rejoice to learn of the result of the National elections. Such a splendid and united group with such a splendid start made at the Convention, should be able to contribute a notable share to the success of the Plan. I will pray for them all, that through their wise, sustained and concerted efforts, and reinforced by the generous, spontaneous and continued support of the body of the believers, they may in the course of a year or two bring to a successful conclusion the first stage in the construction of the Mashriqul-Adhkar. (signed) Shoghi Effendi, Haifa, Palestine, May 9, 1928.

A Few Impressions of the Twentieth Annual Convention

The latest annual convention, in its order, was the first in a new cycle of Nineteen and was the first to be held in the Mashriqul-Adhkar, or that portion of the great universal temple in America which is now completed, its foundation hall. Besides these, there are doubtless other reasons why this luminous gathering attracted the descent of heavenly bounties.

“The Lord is in His Holy Temple. Let all the earth keep silence before Him!”

The Divine Nearness and confirmation are promised those who arise to build the Temple of God. The transformation of the interior of the Temple Foundation into an attractive, comfortable and beautiful place of worship, the variety of fountains and flowers which completely circled the rotunda, the beautiful rugs which returning pilgrims brought from the Orient as a gift from Shoghi Effendi, rich in memories of their former association with the spot of earth most sacred to Bahá’ís, the gathering of the friends of God from East and West, North and South, and the presence of a member of the Holy Household to take part in the deliberations of the friends, combined to make this convention the greatest in many years.

The Ridván declaration of the Most High, Bahá’u’lláh, was joyfully celebrated with simplicity and dignity. The material part of the feast consisted of tea, served all who attended, while a beautiful child, Parvene Bagdadi, anointed the foreheads, after the Oriental custom, with altar of roses. The spiritual blessings consisted in the chanting of the holy Words, the reading of beautiful tablets and letters, the addresses of pilgrims recently returned from “the White Spot” and the remarks of Ruhi Effendi Afnán.

Our Guardian, with the utmost love and attraction, has bestowed these priceless gifts upon the American friends to serve as ornaments in their temple. The friends who in loving service brought them felt protected in bearing so lovely a treasure from such a source. At the same time it was made clear that these rugs in themselves are not objects of adoration, but have acquired significance through the art and devotion of our Oriental friends who wove them and made them a contribution to the Sacred Shrine, and through their former service in that wonderful place.

The officers of the convention, as permanently organized, were Allen B. McDaniel, chairman, and Horace Holley, secretary.

The important business feature was the reports of the standing committees showing with some degree of detail the work actually done in various lines of endeavor during the past year. These reports were presented serially according to the printed agenda, and each followed by exhaustive colloquy and discussion. In connection with the Plan of Unified Action, as outlined and
NATIONAL SPIRITUAL ASSEMBLY
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Amelia Collins
Nellie S. French

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considered by the Finance Committee, three hours were spent in conference, every phase of the matter being considered. The strong endorsement and approval given it by the Guardian also appeared. It received the united support of all present. A covenant was entered into on the part of the National Spiritual Assembly on the one hand, who on their part agree that during the coming year under no circumstances will the quota allowed for current expenses be exceeded, and by the delegates and friends on the other, in the joy and glory of sacrifice, to do all in their own power and to stimulate others to raise the necessary sum that will in this way result in the erection of the Temple.

In order to answer any question and to clear away all possible misunderstandings, the convention allowed the widest latitude of discussion, going so far as to allow all present who wished, to take part whether or not they were enrolled as delegates. Although much time was consumed it seemed in the end to be great wisdom, giving rise to complete understanding, harmony and cooperation and seeming to unify those present as kindred souls.

In connection with the report of the treasurer it came to light that the Federal Government at Washington has taken official cognizance of the Baha'i Cause, in that the Treasury Department has exempted from the payment of income tax that portion of one's income that is dedicated to the service of this Cause.

Miss Julia K. Thrilkeed, a delegate from New York City, made a stirring address, showing how the finances of that great Assembly have been rehabilitated during the past year, how they have the best quarters ever occupied by them and how the greatest harmony, strength and efficiency in service that they have ever known now prevails.

Preceding the election of the new National Spiritual Assembly, the convention held a period of meditation, chanting and prayer with a desire to bring a spiritual atmosphere preceding the purpose of the meeting. The tellers appointed in due time reported the election as follows: Allen B. McDaniel, Alfred E. Lunt, Roy C. Wilhelm, Louis G. Gregory, May Maxwell, Horace Holley, Carl Scheffler, Amelia Collins and Nellie S. French.

The spirit of a departed hero was revived by the very eloquent eulogy delivered by Willard P. Hatch upon the late Thornton Chase, the first Baha'i in America. It reviewed his birth at Springfield, Massachusetts, his illumination at Chicago and his great services to the Divine Cause in Los Angeles, where also is his shrine. The books he wrote, the life of sacrifice he lived, his luminous teaching services to humanity were highly and deservedly praised.

In connection with the report of the committee on Inter-Racial Amity, the powerful letter of the Guardian, bearing upon this subject, was read. News of the many happy responses of Assemblies and individuals, the growing enthusiasm and deep interest in the subject as a means of guiding souls and augmenting the spirituality of meetings made a marked impression upon the convention. Inspiring reports came from twelve centers in which amity conferences or meetings were held and others reported plans for the future.

The report of the Teaching Committee related the increasing capacity of souls and the ease of reaching those who are now eager for the message. It especially featured the great and unusual services rendered during the past year by Ruhi Effendi Afnan, Albert Vail and other teachers. Ruhi Afnan addressed the convention several times and was always listened to with profound attention. In one of his talks he gave a detailed account of his teaching work in America which covered a wide area. He pointed out the great possibilities of this work and the special need of reaching the youth with the glorious message. He stressed the need of holding before them high moral standards not only as ideals but exemplified in the conduct of the teachers, also the need of presenting the teachings in a modern and rational way. His frank and manly expressions brought the light of wisdom to the consultations of the friends and his placing of himself under the shadow of our blessed Guardian evoked much love—"Rich in saving common sense, in his simplicity, sublime."

These words of the Victorian poet might well have been written about this youthful, devoted and eloquent servant of God.

The Convention, during meetings day and night, was a scene of happiness and hard work, imposing a strain upon all the resources of those in attendance. The evening meetings were directed to teaching and partly to a discussion of ways and methods. The wisdom of Albert Vail and others experienced in the teaching work shone forth, but many of the brightest suggestions came from those lamps which
have been recently lighted by "the Hand of Divine Power." The culmin- 
ation of the Convention teaching effort was the one great public meet- 
ing held in Chicago, all other gatherings having met in the Temple found- 
dation. At this great meeting, which filled to overflowing one of the most 
spacious auditoriums in the new Ma- 
asonic Temple, the committee was fa-
vored in the services of Dr. 
John Herman Randall and Ruhi Ef-
fendi Afnán, who from the respective 
standpoints of West and East gave 
the message and teachings of Baha'u'- 
'llah with eloquence and power.

No report of impressions, long or 
short, can adequately and justly de-
scribe this glorious Convention, the 
most brilliant and successful in years. 
How can we record or convey those 
bright jewels which continually flashed 
from the minds and hearts of number-
less speakers, some teaching, others 
consulting, still others happily detail-
ing their spiritual victories? How 
powerless are we to present the spirit 
of those wonderful and devoted souls 
who sacrifice day in and day out, year 
in and year out, yet never mention 
their own deeds in the Path of God? 
These also were present and numbered 
not a few, perhaps as unconscious of 
their perfections as the diamond is of 
itself luster or the rose of its perfume. 
Silent, they yet bore eloquent testi-
mony of "a faith with wings."

This convention, as never before, 
revealed the altar of sacrifice. Its ex-
pression was an out-pouring of divine 
love in human hearts that gladden-
ened the horizons. All gifts were made 
unlabelled and directed to the Plan of 
Unified Action through which the 
Mashriqu'l-Adhkár is to elevate its 
shining dome. One devoted family in 
Montreal gave the princely sum of 
$25,000. Another of the same city 
pledged $9,000. Checks, cash and 
pledges rapidly followed, bringing the 
total up to $40,000. A number who 
did not have money, who had strained 
themselves to the limit in attending the 
Convention, laid their precious jew-
els upon the altar of the Temple. Our 
Persian brother led in sacrificing a 
gold watch, a gift to him from the 
Greatest Holy Leaf, and a pair of cuff 
bUTTONS with similarly sacred associa-
tions. Here again were those present 
who always lay their gifts upon the 
altar silently and unseen. Yet the 
scene stimulates others.

Will the entire sum that is needed, 
$400,000, be completed in time? Some-
how, since this Convention, it does not 
seem far away! Who knows what the 
present year may bring forth? The 
Mashti'i-Adhkár of Aslabad was erected through the sacrifices of 
two hundred heroic souls. What may 
not appear today from "the degrees of devotion" on the part of fifteen 
hundred or more American friends?

Louis G. Gregory, 
Convention Reporter.

National Assembly Letter No. 1 
1928-1929 
May 10, 1928.

To the Local Spiritual Assemblies and 
Delegates of the 1928 Convention, 
Beloved Friends of El-Abba:

We seize this first opportunity to ac-
quaint you with the vital message re-
ceived from the Guardian of our Faith 
for the Convention just terminated, in 
orthern that you may share the conscious-
ness of renewed inspiration which is 
being profoundly felt by all who were 
present.

"NATIONAL SPIRITUAL AS-
SEMBLY, NEW YORK CITY. 

"PRAY CONVEY FRIENDS 
ASSEMBLED AT INAUGURA-
TION CEREMONY FOUND-A 
TION HALL MY EARNEST AND 
PRESSING PLEA FOR HEROIC, 
SUSTAINED AND SELF-SACRI-
FICE EFFORT TO PLEDGE 
NECESSARY REQUIREMENTS 
FOR EARLY RESUMPTION 
TEMPLE BUILDING OPERA-
TIONS. MAY DELEGATES' 
SOLEMN RESOLUTION, REIN-
FORCED BY ENTIRE BODY OF 
BELIEVERS AND EFFECTIVE-
LY CARRIED OUT BY INCOM-
ING NATIONAL ASSEMBLY, 
IMMORTALIZE MEMORY OF 
THIS YEAR'S RIDVAN FESTI-
VAL AS A MOST NOTABLE 
LANDMARK IN HISTORY OF 
OUR BELOVED FAITH.

"SHOGHI." 

The immediate effect of this mes-
sage, together with the personal con-
tact of delegates and friends in the 
beautifully prepared Foundation Hall 
of the Temple, have been—

1. The revitalizing of spiritual forces so long smouldering through in-
activity in Temple construction.

2. The determination of the Na-
tional Spiritual Assembly to enter into a 
covenant with the believers, certainly 
not to exceed, and probably not to ex-
ceed, the full amount of their budget 
for operating expenses during this 
most important year in the Cause, and 
the pledge of the delegates assembled 
to fulfill their part of the covenant to 
raise the balance of the $400,000 nec-
essary to resume the building of the 
Temple.

3. The contribution in cash and 
pledges of $40,000 during the Convention, 
a sum which exceeds by $7,000 
the total cost of maintaining all Na-
tional activities of the Cause for one 
year, and puts us definitely on the way 
toward the $400,000 which must flow 
during this year.

4. The confident expectation that all 
believers will immediately arise to sup-
port the Plan of Unified Action.

5. That Local Assemblies will here-
after budget their own funds in order 
that the most strenuous economy may 
be practiced, even to the point of 
meeting, if necessary, in private homes 
rather than in expensive headquarters.

6. The deepening conviction that the 
unds required must come from the 
most supreme sacrifice on the part of 
groups as well as individuals.

7. That where individuals have ful-
filled their obligation to their own local 
budget, whatever that may be, they 
may then contribute any amount, large 
or small, directly to the National Fund 
through the treasurer, Mr. Carl Schef-
fler, whose address is 1821 Lincoln 
Street, Evanston, Illinois.

8. That the work on the Temple 
must be resumed this year—this is the 
"Year of Decision."

9. That monthly statements on the 
progress of the Fund will be sent to 
all Baha'i Communities and delegates.

Dear friends, the self-sacrifice evi-
denced at this Convention in the con-
tribution of personal treasures and 
money has never been equalled in the 
history of the Cause in America. 
Hearts are rejoiced—enthusiasm is re-
born—confidence is restored. Let 
each one take this message deep into 
his heart that we may now show forth 
what our efforts in this vital matter 
will be.

Yours faithfully, in service to 
Shoghi Effendi.

NATIONAL SPIRITUAL ASAM-
MBLY OF THE BAHA'IS OF 
THE U. S. AND CANADA 

Allen McDaniel, Chairman, 
Alfred E. Lunt, Vice Chairman, 
Horace Holley, Secretary, 
Carl Schefler, Treasurer, 
Roy C. Wilhelm, 
May Maxwell, 
Louis G. Gregory, 
Amelia Collins, 
Nellie S. French.

National Assembly Letter No. 2 
1928-1929 

To the Local Spiritual Assemblies 
and Delegates of the 1928 Convention, 
Beloved Friends in El-Abba:

Our Guardian has set a definite ob-
jective of spiritual achievement for all 
of us this year: the establishment of 
unity throughout the Cause in Amer-
ica by the fulfillment of the Plan of 
Unified Action,
"The principle of faith is to lessen words and increase deeds." With this holy utterance in our hearts, let us unitedly arise to obey Shoghi Effendi and donate the funds to build the Temple. Inspired by our Guardian's words, the Twentieth Annual Convention made a recommendation which the National Spiritual Assembly has approved and is herewith bringing to the attention of the believers for consideration and action.

Our Guardian in his wisdom has pointed out the threefold character of the Nineteen Day Feasts, which are meetings confined to the believers: the spiritual phase with prayers and reading of the Holy Utterances; the general meeting for consultation and consideration of the administrative affairs of the Cause; and lastly the social gathering of the friends present.

Your National Spiritual Assembly suggests that in each and every Bahá'í community, all of the believers assemble in loving communion and consultation at the Nineteen Day Feasts and in the spirit of self-sacrifice contribute their resources, spiritual, intellectual and material to the fulfillment of our immediate obligation and privilege.

The way is open, the call is clear, and only "implicit obedience" will open the doors of His Kingdom. Let us then neither falter nor hesitate, but arise with faith and assurance to do His Will.

Yours faithfully, in service to Shoghi Effendi,

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF THE U. S. AND CANADA

Allen McDaniel, Chairman
Alfred E. Lunt, Vice Chairman
Horace Holley, Secretary
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Plans of Teaching Committee
To the Local Spiritual Assemblies and Believers of the United States and Canada:

Beloved friends:
The teaching work begins a new period of effort under most auspicious circumstances. The increasing capacity of the people, the tremendous, underlying search for truth, the demand for greater preparation in every field of knowledge is a challenge to every Bahá'í, intent upon assuming that responsibility for guidance, so ardently desired by 'Abdu'l-Bahá and by Shoghi Effendi.

In the past twenty years this world has become a new world. Not only every year but every day is revealing new laws, new mysteries of life, and the penetration of the teachings of Bahá'u'lláh have produced a new social consciousness.

Thinking people everywhere realize the necessity for an adjustment of the social, economic, political and religious structure which will coordinate all of these elements in a new synthesis of life.

Nothing but the religion of Bahá'u'lláh which is the cause and the origin of this new creation can bring it into harmony and order.

During the past year Ruhi Effendi visited more than thirty-five Bahá'í centers, in most of which he addressed public meetings, groups and classes. He spoke to groups in a number of our leading colleges and found the student body most interested and receptive. With the young people everywhere he has made splendid stimulating contacts.

In the field of teaching he has shown us a new and fresh approach to thinking people, direct, fearless and sublime in its faith in the invincible power of Bahá'u'lláh. He has cast the teachings in the mould closest to the thought and deepest searchings of the western mind. He has shown the actual connection between the teachings of Bahá'u'lláh and the outreaching for truth in modern thought, especially in the new and wonderful generation now growing up in our midst on whose wisdom and understanding will rest the issues of the future.

The whole-hearted and sincere cooperation of the Local Spiritual Assemblies and friends throughout the country made possible the splendid achievements of the past year. This year we hope by our united efforts to build a stronger foundation and to increase the scope of active teaching. We therefore take this opportunity to acquaint you with our hopes and plans in the full assurance of your loving support.

The three aspects of teaching which were more fully developed last year, that is, public meetings, group work and Bahá'í classes, we propose to carry forward along modern lines.

I. In our public meetings we should seek to make contact with outside speakers, sympathetic with the spirit of the Cause, and as far as possible, develop those wider affiliations with leading groups in each locality.

II. Group meetings to follow these public addresses and to be carried on regularly in every center.

III. Regional schedules for each available Bahá'í teacher, the circuit with dates to be worked out in consultation with all Local Assemblies.

IV. The development of new and modern study classes, in which the teachings of Bahá'u'lláh and 'Abdu'l-Bahá may be studied in connection with books by the best modern authorities on the same subjects.

Shoghi Effendi has told us to trace in the events of this age the influence of Bahá'u'lláh and His Message and those modern books on science, sociology, internationalism and economics are among the greatest forces for progress and education and when intelligently related to the Bahá'í teachings will prove a great factor for attracting and teaching those people of culture and capacity so much desired by our Guardian.

In order to develop this plan on a national and cooperative scale we must first hear from the Local Assemblies on the following points:
The names and addresses of each Local Teaching Committee. It is suggested that at least one young person of capacity should be a member of the committee. The number of Bahá'ís in each locality who can speak in public meetings or do group teaching work, with statement of their qualifications.

A list of those in every locality, either Bahá'ís or attracted to the Cause, who will be glad to join a modern study class.

A list of speakers and teachers from each center who will be available for short circuits and interchange between Assemblies with a statement as to what degree they will require financial assistance.

Our program contemplates the joining of the mature judgment and wisdom of the older Bahá'ís and teachers with the freshness, enthusiasm and modern outlook of the younger friends, confident that this will result in a more mature expression of the Cause.

Shoghi Effendi has given us one year in which to fulfill the Plan of Unified Action, to redeem our past failures and start building the Temple which is destined so powerfully to affect the Cause of peace and brotherhood on this continent. By this means alone and by the rapid spread of the Spirit and Teachings of Bahá'u'lláh can we hope to establish that Bahá'í Community so often referred to by our Guardian, that center of unity and stability, wherein mankind can find,
in the time of affliction and danger through which the world must pass, a refuge and protection.

In a letter just received from Shoghi Effendi he says: "Teaching today is the greatest possible work for any Bahá’ís in every land and especially in America. When our numbers increase and we become better Bahá’ís, there will be few problems to think about."

In the Will and Testament we read: "In these days the most important of things is the guidance of the nations and the peoples of the world. Teaching the Cause is of utmost importance for it is the head cornerstone of the foundation itself." Again Shoghi Effendi says: "His trumpet-call resounds on every side, and summons us to service; are we to tarry and hesitate? His voice is calling aloud from every land, let us march on, unfettered and unafraid and fulfill our glorious destiny."

Eagerly awaiting your replies and loving cooperation, we are

Devotedly your co-workers in the Blessed Cause,

TEACHING COMMITTEE OF THE NATIONAL SPIRITUAL ASSEMBLY
Harlan Ober, Chairman, Marion Little, Doris McKee, R. C. Collison, May Maxwell, Secretary.

716 Pine Avenue W.
Montreal, Canada.

The Coming Season at Green Acre

A recent meeting of the Green Acre Committee of the National Assembly made final decision on plans which have been under discussion since last summer, and arrangements are well under way for a most successful season.

Among the improvements which can be announced at this time are: the completion of the two dormitories at Fellowship House, one for women and one for men, which will offer excellent accommodations at very moderate rates; and, for even greater economy, the beginnings of a real bungalow colony on the tract of land near the Little Theatre. Guests will also be accommodated in the large cottage known as Green Acre Cottage, on the main road adjacent to the Community Store, through the courtesy of Mr. and Mrs. Schoppiocher.

The booking of all accommodations at Green Acre, with the exception of the new bungalow colony, will be made by the new manager of Green Acre Inn, Mr. Thompson. In Mr. and Mrs. Thompson the committee has been fortunate in finding worthy successors to Mrs. Bliss, who reluctantly found herself physically unable to donate her services to Green Acre another season.

As many inquiries have been received from non-Bahá’ís who are interested in the Institute of World Unity, the friends are urged to apply to Manager, Green Acre Inn, Eliot, Maine, for their rooms as soon as possible, in order that none may be disappointed. We must remember that Green Acre itself can provide for less than one hundred guests.

In cooperation with the Teaching Committee of the National Assembly, an extremely interesting and helpful Bahá’í program has been developed, to be held on the porch of Fellowship House as in previous years. Among the teachers to be present will be: Mr. Albert Vail, Mr. Louis Gregory, Mr. Alfred E. Lunt and Mrs. Keith Ramsom-Kehler.

From August 14 to September 4, the Bahá’í study class will be conducted along the broader lines explained in the Teaching Committee report published in this number of the News Letter. The subjects selected are as follows:

1. Influence of Religion on Civilization from the aspect of History.
2. Solution of the Social-Economic Problem.
3. History of Conflict between Science and Religion.

Those planning to attend these classes should write to the Secretary of the Teaching Committee for a list of references on these subjects compiled from the Bahá’í literature.

Address Delivered by Ruhi Effendi Afnán at the Twentieth Annual Convention

A little study of the progress of religion in this country, especially in the light of the books and periodicals that are coming out, will show every unprejudiced mind that on the one hand there is a dying out of the spirit of sectarianism and, on the other, a gradual creeping in of the desire for true religion. Man is becoming too broad along every line to be kept narrow in his religious views, but he has at the same time learned that without the value religion gives to life and the outlook it creates in the individual, Science cannot proceed very far without at the same time opening up new channels for destruction. Science is gradually learning to value the importance of religion and drawing nearer to it.

At such a juncture the Bahá’í Movement exists on the field, with the full equipment in principles and in spiritual dynamics, to provide the world with the necessary religious views. Is it going to avail itself of this wonderful chance, or is it going to let it slip away? It all depends upon us, the Bahá’ís, for ever since 1844 we have been trained for this purpose!

What I wish now is to say how we can do it, how we can arise to the occasion and spread this great Cause of ours. During these last few months, as you already know, I have been traveling around in this country and the experiences I have had in the field of teaching have led me to certain conclusions. I do not maintain that these views are beyond reproach, for after a few more experiences, I may modify them to a great extent. But may be, if expressed frankly and clearly, these experiences will prove of some use to that body which will undertake the task of arranging for the teaching work during the coming year.

First, let us consider the condition of the Cause at present. Except in a few centers, such as New York, Portland and various other small centers, the Cause is not spreading rapidly. The friends do attend their meetings, they hold their feasts most regularly, but, as far as I can make out, they are not satisfied as to the progress they are making in attracting new individuals.

The reason for this, I believe, is partly due to the kind of approach they make, and partly to the kind of people they approach. Let us take the latter case first. It is an actual fact in every sphere of human knowledge that only seekers ought to be told. It is good for an individual to mention the precepts of this Cause to every one, perchance a true seeker may hear and accept it, but the best and most dignified form is to find your seeking soul and then give him what he desires. This way the seed will fall on fertile soil. Many times I have been brought by Bahá’ís in contact with certain individuals who have heard me most diligently, perhaps even asked me a question or two, but who before leaving have said "this is all interesting, but we are satisfied with what we have." It is useless to talk to people who are satisfied, unless we can first create in them a dissatisfaction and then a desire for some reformed ideas.
Consequently, the proper persons to approach are not necessarily those who conform to certain religious views. Sometimes a person who is agnostic and has left religion in the pursuit of some other reformatory movement is far easier to reach. There are millions of people in this country, who are craving for some religious views that would satisfy their reason as well as their spiritual longing, and it is these that we want no matter in what walk of life they may be. These are naturally broad-minded and ready to accept whatever satisfies their reason. Among teachers, educated people, club people and those who interest themselves in humanitarian services, there are throngs who would accept the Cause if approached in a broad way. Students of some philosophic or mystic cults are not generally so receptive.

In fact, if we begin to concentrate our efforts among such broadminded people, we would save the Cause from a great handicap it has to cope with at present. Baha’u’llah has come to mean to many, another of the Mystic cults that are ravaging this country, and it is our duty to the Master, and to the prestige of His Cause, to try our best to dissociate ourselves from them. Immediately I mentioned the Cause to a professor in one of the Middle Western universities, he exclaimed “Oh yes! another one of the Eastern cults.” I had long pains to prove to him that this was not the case. It is such conceptions that we have to fight first, if we desire to really spread the Cause. Since we all know that the movement is the greatest thing the world has had for many centuries, then why let it be classified with such schools of thought?

Then our mode of approach should be exactly like that of the Master. I believe there are few who appreciate the great change the Master made in the method of teaching when he came to this country. Previous to that, in the East at least, the only way they proved the importance of the Cause was by referring to prophecies concerning the Cause that had been mentioned in the Holy Scriptures or the Qu’ran. The Master, when He undertook His trip to the West, saw the futility of such a method; he saw that if the people are not ready to comply with the authority of the Bible, surely they will not listen to what its prophecies prove! So he set aside that method and began to emphasize the social teachings of the Cause. Take the Paris or London talks, or the discourses he delivered in America and find for yourself how he emphasized primarily the social aspect of the Movement. My point is merely to follow His example, if we desire to succeed.

But though the Master laid for us the best form of teaching the Cause, He wants us to modify it to suit the occasion. Moreover, what He gives are certain generalizations: it is for us to prove them. ‘Abdu’l-Baha speaks of a graduated Income Tax as the only form of taxation; it is for us to prove its use. He mentions the Unity of Science and Religion; it is for us to find out how that movement is to be brought about. He advocates stronger family ties, it is for us to find out how the measures he advocates concerning marriage and divorce fit in with the family problems we have at present. In short, we have to study the historical background to find out the significance of what ‘Abdu’l-Baha advocates. It is only by doing that, that a newcomer can find out the true importance of the Cause and be attracted to it. Moreover, supposing the world were suddenly to awaken to the truth that only the Baha’is have the true solution for the world problems, and were to give us the reign of administration to adjust society according to our ideals, would we be able to undertake the task?

We have to prepare ourselves for this task in two ways. First by mixing more with the world outside. One unfortunate thing I have found in many centers that I have visited is that the Baha’is, enchanted by the wonderful treasures they possess, do nothing more than sit down, count them and admire them. Baha’u’llah did not desire to attract us away from society, he definitely says mingle with all the peoples of the world and share with them the fruits of your endeavors. A true Baha’i, therefore, is the one who lives as a member of society, alive with its activities. He should be a leader of society and a source of inspiration to it, always busy to apply in its life the precepts of the Cause. Mix with your fellow Baha’is, so as to keep in touch with the source of inspiration and then go out into the world using that spirit which you have obtained in quickening the world and solving its impending problems. Yet we should be on our guard lest gradually other interests draw us away from the Cause.

But to be able to do real service to humanity and appreciate the significance of the Movement, we should also try and educate ourselves. As far as my experiences go, the more books I read the more I appreciate the Cause. In the book wrongly called “Mysterious Forces of Civilization” ‘Abdu’l-Baha advances the view that the prophets are the true founders of civilization. How many of the Baha’is are competent to prove that in an historical way and in a form that would absorb the interest of a student? The Movement has the best teachings concerning internationalism; how many of us can write a book showing that fact? The more we study the condition of the world, the more we would appreciate the significance of the Cause. Why should not every one of us take a phase of the Cause and specialize in it? Read everything the Master says about it and also what others say. This way, we could become what we ought to be, namely, the leaders of society.

The best way to undertake such a task of self-education is by forming book-clubs and circulating among ourselves the most modern books that have some bearing on subjects akin to the Movement. And then, specialize on one subject thoroughly, prepare a paper on it, and then read it to the other members of the study circle. Why should we not in the Study groups arranged to study the Cause also study some outside authorities, even though they have views contrary to our own. It is only by knowing the weakness of the adversary that we can assail him. But, in choosing such books, we have to take up true science, as expressed by a recognized authority, not revert to secondary writers who may misguide us.

Then the Baha’i Magazine can take the lead in such a move and direct the studies of the friends by recommending interesting subjects and the proper books along that line. A book review that would discuss the latest publications and their relation to the Baha’i principles would be most profitable.

Then in our approach, what we sometimes try to do is to create a peaceful atmosphere of spiritual exaltation and thus inspire the hearers. Among the first teachings that ‘Abdu’l-Baha mentions is search after truth. The first valley that Baha’u’llah enumerates for the soul to pass through to attain spiritual life is the valley of search. The true speaker, therefore, is the one who arouses in his audience that desire for search, rather than the one who gives his hearers a picture of the spiritual life. This is specially true of the young people. Many times, while we were having a hot discussion
with some young students, some of the older friends considered the atmosphere most charged by undesirable spirit and therefore tried to calm it down with some kind words. Immediately, the young students felt bored and left. Spiritual attainment is the result obtained after a thorough process of search and is not a pre-requisite to it. You cannot expect an individual to become a Bahá’í without previously questioning every statement that is made.

One important conclusion that I have come to, while travelling throughout this country speaking about the Cause, is the method of presenting it. I was told on my arrival in this country, that the safest way to attract individuals is by avoiding the name of the Cause and its founders. I was even told that the name of the Cause is a handicap to it. Unfamiliar with the condition of the country, I almost believed it. The only reason why I did not subscribe to that idea was because a little knowledge of Christianity had taught me that the same thing was told about the early Christians. They called them Christians and jeered at them. But they did not change their name to satisfy the idiotic public, so I thought we should not give way to their prejudicial sentiments and commit a most humiliating act to the Cause and its founders.

Time and experience, however, have proven to me that such is not the case. I have not as yet found anyone who heard me mention the Cause and was prejudiced by its name. In fact, when on certain occasions the subject given to me was such that it did not necessitate a direct reference to the Cause, I have had people come to me later and ask why I did not mention the Movement and speak of it more exhaustively. The better the group, the more freedom I have had in mentioning the Cause. In a hall, on the grounds of Cornell University, I spoke on the work of the prophets and on Bahá’u’lláh as the manifestation of God to this day and no prejudice was manifested. Similarly did I speak to groups in Stanford University, University of British Columbia, Pacific School of Religion, in Vassar College and Mills College and to almost the whole student body of Howard University and many other groups. What I believe is the reason for the prejudice is the sentimental or sectarian way some people present it. When all the talk is about certain personal experiences in Haifa or in the Cause in general, only few individuals who are already familiar with the Movement find it inspiring, others are not interested. Why should a college student or teacher care to know about the wonderful life of the people in Haifa? What he is interested in is the way they propose to help the betterment of the world.

Secondly, we sometimes are apt to speak of the wonderful teachings of the Cause, as if they are rival teachings with those of Christianity and far superior to them. Such an attitude would undoubtedly arouse a great amount of justified ill-feeling towards the Cause. In fact, it shows a lack of understanding on the part of the speaker. Bahá’u’lláh has not come to the world to create a religion to rival with Christianity, with a different set of teachings, all the time on the alert to deprive others of their religion and bring them into His own fold. Bahá’u’lláh has come to reform the different religions, to make Christianity true and pure Christianity, Islam true and pure Islam, and so on. In other words, our belief is that all these religions are the renewals of the ancient and the same religion. They are the different fruits that the same ancient tree produced at different seasons. All the religions, in their true form, are religions renewed, and not new religions to rival with the existing ones.

Thus, whenever any prejudice is found against the Cause, you can trace it back to some misconceived statement made to that individual, and not an inherent handicap due to the name of the Cause. In fact, the names of Bahá’u’lláh and the Master bring with them a spiritual power that operates as the dynamic force behind the teachings. After the War, a certain prominent Minister of this country adopted some of the teachings of the Cause as his own and upon them founded a new Movement. Then, most impertinently, wrote to the Master and asked Him to join the Bahá’í Movement to his. The Master, in a wonderful tablet, told him that the existence of these principles alone is not sufficient. Thousands of movements, with wonderful principles, have appeared, lived for a while and then died. It is only the movements founded by the prophets that have survived ages and stood all kinds of obstructions. The reason for it, the Master said, was the driving executive power that the other movements lacked. Bahá’u’lláh, His name and His reality provide His principles with this dynamic power that will make them permanent. To cut ourselves away from that source of power is to insure our ultimate failure.

Then, through my experience, I have found that the best way of reaching people is through the salon system, rather than through public lectures. I can attribute that to two main reasons, one is that such meetings, being less formal, lend themselves better to discussion, which always adds interest to the whole. It also provides the friends the chance to pick out the individuals they deem worth while and invite them alone. Then, as the hostess knows those present personally, she can keep in touch with them later on and do the follow-up work. One of the things the Cause has suffered much from is the lack of follow-up work. At least ninety per cent of my work, I believe, will remain absolutely fruitless due to this unfortunate condition. This, however, does not mean that we should give up public meetings, for undoubtedly they do serve a great purpose, but let us also have such informal meetings in private homes.

At the beginning of my work around the Bay Region, a great friend of the Cause, who had obtained for me some wonderful openings, told me, "I would like to give you two advices. First, get to people of your own age, for those of my age are too hard-boiled; then, do not try to get the people to you, go to them." "There is always," he said, "a class of people, who go habitually to lectures as a form of entertainment. They will listen to you, but they will never take what you say seriously."

My own experiences have shown me the truth of these two statements. The best people that I addressed were not in the public meetings the Bahá’ís arranged for me in their Hall, they were in those clubs and societies in which the friends obtained openings for me, I would never have attracted them to my meetings. I had to go to them. But, to obtain such openings is a difficult task! If, at a Bahá’í meeting, the speaker speaks in a shallow and narrow way, the result would not be as deplorable as when the speech is given in an outside group. If one of the speakers the Bahá’ís send to an organization proves to be unsatisfactory, that group will forever remain closed to the Cause. What we ought to do is to develop some good speakers and then send them to organizations where the very best type of people can be found.

On the subject of the young people, also, my friend was right. Out of the many groups I spoke to, college students were the most receptive. They are considered at present, by their elders, as irresponsible and irreligious individuals, but the truth is that they
are too broad to conform to any sectarian form of religion to which their parents subscribe. Moreover, being free from dogmas and trained to use their reason, they are unwilling to accept anything on mere faith. They want a religion that would conform to their reason and, at the same time, satisfy their spiritual longings. Moreover, religion has always been the source of ideals for man. The early Christians became Christians because they found in it the hopes and ideals they craved for. The only reason why the Churches at present do not attract man is because they do not provide the intelligent individual with those ideals society needs at present. Religion is meant to be always in the vanguard; when it begins to drag behind, society will set it aside, rather than be encumbered by it. The only reason which his students do not go to Church is because there is nothing the Churches can give them. The Churches do not stand any more as the source of ideals and inspirations, and that is the reason why the students do not frequent them. If we Bahá'ís come to the front and, in their own language and without any exuberant emotionalism, show them that we have the breadth of outlook they crave to see in religion, if we show that our belief is that science and religion have to go hand in hand, and that they are both based on reason and faith, if we then present them the social ideals the Bahá'í movement advocates, then they will run to its support and manifest the energy that is so characteristic of the Bahá'í personhood.

But only young people can appeal to young people. With older people, they have a lack of confidence and mutual understanding and, therefore, will not come out with questions so freely. With one of their own age, the case is however different. Moreover, only a young person can appreciate the problems of another young person. I was, one day, mentioning to a grown-up friend of mine some questions put to me by a Bahá'í youth. I soon found that this friend of mine, instead of sympathizing with the problems that the youth had, began to scorn them. To me, however, the case was different; having had those problems to solve myself, I could show greater sympathy and latency in that matter. Just as a young person cannot appreciate the difficulties of his elders, so grown-up people cannot appreciate the problems of the youth.*

* Bahá'í Effort realizes that the educated Bahá'í youth will make the best appeal to the student body and youth of this country but he also recognizes the need for the mature experience and teaching of the older Bahá'ís.—Teaching Committee.

But where are these young individuals, who are to carry on this work? I do not know. What renders it more difficult is that any individual who desires to stand and serve the Cause should, in his moral standing and character, as well as in his knowledge, be the purest and noblest exemplar of the Bahá'í teachings. The modern youth does not stand any hypocrisy. You cannot claim to stand for a virtuous life and be far from it yourself. It is true that they do not believe in a religion of ascetism, but neither do the best among them desire to see the leaders of society practice all the corruption and immorality that are the curses of our age. Unless a Bahá'í youth is ready to live up to the standards that the Master has laid for us, and to that extent draw himself above his group, he has no hope of serving and teaching the Cause. Among other things, the Cause has come to teach us to lead a purer life and, to conform to that, I believe, just as important or even more important than prayer. That society permits it, is no excuse, for the leaders of society should be above society, rather than follow it in its evil practices. The more we are under the limelight, the more we have to be careful of our actions.

What I desire to see achieved along that line is that ten young and competent individuals, who are ready to sacrifice two years of their life, should prepare themselves for the work. These should be put under a rigorous course of study for one whole summer. During this time they should, under a competent teacher of the Cause, and also a competent Professor of Social Science, obtain a general view of the Cause in a scientific way and also go deep and specialize along one of the phases of the teachings. Then prepare an essay, showing their competence in presenting the Cause. Once this is achieved, they should be sent from one College to another, to establish centers and study classes. They should not stay, however, for more than two weeks in any center, they should keep on moving and let others come in their place.

During this period, the Teaching Committee should also see that they are keeping up their study. For, unless they read outside books constantly, they are apt to become stale and incapable of standing up to the mark in winning their point while discussing the Cause with the students. One advisable measure is to make it a part of their duty to send regularly an article to the Star of the West on the researches they have been making. Such a group of young teachers should not, however, be kept for more than two or three years. They should be sent to their professions and another group brought in, for not only is it better to have always some new blood, but we will not deprive them from practising their regular profession.

Another problem which confronts the Cause at present, and which has to be solved, if the Movement is to be spread more rapidly, is the one which revolves around making the meetings more interesting. Though I have not come to any solution myself, I know of some points that may be taken into consideration by the local bodies. (Concluded in next issue)

Inter-Assembly Correspondence

Mention should be made of the several interesting and helpful general letters issued during recent months by various local Bahá'í communities in the United States and Canada.

Writing under date of October 19, 1927, Mrs. Ida A. Finch, secretary of the Seattle Spiritual Assembly, reviewed the activities in that center for the elapsed year. Special reference was made to the services rendered by Mrs. Orcella Rexford, Miss Helen Pilkingston, Mrs. Louise Caswell, Dr. Ali-Kuli Khan, N. D., and Dr. Susan I. Moody.

On December 22, the Assembly of Honolulu, through Miss Agnes Alexander, informed the friends of the passing of Dr. George Jacob Augur, who in 1914, at the request of Abdu'l-Bahá, journeyed to Japan. Arrivals in Honolulu this year have been Mr. and Mrs. Charles Bishop and Miss Julia Goldman.

Mrs. May Maxwell, secretary, issued a general letter for the Spiritual Assembly of Montreal on December 29, in which we were informed of the good news that the Montreal believers have been able to fulfil their collective portion of the contributions desired of them under the Plan of Unified Action.

The Plan of Unified Action was also discussed in the circular letter recently issued by the believers of Ithaca, through Mrs. Mabel Ives. This letter, in fact, made a thorough analysis of the existing condition of the Fund and advanced recommendations to other American Assemblies which it is hoped have been or will be carefully considered. This most constructive letter is a remarkable example of the results of loyal consultation upon a problem which cannot be solved by the National Assembly alone.
"Would to God that His grace and bounty may be vouchsafed unto the peoples of the world, that He may guide the kindreds of the earth and direct their steps to the path of His good pleasure. Behold! Years have passed away and neither the world nor they that dwell therein have yet attained to peace and quiet. At one time they are in the throes of war, at another they fall victims to unforeseen afflictions. Wars and tribulations have encompassed the world, and yet no one doth perceive the cause. And if the true Counsellor utter a word, they deem Him a stirrer of strife and reject His counsel. Man is bewildered and knoweth not what to think and say."

— Bahá'u'lláh.

National Assembly Letter No. 3 1928-1929

July 20, 1928.

To the Local Spiritual Assemblies and Delegates of the 1928 Convention.

Beloved friends in El-Abá:

The National Assembly is happy to announce that a definite beginning has been made upon the permanent Temple Construction Fund!

At the meeting held in New York on June 29, when the Treasurer reported a balance on hand in the National Bahá'í Fund on May 31 of $38,368.06, the members immediately voted that the sum of $25,000 be placed in the Temple Construction Fund, at interest.

The National Assembly will vote as much as possible into that Fund at every meeting—how long is it going to take us to raise the full amount of $400,000 needed before actual work on the Temple can begin?

We have given up the National Office and will exercise the strictest economy in other ways during the year. The appropriation for each committee has been cut to the minimum figure. Much valuable activity must be given up, but the building of the Temple is the all-important task, and when this is accomplished the Cause will flourish as never before!

Please bring this letter to the attention of all local friends. The Nineteen Day Feasts give us frequent opportunities to meet in our local centers, learn the progress of the Plan of Unified Action, and make our individual contributions. This glorious task needs every individual believer. Not a single day should be lost until we have fulfilled the instructions of 'Abdu'l-Bahá and met the greatest desire of our Guardian.

Now let us ponder these words which Shoghi Effendi wrote to Mr. Roy C. Wilhelm on June 2, 1928:

"I am filled with joy and hope at the marvelous manifestation of heroic self-sacrifice displayed by the friends assembled at the sessions of the Convention. This is a magnificent beginning and I will pray from the depths of my heart that the entire body of believers may by their sustained, generous and determined support insure, ere the year comes to a close, the successful conclusion of the Plan of Unified Action."

Yours faithfully, in service to Shoghi Effendi,

Address Delivered by Ruhi Effendi Afnán at the Twentieth Annual Convention (Concluded)

First, I believe that reading too much, even though it be prayers, will, as Bahá'u'lláh says, detract from the spirituality rather than enhance it. It is for the chairman to discover when the point of saturation is reached! The criterion should be the attention of the audience, the extent to which they can concentrate upon the words and be uplifted by them. Then, I believe that in every place the local committees should try and improve the standard of the talks given by a control on the speakers. They should be satisfied beforehand that the speaker has studied his subject thoroughly, that he has read outside authorities, that he is quite versed in what the Master has said on the subject and can really absorb the interest of his audience. Then they should try and increase the number of those individuals who are competent to speak. I believe that having always the same set of people as speakers will lead to gradual stagnation, and kill the incentive to study and go deeper into the teachings.

I believe that if the friends could afford it, it would be most advisable to have, every now and then, some University Professor come and speak, or deliver a series of lectures on a subject relating to the Cause. Subjects such as "The Influence of Religion on Society" "The Influence of the Prophets on Civilization as a Whole", "The Extent to Which Religion Can Help Internationalism" and other subjects which, though not directly bearing on the Cause, will help us in understanding the Movement. Through my own experience, I have come to know that, by knowing the effect the previous religions have had on society, I can better know the extent to which
NATIONAL SPIRITUAL ASSEMBLY
of the Bahá’ís of the United States
and Canada
Allen McDaniel...Chairman
Alfred E. Lunt...Vice-Chairman
Horace Holley...Secretary
Carl Scheffer...Treasurer
Roy C. Wilhelm
May Maxwell
Louis G. Gregory
Amelia Collins
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Office of the Secretary
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"The News Letter which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may deviate a special section to every phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain its object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in promoting understanding, providing information on Bahá’í activity, both local and foreign, in stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Bahá’í Journal of the world."—SHOGHI EFFENDI.

the Cause can modify the condition of the world at present.

Another point that I desire to make is that now that we are at an early stage of the development of the Bahá’í Movement we should do our best to avoid those difficulties that handicapped Christianity and the other religious Movements of the past. Zoroastrianism came to purify the ancient Aryan religion from its man-made modifications. Because many of its followers could not break completely from their past beliefs gradually those same superstitions and practices that Zoroastrianism came to dispel began to creep into its teachings and corrupt them. Ancient Aryan Gods began to be considered as Zoroastrian divine entities. Similarly in Christianity. The early Hebrew Christians found a great difficulty in demolishing their old conceptions and becoming pure Christians. The Pagan Christians who denounced the attitude of the Hebrew Christians committed a similar mistake but instead of Hebrew ideas they incorporated Pagan practices. As a result the Christianity of Christ became so completely modified that Christ could not have recognized his own movement even a few centuries after his crucifixion.

Now we Bahá’ís should be on our guard lest the Bahá’í teachings lose their purity. The Bahá’í Movement is not a conglomeration of all sorts of religious ideas plus the beliefs of some mystic cults. It is religion purified, it is the ancient religion freed of the debris of human imaginings. If we desire to be true Bahá’ís we have to experience one of the greatest revolutions in our very soul. We have first to set aside old conceptions, we have to cleanse our slates from ancient outgrown, human imaginings, from those beliefs that have degraded the other religions into their present condition and thenusher in the Bahá’í ideals and beliefs and give them the complete and uncontested reign in the kingdom of our soul. We have first to "ring out the old" and then "ring in the new."

In brief my desire is to see the Bahá’ís achieve three things:

First, break that shell which in some places they have created around themselves and mingle more with other leaders of society for, unless we do that, we cannot exert any appreciable influence on society as a whole. Then I desire to see the Bahá’ís pursuing a form of adult education, which would show us more the actual position the Cause holds in society, and the social importance of its precepts. Before we can appreciate the importance of the remedy Bahá’u’lláh advocates, we have to know the exact diseases that humanity is suffering from, and the way it was healed on previous occasions. Then, being a young man and experiencing the craving the youth of this country has for religious teachings such as the Cause can present them, I wish to see any teaching committee that will be elected for the coming year take up the matter seriously and administer to the needs of those youthful but seeking souls. The task is undoubtedly great, but the fruits we shall reap will fully reward our endeavors if we only strive unrelentingly.

Aside from this report, I would like to avail myself of this great opportunity where I am facing the representatives of the Bahá’ís of United States and Canada, to express my heartiest thanks for all the kindness that has been showered upon me. Without the constant help and inspiration that was given me by the teaching committee, through its secretary, I would have never undertaken such a trip all alone or obtained any of the wonderful openings that were arranged for me. My experiences along that line have proven to me definitely that, being under the shadow of Shoghi Effendi, and keeping in touch with the National Assembly, through its proper committees, put us in unity with the source of spiritual power which is absolutely indispensable for success. We individuals are infinitesimal in our influence, it is that source of energy which makes us what we are in achieving success, in serving the Cause.

Then, I would like to thank all those individuals that took me into their homes and sheltered me as a son and brother. As I have often remarked, the world would be a different one from what it is at present, if every individual were to find as many homes in foreign lands as I have found in this. Thank you for all you have done for me. I will try to repay you if you come to Haifa.

Meetings of the National Assembly

In order to overcome any feeling that there is aloofness and secrecy on the part of the National Assembly, the members this year have decided to publish a résumé of matters taken up at each meeting. It is hoped that this will have the effect of putting an end to any sense of separation between the Assembly and the friends in general, and more especially of attracting helpful advice and suggestions from delegates and other believers in connection with our important problems.
Since the Convention, three meetings have been held: April 29-May 1, at Wilmette and Evanston, Ill.; June 29-July 2, at West Englewood, N. J.; and New York City; and July 11, at Washington, D. C. Since the Assembly includes two members from the Pacific Coast, it has been decided that one three-day meeting every two months will permit the fullest consultation.

Among the matters acted upon so far the following are most important: appointment of all National committees and adoptions of a general policy of action for each; appointment of Finance Committee to scrutinize all applications for appropriations; adoption of a budget which will confine all expenses of the activities this year within the amount of $33,000 which the members pledged themselves to observe at the Convention; appointment of a teaching program for Foundation Hall; appointment of a special committee consisting of the officers of the National Assembly and the chairman of the Finance Committee to concentrate on promoting the Plan of Unified Action; consideration of suitable legal measures to transfer title of Temple property from Bahá’í Temple Unity to National Spiritual Assembly; consultation on special problems in connection with the Bahá’í Magazine and the Year Book; appointment of representatives to serve at the Universal Religious Peace Conference to be held at Geneva, Switzerland, in September; consideration of additional equipment needed for the Foundation Hall; discussion of special opportunities for publicity in connection with the Bahá’í Magazine; consultation on letters from Assemblies and individuals bringing up special local problems.

The members desire to make it clear to every American believer that the matter of paramount importance this year is to fulfill the budget of the Plan of Unified Action so that the amount of $400,000 will be available for Temple construction. Every other activity must be subordinated to this one essential aim, on the success of which the influence and growth of the Cause so vitally depends.

Bahá’í Magazine for June

The contents of the Bahá’í Magazine, Star of the West, for June, 1928, are as follows: Editorial, by Stanwood Cobb; An Experience With 'Abdu’l-Bahá, by Anise Rideout; Healing—Spiritual and Material, by Dr. Walter B. Guy; Universal, by Dale S. Cole; The Social Nicodemus, by Keith Ransom-Kehler; The Bahá’í Convention at Wilmette, Illinois; The City “Four-square,” by Allen B. McDaniel; 'Abdu’l-Bahá in America, Chapter 2, by Dr. Zia Bagdadi; The Face of God, by Walter H. Bowman; Universal Language Values, by Alice V. Morris. The Frontispiece is a photographic reproduction of marble bust of 'Abdu’l-Bahá modeled for Mrs. Mary Rumsey Movius by Anna Coleman Ladd.

Announcement From Publishing Committee

It is gratifying to announce that the moving picture film of 'Abdu’l-Bahá is now available in the 16 millimeter size used in home projectors. This film, which is identical with the larger 736 foot film in every respect but size, has lost none of its brilliancy or sharpness of detail through reduction and will give an image up to 3¼ x 4¾ feet fully equal to the larger picture. Both the large and the smaller films are non-inflammable so that they have the approval of the National Fire Underwriters and are acceptable for sending in the mails and safe for use in the home.

Coincident with the advent of this smaller film is an arrangement with the manufacturers which enables the Bahá’í Magazine to supply the new DeVry Projector to Assemblies for $95 complete with fine leather carrying case, quite a substantial saving over the usual retail price. This 16 millimeter projector weighs but seven pounds and is so simple that it may be operated by a child. Its 200 watt bulb gives a brilliancy bound heretofore only in instruments at double the cost. Being equipped with a universal motor it may be attached to any ordinary electric light socket, either direct or alternating current.

A fine copper plate etching of the “smiling” photograph of 'Abdu’l-Bahá is now ready. The etching which is 7¼ in. by 10 in. is hot pressed by hand upon a fine grade of stock 12 in. x 16 in. which gives a large margin for framing. This is one of our most beautiful and life-like reproductions.

Moving picture film of 'Abdu’l-Bahá, 35 millimeter (standard size), $30; 16 millimeter (home projector size), $25.

DeVry projector complete with carrying case, $95.

Copper plate etching of 'Abdu’l-Bahá, $1.50 postpaid. In lots of one dozen to assemblies, $1.25.

Orders should be sent to Bahá’í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

Inter-Racial Amity Meetings

Through effective cooperation between the Spiritual Assembly of Urbana and the National Committee on Inter-Racial Amity, an inspiring public meeting was held on Sunday, May 6, at Lincoln Hall, University of Illinois.

The chairman was Mr. E. W. Mattison, Dr. W. Russell Taylor of the Department of Sociology spoke on “Factors in Inter-Racial Adjustment,” followed by Mr. Louis C. Gregory on “Inter-Racial Amity.”

This committee is now planning a series of meetings, including sessions devoted to informal discussion, to be held at Green Acre on Friday, Saturday and Sunday, August 24, 25 and 26.

Bahá’í Cause to be Represented at

The Universal Religious Peace Conference

As the result of an invitation extended to Shoghi Effendi by the Church Peace Union, organizing the conference, the sessions of the Universal Religious Peace Conference to be held at Geneva, Switzerland, September 12, 13 and 14 next will be attended by a representative of the Bahá’í Cause, Mr. Mountfort Mills, at the request of the American National Assembly, to which body the Guardian referred his invitation.

The aims of this Conference clearly reflect the spirit of Bahá’u’lláh shining upon the hearts throughout the world. From the announcement issued by the Church Peace Union the following is quoted: “All religions acknowledge an invisible, superhuman, spiritual power and it is the confident belief that this power, bridging national, racial and cultural frontiers, may be utilized in lifting humanity to a new level.

“In this confidence the Church Peace Union, when making plans for such a World Conference, contemplated the holding of a preliminary meeting in which it would be possible to secure the judgment of men and women from the different countries and representing various points of view, and, if after deliberate consideration it was thought wise to proceed with the plans, then to devise ways and means of ensuring the success of the Conference.

“Invitations have been issued and about 90 persons will meet to consider the following questions:

“Can a basis of agreement be found by the adherents of the world’s religions so as to make possible the holding of such a Conference?

“Is it agreed that the sole theme of discussion shall be ‘What can religion contribute towards establishing universal peace?’ etc.

The friends will rejoice that the es-
The essential purpose of religion is being emphasized by an international Conference of this character and scope, realizing that to the degree religionists direct their attention to primary and not secondary matters, to that degree they will learn that a new Center is required to focus the powers of humanity in this age.

Pacific Coast Summer Community
Opens Second Season

On July 15 believers from cities along the Pacific Coast gathered at Geyserville, California, for the second season of the Pacific Coast Summer Community. The land used for this activity was most generously set aside for Baha’i purposes by Mr. and Mrs. John Bosch. The committee, which consists of Mr. John Bosch, Mr. Leroy Icas and Mr. George Latimer, has announced its purposes as follows: “The main purpose of the Summer Community Committee for the ensuing year is to provide a channel for the freer flow of the spirit of unity among the friends, as well as to develop that dynamic force into cooperative service for the Cause. Those who attended the sessions of the summer school last year were regenerated by the spiritual force that seemed to abound, and as a result the foundations for further service were firmly laid. This spirit can be refreshed, deepened and broadened among the friends, we feel, through their association and gathering together on the basis of the right program. In order to afford a nucleus for this association, the committee will observe these possibilities:

1. To provide sites for economical living for Baha’is actively engaged in serving the Cause, under such conditions and directions as will eventually be laid down by the National Spiritual Assembly, when the property has been definitely turned over to that body.

2. To make this Community gradually become a permanent center of attraction for Baha’i workers.

3. To provide opportunities for Teaching Conferences to be held in connection with the Summer School.

4. To provide annual Summer School sessions.”

An extremely varied and helpful program of subjects has been drawn up for this season, different subjects being assigned to the following teachers: Mr. W. P. Hatch, Mrs. E. G. Cooper, Mr. H. R. Hurlbut, Mrs. Helen Bishop, Prof. E. A. Rogers, Mr. Leroy C. Icas, Mrs. Gladys Aoki, Mr. George O. Latimer and Mrs. Grace B. Holley.

News Letter of National Assembly of Persia

The most important events of the Cause in Persia and the Orient are shared with the believers of the West by the News Letter issued regularly by the Persian National Assembly through its Publishing Committee. Extracts from Letters Nos. 29 and 30:

“A report from the Spiritual Assembly of Gilan states that at a recent meeting of representatives from all Provincial Baha’i Centers decisions taken by the Convention in Teheran were discussed. Among other actions taken it was determined that a daily meeting for teaching the Cause should be held at the Hadirat-ul-Quds, and accordingly Jinabi-Fadil Mazandarani has been regularly attending the meetings as teacher.

“Nush-Abadi, the Baha’i teacher sent to Isphahan, reports that he has succeeded in establishing Baha’i Centers in six new districts. In the districts of Freidan, Kordan and Chaqar alone there are 35 Baha’i Centers.

“We have much pleasure in announcing that recently a long letter has come from the beloved Guardian, warning the friends in emphatic terms that if in the future the persecutions and cruelties that have so far been heaped on the head of the innocent Baha’i community increase, the friends should continue, with greater endeavor than ever before, to fulfill their sacred duty of strengthening the Baha’i organizations. He says that all is ready for the final deliverance of the believers in Persia, and but little more remains to bring about the ultimate and long-desired freedom of the friends. Some more perseverance is required to pass the few stages that still remain to be traversed toward the longed-for goal of glory and freedom.”

Baha’i Center Established
in Bulgaria

A recent letter from Mrs. Louise Gregory informs us that a very promising study class has been begun in Sofia. The general difficulty and confusion resulting from the earthquakes in Bulgaria have made it impossible for her to hold the public lectures which she had planned, but a number of enthusiastic seekers, among whom are Theosophists, Esperantists, a physician and other professional men and women, have been brought together and Mrs. Gregory feels that a permanent center has been established. To illustrate the ramifications of the Cause: one of these Esperantists first heard of the Baha’i Movement by correspondence with a Baha’i Esperantist in Japan.

Annual Baha’i Service at St. Mark’s

The believers of New York City had occasion once more to appreciate the friendly interest of Dr. W. N. Guthrie, rector of St. Mark’s, when on Sunday, April 15, the afternoon service was devoted to the subject of “The Contribution of the Baha’i Movement to World Unity.” The talks on this subject were preceded by the Baha’i service composed by Dr. Guthrie consisting of responsive readings on “The Glory of God.” Mr. Alfred W. Martin spoke on “The World Need of Religion for Unity,” and Mrs. Keith Ransom-Kent had the topic “Baha’ullah and the New Era.” Mr. Mountfort Mills who was also on the program had been obliged to sail for Europe a few days before the meeting.

First Baha’i Meeting at Pennsylvania State College

Through the devoted efforts of Prof. Hilbert Dahl, Mr. Albert R. Vail was privileged to address the first meeting held at Pennsylvania State College on the Baha’i Cause. The gathering, we are informed, was the most responsive audience Mr. Vail has ever encountered in a college community. Prof. Dahl has excellent hopes of a permanent Baha’i center as the result of this address.

Dr. Moody to Return to Teheran

The National Assembly is happy to announce that during a recent consultation with Dr. Moody, she informed the members that her plans have been made to return and resume her work at the Tarbiat School in Teheran during the autumn of 1928. Dr. Moody is enthusiastic over her success in arranging to have Miss Adelaide Sharpe accompany her, to assume the work performed so nobly by Miss Stewart, who laid down her life in this mission of contributing to the unity of East and West. The prayers of the American friends will go with these consecrated servants of Baha’ullah. Dr. Moody recently received the following message from the Guardian: “I wish to add a few words in person in order to assure you of my keen and increasing appreciation of your steadfast and unsurpassing efforts in the different cities of the United States for the spread of our beloved Cause. You have thereby added fresh laurels to the crown of glorious servitude that adorns your head. I pray that you may soon in the company of a capable and devoted American co-worker resume your historic labors for our beloved Cause in Teheran.”
"O friends of 'Abdu'l-Bahá and his co-sharers and partners in the servitude of the Lord of Hosts! Verily the greatest affair and the most important matter today is to establish a Mashriqu'l-Adhkar and to found a Temple from which the voice of praise may rise to the Kingdom of the majestic Lord. Blessings be upon you for having thought to do so and intending to erect such an edifice, advancing all in devoting your wealth in this great purpose and in this splendid work. You will soon see the angels of confirmation following after you and the hosts of reinforcement crowding before you.

"When the Mashriqu'l-Adhkar is accomplished, when the lights are emanating therefrom, the righteous ones are presenting themselves therein, the prayers are performed with supplication towards the mysterious Kingdom, the voice of glorification is raised to the Lord, the Supreme, then the believers shall rejoice, the hearts shall be dilated and overflow with the love of the All-living and Self-existent. 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."—'Abdu'l-Bahá.

National Assembly Letter No. 4 1928-1929
August 3, 1928.
To the Local Spiritual Assemblies and Delegates of the 1928 Convention.
Beloved friends in El-Abhá:
Have any of us realized deeply enough just how important it is to build the Mashriqu'l-Adhkar on this continent at the present time?
'Abdu'l-Bahá informed us that the standard of Universal Peace must be raised in America. He also made it clear in a written Tablet that the nations had not learned the spiritual lesson of Peace even from the unparalleled suffering of the European war. How can the power of Bahá'u'lláh be manifested to the peoples whose souls are not yet turned to the spiritual realm—who are still incapable of recognizing the person of the Manifestation and the Center of the Covenant?
The Mashriqu'l-Adhkar expresses all of the truth of the Bahá'í Faith in visible, concrete form. It can be understood by millions who long for a religion of peace but whose vision is confined to the material plane. The Master again and again spoke of the mighty power which would be released when the Temple arose in all its beauty and majesty of universal Truth.
May we not connect all these facts together and appreciate our responsibility in building the Temple which will be a strong bulwark between humanity and the chaos of another war? Our human ambitions, our personal desires and our material fortunes would all be swept away by another international conflict. Whatever we dedicate to the Mashriqu'l-Adhkar—in thought, in loving enthusiasm, in self-sacrifice through regular donations—will endure forever, and have an infinitely greater effect than if employed in the ways of men.
The supreme call from the world of light, uttered through the lips of our beloved Guardian, is for utter devotion to the one task of completing the Temple at Wilmette. Yours faithfully, in service to Shoghi Effendi,
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA,
Allen McDaniel, chairman,
Alfred E. Lunt, Vice-Chairman,
Horace Holley, Secretary,
Carl Scheffler, Treasurer,
Roy C. Wilhelm,
May Maxwell,
Louis G. Gregory,
Amelia Collins,
Nellie S. French.

National Assembly Letter No. 5 1928-1929
September 12, 1928.
To the Local Spiritual Assemblies and Delegates of the 1928 Convention.
Beloved friends in El-Abhá:
In order that the friends throughout the country may better understand the situation regarding the growth of the National Bahá'í Fund and the success of the Plan of Unified Action, we have analyzed the record of contributions received during these four months from April 1st to July 31st.
During these four months $51,275.70 has been received. For this amount a total of 401 receipts have been issued. The amounts ranged from 75c to $25,000. There were 225 receipts issued for amounts ranging from $1 to $25; 72 receipts for amounts from $25 to $50; 53 receipts for amounts from $50 to $100; 29 receipts from $100 to $200; 15 receipts from $200 to $500; 5 receipts from $500 to $1000; 1 receipt for $2000; 1 receipt for $25,000.
It must be borne in mind that these receipts not only represent individual contributions but the greater number of them are issued to the treasurers of assemblies. This will give everyone a pretty clear idea of how the contributions are coming in. The month of July was the best so far since the beginning of the fiscal year, not from the point of total amount received but for the reason that a greater number of individuals participated. One hundred and thirty-seven receipts were issued representing a total of $7,833.17.
On July 31, 1928, the total cash securities on hand in the national treasury was $40,589.96, which is about 10 per cent of the amount we aim to raise during the coming five months left to the close of the three year Plan of Unified Action. Of the amount on hand $25,000 has been invested in United States Certificates of Deposit that were bought at a price which will give us a yield of 4.62 per cent. These Certificates will mature Dec. 15, 1928. This issue was chosen instead of a later issue because it is firmly believed that the entire amount of $400,000 will be on hand before the end of the year, in which case all the funds will be needed to start the construction work on the Temple.

The National treasurer wishes to point out to the friends that inasmuch as the National Spiritual Assembly is making every effort to reduce the expenditures in the National activities of the Cause, the believers in every assembly should likewise do so in their activities. Every means should be used to save as much as possible from the income of each assembly so that the largest percentage may be turned over to the National Bahá’í Fund. He would suggest also that each assembly immediately institute a system of budgeting its own expenses, and instructing the treasurer to regularly make report to the National treasurer of income and disbursements, so that through this means the National Spiritual Assembly may be in a position to appreciate the possibilities of each assembly giving better than before and perhaps also be placed in a position to intelligently advise the treasurers of the different assemblies regarding their work of collecting funds to bring the Plan of Unified Action to success this year.

As promised in our Letter No. 1, we enclose financial reports for June and July, and will send you similar statements at regular intervals during the remainder of the year. But this information, to be useful in showing the progress of the Plan of Unified Action, and stimulating greater devotion and sacrifice, ought to be shared with all members of each local Bahá’í community at the Nineteen-Day Feasts. By placing our collective Bahá’í interests on the basis of the Bahá’í Calendar, we not only insure frequent consultation and inspiration from the Teachings, but also take a long step forward on the path of the worldwide administration which the Guardian was instructed to establish in the Will of ‘Abdu’l-Bahá.

We take this opportunity to bring to your attention the fact that the National Assembly has recently voted to request all believers in the United States and Canada (not believers in other countries) to assist in the development of the News Letter by contributing 50c per year toward its cost. Will each local Spiritual Assembly cooperate by bringing this matter before the friends, collecting this special contribution from each active member, and transmitting the sums received to the National treasurer in the usual way. It should be presented as a voluntary offering, and not made to work hardship upon any believer.

In conclusion, it is a great joy to state that the sum of $10,000 has been added to the permanent Temple Construction Fund since the July financial report was prepared. This makes a total of $35,000 in that Fund, which must amount to $400,000 before work on the Temple can begin.

Yours faithfully, in service to Shoghi Effendi.

Meeting of the National Assembly

Since the publication of News Letter No. 25, the National Spiritual Assembly has held one meeting—at Green Acre, Eliot, Maine, August 18 and 19, 1928. To summarize the matters acted upon at this meeting: after full consideration of the essential subject of the Plan of Unified Action, the National Assembly appointed Mrs. Corinne True to the new office of Financial Secretary, in which capacity this experienced and devoted believer will assist the Treasurer in his correspondence, cooperate with him in insuring prompt payment of current bills and accounts, countersign all checks, keep the National Assembly regularly informed of the progress of the National Fund, and coordinate the office of the National Treasurer with the Finance Committee as secretary of the latter committee without being a member thereof. Another step in the direction of stimulating the Plan of Unified Action was the appointment of a new committee, to be known as Committee on Plan of Unified Action, consisting of Mrs. Corinne True, Mrs.

NATIONAL SPIRITUAL ASSEMBLY
of the Bahá’ís of the United States and Canada

Allen McDaniel . . . Chairman
Alfred E. Lunt . . . Vice-Chairman
Horace Holley . . . Secretary
Carl Scheffer . . . Treasurer
Roy C. Wilhelm
May Maxwell
Louis G. Gregory
Amelia Collins
Nellie S. French

Office of the Secretary
P. O. Box 139, Station D,
New York City

Office of the Treasurer
1821 Lincoln Street
Evaston, Ill.

Cable address: Bahá’í, New York

"The NEWS LETTER which you have lately initiated fulfills a vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may devote a special section to every phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain its object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Bahá’í Journal of the world."

SHOGHI EFFENDI
Letter from local Assembly of Kenosha, Wis.

To the members of the N. S. A. Beloved co-workers,

Your recent letter brought great joy to all here and we want you to know that we will do all we can to help the plan of Unified Action. Since you wrote us a short time ago suggesting that our Feasts be observed with the threefold service, we immediately adopted it and are now doing our contributing then instead of on the 9th of each month as in the past. Our believers are now contributing about three times as much to the P. of C. A. as they did previous to the Convention. Although nearly all of us are heavily in debt with mortgages, etc., and earn only small wages here, and our contributions small as a result, we know you appreciate our efforts and will not expect too much from us.

Your statement that the Nat. Office had been discontinued and various other expenses cut to the minimum, was great and wonderful news, because the N. S. A. is intended to be the example for all the local Spiritual Assemblies to follow in all sacrifices you make will be a great inspiration to us in the field. Keep up the great work of expense cutting (this year at least) and tell all the believers about it and we are sure you will be amazed at the vast amount of co-operation and funds you will receive from everywhere. Such sacrifices on the part of the N. S. A. are what all the American believers have been patiently waiting for, and we heartily thank you for the excellent start you have now made.

The believers here all send their Abba love and await more good news from you.

Humblv, Kenosha Spiritual Assem.

Louis J. Volkz, Sec.,
6108 Sheridan Rd., Kenosha, Wis.

August 4, 1928.

Meetings in Temple Foundation Hall

In order to insure the most effective use of the Foundation Hall for teaching purposes, the National Assembly in July appointed the following Foundation Hall Program Committee: Mrs. Corinne True, chairman; Mrs. Shelley Parker, secretary; Mrs Sarah Walrath, treasurer; Dr. William F. Slater; Mr. Willis Hilpert.

The result of their devoted services has been to arrange a program of public meetings, the attendance at which has steadily increased. During August, 1928, the following addresses were delivered: "The Universal Ideals of the Bahá’í Temple," by Mrs. Corinne True, August 5; "Harmonizing the Bibles of the World with Modern Science," by Mr. Albert Vail, August 12; "The Universal Religion of the Future," by Mr. Albert Vail, August 19; and "The Lives of the Great Bahá’í Educators," by Mrs. Corinne True, August 26.

In view of the essential importance which the Nineteen-Day Feasts now have, on account of their threefold character as recently explained by Shoghi Effendi through the National Assembly, the dates of all Nineteen-Day Feasts from now until the 1929 Annual Convention are given here for the convenience of the friends.

<table>
<thead>
<tr>
<th>Date</th>
<th>Event</th>
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</thead>
<tbody>
<tr>
<td>September 27</td>
<td></td>
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<tr>
<td>October 16</td>
<td></td>
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<tr>
<td>November 4</td>
<td></td>
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<tr>
<td>November 23</td>
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<td>December 12</td>
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<td>December 31</td>
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<td>January 19</td>
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<td>February 7</td>
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<td>March 2</td>
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<td>March 21</td>
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<td>April 9</td>
<td></td>
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<td>April 28</td>
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</table>

Activities of Bahá’í Students at Beirut

In a letter reporting the election of the new Spiritual Assembly at Beirut, the activities of the students are mentioned as follows: "It is a great pleasure and privilege to have in Beirut a number of Bahá’í students from different Persian cities. These young men, who have realized the importance of Bahá’í education and who know that their future influence depends upon its careful assimilation, have organized regular Sunday meetings where they discuss questions related to the Cause, for the development of their spiritual power. They have already sent out their yearly program which shows the scope of their activities."

Mrs. Ford in England

From the general Assembly letter of June issued by the New York Spiritual Assembly we learn that Mrs. Mary Hanford Ford has been in England and spent three weeks giving the Message at meetings arranged for her by Mr. and Mrs. Romer. Mrs. Ford then went to Antwerp to attend the International Peace Congress, and to Amsterdam as delegate to the International Esperanto Congress, where she spoke on the Cause in the Esperanto tongue.
### Baha'i News Letter

#### National Spiritual Assembly of the Baha'is of the United States and Canada

**Statement of Cash Receipts and Disbursements for Period June 1, to July 31, 1928.**

<table>
<thead>
<tr>
<th>CASH AND SECURITIES</th>
<th>CASH AND SECURITIES ON HAND</th>
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</thead>
<tbody>
<tr>
<td><strong>On Hand June 1, 1928</strong></td>
<td><strong>JULY 1, 1928</strong></td>
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<td>Northern Trust Co.</td>
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<td>Stocks &amp; Bonds</td>
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<td><strong>Total</strong></td>
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#### Cash Receipts

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<th>Amount</th>
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<tr>
<td>For Temple</td>
<td>84.53</td>
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<tr>
<td>For Budget</td>
<td>1,655.82</td>
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<tr>
<td>Interest</td>
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<td><strong>Total</strong></td>
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#### Disbursements

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<tr>
<td>Temple</td>
<td>$213.55</td>
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<tr>
<td>Teaching</td>
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<tr>
<td>Star of the West</td>
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<tr>
<td>International Fund</td>
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<tr>
<td>Publication</td>
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<tr>
<td>Administration</td>
<td>1,169.84</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$2,093.21</strong></td>
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#### Capital Expenditures

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</thead>
<tbody>
<tr>
<td>Foundation Hall-Temple</td>
<td>2,502.69</td>
</tr>
</tbody>
</table>

#### CASH & SECURITIES ON HAND | JULY 31, 1928 |
<table>
<thead>
<tr>
<th></th>
<th></th>
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<tbody>
<tr>
<td>Northern Trust Co.</td>
<td>$6,228.82</td>
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<tr>
<td>Northern Trust Co. Savings</td>
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</tr>
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<td>Northern Trust Co. Special</td>
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<tr>
<td>State Bank &amp; Trust Co.</td>
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<tr>
<td>Liberty Bonds</td>
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<tr>
<td>Stocks</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$40,889.96</strong></td>
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</table>

### New Baha'i Literature

The Publishing Committee calls the attention of the friends to the following titles, which may be obtained from Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City, for the price indicated, plus postage. A discount of 10 per cent is allowed on orders from Assembly librarians amounting to $10.00 or more.

**The Divine Secret for Human Civilization**, compiled by Miss Storey, Geneva, Switzerland, and published with the Guardian's approval. It contains the Master's interpretation of the Baha'i Principles; the passage from "The Mysterious Forces of Civilization" in which 'Abdu'l-Baha reveals the condition for Universal Peace; the Fourteen Points laid down by President Wilson, and the Covenant of the League of Nations. In two editions. Paper, $0.60; Parchment, $1.00.

**Baha'i Administration**, containing extracts from the Will of 'Abdu'l-Baha, the complete text of the letters of Shoghi Effendi to the American N. S. A. and believers, and the text of the Declaration of Trust adopted by the American N. S. A. This work is essential to full understanding of the constitutional basis of the Cause in its local, national and international aspects, $1.50.

**Voice Record**, preserving the voice of 'Abdu'l-Baha, $1.00.

**Leather Binder**, for holding copies of the News Letter and other Baha'i records of letterhead sizes. Stamped with the Greatest Name, $1.50.

**Baha'i Calendar**, relating Baha'i dates to the ordinary calendar from March, 1928 to March, 1929. Designed by Curtis Kelsey, $0.10.
Dear Baha'i Friends:

There are on hand a number of booklets written by early pilgrims to Haifa and Akka, with which many of the more recent Friends may not be familiar. These accounts of early visits to the Most Great Prison, giving daily talks with 'Abdu'l-Baha' and early personal experiences, bring to us that glorious spirit which has been so helpful in making the Cause a living thing in America. To give all an opportunity to have these interesting records we make the following offers for as long as our stock lasts:

No. 1—CHOICE OF TWENTY OF THE FOLLOWING FOR $1.00 (Any Assortment)

IN GALILEE—by Thornton Chase.
TEN DAYS IN THE LIGHT OF ACCA—by Mrs. Julia Grundy.
DAILY LESSONS RECEIVED AT ACCA—by Mrs. Goodall and Mrs. Cooper.
FLOWERS FROM THE ROSE GARDEN OF ACCA—by Mrs. Finch & Miss Knobloch.
UNITY THROUGH LOVE—by Howard McNutt.
TABLE TALKS WITH 'ABDU'L-Baha—by Mr. and Mrs. Winterburn.
MY VISIT TO ABBAS EFFENDI IN 1889—by Mrs. Margaret B. Peake.
WHAT WENT YE FOR TO SEE?—by Thornton Chase.
BEFORE ABRAHAM WAS, I AM—by Thornton Chase.
CALL OF GOD—by George Latimer.
DREAM OF GOD—by Albert Durant Watson.
The Baha'i Movement: Its Spiritual Dynamic—by Albert Vail.
Tablet to the Hague—by 'Abdu'l-Baha'
The Mashriqu'l-Adhkar and the Baha'i Movement—by Jean Masson.
Star of the West—November 1925—Peace Number.
Passing of 'Abdu'l-Baha—by Shoghi Effendi and Lady Bloomfield.
Letters of Shoghi Effendi.
Addresses of Jinabi Fadil, Nos. 2, 3, 4, 5.
Spirit of World Unity—Words of 'Abdu'l-Baha'.
The Baha'i Religion—Two papers read at Wembley, England, 1924.
One dozen temple post cards.

No. 2—CHOICE OF FIVE OF THE FOLLOWING FOR $1.00 (Any Assortment)

Three Tablets of Bahá'u'lláh—(one booklet).
GOD AND HIS MANIFESTATIONS.
Dawn of Knowledge and the Most Great Peace.
Brilliant Proofs.
Large Colored Lithograph of the Mashriqu'l-Adhkar.
50 Temple Post Cards.

No. 3—CHOICE OF ONE OF THE FOLLOWING FOR $1.00

Mysterious Forces of Civilization.
Universal Religion.
'Abdu'l-Baha's First Days in America.
Baha'i Year Book, Vol. I.
Large Temple Picture (Framed).
150 Temple Post Cards.

As there will undoubtedly be a large response to this special offer, it would be well to act promptly. Check your choice in the margin and return to above address, enclosing check or money order.

Faithfully yours,

Baha'i Publishing Committee

Sign Here

Address

City State
NATIONAL SPIRITUAL ASSEMBLY
of the Baha’is of the United States and Canada
Allen McDaniel Chairman
Alfred E. Lunt Vice-Chairman
Horace Holley Secretary
Carl Scheffler Treasurer
Roy C. Wilhelm May Maxwell
Louis G. Gregory Amelia Collins
Nellie S. French

Office of the Secretary
P. O. Box 139, Station D,
New York City
Office of the Treasurer
1821 Lincoln Street
Evanston, Ill.

Cable address: Baha’i, New York

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I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Baha’i Journal of the world."—SHOGHI EFFENDI.

quest all the friends are asked to observe. Action was taken to meet an attack on the Cause from a local minister, further details of which will be given as soon as possible.

Committees of the National Spiritual Assembly
1928-1929

Teaching Committee
Mr. Harlan Ober, chairman; Mrs. May Maxwell, secretary; Mrs. Raymond Little, Mrs. Doris McKay, Mr. Reginald Collison.

Legal Committee
Mr. Allen McDaniel, chairman; Mr. Louis G. Gregory, secretary; Mr. Carl Scheffler, Mr. Horace Holley.

Finance Committee
Mrs. Nellie S. French, chairman, Mr. Siegfried Schopflocher, Mr. A. J. Matthisien.

Green Acre Committee
Mr. W. H. Randall, chairman; Mr. Henry Green, treasurer; Mr. Siegfried Schopflocher, Mr. George Spendlove, secretary; Mrs. Grace Ober.

Inter-Racial Unity Committee
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Thornton Chase Memorial Committee
Mr. Willard Hatch, chairman; Mr. John Bosch.

Pacific Coast Summer Community Committee
Mr. John Bosch, Mr. Leroy Iona, Mr. George Latimer.

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(Baha’i Temple Unity)
Mr. Allen McDaniel, Mr. Alfred E. Lunt, Mr. Albert Windust, Mr. Carl Scheffler, Mrs. Amelia Collins, Mr. Munroe Iona, Mr. Siegfried Schopflocher, Mrs. El Fieda Spaulding, Mr. A. J. Matthisien.

Temple Maintenance Committee
Mr. Carl Scheffler, Mr. A. J. Matthisien, Mr. Allen McDaniel.

Temple Program Committee
Mrs. Corinne True, chairman; Mrs. Shelley N. Parker, secretary; Mrs. Sarah Walrath, Dr. William F. Slater, Mr. Willis Hilpert.

Plan for Unified Action
Mrs. Corinne True, Mrs. Elizabeth Nourse, secretary, Mr. Carl Scheffler.

Communication from National Teaching Committee
Beloved Friends:
The National Spiritual Assembly has asked the National Teaching Committee to cooperate in directing all our united energies this year toward the supreme task laid down for us by the Guardian, the raising of four hundred thousand dollars for the Temple. Although the Guardian hopes and trusts that the work of teaching and spreading the Cause may continue with undiminished ardor, yet he has stated that the building of the next unit of the Temple now supersedes all else in importance.

Speaking of the teachers in the field, `Abdu’l-Bahá said, “The gaze of the Divine Commander is on those who are in the front ranks,” and today those also are in the front ranks who are on the firing line of sacrifice for the Temple! Not alone those who give from their abundance in noble generosity, but those all over the country who from their small resources cannot give, but who are making bread, doing home sewing, working in handcrafts, taking an extra time job, doing typewriting, shopping on a commission basis, in every way available marketing their time, strength and talents for the sake of the Temple. The diminishing values of the past have in this great Day given way to the law of increase and the greater our effort the more powerfully are we reinforced for still greater and deeper service. The future Temple which we are now building will stand through the ages as the symbol of love and sacrifice of this generation of believers. Through the power of sacrifice alone will it become, as the Master said, “The Inception of the Kingdom” and the “appearance of the first blood of the martyrs in America!”
"Of all the divers communities of the earth, this community, the followers of the Most Great Name, stands detached from every worldly desire, shorn from every ignoble thought and motive. Its intention is pure, its hopes undimmed, its endeavors to promote the Divine Teachings devoted and earnest. Its aim is to turn the face of the earth into a paradise, cause it to mirror forth the splendors of the eternal realm, make of the world another world, and inculcate in man the highest principles of education and human conduct."—Abdu'l-Bahá.

National Assembly Letter No. 6 1928-1929

October 12, 1928.

To the Local Spiritual Assemblies and Delegates of the 1928 Convention.

Beloved friends in El-Abha:

In our unceasing determination to fulfill the requirements of the Plan of Unified Action, so that the Mashriqu'l-Adhikar can be begun during this Bahá'í year, let us not neglect the basis of all Bahá'í power and success—individual and collective knowledge of the Guardian's letters to the American believers, unfolding the details of Bahá'u'lláh's divine order which it is our supreme privilege to build into the life and destiny of the Western World.

It is, in fact, by visioning the Mashriqu'l-Adhikar as the creative symbol of this new divine order, the crowning glory of our response to Shoghi Effendi's message, that we shall most ardently kindle the zeal which alone can transmute our weakness into strength, our poverty into wealth.

The friends are therefore urged to form the program of frequent meetings around selected passages from the book "Bahá'í Administration" in which the Guardian's precious letters have been made available to all.

The Index on page 155 makes it possible to choose passages referring to any one of many important themes. For example, there are ten references to the Mashriqu'l-Adhikar, seven references to the present condition of the Cause, eleven to Local Spiritual Assemblies, two to the Plan of Unified Action, and eleven references to teaching.

The Nineteen-Day Meetings offer the best opportunity for stressing this important subject. Let us all endeavor to attend the Nineteen-Day Meetings regularly throughout the year, and drink deep of the cup of unity and solidarity in the Faith of Bahá'u'lláh. Yours faithfully, in service to Shoghi Effendi;

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA.

Meeting of the National Assembly

The members of the National Assembly are happy to share with the friends an outline of the matters considered at the meeting held in New York City, September 22 and 23, 1928.

The most fundamental action taken was the adoption of an Indenture of Trust establishing the members of the National Assembly as the nine trustees to receive title to the Mashriqu'l-Adhikar property at Wilmette now vested in the Executive Board of Bahá'í Temple Unity under the religious statutes of Illinois. This transfer of title has been effected at the Guardian's request, in order that the material as well as spiritual elements of the Cause may correspond with the plan of administration given the believers by Shoghi Effendi by authority of the Master's Will and Testament. The details of this Indenture will be given in the report of the Legal Committee at the next Annual Convention. The Treasurer was instructed to place $5,000 in the Temple Construction Fund, making a total of $40,000. In view of the fact that the publication of The Bahá'í World (Year Book volume two) had involved a larger cost than expected, it was voted to urge all Local Spiritual Assemblies and National Committees to make a special effort to promote the sale of copies among the friends. (See notice of The Bahá'í World elsewhere in this issue of Bahá'í News Letter). The members of last year's Temple Committee were reappointed for the current year. To meet the condition caused by the fact that all money spent by National Committees, or expenses incurred by them, involves the responsibility of the National Assembly as trustees of the National Fund, it was voted that all payments under contract, and all contracted relations, should be under the direct control of the N. S. A. and not of any Committee. Mr. Lunt was authorized to draw up an Indenture of Trust, similar to that adopted for the Temple property, to convey title of Green Acre property to the nine members of the National Assembly as trustees. As several of the friends have lent or given money to a certain individual claiming to be a believer from another city, it was decided to warn the friends to exercise caution in the case of traveling believers without credentials who ask for financial assistance. It was noted in the minutes that the Guardian has written one of the American friends requesting her not to circulate or advertise his photographs—a re-
Dr. Moody Plans Return to Tibrán

The information has been received that Dr. Susan I. Moody will sail on S. S. Alysia, Fabre Line, leaving 31st Street, Brooklyn, November 17.

Dr. Moody will be accompanied by Miss Adelaide Sharp, who has nobly volunteered her services at the Tarbiyat School in Tibrán. The travelers will reach Haifa on December 16, where they will consult Shoghi Effendi before proceeding to Persia.

The gratitude, the loving best wishes and prayers of the American believers will flow forth to surround these two devoted souls who have arisen in one of the most important works of the Cause. To Dr. Moody's historic career in Tibrán will now be added the crowning chapter of this complete consecration to Bahá'í service.

Announcement by Publishing Committee

The Bahá'í Publishing Committee is happy to present to you an opportunity made possible through the generosity of the gifted artist, Miss F. Soule Campbell.

Miss Campbell has dedicated to the Temple which is being erected at Wilmette, Illinois, the proceeds from her "Interpretive Etching of 'Abdu'l-Bahá."

We know that many will be grateful to receive one of these beautiful reproductions of the Master, 'Abdu'l-Bahá, which gives not only the beautiful and strong features but also the loving and majestic soul of the Great One. 'Abdul-Bahá himself wrote his name on the original drawing.

Each copy ordered means a gift to the Temple.

The sizes and prices, in gray or sepia, are as follows: Postage is included.

Size 1—1 x 1½ on card 2 x 4, $4.40
Size 2—3 x 5 on card 5 x 8, $1.00
Size 3—5½ x 7 on card 8 x 10, $2.00
Size 4—6½ x 9 on card 8 x 10, $3.00
Size 5—11 x 14, $4.50

Send orders to Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

The Bahá'í World 1926-1928

The special attention of the friends in all lands is called to the second volume of the Bahá'í Year Book, prepared under the auspices of the American National Assembly with the approval of Shoghi Effendi. At the Guardian's request the title "Year Book" was changed, the new title adopted being The Bahá'í World, A Biennial International Record.

We learn that the Guardian considers this work a most effective book for attracting interest in the Cause, and those who long to serve in the teaching field thus have an opportunity to promote the Message by presenting copies of The Bahá'í World to awakened and universal souls.

The Guardian has also urged the friends to acquaint themselves with the international affairs of the Cause. This means that thorough knowledge of the contents of this volume should be regarded as a necessary and valuable part of our relationship to the Cause. The National Assembly requests each local Assembly and group to assist in the promotion of the book, both among their own members and those individuals and organizations among the community whom they feel it is especially important to influence favorably. Orders may be sent to the Bahá'í Publishing Committee, New York, as per price list published in the last News Letter.

NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF THE
UNITED STATES AND CANADA

Statement of Cash Receipts and Disbursements for Period, August 1 to 31, 1928

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<th>Cash &amp; Securities on Hand August 1, 1928</th>
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<th>Cash &amp; Securities on Hand August 31, 1928</th>
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<td>Liberty Bonds</td>
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<td>U. S. Certificates of Deposit</td>
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<td>Stocks &amp; Bonds</td>
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Your Teaching Committee recently
met in Green Acre and was greatly
inspired by the warm response to the
modern study class from various cen-
ters. This type of group study sug-
gested by Ruhi Effendi has been tried
out with great success in Green Acre
this summer and these outlines and
reference lists will be sent to each
Assembly or group of students on re-
quest.

In order to facilitate this work Mrs.
Doris McKay, Mrs. Marion Little and
Mr. Reginald Collison have kind-
ly undertaken this phase of the work,
and we shall therefore greatly appreci-
ate your cooperation in addressing all
communications having reference to
the modern study class to Mrs. Doris
McKay, Outline Bureau, Pre-Emption
Road, Geneva, New York, and all
other aspects of teaching, traveling,
public meetings, circuits and so forth,
to the regular Teaching Committee
secretary.

The following statement from Mrs.
Doris McKay, regarding the Outline
Study Course, is a clear statement of
the purpose and scope of this modern
study class and is a good introduction
to the Outline references which fol-
low.

"In His joint tablet to fifty-three
Persian believers Bahá'u'lláh made
this statement, "We have established
Science that it might direct the people
to the way of God. . . . Blessed is
that learned man who through science
finds the fragrance of the Known,
and advances to the Supreme Horizon
with evident assurance."

In the word of Abdu'l-Bahá: "The
unique accomplishment of Bahá'u'lláh
in this day is the reconciliation of Scie-
ence and Religion." Shoghi Effendi
has indicated a desire that the Bahá'ís
as teachers make an appeal to all clas-
es, moreover he says that in order to
do this we will have to make many
changes in presentation and use of our
subject matter. He has impressed
upon us the importance of a working
knowledge of science and sociology,
for example, as an aid to advancing
the Bahá'í viewpoint to students and
leaders in the world of progressive
thought.

"As a brilliant exemplar of the
adaptation of this phase of the Cause
to an important class of people not
adequately reached before, Ruhi Ef-
fendi in his trip across the continent
interested thoughtful people every-
where by a colorful tie-up of the
Bahá'í teachings with the discoveries
of advanced thinkers in the modern
world.

"Impressed by the revealed possi-
bilities of developing this aspect of
Bahá'í teaching, especially when forti-
nified by the known wishes of our
Guardian, the Teaching Committee,
working through an Outline Bureau,
have suggested our uniting on a Mod-
ern Study Course. This course is pri-
marily designed to provide a systemat-
ized outline of study based on the
rich store of scientific knowledge ob-
tainable in the writings of Bahá'u'lláh
and 'Abdu'l-Bahá, further elaborated
by an investigation of the writings of
those authorities in the world of mod-
ern research who have caught some-
thing of the great meaning with which
this Age has been impregnated by Ba-
häusern. It should be understood
that the study of these outside references is
not suggested with the idea of rein-
forcing our own fundamental knowl-
edge obtained from the Bahá'í writings
but rather to furnish a desired meeting
place with the advancing army of
youth and scientific achievement.

"It is with a sense of discovery bor-
dering on bewildermcnt that the stu-
dent of the Bahá'í teachings approac-
ches what Bahá'u'lláh has called the
Ocean of Science. In the revealed
Word we find definite statements which
cover the vast field of modern science
(both in its special and in its broader
interpretation), which are being cor-
rrobated by the outstanding pioneers of
the present time. The outlines in
Modern Science now being prepared
by the Outline Bureau and their assist-
ants will deal with the Bahá'í Teach-
ings on the ultimate realities of matter
and energy, atomic researches in chem-
istry and physics, the discoveries of
modern astronomical research, geologic
research as a proof of evolution includ-
ing the more modern theory of emer-
gent evolution. Each outline will con-
tain a carefully prepared list of books
and references which will demonstrate
to an amazing degree that the most ad-
vanced scientists have done little more
than to expand those profound assertions
found throughout our teaching.

"It is the intention of the Outline
Bureau to issue supplementary outlines
on various Bahá'í teachings related to
subject, for example, the Scientific
Proofs of the Existence of God, the
Logical Proofs of Immortality, the
Microcosm and the Macrocosm, and
the entire body of believers are solicited
to aid with suggestions and outlines
for the enrichment of this course.

"As the prime object of this or any
plan is to call forth that unity of effort
and merging of ideals which in the ab-
stract is needed for the building of the
Temple, the course realizes its de-
pendence upon the response of all the
believers to the above course of study.
To this end the Outline Bureau will
welcome any suggestions or opinions
in regard to the plan which may occur
to workers throughout the country."

We shall be most happy to hear
from the friends far and wide regard-
ing the progress of the work, their
plans and aspirations for the coming
season and in the spirit of loving co-
operation we are

Faithfully yours,

Teaching Committee of the National
Spiritual Assembly,

By: May Maxwell

Secretary.

Mr. Harlan Ober, Chairman,

Mrs. Doris McKay, Outline Bu-
reau,

Mrs. Marion Little,

Mr. Reginald Collison,

Mrs. May Maxwell

716 Pine Avenue, Montreal, Que.

REFERENCES FOR BAHÁ'Í
STUDY GROUPS

Subject: Influence of the Prophets
on Civilization, Furnished by Mr.
Albert Vail.

Bahá'í References:

Promulgation of Universal Peace,
and other addresses.

Some Answered Questions—1st few
chapters. 'Abdu'l-Bahá.

Some Mysterious Forces of Civiliza-
tion—'Abdu'l-Bahá.

Paris Talks and Divine Philosophy
—'Abdu'l-Bahá.

Other References:
The Gospel of Buddha, Paul Carus.
The Soul of a People, H. Fielding
Hall.

Comparative Religions, Alfred W.
Martin.

The Preaching of Islam, T. W.
Arnold.

The Light of Asia, Edwin Arnold
Travels of Fa-hien. Translated by
Legge.

Wisdom of East Series, Vol. on
Zoroaster, Buddhism, etc.
The Spirit of Islam, Ameer Ali.
The Expansion of Christianity, Har-
nach.

Heroic Lives in Universal Religions.
Vail.

Subject: Science and Religion. Fur-
nished by Mrs. Keith Ransom-Kehler.

Bahá'í References:

Bahá'u'lláh and The New Era,
Chap. XII pp. 49-51.

Star of the West. Vol. XIV, pp
101-9.

Tablets of Bahá'u'lláh.

Tajalliyát (3rd Tajallí).
The Glad Tidings (11-).

Bahá'í Scriptures. Par. 674.

Some Answered Questions, Chap-
ters XLVI, XLIX, L, LXXIX.
the Bahá'ís of the United States and Canada.

Allen McDaniel . . . Chairman
Alfred E. Lunt ... Vice-Chairman
Howard Holley . . . Secretary
Carl Scheffer . . . Treasurer

Roy C. Wilhelm
May Maxwell
Louis G. Gregory
Amelia Collins
Nellie S. French

Office of the Secretary
P. O. Box 139, Station D,
New York City

Office of the Treasurer
1821 Lincoln Street
Evans ton, Ill.

Cable address: Bahá', New York

“The News Letter which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may devote a special section to every phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain its object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in promoting understanding, providing information on Bahá'í activity, both local and foreign, in stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Bahá'í Journal of the world.”— SHOGHI EFFE NDI.

Literature Presented to Emperor and Empress of Japan

Through the generosity of one of the believers, a number of Bahá'í volumes in special bindings was sent to the Emperor and Empress of Japan on October 25, in the name of the Bahá'í ladies of America, to add this spiritual note to the occasion of their Coronation. The original suggestion came from a Japanese gentleman of high standing. A request sent to the Guardian for words of greeting to accompany the literature brought the following response: “May the perusal of Bahá'í literature enable Your Imperial Majesty to appreciate the sublimity and penetrative power of Bahá'u'lláh's Revelation and inspire you on this auspicious occasion to arise for its worldwide recognition and triumph.” (Signed) Shoghi

Publishing Committee Announce New Books

A new edition of Bahá'í Scriptures has been printed under the direct supervision of the Publishing Committee, which purchased the plates and copyrights from Brentano's, the original publishers. This new edition has been printed on thin paper of light weight and with smaller margins, making the volume less than an inch thick and conveniently portable. The price has also been reduced to $2.50 per copy.

Before December 1, there will also be ready a new edition of The Bahá'í Revelation by Thornton Chase, a valuable work long out of print, to sell at $2.00 per copy.

Thanks to a very advantageous arrangement made with a printing house, both these books have been published without expense to the National Fund. Orders should be sent to Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York.

Bahá'í Cause Stimulated By Attacks in Constantinople

A letter from one of the Guardian's secretaries brings the thrilling news that the members of the Spiritual Assemblies in Constantinople and also Smyrna, as the result of being mistaken for a secret political society, were recently seized and imprisoned at the police station overnight. After cross-examination for eight consecutive hours by high state officials they were acquitted and released the following day. The result of this excitement was that all newspapers carried the story with front page headlines, and the population has been thoroughly aware of the Cause of Bahá'u'lláh.

Gifts of Jewelry to National Fund

Believers in the United States and Canada who desire to donate jewelry, etc., to the National Fund are requested to send this direct to Mrs. Nellie S. French, Chairman of the Finance Committee, 501 Belletont Street, Pasadena, Calif. Mrs. French will arrange for the sale of such gifts under conditions making for the largest possible return to the National Fund, and the Treasurer will send the usual receipt for the donation as soon as its cash value has been determined. It is obvious that the Treasurer's official receipts cannot cover other than actual cash.

Photographs for Year Book

The friends in all countries are requested to forward to Mrs. Victoria Bedikian, P. O. Box 179, Montclair, N. J., U. S. A., photographs suitable for publication in volume three of The Bahá'í World, the authorized international biennial record of the Cause. Mrs. Bedikian is the Editor of the editorial committee. The great interest and permanent historical value of Bahá'í photographs is clearly shown in the admirable selection of illustrations used in the current volume.

Second Season of Pacific Coast Bahá'í Summer School

The housing facilities on the beautiful tract of land at Geyserville placed at the disposal of the Committee by Mr. and Mrs. John Bosch proved inadequate this year to meet the needs of all who wished to attend the Bahá'í Summer School. It is apparent from letters and reports received since the close of the season that this center is becoming a vital force in the hearts of the believers on the Pacific Coast.

The program for the second year included daily sessions at which important Bahá'í topics were presented by the following teachers: Mr. W. F. Hatch, Mrs. E. G. Cooper, Mr. H. R. Hurlbut, Mrs. Helen Bishop, Prof. E. A. Rogers, Mr. Leroy C. Toas, Mrs. Gladys Aoki, Mr. George O. Latimer and Mrs. Grace B. Holley. The School was conducted from July 16 to August 11.

Preliminary plans for the summer of 1929 are aimed to broaden the courses of study and to increase the housing facilities, and the following
"It is evident and manifest that the greatest of all means for the progress and advancement of all peoples, and the mightiest instrument for the establishment of true civilization in the world, is perfect love, concord and unity amongst the children of men. Nothing whatsoever in this world can be either conceived or achieved save through the power of unity, of harmony and concord; and the most perfect means therein is the true faith of God."—'Abdu'l-Bahá.

Meeting of the National Spiritual Assembly

Matters taken up by the National Assembly at its meeting held in New York City, October 20 and 21 are here summarized for the information of the delegates and other believers. It was noted in the minutes that a piece of land at Cranford, N. J., has been donated to the Cause by Dr. and Mrs. Frank Clark; and that land near Hammond, Indiana, has also been donated by the Spiritual Assembly of Urbana, Illinois, in behalf of one of the Urbana friends. The following letter from one of the Guardian's secretaries, dated August 21, 1928, was read: "It is very gratifying to him (Shoghi Effendi) to see the N. S. A. and the friends wholeheartedly arise for the completion of this edifice which was so dear to the Master's heart. If this spirit of cooperation and sacrifice should be sustained it will indirectly affect all the other phases of our activities and usher in a new era in the history of the progress of the movement in that country. As far as the letters we obtain show, a new spirit has been actually awakened and they all seem to take the question as a challenge which they have either to fulfill or bear the consequences of an utter failure. . . . The Cause at times of real trial has shown miraculous powers, and who knows but that in this case also that power will manifest itself." In reply to an inquiry from a local Spiritual Assembly, it was decided that the local bodies are free to extend cooperation to the World Unity Conferences if such action promises to lead to results for the Cause. The suggestion received from a believer that the National Assembly appoint the Guardian's birthday as an annual celebration was not approved, as this does not correspond to the Guardian's own wishes.

The Treasurer's report for the period September 1 to 30 contained the following items: Balance on hand, September 30, $45,041.60; amount spent in September, $5,498.40. The full reports are in future to be sent out with the letters issued by the Committee on Plan for Unified Action. In order to keep the current annual expenditure within the sum of $33,000 which the Assembly pledged itself to the 1928 Convention not to exceed, drastic reductions were voted in the appropriations allotted to administrative and other activities, a step made necessary by unexpected expense of the year book and Green Acre Inn. It was reported by the Temple Committee that the Executive Board of Bahá'í Temple Unity had adopted the Indenture of Trust at a duly called meeting held at Wilmette, Illinois, on October 6, 1928. This Indenture transfers title and possession of the Temple property from Bahá'í Temple Unity (the Illinois religious corporation formed to hold this property in 1909) to the nine members of the National Assembly as trustees for the benefit of the Bahá'is of the United States and Canada. The Indenture was then signed by the nine members and turned over for registry at the Cook County, Illinois, Registry Office. By this action (taken as the result of the Guardian's request that the Temple property be incorporated in the present Bahá'í administration), the legal status of the Cause in America has now been completed. The title "Financial Secretary" having caused some confusion in connection with the valuable services being rendered by Mrs. Corinne True, it was voted to change this to "Assistant to the Treasurer." The Temple Maintenance Committee was requested to investigate all the conditions (in connection with architectural and engineering plans, etc.) which must be fulfilled preliminary to actual construction of the Temple and report back detailed recommendations by January 1, 1929. The Green Acre Committee was also requested to make a complete analysis of Green Acre in order to determine what policies and methods will make Green Acre revenue-producing in future, to avoid further large investments and appropriations for that center during the period when we must concentrate on the Temple fund. It was voted to approve the report of the Special Reviewing Committee which has read the manuscript of Ahmad Sohrab's diary that this work conforms to the Guardian's instructions that no books should contain as direct quotations any oral words of the Master not afterward confirmed by Him. The Pacific Coast Bahá'í Summer School Committee was increased by two new members, Mrs. Ella G. Cooper and Mr. Willard P. Hatch. Approval was voted for the generous offer made by one of the New York friends to donate a number of specially bound volumes of Bahá'í literature to the Emperor and Empress of Japan as a token of amity and goodwill from the Bahá'ís of America. It was recorded in the minutes that the National Assembly has received the U. S. certificate of trade mark of the name "Bahá'í" registered on August 17, 1928, under No. 245,271. The Publishing Committee was requested to promote the sales of The Bahá'í World, as all sums received
Such feasts for newly interested ones are a splendid method of spreading the Glad Tidings.

Mr. Vail was invited to join a conference of social workers to be held June 10th and 11th at a country club near Waukegan, Illinois. Thirty social workers, ministers, university professors, doctors, labor leaders, business executives, gathered together at this club and spent two days discussing the question of prejudice. Mr. Vail was asked to give a talk upon the Baha'i solution of the problem of religious prejudice. A great interest was awakened. One national secretary of the race relations department of one of the great denominations who was present said that the Baha'i principles were just what he believed. Then he turned to a Chinese business man, a speaker of that morning, and said, "You too are a Baha'i." And this Chinese merchant straightway began to study a Baha'i pamphlet.

Mr. Vail has also spoken many Sunday afternoons in the beautiful Foundation Hall of the Temple, where splendid groups of people attended with joyous eagerness to hear the divine teachings. After each meeting he has conducted an intensive study class in the Baha'i philosophy, using Mrs. Gift's outline on God's Manifestations as a text book. Each member of the class writes each week a paper on one of the topics of the outline, this after an exhaustive study of the various references, and presents this paper to the class. After reading the paper the author answers questions on the subject presented by the teacher of the class. The members are entering into the work with great enthusiasm and declare that the careful preparation of these papers has taught them more about the real Baha'i teachings than years of merely attending meetings. Out of the group there promises to come a number of gifted and effective teachers. The love of the Heavenly Teachings manifest at the meetings is like a divine elixir.

In July, the student who became a believer at the Temple in May sailed for his instructorship in a Chinese university and called all the passengers together to tell them on shipboard of the Baha'i teachings.

Progress of Miss Alexander's Work in Japan

Letters from Miss Agnes Alexander dated April 22 and June 20, 1928, contain many evidences of the confirmation papers evidencing for her Baha'i activities in Tokyo.

"Easter Sunday, April 8, was also Buddha's birthday this year. On that day it was my privilege to give the Baha'i message to some students of the School for the Blind. Two members of the Women's International League for Peace and Freedom were here on their way from China to America, Mme. Dreyfus and Miss Pye. Miss Pye was wearing a beautiful Baha'i ring. She told me she was not a believer, but that Mrs. White, mother of Sir Frederick White, had put it on her finger and told her it would help her. This especially interested me, as Sir Frederick White headed the English delegation at the Institute of Pacific Relations in Honolulu last summer.

"From June 5 to 8 there was held here in Tokyo the first National Religious Conference of Japan composed of Buddhists, Shintoists, Christians and others. Through His power I was invited to be a member of the conference and to speak a few words at the banquet which preceded the sessions.

"Every word spoken at the conference is recorded, so these great words of Baha'u'llah go down in the history of this first independent all-religious conference in Japan."

News Letter of the Haifa Spiritual Assembly

A few excerpts from the latest News Letter issued by the Spiritual Assembly of Haifa will convey important details of Baha'i activity in various centers of the Orient.

"It is a pleasure to report that the news letters received from various parts of the Orient during the last two months show sustained endeavor and unceasing effort on the part of the friends. All throughout Persia and the Near East the friends have come to realize increasingly the need for permanent headquarters and meeting places; and we are glad to learn of the purchase and establishment of such centers in Mashhad, Persia; Baghdad, Iraq; Marv and Tashkend, Turkishistan; and Karachi, India. In one of the villages of Yazd, Persia, a farmer who was originally of the Zoroastrian faith commemorates the anniversary of his departed son with the generous offer of a furnished house to be owned by the Baha'i community in the village and used as their permanent meeting place.

"Enthusiastic response has been made in various centers as a result of the Guardian's last letter to his Eastern friends in which he urges the Spiritual Assemblies to make a special effort to purchase and own all those sacred sites and dwellings, in the vicinity of each Assembly, which were closely associated with the lives of the Bab and Baha'u'llah."

The Annual Souvenir of Abdul-Baha

Between two and three hundred people responded to the cordial invitation issued by the Spiritual Assembly of West England, Sir J., for the sixteenth annual meeting commemorating the Unity Feast held there by the Master in 1912. The program included brief addresses by a number of well known believers both afternoon and evening. That unique Baha'i institution, the "Evergreen Cabin," has been greatly extended since last year. In time to come, this center will be able to accommodate great gatherings of truth seekers, and its quiet but continuous progress during these years is convincing testimony to the power of concentrated faith.
commites appointed to work out the details: Program Committee, Prof. E. A. Rogers, Mrs. E. G. Cooper, Mr. Leroy C. Ions; Building Committee, Mr. W. H. Linfoot, Mr. John Bosch, Mr. Leroy C. Ions; Finance Committee, Mrs. E. G. Cooper, Mrs. Amelia Collins, Mr. W. P. Hatch.

A number of the friends have indicated their desire to build cabins, and the Committee will make it possible to obtain use of land for this purpose under a lease.

Detroit Assembly Conducts Modern Study Class

A program received from the Spiritual Assembly of Detroit, Michigan, discloses a Bahá’í study class planned along such interesting lines that it should prove helpful and inspiring to the friends in other cities.

The general heading is "New Solution of Vital Problems—A Modern Study Class for the Discussion of Bahá’í Principles and Their Application to Present Needs." The class meets Wednesday evenings at the Detroit Federation of Women’s Clubs.

The program itself consists of a booklet with an introductory statement on the purpose and scope of the class, relating the Cause to worldwide events of the day. This is followed by the Twelve Basic Bahá’í Teachings, after which is given the subjects for the current month. The cover and part of the contents is permanent, for use throughout the year, the monthly calendar alone being changed.

A typical subject for one lesson is "The New Test for Truth," presented with an interesting comment and references in Bahá’í literature.

The Detroit friends, who have received the materials of the National Teaching Committee, seem to have found a most effective method for attracting non-believers to participate directly in Bahá’í study.

The Bahá’í Magazine for July and August


Teaching Activities of Mr. Albert Vail

During the past five months Mr. Vail has made one long trip east, and various journeys in Illinois and Wisconsin, speaking in universities, clubs, and to Bahá’í groups and teaching in many personal interviews. In February, he gave three Sunday morning lectures on the Bahá’í Cause to a class in Comparative Religions in one of the large community churches in the Chicago district. A number of those who attended this class seem permanently interested in the Cause. In May, he spoke before an assembly of ministers and lay delegates of one of the prominent denominations at their annual Western Conference.

On February 19th, in the afternoon, a group of university students, teachers and social workers from all parts of Greater Chicago came to Mr. Bourgeois’ studio to hear, at their request, an exposition of Islam by a Moslem teacher, and a demonstration of the spiritual aspect of the Bahá’í teachings and of the Bahá’í Temple. A student secretary of a university community church brought her young people’s society to hear this lecture in lieu of their Sunday evening meeting and was so much interested that she has since continued in her society a study of the Bahá’í literature. Various persons who were at this unusual meeting have become permanently interested in the Bahá’í Cause. One woman, a brilliant high school teacher, says that last year she worshipped in the mosques of Africa; this summer she expects to worship in the Buddhist temples of China—and the Bahá’í Cause is to her the inevitable movement to unite the religions of the world.

On May 13th the same party of university students, teachers and ministers studied the great world religions in different parts of Chicago. They attended Solemn High Mass, listened to an exposition of Islam by a Moslem at the University of Chicago, to a lecture on "The Soul of India" by a Hindu at the Chicago Theological Seminary and then came to the Foundation Hall of the Bahá’í Temple in the evening where they asked Mr. Vail to speak to them upon "Bahá’u’lláh, Prophet of the New Era." Professors of Comparative Religions and ministers who were of the party asked many searching questions until, in answer, the whole Bahá’í Movement was presented, including the need of a new Manifestation. Then members of the party lingered and asked questions or studied Mr. Bourgeois’ beautiful drawings for nearly an hour after the meeting disbanded. They eagerly bought literature, asked where Bahá’í meetings were to be held, and three of the students said they wished "to join the Bahá’í Movement." One of them is to be an instructor in sociology in a Chinese university. He sailed in July with a fine set of Bahá’í books, eager to spread the message in China. As a result of these two meetings a whole group of students are studying the Divine Teachings.

Mr. Vail was soon asked to speak at a university students’ chapel. Then he was invited to address a university class in Comparative Religions, and also to meet a group of men at dinner at their fraternity. In both of these meetings searching questions were asked, up to the limit of time. The eager response of these university students to the Bahá’í solution of world problems is a joy to witness.

In Peoria, Mr. Vail spoke recently at a banquet feast held in one of the clubs, where the new believers invited their friends to dinner. There were stirring talks, beautiful music, radiant faces and a joy that filled every heart.

Miss Leonora Holsaple in her work in Brazil is an amazing example of capacity in service and the law of increase. She states that she is occupied with "the publication of the magazine in Brazil, translating and typing the whole of Dr. Esslemont's book, holding classes in English eight hours a day, maintaining six boarders and an orphan girl and keeping those necessary contacts for the work of Bahá’í teaching!" And out of the substance of such a life she contributes to the Temple!
BAHA'I NEWS LETTER
THE BULLETIN OF THE NATIONAL SPIRITUAL ASSEMBLY
OF THE Baha'IS OF THE UNITED STATES AND CANADA

Office of the Secretary
P. O. BOX 139, STATION D, NEW YORK CITY

No. 29  January, 1929

"Should any one contend that true and enduring unity can in nowise be realized in this world, inasmuch as its peoples differ widely in their manners and habits, their tastes, their temperament and character, their thoughts and their views, to this we make reply that differences are of two kinds: the one is the cause of destruction, as exemplified by the spirit of contention and strife which animates mutually conflicting and antagonistic peoples and nations, whilst the other is the sign of diversity, the symbol and secret of perfection, and the revealer of the bounties of the All-glorious."—Abdu'l-Baha.

National Assembly Letter No. 6
1928-1929
December 15, 1928.
To the Local Spiritual Assemblies and Delegates of the 1928 Convention.
Beloved friends in 'Abdu'l-Baha:

At this midpoint in our Bahá'í year, the members of the National Spiritual Assembly feel it both desirable and necessary to emphasize with all love and sincere candor, the essential task the believers throughout America assumed at the Convention last spring.

The work of the Cause in this country was raised to a new and higher plane on that occasion, through the action of the National Assembly and delegates in mutually pledging to observe the budget of the Plan for Unified Action.

As all the friends will recall, it was the suggestion and advice of Shoghi Effendi that the National Assembly make covenant with the body of the believers to limit all expenses payable by the National Fund to the fixed maximum of $33,000, thus establishing the firmest moral basis for the success of the Plan in its final period. On the other hand, the believers themselves, through the unanimous vote of the delegates, entered into this covenant by pledging themselves to support the Plan with whole-hearted zeal.

At this hour, less than five months remain before the ninety-five delegates again convene, and the full extent of our collective effort will be revealed.

What are the important facts?
1. The Plan for Unified Action, which the Guardian has endorsed, and most generously supported, has for its fulfillment the creation of a Temple Construction Fund of $400,000, the condition on which depends the building of the first level of the Mashriqu'l-Adhkar. The final date for the operation of this Plan is the approaching Convention at the end of April, 1929.

Should the Plan have proved a failure at that time, it would appear necessary to reconsider the whole problem and appeal to Shoghi Effendi for fresh instruction and advice.

2. The Financial Report submitted by the National Treasurer as of December 1, 1928, shows that on November 30, the cash and securities on hand amounted to $50,711.91.

3. The sum of approximately $350,000 must be contributed before the Convention terminate if the believers of the United States and Canada are to meet the supreme opportunity and privilege granted them by Bahá'u'lláh through the oft-repeated hopes and expectations of the Guardian of the Cause.

4. Every National activity has been reduced to the lowest possible appropriation, so that the National Assembly may meet its pledge. Practically every penny received by the National Treasurer from now until the Convention period can be placed in the permanent Temple Construction Fund. (When all amounts pledged at the Convention, but not yet paid, have been received, the Treasurer will have much more than is required to meet the budget of $33,000).

5. What has been accomplished so far this year is, in comparison with previous years, abundant cause for confidence and joy. By concentrating our minds and hearts upon the tremendous goal; by seeking daily for inspiration and guidance through meditation and humble prayer; by examining every detail of our lives, to find new methods of economy; and by keeping in true unity with our fellow-believers, the success of the Plan for Unified Action is still within our grasp. The example of those who have confined their Christmas giving to a special donation to the National Fund, and the avowed purpose of many to make large contributions during the balance of the year—all this is sign and proof that the American believers are nobly responding to the needs of our mighty yet glorious task.

Now let us turn to these words which the Guardian has just written to the National Assembly in his own handwriting: "I wish to . . . express in person, the deep sense of my appreciation and gratitude in view of the sustained, unanimous and generous response of the body of the believers to the Plan. Much still remains to be achieved, and the future still holds its perils and uncertainties. I would, however, renew, with the utmost earnestness, my plea for perseverance, concentration and self-sacrifice, that the eyes of an expectant world may soon witness the concrete evidence of the undiminished vitality of the Faith of Bahá'u'lláh in that land."

We ask you to share this letter with all the believers in your community, and suggest that it be read at the Nine-
NATIONAL SPIRITUAL ASSEMBLY

of the Baha'is of the United States and Canada

Allen McDaniel . . . Chairman
Alfred E. Lunt . . . Vice-Chairman
Horace Holley . . . Secretary
Carl Scheller . . . . Treasurer

Roy C. Wilhelm
May Maxwell
Louis G. Gregory
Anelia Collins
Nellie S. French

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The News Letter which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may devote a special section to every phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain its place and purpose in the Baha'i community, it should be replete with the life of the Baha'i, with the life of the believers, with information about activities, administrative, developmental, historical, and educational. It should become a great instrument in promoting understanding, providing information about Baha'i activities, both local and international, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with facts, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this News Letter into what I hope will become the foremost Baha'i Journal of the world.”—SHOGHI EFFENDI.

Meeting of the National Assembly

The proceedings of the meeting held by the National Spiritual Assembly at Chevy Chase, Maryland, December 8 and 9, 1928, are summarized as follows:

Communications from Shoghi Effendi were read, both of which are published elsewhere in this News Letter. The Treasurer's report for the period April 1-October 31, 1928, was read and approved. The sum of $7,362.83 was received in the month of November and $6,844.55 was spent. Amount on hand November 30, $50,711.91. On recommendation of the Committee for Promotion of Plan for Unified Action, in order to effect economy, the general letters issued by that Committee are in future to be issued through the News Letter. The Teaching Committee was requested to submit a complete report on its activities and policies, and to report on its activities and policies, especially in relation to the subject of indirect teaching and the progress being made on the teaching plan submitted at the 1927 Convention. The report of the Finance Committee was read and approved. A vote of appreciation and thanks was recorded for the generous offer of Mrs. Louise Matthews to defray the expense of publishing a new Prayer Book, compiled by a special Committee some time ago. It was returned in the minutes that the Indenture of Trust was recorded on November 13, 1928, as document No. 10204534 in the Registry Office of Cook County, Illinois. A resolution regarding the World Unity Conferences is published elsewhere. Preliminary plans were made for the 1929 Convention, as noticed in a special article in this News Letter. The need of a special Committee to look up references in the teachings, and also compile historical material on occasion, led to the appointment of a Research Committee, details of which will be given as soon as possible. The general letter issued some weeks ago, addressed to Baha'i young people in order to stimulate their interest in the Temple, and approved by the Teaching Committee, was very much appreciated, but it was made clear that donations should be made only to the local or National Baha'i Fund, and not to Committees or individuals. Careful consideration was given the suggestion that the National Assembly appoint a special nineteen-day prayer period during which the believers should hold daily prayer for the success of the Temple building plans. In view of the fact that daily prayer is an ordinance in the teachings, it was felt inadvisable to appoint such a prayer period, but to point out the need for greater individual initiative in these spiritual matters and also for the utmost concentration of our collective forces at the Nineteen Day Feasts. It was voted to inform the believers that friends planning to visit local Assemblies where they are personally unknown should carry proper letters of introduction.

Guardian Requests Baha'is Not to Observe His Birthday

The following words were written by Shoghi Effendi to the National Assembly on November 1, 1928: “My dear and valued co-worker: I wish to add a few words in person regarding the commemoration of my birthday anniversary. I would earnestly request all the believers and Assemblies not to observe, under any circumstances, whether officially or privately, my birthday anniversary. I strongly feel that only anniversaries in connection with the life of the Baha’u’llah and ‘Abdu’l-Baha should be celebrated by the believers. It will, I am sure, prove conducive to my own spiritual growth and happiness, and would be in the best interests of our beloved Faith. I trust that you will acquaint all the believers with this insistent request of mine and I feel sure that they will all joyfully respond. Your true brother, Shoghi.”

The other message from the Guardian received by the National Assembly is quoted in Letter No. 6.

Distinguished, Beloved Servant Passes Away

On December 21, 1928, the National Assembly received the following cablegram from Shoghi Effendi:

"Baha’u’llah’s distinguished, beloved servant Hippolyte Dreyfus-Barney passed away. Hearts greatly afflicted. Urge holding befitting memorials. (Signed) Shoghi."

In accordance with this urgent request from the Guardian, the National Assembly suggests that the Local Assemblies and Baha'i groups of the United States and Canada, each according to its own conditions, arrange as soon as possible for a meeting to commemorate the passing of our dear fellow-believer. For many years host
and inspiration of the gathering of Bahá'ís in Paris; scholarly translator of many texts into French; devoted follower and frequent companion of 'Abdu'l-Bahá; closely identified with the Master's stay in Switzerland and France; trusted co-worker of the Guardian; and through his extensive travels known to and highly regarded by believers in Europe, Asia and America, M. Hippolyte Dreyfus-Barney is one of that noble company which wealth and high position did not blind from recognizing the Manifestation, but on the contrary devoted their hearts and resources to the promotion of His Cause.

The friends will recall that the Guardian made it clear at the time when Dr. Esslemont passed on that special memorial meetings held the fortieth day after death are a Muhammadan and not a Bahá'í custom.

A cablegram was sent to Mme. Laura Hippolyte Dreyfus-Barney, Paris, France, in the name of the National Assembly: "American friends deeply grieved passing our dear Hippolyte, a true friend and distinguished world figure in Bahá'í Cause. Accept our profound sympathy and love. National Assembly arranging memorial meetings Local Assemblies United States and Canada."

A cablegram was also sent to Mr. Mountfort Mills requesting him to represent the American Bahá'í at the services.

To Those Intending to Donate Jewelry and Other Gifts to National Fund

In connection with the donation of gifts, the National Assembly has established the following procedure: that jewelry and other objects are to be given direct to the Finance Committee (Mrs. Nellie S. French, Chairman), which shall make acknowledgement to the donor; and the Finance Committee shall take steps to sell these objects and report its sales to the National Treasurer, who shall then issue receipts to the donors for all cash received from the sales.

The National Assembly prefers to have the individual turn the gift into cash and then donate the cash, rather than the gift itself.

The World Unity Conferences

The following reference to the World Unity Conferences appears in the minutes of the meeting held by the National Assembly on December 8 and 9, 1929: "Moved, seconded and voted that it is the sense of this meeting that Bahá'í bodies should refrain from employing the descriptive phrase 'World Unity' as the official title or designation of any public meeting, in order to prevent misunderstanding as to the auspices under which all such meetings are held, inasmuch as the World Unity Foundation is a New York State corporation, and we desire to avoid conflict and confusion with the public program of World Unity Conferences being carried out in the United States and Canada."

With the permission of Mrs. Florence Morton, the following words written to her by Shoghi Effendi on October 14, 1928, are quoted in this place: "My dearest co-worker: Your most welcome letter has brought joy, strength and relief to my heart. Your unquestioned faith, your unwavering constancy, your patience, tact and judgment, your vital and in many respects unique position as a connecting link between the direct and indirect method of teaching has endeared you to us all and earned for you increasingly our esteem and admiration. I pray that your valued efforts may be constantly and richly blessed by Bahá'u'lláh, that you may be aided to add to the number of those who have, through the World Unity work, been identified with the Cause, and thus demonstrate to every doubting and wavering believer the salutary and effective results of your arduous and noble enterprise. Do not, I entreat you, lose heart and continue with undaunted faith your great work. Your grateful brother, Shoghi."

Preliminary Notice of 1929 Convention

The National Assembly has taken the following action with respect to the Twenty-First Annual Convention.

1. The Convention will be held in the Temple Foundation Hall, Wilmette, on Friday, Saturday and Sunday, April 26, 27 and 28, 1929.

2. A Convention Committee was appointed, consisting of Mr. Carl Scheffler, Mrs. Shelley N. Parker and Mrs. Willis Hilpert, with power to appoint sub-committees and plan the details of the Convention, under the supervision of the National Assembly.

3. A letter was issued to all Local Assemblies and groups on December 15, 1928, requesting them to report the number of believers on their membership rolls by January 15, 1929, so that the National Assembly may draw up the list of Participating Communities and correctly assign the number of delegates to each Community.

Addresses Wanted

The following list of believers are those whose mail has been returned undelivered by the Post Office. Their present address is requested. The addresses printed are the last address known in each case.

Mrs. R. J. Fairbanks, Shoshone, Calif.; Mrs. Kenneth C. Adams, 1120 18th St., Sacramento, Calif.; Mr. A. M. Morris, Tombstone, Ariz.; Mr. and Mrs. Charles Nickell, 88 Linden Ave., Toronto, Ont.; Mrs. Gertrude Christine, P. O. Box 398, Louisville, Ky.; Dr. F. K. Starnes, 431 Matthewson Place, Atlanta, Ga.; Mrs. Jones, 1253 Denison Ave., Columbus, O.; Mrs. Hattie S. Laughlin, 2000 Sunset Blvd., San Diego, Calif.; Mr. and Mrs. Wayne Jackson, 718 W. Blucher St., Corpus Christi, Texas; Miss Geneva Scott, Big Spring, Ky.; Mary Schuster, 201 W. Washington Ave., McAlester, Okla.; Mr. Arthur M. Jones, 1860 Preble St., Charleston, Wash.; Rev. Eli McArn, Samarkand, N. C.; Mrs. Leon J. Cooper, Springfield, Conn.; Miss A. Bander, The New Edgewood, Dela water Water Gap, Pa.; Mrs. Aletta B. Martin, R. D. 1, Box 112, Riverside, Calif.; Mr. Alexander Baker, 214 Jefferson St., San Antonio, Texas; Mrs. Edw. Tipton, 403 Grandview Ave., Daytona Beach, Fla.

Important Notice by Publishing Committee

On all orders received by the Bahá'í Publishing Committee after the date of this News Letter, the discount given to the local Librarians on orders amounting to $10 or more will be 33 per cent, instead of the 10 per cent hitherto allowed. Postage, express, customs duty and all other similar charges will be borne by the Librarian. On orders from individuals, not Librarians and not representing a Bahá'í Assembly or group, a discount of 10 per cent will be given when orders amount to $10 or more.

The believers are requested to note that this larger discount on books sold to Bahá'í Communities places at the disposal of each Spiritual Assembly an entirely new source of revenue for the local Bahá'í Fund. As the Cause progresses, and as the friends are trained to handle these affairs with efficiency, the income resulting from the sale of Bahá'í literature will become extremely important.

A new edition of The Baha'i Revelation, by Thornton Chase, is now ready and the price per copy is $2.00.

Orders for Attar of Rose, in vials at $1.00, $1.50 and $2.00, may be sent
News of Activities in Foreign Assemblies

The following brief notes are taken from recent letters received from Assemblies in Europe and the Orient, and many items have also been supplied through the courtesy of Mrs. Bedikian.

NEWS LETTER No 1, dated September 11, 1928, has been issued by the National Spiritual Assembly of the Bahá'ís of Iraq. By this new medium, published in English, the friends are given information about the Cause in one of the most significant Bahá'í centers of the world. In the village of Avashig, near Baghdad, a Mashriqu'l-Adhikár is now under construction, and already has produced widespread interest in the Cause. At Baghdad the believers maintain a guest house at which Bahá'í travelers are invited to enjoy hospitality of the Assembly. The recent visit of Mrs. Florence Evelyn Schopflocher receives enthusiastic comment, and the News Letter in fact is accompanied by a separate report embodying a summary of an address which Mrs. Schopflocher delivered at the general meeting of the Baghdad believers on July 1. The N. S. A. of Iraq is now forming a general reference library in the Bahá'í headquarters. One of the Baghdad believers, Haji Mahmood Kassabaji, has donated three houses to Shoghi Effendi, to be used, in the future, in connection with the Houses of Bahá'u'lláh.

An interesting general letter was issued by the devoted workers of the International Bahá'í Bureau, Geneva, Switzerland, on August 1. The following statement will be carefully considered by all believers: "We must take into consideration that this is the first International Bahá'í Bureau ever established, and that it cannot attain to a fulfillment of its office, either in name or work, until it becomes international in character as a body cooperative, through the united interest and efforts of the friends throughout the Bahá'í World. The importance of this function can be easily realized when one visits Geneva and finds the points of contact possible, and those already formed by those already working here. . . . It is hoped that all the National Assemblies may consider these facts with earnest prayer and consultation, and arrive at some plan whereby the hopes and desires of Shoghi Effendi regarding this Center may be actualized."

It is a matter of grateful joy to the friends that the Bahá'í delegate to the Preliminary Conference of the Universal Religious Peace Conference, which held sessions at Geneva on September 12, 13, and 14 last, was made chairman of the most important committee—that which drafted the statement explaining the purpose of the Conference to the general public. This delegate was Mr. Mountfort Mills. Another friend of the Cause, Mr. Alfred W. Martin, of New York City, delivered what was generally considered to be the most inspiring and spiritual address heard by the Conference.

In the general letter published by the National Assembly of Tehran on July 20, the encouraging statement is made that a recent letter written by the Guardian to Jinabi Fadil gives assurance that existing difficulties and troubles faced by the friends in Persia will soon vanish away. At Sari, in the Mazendaran district, a house has been purchased for use as the local Mashriqu'l-Adhikár, and the Cause is progressing favorably throughout that district. A believer in Isfahan has transferred his house and other property to the local Spiritual Assembly for the establishment of a Bahá'í Girls' School.

Fifteen hundred believers voted in the annual election held for the members of the Spiritual Assembly of Isfahaban. At the request of Shoghi Effendi, Jinabi Fadil spent last year teaching in various cities of Turkestan and Caucasus, where he overcame great obstacles. By his efforts and influence, the House of Teaching has been completed on the grounds of the Mashriqu'l-Adhikár at Isfahan. It is open five hours daily, under the direction of teachers who speak Persian, Turkish and Russian. On the last day of Ridván, the Isfahaban believers celebrated the thirty-fifth anniversary of the founding of the Boys' School with impressive ceremonies which attracted wide attention.

Miss Fanny Knobloch has resumed with great success her mission in South Africa. Among the many meetings she has held have been one in the Pretoria Prison, at the invitation of the matron, and one before the third year students of Pretoria College.

Mr. Louis Bourgeois Addresses Illinois Society of Architects

An unusual opportunity for serving the Cause was given to Mr. Louis Bourgeois, architect of the Mashriqu'l-Adhikár in America, in an invitation to address the Illinois Society of Architects on September 25 last. The subject assigned Mr. Bourgeois was The Bahá'í Temple.
To the beloved of the Lord and the handmaids of the Merciful throughout the West

Dear-beloved brothers and sisters in 'Abdu'l-Bahá:

Events, of a startling character and of the utmost significance to the Faith of Bahá'u'lláh, have recently transpired throughout the Near and Middle East in such rapid succession, that I feel moved to write about them to those who, in distant lands and with eager hearts, are waiting to witness the fulfilment of the prophecies of Bahá'u'lláh. You will, I am certain, rejoice with me to learn that the quickening forces of internal reform are swiftly awakening from their age-long slumber of negligence those lands which, trodden by the feet of Bahá'u'lláh and wherein are enshrined the memorable scenes of His birth, His ministry, His exiles, His banishments, His suffering and His ascension, are destined in the fullness of time to play a preeminent role in the regeneration of the East—nay of all mankind.

From Persia, the cradle of our Faith and the object of our tenderest affections, there breaks upon us the news of the first stirrings of that social and political Reformation which, as we firmly believe, is but the direct and unavoidable consequence of that great spiritual Revival ushered in by the Revelation of Bahá'u'lláh. These social and political forces now released by the Source of such a tremendous Revival are bound in their turn to demolish one by one the barriers that have so long impeded its flow, sapped its vitality and obscured its radiance.

From a communication addressed to me recently by the National Spiritual Assembly of the Baha'is of Persia, as well as from reliable reports submitted by the local representatives of the Persian believers, and confirmed by the vivid narrative of visiting pilgrims, it is becoming increasingly manifest that the glowing promises so many times uttered by our departed Master are, with extraordinary exactitude and remarkable swiftness, being successively fulfilled. Reforms of a revolutionary character are, without bloodshed and with negligible resistance, gradually transforming the very basis and structure of Persia's primitive society. The essentials of public security and order are being energetically provided throughout the length and breadth of the vast dominion, and are hailed with particular gratification by that much harassed section of the population—our long-suffering brethren of that land. The rapidity, the incredible ease, with which the enlightened proposals of its government, in matters of education, trade and finance, means of transportation and travel, and the development of the country's internal resources, are receiving the unqualified sanction of a hitherto reactionary Legislature, and are overcoming the resistance and apathy of the masses, have undoubtedly tended to hasten the emancipation of our Persian brethren from the remaining fetters of a once despotic and blood-stained regime. The severely repressive and humiliating measures undertaken on the initiative of progressive provincial Governors, and with the connivance of State officials in the Capital, aiming at the scattering and ultimate extinction of a rapidly waning clergy, such as degradation, detainment, deportation and in some cases pitiless execution, are paving the way for the entire removal of the shackles imposed by an ignorant and fanatical priesthood upon the administration of State affairs. In matters of dress; in the obligatory enforcement of a uniform style of national head-gear; in the strict limitation of the number, the rights and the prerogatives of high ecclesiastical officials; in the growing unpopularity of the vest and cap among almost every section of society; in the marked distinction which unofficially and in various phases of public life is being made by an enlightened and pressing minority between the tottering forms of a discredited Ecclesiasticism and the civil rights and duties of civilized society; in the general laxity in religious observances and ceremonies; in the slow and hidden process of secularization invading many a government department under the courageous guidance of the Governors of outlying provinces—in all of these, a discerning eye can easily discover the symptoms that augur well for a future that is sure to witness the formal and complete separation of Church and State.

To this uplifting movement, various external factors are being added that are tending to hasten and stimulate this process of internal regeneration so significant in the life of reascent Persia. The multiplicity and increasing facilities in the means of transportation and travel; the State visit of energetic and enlightened reformers to Persia's capital; the forthcoming widely-advertised journey of the Shah himself to the progressive capitals of Western Europe; the repercussion of Turkey's astounding reforms among an essentially sensitive and receptive people; the loud and persistent clamor of a revolting order in Russia against the evil domination and dark plottings of all forms of religious sectarianism; the relentless vigor with which Afghanistan's ambitious Ruler, reinforced by the example of his gracious Consort, is pursuing his campaign of repression against a similar order of a corrupted clergy at home—
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igation into the purpose, the character and the effects of Bahá’í activity in that town. No sooner were the representative Bahá’ís in that locality arrested and conducted to the Law Courts for purposes of investigation, than the President of the Bahá’í Spiritual Assembly of Constantinople who, having read in the morning papers the report of the Smyrna incident, had resolved unsummoned to offer the necessary explanations to the authorities concerned, was in his turn arrested and taken to the Police Headquarters where he soon afterwards was joined by the other members of the Assembly. The official searching of their homes, the seizure of whatever Bahá’í literature they had in their possession, their twenty-four hour detention at the Police station, the searching severity of the cross-examination to which they were subjected—all proved powerless to alarm and shake the faith of those intrepid champions of the Cause, or to evince anything detrimental to the best interests of the State. On the contrary, they served to deeply impress upon the minds and hearts of the officials concerned the sublimity, the innocence, and the dynamic force of the Faith of Bahá’u’lláh. So much so that their books were returned, a genuine desire to deepen their knowledge of the Cause was expressed by their examiners, and widespread publicity, as reflected in the articles of about a dozen leading newspapers of Turkey, was accorded by the Government, proclaiming the innocence of the Cause and lifting up the ban that now so oppressively weighs upon religious institutions in Turkey.

From Constantinople in European Turkey to the eastern confines of Anatolia, on the banks of the river Euphrates, where a small and flourishing Bahá’í Community has been recently established, a wave of public interest, criticism and inquiry has been sweeping over the surface of the land, as witnessed by the character and number of the leading articles, the illustrations and caricatures that have appeared in the most prominent newspapers of the capital and the provincial towns of Asiatic Turkey. Not only Turkey, but its neighboring countries of the East and the West, have lifted up their voice in the vindication of the Bahá’í truth. From information thus far gathered we learn that in Hungary, in Transylvania, Paris and England, newspapers have, of their own accord, with varying degree of accuracy, and in more or less detail, reported this incident in their columns, and have given, unasked and unaware, such publicity to our beloved Faith which no campaign of teaching, however elaborately organized by the believers themselves, could ever hope to achieve at the present time. Surely the invincible arm of Bahá’u’lláh, working through strange and mysterious ways, will continue to guard and uphold, to steer the course, to consolidate, and eventually to achieve the world-wide recognition and triumph of His holy Faith.

And while the East, through suffering and turmoil, is moving on in its slow and toilsome march towards the acceptance of God’s holy Faith, let us turn for a moment our gaze to the Western Hemisphere, and particularly to the American continent, and attempt to visualize the possibilities of the future spread of the Cause, and to estimate afresh those golden yet swiftly passing opportunities which Bahá’u’lláh in those far-away lands has accorded to His chosen people. I feel thoroughly convinced, and am moved to share this firm conviction within me with that great company of western believers, that in the speedy resumption of the sorely-neglected construction of the Mashriq-’Adhkar at Wilmette lies our undoubted privilege, our primary obligation, our most vital opportunity to lend an unprecedented impetus to the advancement of the Cause, not only throughout the West but in every country of the world. I would not stress at this moment the prestige and good name of the Cause, much as they are involved in this most pressing issue, I would not dwell upon the eager expectancy with which the unnumbered followers of the Faith as well as the vast number of the non-believers in almost every section of society throughout the East are awaiting to behold that noble structure rear its head in the heart of that far-western continent; nor would I expatiate on the ineffable beauty of this holy edifice, its towering glory, its artistic design, its unique character, or its functions in the organic life of the Bahá’í community of the future. But I would with all the strength of my conviction emphasize the immeasurable spiritual significance of an edifice, so beauteous, so holy, erected solely by the concerted efforts, strained to the utmost degree of self-sacrifice, of the entire body of the believers who are fully conscious of the significance of the Revelation of Bahá’u’lláh. In this vast endeavor, unswerving in its purpose, universal in its world-wide range, its spontaneity, its heroic and holy character, the American believers, on the soil of whose country Bahá’u’lláh’s first universal House of Worship is to be built, must, if they be faithful to their trust, claim and fulfil a pre-eminent share in the collective contributions offered by the Bahá’ís of the world.

For this reason do I feel impelled to direct my inconstant plea in particular to the followers of the Faith in the United States and Canada to arise and play their part, while there is yet time, and not to allow their earnest strivings to be swamped and superseded by the self-sacrificing heroism of the multitude of their brethren in Persia. Again I feel the urge to remind you one and all of the necessity of keeping ever in mind this fundamental verity that the efficacy of the spiritual forces centering in, and radiating from, the first Mashriq-’Adhkar in the West will in a great measure depend upon the extent to which we, the pioneer workers in that land will, with clear vision, unquenchable faith, and inflexible determination, resolve to voluntarily abnegate temporal advantages in our support of so meritorious an endeavor. The higher the degree of our renunciation and self-sacrifice, the wider the range of the contributing believers, the more apparent will become the vitalizing forces that are to emanate from this unique and sacred edifice; and the greater, in consequence, the stimulating effect it will exert upon the propagation of the Faith in the days to come. Not by the abundance of our donations, not even by the spontaneity of our efforts, but rather by the degree of self-abnegation which our contributions will entail, can we effectively promote the speedy realization of Bahá’u’lláh’s cherished desire. How great our responsibility, how immense our task, how priceless the advantages that we can reap!

I cannot refrain, however, from giving expression to my gratification and appreciation of the substantial and continued support already accorded, and in particular during the past year by the believers in the United States and Canada, under the wise and judicious direction of their elected national representatives, to the Plan of Unified Action, whose declared purpose is to insure, ere the present Bahá’í year comes to a close, the raising of the funds required for the building of the first Unit of the Mashriq-’Adhkar. The vigilance and fidelity with which the National Assembly of the United States and Canada has observed its pledge in connection with the limitation of the current administrative expenses of the Cause, and the zeal and ready response manifested by local Assemblies and individual believers to curtail their local and personal expenditures in order to concentrate
on the Temple Fund, are worthy of the highest praise, and will deservedly attract the manifold blessings of a loving and bountiful Master. Much indeed has been accomplished during this past year of concentrated and consecrated self-sacrifice for so glorious a purpose. Much more still remains unachieved if we are to vindicate, in the eyes of an expectant world, the honorable name, the inexhaustible and miraculous vitality of the Revelation of Bahá'ulláh.

In the mid-watches of the night, commemorating the passing of Him Who with His own hands laid the head-corner stone of His Father's House of Worship in that land, seated within the hallowed precincts of His shrine, and keeping vigil in the company of His closest companions, I have more than once in the midst of my devotions prayerfully remembered those chosen ones of God on whose shoulders has fallen so weighty a responsibility, whose destiny is to bring to full fruition so excellent a heritage. I have recalled on that peaceful and moonlit night, with much emotion and gratitude, the inestimable bounties He lavished while on earth upon you. I have revived in my memory the glowing promises that His unfailing guidance and gracious assistance would continue from His station on high to be showered upon you. I have pictured in my mind that His Guidance has on earth upon you. I have revived in my mind that His Guidance has in all its glory been bequeathed by Him to us all. This unique record of world-wide Bahá'í activity attempts to present to the general public, as well as to the student and scholar, those historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'ulláh to this age. I have ever since its inception taken a keen and sustained interest in its development, have personally participated in the collection of its material, the arrangement of its contents, and the close scrutiny of whatever data it contains.

I confidently and emphatically recommend it to every thoughtful and eager follower of the Faith, whether in the East or in the West, whose desire is to place in the hands of the critical and intelligent inquirer, of whatever class, creed or color, a work that can truly witness to the high purpose, the moving history, the enduring achievements, the resistless march and infinite prospects of the Revelation of Bahá'ulláh. Eminently readable and attractive in its features, reliable and authoritative in the material it contains, up-to-date, comprehensive and accurate, the mass of information it gives, concise and persuasive in its treatment of the fundamental aspects of the Cause, thoroughly representative in the illustrations and photographs it reveals—it stands unexcelled and unapproached by any publication of its kind in the varied literature of our beloved Cause. It will, without the slightest doubt, if generously and vigorously supported, arouse unprecedented interest among all classes of civilized society.

I earnestly request you, dearly-beloved friends, to exert the utmost effort for the prompt and widespread circulation of a book that so faithfully and vividly portrays, in all its essential features, its far-reaching ramifications and most arresting aspects, the all-encompassing Faith of Bahá'ulláh. Whatever assistance, financial or moral, extended by Bahá'í Spiritual Assemblies and individual believers, to those who have been responsible for such a highly valuable and representa-

tive production will, it should be remembered, be directly utilized to advance the interests and reinforce the funds that are being raised in behalf of the Mashriqu'l-Adhkár, and will indirectly serve to exert a most powerful stimulus in removing the malicious misrepresentations and unfortunate misunderstandings that have so long and so grievously clouded the luminous Faith of Bahá'ulláh.

Your true brother,
(Signed) SHOGHIL.
Haifa, Palestine,
December 6, 1928.

The Episode of the Turkish Government

The following inspiring account of the searching examination of the Bahá'í Cause by representatives of the Turkish Government, its complete vindication from suspicion of political aims, and the consequent extraordinary increase of public interest, is taken from a letter written by Sadik Nouri Bey, chairman of the Spiritual Assembly of Constantinople, to Shoghi Effendi, on October 17, 1928. This letter was forwarded by one of the Guardian's secretaries with the request that it be published in the News Letter.

"Tuesday, October 9, I found the following item in the morning paper: 'Secret Society Unmasked by the Police. The police have seized at Smyrna several persons who are affiliated with a society called Bahá'd, the center of which is at Constantinople. . . . This society was formed for secret political aims. . . . The members at Smyrna have been arrested and turned over to the courts.'

"While preparing to go to the authorities to correct this misunderstanding, a secret service agent arrived to take me to the Chief of Police. . . . I was questioned by a group of high officials. . . . One would have said that it was no longer I who talked, but that 'Abdu'l-Bahá was defending His Cause. . . . This event is important because it was the first time such a thing happened in an Islamic country. . . . I felt the confirmation increase to the degree that my questioners changed their severe expression and one of them said, 'Certainly there is good in what you say; are there books that one can read about it?' . . . Our literature was taken to the Chief of Police. . . . The next day for eight hours I answered questions. . . . The result of this examination proved that we had no political aims. . . . The Cause is no longer unknown in Turkey."
BAHA'I NEWS LETTER
THE BULLETIN OF THE NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHAI'S OF THE UNITED STATES AND CANADA

Office of the Secretary
P. O. BOX 139, STATION D, NEW YORK CITY

No. 30

LETTERS FROM SHOGHI EFFENDI

To the beloved of the Lord and
the handmaids of the Merciful
throughout the West.

Dearly-beloved brothers and sisters in
'Abdu'l-Bahá!

With feelings of profound sorrow I
am moved to address you these few
lines mourning the loss which the Cause
has undoubtedly sustained by the passing
of one who, for many years and in
circumstances of exceptional signifi-
cance, rendered the sacred Threshold
distinctive and inestimable services.

The hand of Divine Decree has re-
moved, by the death of our talented
and dearly-beloved friend, Mr. Hip-
polyte Dreyfus-Barney, yet another
outstanding figure in the Cause of
Bahá'u'lláh, who, by his brilliant gifts
of mind and heart as well as by the
divers achievements of his life, has
truly enriched the annals of God's im-
ortal Faith.

A pioneer of the Cause of Bahá'u'lláh ever since its celestial light first
warmed and illuminated the West, he
has, by his close association with the
person of 'Abdu'l-Bahá, by his contact
with all sections of society, by his
scholarly presentation of the history
and fundamentals of the Faith, and
lastly by his unforgettable share in the
settlement of the complex and pressing
issues that called for expert assistance
in the days following 'Abdu'l-Bahá's
passing, achieved a standing which
few have as yet attained.

The days of his spiritual commu-
nion with 'Abdu'l-Bahá and His
household within the walls of the pris-
on-city of 'Akká, wherein he imbibed
the principles which he later so ably
expounded to the peoples of the West;
his pre-eminent role on his return to
Paris inkindling thetorch which is de-
tined to shed eternal illumination upon
his native land and its people; the links
of abiding fellowship which he forged
with our Persian brethren in the course
of the historic mission entrusted to his
charge by our Beloved; the seeds
which he scattered far and wide dur-
ing his subsequent travels to the heart
of Asia, throughout India, beyond the
remotest villages of Burma and as far
as the eastern confines of Indo-China;
the able support he lent in its initial
and intermediary stages to the case of
Bahá'u'lláh's house in Bagdad; his un-
hesitating intervention with State of-
officials in paving the way for the ulti-
mate emancipation of our Egyptian
brethren from the yoke of orthodox
Islam; the stimulating encouragement
his visit caused to the Bahá'i com-
munity of Tunis on the northern shores
of Africa; and last but not least the
ability and diligence with which he ap-
plied himself to the solution of the del-
nicate and vexing problems of the Holy
Land in the critical years following
'Abdu'l-Bahá's ascension—all stand
out as memorable landmarks in a life
that was as varied in its international
aspects as it was rich in its spiritual
experience.

His gifts of unfailing sympathy and
penetrating insight, his wide knowledge
and mature experience, all of which he
utilized for the glory and propagation
of the Message of Bahá'u'lláh, will be
gratefully remembered by future gen-
erations who, as the days go by, will
better estimate the abiding value of the
responsibilities he shouldered for the
introduction and consolidation of the
Bahá'i Faith in the Western world.

Suffering as he did in his last days
from the effects of a slow and painful
illness, he bore heroically his share of
the afflictions of the world, and is now
in the realms of blissful deliverance
partaking of his full share of the goodly
reward which he certainly deserved.

To me, and particularly amid the storm
and stress that have agitated my life
after 'Abdu'l-Bahá's passing, he was a
sustaining and comforting companion,
a most valued counsellor, an intimate
and trusted friend.

With much emotion and the deepest
sense of gratitude I supplicate at the
holy Threshold—and request you to
join with me in my prayers—for the
spiritual advancement in the realms
above of a soul who by the sheer merit
of the signal services he rendered al-
ready deserves to rank highly among
the departed faithful.

May he forever rest in peace.

Haifa, Palestine.
December 21, 1928.

(Signed) SHOGHI.

The beloved of the Lord and the hand-
maids of the Merciful throughout
the West.

Dearly-beloved co-workers:

Whilst the Bahá'ís of Persia, con-
sstituting the overwhelming majority
of the adherents of the Bahá'í Faith
in eastern lands, are tasting the first-
fruits of their long-dreamed emanci-
pation, a not inconsiderable section of
Bahá'u'lláh's followers in the East,
inhabiting the provinces of Caucasus
and Turkistan, are being subjected to
trials and tribulations not very dissim-
lar, though inferior in intensity, to the
afflictions borne so long and so hero-
ically by their Persian brethren.

In my last communication to you I
have attempted to depict the nature
and swiftness of those liberating
forces which today are being released
in Persia by an enlightened regime
determined to shake off with uncon-
cealed contempt the odious fetters of a
long standing tyranny. And I feel
that a description of the very per-
plexing situation with which our
brethren in Russia find themselves con-

MARCI, 1929
fronted at present will serve to complete the picture which responsible believers in the West must bear in mind of the critical and swiftly moving changes that are transforming the face of the East.

Ever since the counter-revolution that proclaimed throughout the length and breadth of Czarist Russia the dictatorship of the Proletariat, and the subsequent incorporation of the semi-independent territories of Caucasus and Turkistan within the orbit of Soviet rule, the varied and numerous Baha'i institutions established in the past by heroic pioneers of the Faith have been brought into direct and sudden contact with the internal convulsions necessitated by the establishment and maintenance of an order so fundamentally at variance with Russia's previous regime. The avowed purpose and action of the responsible heads of the Union of Soviet Socialist Republics who, within their recognized and legitimate rights, have emphatically proclaimed and vigorously pursued their policy of uncompromising opposition to all forms of organized religious propaganda, have by their very nature created for those whose primary obligation is to labor unremittingly for the spread of the Baha'i Faith a state of affairs that is highly unfortunate and perplexing. For ten years, however, ever since the promulgation of that policy, by some miraculous interposition of Providence, the Baha'is of Soviet Russia have been spared the strict application to their institutions of the central principle that directs and animates the policy of the Soviet state. Although subjected, as all Russian citizens have been, ever since the outbreak of the Revolution, to the unfortunate consequences of civil strife and external war, and particularly to the internal convolutions that must necessarily accompany far-reaching changes in the structure of society, such as partial expropriation of private property, excessive taxation and the curtailment of the right of personal initiative and enterprise; yet in matters of worship and in the conduct of their administrative and purely non-political activities they have, thanks to the benevolent attitude of their rulers, enjoyed an almost unrestricted freedom in the exercise of their public duties. Lately, however, due to circumstances wholly beyond their control and without being in the least implicated in political or subversive activities, our Baha'i brethren in those provinces have had to endure the rigid application of the principles already enunciated by the state authorities and universally enforced with regard to all other religious communities under their sway. Faithful to their policy of expropriating in the interests of the State all edifices and monuments of a religious character, they have, a few months ago approached the Baha'i representatives in Turkistan, and after protracted negotiations with them, decided to claim and enforce their right of ownership and control of that most cherished universally prized Baha'i possession, the Mashriqu'l-Adhkhar of 'Ishqabad. The insistent and repeated representations made by the Baha'is, dutifully submitted and stressed by their local and national representatives, and duly reinforced by the action of the National Spiritual Assembly of the Baha'i of Persia, emphasizing the international character and spiritual significance of the Edifice and its close material as well as spiritual connection with the diverse Baha'i communities throughout the East and West, have until lately proved of no avail. The beloved Temple which had been seized and expropriated and for three months closed under the seal of the Municipal authorities was reopened and meetings were allowed to be conducted within its walls only after the acceptance and signature by the Baha'i Spiritual Assembly of 'Ishqabad of an elaborate contract drawn by the Soviet authorities and recognizing the right of undisputed ownership by the State of the Mashriqu'l-Adhkhar and its dependencies. According to this contract, the Temple is rented by the State for a period of five years to the local Baha'i community of that town, and in it are stipulated a number of obligations, financial and otherwise, expressly providing for fines and penalties in the event of the evasion or infringement of its provisions.

To these measures which the State, in the free exercise of its legitimate rights, has chosen to enforce, and with which the Baha'is, as befits their position as loyal and law-abiding citizens, have complied, others have followed which though of a different character are none the less grievously affecting our beloved Cause. In Baku, the seat of the Soviet Republic of Caucasus, as well as in Ganjih and other neighboring towns, state orders, orally and in writing, have been officially communicated to the Baha'i Assemblies and individual believers, suspending all meetings, commemoration gatherings and festivals, suspending the committees of all Baha'i local and national Spiritual Assemblies, prohibiting the raising of funds and the
transmission of financial contributions to any center within or without Soviet jurisdiction, requiring the right of full and frequent inspection of the deliberations, decisions, plans and action of the Bahá'í Assemblies, dissolving young men's clubs and children's organizations, imposing a strict censorship on all correspondence to and from Bahá'í Assemblies, directing a minute investigation of Assemblies' papers and documents, suspending all Bahá'í periodicals, bulletins and magazines, and requiring the deportation of leading personalities in the Cause whether as public teachers and speakers or officers of Bahá'í Assemblies.

To all these the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unanonymously and unreservedly submitted, ever mindful of the guiding principles 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 or bond nor the arts of the most insidious adversary nor the bloody weapons of the most tyramnical 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. Clinging with immovable resolution to the inviolable verities of their cherished Faith, our solely-tried brethren in Caucasus and Turkistan have none the less, as befits law-abiding Bahá'í citizens resolved, after having exhausted every legitimate means for the alleviation of their misfortune, to ask the consideration of their esteemed and powerful Bahá'í communities in every land and under any government.

Should the present restrictions increase in number and stringency, should a situation arise that would so endanger the position of the Mashriqu'l-Adhkar in Ishqabad as to necessitate the intervention of the Bahá'í world, I will call upon the National and Local Bahá'í Spiritual Assemblies in the East and the West to arise with one accord and lend their moral support to those of their brethren whose particular mission and privilege is to keep watch over that consecrated ground on which already has been erected the central Structure of Bahá'u'lláh's First Universal House of Worship. I will urge them to take whatever action is deemed advisable in order to demonstrate the solidarity of the followers of Bahá'u'lláh, to dispel whatever doubts and apprehensions may yet linger in the minds of the State officials in that land, and to restore their suspicion of their esteem and confidence of their governors. I will specially request them to proclaim in their written representations to the authorities concerned their absolute repudiation of whatever ulterior motive or political design may be imputed to them by their malignant adversaries, and to reaffirm in unmistakable terms the purely humanitarian and spiritual nature of the work in which Bahá'ís in every land and of every race are unitedly engaged. I will insist on their making clear to the American people and the Bahá'ís of the New World the irrevocable and irresistible determination of the Bahá'ís of the Old World with the backing of the Bahá'í communities in every land, to make the sacred and historic mission committed to them, to definitely uphold and conscientiously carry out the considered judgment of their recognized government. They have with a hope that no earthly power can dim, and a resignation that is truly sublime, committed the interests of their Cause to the keeping of that vigilant, that all-powerful Divine Deliverer, who, they feel confident, will in time lift the veil that now obscures the vision of their rulers, and reveal the nobility of aim, the innocence of purpose, the rectitude of conduct, and the humanitarian ideals that characterize those as yet small yet potentially powerful Bahá'í communities in every land and under any government.

From time to time may seem to afflict the organic life or interfere with the functions of the administrative machinery of the Bahá'í Faith, such calamities cannot but each eventually prove to be a blessing in disguise designed, by a Wisdom inscrutable to us all, to establish and consolidate the sovereignty of Bahá'u'lláh on this earth.

What we have already witnessed in connection with the latest developments regarding the case of Bahá'u'lláh's House in Baghdad affords abundant evidence of the truth of the observation that has just been made. In its initial stages appearing to the superficial observer as a petty dispute submitted to an obscure and antiquated Shiite court, the case has gradually evolved into a paramount issue calling the attention of the highest tribunal of 'Iraq. In its latest stages, it has gathered such strength, secured such publicity, and received such support from the chancelleries of Europe, as to become a subject fit for the consideration not only of the specific international Commission ultimately responsible for the administration of Mandatory territories but of the leading Signatories of the Covenant of the League of Nations that has been represented in the Council of the League itself.

Few if any among those closely associated with the case did at first imagine or expect that dwellings which to outward seeming appeared only as a cluster of humble and decrepit buildings lost amid the obscure and tortuous lanes of old Baghdad could ever obtain such prominence as to become the object of the deliberations of the highest international Tribunal that the hand of man has thus far reared for the settlement of international questions. Whatever the decision of the world’s highest Tribunal regarding the petition submitted to it by the Bahá'ís of 'Iraq—and none can deny that should its verdict be in our favor, a triumph unparalleled in its magnitude will have been achieved for our beloved Faith—the work already accomplished is in itself an abundant proof of the sustaining confirmations that are being showered upon the upholders of the case from the realm on high.

I cannot refrain from giving expression to this connection to my feelings of profound appreciation of the ever vigilant and marked distinction with which our precious brother and fellow-worker, Mr. Mountfort Mills, has undertaken and is still shouldering this sacred and historic mission committed to his charge. His unremitting labors, despite ill-health and domestic anxieties and cares, are worthy of the
highest praise and will be gratefully recorded in the annals of an immortal Cause.

Surely, if we read the history of this case aright, we cannot but discern the direction which the forces, released by these prophetic utterances of Bahá’u’lláh sixty years ago, are destined to take in the eventual solution of this mightiest issue:

"In truth I declare, it shall be so abased in the days to come as to cause tears to flow from every discerning eye. . . . And in the fulness of time shall the Lord, by the power of truth, exalt it in the eyes of all the world, cause it to become the mighty standard of His Dominion, the Shrine round which shall circle the concourse of the faithful."

Your true brother,
(Signed) Shoghi.

Haifa, Palestine.
January 1, 1929.

Meeting of the National Assembly

The proceedings of the meeting held by the National Spiritual Assembly in New York City, January 12 and 13, 1929, are summarized here for the information of delegates and believers.

The letters from Shoghi Effendi (later published in the Special Number of the News Letter for January) were read and their importance deeply felt. The secretary was instructed to issue a letter to delegates and local secretaries, urging them to constitute a committee for calling on any believers not attending the general meetings regularly and emphasizing the significance of these communications from Haifa. A necklace presented by Mrs. Rhoda Harvey of Vancouver, B. C., was placed in the hands of the Finance Committee to sell for the benefit of the National Fund.

The first meeting of the trustees was held on January 12, 1929, in the home of Mr. William H. Randall. The officers elected were: Mr. Randall, chairman; Mr. Alford E. Lunt, vice-chairman; Mrs. Grace Ober, secretary, and Mr. Carl Scheffler, treasurer. The treasurer was instructed to transfer the sum of $25,000 from the National Fund to the Temple Construction Fund. The Convention Committee made a preliminary report on arrangements for the 1929 Convention. The following treasurers were placed in the custody of the Archives Committee: An illuminated manuscript of the Tablet of Iqán, a comb of Bahá’u’lláh, a pen case with two pens, used by ‘Abdu’l-Bahá. Voted to request the Archives Committee to report on ways and means to catalog the Tablets and other objects now in its custody. Mr. McDaniel was authorized to make an immediate and full investigation of the Temple construction fund, and also to consult with leading experts on building materials, and report to the National Assembly, in order that this body may be in a position to obviate any delay in the construction of the first section of the Temple which the necessary funds are available for an annual allowance of $25,000. The gifts of money were reported by the Legal Committee, authorizing Shoghi Effendi to act for the Assembly in the matter of lands on Mt. Carmel purchased by American believers, was approved. The following Green Acre Committee was appointed for the 1929 season: Mr. Louis Gregory, chairman; Mr. Albert R. Vail, Mrs. Grace Ober, Mrs. Henry Green and Mr. Philip Marangella. A form of bequest to be used by believers desiring to leave money or other gifts to the Cause in America, submitted by the Legal Committee, was approved. It was recorded in the minutes that the Bahá’í groups at South Gate and at Santa Barbara, California, now number nine believers each. The Teaching Committee reported on current plans. It was recommended that the Teaching and Inter-Racial Amity Committees cooperate on a series of public meetings. A draft of 1929 Convention letter, calling for the election of delegates, was approved. The secretary was instructed to supply Mrs. Keith Ransom-Kehler a letter of credentials to be used during her teaching trip to the West Indies. The suggestion that the American Bahá’ís affiliate with an established church of liberal character was not approved, since the Cause cannot be restricted from the purposes and methods laid down in the accepted writings, by contract or agreement with any non-Bahá’í body. The next meeting is to be held in New York City, March 16 and 17, 1929.

Meeting of the Trustees Under the Bahá’í Temple Indenture

As already noted in the News Letter, the Temple property at Wilmette, formerly vested in Bahá’í Temple Unity, has been transferred to the nine members of the National Assembly as "trustees for the benefit of the National Spiritual Assembly of the Bahá’ís of the United States and Canada," under an Indenture duly recorded in the office of the County Recorder of Cook County, Illinois. These trustees, therefore, in relation to the Temple property, constitute a body maintaining records distinct from those of the National Assembly, and in these matters acting under their title as trustees. Those elected to the National Assembly each year will constitute the nine trustees serving under this Indenture, thus preserving the essential principles of Bahá’í administration.

The first meeting of the trustees was held in New York on January 12, 1929. The officers elected were: Mr. Allen B. McDaniel, chairman; Mr. Alford E. Lunt, vice-chairman; Mr. Horace Holley, secretary, and Mr. Carl Scheffler, treasurer. Voted that the treasurer be authorized to open a checking account in the Northern Trust Company of Chicago to be known as Bahá’í Temple Fund, all disbursements from which are to be authorized by the trustees. Mr. A. J. Matthiesen was appointed counter-signing officer, to countersign checks on the above fund. Current Temple bills are in future to be paid from the Bahá’í Temple Fund by the trustees, and the permanent Temple construction fund is in their custody in trust for the National Assembly. Future meetings will be held subject to call by the chairman.

Passing of Mr. William H. Randall

On February 11, 1929, the Bahá’í Cause in America lost one of its greatest servants, Mr. William H. Randall, of Boston, Mass.

Confirmed by the Master in 1912, Mr. Randall very soon became a national figure in the Cause. Eloquent as a speaker, generous in his support of all Bahá’í activities, associated forever with the development of Green Acre and its gradual approach to the status of a recognized Bahá’í center, for many years Treasurer of Bahá’í Temple Unity and the National Spiritual Assembly, as well as its chairman, Mr. Randall’s constant devotion to the Cause, his wide vision and grasp of its fundamentals, his dignity and charm on all public occasions, and his generous loyalty to his Bahá’í friends and associates in their hour of need, leave their
traces indelibly on Bahá’í history in America. Every branch of the work received energy and direction from his untiring service.

A Bahá’í service was held at Mt. Auburn Chapel, Cambridge, Wednesday, February 13, conducted by Mr. Alfred E. Lunt, followed by interment with reading of Bahá’í prayers in the cemetery at Medford.

On February 12, the National Assembly received this cablegram from the Guardian:—“Grief-striken passing Harry Randall, distinguished and beloved servant of Bahá’u’lláh. Assure family, friends, fervent prayers, heartfelt condolences on behalf Holy Leaves and myself. Hold befitting memorials. (signed) Shoghi.”

Form of Bequest to be Used by Bahá’ís Desiring to Leave Money or Other Property to the American National Spiritual Assembly

I give, devise and bequest to Allen B. McDaniel, Alfred E. Lunt, Horace Holley, Carl Scheffler, Roy C. Wilhelm, May Maxwell, Louis G. Gregory, Amelia E. Collins and Nellie S. French and their successors as trustees for the benefit of the National Spiritual Assembly of the Bahá’ís of the United States and Canada for the general uses and purposes of said organization, the following described property (description follows here),

*or, if preferred, for, some particular purpose, such as Bahá’í Temple, Bahá’í teaching program, Bahá’í publishing activities, Green Acre, etc.

**Nors:** The Will should be witnessed in due form, and the services of an attorney are advisable.

Copies of the above form of Bequest can be obtained on request from the Secretary of the National Spiritual Assembly, P. O. Box 139, Station D, New York City.

Participating Bahá’í Communities Twenty-First Annual Convention

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<th>City</th>
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<td>Washington, D. C.</td>
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<td>St. Augustine, Fla.</td>
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The Growing Temple Fund

From a start made at the Convention last year the Plan of Unified Action is seemingly moving by leaps and bounds to make up the deficit of the first two years. At the present moment it is certain that over one-half of the amount needed to restore the work of building the Mashriq-ul’Adhkár will be in the treasury at the time of the Convention, and it is more than likely that the entire amount will be raised so that we may certainly look forward to a resumption of activities on the Mashriq-ul’Adhkár grounds next year.

Thus far we have placed in the Building Fund a little over $67,000. This is invested in United States Certificates of Indebtedness at 4½ per cent interest. These certificates are held for the Trustees of the National Spiritual Assembly by the safe-keeping department of the Northern Trust Co. of Chicago. The safe-keeping department of this bank is entirely separate from other departments and our funds are as secure there as is possible to make them. Should the bank (one of the oldest and most stable in Chicago) fail, these securities would in no wise be involved in the failure and would be available to the trustees just as if they were in a safe deposit vault. The bank holds them subject to the order of the trustees and will release them only when they are requested to do so by at least five of that body. The treasurer has available for such investment an additional $20,000 which will bring the Temple Fund to $87,000.

At the last meeting of the National Spiritual Assembly the members learned that a gift of $100,000 would come from two believers who had previously given a large amount to the fund.

Most of the Assemblies in the country are aroused, realizing that it is the eleventh hour and that all depends upon the next few months to carry the fund and the Plan of Unified Action through to success or to face failure and postponement. Every mail brings contributions, and in most cases the believers are doubling and trebling the amounts previously contributed. Not only are the individuals sacrificing their money but they are talking Mashriq-ul’Adhkár so that the project which has lain neglected since 1921 is again the chief aim and purpose of the Bahá’í communities, not only in this country and Canada but in other parts of the world.

From Australia comes a regular flow of gifts for the Divine Edifice. From Persia, India, England, France, from our Assemblies in Honolulu and Maui, Hawaii and from groups and individuals everywhere come the evidences that the Cause of Bahá’u’lláh is moving the hearts to beat as one, to serve God and humanity through the erection of that heavenly ensign of the Cause. Questions are no longer being asked: Unity of purpose has come to us at last and we feel sure of success.

And the roll of those who are moving so grows steadily. Almost every mail brings not only additional gifts but new names. Old believers and new ones are working together.

Certain it is, we have turned a new page in the Cause in this country. Under the guidance of the Guardian’s Plan of Bahá’í Administration the believers are cemented together as never before. The Spiritual Assemblies are being supported by the believers, the work of the Cause is being organized, the believers themselves are realizing the blessings of unity as never before and the conditions that must of necessity prevail in our midst, once the Mashriq-ul’Adhkár is raised to the sight of all is growing in our hearts.

The spiritual Temple in the hearts of the believers is building while they are
uniting to raise the edifice of brick and stone.

The evidences of these things are many. The growing fund alone is proof. But the hundreds of letters that come in are overwhelmingly so. Confidence, hope, willingness to sacrifice is expressed in every one. Would that space allowed their publication, but the parts of some are below and will give some idea of what has happened. They are like the rest. This first one is from the South.

"Beloved friends in 'Abdu'l-Bahá: It is with the greatest joy and praise to Bahá'u'lláh that I make this small donation to the Temple. I sincerely hope and pray that the Mashriq-Adhkár shall be speedily constructed and I wish I could give many times as much but I am just a poor girl working for the support of a dependent mother and a crippled blind helpless father and myself and trying to pay a mortgage off on my home, so you see it is a sacrifice for me to give even a very small amount, though it affords me a great deal of pleasure. About seven years ago I received the Bahá't Message from Dr. and Mrs. W. B. Gwy of this city. Well, what radiant joy, comfort and blessed assurance the teachings and confirmations of the Holy Spirit are to me, no mortal tongue can express and I humbly thank our Father in Heaven for his protection and loving care, and for guiding me in this most Glorious Truth." (A check for $90 was enclosed.)

And from the West Coast:

"My dear Bahá'i brother: Enclosed please find check for $1900 which I would like very much to have placed in the Temple Fund proper. It represents the cost of my trip to Haifa, which was planned for the early spring. Feeling doubtful that it was right to spend money for that purpose when our Guardian lays such stress upon the importance of completing the Fund this year, I wrote and asked for his instructions. He knew how eagerly I was looking forward to the visit, not only for my own greatly needed spiritual refreshment, but also to see once more the Greatest Holy Leaf and the blessed family of our beloved Master, as any believer would anticipate such a privilege, and because it was time to arrange our passage, I asked if he would approve of our avenue come despite the expense—No! if we were to give it up and send that money to the Temple Fund. His answer was, 'Reluctantly, No.' This I think shows as clearly as anything could, how vitally important our action is in his eyes for this year. So I am happy to send the check, only hoping and praying that we in America will not fail to come up to the pledge we have set ourselves in the short time that is left to us. It will affect the future of the Cause through the whole world, I feel sure."

The project of the Mashriq-Adhkár offers to us all a way to definitively become servants of humanity, our entering upon it confers upon us the chance to prove our love for mankind. What more definite thing could any one do than to help raise the sign of the only means of salvation to a sorely harrassed world. In every land the peoples are afflicted and without peace or happiness. Chaotic experiments made by dreamers or self-seeking leaders are day by day destroying what remains of the civilizations of the past. The search as you can no safety is found other than the Glorious Cause of Bahá'u'lláh.

Once it is universally known all things will change and every man will seek its havens. Its universal spirit is opening the way on every hand, its principles are being uttered by men and women in every land, who have never heard its name. What a privilege then to join in the erection of the Holy Edifice of such a cause that means so much to men. A beacon tower of spiritual light that will dispel darkness in the deepest caverns of ignorance, distrust and misunderstanding. Its foundation the unity of mankind, its girders the agreement of all peoples, all faiths, all races and nations. The stones of its beautiful form, each one an expression of the love of God. Built by men and women and children from every faith and land, as a testimony of their gratitude to Bahá'u'lláh and 'Abdu'l-Bahá for the greatest message ever given to the minds and hearts of men.

Committee on Plan for Unified Action,
By: CARL SCHEFFLER.
Treasurer, N. S. A.

Mr. Bourgeois Invited to Address New York Believers

The Nineteen Day Feast on February 7 was made a special Temple meeting by the New York Spiritual Assembly, to which Mr. Louis Bourgeois was invited from Chicago to speak as the architect of the Temple and exhibit lantern slides of various portions of the exquisite design. The hall at 119 West 57th Street was filled on this happy occasion. Mr. Bourgeois was preceded by Mrs. Mary Hanford Ford, who spoke on the symbolism of the religious edifices of the past. After the urgent desire of the New York Assembly to contribute most generously to the Temple Fund was expressed by Mrs. Louise Mathews, pledges totaling $8,223 were handed in.

Study Outlines Furnish Material for Star of the West Articles

The present policy of the Star of the West adopted in accordance with the expressed wishes of Shoghi Effendi, affords a unique meeting of Bahá's thought with progressive ideas in the modern world. Rúhí Effendi when he was in this country, anticipating the need of the Star of the West for a certain type of article consistent with its ever widening appeal, foresaw in the plan for the Modern Study Outlines an ideal means by which such subject matter might be easily acquired.

Now that many Bahá’í Communities are using the outline on Material and Divine Science in study groups and meetings it is suggested that the writing of such articles designed to carry the inspiration of our teachings to the reading world in general in a form which they can accept, and the submitting of such articles to the editors of the Star, will render a valuable service to the Cause.

Letter From Amity Committee

Dear Friends:

Boston, New York, Washington, Chicago, Montreal, Geneva, Wilmette, Urbana and Green Acre have held Amity meetings and conferences during the past year, all attended by signs of infinite power and attraction. A report of the Green Acre conference appears in the BAHÁ’Í MAGAZINE of this month. A unique feature of this, as of all other meetings, was the special planning, was that both the Chairmen and speakers at all the regular sessions were of the people of faith in Bahá’u’lláh.

The great aim which the friends now have in view is the erection of the Mashriq-Adhkár under the Plan of Unified Action evolved by the National Spiritual Assembly supported by the Annual Convention and so heartily approved by our Guardian. Some months ago the National Spiritual Assembly asked its Committees to state what each could do to serve this great end. This committee responded by selecting as one of the subjects of the Green Acre Conference, "The Temple of God; Its Light of Unity" and securing the eloquent services of Mr. Vail as speaker. Through the noble sacrifices of two friends, we have also returned to the National Treasurer the entire sum set apart for the Amity work of the year, yet with no thought of suspending service.
It is now humbly submitted, in view of the state of the world and the powerful words and examples of 'Abdu'l-Bahá and our Guardian, that there be no halt in the brilliant activities of the past year which have covered a wide area. On the contrary, such services should be renewed and intensified. If because of the sacrifices and concentration needed for the Temple, the planning of large affairs be now deferred to wisdom, let us not forget that Amity Conferences between individu­als, groups and races can at any time be inexpensively arranged in a small way in homes and other places and that wherever there is sincerity of intention our Glorious Lord bestows his guidance and approval. It is most significant that interracial Amity work has hitherto been uniformly successful. 'Abdu'l-Bahá has indicated to us that when efforts lag the confirmations cease. Please inspire us with reports of your noble services.

The fact that outside of the immediate circle of workers in the Divine Cause, groups North and South are active in interracial work and present reports that astonish and please, is an additional stimulus and proof of the fact that outside of the immediate Temple seem uppermost in the minds of the believers. The Unified Plan is much better understood since the Convention at Chicago. It would be a great stimulus if every Bahá'í might stand for a short time on Sheridan Drive beside the Temple grounds and watch the tens of thousands of automobiles pass from every part of the continent. He would then realize what a powerful asset for teaching the Cause a completed Temple will be. This impression is still more deeply engraved on the consciousness after Mr. Bourgeois has shown some of the marvelous Temple plans with their wonderful symbolisms. One realizes then that this is a new architecture, the architecture of the New Day.

Mr. and Mrs. Colisson Visit Pacific Coast Assemblies

It has been our good fortune to have had the pleasure and privilege, during the past six months, of visiting the Pacific Coast Bahá'í assemblies, as well as some isolated believers through the south and west. We are told to associate with other Bahá'ís with joy and fragrance. Certainly meeting and knowing the Bahá'ís of the Coast has been a joy impossible to describe, and the fragrance of their greetings and love will long remain a cherished memory. We wish to express our deepest appreciation of the hospitality and loving courtesy with which the believers, wherever visited, received us into their midst.

Our isolated believers keenly feel their isolation. They are exceedingly appreciative of any news of the Cause and especially news of what the Bahá'ís of the various assemblies are doing. The personal touch seems to be the element most lacking and the one most desired. It might be suggested that each group which makes a practice of sending out assembly news in typewritten or mimeographed form, secure a list of the isolated believers from our national secretary and send this news to such believers, wherever they may be located. We who are connected with Bahá'í groups seldom appreciate the privilege, the stimulus and joy of working and serving together. We hope that this plea for the isolated believers will find a response in the hearts of many groups.

Everywhere the building of the Temple seems uppermost in the minds of the believers. The Unified Plan is much better understood since the Convention at Chicago. It would be a great stimulus if every Bahá'í might stand for a short time on Sheridan Drive beside the Temple grounds and watch the tens of thousands of automobiles pass from every part of the continent. He would then realize what a powerful asset for teaching the Cause a completed Temple will be. This impression is still more deeply engraved on the consciousness after Mr. Bourgeois has shown some of the marvelous Temple plans with their wonderful symbolisms. One realizes then that this is a new architecture, the architecture of the New Day.

Wherever opportunity was presented the then tentative plans of the teaching committee were discussed, and everywhere assurance of real cooperation in connection with the study outline plan was secured.

It is felt by some of the believers on the Coast that the present great need in our teaching program is the training of more Bahá'ís for teachers. Many Assemblies are awaiting the study outlines with a view of not only using them for developing more teachers but also to create more interest in their assembly meetings.

Some groups are searching for a means of attracting people of diverse background to the Cause and they realize that there must be developed within their own group the ability to meet such people on their own ground. We believe that the Bahá'í writings have within them all the required material to do this. What we need is compilation and correlation of the material already at hand. We must also show at the same time through recognized secular authority how modern research and thought are merely extensions and expansions of the great principles and teachings of Bahá'u'lláh and 'Abdu'l-Bahá.

Many of the believers who are new in the Cause feel this need very keenly and have promised their hearty support to the plans of the teaching committee. This need is being met in a most admirable way on the west coast by the Geyserville summer school. Here the Bahá'ís and any others who are interested come together for two weeks or a month of systematized intensive study. The aim is not only to give the student a comprehensive view of the Cause but also as far as possible to relate the Message to the modern thought of the world. The first session of the school was held in 1927 and has already yielded gratifying results.

It is felt that if the teaching committee can secure the cooperation of all the Bahá'ís both east and west as well as north and south the topic outline study plan may be a means of bringing to each assembly, in a measure at least, what the Geyserville school is bringing to its students.

Inter-Racial Amity Conference at Green Acre

Under the auspices of the Inter-Racial Amity Committee, one more expression of the Bahá'í spirit of amity has been made as evidence and pledge of the power of this Revelation to change human hearts.

Essay by Lady Blomfield

Through the courtesy of the editor, we have received a copy of the Sufi Quarterly, published at Geneva, Switzerland, containing a most interesting article by Lady Blomfield, entitled "The Bahá'ís." In this introductory essay on the Cause, the author briefly outlines the lives and teachings of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, and concludes with reference to the appointment of the Guardian of the Cause. The issue containing Lady Blomfield's essay is that of March, 1928, Vol. 3, No. 4.
The sessions held at Green Acre on August 24, 25 and 26 last, arranged by Mr. Louis Gregory, produced a remarkable degree of fusion among the member of the white and colored races present. The first session was held at Green Acre Inn, the program including an address of welcome by Mr. W. H. Randall, chairman of the Green Acre Committee, and an address, "The Message of the Negro Spirituals," by Mrs. Shirley Graham McCanis of Portland, Oregon, with Jubilee Songs by Community Singers of Boston. The second session, held at Fellowship House, presented a round table discussion on the theme of "The Oneness of Humanity," in which many participated. Chairman, Mr. Louis Gregory, The final meeting was held at Green Acre Inn, with Mrs. May Maxwell in the chair and an address on "The Practice of the Heavenly Virtues," by Archbishop Reginald Bagdadi; The Broadening of the future, by Dr. Zia Bagdadi; The Broadening Social Consciousness, by Stanwood Cobb.

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Mr. Louis Gregory's Teaching Activities

Following the 1928 National Convention, Mr. Gregory spent nearly a week at Urbana, Illinois, where in addition to participating in an Amity Conference held by the local Spiritual Assembly, he delivered addresses before eighteen different groups, eleven of which were at classes in the Department of Sociology, University of Illinois. During the month of May, Mr. Gregory visited the General Conference of the African Methodist Episcopal Church in Chicago, and passed several days in Muskegon and Fruitport, Michigan. In these cities, Mr. Gregory spoke twice in a colored Methodist Church, as well as at a public meeting arranged by the Spiritual Assembly. In the same month, he visited Lansing, where several meetings had been arranged, especially for inquirers, and later Ann Arbor. Here he met students and professors of the University of Michigan at the home of Mr. and Mrs. E. N. Fales. Nine different nationalities were represented. In Ann Arbor also, Mr. Gregory was given the pulpit of a colored Baptist Church, after which he addressed an Educational Conference. Important results were obtained by a talk at a class in the Department of Sociology, University of Michigan. In Buffalo, Mr. Gregory found many opportunities for Bahá'í service; an address at a colored Congregational Church, at the Youth Meeting of Michigan Avenue Baptist Church, at the Psychology Club, Central Y. M. C. A., Cosmopolitan Club, and Michigan Avenue Branch Y. M. C. A. Later, addresses were made at a Congregational Sunday School and again at Michigan Avenue Baptist Church. A special meeting of young people at the home of Mrs. Elizabeth Tolbert, a colored believer, responded warmly to the Teachings.

Proceeding to Green Acre, Mr. Gregory spent the summer delivering addresses and holding classes both at Green Acre and Portsmouth, New Hampshire. Among Mr. Gregory's talks at Portsmouth were those at the colored Baptist Church, Kiwanis Club, and the newly established Bahá'í Assembly at Portsmouth, in the home of Mr. and Mrs. Pike.

During September, Mr. Gregory traveled southward, stopping to lecture for the New York Assembly, Civic Club, Riverton, N. J., Philadelphia Assembly, Minor Normal School, Washington, D. C., Washington Assembly, and thence to Durham, N. C., where 540 High School students heard an address on "The Meaning of Bahá'í (Light)". Other groups addressed by Mr. Gregory at Durham were Forum of North Carolina, Mutual Life Insurance Company, White Rock Baptist Church and Inter-Denominational Ministers' Alliance. This latter address received powerful endorsement by two ministers already attracted. The faculty and students of North Carolina College for Negroes, an institution visited by Mr. Gregory on his first teaching journey to the South eighteen years ago, heard the Message on October 8.

Lack of space prevents more than a brief summary of the further services rendered during recent months by this devoted servant of Bahá'u'lláh. The following groups were visited during October, November and December, 1928; Christian College, Franklynton, N. C., New Hope Baptist Association, The Y. M. C. A., Y. W. C. A., Shaw University, Inter-Denominational Ministers' Union, Public School, St. Augustinе College, Oberlin Public School, and Washington High School, Raleigh, N. C. Mr. Gregory had the pleasure of meeting several people who recalled the Bahá'í address delivered by Mrs. Keith Ransom-Kehler at the State Colored Teachers' Association two years ago.

Returning to New York City for the meeting of the National Assembly, Mr. Gregory during October spoke before many groups in New York and Brooklyn, including Christ Church Cathedral, at the invitation of Archbishop Reginald Grant Barrow, and the Community Church of Rev. H. H. Proctor. During November and December, Mr. Gregory expanded the Bahá'í Teachings to these important institutions: Cheyney Institute, Cheyney, Pa.; State Manual Training School, Bordentown, N. J.; Morgan College, Baltimore; Unity Center, Business High School and two classes in Howard University, Washington, D. C., a new study class at Norfolk, Va.; Second Baptist Church Sunday School, Bethel A. M. E. Zion Church, Independent Order of St. Luke, Colored High School, Welfare Workers, Baptist Ministers' Union, at Richmond, Va., Virginia Normal and Industrial Institute, and several interested groups at Baltimore.
Baha'i News Letter
The Bulletin of the National Spiritual Assembly
Of the Baha'is of the United States and Canada

Office of the Secretary
P. O. Box 139, Station D, New York City

No. 31

April, 1929

Letter from Shoghi Effendi
To the Beloved of the Lord and the Handmaids of the Merciful throughout the West

Fellow-laborers in the Divine Vineyard:

I feel impelled by the force of various circumstances to share with you the news of recent happenings in those countries of the Near and Middle East which, by the ruling of Providence, are in these days undergoing a transformation which is as startling in its features as it is significant in its bearings upon the interests of our beloved Faith.

I have already in my previous communication briefly referred to the nature and effects of that momentous Revolution which has, with surprising swiftness, substituted a westernized and rejuvenated Turkey for the primitive and decrepit Ottoman Empire. I have also attempted to describe the first stages of that recent and moving episode which has served in a manner providential to thrust the obscurity of oppressive neglect into the broad daylight of official and public attention.

Recently, however, from the reports that have been received from the elected representatives of the believers in different parts of Turkey, it appears that the investigations conducted by the Police authorities in the capital and provinces of that land have proved but a preliminary to a more official and detailed inquiry into the Bahá'í community in Turkey out of the suspects of cannons of oppressive neglect into the broad daylight of official and public attention. In no way associated with any political design or motive, than an official communication was delivered to their representatives summoning them to appear before the State's criminal Tribunal on the charge of infraction of the law of the Republic requiring the registration and authorization of all public gatherings and associations within the jurisdiction of the State. To this summons our brethren yielded immediate and implicit obedience. They indeed welcomed this further opportunity to assert not only the innocence of their Faith but to vindicate as well the sublimity of the teachings of Bahá'u'lláh. Realizing that with this fresh development their case had assumed a solemn and juridical character, the undaunted champions of the Faith resolved to seek the assistance of an expert and sympathetic advocate, who would reinforce from a purely legal standpoint the spiritual argument which they reserved for themselves to propound. For a period ranging from a week to eighteen days the attention of an expert and sympathetic advocate, of the visiting public was focussed upon the deliberations of a Court that closely scrutinized not only the conduct and motives of the Bahá'í followers but the laws and principles, the past history and the present position of the Faith itself.

Fortified by the reflection that never before in Bahá'í history have the followers of Bahá'u'lláh been called upon by the officials of a State, responsible for the administration of Justice, to unfold the history and principles of their Faith, our brethren in Turkey decided to assert in their entirety those distinguishing laws and ordinances of the Bahá'í Revelation which the torches of a suspicious autocracy had so long compelled them to dissipulate and ignore.

I cannot do better than quote in this connection a few passages from the text of the official defense which in a moving language was pronounced by the President of the Constantinople Bahá'í Spiritual Assembly at a plenary session of the Court on that historic occasion: "La Béhâ'isme est une religion universelle, moderne et absolument indépendante. Si l'on désire une religion plus moderne encore: c'est une institution de Clémence, de bonne intention et d'amour, en d'autres termes, de progrès moral et spirituel. Il n'est ni une secte, ni une branche des autres religions et doctrines diverses. Il est cependant leur aboutissement naturel, logique et pour ainsi dire scientifique. C'est la raison pour laquelle l'on trouve parmi ses adhérents des personnes, venant de toutes les religions et doctrines existantes dans le monde, et qui se comptent aujourd'hui par millions. . . . Ces explications ne sauraient toutefois à dévoiler le suffire (?) mystère qui est au fond des sacrifices, consentis dans ce siècle en Orient, par plus de vingt mille martyrs du Béhâ'isme, parmi lesquels se trouve Quarratu'l-Ayn Tahirih (la joie des yeux, la pure) cette jeune femme turque, de bonne éducation, dont l'assistant, à ce que nous savons, il est intéressant d'écrire Suleyman Nasif, et dont le martyr est précédent est cité aujourd'hui par le monde entier comme l'opée sans pareille de la cause humaine. Je ne sais si ces explications peuvent élucider les raisons pour lesquelles il se trouve à cette doctrine pétrifiée également par le sang turc des amis parmi des hommes de race turque, cette race qui dans tout procès du genre humain et de ses nobles aspirations, n'a pas hésité jusqu'ici à verser son sang . . . . Toutefois, les Béhâ'is n'ont point dissimulé leur présence en
Turquie, surtout depuis le régime de la République. C'est ainsi qu'ils se sont fait inscrire comme Béha'is sur les feuilles du dernier recensement à Constantinople. D'autre part est-il admissible que le Gouvernement ignore leur présence dans cette ville? Cela étant, il ne saurait être imaginé que les Béha'is soient, sous le régime de la République, poursuivis comme tels, surtout après avoir acquis leur liberté sous le régime de la Constitution qui a suivi celui de la tyrannie durant lequel ils étaient persécutés. . . . Mais avant de terminer, je ne puis m'empêcher de dire avec une entière assurance, que les adeptes en Turquie de cette doctrine, sont sur la justice d'un pays régi par la première véritable République pleine de lumière dont s'honore aujourd'hui tout l'Orient. . . . Ces déclarations d'une part, et la conduite suivie par les Béha'is, à l'occasion de cet incident qui a commencé par l'interrogatoire auquel ils ont été soumis par la Police, de l'autre, sont la preuve convainquante de la sincérité et de la bonne foi avec lesquelles nous nous portons tant à vis à vis de la Justice que de celui du Gouvernement. Ainsi, nous aurions pu soustraire certaines pièces qui constituent les seuls documents pouvant servir à nous as­similer à des sociétés. Ne nous voyant pas en contravention avec la loi, nous n'avons rien voulu dissimuler, comme personnellement je ne cherche qu'à tout dire ici. Ce n'est là d'ailleurs qu'une nécessité dictée par le Béha'isme et la conforma­tion à une recommandation de Bahá'u'lláh. Lui nous dit: "Devant la Justice, dites la Vérité et ne croyez rien."

To these hotly-contested debates two circumstances of an unexpected char­acter lent color and force, and must have contributed in no small measure to the successful conclusion of the issue. The participation of a noted Turkish publicist and author whose ex­pressed sympathy for the Cause had identified him with the group of the sus­pected believers, and the association of the name of the Dowager Queen of Rum­ania with the Bahá'í Faith as a result of the discovery among the seized docu­ments of the Constantinople Bahá'í Assembly of her public pronounce­ments on the Cause and her personal message to the friends in that city, both served to reinforce the posi­tion of the Bahá'ís and greatly en­couraged them in their task. I am as­sured by a letter addressed to me by the President of the Constantinople Assembly that the sessions of the Court were dignified in their proceed­ings, sublime in the presentation of the ideals of the Cause, and representa­tive in the character of their attendants. He writes: "Ce fut une déclaration de la Cause dans toute sa grandeur, et jamais l'Orient n'a vu retentir le nom de Bahá dans une pareille formule. . . . J'ai préféré laisser l'avocat qui n'est pas Bahá'i en parler. En effet cela a eu plus d'effet d'entendre l'avocat, emporté par je ne sais quelle mystérieuse poussée, crier, après avoir cité les principes ainsi: 'Monseur le Juge! n'est-ce pas là en somme l'idéal vers lequel marche actuellement notre pays avec en tête notre Grand Gazi?'

The extravagant language of the newspapers in reporting the details of this official inquiry served in turn to accentuate the publicity already achieved, and induced the officials of the Court to exercise scrupulous im­partiality in the consideration and judgment of the case. As to the verdict that has been pronounced on De­cember 13, it is stated clearly that al­though the followers of Bahá'u'lláh, in their innocent conception of the spiritual character of their Faith, found it unnecessary to apply for leave for the conduct of their administrative ac­tivities and have thus been made liable to the payment of a fine, they have, to the satisfaction of the legal repre­sentatives of the State, not only estab­lished the inculpability of the Cause of Bahá'u'lláh, but have also worthy ac­quitted themselves in the task of vin­dicating its independence, its Divine origin, and its suitability to the circum­stances and requirements of the present age. It will be admitted that this rec­ognition on the part of the authorities would have never been so speedily se­cured had the representatives of the believers proceeded through the ordi­nary and official channels to obtain such a recognition from their govern­ment. Surely every unprejudiced observer, reviewing on one hand the turbulent history of the Cause in Turkey and recalling on the other the series of in­ternal convulsions that have seized that country, cannot but marvel at the con­trast between the swift decline of an all-powerful theocracy and the gradual consolidation of a persecuted Faith. He will appreciate the significance of the circumstances that have caused on one hand the dismemberment of what was the most powerful institution of Islám, and contributed on the other to the emergence upon its ruins of the very Faith it has vainly labored to sup­press. Should he look further into the past and consult the annals of Chris­tendom during the first century of the Christian era, he cannot fail to observe
the striking parallel between the cataclysmic visitation of Providence that has afflicted the most sacred institutions of the Jews in the Holy Land and the utter collapse in this, the first century of the Bahá'í era, of the Sultanate and the Caliphate, the highest institutions of orthodox Islam. He will recall the severities which the hand of Titus inflicted upon the Jews, the harassing siege of Jerusalem, the destruction of the Holy City, the desecration of the Temple, the desolation of the Holy of Holies, the transfer of its priceless treasures to the imperial city of Rome, the erection on the site of Zion of the pagan colony of Oelia Capitolina, the massacre of the Jews, and the exile and dispersion of most of the survivors.

In like manner, he will observe that almost in the corresponding decade of the first century of the era of Bahá'u'lláh, not at the hand of the infidel, but by a recognized ruler professing the faith of Islam, a blow, unprecedented in its magnitude, has been dealt to the highest seats of authority in the Islamic world. He will call to mind the recent disestablishment of the state religion of Turkey, the overthrow of the dynasty of the House of 'Uthman, the loss of the unity of the vast majority of the adherents of the Mohammedan Faith, the humiliation inflicted upon the whole hierarchy of its ecclesiastical exponents in that land, the abolition of religious courts, the annulment of the provisions of the Qur'án, the promulgation of a universal Western code of civil law, the suppression of its Orders and the closing of most of its seminaries and establishments.

Such a close correspondence between these historic retributions which the Almighty has ordained for the sin of transgression of the laws and regulations established since the time of Adam, the first man, as recorded in the Bible, as well as the revelations of the Prophets of Islam, is surely unique and unparalleled in the annals of human history. Because of the nature of the Bahá'í Faith, it is evident that if this institution is to become a reality, it must be legally established, and the community of the Bahá'ís in Persia has been established under the authority of the Provisional Government. The Bahá'í community in Persia has been given the right to establish an Academy for the education of the youth and a Land Registry, and the Constitutional Court has declared that the Bahá'í Faith is legal and valid.

In Persia, where, unlike its ill-fated sister nation Afghanistan, the pace of reform has been wisely regulated, the salutary effects of the progressive regime established by its enlightened ruler are not only reacting upon the social and economic structure of its society, but are being increasingly felt by the mass of the followers of Bahá'u'lláh in that land. The welter of controversy into which the drastic reforms of a determined government, aiming at the gradual secularization of the State, has plunged a revolting clergy has afforded our Persian brethren their long-desired opportunity to pursue untramelled the course of their spiritual and humanitarian activities. The deportation of a considerable number of Muslim ecclesiastical officials, amongst them the heir of that notorious and bloodthirsty Mujtahid of Isfahán, "the Son of the Wolf" has served to clear the ground for the extension and consolidation of Bahá'í institutions. Already, as reported from an outlying center in the province of Yazd, a leading but fair-minded Mullá has, upon the discovery of the specific prophecy of 'Abdu'l-Bahá regarding the forced abandonment of the traditional head-dress of Muslim clericals, acknowledged the Divine origin of the Bahá'í Faith, embraced its truth, and openly enlisted as an active supporter of its institutions.

Moreover, it is stated that in various quarters, and among responsible sections of the community the matter of the codification and introduction of a Western civil code, and its universal application to all the different communities is being freely discussed, and its desirability increasingly emphasized. As a preliminary measure, however, to the introduction of such a far-reaching reform, certain changes of policy have been lately initiated not in the form of hastily conceived dictatorial edicts, but as a result of the mature deliberations and with the sanction of the national representatives of the people. The systematization of the laws of marriage and contract; the establishment of a Land Registry wholly independent of ecclesiastical control; the distribution of birth certificates of a purely undenominational character; the increasing prominence accorded to the social rights of womanhood; the close attention paid by State authorities to the education of Persian youth in the Universities of Europe; the banning of all Muslim Passion Plays throughout the territory of the Shah; the bold and various schemes that have been launched for the embellishment of the Persian Capital—all are welcome signs of the approaching era which is to witness the spiritual and material ascendancy of Persia among the peoples and nations of the world.

In this ever-improving environment and witnessing on every side the downfall of those institutions that have crippled their struggling Faith, the believers in Persia are joyously seizing every opportunity to demonstrate the redeeming power of the Cause of Bahá'u'lláh. An illuminating report, submitted by one of the most capable and trusted itinerant teachers of the Cause in Persia, has lately reached the Holy Land. In it the writer sets forth in graphic and accurate language the many evidences of the increasing vitality displayed by the Faith in different parts of Persia. Summoned by the Persian National Spiritual Assembly to interrupt his travels in the vicinity of the town of Mashhad in order to devote immediate attention to a situation that had unexpectedly arisen in Isfahán, our indefatigable teacher and brother was surprised upon his arrival in that province to note in the various towns and villages he visited a ten-fold increase in the number of the adherents of the Faith since his last visit to those regions. He was moreover startled at the hospitality which has received at the hands of those persons who six years ago had been instrumental in expelling him from their localities, and who now had freely enlisted under the banner of Bahá'u'lláh.

He was furthermore highly elated to learn that the prestige, the integrity and ability of the local Bahá'í Assemblies in that province had of late stood so high that non-Bahá'ís, exasperated by the corruption and incompetence of their own judges, had more than once freely submitted cases of dispute to the judgment of the elected representatives of the Bahá'í community in their locality.

Only a close and unbiased observer of the manner and habits of the Persian people, already familiar with the prevailing tendencies of different sections of the population, such as their apathy and indifference, the absence of a sense of public duty and of loyalty to principle, the lack of concerted effort and constancy in action, the habit of secrecy and blind surrender to the capricious will of an ignorant and fanatical clergy, can truly estimate the immensity of the task that faces every conscientious believer in that land. He will moreover readily testify to the high standard already attained by the Bahá'ís of Persia in their efforts to inculcate in the minds of their fellow-countrymen the principles of the Divine Civilization ushered in by Bahá'u'lláh.

We have only to glance at the soul-stirring written assurances of 'Abdu'l-
Baha in order to realize the magnitude and exalted character of the mission entrusted by Him to the adherents of the Faith in Bahá'u'lláh's native land. By the faithful application of the spiritual principles which their present administration is endeavoring to propagate; by the character of those indissoluble bonds of Bahá'í fellowship that cement the unity of the mass of the believers with their elected councillors; by the distinctiveness of their future contributions in the domain of art, of science and of trade, of education and of industry—by these and by still other convincing manifestations of the quickening vitality of their Faith, our Persian brethren are destined to demonstrate to the ruling powers on earth the majesty, the enduring stability and the unfailing efficacy of the Government of Bahá'u'lláh.

The following passage from the Tablet of 'Abdu'l-Bahá, revealed more than thirty years ago, while incarcerated within the walls of the prison-city of 'Akka, and addressed to the Bahá'ís of Khurasan, will undoubtedly stimulate those energetic friends of the West who long to contribute by every means in their power to the rehabilitation of their Master's native land:

"Erelong will your brethren from Europe and America journey to Persia. There they will promote to an unprecedented degree the interests of art and industry. There they will rear the institutions of true civilization, promote the development of husbandry and trade, and assist in the spread of education. . . . Assuredly they will come; assuredly they will contribute in making of the land of Iran the envy and the admiration of the peoples and nations of the world."

And as we ponder these words of 'Abdu'l-Bahá in our hearts, let us also remember the prophetic utterances of Bahá'u'lláh, which reveal not only the merciless cruelty of the ecclesiastical leaders of Islam but also the measure of Divine retribution which now afflicts the oppressors of God's holy Faith:

"O people of the Qur'an! Verify the prophet of God, Muhammad, shedth tears at the sight of your cruelty. Ye have assuredly followed your evil and corrupt desires and turned away your face from the light of guidance. Erelong will ye witness the result of your deeds; for the Lord by God lieth in wait and is watchful of your behavior. . . . Erelong He will raise in every city the standard of His sovereignty, and will wipe away the traces of them that have denied Him on the day of His return. . . . O concourse of Muslim divines! By your deeds the exalted station of the nation hath been abased, the standard of Islam hath been reversed and its mighty throne hath fallen. Whenever the Divine Reformer has sought to ennable the rank of the people, ye have tumultuously risen against Him and prevented Him from executing His purpose, wherefore the realm hath remained in grievous loss."

And in conclusion, I wish, in a few words, to pay a tribute, however inadequate, to the magnificent services rendered by that exemplary and indefatigable teacher of the Cause, our dearly-beloved sister, Miss Martha Root. Her international travels on behalf of Bahá'í Faith, so wide in their range, so extensive in their duration, so inspiring in their results, will adorn and enrich the annals of God's immortal Faith. Her earliest journeys to the southernmost limits of the American continent, to India and to South Africa, to the remote corners of Asia, to the islands of the Southern Seas and the Scandinavian countries of the North; her more recent contact with the rulers and crowned heads of Europe and the impression which her undaunted spirit created in royal circles in the Balkan countries; her close affiliation with international organizations, peace societies, humanitarian movements and Esperantist circles; and her latest victories in the university circles of Germany—all constitute a compelling evidence of what the power of Bahá'u'lláh can achieve. These historic labors, pursued single-handed and in circumstances of financial stringency and ill-health, have been characterized throughout by a spirit of fidelity, of self-effacement, of thoroughness and vigor that none has excelled.

I appeal to individual believers and Bahá'í Assemblies alike to reinforce by every possible means the earnest strivings of such a precious soul, to respond speedily and entirely to every request that may from time to time she feels moved to address to her fellow-workers in every land, to strive to attain the high standard of stewardship that she has set, and to pray from the very depths of their hearts for the uninterrupted continuance of her noble endeavors.

Your true brother,

(Signed) SHOGHI.

Haifa, Palestine,
February 12, 1929.

Study Class in Sofia

An interesting communication from Mrs. Louise Gregory brings details of her important teaching in Sofia, Bulgaria. The class she started last year has been resumed this fall and winter, with a few deeply attracted students of the Cause. Dr. Esslemont's pamphlet "What is the Bahá'í Movement?" has been translated into Bulgarian by one of these new friends, and an edition published by Mrs. Gregory. Through articles in newspapers, a series of monthly public talks and contact with the Esperantists, Mrs. Gregory is accomplishing the great task of founding the Cause in that country.

Meeting of the National Assembly

A summary of the meeting held by the National Spiritual Assembly in New York City on March 16 and 17, 1929, is given here for the information of the friends.

Important communications from the Guardian, and instructions given by Shoghi Effendi through his secretaries, are reproduced elsewhere in this issue of the News Letter, with the exception of the Guardian's letter to the National Assembly dated February 27, 1929. On account of the fact that this particular communication has a special significance in the development of the principles of Bahá'í administration, it was voted that this be reprinted as a pamphlet, and copies are being sent to local secretaries for free distribution to the believers. Each local Spiritual Assembly is requested to make this letter the subject of careful study, and to impress its importance upon other believers. A joint consultation was held with representatives of the New York Spiritual Assembly. It was voted to accept the recommendation of a special committee which has investigated the accounts of the Green Acre Inn and reports that the manager has agreed to repay the sum of $500 for expenses and salary items not incurred in conformity with the original contract. Voted that National Committees are to pay the Publishing Committee for all literature used by them, under the same conditions as local Librarians. Reports were received which indicated the great success and increasing influence of the addresses delivered by Mr. Albert R. Vail in the Temple Foundation Hall. Voted to authorize the secretary to issue 200 copies of the Bahá'í World, volume 2, to the Sociological Departments of leading colleges in the United States and Canada.
The Publishing Committee was instructed to supply Bahá’í literature without cost to Miss Martha Root, for distribution in the course of her teaching journeys. The Teaching Committee reported on the success of several public conferences held jointly with the Committee on Inter-Racial Amity. The matrix of the Master’s voice record was received from Miss Nellie Lloyd, for Mr. Mountfort Mills, and placed in the custody of the Archives Committee. Voted to retire a Green Acre bond of $500 purchased in 1922. The report of the Convention Committee was approved, and this Committee instructed to open a Reception Committee Headquarters during the Convention. (A letter from this Committee is reproduced elsewhere.) The Convention agenda was approved. Mrs. Loulie Mathews was authorized to secure from local Assemblies copies of Tablets and writings of ‘Abdu’l-Bahá answering questions of current general interest, for use in a volume to be compiled by her which she wishes to dedicate to the Cause. The Treasurer was authorized to transfer the sum of $110,000 to the National Bahá’í Temple Fund. The Treasurer reported that the National Assembly will have observed its budget of $33,000 for current expenses, with several thousand dollars to spare. Total cash on hand March 17, 1929, $207,095.14. Mr. Philip Sprague joined the meeting by invitation and kindly shared with the members the notes taken during his recent visit to Haifa. The Legal Committee was instructed to find out the status of the Declaration of Trust as it applies to believers resident in Canada. It was recorded in the minutes that two rugs, and two copies of the Temple Maintenance Committee charge were donated by Mr. Horace Holley, secretary, Mr. Alfred Lunt, Mr. Dale S. Cole. The following new Bahá’í Communities were recorded: Burlinghame, and Long Beach, California. A telegram was received from Mr. Leroy Joas announcing that arrangements had been made to have Mrs. Powell spend a month at Phoenix, Arizona, to teach the group of one thousand interested people assembled by Miss Orcella Rexford. A proposed international trading corporation for believers was referred to the Publishing Committee.

Meeting of the Trustees Under the Bahá’í Temple Indenture

The principal business transacted at this meeting was the preliminary report made by Mr. Allen McDaniel covering the result of his investigation of the status of the architectural and engineering plans of the Temple and of the different materials available for the construction of the Temple. The Chairman and Secretary were instructed to forward this comprehensive and valuable report to the Guardian and request his instructions and advice. It was recorded in the minutes that the Safekeeping Department of the Northern Trust Company has sent for the files of this body a list of the securities held by it to the account of the Trustees. Voted that no invested funds or securities can be withdrawn from this account without written authorization signed by at least five Trustees.

Letter from Convention Committee Concerning Arrangements for Delegates and Friends

Dearly beloved friends:— The Twenty-first Annual Convention of the Bahá’ís of the United States and Canada which will be held April 26, 27 and 28 will without doubt be the most important Convention ever held in America. Our beloved Guardian Shoghi Effendi, writes that he hopes that it will be a milestone to mark the progress of the Cause in this country. His words are as follows: “My dear and precious co-worker: The progress of the Fund is highly satisfactory and I will pray that the efforts so strenuously exerted may be sustained and blessed by the Master who is vigilantly watching from on high the self-sacrifice of His faithful disciples. I am sure that the friends realize by now the vital necessity of doing their utmost to insure the success of the Plan by the next Convention, which I sincerely hope and pray may constitute a land-mark in the history of the Cause in America.”

Since he penned those lines over $100,000 has been added to the Temple Fund. At the present writing $210,000 have been gathered for the Temple and we are well on our way toward success in the great enterprise undertaken by our small band of believers. Our hearts are overjoyed because we are filled with a renewed faith in the sustaining power of our beloved Master who, as the Guardian says, is watching from on high.

Who would have thought a year ago that we would be able to raise $200,000 in one year? Our experience would have said that it was impossible, but in this glorious Cause history shows that nothing is impossible. The recent letters of the Guardian picturing clearly the astounding fulfillment of ‘Abdu’l-Bahá’s promises everywhere are a proof of this and our unity and success in this enterprise are our glorious share of the divine bounties that are being showered upon the world.

Let everyone who possibly can, come to the Convention and witness one of the greatest spiritual outpourings. The believers are coming from near and far. They have sent their gifts to the Temple; many of them will bring still more. This year we have passed the half-way point toward our goal. The Convention itself will carry through the other half and we will send to the Guardian a message that will lift us into the heavens and he will be filled with joy, for we will have succeeded in doing our part.

All preparations for a large gathering have been made. For those who wish reservations made for them either in hotels or in private homes, the housing committee stand ready to render whatever service is needed. All letters regarding reservations should be addressed to Mrs. Edward Struven, 112 Linden Ave., Wilmette. The other members of the committee on housing are Mrs. Willis S. Hilpert, 435 Chestnut St., Winnetka, Mrs. Frances Fales, 965 Spruce St., Winnetka, Mrs. Shelley Parker, 6816 Langley Ave., Chicago.

Convention Headquarters will be at the Evanston Hotel, Forest Ave. at Main St., Evanston, Ill. This is three blocks each of the Main St. Station of the Elevated Railroad. Beginning Thursday morning, April 25, the Hospitality Committee will be found at this Hotel where they will have a reception room for two days. The telephone number is University 3000. Single rooms with accommodations for two may be had for $1.00 per person. Those who desire single rooms etc., may arrange to engage them in advance.
through Mrs. Struven, or when they arrive. The hotel is making special rates for us and we are hoping that all who can will secure their accommodations as early as possible, and it will be better to have as many of the friends at the Evanston Hotel as is possible.

Any further information will be gladly given. All communications for general information should be addressed to Mrs. Willis Hilpert, 455 Chestnut St., Winnetka, Ill. For rooms, etc., to Mrs. Edward Struven, 112 Linden St., Wilmette, Ill.

With Baha’i love and greeting,

CONVENTION COMMITTEE.

Mrs. Willis Hilpert, Mrs. Shelley M. Parker,
Mr. Carl Scheffler.

Baha’i Shrine at Baghdad Restored to Cause

The following cablegram from Shoghi Effendi records the final success of the efforts continuously made by the combined forces of the worldwide Baha’i Community, under the Guardian’s direction and inspiration, to recover from the possession of our enemies the Holy Shrines at Baghdad which Baha’u’llah dedicated as a Center of Pilgrimage for all believers of East and West:—“League Council pronounced in favor Baha’i Petition regarding Baha’u’llah House. Faith triumphant over deadliest enemy. Inform believers. Avoid for present widespread publicity. Cause much indebted to Montgomery’s magnificent achievement. (signed) Shoghi.” The Petition referred to above was drawn up by Mr. Mills for the National Spiritual Assembly of Iraq, at the Guardian’s request, for presentation to the League of Nations as the body having ultimate jurisdiction over the Mandate held by Great Britain in Iraq. The published letters of the Guardian may be referred to for the earlier stages of this Providential case.

Instructions Concerning Sales of Goods to Believers

The National Assembly has received the following statement from Shoghi Effendi: “I feel that only such goods as are owned by believers, whether made by Baha’is or non-Baha’is, may be sold in the interests of the Temple or any other Baha’i institutions, thus maintaining the general principle that non-believers are not, whether directly or indirectly, expected to contribute to the support of institutions that are of a strictly Baha’i character. As to the manner of the disposal of Baha’i property for such purposes, and the channel through which the sale may be effected, I feel that no rigid rule should be imposed. Individual Baha’is are free to seek the help of private individuals or of Spiritual Assemblies to act as intermediary for such transactions. We should avoid confusion on one hand and maintain efficiency on the other, and lay no unnecessary restrictions that would fetter individual initiative and enterprise. (signed) Shoghi.” (January 4, 1929.)

Instructions Concerning Attitude Toward Those Attacking Cause

A copy of the pamphlet published by Mrs. Ruth White was sent to Shoghi Effendi in January. This matter is taken up by the Guardian in his letter to the National Assembly recently reprinted (as recorded in summary of last Assembly meeting), but the following words written in a briefer letter on February 27, 1929, are instructive: “I have in a letter addressed to the National Assembly set forth my views regarding the contents of Mrs. White’s pamphlet. I have thus far received no intimation from the Palestinian authorities, and have no reason to believe that they will consider it worthy of their consideration. The friends, however, should avoid hurting her feelings and should abstain from provocation. Her case will suffer the fate which has met Dyar’s opposition in ‘Reality,’ and should be totally disregarded by the believers. What will endure and gather strength are the institutions which the believers are rearing in the heart of the continent, all else is shifting sand and doomed to extinction. (signed) Shoghi.”

Instructions Concerning the Date of Annual Baha’i Elections

The following words, written on February 27, 1929, on behalf of the Guardian by one of his secretaries, deals with the question whether a local Baha’i Community can elect its Spiritual Assembly on any date other than April 21 each year. “Concerning the institution of new Assemblies, Shoghi Effendi believes that the present form of the By-laws which considers April 21 as the only date on any year, though it has some disadvantages, yet as a whole is better than otherwise. One year of experience will better enable it to participate in the important national (Baha’i) affairs. Then there will be a sort of uniformity throughout the Baha’i world.”

Letter from Outline Study Bureau of the Teaching Committee

Dear friends:

The letters from the friends throughout the country have been the cause of much gratification and encouragement to the small group of workers who constitute the present Outline Bureau. The warm response of the friends in general and their accounts of the practical use to which these outlines have been put confirms to a considerable extent this new and experimental phase of Baha’i teaching work. This response indicates that we are passing into a new era of expansion made possible by that perpetually youthful attitude of mind which so characterizes the followers of Baha’u’llah. Weary of waiting for the world to seek us out we have shown our willingness to go this added mile that it may “go with us twain.”

In order to maintain that equilibrium of effort which enables the friends of Abdul Baha to minister to the needs of all classes and conditions of men, it is considered advisable at this time to issue what will later constitute a chapter in Comparative Religion. The outline on the Baha’i Teachings pertaining to Christ, topically arranged, affords a very complete compilation of Baha’i references to the life, station, influence and teachings of Christ together with such references to the Bible as illustrate these statements. In the work of compiling and arranging this material we were most fortunate in having the co-operation of Mrs. Mary M. Rabb, who put at our disposal her unpublished compilations on “The Station of Christ in the Baha’i Revelation,” and “Resurrection and Eternal Life.” These references are incorporated in the outline. Mrs. Rabb is well-known as the compiler of “The Divine Art of Living.”

The contribution of another notable piece of Baha’i work has come from Mrs. Maye Harvey Gift in the form of an outline on Bible prophecy. Assisted by a study group in Peoria, Mrs. Gift has arranged the research of many years into a comprehensive and concise outline of references from the Old and New Testaments, the Qur’an, and the Baha’i writings. The very outward appearance of this outline is so attractive as to inspire one to immediate study. The contributions of both Mrs. Rabb and Mrs. Gift to the Teaching Committee are an example of Baha’i co-operation which we hope will add new impetus to the efforts of all the friends who are in possession of valuable study material.
Baha'i National Conference

A Baha'i National Conference for the harmonizing of religions, nations and peoples was held at the Meeting place of the Society for Ethical Culture, New York City, on Sunday, March 10, under the auspices of the Teaching and Inter-Racial Amity Committees. The program of this inspiring and important meeting included an address by Mr. Alfred W. Martin on Geneva and Haifa: Meccas of the Modern World; and an address on Baha'u'llah and the New World Order, by Archbishop Reginald Grant Barrow. Mrs. Howard Ives presided.

In Memoriam

Mrs. Alice Cameron, Maui, Hawaii, August 27, 1928.
Mrs. S. Craig, Denver, Colo., December 17, 1928.

Mr. Vail's Lectures in Foundation Hall


Baha'i Message Published in the Indian Daily Mail

An address by Mr. S. H. Koreshi, secretary of the National Spiritual Assembly of India and Burma, delivered on August 19, 1928, was reprinted in its entirety in the Indian Daily Mail on October 21, according to a clipping recently received. The newspaper report is headed "Baha'i Message to the World of Humanity", and runs two columns in length. Unquestionably so complete a statement has proved effective in spreading the Cause in that land.

INTER-ASSEMBLY CORRESPONDENCE AND INTERNATIONAL NEWS

Kenosha, Wisconsin

Beloved brothers and sisters:

We extend to you our best wishes for great spiritual growth this glad-some new Baha'i year. The more each individual believer reads the Divine words, reflects and meditates over them, absorbing their real inner meaning and harmonizing our deeds and actions accordingly, the greater will be the spiritual growth which is the Divine magnetism that will attract others to this glorious Cause. For until we exemplify in our own lives, the high ideals brought by the Blessed Perfection, BAHAI'U'LLAH, we cannot expect to attract new members to our fold. If we do not live the Teachings we become like a horse-shoe magnet.
which has not yet been near the dynamo to absorb magnetic power and is therefore useless in attracting iron to it. Whenever a pilgrim would ask beloved 'ABDU'L-BAHÁ how to teach the Cause to others. He would tell them, to live the life. And our sincere hope is that every believer in the world will make a special effort every day to live those beautiful Commands given us by the Center of the Covenant, who first lived them Himself, as an example of how we ought to be. Then the non-believers will see the proof of the written Teachings and they will be attracted to us and join our ranks. Then too, will our Mother Temple in Wilmette, swiftly reach the heavens above, calling all Nations to universal recognition of the oneness of mankind.

Oakland, California

To the Beloved Friends throughout the World:

In introducing ourselves to our beloved co-workers in all parts of the world, the Oakland Bahá’ís wish first to express our sincere appreciation of the many inspiring letters which have come to us from far and wide during the past three years. These messages have given us hope, courage and good cheer and we have come to have a very personal interest in all the activities of the Bahá’ís everywhere, particularly in the younger groups for whom we have an especial fellow feeling.

This day has special significance for us. It is the first anniversary of the Feast of ‘Imámi at which ‘Abdu’l-Bahá was host in the home of Mrs. Goodall in Oakland when He visited California in 1912. Also, it is the third anniversary of the present Oakland Assembly. In commemoration of both events this evening our Nineteen Day Feast provides a fitting occasion for recalling the special blessing bestowed upon our city by the visit of the Master and upon those whose privilege it was to be with Him at His table. It also gives us opportunity to look into the future and to plan for the further spread of the Cause in our city.

Three years ago most of us were new-born infants in the Cause, attracted to it by Orcella Rexford. That first year we accomplished little if measured in terms of numerical growth, but thanks to the untiring, self-sacrificing and patient efforts of Mr. Leroy C. Ions, we were led to have a clear understanding of the essentials of the movement. We were meeting then in a little third-story room where the spirit of Bahá’í love and unity was manifest to all who came within its walls. Little by little we began to grow until finally our little hall was really quite overcrowded and when many who had lost contact with the group were re-attracted to the Cause, we found it necessary to move to larger quarters. We now have a spacious library in the hotel district, beautifully furnished and equipped with every convenience for serving feasts and dinners.

Wilmette, Illinois

Beloved Friends in ‘Abdu’l-Bahá:

In a recent letter, Shoghi Effendi has written:—“Rest assured that my prayers will continue to be offered for the esteemed members of the Wilmette Assembly, whose sacred mission is to play a leading part in stimulating interest and action in behalf of the Mashriqí-Adh-kar.

Your true brother, Shoghi.”

We wish also to share with every believer in the United States and Canada, before the Fast, the beautiful message which has just come, through Ruhi Afnán, as follows:—“The problem that in these days is arousing His (Shoghi Effendi’s) anxiety is the way this large sum is to be collected in such a very short period of time, to resume the building operations right after the convention. He, as well as some of the other friends who are motivated by a great force of faith, believe firmly that God’s miracles will not fail to perform their wonders and at the very eleventh hour the full sum will be collected. Shoghi Effendi wishes you to express his loving greetings to all the friends in Wilmette and ask them to join with him in their moments of private prayer and meditation, and ask God not to fail them, but as heretofore send them His confirmations and blessings.”

What heavenly strength and joy this message brings, lifting us out of the realm of strain and striving into invincible faith and assurance of victory.

Geneva, Switzerland

During the month of September there were more than eighty visitors at the Bureau.

From America we had:

Mrs. Ford, who paid us a long and delightful visit. Her presence was a help in many ways;

Mrs. Collins of Pasadena, a member of the National Spiritual Assembly, paid a flying visit of a day;

Mrs. Julie Chanler who recently translated into a scholarly English and published “Le Fils du Loup”, was here a short time with her daughter Miss Benkard;

Mrs. French of Pasadena, member of the N. S. A. spent about eight days here and gave us the benefit of her practical advice as well as adding her quota of helpfulness to make the meetings more interesting and colorful;

Mr. Mills of New York and Paris was in Geneva as a delegate to the “Universal Religious Peace Conference” and although much occupied gave us some of his time;

Madame Kunz of Urbana, U. S. A. paid us a call on her way to Zurich;

Dr. Alfred Martin of New York, one of the ardent workers for ‘World Unity’ spared some of his valuable time from the work of the Conference and visited us;

Mrs. Van Patten came over from Paris for a few days and called at the Bureau;

Mr. Cleaton of Montreal, Canada, spent a few days in Geneva and we had a number of pleasant visits with him;

Canon Townshend and wife of Ireland were here for a day: much too short a time.

Tokyo, Japan

Beloved Bahá’í Friends of the World!

Since the New Year has dawned it seems more and more that a Divine Wisdom is working to draw all the Bahá’ís of the world into a closer love and unity than before.

With the coming of this New Year, hope and inspiration have come that His Cause may make greater progress in this land where Shoghi Effendi has bid me work.

It has brought joy to me that on the 9th of this month the publication of the “No. 9 Ben” in Esperanto braille was finished in a school for the blind here. This was a reprint of one which had been made in Stockstund, Sweden, through the efforts of Martha Root. Often on Sunday evening I have the privilege of meeting with students from this school at the home of one of their teachers who desires for them spiritual comfort.

Since the New Year, on Friday evening many Esperantists have been coming to my room where we speak of the Bahá’í Teachings. One of these young men had corresponded with an American lady Esperantist who is a Bahá’í and had sent him one of the Bahá’í Esperanto booklets.
The Coming Bahá’í Year

"May incoming Assembly’s term of office so auspiciously inaugurated culminate in actual completion first unit of Mashriqu’l-‘Adhkar. Invoking Bahá’u’lláh’s blessing on your deliberations."—Shoghi Effendi.

The foregoing cablegram from the Guardian, received while the members of the newly elected National Spiritual Assembly were still in session, is in reality the Guardian’s expressed hope and definite aim for the services of all American believers during the coming Bahá’í year.

The National Assembly can add nothing to these words, save its own whole-hearted appreciation of the spirit of unity manifested by the Convention, its longing to contribute further to that unity, and its recorded general policy for its term of office, as follows: First, a budget representing the utmost economy and efficiency; second, concentration on the completion of the Temple Construction Fund of $400,000; and third, seeking guidance and instructions from Shoghi Effendi before undertaking any new plans whatsoever.

The actual situation at present is that the total National Bahá’í Fund as the Convention closed had mounted to the impressive figure of $306,526. If the current annual budget is fixed at $30,000 (the final decision on this will be announced as soon as possible), this means that the total amount to be contributed, to make possible the building of the first Temple unit, is the difference between $400,000 and $306,526 less $30,000—or $123,474. By this reckoning, the sum to be contributed as soon as possible represents the amount still due on the Temple Fund, plus the current annual budget of the National Assembly.

In all ‘human affairs, a period of fatigue follows every expression of unusual energy. The American believers, reinforced nobly by most generous donations from England and other countries, have this past year attained a new and higher standard of material sacrifice. The sole aim before us all at present is not merely to bring the Temple Fund up to $400,000, but to accomplish this in the shortest possible time. Success is assured—but what is our real measure of success? Shall we now relax and become spiritually responsible for any and all negative conditions which may arise as the result of that negligence? Or shall we increase our efforts, renew our sacrifices, and lament every single day required for complete obedience to the standard given by Shoghi Effendi in his cablegram?

The higher is our standard of endeavor and attainment, the more power will the believers collectively possess for serving the Cause and meeting the dire challenge of these coming years. The more we concentrate and sacrifice, the more will be our unity. As unity deepens, the more each Bahá’í can penetrate into the mysteries and beneficent glories of the Cause of God. Need we await the next Convention for the signal to resume construction of the Temple? Why should that blessed day not dawn for us before winter comes?

Report of the Twenty-First Annual Convention

Would that our powers were equal to the task of describing that meeting of pure souls which represented the body of the Bahá’í Cause in America and is known as the Twenty-First Annual Convention. Its purpose was education, consultation, spiritual communion and the transaction of business relating to the activities of the Cause and of measures for the completion of the great Temple. Intelligence, luminosity, radiance, kindness, sacrifice, harmony, zeal, self-forgetfulness, joyousness, meditation, prayerfulness, inspiration, efficiency, collective consciousness, confirmation and guidance were among the characteristics of this historic meeting. It was a sign of the New World Order, a pursuit of the ideal, an advancement toward the goal of true success. It combined the qualities of firmness and adaptability, of unwavering purpose and genial good humor. Its powers of harmony were tested more than once in the clashes that sometimes come between the individual and the group consciousness. The latter was always victorious, and yet the divine ideals were upheld in such a loving way as to suggest noth-
ing of rigidity and to leave no sting. Many of the most impressive moments were the silent moments. The greatest volume of business, the raising of the fund to $300,000, was done in silence. The treasurer, seated in the rear, received with equal signs of appreciation the small gold coin sent by one who was recently an atheist but is now drawn into the Cause, with the thousands given by others long in service. It was all done silently. No one was told what others contributed. The impersonal nature of these sacrifices for the greatest Cause made a deep impression. Another period of silence and meditation, preceded by prayer, was that before the election of the new National Spiritual Assembly. Each and all appeared to be seeking a decision which would reflect the Divine Will. The powers that make the world revolve, that move the stars in their courses are silent, even as the still small voice that illumines the heart and makes man aware of God.

A touching incident was that of a very earnest friend who had already given his all. He expressed a willingness to sacrifice his library which might bring a hundred dollars to be added to the fund. Thereupon another friend handed the treasurer a hundred dollars in the name of the one who had offered his books. The treasurer then told the seller that his books were sold and required instant delivery. But the place was his own address; in other words he was to retain them. Thus through nobility of soul each was made happy.

Information reached us about a large gift, twenty thousand dollars, silently contributed out of capital by a friend who had already given largely during the year. About two months ago this generous friend said, "I must now do this for the sake of the master. How can it be otherwise? Although now I am possessed of means it was not always so. My husband, my home, my child, all came to me through the Master's Providence. How can I deny Him anything?"

Impressive were the exchanges of Messages between the convention and the Guardian. They illustrated the close connection between East and West and the Divine nearness which inspires the friends.

The chairman calling the convention to order said:

"The Light of Bahá'u'lláh is reflected in the sunshine of this glorious day and we are welcomed and blessed by the Spirit of the Master." Prayer revealed for those entering the council chamber was read and Supreme Guidance sought at such a vital moment. A roll-call and election by vive voce made the organization permanent with Mr. McDaniel as chairman and Mr. Holley as secretary.

A portion of the volume, Bahá'í Administration, was read and the chairman said that the founders of the Cause should be thanked for the unparalleled period of success, in the Cause. The National Spiritual Assembly is now to render an account of its stewardship and the reports read to you will show real progress.

The report of the National Secretary covered six features:

1. The letters of the Guardian which in the past have clarified the aims of administration, now reveal a positive and creative force.
2. Positive and decisive steps. Clarity of vision and definite obligations. Limitations of the budget.
3. Vigorous growth of the Temple Construction fund with the resumption of work in sight.
4. Further co-ordination of work through the Indenture of Trust.
5. The appearance of Bahá'í economics with signs pointing to a greater development in future when through corporate life among the friends there will be co-operation in material as well as spiritual affairs.
6. The publication of the Bahá'í World, an attractive international record with reports of activities, teachings and profuse illustrations.

This report included records of the National Spiritual Assembly meetings, the Bahá'í News Letter, the Guardian's letters, the distinguished services rendered by Mountfort Mills in an international affair of great moment affecting the Cause, reference to Dr. Susan I. Moody and Miss Adelaide Sharp in Persia, Mr. and Mrs. Romer in London, Miss Agnes Alexander in Japan, Miss Leonora Holsapple in Brazil, Miss Fanny Knobloch in South Africa, Mrs. Imogene Hoagg in Italy, Mrs. Louise A. M. Gregory in Bulgaria, Miss Martha Root in various European countries and Mrs. Keith Ransom-Kehler in the British West Indies and Haiti.

The treasurer sounded the new note of confidence indicating faith, courage and a great spiritual outpouring among the friends, who are now happily out of all discouragements. The National Spiritual Assembly has kept its pledge to remain within its budget for the year, and this with a good margin. The friends have been thrilled as the funds grew.

The report of the Finance Committee read by Mrs. French unfolded the
methods used to raise funds. It referred to gifts of money, land, jewelry and all means of saving for the national fund. The services of Mr. Matthisen as auditor were highly praised. The purpose of this committee is "to recommend to the National Spiritual Assembly such changes as will improve the methods of the past and keep an ever watchful eye on the financial side of the various departments of the N. S. A.; to see that each national committee maintains its pledge to adhere to whatever sum is allotted for the year; to be informed of all assets of the Cause whether in the form of real estate, archives, publications, special donations of personal property such as libraries, jewelry, etc., in brief, any and all properties of the Cause."

A detailed and brilliant account of the teaching work was given at the convention. In the beginning it quoted the words of the Master: "Of all the gifts of God the greatest is teaching," Mrs. Maxwell, the secretary, reported the activities of Mr. Vail in relation to the Temple meetings and the attraction of many people of capacity to the Cause. Mention was made of the various amity conferences, most of which were in collaboration with this committee. The services of Mrs. Keith Ransom-Kehler, the connection made with Barbados, the Gift and Robb compilations as aids to teaching; reports of activities on the Pacific Coast compiled by Leroy Ioas; the message from Honolulu and various other centers, were all presented with the greatest emphasis laid upon the capacity of people nowadays for the message. Mr. Ober, chairman of this committee, added a reminder of the injunction of Bahá'u'lláh to serve, it being the goal of each teaching group to become the most intelligent people in the world by using the divine knowledge. People are now increasingly bewildered and must sooner or later turn to the Radiant Outlook for Guidance.

Mrs. Doris McKay reported the Outline Bureau and the intellectual and spiritual stimulus that comes from using the three outlines already issued. Others are being planned. The address for circulation is Pre-emption Rd., Geneva, N. Y.

News of the western summer school at Geeserville, came through Messrs. Bosch and Latimer, who hope to continue the highest ideals of the Bahá'í Cause. This year's program will include courses in the study of science and religion and the fundamentals of the Bahá'í Cause. The pioneer spirit of California readily responds to this broad program.

The Guardian's Message to the Convention

"Overjoyed remarkable evidences vitality of Faith. Glorious self-sacrifice American believers. Soon shipping silken carpet (from) Bahá'u'lláh's Shrine as crowning gift on altar of Bahá'í sacrifice. Boundless gratitude, truest, deepest love. Shoghi' Haifa, April 28-29, 1929."

In the report of the committee on publications, presented by Mrs. Marion Little, it appeared that matters are being arranged on strictly business lines that will produce revenue and help the activities. Demand for literature steadily grows. One of the most attractive of recent publications is the beautiful new prayer-book published through the generosity of Mrs. Loulie Mathews.

The convention sent the following telegram:

Shoghi Effendi, Haifa Palestine.

"Convention sends deepest love, radiant greetings opening session. All hearts happy and in motion. Longing for Divine Confirmation, attainment Supreme purpose. Bahá'í Convention."

Greetings from the Guardian, England and various American assemblies gladdened the hearts of the friends.

The report of the BAHÁ'Í Magazine reflected much progress and the happiness of the editors over contributed articles; its value to the teachers of the Cause at home and abroad and deep regret that some of the friends had allowed their subscriptions to lapse. That this vital arm of service should receive the hearty support of all the friends is the expressed wish of the Guardian.

The Inter-racial Amity Committee reported conferences held during the past year at Green Acre, New York, Rochester, Geneva, Buffalo, Portsmouth, N. H., Columbus and Dayton, all attended with spiritual attraction and success. It is hoped that the various groups, large and small, will increasingly value this phase of service as a means of doing the Master's will, serving humanity and attracting people of capacity among both races to the Cause through the release of spiritual forces. Interesting reports came from many cities East and West.

Green Acre

The Green Acre report reviewed the activities of the last season, its new features which included Portsmouth and Eliot days, and paid a feeling tribute to the late William H. Randell, who sacrificed so much for Green Acre. Plans for the coming season contemplate a school for children, another for youth, the correlation of Bahá'í ideals with modern thought, the higher criticism and study of Bible history, the history of religions of the past, comparative religions and the science of religions, the comparison of human and divine economics and training classes for speakers and teachers.

Places of entertainment will include the Green Acre Cottage, the cottages of the Inn, various private cottages and the tea room and community kitchen. At one of the sessions a special appeal was made that all the friends who can will so arrange their vacations that they may attend the summer school at Green Acre.

Election

The tellers reported Mr. Allen B. McDaniel, Mr. Horace Holley, Mr. Louis G. Gregory, Mr. Carl Scheffler, Mr. Alfred E. Lunt, Mr. Roy C. Whimbrel, Mrs. Nellie S. French, Mrs. Amelia Collins and Mr. Siegfried Schoplocher as elected to constitute the new National Spiritual Assembly. The organization of officers is the same as that of last year.

Masılıq'ul-Adhkar

Mr. McDaniel reported for the Temple Committee and made it clear that under the instructions of the Guardian no expense for building shall be incurred until the sum of $400,000 is completed. The design of the Temple, he said, is strikingly original. The Architectural Review stated that it is the most strikingly original design that has appeared since the thirteenth century. Architecture so ornate and elaborate will require building material that is a recent development. A structure of such significance to the whole world should not follow the designs of the past. The Guardian is intensely interested in the Temple and we are hoping for his suggestions and guidance at all times. It is perhaps fortunate that the construction could not begin earlier as building conditions are now much more favorable.

The design is unique and somewhat exotic. The idea of permanency will not be lost sight of. Every step will be in consultation with the Guardian and by this we hope to receive a great spiritual confirmation.

Mr. Louis Bourgeois, the Temple architect, in a speech of genial humor that was highly entertaining, explained some of the difficulties of the past, his
choice of material, his consultation with noted engineering authorities, and his plan for interior decoration illustrated by a model exhibited.

The remainder of this session being given to teaching, Mr. and Mrs. Howard Ives, noted workers in the Cause, gave interesting accounts of the opening of the cities of Binghamton and Syracuse to the Cause. They suggested various ways of contacting in starting in new fields such as child-welfare associations, radio broadcasting, libraries, book reviews, psychology clubs, churches and Sunday schools. Miss Martha Root was reported by Mrs. Haney as having recently given the Baha'i message in forty-two German universities. The Convention listened with deep interest and appreciation to an eloquent address by Mr. Saffa Kinney on the development of a new group consciousness in the Cause and to Mrs. H. P. Payne of Pittsburgh, whose simple, loving service among the children of that city is attracting all races.

Spiritual Meetings

Friday evening was given by the Convention to a public meeting for teaching, which attracted a very thoughtful audience a large part of which was made up of inquirers. Mrs. Stuart W. French of Pasadena, presided and with a wealth of divine ideals flooded the audience with the light of the Cause. Mr. Gregory, responding to the subject "Proofs of Reality" gave some of the signs of the Manifestation in the New Day. Mr. Vail spoke upon the temples of the new civilization. He pictured the Mashriq-i-Adhkars of the future, with their beautiful gardens and open to all sects, races and religions, harmonizing religion and science, elevating the spiritual nature of mankind and evolving in concrete form the ideals of the great new civilization.

Following the business sessions of the Convention a teaching conference was held, conducted by Mr. Vail. Gladsome news from Detroit, Urbana, Peoria, Geneva, New York and Boston presented new ways and methods. The meeting closed with prayers for our present and future. The sessions were a demonstration of the spiritual nature of mankind with their beautiful gardens and open to all sects, races and religions, harmonizing religion and science, elevating the spiritual nature of mankind and evolving in concrete form the ideals of the great new civilization.

Feast of El Ridván

The observance of the Ridván Feast by many was the high light of the Convention for spiritual refreshment and teaching. Mrs. Corinne True presided and made it an occasion not only for celebrating the Great Declaration but for clarifying the station of the Guardian. Mr. Windust spoke briefly and read the joyous glad tidings of the voice record of 'Abdu'l-Bahá. Mrs. Slater read the Festival Tablet. Mrs. True gave the description of the first Ridván Feast as related by the Great Holy Leaf which contained not only the Declaration by Bahá'u'lláh of His own station, but also His Declaration of the Station of 'Abdu'l-Bahá as the Center of the Covenant. This statement was made to 'Abdu'l-Bahá and four others, privacy being enjoined at the time for the sake of wisdom.

A happy feature of this feast was the vibrant voices of youth. Mary Maxwell related experiences at Haifa and gave a thrilling account of the veneration paid our Guardian by an illumined believer and his clear discernment of the spiritual station of the One who is "under the warring guidance of God." Wandene Mathews told of her work as a student of languages in preparation for teaching and translating the Divine Tablets in future and her hope of bringing many young people to the next Convention.

Philip Sprague shared incidents of his recent pilgrimage, of the exhilaration of the beautiful chants, and of the advice given him by the Guardian to study the words of Bahá'u'lláh two hours per day, if possible. Believers little realize their power.

Mrs. Mary Hanford Ford said that the new architecture was the expression of the new spirit. Each ornament of the new Temple will have its spiritual significance. It will be more beautiful than any building yet created. Throng will come to ask many questions. Its shining forth with such purity, beauty and power will arouse wide interest. All love is intensified by the consciousness of the new civilization. Mr. Charles Mason Remey read the address of 'Abdu'l-Bahá on the Covenant and Mrs. Mabel Ives unfolded the Institute of Guardianship. How exhilarating and beautiful and glorious was this feast! It touched the vital spot of the Cause and revealed the great reality.

This Convention was a gain in various ways. The reports were all fascinating. They proved that romance and spirituality could enter into the details of business. The efficiency of the various arms of service reflect the proficiency which returning pilgrims wrote all report as true of the Guardian.

There was economy of time. The reading of various reports without intervals presented a complete picture of the year's work and answered the inevitable questions before they could be asked. Each report seemed to shed light upon the business of the others. Thus the time of discussion was shortened.

The Cause as a whole attained a station of sacrifice not before recorded in the history of mankind. For a comparatively small group of people to raise such a sum in the short period of a year is a just cause of elation. The happiness of the friends was real. The Convention, as our friend Dickens would say, was "one vast substantial smile!" Yet along with this, our very capable Finance Committee will soon remind us to suspend no efforts until the Temple is built.

It was the most impersonal Convention ever held. The silent rally reported by one of the New York friends conveyed the spirit of the Convention with great results. The selfless way in which the friends of God rendered service was a demonstration of Supreme Power. The Glory of the Greatest Name is the true exaltation of man.

Louis G. Gregory,
Convention Reporter.
Star of the West

The staff of servers working on the Star of the West have been given the privilege by the National Spiritual Assembly of inserting each month in The News Letter an announcement about the Bahá’í Magazine.

First and foremost we are striving to edit the magazine according to the plan and instructions we have received from Shoghi Effendi, and the whole-hearted cooperation of the friends in this work is of the first importance.

Right now is an exceptionally good time to start new subscriptions. In the May number, for instance, will appear the first article in a new series by Mrs. Loulie A. Mathews of New York, under the title, “Whence Cometh the Light?” The lives of the Báb, Bahá’u’lláh and ‘Abdu’l-Bahá are briefly outlined in this series in order to convey an understanding of how the student may approach the Bahá’í Cause with some realization of the noble grandeur of its Founders.

Also in this number will be recorded the impressions of Dr. John Haynes Holmes of The Community Church in New York, on “Haifa—and the Bahá’ís.” He has treated the subject most sympathetically.

The editorial by Mr. Cobb further elucidating the thoughts expressed in the March and April numbers, is the conclusion of that most interesting of subjects “Above Success and Failure.” A series of true stories carrying spiritual lessons, and so beautifully told by Miss Genevieve Coy, will be enjoyed, and they can be used to great advantage in teaching.

Other striking articles in this number of real interest and value are the story by Dr. Walter B. Guy on, “How the King Abolished Poverty”; and, “From the Platform,” by Doris McKay.

Featured in the June number will be the continuation of “Whence Cometh the Light?” The second chapter is on “Bahá’u’lláh, the Prophet,” and might well be used as a “text book” on the subject.

Another striking feature will be the interesting and informing story by Miss Florence E. Pinchon entitled, “The Grail of Life’s Quest.” It tells how difficulties are surmounted in the path of Theosophists in their approach to and acceptance of the Bahá’í Teachings. The first story in this series by Miss Pinchon was published in the December, 1928, Star of the West, on “The Liberation of Elizabeth,” and depicted something of the natural objections which would be raised by a sincere and typical member of the established Church of England. From time to time this gifted author will write of the typical point of view and difficulties which might naturally be felt by those belonging to the various sections of the great religions, cults and modern movements in their acceptance of the Bahá’í Truths. This series will be of great help to Bahá’ís who desire concrete material at hand to answer the chief objections of other religionists.

Splendid articles are coming to us. Should not every Bahá’í take a keen interest in and make an extraordinary effort to support The Bahá’í Magazine, which is the official organ of the Cause, and which looks very promising for the coming year as it will contain material of great value to use in teaching.

Shoghi Effendi is praying for the success of this activity. He is carefully watching it and protecting it, and he expects that the Bahá’ís will do their utmost to answer the Bahá’ís’ call and take action that “we should feel happy and encouraged. Persevere and do not lose heart.”

We are living in a time of tremendous changes; these days are “amazing days.” The Bahá’í Magazine will continue to carry a message for every forward-looking person whether Bahá’í or non-Bahá’í.

For the information of all we might state that The Star of the West kept within the budget allowance by the National Spiritual Assembly the past year. But this year we must do better and try in every possible way to greatly increase the number of subscribers. To this end we most earnestly invite the cooperation of every Bahá’í. May we not help others to “read for results” by giving at least one new subscription a year?

Stanwood Cobb
Mrs. Allen B. McDaniel, Magazine Committee.

Letter From Shoghi Effendi

To the beloved of the Lord and the handmaids of the Merciful throughout the West.

Dearly-beloved brothers and sisters in ‘Abdu’l-Bahá:

With a heart overflowing with thankfulness and joy I take my pen to share with you tidings that eloquently testify to the triumphant majesty and unconquerable spirit of the Faith of Bahá’u’lláh. From Geneva, the seat of the League of Nations, there comes the news that the fervent petition addressed by the Bahá’ís of Iraq to the world’s supreme Tribunal regarding an issue that for a time had stirred the Bahá’í world to its foundation has at last met with a noble and most gratifying response.

You will recall the references made in my previous communications, dated November 6, 1925, October 29, 1926, and January 1, 1929, to the forcible seizure of Bahá’u’lláh’s sacred house by the Shi’ahs of Baghdad, to the appeals which from almost every quarter of the globe have showered upon the authorities of Iraq for its restitution, to the long and unsuccessful legal proceedings to which the representatives of the Faith in that land have resorted, and lastly to the petition which they have addressed to the League’s Permanent Mandates Commission setting forth the history of the case and appealing for the intervention of the Council in their behalf. I am now informed that after mature deliberation the conclusion arrived at by the Mandates Commission, urging that prompt and justice be done to the wrong suffered by the Bahá’ís, has been officially communicated to, and adopted by, the Council of the League, which in turn will formally communicate the recommendations of its Commission to the Mandatory Power.

From the official text of the minutes of the meeting of the Mandates Commission, as well as from its authorized report to the Council, both of which have been made public, it is clear and evident that the terms of the conclusion arrived at are neither vague nor evasive, but set forth in unmistakable language the legitimate aspirations of an oppressed and struggling Faith. The decision neither implies compensation to the Bahá’í Community for the loss of the sacred buildings, nor does it expressly provide for the expropriation of the property by the State. To quote from the text of the official document, the Commission has resolved “to recommend the Council to ask the British Government to call upon the Government of Iraq to redress without delay the denial of justice from which the petitioners have suffered.”

A glance at the minutes of the Commission’s meeting will suffice to reveal that in the course of the lengthy discussions conducted by the members of the Commission the following important facts have been stressed and recognized. The British accredited representative, present at the sessions of the Commission, has declared that “it was a fact that the Mandatory Power had recognized that the Bahá’ís had suffered an injustice and redress the award made by the High Court, the High Commissioner had been considering what means could be found to remove, either by an executive act or otherwise, the unjust effects of that
decision." Moreover, it has been acknowledged by the accredited representative that the Bahá'ís had been in bona-fide occupancy of the property, that they had expended on it sums that exceeded the value of the site itself, and were thus, in accordance with the provision in the still operative Turkish Law, entitled to purchase the site. Allusion has also been made in the course of the deliberations of the members of the Commission to the fact that the action of the Shi'ah community with respect to Bahá'u'lláh's sacred house constituted a breach of the Constitution and the Organic Law of 'Iraq, which, according to the testimony of the British accredited representative, expressly provided for the unfettered freedom of conscience. A question from one of the members had even elicited from the representative of the British Government the reply assuring the Commission that the Mandatory Power actually possessed means of exercising pressure on the authorities in order, if necessary, to insure that so fundamental an article in the Constitution would be respected. Furthermore, the opinion has been strongly expressed that the matter had assumed "an importance which exceeded that of the individual case of the Bahá'ís," inasmuch as "the judgment of the High Court was suspected of having been inspired by political prejudice," with the consequent impression on the Commission that "from a moral point of view, conditions in 'Iraq were not improving; that religious passions still ran high and that peace had not yet been brought about between various religious communities." It has even been proposed to supplement the report submitted to the Council with the observation that, in the opinion of the Commission, "a country in which the Sovereign and the highest law courts are capable of so flagrant a denial of justice would probably not be considered to be eligible to become a Member of the League of Nations." The minutes of the Commission's meeting further indicate that the contents of the letter addressed by the Prime Minister of 'Iraq to the British representative in Baghdad and which accompanied the text of the petition of the Bahá'ís do not in the opinion of the Commission "meet any of the allegations of the petitioners" and are confined to a mere assertion that the judgment of the Court of Appeal was pronounced in accordance with the laws of the land. As to the memorandum submitted by the Mandatory Power in connection with the Bahá'í petition, and to which the minutes briefly refer, it is expressly stated that His Britannic Majesty's Government considers the eviction of the Bahá'ís while the case was still undecided to have been an illegal action, that the reasons adduced to justify such action were hardly admissible, and that the final verdict of the Court of Appeal is unsustainable, contrary to the law, and tainted by political considerations. The minutes further declare that although any petition presented to the Commission appealing from a decision given by a Court of Law is to be considered as not being in order, yet as the petition submitted by the Bahá'ís reveals such a state of partiality, servility and sectarianism it has been found desirable to depart from the general rule and to regard the petition in question as receivable by the Commission. And among the concluding observations in the minutes of the Commission's meeting regarding the Bahá'í petition is this significant passage: "The revelations made in connection with this petition show the present position in 'Iraq in an unfavorable light. In a country where the conduct of the highest authorities has led the Mandatory Power to pass such severe criticisms, where the Supreme Court of Justice is under legitimate suspicion, and where religious fanaticism pursues minorities and controls power, a state of affairs prevails which is not calculated to insure the development and well-being of the inhabitants. The petitioners have suffered a serious denial of justice the direct responsibility for which rests on the authorities of 'Iraq. The fact that this denial of justice could not be prevented in the Goodman Hexad was due to the weakening of the Mandatory Power's control in 'Iraq. The Mandatory attempted, but in vain, to redress the injury done to the petitioners by using the means of influence at its disposal under the régime set up by the 1922 Treaty vis-a-vis King Feisal and the 'Iraq Government. These efforts would not appear to correspond fully to the engagements resulting from the British Government's declaration, which was approved by the Council on September 27, 1924, and renewed by the British Government in 1926, whereby the Treaty of Alliance between the British Government and 'Iraq 'was to insure the complete observance and execution in 'Iraq of the principles which the acceptance of the mandate was intended to secure.'"

This grave censure pronounced by the Mandates Commission of the League of Nations on the administration of justice and the general conduct of affairs in 'Iraq, as well as the association of the humiliation afflicting Bahá'u'lláh's sacred dwelling-place with the obligations implied in the Treaty of Alliance binding the Governments of Great Britain and 'Iraq, not only proclaim to the world the enhanced prestige of that hallowed and consecrated spot, but testify as well to the high sense of integrity that animates the members of the League's honored Commission in the discharge of their public duties. In their formal reply to the Bahá'í petitioners, the members of the Permanent Mandates Commission have, with the sanction of the Council of the League of Nations, issued this most satisfactory declaration: "The Permanent Mandates Commission, recognizing the justice of the complaint made by the Bahá'í Spiritual Assembly of Baghdad, has recommended to the Council of the League such action as it thinks proper to redress the wrong suffered by the petitioners." A similar passage inserted in the report of the Finnish Representative to the Council of the League runs as follows: "The Commission has also considered a petition from the National Spiritual Assembly of the Bahá'ís of 'Iraq, a community which has been dispossessed of its property by another community and has been unable to recover it by legal means. The Commission is convinced that this situation, which it describes as an injustice, must be attributed solely to religious passion, and it asks that the petitioner's rights be redressed. I venture to suggest that the Council should accept the Mandate Commission's conclusions on this case, which is an example of the difficulties to be met with in the development of a young country." This report, together with the joint observations and conclusions of the Commission, have been duly considered and approved by the Council of the League, which has in turn instructed the Secretary-General to bring to the notice of the Mandatory Power, as well as the petitioners concerned, the conclusions arrived at by the Mandates Commission.

Dearly-beloved co-workers! Much has been achieved thus far in the course of the progress of this complicated, delicate and highly significant issue. The Bahá'í world is eagerly expectant, and fervently prays, that the Almighty may graciously assist the Government chiefly responsible for the well-being of 'Iraq to take "without delay" such steps as will insure the execution of the considered judgment of the representatives of the Sovereign States, members of the Council,
and signatories of the Covenant of the League of Nations. I will, if deemed proper and advisable, inform you of the manner in which the admiration and the gratitude of the National Spiritual Assemblies, representative of the divers communities in the Baha'i world, should be expressed and tendered to the authorities of the League of Nations who have been chiefly responsible for this noble, this epoch-making decision. For none can doubt that the published verdict pronounced by the Mandates Commission sets the seal of international sanction on the triumph of God’s persecuted Faith over the ecclesiastical and civil powers of hostile Islam. Within the ranks of the orthodox Sunnis and of the bitter and fanatic Shi’ahs, the chief sects of the Moslem Faith and constituting respectively the bulk of the ruling class and the population of Iraq, a feeling of consternation must necessarily prevail. For however obscured their vision they still can recognize in this historic judgment the herald of that complete victory which is destined to establish the ascendancy of what, in the words of the members of the Commission, is but “a small minority, drawn from a lower social grade, and possessing neither political nor social influence,” over the combined forces of the Islamic population of Iraq.

I must not fail in conclusion to refer once again to the decisive role played by that distinguished and international champion of the Faith of Baha’u’llah, our dearly-beloved Mooney Mills, in the initiations that have paved the way for the signal success already achieved. The text of the Baha’i petition, which he conceived and drafted, has been recognized by the members of the Mandates Commission as “a document well-drafted, clear in its argument and moderate in tone.” He has truly acquitted himself in this most sacred task with exemplary distinction and proved himself worthy of so noble a mission. I request you to join with me in my prayers for him, that the Spirit of Baha’u’llah may issue to guide and sustain him in the final settlement of this most mighty issue.

Your true brother,

(Signed) Shoghi.

Haifa, Palestine.

March 20, 1929.

Portsmouth, New Hampshire

The letters from the various Assemblies have been received with great joy. They make us feel more and more that we are a part of the great Cause of Baha’u’llah. Through the untiring and devoted efforts of Mr. and Mrs. Henry L. Green, our Assembly was formed at Portsmouth in April, 1928, and we now number fifteen. Our meetings are held every Friday evening at the homes of its members. As some of us were newly attracted to the Cause, there has been much need for study and enlightenment. We have been greatly privileged in having as our speakers during the past year Mr. Louis Gregory, Prof. Stanwood Cobb, Mrs. Ruth Moffatt, Mrs. Elizabeth Greenleaf, Mrs. Keith Ransom-Kehler, Mr. Alfred E. Lunt, and Miss Lorna Tasker.

We are planning to have a Guest Night each month, when there will be a public speaker, and every effort will be made to attract as many as possible to these meetings. How glad we would be to have you meet with us.

Our Assembly has been able to place on the shelves of our Public Library several of the foremost books on the Baha’i Cause,—also the Baha’i magazine, “Star of the West”. Our earnest wish is to be of service to this community which is at the very door of Green Acre.

The Master said of Green Acre, “If one looks for praiseworthy results and wishes to produce eternal effects, let him make an exceeding effort that Green Acre may become an assemblage of the Word of God and a gathering place for the spiritual ones of the Heavenly World. Every year a number of the beloved and maddened servants of the Merciful must go to Green Acre and raise the divine call there, the more who go the better.” The Master called it “Green Acre”, and so it is. Can we help you, dear friends, to visit here,—to enjoy its natural beauties and meet the loved ones in the Cause? There is the beautiful Piscataqua River, our “River of Light” and the sacred pines and beautiful Fellowship House.

On Monday, December 31st, we had two meetings,—one in the afternoon for local friends to meet and hear our beloved Baha’i sister, Keith Ransom-Kehler, and one in the evening to observe our Nineteen Day Feast, to which the Elliot friends were invited, and at which we again listened to a most inspiring talk by Mrs. Kehler.

We send our New Year greetings to you all and pray that this may be the Great Temple Year.

London, England

Dear friends in the Cause of Baha’u’llah:

On the Anniversary of the Ascension of the Center of the Covenant, the Servant of God, ’Abdu’l-Baha, the Consciousness of the Great Bounty of His Promise—that He would be with us always—unites us in humility and reverent hope that the Verses chanted, and the Prayers, rising like flame from fervent hearts, may make a new Baptism of this Grace.

May this—the seventh year of the earnest Guardianship of the beloved Shoghi Effendi—hear us all forward in answer to his call, for deeper knowledge of the Teachings, wider vision, and greater love in unity, efficiency, in all things for God’s Glory.

Together let us turn to the Abba Kingdom, and ask that our shortcomings may be blotted out, and that our endless faults may be corrected, so that in all our ways we may be able to show forth the effect upon our lives of the Knowledge of God in selfless service for His Great Purpose.

During the year, dear Baha’i friends, American and Persian, have come to London, and gone on to further journeyings, leaving the believers here, wiser, and stronger in new ties and inspired to greater effort.

Teheran, Persia

Beloved Baha’i Brothers and Sisters:

We acknowledge the receipt of inquiring circular letters from Haifa, Ganja, Montreal, New Jersey, Melbourne and Australia, for which we thank our dear friends. We have received with many thanks the translation of the law of the Spiritual Assembly of America which has been officially recognized by the Government of America, through the Spiritual Assembly of Haifa, too.

His Holiness Baha’u’llah, 50 years ago, in a tablet named Ebneh, said, “I supplicate to God to confirm the Emperors and Kings to the Great Peace, because peace is the cause of tranquility and convenience of the humankind. The Kings of the Realms should arrange a large Assembly in which gather the Kings or their Ministers and order for conformity and concord, withdraw their attentions from arm to peace, and if a Monarch rises against another Monarch other Kings stand against the former and prevent him from his idea and intention”.

In the last month the historical and the most important event was the proposal of Mr. Kellogg, the Minister of Foreign Affairs of America, which on the 27th August, 1928, was approved and signed by the most elected personalities of the important nations and Governments of the world. Although
it may have political aspects, yet we are happy that the prophecy of His Holiness Bahá'u'lláh has been fulfilled and the great diplomats are working for the peace of the world.

Miss Martha Root
Beloved Relatives and Friends in El-Abhá:
Allah-o-Abhá! Love to you each one! My last mimeographed letter to you was sent in August, 1927. Since then my journeys have been as follows: Leaving Geneva, September 19, 1927, I went to Bucharest, Rumania, via Triest and Belgrade where short stops were made. You read in the "Star of the West" of my visit to Her Majesty Queen Marie and H. R. H. Princess Ilenea at their summer palace in Sinia. (I think five thousand each of "What Is the Bahá'í Movement?" and the blue book, both translated into Rumanian by Princess Ilenea, are now published). After Rumania, I spoke in Rusek, the border city of Bulgaria, spent three weeks in Sofia speaking, went also to speak in Vratza, Samokov, Plovdiv and Stanimaka in Bulgaria. Eight thousand sheets of "What is the Bahá'í Movement?" were printed in Bulgarian.

Then a short visit was made in Constantinople, meeting the friends and Esperantists and going to Robert College. One friend promised to publish "What is the Bahá'í Movement?" in Armenian. Public lectures were given in all cities except in Constantinople, but I met a good many people there socially. It is not possible in this resume to tell you how Bahá'u'lláh opened the doors in all countries.

A month was spent in Athens and Saloniki, Greece. The Apostles Paul —and how indefatigable, wise and selfless he was!—could not reach nearly so many people as a Bahá'í teacher today may contact in journeys similar to his. Certainly every Bahá'í teacher can with profit study his journeys and his follow-up work by sending letters and sending other Disciples. One newspaper in Athens wrote a series of three articles on the Bahá'í Cause, giving the Principles, the history and some of the Creative Word. Instead of print-booklets in Greek, I gave out some of these newspapers. Lectures were given in nearly all of the leading universities in the Balkans. Coming to Jugoslavia, a stay of three weeks was made in Belgrade. There I again met Her Majesty Queen Marie and H. R. H. Princess Ilenea of Rumania who were visiting the King and Queen of Jugoslavia. H. R. H. Prince Paul and his wife H. R. H. Princess Olga and their guest, H. R. H. Princess Elisabeth of Greece, all young people, invited me again to the Royal Palace to talk about Bahá'u'lláh's teachings. They had heard much from Queen Marie and Princess Ilenea. Four thousand tiny blue booklets were printed in Serbian. They had been wonderfully translated by the great Professor Bogdan Popovich of Belgrade University. Another city visited was Zagreb in Croatia, Jugoslavia. I gave five public lectures there, and met the late Stephen Radich, the well-known leader of the Peasant Party. Two days ago received copies of the larger blue booklet in Serbian and Creations languages, Professor Staitch of Belgrade has translated it beautifully. He and Professor Bogdan Popovich are friends of Dr. August Forel.

One month was spent in Prague, Czechoslovakia. In the "Star of the West" please see my visit to President Thomas G. Masaryk. Some other Czech articles are not yet finished and published. Young Mr. Vuk Echtner and the Czech writer Pava Moudra have translated the larger blue booklet into excellent Czech; five thousand copies have been attractively printed and circulated. A short writing trip of two weeks was made to the leading Czech health resorts and historical cities. One lecture was given in Brno, the native city of the young, late Milos Wurm, the first to become a Bahá'í in Czechoslovakia, the first to publish a Bahá'í book in Czech language and the first to promote these Teachings in his country. His brilliant history before the World War, I shall write later. I visited his father and mother. She is one of the greatest peace workers and speakers in Czechoslovakia, and she sometimes lectures in other countries in Europe.

Berlin was visited, also Dresden, Leipzig, Gera. Throughout Germany there is interest in the Bahá'í Teachings. The Germans study the Teachings, many who do not call themselves Bahá'ís, have the books and are carefully looking into the Movement. An invitation has come to speak in fifteen cities in Saxony. I believe that Germany will carry the Principles of Bahá'u'lláh very far and that Germany will exert a powerful spiritual influence, greater than the Reformation wrought by Martin Luther. I hope that Bahá'ís who travel will try to go to Germany and Holland.

Then I went to Brussels, The Hague and to Antwerp and came back to Geneva August 15, 1928. I took part in the German Esperanto Congress in Potsdam in May; attended the Inter-religious Congress in The Hague in July; helped with two Bahá'í sessions in the Universal Congress of Esperanto in Antwerp, August 3-10; spoke twice in the Inter-religious Congress of Christian Socialists in Le Locle, Switzerland; attended the Universal Religious Peace Conference in Geneva, in September; spoke twice in the Esperanto Congress of Switzerland in Bern, September 23, 24; did all I could here in Geneva where, in September, people are gathered from all parts of the world to attend the League of Nations sessions. During October I have lectured in several Swiss cities—Lausanne, Le Locle, second visit, La Chaux-de-Fonds, Neuchâtel and Morges. Yesterday, I spent the day with our glorious Bahá'í brother, Dr. August Forel, the European scientist, at his home in Yverne. You cannot imagine the importance of his influence in Europe and in other continents! Though he is now such an invalid, still he is always thinking of the Bahá'í Cause and doing something to promote it. I was astonished at what he thought of yesterday and he actually wrote it and sent it! Still, the rest of us may find courage in the fact that Dr. August Forel first heard of the Teachings from his son-in-law Dr. Arthur Brauns who first knew of the Cause from a Bahá'í lecture which Mr. William Herrigel, I think, gave in Carlsruhe, Germany. If we faithfully keep on "giving the Message", this truth of Bahá'u'lláh will illumine the world. It was Peter and James and John's faithfulness which brought the divine civilization of Christianity to the western world. I will write about Dr. August Forel for the "Star of the West".

Victoria, Australia

We have lately been cheered by a brief visit from our dear teachers, father and mother Dunn. They were only in our city for one night, but in answer to a hasty summons forty-two friends gathered and a wonderful meeting fragrant with love and alive with interest resulted. This is the largest meeting we have had in Melbourne since the inception of the Teachings and it gave us great encouragement and was a visible confirmation of the love and devotion of these two blessed souls.
THE MEANING OF THE NINETEEN-DAY FEAST

Talk by 'Abdu'l-Bahá at the Time of the Meeting of International Peace Arbitration Committee, Given at a Nineteen-Day Feast in London, December 29, 1912.

These delegates who have gathered in the Peace Conference are like merchants; each strives to compete for victory with his rival. Even if peace were established it would be but temporary. Years ago there was an international peace agreement, but wars have continued notwithstanding. If such conferences were endowed with the power to establish an enduring peace, the world would have been at rest long ago.

Praise be to God, souls have assembled here with pure intention. That which is the means of love and fellowship in the world of humanity is acceptable at the divine threshold, and that which is conducive to the warfare of mankind, or any movement which brings rancor, hatred and animosity, is not acceptable.

All the holy and inspired messengers who have appeared in the history of the world have, as the fulfillment of their mission, the promotion of love and amity in the hearts of the people. In order that the members of the world of humanity might associate with each other, these divine souls have utilized every means, for it has been the aim of all the prophets of God to bring about reconciliation and fellowship among the sons of men. The divine philosophers and scholars of history strove with all their power to bring about this ideal condition. In this highway they have given up wealth, property and possessions. For this central principle of peace more than twenty thousand in the Orient have given up their lives. While under the sword of execution, their great desire was this fulfillment; while in pillory they longed for the effulgence of the Holy Spirit; while actually being hewn asunder, they went to death with the greatest joy and felicity, knowing that their martyrdom hastened the millennium. Consider to what an extent they were self-sacrificing. They were happy and ready to give up everything, even to life itself.

There are certain souls whose aim is equally lofty, their desire is also affinity between members of the human family; but they practice it only to the extent of verbal demonstrations. They are not ready to give up their lives for its accomplishment. There is a great difference between the man who rests on the bed of luxury and selfishness, and the man who in the arena of activity willingly sacrifices all for the attainment of a sacred object.

Philosophers and those who see visions dream safely in the security of their own houses, but the faithful servants of the Almighty did not merely dream high ideals in homes of comfort. In order to prove their sincerity, they gave up their houses and lives. The earth became crimson with their blood; the cross adorned their holy temples; their bodies and their heads decorated the points of spears. Therefore we can judge of their sincerity. This is the station of sacrifice. This is the station of martyrdom. The man who desires the improvement of the human race must ever be ready to sacrifice his honor, glory and life. In this century the Bahá'ís have sacrificed their lives so that fellowship and affection may become realized in the hearts, so that the world of humanity may become radiant, the children of men be resuscitated with a new life, and the earthly world become a mirror reflecting the divine world. When a holy and divine messenger appears on earth, this power of unity and agreement is made possible.

One of these means of unity and agreement is made possible in this very meeting. The Nineteen Day Feast was inaugurated by the Báb and ratified by Bahá'u'lláh, in His holy book, the Ak ódas, so that people may gather together and outwardly show fellowship and love, that the divine mysteries may be disclosed. The object is concord, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, cooperation and mutual helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward.

It is an established fact that this plant, or that palm tree, can grow and develop alone. Some animals live in the solitary life, but not so man. He does not live and grow up by himself. It is beyond the range of his ken and ability to live independently of his fellows. For example, he cannot at the same time engage in agriculture, cook his own food, make and sew his robe, and gather the materials to build his house. The human cry is for cooperation and reciprocity.

There are two kinds of cooperation: material and spiritual. Cooperation in the material world will insure happiness and fellowship, and will facilitate the progress of humankind; but the ideal, the most real and virtuous cooperation is spiritual. That is realized
when people gather together to investigate and discuss principles impartially, to talk over the divine and philosophic principles of the age and to assist each other in pursuit of divine knowledge and wisdom. This real cooperation and mutual assistance is the foundation on which the super-structure of material reciprocity is based. Through this spiritual inter-assistance the prosperity of the world of man is unveiled.

Consider the divine ones who lived in bygone ages. Consider the sacred souls and philosophers of the past. Of their knowledge and wisdom those contemporaneous to us are the inheritors. They left as a divine heritage for future generations lore gathered from the laboratories of nature. This is indeed spiritual cooperation, valid, age-abiding, because the requirements of one age are passed on to other ages.

In brief, this is my hope: that the Nineteen Day Feast become the cause of great spiritual solidarity between the friends, that it may bring believers into the bond of unity, and we will then be so united together that love and wisdom will spread from this center to all parts. This Feast is a divine Feast. It is a Lord's supper. It attracts confirmation of God like a magnet. It is the cause of the enlightenment of hearts.

Every day great feasts and banquets are being spread with the object of material enjoyment and relish of food. People partake of certain delicacies and waters from various fountains, that they may have a good time. Balls and dances follow. All these are for the body, but this fellowship is of spiritual subjects, for the discussion and interpretation of the teachings and counsels of God. It is absolute spirituality.

It is my hope that the Nineteen Day Feast may become firmly established and organized so that the holy realities which are behind this meeting may leave behind all prejudices and conflict, and make their hearts as a treasury of love. Even if there is the slightest feeling between certain souls — a lack of love — it must be made to entirely disappear. There must be the utmost translucency and purity of intention.

They must enjoy the love of God, acquire the power for the promotion of the happiness of mankind and the Word of God. With such high mention must this Feast become an established institution. When they gather in this meeting, all those present must turn their faces toward the Kingdom of Abhá, and from their hearts supplicate, invoke and entreat toward the lofty throne, beg of God's forgiveness for all shortcomings, read the teachings and arise to His service.

Then spread the feast and give refreshments. Assuredly great results will be the outcome of such meetings. Material and spiritual benefits will be assured. All who are present will be intoxicated with the breezes of the Love of God, and the Breath of the Holy Spirit will with tremendous power inspire the hearts.

If this meeting be established on such a rock, it will become a power which will attract heavenly confirmations, be the means of the appearance of the Light of God, and the reality of every subject will become unfolded. Such a meeting will be under the protection of God. It is my hope that you will continually hold these meetings and that each time it will become more and more the center of all the virtues, the point for the effulgence of God.

May your hearts be enlightened! May your faces become radiant! May your spirits be illumined! May your thoughts find wider range of vision!

May your spiritual susceptibilities be increased!

May the realm of God surround you, and may your hearts become the treasury of heaven!

This is my hope.

Letter from the National Assembly

To the Bahá'ís of the United States and Canada.

Dear friends,

The cabled messages from the Guardian published in these pages last month, and his words to a recently returned visitor at Haifa, gives us assurance of Shoghi Effendi's confident hope that the American believers will achieve the goal, within a few months, so long set before us in the completion of the $400,000 required for the completion of the first storey of the Mashriqu'l-Adhíkár. He bids us not to relax for a moment in our determined endeavor but to press forward with joyous hearts and ever-increasing consciousness of the meaning of this vast undertaking.

Elsewhere in the present News Letter you will find a complete and detailed statement of the Budget adopted by the National Assembly for the maintenance of all activities this year. The total expense ($32,000) is not only one thousand dollars less than the last annual Budget, but also contains a considerable item in reserve which will not be used unless wholly justifi-
able and now unforeseen conditions arise before the end of the fiscal year. The saving on the total appropriation of $32,000 should be very substantial.

At the close of the Convention the Treasurer reported a balance in cash and pledges of $306,000. On June first, with some of the pledges still to be paid, the National Fund had actual cash on hand of $304,000. During the Convention period alone, over $60,000 flowed into the Fund, but during the weeks following there has been a falling off of receipts from local Assemblies and individuals. This was only to be expected, for many believers had given their all. Now let us join together in complete unity and strive for the supreme victory.

We have engaged in an undertaking which must, from this period, continue steadily and without interruption until the fully completed Temple shines forth as the Beacon of the new day. In some minds there seems to lie the belief that either from the Orient or some other miraculous source a large contribution to our Fund will soon be made. Such an idea does not correspond to the reality of our Bahá’í life and tends to dampen the ardor and sacrifice of the friends. The task is ours—the believers and the Bahá’ís of other lands have their own great destiny to fulfil. Moreover, quite apart from the present emergency of the Temple Fund, the National Bahá’í Fund must be understood as a permanent institution, the financial bedrock on which must rest the American National House of Justice in the future, and from which ever-increasing sums must be appropriated for the use of the Supreme House of Justice.

In the light of these facts, your National Assembly can only appeal to the enlightened loyalty, the conscious and well-established cooperation of the local Assemblies, the various Bahá’í communities, and the isolated believers.

We are servants of Bahá’u’lláh, privileged to be His instruments in the founding of His new order. Now, through His appointed Guardian He summons us to render Him that which is in reality His, and we have His assurance that “Verily, God will help all those who arise to serve Him. No one is able to deprive Him of His majesty, His dominion, His sovereignty, for in the heaven and in the earth, and in all the realms of God, He is the victorious, the conqueror.”

Yours faithfully, in service to Shoghi Effendi,

The National Spiritual Assembly.

MEETINGS OF THE NATIONAL ASSEMBLY

April 24 and 25, 1929

A summary of the last three meetings held by the National Assembly is published here for the information of the believers. A cablegram was received from Shoghi Effendi requesting a copy of the Declaration of Trust certified by the British Consul for registration in Palestine. This was done as soon as possible and the copy sent. Another cable from the Guardian requested the Assembly to cable and write the Secretary General of the League of Nations expressing the gratification of the American Bahá’ís at the spirit of fairness accorded the petition submitted by the Spiritual Assembly of Iraq in connection with the Houses of Bahá’u’lláh. A third cablegram from Shoghi Effendi informed us that the amount of $400,000 being raised for the Temple Fund includes all items of expense for the first level, and that no expense must be undertaken until the full amount has been received. VOTED to approve the request of the Persian National Assembly that we send specially bound copies of The Bahá’í World to a number of prominent Persians. The Treasurer presented his annual report and this was approved and accepted with appreciation. Details of the forthcoming Convention were discussed. VOTED that henceforth if any believer offers to finance an activity which has been approved but which cannot be financed directly from the National Fund, the National Assembly shall accept such an offer without permitting any change in the conditions under which the activity in question should be carried on in accordance with the principles and methods of Bahá’í administration; and that the believer shall turn such a donation over to the National Fund and not pay the expenses direct, so that the responsibility shall rest upon the National Assembly. VOTED to accept the recommendation of the Finance Committee that in view of all the conditions that surround the donation of real estate made to the National Assembly, the Assembly, at the first possible moment shall endeavor to establish a general principle controlling the acceptance and disposition of such donations.

April 28 and 29, 1929

The incoming Assembly elected its officers: Chairman, Vice-Chairman, Secretary and Treasurer. Miss Edna True was appointed Countersigning Officer and Mr. A. F. Matthiesen, Accountant. It was the sense of the meeting that the objectives of the Assembly for the coming year shall be first, a budget representing the utmost economy and efficiency; second, concentration on the completion of the Temple Construction Fund of $400,000; third, seeking guidance and instructions from the Guardian before undertaking any new plans. Cablegrams received from the Guardian at this meeting were published in the News Letter for May, 1929. In connection with the recognition and approval of newly established local Spiritual Assemblies, the Secretary was instructed to submit in each case a blank form to be filled out by the local community, formally recording their acceptance of the Declaration of Trust and By-Laws as the legal structure of the Bahá’í Cause in the United States and Canada. Committees were appointed for the year, as per list published elsewhere in this News Letter.

June 8 and 9, 1929

VOTED that the action of this body in appointing a Temple Maintenance Committee be rescinded and struck from the minutes, and the appointment of such Committee and the exercise of its functions be referred to the Trustees under the Temple Indenture. A cablegram stating that the silken carpet had been shipped was received from Shoghi Effendi. A letter from the Guardian dated May 7, 1929, was presented stating that the rug is to be a gift from the religious shrine in Haifa to the Bahá’í Temple in this country. Accompanying this was a letter from Mr. Mountford Mills, writing in the Guardian’s behalf, informing us that the rug is worth from five to six thousand dollars in Persia and should have many times that value in America. The hope at Haifa is that one of the believers may purchase the rug, that the sum realized may increase the Temple Construction Fund. An instruction from Shoghi Effendi to the Temple Program Committee was read and ordered published in the News Letter. Mr. McDaniel reported on conversations with a member of the State Department on the subject of the Egyptian Government in order to assist the Egyptian N. S. A. to obtain recognition as having the status of a religious tribunal. The Treasurer and Finance Committee reported a proposed Budget for the current year. This is published elsewhere. VOTED that the Publishing Committee, before printing any new book or pamphlet, shall obtain from this body a specific and final authoriza-
COMMITTEES OF THE NATIONAL SPIRITUAL ASSEMBLY
1929-1930

Archives
Charles Mason Remey, Chairman.
Miss Gertrude Buikema, Secretary,
1827 W. Roosevelt Road, Chicago, Ill.
Albert R. Windust.

Bahá’í Magazine
Stanwood Cobb, Editor, 17 Grae­
ton St., Chevy Chase, Md.
Mrs. Mariam Haney.
Mrs. Allen McDaniel, Bus. Mgr., 7
Grafton St., Chevy Chase, Md.

Finance
Mrs. Nellie S. French, Chairman,
501 Bellefontaine St., Pasadena, Calif.
Siegfried Schopflocher.
A. F. Matthisen.

Green Acre
Louis G. Gregory, Chairman, Green
Acre, Eliot, Maine.
Albert R. Vail.
Philip Marangella.
Mrs. Henry R. Green.
Mrs. Harlan Ober.
Mr. Glenn A. Shook.

Interracial Amity
Louis G. Gregory, Chairman.
Mrs. Shelley N. Parker, Secretary,
6816 Langley Avenue, Chicago, Ill.
Mrs. Agnes S. Parsons.
Mrs. Louise Boyle.
Mrs. Mariam Haney.
Dr. Zia Bagdadi.
Dr. Alain Locke.
Mrs. Loulie Mathews.
Miss Alice Higginbotham.

Legal
Allen B. McDaniel, Chairman, 7
Grafton St., Chevy Chase, Md.
Louis G. Gregory.
Carl Scheffler.
Horace Holley.
Siegfried Schopflocher.

Library
Charles Mason Remey, Chairman.
Miss Elizabeth Hopper, Secretary,
P. O. Box 1319, Washington, D. C.
Mrs. Amelia E. Collins.

Pacific Coast Summer Community
John Bosch, Chairman.
Leroy C. Ioa, Secretary, 640 46th
Ave., San Francisco, Calif.
George Latimer.

Publicity
Horace Holley, Secretary, 129 E.
10th St., New York City.
Alfred E. Lunt.
Dale S. Cole.

Publishing
Mrs. Raymond Little, Secretary,
485 Park Avenue, New York City.
Mrs. Loulie Mathews.
Roy C. Wilhelm.
Miss Bertha Herklotz.
Horace Holley.
Mrs. Marie B. Moore.

Research
Mrs. Keith Ransom-Kehler, Chair­
man, c/o Vassar Club, 130 E. 57th
St., New York City.
Hooper Harris.
Edward B. Kinney.

Reviewing
Mr. Frank D. Clark, Chairman.
9231 Alexander Avenue, South Gate,
Calif.
Mrs. Rosa V. Winterburn.
Mr. and Mrs. Dexter Lamb.
Mrs. Frank D. Clark.

Teaching
Charles Mason Remey, Chairman.
Mrs. May Maxwell, Secretary, 1548
Furnace Ave., West, Montreal, Que.
Leroy C. Ioa, Vice-Chairman.
Harlan Ober.
Mrs. Raymond Little.
Mrs. Doris McKay.
Mrs. Reginald Collison.
Mrs. Helen Bishop.
George Latimer.
Stanley Kemp.
Mrs. Shanaz Waite.

Bahá’í Temple Unity
Carl Scheffler, Secretary, 1821 Lin­
coln St., Evanston, Ill.
A. F. Matthisen.
Allen McDaniel.
Siegfried Schopflocher.
Alfred E. Lunt.
Mrs. Amelia E. Collins.
Mrs. El Fleda Spaulding.
Munroe Ioa.
Albert Windust.

Temple Program
Willis Hilpert, Chairman.
Mrs. Shelley N. Parker, Secretary,
6816 Langley Avenue, Chicago, Ill.
Mrs. Sarah Walrath.
Dr. Wm. F. Slater.
Mrs. Ed. Struven.

Thornton Chase Memorial
Willard P. Hatch, Chairman, 3440
Wilshire Boulevard, Los Angeles, Cal.
John Bosch.

Year Book
Albert R. Windust, Secretary, 6707
Parnell Avenue, Chicago, Ill.
Wanden Mathews.
Horace Holley.
Mrs. Victoria Bedikian, Photo Edi­
tor.
Abdul Hossein Dehkian.
Dr. Hermann Grossmann.
Mrs. J. Stannard.
Miss Martha Root.

Guardian’s Instructions Concerning
Meetings in Foundation Hall

The following letter was written by
Shoghi Effendi to Mrs. Corinne True,
member of the Temple Program Com­
mittee last year, in reply to a report
received by him from the Committee.
It is published here for the informa­
tion of all believers, inasmuch as these
instructions seem to apply to all pub­
lic meetings held under Bahá’í auspices
and entirely controlled by Bahá’í in­
fluence.

“My dear co-worker: The meet­
ings in the Temple Foundation Hall
should be primarily devotional in char­
acter, and any addresses delivered
there must be of a strictly Bahá’í char­
acter. The Teachings must be re­
ferred to, quoted, explained and am­
plified, and if non-Bahá’í subjects are
referred to, they should be considered
in the light, and in confirmation of,
Bahá’í principles and teachings. We
must preserve the identity and purity
of the Faith, without restricting it to
a rigid and exclusive dogma.

Your true brother and well-wisher, (Signed) SHOGHI.”

Haifa, Palestine
May 1, 1929
BAHA'I NEWS LETTER

George P. Simpson.
Soheil Afnan.
Hashmatullah.
Mrs. H. Emogene Hoagg.

SPECIAL COMMITTEES
Countersigning Officer
Miss Edna True.
Accountant
A. F. Matthiesen.
Indexing and Editing Tablets
Mrs. Corinne True.

PRELIMINARY ANNOUNCEMENT
Bahá'í Summer School for 1929
Geyserville, California

The Third Annual Session of the Bahá'í Summer School will be held at Geyserville, California, from August 4 to August 15, inclusive, opening with the Annual Unity Feast, Sunday, August 4, at noon. The scope of the school has been greatly enlarged this year to include courses that will complement the study of the fundamental and universal principles of the Bahá'í Cause, thereby making the two weeks interesting and profitable in appeal to both Bahá'ís and their friends.

There will be three classes of study each morning.
1. Professor E. A. Rogers, head of the Montezuma School, will conduct a course on Popular Science and its relationship to the Spiritual Truth.
2. Professor W. J. Meredith of the Montezuma School will conduct a course in Sociological History covering (a) Social Evolution; (b) Education As An Element In Human Evolution; (c) Philosophy As the Interpretation of Diversified Human Thought.
3. Competent Bahá'í Teachers will give a course of study on the principles of the Bahá'í Cause with their application and adoption in the world today.
4. There will be an informal study class in Esperanto. Program of classes will be issued in due time.

Sunday, August 11, beginning with a feast under the Bahá'í Tree at noon—an informal Teaching Conference will be held, which will give opportunity for discussion of teaching plans, Inter-Assembly work, and coordination of our efforts to produce the greatest possible results for the Cause.

Arrangements are being made to serve three simple and inexpensive meals each day in the "Cook House." In order to make this undertaking successful all students are requested to take their meals there. Increased housing facilities have been made. In case of an overflow, reasonable hotel accommodations at Cloverdale and Healdsburg and rooms in nearby farmhouses will be provided and a daily bus service will be arranged between these places and the school. Camping facilities will also be available. It is very important for everyone planning to attend the Summer School to notify, as soon as possible, Mr. John D. Bosch, Box 101, Geyserville, so that accommodations may be reserved.

There will be ample opportunity for rest and recreation, including tennis, swimming, boating, mountain hiking and trips to the petrified forest and Skaggs Springs. The purpose of the committee is to combine study and recreation in their proper proportion, in order to maintain the spontaneous, progressive and spiritual atmosphere of the past two seasons. Special meetings and all teaching work will be under the sole supervision of the committee of the Bahá'í Summer School. Suggestions will be welcomed by this committee.

(Signed) John D. Bosch,
Chairman.
George Latimer,
Leroy Joas, Secy.

Report of Green Acre Committee

Green Acre, blessed by the presence of 'Abdu'l-Bahá during His visit to America in 1912, and called by Shoghi Effendi "the local center of the Cause in America until the erection of the Mashriqu'l-Adhkar," combines a place of rest and recreation for friends and inquirers in summer, with a center from which the Light of the Divine Cause radiates to all parts of America and the world. Its great purpose as stated by 'Abdu'l-Bahá is the study of Reality. It was founded in the years immediately following the World's Parliament of Religions in Chicago in 1893, and was instituted by its great founder, Miss Sarah J. Farmer, to be a continuation of the effort to unify the world's religions.

Shortly after this Miss Farmer received the Bahá'í message which she accepted. In the early days Mirza Abú'l-Fadl, the most renowned of all Bahá'í teachers, taught at Green Acre, and increasingly its friends became drawn to the Cause, until in 1913, they were able to organize Green Acre along the broad constructive lines taught in the universal ideals and principles of the Cause. This change was fraught with many difficulties, but has resulted in steady growth, justifying in every way the wisdom and wishes of the Master. The fact that Green Acre was not originally founded as a Bahá'í enterprise and has during the years always had workers of various faiths identified with it, has required great wisdom and insight in its administration.

Although its direction has meant expense to the National Fund, yet the amount of property involved, variously estimated at from fifty to one hundred thousand dollars, now entirely an asset of the Cause, as well as the great future outlined for Green Acre, in which it is clearly indicated by 'Abdu'l-Bahá that in the future it will be the site of a great university, and that the second Mashriqu'l-Adhkar in America will be within its precincts, would indicate its sacredness as a center of real education and amply justify the sacrifices made necessary in its maintenance.

The present Green Acre Committee has served but two months, and therefore can give but an incomplete report of the past year's activities. We are happy to say, however, that the past season's varied activities upheld the best traditions and ideals of the past and augmented the luster and fame of this shining center.

Among the notable lectures were four professors in the leading universities of America, who unfolded the wonders of the social sciences. A number of people of culture and real capacity came to Green Acre and these gave willing ear to the Bahá'í teachings, which were presented by Mr. Albert Vail, Mrs. Keith Ransom-Kehler, Mrs. Grace Ober, Mr. William H. Randall, Mr. and Mrs. S. Schopflocher, Mr. Horace Holley and others. An interesting feature of the work was the classes arranged for Bahá'í youth, an effort which always nowadays evokes a ready response.

A severe loss to Green Acre came through the passing of Mr. William H. Randall, the Chairman of the Green Acre Committee of last season. The life and service of this great and heroic servant are co-extensive with the progress of Green Acre and the expansion of the Divine Cause East and West during the past two decades. At all times he fearlessly upheld the great principles of the Cause in word, deed and life, overstepping all racial, religious and national barriers in his glorious services to humanity. His fortune, his powers of body, mind and soul were devoted to this great end and there are many who deplore his passing and pray the advancement and eternal evolution of his spirit in Heavenly worlds.
“Wert thou to see the immortal kingdom, thou wouldst abandon the mortal possessions of earth. Yet there is a wisdom in the former being concealed, and in the latter being manifest. But this is known only to hearts that are pure.” Hidden Words of Bahá'u'lláh.

The Arts and Crafts Committee, Miss Agnes O'Neill, Chairman, secured the services of Miss Neueisinger as a teacher in pottery. The exhibition of the work of the class elicited much admiration at the close of the season.

Mrs. Grace Ober proved a very congenial hostess at Fellowship House, improving its attractiveness by her deft touches and conveying to visitors the reality of Bahá'í hospitality.

Among the outstanding features of the season was Portsmouth Day, arranged by the Portsmouth Bahá'í Assembly. The Mayor and other prominent citizens of Portsmouth, New Hampshire, were present, brilliant addresses of welcome and response were made, beautiful music rendered, and the bond of harmony between these two communities greatly strengthened by the effort, which promises to be an annual event hereafter.

Later came Eliot Day, in which the leading citizens of Eliot, the village in which Green Acre is located, joined in a program of attractiveness and charm in Fellowship House. At both of these gatherings refreshments were served and in the fine spirit of Bahá'í hospitality many ancient misunderstandings and causes of inharmony were removed. The publicity of the season was greatly enhanced by Portsmouth Day. The Herald of that city contained a long illustrated news article besides a leading editorial about the spirit and work of Green Acre, which served to spread its spirit far and wide.

What was thought by some to be the most notable event of the season was the annual convention for amity between the races, now an established feature of Green Acre.

The anniversary of the founder, Miss Sarah J. Farmer, was fittingly observed by services of prayer at the tomb and a memorial meeting in the evening.

The anniversary of the visit of 'Abdu'l-Bahá to this memorable spot was observed in a meeting conducted by the Eliot Assembly, which revived many bright memories and was an occasion of spiritual refreshment. Addresses in the nature of memorials and teaching were delivered by Messrs. Randall, Marangella, Ober and others.

The annual Mashriqu'l-Adhkar meeting was conducted by Dr. Walter B. Guy and resulted in a substantial contribution for the Temple.

The Green Acre Fellowship has been preserved as a voluntary organization which will continue out of respect for past traditions and as a means of rallying non-Bahá'í workers, even when its value as a legal entity will pass, through the transfer of its powers into the National Spiritual Assembly and the effectiveness of Bahá'í organization. The meeting of the Green Acre Fellowship is known as the Green Acre Annual Meeting. This gathering was the occasion of many warm tributes to Green Acre by outsiders, among the most notable of which was the address of Dr. Herbert Adams Gibbs, the well-known author, lecturer, world traveler and formerly professor of Princeton University.

In view of the sacrifices now needed for the Temple, the plan for Green Acre for the coming season, as projected by the National Spiritual Assembly, contemplates no activity that will not be self-supporting. Green Acre will be conducted especially for the promulgation of the teachings of Bahá'u'lláh and the training of Bahá'í teachers, a work which is very dear to the heart of our Guardian. Although economy may necessitate the temporary closing of Green Acre Inn, yet ample accommodations at popular prices, will be found at the Fellowship House, the Green Acre cottages, the community kitchen, the Tea House and various private cottages. The Green Acre Committee is not authorized to open the Inn unless it finds circumstances practically certain to involve no financial losses and then only upon consent and approval and obtained by a vote of the National Spiritual Assembly. This readiness of one activity to sacrifice for the good of another happily illustrates the unity of the Bahá'í Cause and the spirit reign that makes the onward progress of the Cause as a whole ensured.

For Green Acre on the beautiful Pisacataqua, the River of Light, founded by the Spirit of the Age, devoted to the study of Reality and the diffusion of the religion of God, sanctified by the footsteps of the Master, famous through the services of celebrities of all races, exalting the emancipation of women and shining with increasing luster throughout the years, we speak on the part of all the friends of God an attitude of helpfulness, prayerfulness and cooperation in every possible way.

Report of National Treasurer

Albert Vail
Grace Ober
Glenn Shook
Helen Gardner
Philip A. Marangella, Secretary
Louis G. Gregory, Chairman

In presenting the report of the financial status of the National Spiritual Assembly of the United States and Canada this year, I am moved with a desire first to express the thanks and appreciation of the National Spiritual Assembly for the splendid cooperation that has been given. There could be no greater expression of confidence than the gifts that have been sent to the Fund. To try to mention specific instances or contributions would not be possible, but any one would be filled with admiration for some of the souls who, with the greatest happiness, gave what I know was their all. But large or small, I would not be able to select between the gifts. It has been a pleasure to have served as the recipient of these moneys this past year.

If the correspondence that the treasurer has been carrying on with the friends in various parts, if the letters that accompany the contributions are any indication, it is certain that the entire attitude of the friends toward what seemed an almost hopeless task a few years ago has changed to one of courage and faith. Is not this task that we have before us in the Temple but a test of our spirit and faith? Certainly the new note of confidence that has entered the expression of the believers is not just the result of the gatherings of a larger fund. I am inclined to say it is the cause of the larger fund. I also am inclined to think that we all together have entered upon a new day in the Cause in America that is a part of the great spiritual outpouring that has been showered upon the world by the Master. But to some extent the manifestation of this is dependent upon us.

This day marks the end of the third year of the Plan of Unified Action, already extended a few months by the action of the Convention last year. At the end of the second year we faced failure, for the entire amount available for the Temple at that time was less than ten thousand dollars.

The purpose of this Plan was to establish a fund to resume construction on the Temple. It grew out of the report on the Temple that was published four years ago. In this report the estimates given by the late Major Burt,
the engineer employed by the National Spiritual Assembly, appeared. The figure given there to cover the cost of the first storey of the structure is $400,000.00. After the acceptance of the report on the Temple the believers cabled the Guardian asking for instructions regarding the next move on the Temple and he replied that the next move was contingent upon our raising $400,000.00.

Thereupon the Plan of Unified Action was formulated and the work of collecting the funds began. It started rather badly, for immediately it developed that the text of the Plan as published was misunderstood by many of the friends, so that the sum mentioned in the Plan as the amount that would be the pro rata of each individual if all were circumstanced alike was taken as the exact measure of the sacrifice that would have to be made.

The National Spiritual Assembly, too, found itself confronted with another difficulty in that in drawing up the Plan they did not anticipate a number of developments that presented themselves. Nevertheless, they accepted responsibility for the same without, however, actually knowing all that was involved or how the acceptance of these new responsibilities would be taken by the believers at large. I refer particularly to Green Acre. The consequence was that a portion of the friends felt that the Temple was being set aside and other interests advanced, the result a considerable lack of confidence that hurt the success of the Plan more than we can estimate. Naturally, there were other angles that entered into the situation. Suffice it to say we are happily out of it all and now well on the way to succeed in what we have undertaken. The experience of the past three years of the Plan of Unified Action, however, the major part of which period I have acted as treasurer should be of sufficient interest to all who are interested in the Cause in this country to warrant our reviewing same, so that perchance we may avoid the elements that were so near to bringing us to failure and to hold whatever may be found of value. . . .

The activities of the Cause have for years been rapidly increasing. This is as it should be, for without activity there can be no growth or even life. It must be remembered, however, that every activity directly or indirectly affects the finances of the Cause. The believers in their interest to promote its progress are vitally concerned and particularly anxious about this or that enterprise, so that the administrative body, whose purpose, of course, is to advance every activity of the Cause, is sometimes hard pressed to maintain a balance between them. The treasurer’s office must always be consulted when a departure from an established course is taken, for most likely this departure will affect other things if we are living within a definite budget.

According to the Plan of Unified Action the National Spiritual Assembly limited itself to the expenditure of a definite amount for operating expenses. If you will consult the schedule of budget provision and expenditure you will see that the National Spiritual Assembly has exceeded the amount that was provided, but in the three years the total amount of this excess is only $6,358.47.

It can be readily seen by the experience of the past three years that the financial responsibility of the National Spiritual Assembly is a part of their spiritual responsibility and their success depends upon a thorough understanding of this fact. Confidence is built upon correct and proper action, and as the activities of the Cause increase the need for adequate administration grows day by day.

At the time of the formulation of the Plan the system of Bahá’í administration was not perfected. Now the Guardian has given a complete plan so that in future the conditions that made for uncertainty no longer exist. Now the National Spiritual Assembly are responsible for whatever happens, and they must place themselves in a position to actually handle every activity. The committees that are appointed must be made to realize their duty to adhere to the limitation placed upon them. For they must know that if restrictions are placed it is to maintain a balance in the whole.

During the last year, i.e., up to March 31st, we received the largest amount ever received in any one year since the establishment of the Cause in this country. The total is $243,473.13, which amount when added to the balance on hand April 1, 1928, gives a total of $255,003.94. The total expenditures amounted to $40,773.84; of this $13,272.19 are capital expenditures of Indebtedness, Liberty Bonds and stocks and bonds as described on the page devoted to National Bahá’í Temple Fund. The balance of the money is deposited in banks and as fast as it accumulates the National Spiritual Assembly invests same. These securities are held in the safe-keeping department of the Northern Trust Company Bank, subject to the order of the trustees of the National Spiritual Assembly, and the checking accounts for the Temple, i.e., the moneys used for the Temple purposes and for the National Spiritual Assembly are controlled by having a counter-signature on the checks.

CARL SCHEFFLER.

The Bahá’í Magazine
Star of the West

The most important news of the month is the statement of our Guardian, Shoghi Effendi, in his own handwriting, which has recently been received, namely.

“The Star is decidedly improving in scope, style, and effectiveness, and I wish to congratulate you both on the progress already achieved. I will continue to pray for your efforts at the Holy Shrines, that the Star may grow to mirror forth in all their power and beauty the sublime and dynamic principles of the Bahá’í Faith.”

The Editors feel that there may be writers among the friends not as yet known. Therefore, through this medium we are inviting those who feel the urge, to begin at once to seriously think of teaching through the printed word in the Star, and submit articles on the “sublime and dynamic principles of the Cause.” Possibly such articles could fit into the editorial plan and policy of the Star. Many new writers might be developed, if and providing there is an innate capacity which can be developed, and we believe that if we follow the instruction of ‘Abdu’l-Bahá which tells us “to turn wholly unto the Kingdom of God, to enter entirely into this wonderful Cause, and to make our thoughts, re-
membrane and effort confined to the education of character, the enlighten-
ment through the Light of Abhá, and to guide the people to the Source of
the mercy of the Lord,” that the increased capacity will be attained.

Several years ago the Master revealed in one of His Tablets these
Words about the Star: “Its arena shall become broadened and it shall attain
as a station to bring about the unity of the East and the West. Do not become discouraged, nor yet dis-
spirited.”

And in a letter from Soheil Afnan to Mr. Dale S. Cole of Cleveland
(with Shoghi Effendi’s handwriting at the bottom of the letter) we read:

“It has been a great pleasure to our dear Guardian to receive your letter
and to learn of your close cooperation with the Star of the West.

“It is to the Star of the West and the great and manifold services that
it can render that Shoghi Effendi looks with the greatest expectations. . . . At
this time of world-wide doubt and general perplexity, it is perhaps the greatest
service to be able to breathe out in your writings what will ultimately prove
to be the greatest solution for the troubles of today.”

One of the main objects in publishing the magazine is to edit it in such a
way as to make it a “traveling teacher” for the Bahá’í Cause. Therefore it is
our desire to have every page of the magazine carry some quotation from
the Revealed Holy Utterances or some reference to the Bahá’í Teachings. As
a wonderful guidance on the path, we are keeping constantly before us the
following from our Guardian which constitutes an all-inclusive instruction:

“We should strive in all our utter-
ances to combine the discretion and
and the consequent commercial as-
ognize its needs, that it is a pure organ
of the Cause free entirely from “Ads”
the Star might have from said Fund. And
this is the thought we wish to particu-
larly emphasize at this time.

Bahá’í Magazine Committee,
STANWOOD COBB,
MARIAM HANEY,
MARGARET B. McDaniel.

NATIONAL ASSEMBLY BUDGET—1929-1930

Star of the West .............................................. $ 3,600.00
Interracial Amity Committee ....................... 500.00
Temple Program Committee .............................. 100.00
Publishing Committee
(a as one-half of the expense of the Year Book, Vol. 3) 1,500.00
Administration
Office expense of the national sec’y., rent, supplies, $1,150.00
postage, etc. ..............................................
Secretary’s expense (2 months’ salary) ........... 600.00
Office expense of the national treasurer, equipment, sup-
plies, postage, etc. ........................... 1,000.00
Legal work (estimated) for the services of attorneys in
connection with Temple and Green Acre ........... 1,000.00
Convention ............................................. 500.00
Traveling expenses ................................. 1,600.00
News Letter ............................................. 1,000.00
Printing .................................................. 300.00
Sundry .................................................. 100.00

$7,250.00

Library Committee ................................. 200.00
Archives Committee .................................. 100.00
Teaching Committee
Expenses of two teachers ............................ $5,760.00
General Expenses .................................. 1,700.00

$7,460.00 $7,460.00

International Contributions ....................... $3,000.00
Publicity Committee .................................. 200.00
Green Acre

Fixed charges
Taxes ........................................ $ 505.93
Insurance ...................................... 662.10
Water ........................................... 141.00
Caretaker ...................................... $1,200.00

$2,509.03

For Current Activities .................................. 310.00

$2,819.03 $2,819.03

Reserve for Emergency ................................ 5,270.97

Total Budget ...................................... $12,000.00
O ye Daughters and Sons of the Kingdom!

When the proclamation of God was exalted and spread in the East and the West and the souls became attracted to the Words of God, and heard the call with perfect devotion, joy, happiness and gladness, all the veils of doubt were torn and they were saved from imitating their fathers and ancestors; they beheld with their own eyes, and not through those of others; they heard with their own ears, and not through the ears of others, and they comprehended with their own minds, and not through the minds of others. Such souls were the lovers of light, and when they beheld the morn of Reality and the light of the Divine Sun, they became attracted, enkindled and believed in the Kingdom of God. They became the receivers of benevolence and the manifestors of light, because of the Dawning Point of the Mysteries.

They chanted the verses of righteousness, and turned unto the Kingdom of Abhá. Blessed are such souls who have recognized the Promised Beauty and have entered under the shadow of the Lord of Hosts.

Such souls are today the army of salvation, they are the hosts of light, they are occupied with heavenly victories in the East and West, and are engaged in dominating the hearts in Asia and America. At every moment they receive assistance from the Kingdom of Abhá, and every day an army will descend to them from the Supreme Concourse; this is why you see that when a single person will reach a country or city and begin to teach, he will at once see his words having great effect in the Holy Souls and the light of assurance and belief will shine in splendor.

The call of the Kingdom is like a spirit; it produces sudden effect in the nerves, arteries, hearts and souls and regenerates the people; baptizes them with water, spirit and fire; the second birth will be produced and new people will be raised; but other souls are like those whom Christ mentioned in the Gospels, saying that they have hearts but do not comprehend, and I cured them.

In short, I say that these souls were awakened and quickened by the proclamation of God, but the others are still in ignorance, doubtful and deprived from the sea of life, and are deprived of the benevolence of the Lord of Signs, have become shareless from the heavenly beauties, portionless and remote from Heavenly blessings; they have soiled themselves with the things of this perishable world and neglected the everlasting world and eternal life.

They satisfied themselves with a drop and became shareless from the waves of the Sea; they attracted their hearts to a ray of the sun and became remote and indifferent to the Sun of Reality.

It is a source of great regret that a man in this enlightened age and divine century will become deprived from the heavenly blessings.

If a tree will not become fertile and green through these life-giving breezes of the spring season, and will not bring forth blossoms and fruit and leaves, then in what season may it become verdant and fertile and at what time will it bear fruit?

Be assured, it will be forever and ever deprived and for all eternity hopeless.

Now you ought to give thanks to God that you have attained to a share of the effulgence of the Sun of Reality and have had a portion from the heavenly Grace.

Having heard the call of God, you have attained to life through the breezes of the Holy Spirit, and have entered into the eternal world and received everlasting Mercy.

You have attained to such favors that you are able to shine forever, like unto the morning star, through centuries and ages. Like the life-giving breezes of the paradise of Abhá, you will become the cause of eternal life for many people.

Upon you be Bahá’í-Abhá.

(Signed) 'Abdu’l-Bahá Abbas.
Translated by Moneva Khanum, Acca, Syria, November 12, 1908.

Meeting of the National Assembly

The meeting held by the American National Spiritual Assembly in New York on September 14 and 15, 1929, is summarized for the information of the friends.

The following cablegram sent to Shoghi Effendi on August 30 was recorded: “National Assembly sends devoted love Guardian and household, praying victory Bahá’u’lláh’s Cause of universal peace.” Loving greeting and grateful appreciation was conveyed through the chairman to Miss Fanny Knobloch, recently returned from South Africa. A letter drafted by Mr. Louis Gregory for the Inter-racial Amity Committee, and sent to Mrs. Hoover at the White House by this body on August 10, was cordially approved. Consultation was held with Miss Orella Rexford concerning the best methods for sending teachers to lecture on the Cause following her lectures in various cities. The meeting received from Mrs. Loulie Mathews a photographic reproduction of a Tablet.
in the Bab's handwriting, made by her from the original in the British Museum. The financial report sent to the meeting is reprinted elsewhere. The report of the Green Acre Committee was approved. Mr. Lunt as attorney reported that the annual meeting of the Green Acre Fellowship on August 12, 1929, had voted unanimously to authorize the Green Acre Trustees to execute an Indenture of Trust conveying Green Acre land and properties to trustees for the benefit of the National Spiritual Assembly. By this action, Green Acre is under full Babá's jurisdiction and control in the same manner as the Temple property at Wilmette. Mr. McDaniel reported having made a complete survey of Green Acre, from which surveyor's maps are to be prepared for permanent record. The treasurer was authorized to pay such duty as may be necessary on the silk rug donated by Shoghi Effendi to be sold for the Temple Fund. A special committee was appointed to arrange a mortgage on Mr. Bourgeois' house. Mr. McDaniel as engineer was authorized to take suitable steps, subject to approval by a special committee of three, to protect the Temple shore land from being undermined by rippling water and storms on Lake Michigan. Voted to request all committees using appropriations from the National Fund to render monthly reports and draws their allowance by formal requisition. The secretary was instructed to secure printed copies of the minutes of the 14th Session of the Permanent Mandates Commission of the League of Nations, which approved the petition from the Spiritual Assembly of Baghdad in the matter of the houses of Babá'u'lláh. A uniform letterhead was adopted for all national committees. Interesting and constructive reports were received from the Teaching Committee, Pacific Coast Summer School Committee, and Western States Teaching Committees. The Publishing Committee reported that a new catalog will be issued very shortly. A report from the Reviewing Committee was approved. Reports were received from the Assemblies of Urbana, Los Angeles and Lansing, and the new Bahá'í group of Phoenix, Arizona.

RATIFICATION OF INDENTURE OF TRUST
By Annual Convention of Bahá'í Temple Unity

The legal processes necessary for the transference of title of the Temple property at Wilmette from Bahá'í Temple Unity, the inter-Assembly body organized in 1909, to Trustees for the benefit of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, were concluded at the recent Annual Convention by the unanimous adoption of the resolution quoted below. The resolution is quoted in full, that the record may be clear and complete to all the friends.

"WHEREAS, the Bahá'í Temple Unity, a religious corporation organized and existing under and by virtue of the laws of the State of Illinois, has heretofore by a certain Indenture of Trust, dated the sixth day of October, 1928, and executed by it and by its Trustees or Executive Board, conveyed to Allen B. McDaniel, of Washington, D. C.; Alfred E. Lunt, of Beverly, Massachusetts; Horace Holley, of New York City, New York; Carl Scheffler, of Evanston, Illinois; Roy C. Wilhelm, of West Englewood, New Jersey; May Maxwell, of Montreal, Canada; Louis G. Gregory, of Boston, Massachusetts; Amelia Collins, of Princeton, Massachusetts; and Nellie S. French, of Pasadena, California, and to their successors in trust, as Trustees for the use and benefit of the Bahá'í Religion revealed and established by Bahá'u'lláh, its founder, elucidated by 'Abdu'l-Bahá, its interpreter and exemplar, and by Shoghi Effendi, its guardian and his successors, and administered, exercised and carried on in behalf and for the benefit of the Bahá'í Cause and of the believers in the United States and Canada under a Declaration of Trust dated at New York City, April 4, 1927, as and thereafter from time to time amended, and subject also to certain terms and provisions stated and set forth in said Indenture of Trust, recorded in said Cook County as document No. 1022-534 in Book 26427 at Page 586 on the thirteenth day of November, 1928; conveying certain real estate at Wilmette, in Cook County, Illinois, therein described;

"AND WHEREAS Further said conveyance is in accordance with Bahá'í principles and organization;

"AND WHEREAS Further it was intended by said deed aforesaid to convey all of the lands and buildings at Wilmette, Illinois, title to which stood in said Bahá'í Temple Unity, but by clerical error a small portion of said land was omitted;

"AND WHEREAS This Unity is the owner of a certain parcel of land located in Muskegon, Michigan, the use of which was dedicated to Temple purposes, and to purposes similar

(To column 3, page 3)
TO COMPLETE THE TEMPLE FUND BY JANUARY 1, 1930

A Message from the National Spiritual Assembly

In order to place contracts and begin the actual construction of the Mashriq-ul-Adhkar by the opening of the next Annual Convention, the Temple building fund of $400,000.00 must be completed by January 1, 1930.

The interval between January 1 and the date of the Convention is required for that important preliminary work involving the selection of building materials and the placing of contracts, in which the services of leading architects and engineers will be secured in a consultative and advisory capacity.

Since the Guardian has declared that no expense must be incurred until the full sum of $400,000.00 is on hand (in cash not pledges), the National Assembly will be unable to carry out this preliminary work, with the assistance of a consultative board of architects and engineers whose advice and experience is so vastly essential in the case of a structure of this size, complexity and importance, until the fund is complete.

Hence, as far as the date of actual construction is concerned, to fall short of the full sum by a few thousand dollars is exactly the same as failing by a hundred thousand.

To realize the supreme ideal of the Cause of Bahá'u'lláh in America—actual construction of the Temple on or before the opening of the 1930 Convention—what amount must we all contribute between now and January 1?

Consider the following financial statement:

- April 1, 1929, balance on hand: $212,462.82
- Receipts to August 1: $115,640.39
- Total: $328,103.21

- April 1 to August 31, budget expense: $12,819.52
- April 1 to August 31, capital expense: $1,338.06
- April 1 to August 31, Convention minutes: $368.91
- Total: $14,526.49

- August 31, balance on hand: $313,576.72
- Received since August 31: $8,852.11
- September 14, balance: $322,438.83

This shows the sum of $400,000.00 less $322,438.83, or $77,561.17 is still needed, to which must be added the amount to be spent on budget between September 1, 1929, and January 1, 1930, estimated at $8,000.00.

Thus, if the American believers are to be successful in their Temple building plans, the sum of $85,561.17 must be contributed during the next three months.

The members of the National Spiritual Assembly bring these facts to the attention of local Assemblies, local groups and individual Bahá'ís throughout the United States and Canada, in the profound conviction that the believers will share their view that the goal will be attained. Let us concentrate our spiritual and material forces as never before!

The following message from Shoghi Effendi was received by Mr. McDaniel on August 1, 1929:

My dear and precious co-worker:

Your subsequent letter of June 19 has also been received and I hasten, though exceedingly tired by my unceasing and ever extending activities, to assure you of my keen eagerness to witness a definite achievement regarding the Plan of Unified Action by the American believers. I trust and pray that before the end of this year the full amount will have been subscribed and I would again urge the utmost economy and careful consideration of every preliminary expenditure. A body of experts should be consulted that unnecessary expenditures may be strictly avoided. May the Beloved guide you and sustain you in your efforts.

Your true brother,

SHOGHI
no agreement was reached with Major Burt, on account of our feeling that we needed to economize in order that we might carry out the wishes of our Guardian and accumulate the necessary $400,000. I think the cablegram which our Secretary has just read confirms the wisdom of your national representatives in that matter. [Published in May, 1929, News Letter.]

We may say that the preliminary investigation that we made during the past two months has not cost the Temple Construction Fund one single cent. So that fund is still untouched, in accordance with the wishes of the Guardian.

"Now, we have, during a period of about two months, carried on an investigation which has largely consisted in securing available facts with relation to the present status of the architectural drawings and of the structural drawings, and what would be needed in the way of further architectural details and structural plans, and also plans and specifications to cover the mechanical and electrical and the other utilities.

"Of course, we will have to have those for this structure when completed, and in getting those facts, and in accordance with the request of the National Spiritual Assembly, we have consulted with the believers in the Cause as far as has been available and those who are specializing in architectural and engineering work, and also with such outside authorities as were available.

"This consultation has included a number of the believers, Mr. Remey and Mr. Potter and Mr. Fred Woodward and Mr. Roger Boyle of Boston, and Mr. Maxwell of Montreal, not a complete list, but just mentioning some of them. Also, the consultation has included the Temple Maintenance Committee, the other two members of the Temple Maintenance Committee, Mr. Carl Scheffler and Mr. Matthisen, who have consulted with Mr. Struven, our care-taker at the Temple, Mr. Bourgeois, our architect, and with the local engineers here who previously were associated with the work under Major Burt's direction, Mr. Brown, of Smith and Brown, Engineers, and Mr. Shapiro.

"Mr. Shapiro is the structural engineer who made the actual structural drawings, the original structural drawings, under the direction of Mr. Bourgeois.

"We have also consulted with such official sources as the United States Bureau of Standards, the Portland Cement Association here, the Aluminum Company of America, the American Brass Company, and other concerns that we thought might be interested in and might later be called upon to cooperate with us in the construction of this great building. Our purpose has been, friends, simply to gather together all available and pertinent data, first, for the information of the National Spiritual Assembly, which is different from the March 16th, and then, after a discussion of this report, your National Spiritual Assembly decided to consult with or request the Guardian to consult with us, on the basis, friends, that the Guardian has intimated in the past that he was interested in the Temple, and he has intimated to some of the pilgrims that he had some suggestions to make, and we thought, friends, it would be most appropriate for him to make the suggestions before we decided what we wanted to do. That is, we thought, the proper basis of consultation was to simplify the facts and present them to the Guardian and have the Guardian advise and direct us in regard to this whole work.

"Those of us who have been studying the matter, and I am sure that Mr. Bourgeois, the architect, will agree with me, realize that this noble design is unique in the history of architecture. As I remember, at the Temple Convention in New York, when this design was selected, a noted architect of New York City, I think Mr. MacGonigle, stated that he considered this the first new idea in architecture since the Middle Ages, and, friends, the more we study this remarkable and unique design the more do we realize that it is based on the synthesis of all the older styles, on the Gothic style, the Romanesque style, the Classic style, and the Medieval style. We have gone into this in great detail, and I think it was the latter part of last month, of March, was forwarded in toto to our beloved Guardian, who now has the report, and who is considering it, and it is for that reason that your Temple Maintenance Committee today is unable to present to you the full facts concerning the construction of the Temple, that is, the data we collected. Otherwise, we'd be very glad, indeed, to have it open for your inspection. But it is our understanding that the Guardian in his reply will probably return the facts, will return the report.

"Now, in connection with our study, I may say about the Middle of February, Mr. Bourgeois came to Washington. He went on to New York at the invitation of the friends and gave them a lecture on the Temple, which made the friends very happy, and as a result there was a substantial contribution to our Temple.

"Then he came to Washington and consulted with a number of us there. He gave a lecture to the local Assembly and met with such members of the Advisory Board as could be present, including Mr. Remey, Mr. Woodward and Mr. Roger Boyle, who came on especially from Boston to meet with us. We also had several consultations with Mr. Earley. Mr. Earley is one
of the pioneers in the development of this new type of concrete, which has been considered very favorably in connection with the construction of the Temple, and Mr. Earley went over with us this whole proposition, and discussed it with us in full, with regard to the possible use of this material in connection not only with the construction of the next stage of the Temple, but also of the entire structure.

Then he also took us out and showed us a number of examples of his work in and near Washington, a notable one of which is a Byzantine type of church on Sixteenth Street, which is a very beautiful piece of work, and you will probably also recall, friends, that Mr. Earley cooperated with Mr. Lorado Taft in the construction of the Fountain of Time out here in the Park.

"Then a week later this servant came to Chicago and had some conferences with the other two members of the Temple Maintenance Committee, and also consulted with Mr. Brown concerning the structural engineering work and materials. We also consulted with Miss Greenacre in regard to some legal phases of the work. We also at that time had a conference with Mr. Bourgeois concerning the Temple, and inspected the site here.

"Now, as a result of all these conferences and a study of the whole situation, we made this very brief report to the National Spiritual Assembly.

"1. The architectural drawings are completed, in the opinion of the architect, Mr. Bourgeois. A careful inspection of the drawings, however, indicates the absence of details showing the construction of walls and piers and other minor details, which can and should be furnished by the structural engineer.

"That is, the design part of the drawings is completed, both in the small scale, the eighth scale, the three-eighths scale and full size drawings. It will be necessary, however, to prepare and present some structural details in order to complete the drawings to be presented to the contractors so that the work may go ahead.

"2. Early action should be taken to secure a structural engineer to succeed the late Major Burt, either directly or indirectly through the architect. Under the existing conditions the former method is perhaps preferable. In any case, it is of the greatest importance that a supervising engineer be appointed to coordinate all of the engineering, architectural and construction work that will be required in the building of the superstructure of the Temple. While such service will involve some additional expense, a responsible and properly qualified man may and probably will save in the expenditure of the work and avoidance of errors many times his salary or fee.

"For example, one feature that has come to our attention is the matter of providing for the surroundings of the Temple. It was the original plan of Major Burt, and I think also of Mr. Bourgeois, to fill in the grounds here. The idea has been suggested, to some extent developed by the architect, of utilizing the space around this side of the Temple for storage. The construction of the Temple will require a large number of molds and models, and these will have to be stored, and the construction of an open steel or reinforced concrete structure of a permanent character adjacent to the main Temple structure here will provide for such storage, and also for the storage of automobiles. I don't know as we can look far enough ahead now to try to provide for the storage of airplanes, but at least we can provide for the storage of the vehicles of transportation that are more customarily used at this time. Perhaps, however, it might be well to provide some landscaping. The architect might bear that in mind, because this Temple is for all time, and we want to look ahead of the present. The drawings have not been prepared for that construction. There is a phase of the work that will have to be done and will have to be coordinated with the main structure of the Temple, if it is decided to do the work in that way.

"Smith and Brown, Engineers, and Benjamin B. Shapiro, of Chicago, competent structural engineers, have submitted independent bids for the preliminary work ranging from $8,500 to $12,000. Mr. Brown was formerly associated with the late Major Burt, and Holabird and Roche, in the preliminary engineering work, and the cooperative work in connection with these drawings that was done in the office of Holabird and Roche. They are architects and engineers of national fame and reputation, located in Chicago, and Major Burt at that time, after his war service, was General Manager of this concern, and Mr. Brown was working under him. The actual structural drawings which were used to secure the permit here, in order that we might get a permit for the construction of this present structure, were made by Mr. Shapiro under Major Burt's direction. It is my estimate that this entire engineering work—including the completion of the architectural drawings, and the plans and specifications for the structural, mechanical and electrical work—can be prepared for about $10,000.

"3. Now, as a result of our conferences in Washington, it was decided at the conference that I mentioned, that Mr. Bourgeois attended and Mr. Remey and Mr. Boyle and Mr. Woodward and Mr. Earley, it was decided that the most practicable method of constructing the Temple would be to prepare, in view of its unique character, drawings and specifications to let a contract for the framework of the building, that is, for the skeleton of the building, and then a supplemental contract for the ornamental work, of which Mr. Bourgeois has the complete drawings, even to full scale drawings, some of them, I believe, running up one hundred and nine feet in length for sections of the dome. That will be let as a separate contract, because there is where a different class of work comes in. It is a class of work which probably very few, a mere handful of men in this country might be able to do at this time, while the skeleton and framework is a type of work that any one of a very large number of builders and contractors would be able to handle.

"4. With relation to the material for the Temple, it should be noted that the preliminary design provides for a framework of steel and reinforced concrete construction. It is necessary that these drawings (prepared for the purpose of securing a building permit) shall be redrawn in accordance with the architect's final plans, which has not yet been done.

"5. The design of the Temple is unique and somewhat exotic. The exterior ornamental work suggests a plastic material. I think that is very true, friends, and very unusual from many points of view, of practicability and economy, so that the use of the ordinary materials in this building would be impracticable and certainly inadvisable. That is, for example, natural stone. I think any one of us looking at that design would realize that it calls for a plastic material. Now, there are two general classes of plastic material that might be used, and the reports from our experts rather indicate just two materials, either a cast stone, that is, an artificial stone, such as Mr. Earley's concrete, or some other type of stone. A metal, and you will note, friends, in the Temple there is a great deal of repetition. You take
any one of the panels in the first story, in the second story or in the dome, and it is practically the same as the other panels, so that it will be possible to prepare a mold, and that mold can be used either nine or twenty-seven, perhaps in some cases thirty-six times, so that either some form of cast stone or metal seems to be the material that should be used and probably will be used.

"Your committee is not at this time prepared to recommend any form, any specific form of material, because we are still studying the problem, and we are still getting the facts; such facts as we have secured, as we say, have been sent to the Guardian for his consultation and advice, because we feel, friends, in the beautiful words that were expressed yesterday by our good brother, Mr. Windust, when he spoke of the Year Book as the Guardian's Year Book, we feel that although this Temple is the result of the genius revealed to him of our good brother, Mr. Bourgeois, that it is in a sense the Guardian's Temple, and we feel that in every step of the way that work of this Temple should be made full, free and frank consultation with our beloved Guardian, and we feel that insofar as we do that, all of us, the architect and the engineers and the National Spiritual Assembly consulting, will our work be truly confirmed.

"In the selection of the proper material, the various elements of practicability, adaptability, durability, appearance and cost must be considered. Undoubtedly, the governing factors are permanency and cost."

**Report of National Teaching Committee**

When the beloved Master left this country having deposited the priceless jewel of His teachings in the custody of the friends, they were a widely dispersed group from the Atlantic to the Pacific, from the South into Canada.

They had no organic form nor expression, but in the midst of a material civilization they were indissolubly linked by the inner bond of Spirit and drew their life and sustenance from the flame of His love. When the time came that He must leave them all in the outer world He created a temple, "not made with hands," for their shelter and protection, the Divine Administration of which, through the blessed Guardian, the Beloved, is the heart and center and every individual Bahá’í is a living unit. Then the Cause took on organic form and life, all the activities and functions became coordinated and harmonized, and as this spiritual Temple of the Cause emerged its outer symbol appeared in the growth of the Mashriqu’l-Adhikár.

Gradually Bahá’í activities found a more complete and orderly expression and became more closely and vitally related to the actual needs of a suffering world. This we see in every phase of the Administration today, the true ministration of God to humanity, the remedy for a sick and distracted world.

The depth and power of Bahá’í teaching in this country has been a steady growth since the Master impregnated this land with His Holy Essence and quickened this continent through the breaths of the Holy Spirit. The teaching has passed through many phases and last year culminated in its first national expression through the visit of a member of the Holy Family when Ruhi Effendi visited some thirty-five centers and through the mutual cooperation of the National Teaching Committee and Local Assemblies made many public addresses and penetrated more widely the cultured and educational groups than had heretofore been possible.

At the beginning of this year, the National Spiritual Assembly wrote the following to the National Teaching Committee, "Over and above the special work which your Committee is called upon to do, the matter of assisting in the promotion of the Plan of United Action with all your collective resources will, we sincerely trust, be your primary aim and effort throughout the balance of the year."

With this need of strict economy which loyalty to the purposes of the Guardian imposed on every National Committee, on local Assemblies and on every individual Bahá’í it has been impossible to carry out a National public program of any scope. Nevertheless, the work has been everywhere sustained, and the wave of responsive enthusiasm generated last year has permeated the activities of the friends.

In view of this need for economy the National Spiritual Assembly affiliated the National Teaching and Amity Committees through their secretaries, Mr. Louis Gregory and Mrs. May Maxwell, and through this collaboration and with one thousand dollars at their disposal, inspiring results have been obtained in those centres where the friends could cooperate.

A series of public Bahá’í conferences, along inter-racial and inter-religious lines were held in the following cities: Geneva, Rochester, Buffalo, Cleveland, Detroit, Portsmouth, Columbus, Dayton, Chicago and New York.

It becomes increasingly evident in this country that our beloved brother, Mr. Louis Gregory, is a unique instrument in the binding together of the white and colored races, and being himself totally devoid of race consciousness he lifts his audience into the atmosphere of the future whose accent is the oneness of mankind. [To be continued]

**The Bahá’í Magazine Star of the West**

Most encouraging are the renewals of subscriptions and the list of new subscribers to the Star in the last few months. The cooperation and encouragement of the friends in various parts of the country and of the world has been appreciated exceedingly.

The plan sponsored by the Spiritual Assemblies of appointing one of the friends to represent The Bahá’í Magazine in each Assembly has, in actual practice, worked most successfully, particularly in New York through the indefatigable efforts of Miss Julia Threlkeld, and in Los Angeles through the intelligent and brilliant work of the Librarian, Mrs. Kuehne. From these two Centers subscriptions have flowed to the Business Office. Many other Centers, too, are doing their best: all of which shows what can be accomplished when we strike the encouraging note, and when all realize that the Star of the West is the property of the Cause of God, and that in its publication the Bahá’í law of cooperation can be fully demonstrated.

The September number will carry many interesting articles, among them one by Miss Florence Pinchon on what a Spiritualist will meet on his approach to the Bahá’í Cause; the last chapter in the series by Mrs. Loulie Mathews which will be on the Administration of the Cause under the Guardianship of Shoghi Effendi; the first chapter in a series of articles on "The Light of Assurance," by Mrs. Keith Ransom-Kehler; a delightful little historical sketch by Miss Agnes Alexander on the New Era in Japan; an article by Miss Marziah Nabil which she has entitled, "Speaking of Talking," together with a Sonnet from her pen; "Steps to God," by Dr. Walter B. Guy; and many other interesting features. Also in the near future a splendid article will appear on "Life's Purpose," by Shahnaz Waite; and a very informing and thrilling article by Miss Martha Root on her work in German Universities. This we feel sure every
one will agree is one of the most important, if not the most important contribution which has ever been published from the pen of this devoted and confirmed maid-servant of God.

Baha'i Magazine Committee,

Stanwood Cobb,
Marian Haney,
Margaret B. McDaniel.

Important Meeting in Delhi

The supreme will of the Blessed Perfection is so manifestly asserting itself that one feels lost in wonder at the rapidity of events in the present day world.

He willed that there must be a common language in the whole world and several movements came into existence to find such a language.

He willed that war MUST cease and the disputes of the nations be settled in an International Court of Justice and the Statesmen of the world amidst the din of war preparations, were found to create a League of Nations.

He willed that there MUST be peace in the world and the warring factions of all walks of life began to bow down before Him.

We saw this wonderful scene on the 28th of January, 1929.

India, as is well known, is a medley of races and religions that are ever found warring with each other for very trivial matters. This year in this arena of warring religions several conferences were held to find ways and means to bring about unity among its people. One of these conferences was held under the auspices of the Arya Samaj on the 28th of January, 1929, and the question for discussion was:

Can unity be accomplished among the existing religions? If yes; how? If not; why not?

There was a gathering of about 3,000 people of almost every race and religion. There were representatives of all sects of Hindoos, Christians, Mohammedans and others. The Baha'is were represented by Mr. Mahfuz-ul-Haq Iml, the Editor of the Kaukab-i-Hind and he spoke for about an hour on the question. He first dealt with the history and teachings of the Blessed Cause and told the audience that Baha'u'llah appeared in the world to bring about Peace and Unity. He then proceeded to show that unity among the existing religions was an impossibility as long as they adhered to their dogmatic beliefs. If they would throw away dogmas and catch hold of the principles, they will find that they were all one and united. He then very beautifully showed that complete unity could only be accomplished through the teachings of Baha'u'llah and then gave an explanation of such teachings as oneness of humanity, oneness of Divine Revelations, etc., etc.

He made a powerful appeal to the people and the audience seemed spellbound by his enfoldment of these Divine teachings. The President summing up said that:

He admitted that unity was impossible in the present forms of the existing religions.

He was, however, not despair as the world was going to have ONE religion and under that religion all will be united.

When the meeting dispersed the writer moved among the people and found everyone talking of the soundness of the Baha'i Teachings.

We are confident that this transitional period through which the world is passing at the present time will end ere long and the Almighty Will shall soon usher that millenium in this sorely afflicted world which is so clearly prophesied by the Blessed Perfection.

We shall feel obliged if the secretaries of the spiritual Assemblies will kindly send their circular letters direct to the Kaukab-i-Hind Office, as we desire to give news of the Baha'i World in every issue for the benefit of our readers.

Editors of Baha'i Journals such as the Star of the West and others are respectfully requested to send their journals to us regularly so that special articles may be translated in Hindustani and published in the Kaukab.

Editor, Kaukab-i-Hind,
Karl Bojh, Delhi, India.

Green Acre Summer School

At Fellowship House

General Theme for the Summer of 1929

I. How to unite the new knowledge in physics, sociology, psychology, education, international relations and the history of religions with the universal Bahai Teachings.

II. How to present this new synthesis to the present day world.

III. How to attain the radiant life.

Children's Summer School—9:00 A.M. meeting daily, except Saturday and Sunday.

The Science of Spiritual Teaching

At ten o'clock in the morning

How to teach the Baha'i Cause—preparation, speaking, answering questions.

This course was conducted from July 9th to August 29th, on Tuesday and Thursday, by Mr. Louis Gregory. Special addresses were given at this time by Mr. Gregory upon: "New Visions of Heaven," "The Prophet and Religion of Islam," "The Divine Covenant and Testament," "Baha'i Administration," "The Banner of Youth," "The Significance of Convesation," "The Manifest and Hidden," "The Ladder of Ascent," "Can Human Nature be Changed?" "The Awakening of the Soul," "Reason and Religion," "Four Journeys."

From August 5th to August 23rd, on Monday, Wednesday and Friday, Mr. Albert Vail conducted the course. He and the other speakers, at the end of each morning session, gave talks upon the philosophy of universal religion, the new interpretation of the scriptures of the world and their prophecies, the vital question—how to attain the radiant life.

Six Courses in Universal Principles

At four o'clock in the afternoon


Aug. 5-9. The Coming Union of Science and Religion. Prof. Shook, Mr. Vail.


All courses are arranged in weekly units—Monday to Friday. Anyone can take as many weeks as are desired. It is suggested that everyone bring a loose-leaf notebook, Some Answered Questions, and the Book of Iqhan.

A Notable German Believer

Dr. Ernst Klemke, brilliant lawyer of Berlin, President of the Esperanto Society of Germany, a new Bahai, but with marvelous capacity suddenly passed on to the Abha Kingdom, February 20, 1929. His last words were: "I see God!" Dr. Klemke first heard of the Baha'i Teachings from Miss Jessie Revell, at the annual Congress.
of the Esperanto Society of North America, held in Philadelphia in 1926. He visited Bahá’í groups in Philadelphia and New York, returned to Berlin, associated himself with the Bahá’í Society and at once began the study of the Persian language in order to translate the economic solution of Bahá’u’lláh and other Teachings into the German language. He spoke on the Bahá’í principles in the Universal Congresses of Esperanto in Danzig and Antwerp in 1927 and 1928. As a writer his nom-de-plume was Dr. Heinrich Nienkamp and his book “Uncrowned Kings” is well known in every land. His lectures on the Bahá’í Teachings have been translated and published in several countries. His face was always full of light and every soul who met him was cheered, sustained and refined.

Miss Rexford in New York

On Sunday afternoon, September 22nd, Orcelia Rexford spoke to a splendid audience in the Bahá’í Centre, New York City. Quite a number of strangers were present and Miss Rexford, in connection with her subject “Divine Service” to which she did full justice, gave a comprehensive idea of the Bahá’í Message and the Divine Power and Authority back of it.

She referred to the spirit of this age as the spirit of service, that the very atoms had been charged with a new activity and people felt this so that even great successful business enterprises of the day are run on the basis of service; that in this day work and service should be dignified and glorified and in the teachings of Bahá’u’lláh work and service, when performed in the spirit of cooperation and in the love of God with the feeling that it was helping humanity, was an act of worship; that Bahá’u’lláh had commanded all to engage in arts, crafts and sciences and that the highest service to humanity today was to work with heart and soul for the establishment of the four great Bahá’í Principles—Universal Language, Universal Education, Universal Religion and Universal Peace. Miss Rexford pointed out that modern science in the invention of modern day utilities, such as the aeroplane, the radio, the automobile and motion pictures, was rapidly making the first two of these principles an absolute necessity. Universal Peace was also a necessity but that must be brought about in God’s own way because without Universal Religion there could not be any lasting and durable Peace.

Bahá’í Summer School at Guyserville

The Science of Religion:

a. From God to Man Aug. 5
   Mr. Leroy C. Ioas
b. From Man to God Aug. 6
   Mr. Leroy C. Ioas

Comparative Religion:

a. The Underlying Point of Unity Aug. 7
   Mrs. Helen Bishop
b. The Influences on Society Aug. 8
   Mrs. Helen Bishop
c. The Continuity of Manifestations Aug. 9
   Mrs. Louise R. Waite
d. The Return of the Manifestations “The Promised One” Aug. 10
   Mr. Willard P. Hatch
   The Spiritualization of Psychology
   Mrs. Amelia F. Collins
   The World Order of Bahá’u’lláh Aug. 17
   Mrs. May Maxwell

Racine, Wisconsin

To all the Friends Thruout the World:
Greetings in His Holy Name.

We wish to express our appreciation of the many letters received and would like to have replied to them individually, as each has some individual message, but time will not permit the writer to answer each one separately. Your letters are shared with all the believers in our Group and are the cause of new enthusiasm and strengthening of the Bonds of Unity, Rays of Light in the Hours of Darkness when the Clouds of Material Activities overshadow the Spiritual Sun.

You may not be interested in the history of our little group; nevertheless, we want you to become acquainted. Perhaps, some day when the Mashriqu’l-Adhkar is completed, you will make a pilgrimage to see it and worship God there. We are within fifty miles of the temple or a ride of an hour and a half. Our Group of Believers was formed about thirty years ago by our Sister Assembly of Kenosha, Wisconsin, with whom we have close contact, often uniting with one another in Gatherings of Love and Harmony to spread the Glad Tidings of this Great Day of God manifested in Bahá’u’lláh. When ‘Abdu’l-Bahá, the Servant of God, visited Kenosha Assembly, the Racine Believers were invited to share this visit and to meet that venerable Servant of God. We would like to call Him Master, for we are so inferior in Servitude, so insignificant that we have no right to the name of Servants of God.

The Bahá’í Cause in Hamburg

The 85th year of the Cause proved extraordinarily active and gratifying for our group activities, as well as regards the upbuilding and fortifying the Bahá’í ideas.

Some 54 meetings took place officially with an attendance totalling 981 persons. We endeavored to arrange the widest possible latitude for general entertainments, we also arranged for meetings in the different sections of the great city with results. The teaching meetings took place in Hamburg, the weekly meetings were held in Wandsbeck, the encouraging attempt of a lecture in a small farm in Farsen, will be continued during the winter months.

The Spiritual Assembly met three times for consultation. With the outside groups and friends correspondence quite active was kept up for cooperation and furtherance. A closer connection with the group at Uhlenhorst was looked for in “The New Salens Light” in whose circle Dr. Grossmann spoke by request several times.

Printed teaching material was given out outside of the Hamburg friends in 53 cases, and altogether 72 writings and 724 flyleaves (excluding Esperanto), besides several thousand circulars were distributed in the dwellings of Hamburg, Wandsbeck and Farsen, as well as in the Post Offices, R.R. Stations, in the Banks, Libraries, etc., and also some 1000 through the book store of Sauermann in Wandsbeck.

The “Diaspora Committee” (the Committee for the friends dwelling in foreign countries) reprinted two pamphlets of Dr. Grossmann “You must be reborn” and “Soul wanderings, re-incarnation, resurrection, and the Bahá’í teachings.” He dispatched all together some 103 copies as well as four copies of “Information” with 107 copies, a total of 210 copies to 34 addresses in foreign countries.

The Information The News Letters of the Bahá’í Movement in Hamburg appeared ten times and were sent to 90 addresses in Hamburg.

(To be continued)
Consider how the power of real union latent in the mission of the Prophets of God hath, both outwardly and inwardly, gathered together the hostile peoples and kindreds of the earth under the shadow of the one Word of God. . . . Whenever true religion—the cause of the civilization, the glory, the happiness, the honor, the enlightenment and the advancement of backward, enslaved and ignorant peoples—falls into the hands of the foolish and fanatical divines, it is so sorely misused that its great light is turned into utter darkness. . . . By the one true God! The minute elements of material civilization owe their existence to the bountiful grace of the Prophets of God. What utility can ever be conceived in this world which is not, either expressly or tacitly, mentioned in the Holy Scriptures?—'Abdu'l-Bahá.

Tablets of 'Abdu'l-Bahá for Archives and Publication

The National Assembly urgently requests those believers who possess original Tablets from 'Abdu'l-Bahá to cooperate in the special effort now being made by Mrs. Corinne True, acting under appointment by the Assembly, to catalog all available Tablets with a view to the publication of a Volume of Tablets from 'Abdu'l-Bahá.

The three volumes edited with such loving care and distinction by Mr. Albert Windust contain only Tablets received before 1914. The unpublished Tablets consequently were revealed in the last years of the Master's earthly life, and their importance for present and future believers is beyond our capacity to appreciate.

To assure complete accuracy, only those Tablets can be accepted which are received in the form of originals—translations alone will not suffice. The first essential is to gather together in our official Archives all original Tablets written to American believers collectively or individually, irrespective of date. The preparation of additional volumes for publication in printed form can then follow.

The National Assembly appreciates how infinitely precious every original Tablet is to its possessor. Solitary possession of the Master's words, however, cannot compare with collective possession such as all believers can enjoy when all Tablets have been brought together in the Archives and their contents made universally available.

The teachings of the Prophets belong to the world, no matter what channel of communication may be employed in any one case. Surely we should hesitate to regard one ray of the Sun as a mere candle lit for ourselves alone.

Then, too, the chances and changes of life are so varied and unexpected today that the firmest intention of having a Tablet sent to the Bahá'í Archives after one's death may be frustrated. It is far safer for the physical existence of the Tablet, as well as far more important for its contents, that those who possess original Tablets take immediate steps to transmit them to the Archives. Here they will be preserved from accidents of fire, theft or casual oversight, and each Tablet so transmitted will then become part of the Bahá'í Revelation.

Individual receipts will be sent to believers who forward Tablets. Tablets should be sent to Archives Committee, care of Miss Gertrude Buikeman, 1827 W. Roosevelt Road, Chicago, Ill. Registered mail is preferable.

The following letter, read and approved by Shoghi Effendi, indicates the importance of this matter in the Guardian's eyes.

Dear Mrs. True:

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated July 7th and to assure you of his ardent prayers for the success of the work you are undertaking.

The work of collecting and publishing the Tablets is one of the most important tasks that this generation has undertaken, for upon it depends our true understanding of the Cause and its principles. The more we put it off, the more we are apt to lose some of the original writings.

Yet, important as this task may be, it is fraught with difficulties. The early translations are far from being accurate, no matter who the translator may be. Shoghi Effendi firmly believes that only tablets with the Master's signature and in the original tongue should be recognized. Any translations or copies of them fail from having real authority. This shows the importance of collecting the original Tablets that bear the Master's signature.

May I in closing reassure you of Shoghi Effendi's prayer and extend to you his loving greetings.

Yours sincerely,

Ruhi Afnán.

Haifa, Palestine.

September 20, 1929.
National Spiritual Assembly of the Bahá'ís of the United States and Canada

Contributions*
From April 1, 1909 to March 31, 1929

Note: The contributions from 1909 to 1925 inclusive were given specifically for the Temple; the contributions for the years 1926 to 1929 inclusive include contributions for other funds as well as the fund for the Temple.

1910-1911 .................. $ 14,698.19
1911-1912 .................. 10,401.59
1912-1913 .................. 7,292.45
1913-1914 .................. 14,124.80
1914-1915 .................. 13,503.79
1915-1916 .................. 6,588.65
1916-1917 .................. 7,975.43
1917-1918 .................. 15,634.10
1918-1919 .................. 75,923.21
1919-1920 .................. 47,003.12
1920-1921 .................. 27,837.33
1921-1922 .................. 41,720.65
1922-1923 .................. 20,944.55
1923-1924 .................. 53,739.23
1924-1925 .................. 19,376.32
1925-1926 .................. 30,305.50
1926-1927 .................. 51,039.28
1927-1928 .................. 53,410.26
1928-1929 .................. 243,473.13

Total (19 years) ........... $743,041.58

*From the detailed Financial Report distributed to delegates at the 1929 Annual Convention.

Material Needed for Volume III
"The Bahá'í World" 1928-1930.

As stated in the Introduction of Volume II: "We believe the contents of Volume II will suggest the various materials desired for such a publication as The Bahá'í World. Especially valuable are articles and photographs that show the present progress of the Cause as well as a record of past events.

We believe you will be guided to choose proper material for sending to the Editorial Committee, who in turn will submit it for the approval of Shoghi Effendi. He is the Editor-In-Chief of this publication.

It seems to us, the material sent in should be of such a nature as to breathe a fresh spirit into the Bahá'ís everywhere, and stimulate them to further effort when reading of the advance of the Cause in your Community. Articles pertaining to the Cause appearing in newspapers and magazines; addresses delivered before representative gatherings expounding the Cause; photographs of groups of Bahá'ís in whose faces shine the light of the Kingdom—material that will stand the test of time, for The Bahá'í World is, no doubt, intended to be an authoritative and permanent record of the Cause throughout the world.

The reports to be incorporated in the "Survey of Current Activities" should not be too detailed, but adequate. We would recommend a careful reading of Volume II and any corrections and changes noted should be sent to us, as our Guardian wishes The Bahá'í World to be a model reference book. Especially should the Directory and the Bibliography be up to date. Suggestions for the improvement of the Book will be heartily welcomed.

It would greatly facilitate the work if the material is typewritten double spaced in English on one side of the paper, size 8½ x 11. The articles, addresses, reprints and photographs should be sent in at once. The reports to be incorporated in the "Survey of Current Activities" could follow later, reaching us not later than January 1, 1930.

Albert R. Windust, Sec'y, Editorial Committee, 1745 East 68 Street, Chicago, Illinois.

*Victoria Bedikian, Photograph Editor, P. O. Box 179, Montclair, N. J.

Corrections in Bahá'í Directory

Corresponding secretaries who received copies of the Bahá'í Directory issued by the National Assembly in July, 1929, are requested to note the following changes. It should be pointed out that this Directory is for recognized Bahá'ís only, and Bahá'í addresses should not be placed at the disposal of others for any purpose.

Chicago Assembly, Monroe Ioa, secretary, 1835 So. Grove Avenue, Berwyn, Ill.
San Francisco Assembly, Elizabeth L. Duffy, secretary, 1677 Sacramento Street, San Francisco, Calif.
Oakland, Calif., Assembly, Lottie M. Linfoot, secretary, 1419 Harrison Street, Oakland, Calif.
Rochester group, Elizabeth Brooks, secretary, 48 Pearl Street, Rochester, N. Y.
Butte, Montana group, Evalena Caldwell, secretary, Butte, Montana.
Boston Assembly, E. Mabel King, secretary, 65 Langdon Street, Cambridge, Mass.
In Memoriam
Mrs. Albert Windust, Chicago, April 17, 1929.
Mrs. Imogene Newell, Denver, August 25, 1929.
Mrs. Lucia Lawton, Grand Rapids, Mich., October 8, 1929.

A Correspondence Course in Bahá’í Teachings

The Outline Bureau of the National Teaching Committee announces a correspondence course in the Bahá’í teachings for those earnestly desirous of becoming thoroughly acquainted with the Bahá’í writings for their own personal benefit and for the spread of the Message.

The course will include twenty weekly lessons covering the history, principles and most important teachings of the Movement. Each lesson will consist of a required reading list, a supplementary list for those desiring further study and questions based upon the required reading. One of these questions should be answered fully each week and returned to the Outline Bureau. An examination covering the preceding lessons will be given in the middle and at the end of the course. The charge for the entire course will be one dollar to cover the cost of mimeographing and postage. The use of the lending library is quite essential that all Spiritual Assembly of all Bahá’í books.

All correspondence concerning the course should be addressed to R. C. Collison, 681 Castle Street, Geneva, New York. Send in your registration and one dollar at once. The first lesson will be sent out as soon as desired by the applicant.

The Bahá’í Cause in Hamburg (Continued)

The following reprints were made:

“One Word on the Bahá’í Movement,” edition of 6000 of which 1000 copies with the address of the book store of Sauermann in Wandsbeck.
A teaching leaflet with the notice of teaching evenings. 1000 copies.
An enclosure for books “Prejudice” edition of 1000 copies.

Press notices came to our notice about the Bahá’í Teachings in Greater-Hamburg:
Two short articles by Dr. Grossmann in “Useful Leaves” (“Nützliche Blätter”) No. 3 and 4 Signal Verlag (Signal publication) Hamburg, one of which carried the picture of ‘Abdu’l-Bahá.

One article in the “Hamburger 8 o’clock Evening Paper” of November 12th, 1928.

A mention of the Bahá’í Teaching in an article “happenings in the Art Hall” in the Hamburgischen Correspondent of January 21st, 1929, as well as the Bahá’í Movement in the thanksgiving at the interment of the late Mrs. Ave (“Wandsbeker Bote” of September 8th, 1928).

And a notice of an address by Dr. Grossmann calling the attention to the editorial part of the “Wandsbeker Bote” of November 24th, 1928.

The Bahá’í Esperanto-Eudonejo (the Bahá’í Esperanto Publication) published the following:
“La Nova Tago (The New Day) in its fourth year with quarterly editions of 12 pages, edition of 5 to 600 copies. 7000 Fly Leaves Kio estas la Bahaa Movado (What is the Bahá’í Movement?)

An enlisting Leaf in English for “La Nova Tago.”
A list with the names of publications:
Dr. Ernst Kliemke: “Bahaismo kaj jolitiko” 80, of 8 pages edition of 800 copies of which 400 on order of the friends in Berlin, which were dispatched as a memento of the departure of the meritorious President of the German Esperanto Unity.”

Besides those subscribers of “La Nova Tago” Bahá’í literature in Esperanto were sent out in 461 cases, mostly on request—among which some 1719 flyleaves in part as enclosures to different Esperanto Newspapers. Several hundred copies of La Nova Tago arrived at the German Esperanto Congress at Potsdam, also at the universal Esperanto Congress at Antwerp, and at the German Esperanto Congress in Frankfort on the Main for distribution.

The Bahá’í Library of the Hamburg Movement included at the end of the year some 121 books, not counting the Esperanto literature. To this is added the scientific collection of Bahá’í writings and writings on the Bahá’í Teachings with about 280 books. The use of the lending library shows that only few books are called for, and it is hoped that that will improve.

To our great regret a true friend of the Cause was taken from us: Mrs. Martha Ave. The friends dedicated to her memory a solemn celebration and will remember her with honors.

We were able to greet ten guests from Bergen (Norway) Resht (Persia) Kiel, Stuttgart, Elberfels, Leipzig, Rostock, and Schwerin.

Dr. Hermann Grossmann, Wandsbek. Hamburg. September, 1929. Translated by Mr. Herman Pauli.

Bulletin of Egyptian N. S. A.

We heartily thank the various Spiritual Assemblies who have kindly summoned to our call and have reciprocated with us their news and have sent us regularly their monthly letters and Bulletins replete with their activities. We are very anxious to hear from the rest of the Assemblies whether in the East or the West who have not yet responded to our request.

It is quite essential that all Spiritual and National Assemblies be linked together through correspondence, so that they may be constantly in touch with each other and so co-operate mutually in advancing the Cause of Bahá’u’lláh and make it permeate throughout the world.

We hope that our Bulletin may develop in due time into a magazine and may become influential in promoting the Bahá’í principles, especially among the Arabic speaking world. We therefore request the assistance and co-operation of all Bahá’ís, so that this (organ) may prove successful.

The N. S. A. of Egypt appreciates very much the co-operation of the N. S. A. of the United States of America and Canada in promoting the Cause in Egypt by presenting several copies of the (Bahá’í World) to the notables and influential men of Egypt. We pray that this courageous attempt may be successful in proclaiming the new spirit of Bahá’u’lláh.

A. R. Rushdy, P. O. Box 1865, Alexandria.

The Fifth Annual Convention of the Bahá’ís of Egypt

On April 29th the annual convention was held in Cairo for the election of the new body of the National Assembly.
The hall of the Spiritual Assembly of Cairo was decorated with beautiful flowers and ornamented with the sacred rug from the shrine of the Master, donated by the Guardian to the
Bahá'ís of Egypt, which stood stretched on the wall with its brilliant colors and exquisite features, thus making a picturesque panorama.

The friends in Cairo and its vicinity together with the delegates and guests from the Bahá'í centres in Egypt crowded the hall which was filled to its capacity.

Never before did Cairo witness such a big gathering of friends, all gay and happy. They all embraced each other and their faces shone with joy.

The entertainment began by serving refreshments including tea cakes, sweets, oranges and everybody indulged freely and so all enjoyed the hospitality and kindness of the Cairo Assembly.

At 5 P. M. the meeting was called to order and the holy words were chanted by Mohammad Mustapha Effendi of Port-Said. Then Dr. M. Basheer presided and gave the opening address. He greeted the friends and expressed his appreciation of the progress of the Cause in Egypt, then he outlaid the activities of the National Assembly in the past year, reviewing the progressive advancement and the organization of the National work, explaining the various steps that have been taken for organizing the Bahá'í work as the registration of the believers, issuing of marriage registers, publication of Bahá'í literature in Arabic and establishing the Bahá'í Bureau in Cairo. Finally in announcing the opening of the Bureau he pleaded for the co-operation and hearty support of the National Assembly urging all Bahá'ís of Egypt to contribute and endow freely to enrich the funds in order to carry out the Bahá'í work.

Next spoke Abdel-Fattah Sarbay Effendi, on behalf of the Cairo Assembly, welcoming the delegates, guests and friends in most affectionate terms declaring his immense joy in attending this big gathering and seeing the faces of the friends from the various centres, then he spoke on the activities of the National Assembly highly prizing the steady progress that has been made during the past year.

The next speaker was Abul-Fethool Effendi who spoke on behalf of the Alexandria friends conveying their greetings and most sincere wishes for the success of the convention, then he explained the ways and means for the cooperation between individuals and Bahá'í Assemblies in Egypt, requesting all to support and uphold the National Assembly.

Then Mohammad Mustapha Effendi on behalf of the Port-Said believers gave a most enthusiastic speech recommending steadfastness and perseverance in order to advance the Cause in Egypt.

In the absence of the delegates of Ismailia, Abdel-Rahman Effendi Rushdi was asked to speak on their behalf and also on behalf of the other Bahá'í centres in Egypt that were not represented, so he stood with a smiling face and greeted friends and delegates congratulating them for the Ridwan and expressing his extreme happiness in witnessing this gathering and cherished the hope that more friends should attend the convention next year to participate of the happiness and the joy of meeting one another. He finally mentioned briefly the difficulties that encountered the National Assembly in the past year and then reviewing the work that has been accomplished and that which is under consideration and ended by persuading all to become active in propagating the Cause and to assist in its jubilant proclamation.

Before going to read the telegrams of felicitations from the Ismailia and Alexandria believers were read by the chairman and the entertainment ended by chanting of the holy words by Sheikh Motawad and then the friends and guests dispersed.

At 8 P. M. a formal meeting of the delegates was held. Prayers were chanted and the roll called. Out of the nineteen delegates representing the Egyptian Bahá'í Assemblies fourteen only were able to attend the convention.

Dr. Basheer was elected unanimously as Chairman of the convention and likewise Abdel-Rahman Rushdy Effendi as secretary.

The minutes may be summarized as follows: The annual report of the National Assembly was read by the secretary. Then the treasurer discussed the financial situation reporting in detail the amount of cash received and the disbursements during the past year.

After that a report from the various Egyptian Assemblies was considered. Each report included the activities of each Assembly during the past year also the financial standing.

Then discussion was opened and each delegate was given three minutes to speak. Finally they proceeded to elect the new body of the National Assembly and a committee of three was appointed to attend to the polls.

At 10 P. M. a banquet was held in the home of our venerable brother Mohammad Taki Effendi for the delegates which they enjoyed very much and later greatly praised the dear host for his hospitality and kindness.

Next day the new members of the National Assembly met at 10 A. M. in the office of the Bahá'í Bureau for the election of the officers with the following result:

Dr. M. Basheer, chairman; Judge Abdel-Galeel Bey Sad, vice-chairman and custodian of Archives; Abdel-Rahman Rushdy Effendi, Secretary.

Members: Mohammad Taki Effendi, Abdel Fatah Sabry Effendi, Mohammad Mostapha Effendi, Mahmoud Nousho-Kati Effendi.

Committees were next appointed for translation and publication of Bahá'í literature also for the Bulletin and for the Bahá'í Bureau.

Another Luncheon banquet was held at 3 P. M. at Helopolis, a suburb of Cairo, for the delegates at the home of Judge Abdel-Galeel Bey Sad, which was enjoyed by all and much delight was expressed by the guests. This ended the convention and so the delegates said goodbye with them happy memories of the great occasion which they have joyfully participated in.

Indeed the convention this year proved to be a success and all those who attended declare with delight their satisfaction.

Letter From Miss Martha Root

Beloved Friends:

Alla-o'-Abhá! Love to you, each one! I thought I could not write, but now I hear my boat is three hours late, so I undid the bags and took out the typewriter and papers. I went from Budapest to Dubrovnik in Jugoslavia, stayed there five days and gave the Message. The editor of the best paper took much interest and he sent articles and photographs of 'Abdu'l-Bahá to the papers in Zagreb and Sarareva. From there I went by boat to Durazza and from there took an automobile (one hour and half) to Tirana up in the mountains. The American Ambassador said it would be impossible for me to meet the King, he thought. The King was away at his private bathing resort taking a rest during the very hot weather. I wrote the King a letter and sent it through the post-office, saying I brought him the Bahá'í greetings of Shoghi Effendi, Guardian of the Bahá'í Cause, explained a little and enclosed a Prague Newspaper article in German giving the Principles, for the King knows German. Next I called upon the Prime Minister and found him very charming and kind; the Prime Minister knows French; called upon him
twice. Visited the Heads of all the different schools, visited the Library director, the Czechoslovakian Minister at Tirana, had dinner and tea at the American Embassy, dinner four times at the Head of the Red Cross Training School, visited the editor of the newspaper and he took keen interest. In his first article he said that I dealt a great deal with the Baha’i Teachings and movement and that it took the God-part of all the religions.” Everybody in Tirana knew I was a Bahá’í. The Prime Minister invited me to an audience with His Majesty Zog, King of the Albanians, Sunday, September first, in the Royal Palace in Tirana. It was very formal in honor of the second anniversary of his being king. This invitation meant friendliness to our Cause, you can hardly imagine how much it meant. The invitations were very few. No foreigners were invited except the Ambassadors from the different Legations. The Prime Minister told me to come to the Chancery at ten o’clock and go from there to the Royal Palace at eleven o’clock. In the Chancery were nineteen ladies, relatives of the King, and distinguished members of the feminine club “The Albanian Woman” of which the King’s sister, a Princess, is the honorary President. When I came into the room, the acting President announced me as a Bahá’í. Well, I made a little speech to these ladies and it was interpreted to them. We had a very lovely hour and then we went in big motor cars (a walk of about four minutes) to the Royal Palace. I had no motor car and did not need one, for they invited me to go with them. I shall write about the whole visit to the King, never shall I forget those moments. He stood in the drawing room in his army dress uniform and his Ministers stood about him in a semicircle, they were in black, full evening dress. When I shook hands with him I said in Albanian language their pledge “Besas-besen” that means “I pledge you my loyalty.” If any Albanian tells you that it means he will stand the truest kind of a friend, no matter what happens. They extended “besas-besen” to me in inviting me and I pray Bahá’u’lláh always to stand loyal to Albania. After meeting the King, we went in the automobile (also about three moments to walk the distance) to the Royal Palace of the mother of the King, she is called the “Queen Mother.” First we were presented to the King’s five sisters, five Princesses and then taken to another drawing-room where the Queen Mother stood attended by two boys, her grandsons, in full military dress and she was all in black. She looked so kind and good, like a madonna mother of the world.

This was a wonderful visit to Albania. Albania is the most dangerous point in the Balkans. A match set to Albania would blow up Europe. These people have given some very great men to the world and they can do it again. I would journey through Albania and try to meet the dervishes in some of the towns and meet the people of all religions, the moulders of the new Albania. There are no railroads in Albania, but one may say that Albania is motorized. Automobiles go from town to town, whenever they get three or four passengers they start. Before I went to Albania, I tell you the truth, I was afraid, but now I would take the trip through Albania if I ever had the opportunity. There are many hundreds of soldiers in Tirana. I got up at four and forty-thirty every morning to read about Albania and visited people all day and evening, and I see how much could be done, see what a fine spirit the Albanians have. If they give you their friendship they stand true. For five hundred years they have been crushed, most of that time their language was not allowed in the schools, no newspapers or books could be printed in Albanian. The nations that will live the Principles of Bahá’u’lláh and promote these, these are to be the great nations of the future. Please pray for Albania, and if I write to ask you to send any book or pamphlet or letter, please do it without my explaining much, for it is so very difficult for me to write full letters when I am travelling in this great heat and working just about as hard as I can. You can do a very great deal. St. Paul went to Durazza and through Albania en route from Salonika to Rome. Constantine the Great who instituted Christianity in Europe was an Albanian, St. Jerome who translated the Bible from Greek to Latin was an Albanian. Maybe some of you could come over to Albania or if not, send books in German and French and English—and get something printed in America in Albanian language. Dr. Eseilmont’s book would be a power here.

I forgot to say that the son of the Minister of Foreign Affairs in Tirana is a fine Esperantist. He was home from an Italian University for his vacation. His father is in Geneva for the League of Nations. There are three Esperantists in Albania, only three so far as we know. English is much used among the students. Tirana has thirty thousand population, Albania about one million people. But the peace of the Balkans, the peace of all Europe depends upon what happens to Albania.

Now must pack up again and mail these and be “ready.” Last night in my room (and this morning) I washed and ironed three dresses and countless other things and mended and “put my house in order” for the next city. Here I had hot water. In Tirana I wore white dresses (Oh such clouds of sand dust, or lime dust, it was “clean dirt,” but it literally came in clouds sometimes!) I dressed just as carefully in Tirana as I should dress if I were in New York and it took two dresses a day. A journalist in Budapest said to me: “Is white Bahá’u’lláh’s color, that you wear it so much? Do all Bahá’ís wear white dresses?” I get my own meals and so far have carried my food for the ships (for I did not need to buy the meals on the ships down that Adriatic Coast.) So many times I would write to you more often, but life just gets too much for me. My part is very humble and small, but beloved friends you must see that Bahá’u’lláh opens the doors before my face. Things that seemed impossible in Tirana came as “easily as violets come up in spring.” Only Bahá’u’lláh could have done that. Brindisi, September 6, 1929.

Report of National Teaching Committee at 1929 Convention

(Continued)

One of the most important teaching events of the year is Mrs. Keith Ransom-Kehler’s recent visit of six or seven weeks in Barbadoes. It might be well to mention the work of Mrs. Ransom-Kehler in Barbadoes. This work was started in New York City about a year ago through the influence of Mrs. and Mrs. Kinney at a dinner given there. The Rev. Hon. Mr. Braithwaite of the Parliament at Barbadoes was at that dinner, and he became so deeply interested in the Cause, in this message for brotherhood, and in the attitude of the friends in treating them as though they were not only of one community but of one family that when he returned to Barbadoes he made some wonderful openings for Miss Leonora Holysapple. On her way to South America she spoke in many large crowds of people, and the Spirit was tided over when Mrs. Keith Ransom-Kehler recently visited Barbadoes. It would have been wonderful if
Outline Bureau Report

In December, 1928, the Outline Bureau sent a letter to the local Bahá'í Assemblies announcing that an outline on “Material and Divine Science” was available for individual or class work. As described by the letter, this outline had been prepared for the two-fold purpose of familiarizing the student with classified Bahá'í references relating to science and of serving as a guide to allied secular reading. A list of approved modern scientific books accompanied this outline.

In the four ensuing months nearly five hundred science outlines were sent out to Bahá'í communities throughout the country. The outlines, according to statements received from the friends, are being used as material in public and group meetings, in study classes of young people, in interracial groups and for personal research. Between thirty and forty communities are making use of the outlines in some of the above mentioned ways, and many isolated believers have been supplied. Among centers in which the outlines have been used for study classes or public meetings are New York, Philadephia, Buffalo, Montreal, Cleveland, Chicago, Urbana, Detroit, Lansing, Los Angeles, San Francisco, Worcester, Glendale, Calif., and Madison, Wisc. One of our more recent orders was from Miss Agnes Alexander in Japan.

The science outline completed, the Bureau turned its attention to the compilation of an outline on “Material and Divine Civilization”. The Committee regrets that this outline is as yet incomplete, owing to a necessary rearrangement of material after much preliminary work had been done. This outline, which is in the hands of four or five compilers, will deal with the Bahá'í writings on social evolution, racial relations, education, economics and international relations together with other contributing factors in the establishment of the new world order according to Bahá'ú'lláh. There will be included a bibliography of modern writers reviewed by the Bureau and their assistants. It is hoped that this outline which has aroused considerable anticipation, may soon be placed in the hands of the study groups who found the science outline so helpful in their work.

In the meantime, an outline has been issued on “The Bahá'í Teachings Concerning Christ”, further augmented by an outline on the "Bahá'í Interpretation of Old and New Testament Prophecy". Two well-known compilers, Mrs. Mary M. Rabb and Mrs. Maye Harvey Gift have rendered valuable assistance with this outline.

It is the opinion of this Bureau that the work of classifying the teachings for study purposes has only been introduced by these preliminary efforts and that such an activity might even be a cooperative enterprise to which believers everywhere might contribute the fruits of their research, thereby greatly facilitating the preparation of competent Bahá'í teachers.

Respectfully submitted,

(signed) Doris McKay, Secretary.

Report of Pacific Coast Teaching Committee

The friends throughout the West have determinedly gathered together to do their utmost to make successful the Unified Plan of Action, and thus do their little part in consummating the hopes and aspirations of the Bahá'ís that the forthcoming Convention might see again the construction work of the Mashriqu'l-Adhkar in progress. This serving together brought all ideals to one common center, resulting in a deepening appreciation of the Spirit of the Cause, and a greater desire to serve, individually to the utmost, and collectively, to the enhancement of the Religion of Bahá'ú'lláh. Thus the deepening understanding of the Universal Consciousness which the Cause, and its effect on the body-politic, has caused the friends to realize that service to the world of humanity, and perseverance therein, until the goal is reached, is the obligation of every one who desires to serve World Unity, as impregnated into the minds and hearts by Bahá'ú'lláh. The activities of the friends, therefore, were toward more intensive teaching work, first by consolidating the activities under way; secondly, by effort to confirm attracted souls; and thirdly, by eliminating every trace of misunderstanding, so the forthcoming superstructure of the spiritual temple might not be delayed by the instability of the foundation. Large teaching campaigns were not engaged in, but continuous, direct teaching by an enlarging number of individuals, marks the principal activities during the year.

Some teachers continued in traveling from point to point carrying on active teaching work, under the local Spiritual Assemblies, or groups.
Mention should be made of the teaching trips of Mr. W. P. Hatch, Mrs. Louise Waite, Mr. George O. Latimer, Mrs. E. G. Cooper, Mr. John D. Bosch and Mr. Leroy Ioas.

International Fellowship Dinners

The Portland Assembly gave a series of very successful International Fellowship Dinners. At each dinner, the high ideals of a particular race and its contributions toward civilization were stressed. The food and music indigenous to the country were enjoyed. At each dinner there were in attendance between two hundred and three hundred and fifty people, all gathered together with the idea of abolishing racial prejudice. In these dinners, the Portland Assembly has demonstrated a very effective way, indeed, to carry on the indirect method of teaching.

Inter-Racial Work

An increasing amount of inter-racial work has been engaged in by the different assembly groups, thus putting into actual practice one of the dynamic principles of Bahá'u'lláh, and bring a most effective indirect teaching activity. All of the colored groups, and that group, which is so deservedly seeking for a pathway toward the brotherhood of man, in their struggles they find that a limited vision of the goal, with stunted leaders, down a darkened path, are greatly handicapping the work. Therefore, they welcome the leadership of the Bahá'ís in harmonizing the races, and assisting in the diffusion of those ideals. Particularly active in this inter-racial work between the white and black races are the assemblies of Portland, Oakland, Los Angeles and San Francisco.

In San Francisco there has been organized, under the guidance of the Bahá'ís, a permanent “Inter-racial Amity Committee”, the officers of which are from leaders in both the black and white groups. Public meetings are held once a month, and at each meeting the binding of the groups becomes more apparent. We have found that, generally speaking, the colored people, at least in America, have been so taken advantage of, by insincere protestations of fellowship by members of various activities by white groups, that they have no confidence in any activity looking toward fellowship. Therefore, it is necessary to cooperate with them for some time, showing forth the spirit of love, until confidence is gained, and upon this strengthened footing, go forward. This gives a definite lesson in our teaching work among the Negroes. First, that we must, by serving the Brotherhood of Man with them, gain their confidence, and then, teach the Cause, as the only goal to which aspiring humanity can possibly reach.

San Joaquin Valley, California

It is necessary to make special mention of the work that is being carried on by the Visalia Assembly, especially Mrs. Grace B. Holley. Visalia is an orthodox, small country city, in which the activities of all are watched critically by all, and especially the spiritual activities. The surrounding country is made up of all races, and some of the most energetic social service workers are found in that territory. By associating with all in the social service work, and the gradual approach of activities taking place everywhere, and particularly in the San Joaquin Valley, the Bahá'ís have come to be recognized as unique servants of humanity. Thus, as individual workers are attracted to their services, opportunity is given to speak of the Cause, and constantly, people of strength and capacity are being attracted.

Santa Barbara, California

During the past year Mrs. Henrietta Wagner has been carrying on intensive work, looking to the establishment of an Assembly at that point. Various of the Bahá'í teachers from other points have visited Santa Barbara, Mr. Hatch, Mrs. Waite and a number of visits were made by Mr. Ioas. A sufficient number have been confirmed to organize an Assembly on April 21st, the date specified by Shoghi Effendi, for the establishment of any new group.

Phoenix, Arizona

Mrs. Orcella Rexford gave a series of lectures in Phoenix, Arizona, on psychology, etc., ending with an address on the Bahá'í Movement. A number of her students were attracted to the principles, and Mrs. Rowena Powell, of La Jolla, California, went to Phoenix to teach this group of inquirers. The group was brought together on March 17th, and therefore, sufficient time has not elapsed to know what the results are, or will be, but we hope a thriving Assembly will be the result.

The most intensive teaching work carried on was a trip made by Mr. John D. Bosch and Leroy Ioas, to various points and centers. Meetings were held in Fresno, Woodlake, Visalia, Los Angeles and Santa Barbara. At Fresno, an address on the subject, “Does World Unity Require a Spiritual Renaissance” before the class in sociology of the Fresno State College, incited great interest among the students, to the extent that Mr. Ioas was invited to remain over the next day to answer questions, and an invitation on the part of the Professor to speak to the class on any visit to Fresno. A large meeting was held at Woodlake, and another at Visalia, arranged by Mrs. Grace Holley. At Los Angeles, a very successful gathering was arranged by Dr. and Mrs. C. Witt, in their home. At Santa Barbara two meetings were arranged by Mrs. Wagner, both of which were quite successful.

Mrs. Keith Ransom-Kehler in Barbados

(from 1929 Convention minutes)

While on a visit to New York the Honorable Cristopher Brathwaite (Member Colonial Parliament) had asked Mr. and Mrs. Kinney to come or to send some one to teach the Cause in his island. About a year ago Miss Leonora Holsapple visited several of the Antilles group, leaving most happy impressions of our exalted message wherever she spoke or taught.

It was my great privilege, under God, to have a lengthy account of our teachings published in fifteen newspapers, covering twelve countries, using four languages.

Through the promised assistance of the Beloved, I spoke continuously to audiences which often packed to over-flowing the halls, schools, churches and theatres where I gave the Message.

One of the most notable occurrences of my visit was the continued use of the Methodist Hall for a long series of lectures on the Cause. Although the minister was entirely unfriendly to the teachings, he welcomed the broadest discussion of our claims and the most salient proofs and evidences of Bahá'u'lláh as the Universal Manifestation of God.

Our beloved Shoghi Effendi has given us carte blanche to use the Indirect Method of Teaching when necessary, but in every instance,
some of them, critical to open hospitality, boldly proclaimed Bahá'u'lláh as the Promised One of all the ages who alone could restore the breath of life to the dead body of the world.

To my intense amazement a half column article appeared one morning in the leading newspaper of the island headed, "an Appreciation". It was signed by a prominent minister and urged the citizens of Barbados not to miss the series of Bahá'í lectures which were then being presented by me at the Bethel Chapel.

There were several attacks on the Message, but as my last audience was just eight times as large as my first, apparently they were without much effect.

It would have been possible to leave a group of people calling themselves Bahá'ís, but in this crucial moment when not only a new world order but a new spiritual order must and can issue from no other source than the consciousness and the activities of those who rally round that dazzling and august world order but a new spiritual or- der, must and can issue from no other source than the consciousness and the activities of those who rally round that dazzling and august standard planted by the Glory of God on the pinnacle of the universe, it seemed unwise to release, in a place so remote and in an atmosphere so alien to our essential aspirations, a new community, without at least one firm and tested believer to assist them. Therefore, with what wisdom God accorded me, I left a large library of our literature (in addition to that placed in the public library of the island) and a study group of fourteen eager and deeply responsive souls, several of them calling themselves Bahá'ís. Of these, twelve were men (nine of them college graduates) under thirty years of age. They will meet regularly to study the teachings, circulating the books among the innumerable inquirers, who expressed interest in the Cause.

May I record the hope that the National Spiritual Assembly will write letters of appreciation to the Rev. Mr. Watson, the Theosophical Society and the Hon. Mr. BRathwait, extending their thanks for the invaluable assistance offered a Bahá'í teacher which enabled her to bring so prominently before an intelligent and enlightened citizenry these leaves for the healing of the nations.

Responding to the earnest invitation of five different societies there, I have promised to return for the purpose of completing the work started during this visit.

My eyes saw the Holy City, New Jerusalem, descending from God out of heaven, as night after night the hosts of the Supreme Concourse poured into the citadel of those hearts that had been for three hundred years the stronghold of prejudice, suspicion and antagonism. Joyously and lovingly submitted by your humble co-worker and sister.

Keith Ranson-Kehler, April 24, 1929.

Letter from Bahá'ís of Santa Barbara

Dear Bahá'í friends throughout the World:

We acknowledge with thankfulness the receipt of many beautiful inspiring letters from all parts of the Bahá'í world, and our hearts are overflowing with gratitude at the many bounties that have been showered upon us. During the past three years we have had many visits from traveling teachers and friends of the Cause. First, Mr. Vail was here twice on his sojourn to the Pacific Coast three years ago. He spoke in Truth Center (the New Thought center here) several times, also in one of the beautiful homes opened to him. His pure spirituality and his inspiring addresses made a profound impression upon those who were privileged to hear him; he will never be forgotten in Santa Barbara. Then came Dr. Moody, whom we were all so glad to see and hear. In turn came Horace Holley, Leroy Joas, Shahnaz Waite, Willard Hatch, Dr. Ali Kuli Khan and many others. Indeed we have been blessed. Our brother Leroy has been most faithful, having made numerous trips from San Francisco to spend a Sunday with us. Being a successful business man, it is necessary for him to spend two nights in a Fullman car in order to have a Sunday with us. This gifted young man was a school-boy when 'Abdu'l-Bahá came in 1912. The seeds our Beloved sowed at that time have borne abundant fruit in the life of this devoted servant. He is one of our most capable Western speakers; he is fluent and logical and his message goes direct to the hearts.

On the last Sunday in January we were blessed with several Bahá'í visitors—Mr. Bosch of Geyserville, Leroy Joas, Mr. and Mrs. Carpenter of Santa Paula and Shahnaz Waite of Los Angeles. The afternoon meeting was held at the home of a friend of the Cause and Mr. Ioas spoke on "Bahá'í Proofs of the Divinity of Christ and some of the Biblical Prophecies." It was a most lucid and convincing talk, well adapted to New Thought and orthodox Christians. Mr. Feodor Kolin, our Polish pianist, was present and favored us with most inspiring music. This gifted artist was born in London and met 'Abdu'l-Bahá there when a boy, receiving His blessing. He also gave his testimony to the wonderful spiritual blessing he had received and of its effect upon his life. How many such there are in all parts of the world who have received this magical touch and, though not identifying themselves with the Cause, are living the life and shedding their influence. Mrs. Waite remained a week with us and did some special work for the Cause.

During February we had a two-weeks' visitation from Dr. and Mrs. Allen, Bahá'ís of Long Beach, California. Mrs. Allen is known on the lecture platform as Roxanna Allen. She lectures on body cleansing and body building, psychology and kindred subjects. Her lectures on diet are most helpful and much needed by people in general, as evidenced by the prevalence of diseases caused by heavy eating and improper food. We know that without health we cannot do our best work, and as one of our basic principles is the agreement of science and religion, it be hooves us to welcome those who come among us teaching the gospel of health and right living. Dr. and Mrs. Allen contemplate a trip around the world, so doubtless they will visit many Bahá'í Assemblies during the next two years. We speak for them a Bahá'í welcome.

It was here in this old Spanish town, famous all over the world as a place of beauty, quiet and rest, that the Temple architect, Mr. Louis Bourgeois, had his first vision of the Temple many years ago.

Dear friends, the work of building up an Assembly in a new place is no easy task, but is fraught with many disappointments and heartaches. However, the joy that comes with one soul who accepts is sufficient to counteract all this pain. Ever has the writer been sustained with Shoghi Effendi's repeated assurance that if we persevered in our noble endeavor, success would surely be ours in the end.

SANTA BARBARA BAHÁ'Í GROUP,

Per Henrietta C. Wagner, Secretary March, 1929
THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQUL-ADHKAR

A Letter from Shoghi Effendi

The Beloved of the Lord and the Handmaids 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 hearts to achieve.

For it is in our power to seize and utilize, ere it is too late, for the edification of our believing 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 Mashriqul-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 eye-sight 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 Mashriqul-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 Mashriqul-Adhkár will to a very large extent depend upon the range and variety of the contributing believers, as well as upon the nature and degree of self-abnegation which their unsolicited offerings will entail. Moreover, we should, I feel, regard it as an axiom and guiding principle of Bahá’í administration that in the conduct of every specific Bahá’í activity, as different from undertakings of a humanitarian, philanthropic, or charitable character, which may in future be conducted under Bahá’í auspices, only those who have already identified themselves with the Faith and are regarded as its avowed and unreserved supporters should be invited to join and collaborate. For apart from the consideration of embarrassing complications which the association of non-believers in the financing of institutions of a strictly Bahá’í character may conceivably engender in the administration of the 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
NATIONAL SPIRITUAL ASSEMBLY
of the Bahá’ís of the United States and Canada

Allen B. McDaniel . . . Chairman
Alfred E. Lunt . . . Vice-Chairman
Horace Holley . . . Secretary
Carl Scheffler . . . . Treasurer

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“The NEWS LETTER which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may devote a special section to every phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain its object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in promoting understanding, providing information on Bahá’í activity, both local and foreign, in stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Faith. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and world-wide measures transform this NEWS LETTER into what I hope will become the foremost Bahá’í Journal of the world.”—SHOGHI EPFPENDI.

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 interests with which they are surrounded. This note of warning may not be thought inappropriate in the discharge of our most sacred function. It surely is the paramount duty so to acquit ourselves and resolve as we have never resolved before to hasten by every means in our power the consummation of this all-absorbing yet so meritorious task? I beseech you, dear friends, not to allow considerations of number, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, to suffer the least deviation into the paths of expediency and compromise to obstruct those channels of vivifying grace that can alone provide the inspiration and strength vital not only to the successful conduct of its material construction, but to the fulfillment of its high destiny.

True, we cannot fail to realize at the present stage of our work the extremely limited number of contributors qualified to lend financial support to such a vast, such an elaborate and costly enterprise. We are fully aware of the many issues and varied Bahá’í activities that are unavoidably held in abeyance pending the successful conclusion of the Plan of Unified Action. We are only too conscious of the pressing need of some sort of befitting and concrete embodiment of the spirit animating the Cause that would stand in the heart of the American Continent both as a witness and as a rallying center to the manifold activities of a fast growing Faith. But spurred by those reflections may we not bestir ourselves and resolve as we have never resolved before to hasten by every means in our power the consummation of this all-absorbing yet so meritorious a task? I beseech you, dear friends, not to allow considerations of number, or the consciousness of the limitation of our resources, or even the experience of inevitable setbacks which every mighty undertaking is bound to encounter, to blur your vision, to dim your hopes, or to paralyze your efforts in the prosecution of your divinely appointed task. Neither, do I entreat you, to suffer the least deviation into the paths of expediency and compromise to obstruct those channels of vivifying grace that can alone provide the inspiration and strength vital not only to the successful conduct of its material construction, but to the fulfillment of its high destiny.

In the discharge of our devoted 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 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-Adhkar.

It should be borne in mind that the central Edifice of the Mashriqu’l-Adhkar, round which in the fulness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded apart from these Dependencies, as a House solely and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá’u’lláh in the Kitab’u’l-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 admissitance to those sectarian adherents of rigid formulae and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display the particular symbols of his faith, within separately defined sections of Bahá’u’lláh’s Universal House of Worship. Far from the Mashriqu’l-Adhkar offering such a spectacle of incoherent and confused sectarian observances and rites, a condition wholly incompatible with the provisions of the Aqdáras and irreconcilable with the spirit it inculcates, the central House of Bahá’í worship, enshrined within the Mashriqu’l-Adhkar, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshippers of the one true God, as manifested in this age in the Person of Bahá’u’lláh. To them will the Mashriqu’l-Adhkar 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 to dissipate. 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 ceremonial and unfettered by creed, to render homage to the one true God, the Essence and Orb of eternal Truth, and to manifest 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-Adhkar, 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-Adhkar, Bahá’í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which is the supreme privilege of the Dependencies of the Mashriqu’l-Adhkar to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu’l-Adhkar 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-Adhkar. 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-Adhkar, 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-Adhkar can most adequately provide the essentials of Bahá’í worship and service, both so vital to the regeneration of the world, that it lies the secret of the loftiness, of the potency, of the unique position of the Mashriqu’l-Adhkar 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?

Your true brother,

(signed) Shoghi

Haifa, Palestine

October 25, 1929.

Meeting of the National Spiritual Assembly

The meeting of the National Assembly held at Chevy Chase, Maryland, November 16 and 17, 1929, is summarized for the information of the Bahá’í friends. It was reported to the meeting that a copy of a recent book attacking the validity of the Master’s Will and Testament had been forwarded to the Guardian. In view of the fact that Shoghi Effendi’s letter dated February 27, 1929, as distributed by the National Assembly last April in pamphlet form, represents the Guardian’s reply to attacks of this character, the secretary was instructed to send a general communication to local Assemblies and groups to emphasize the importance of that letter. Mr. Scheffler, treasurer, reported balance on hand in both Temple and National Assembly Funds as of October 31, $326,460.86. Original Tablets from Abdu’l-Bahá to several individuals were turned over to the Assembly, it having been impossible to locate these individuals since the Tablets arrived in this country. The names are: Edward Clark, Kansas; Mr. and Mrs. Josiah Foote, Baltimore; Dr. Albert Amsteen, care of Wilhelm, New York; Betty H. London, Astor House, New York. The National Assembly desires information concerning the present address of these persons. In response to a request from a local Spiritual Assembly for a written form to be signed by believers seeking recognition as voting members, it was decided that at present the status of voting members should be determined by collec-
Meeting of the Bahá’í Temple Trustees

A meeting of the Trustees for the Benefit of the National Spiritual Assembly, under the Bahá’í Temple Indenture, was held in Chevy Chase, Maryland, November 16, 1929. Mr. McDaniel reported that the contract had been placed for the construction of a steel bulkhead, reinforced with metal tie rods along the 200 feet of Temple shore property on Lake Michigan, at a cost of $33 a foot, to protect the Temple land from dangerous erosion from the rising lake water during storms. This cost has been met by a special donation from the National Assembly, leaving the Temple Fund intact. Mr. McDaniel further reported that progress has been made in securing a consulting board of engineers to assist the Trustees in fulfilling their responsibility in relation to Temple construction. In order to test the relative strength and endurance of two materials under consideration, the Earley Company and the Aluminum Company of America have been requested to prepare full-size sections of one detail in the Temple design, in cast stone and aluminum, respectively.

Meeting of the Green Acre Trustees

As already reported, Green Acre property is now vested in nine Trustees, under an Indenture of Trust similar in principle to that adopted by Bahá’í Temple Unity for the transfer of the Temple property last year. The Green Acre Indenture establishes the Trust “For the Benefit of the National Spiritual Assembly of the Bahá’ís of the United States and Canada,” with the result that the essential purposes and activities, as related to the progress of the Bahá’í Cause, continue unchanged. The following committee was appointed to represent the Trustees at Green Acre for the coming year: Mr. Glenn Shoek, chairman, Mr. Siegfried Schopflicher, Mrs. Edith Inglis, Mrs. Allen McDaniel, Mrs. Henry C. Green, Mr. Louis Gregory. This committee was requested to appoint a Research Committee of three to make a thorough survey of Green Acre properties, problems and opportunities, and report their recommendations of future developments and activities. The Trustees voted not to accept any donations for Green Acre from non-Bahá’ís, the effect of which might be to set up any non-Bahá’í influence in Green Acre administration. The officers of the body of Trustees are: Mr. Allen B. McDaniel, chairman, Mr. Alfred E. Lunt, vice-chairman, Mr. Horace Holley, secretary, Mr. Carl Scheffler, treasurer.

Letter from the Treasurer

To the Bahá’ís of the United States and Canada.
Greetings:

The enclosed financial statement showing the status of the Fund October 31st is extremely important in view of the fact that the time limit to raise the balance of the $400,000 must definitely be set before the next Convention, inasmuch as the Guardian wants us to start building this year. There can be no question but that this is a crucial moment in the Cause in this country, a time when the faith of the friends is being put to the test as never before. Their loyalty and devotion was proven last year, the viability of the Cause in America was demonstrated beyond the question of a doubt, but the task that we have undertaken is a big one, no bigger, however, than the bounty that was showered on us. What after all could we do that would in any sense make us feel that we had done our duty toward the Cause? No gift that we can make nor any sacrifice will ever pay even a fraction of the great gift that was made to us. Let us, therefore, arise together, let each of us do what we can so that we may not all fail, for in this we are bound together as one soul, and unless each one makes the supreme sacrifice we will all fail.

This Temple of the Lord will without doubt be built, but our part in it hangs in the balance. The Guardian writes as follows:

"I grieve to learn of the comparative lull in the flow of funds for the Temple. I still entertain the fondest hopes for the collection of the entire sum by the next Convention and feel strongly as I have already cabled the National Spiritual Assembly that no expenses whatever should be incurred unless absolutely and urgently required, until the sum of $400,000 is attained. Do not feel disheartened. Persevere in your labors and be assured of my constant prayers."

Let us all make a start toward systematic giving for this Fund. It is the only way that we can win. All the believers must join in to regularly give for the Temple, then day by day this Fund will move forward as never before, because we will be demonstrating our unity and steadfastness under the guidance of our beloved Guardian. As is well known, he has sent a most precious gift, a silken carpet that adorned the shrine of Bahá’u’lláh to inspire us also to make sacrifice. Some of the large assemblies are making a special effort. New York City alone undertaking to raise a large percentage of the moneys still needed. Chicago, too, is trying as never before. Let us all begin again for one last great effort.

With Bahá’í love and greeting.

The National Spiritual Assembly.

By: Carl Scheffler, Treasurer.

Evanston, Ill.,
November 8, 1929.
Bahá'í Administration

Editorial

A recent meeting of the National Spiritual Assembly voted to request the local Assemblies to arrange classes for the study of Bahá'í administration. The character of Bahá'í unity and administration is such that its full power and significance can only be manifest when the believers are not only thoroughly informed but imbued with the true spirit of cooperation.

The ideal text book for this study is, of course, the published letters of Shoghi Effendi, since that volume includes important extracts from the Master's Will and Testament and also the Declaration of Trust and By-laws adopted by the National Assembly and approved by the Guardian and recommended by him as the model to be followed by all other National Assemblies. Conscientious study and discussion of the Guardian's letters will produce a body of believers capable of carrying out all the spiritual and material teachings of the Cause.

In order to maintain a true balance between the Teachings that apply to the spiritual phases of the Cause and those that apply to the administrative elements, it might be well to trace the sequence of authority by which the text of the Revelation has successively come into being.

The foundation of the Cause for American believers is Bahá'u'lláh and not the Báb, for the reason that no American believer participated in the Cause during the era when the Báb was the expression of the Divine Will. We, therefore, never shared the experience of those Persian believers whose devotion was first directed toward the Báb and, after His martyrdom, transferred to Bahá'u'lláh. Here, in the West, we have on the contrary accepted the station of the Báb as the result of our acceptance of Bahá'u'lláh and we appreciate the vital importance of the Báb's mission and the majesty of His life in the light of the statements made by Bahá'u'lláh and 'Abdu'l-Bahá concerning Him.

For American believers, therefore, the starting point of spiritual authority for this age is Bahá'u'lláh. Those who accept the station of Bahá'u'lláh can only fulfill their obedience by accepting also those passages in His Writings which concern the appointment of 'Abdu'l-Bahá as the Center of His Covenant. These passages are found in Bahá'í Scriptures paragraphs 527, 529, 540 and 541. Most American believers also were not called upon to undergo the test of transferring their loyalty and allegiance to 'Abdu'l-Bahá after Bahá'u'lláh's ascension. The few who failed in this test justified themselves by the argument that Bahá'u'lláh had written that another Manifestation would not come for a full thousand years, and that, consequently, the station filled by the Master was in contradiction to the revealed text of the Holy Book. Knowing the Master's life and message as we do at the present time, it is possible for us now to realize that the appointment of 'Abdu'l-Bahá was not equivalent to the coming of another Manifestation but was rather the direct prolongation and extension of the Manifestation of Bahá'u'lláh. The Master's prayer, found in Bahá'í Scriptures at the beginning of the second part which contains quotations from the writings of 'Abdu'l-Bahá, makes it perfectly clear that the Master fulfilled His appointment by selfless servitude to the Revelation of Bahá'u'lláh. The one was as the root and the other the trunk or "Greatest Branch" of the same tree. The one was as the Sun of Truth, the other the rays by which the sun is made visible and effective throughout the world.

As far as the believers are concerned, the words of 'Abdu'l-Bahá have the same authority as those of Bahá'u'lláh. The Master, therefore, had the power to leave a Will and Testament to guide the believers and control the work of the Cause after His own ascension.

Although the beginnings of Bahá'í administration were made during the
Master’s lifetime, His words and efforts were directed far more toward the awakening of hearts and the illumination of minds than toward the development of formal administrative bodies. During the Master’s lifetime, all the powers and functions now exercised in Bahá’í administrative bodies were concentrated in Him. Nevertheless, anyone who makes a careful study of the Tablets published in the three volumes of Tablets of ‘Abdu’l-Bahá, and the Tablets published in the bound volumes of the Star of the West, can trace very clearly the gradual evolution of the local and National Assemblies as they exist today. For example, the Master instructed the annual Bahá’í Convention to select the Temple design, and it is incredible that this authority would have been given the delegates from the local Assemblies unless the Master had felt that this responsibility would be rightly fulfilled.

The student of Bahá’í administration should also give particular attention to the Tablet revealed to the Chicago Assembly, in which that body was addressed as “The House of Justice” and also to the Tablet published on page 107, Vol. 10 of the Star of the West, in which the Master informed the American believers, through Zia Bagdadi, that as conditions changed new instructions would be sent. This is a clear indication that, following the greatest change of all—the Master’s own ascension—the American believers could expect definite instructions enabling them to meet such an emergency.

The next significant document, in the order of time, is, of course, the Master’s Will and Testament, appointing Shoghi Effendi to the station of Guardian of the Cause and outlining the institutions of the National and International Houses of Justice and the Hands of the Cause. The Master’s Will and Testament terminates the Revelation in this age as far as its writings are concerned. With the closing of the Book, the Cause entered upon the era of establishing the institutions which will reflect in the material world blessings already disclosed in the world of the heart.

It was inevitable that our efforts to administer the affairs of the Cause locally and nationally during the years preceding the appointment of the Guardian should have reflected the manners and habits of the society in which we lived. The years since November 28, 1921, have, consequently, been largely devoted to the elimination of any non-Bahá’í views which might exist and to our re-education in Bahá’í administration by the Guardian.

Perhaps none of us will understand the real blessings of the institutions given us in this age until the institutions and organizations of the society in which we live come to further collapse. Under such conditions the unity of the friends in the Guardian and the institutions and Bahá’í bodies he is perfecting would be an ark of safety not only for the believers but for the world. Every effort should be made toward fuller understanding of these institutions at the present time is a contribution to the welfare of the Cause as necessary as our study and practice of the spiritual Teachings.

The culmination of Bahá’í administration was indicated by the Guardian in his letter published in the spring of 1929 under the title “The World Order of Bahá’u’lláh.” As we learn to solve the local and national problems that continue to arise from time to time, and perceive how only the personal ego can blind us to the privilege of obedience to responsible Bahá’í bodies, we shall collectively draw nearer to the complete fulfillment of that world order which is the Divine Kingdom on earth.

Meeting of the National Spiritual Assembly

The meeting held in New York on January 4 and 5 is summarized for the information of the American believers.

Cablegrams recorded in the minutes are published elsewhere in this issue of the News Letter. The treasurer reported having received replies from 34 Assemblies and 13 groups to the following telegram sent all local Bahá’í communities on December 24: “Full obedience to Guardian’s supreme Temple appeal means contribution of seventy thousand dollars to complete Temple Building Fund of four hundred thousand dollars by January first. National Assembly urges united effort by all local Assemblies and groups at Nineteen Day Feast December thirty-first. Please telegraph results to National Treasurer immediately. This is our most wonderful opportunity to render universal service to beloved Cause and attract divine confirmations promised by Master.” A letter from the Guardian, through his secretary, stated that the silk rug can be offered for sale to non-believers as well as believers. It was also stated that all Bahá’í publications must be reviewed by the Reviewing Committee before they are issued as authorized Bahá’í literature. Other instructions conveyed by the Guardian are that the Temple design made by Mr. Bourgeois is not
to be reconsidered, although technical suggestions in matters of detail can be legitimately passed on; and that Oriental believers visiting America should not be admitted to exclusively Bahá'í meetings or activities without a letter of credentials or recommendations from their local Assemblies, but courtesy and kindness should in all cases be proper and sensible. The Reviewing Committee reported favorably on a new compilation entitled "The Bahá'í Peace Program." The same committee reported in detail on the question of publishing "A Traveller's Narrative" with the omission of part of Prof. Browne's notes, and this report was referred to Mrs. Nellie S. French and Mr. Holley for study and recommendation. The Secretary reported having written a letter of apology to Miss Helen Keller, in behalf of the American Bahá'ís, for the statement issued to the press from sources outside the Bahá'í administration that Miss Keller had become a follower of Bahá'u'lláh. In reply to questions from local Assemblies, it was recorded that traveling Bahá'í teachers are under the supervision of the Spiritual Assembly of the city where they are serving, and that no American believer has any special authority placing him above this principle of administration. Mr. Mountfort Mills joined the meeting by invitation and spoke informally of matters of international Bahá'í interest. Mr. George Spendlove, of the Washington, D. C., Bahá'í community, was authorized to take charge of the silk rug and any funds for sale. Joint consultation on teaching problems was held with Mr. Albert Vail. The Treasurer was instructed to take up with local treasurers the matter of uniform bookkeeping and accounting methods. Voted to call the 1930 Annual Convention at Temple Foundation Hall, Wilmette, April 25, 26 and 27. The Convention Committee appointed consists of Mr. Scheffler, Mr. Lunt and Mrs. Collins. A report of teaching activities was received from the Teaching Committee. Voted to accept the request of the West Englewood Assembly that the National Assembly take charge of the program of the annual Souvenir of 'Abdu'l-Bahá. A meeting of joint consultation was held with the members of the New York Spiritual Assembly. The next meeting of the National Assembly will be held February 15 and 16 at New York City.

Statement on Shore Protection of Temple Property

During the past three and a half years the increased height of the Lake levels and recent unusually severe storms on Lake Michigan have wrought serious damage to the properties along the west shore of Lake Michigan. While the Temple property is to some extent protected by the breakwaters erected by the City of Wilmette and the Chicago Sanitary District, the especially severe storms which have occurred during the past year have seriously undermined the foot of the bank of the Temple property, and especially just to the rear of Mr. Bourgeois' house. Considering that an extreme emergency existed, the Temple Trustees decided by a unanimous vote three months ago to have a bulkhead constructed to furnish protection for the Temple shore line. This bulkhead has recently been practically completed, and during a storm which occurred late in December, 1929, demonstrated its usefulness, by protecting the sloping bank which extends for a distance of about 220 feet along the shore of the lake.

The bulkhead consists of interlocking sheet steel piling which is driven to a firm foundation and extends to a height of about six feet above the existing beach level. It is believed that this structure will furnish fairly durable and permanent protection for the Temple property against the severe storms which come across the lake from the northeast. As the bulkhead is located several feet out from the toe of the slope, the Temple property will undoubtedly build out to this structure, and thus give us some additional land along the lake shore. The cost of this structure (which will form a permanent part of the Temple property) will be about $6,500. The contractors for the work are Mackie, Thompson and Tamm, Inc., of Chicago, Ill., Mr. Frank A. McDaniel, Structural Engineer, made the working drawings and supervised the construction of the bulkhead, and Mr. Allen B. McDaniel made the preliminary design and served as Consulting Engineer. In the preparation of the design, consultation was had with the Director of the U. S. Coast & Geodetic Survey, and other authorities on shore protection work.

Trustees for the Benefit of the National Spiritual Assembly,

By: Allen B. McDaniel, Chairman.

Wanted—Copy of Volume 3 of Tablets of 'Abdu'l-Bahá

The Publishing Committee is planning to reprint Volume 3 of Tablets of 'Abdu'l-Bahá, which has been out of print for some time. Before the new edition can be published, a copy of that volume in the original edition must be obtained for the guidance of the printer. The Publishing Committee therefore requests some believer to lend or sell his copy of that book as soon as possible. The copy should be in good condition, and will be paid for at the catalog price or a copy of the new edition given in exchange, as preferred. Please address correspondence on this subject to Mrs. Marion Little, Secretary, 485 Park Avenue, New York.

Committee Reports for 1930 Annual Convention

Members of all committees appointed by the National Spiritual Assembly for the period 1929-1930 are reminded of the special request contained in the letter addressed to them on June 18, 1929.

The following is quoted from that letter: "It was voted that each national committee shall render its annual report to this body on or before March 15 (1930) in order that a suitable summary and extracts of all committee reports may be placed in the hands of delegates in time for them to secure full consultation with the members of their local Bahá'í communities before attending the Convention. . . . The purpose . . . is to enable the delegates to have a clear perspective on all essential matters of Bahá'í activities in the United States and Canada before they assemble at the annual Convention. The National Assembly will take steps to publish a full and accurate digest of each committee report received on or before March 15 and the Convention agenda will also give each committee full opportunity to discuss matters raised by the delegates."
Response to the Guardian's Temple Appeal

Dear Friends of God:

An idea has been developing in our midst since the advent of the last heavenly spirit of our Beloved Guardian to this land. An idea which has inflamed the inmost being of all those, who, consecrated to this Divine Cause, are longing to serve.

A sublime, pathetic picture is drawn there of that most precious remnant of the Mercy of Bahá'u'lláh to us, the Greatest Holy Leaf, who with the world growing dim before her sight patiently awaits like a delicate and exquisite bird to take her eternal flight from us to the realm of everlasting glory and dominion.

With the brief time allotted to us, according to the enclosed cablegram and accompanying explanatory letter, may we not hope that at this supreme hour God will accept our united and collective sacrifice for her sake, who is indeed the emblem of sacrifice in our midst. Shall we in complete union, "as one soul in many bodies," with absolute faith, devoted love, and divine self-abnegation, crown her life with the fulfillment of her utmost hope and longing.

December 10, 1929.

N. Y. Spiritual Assembly,
BETHTA HERKLOTZ.
Corresponding Secy.,
By: P. G. SPRAUGE.

Beloved brothers and sisters:

May we again address you regarding the mother Mashriqu'l-Adhkar of America.

It is your Temple and our Temple and when completed will astonish all the world with its beauty and Universal Peace ideals. The Temple resembles the evolution of a seed into a beautiful fruit tree bearing the twelve manner of fruit for the healing of the nations.

First we procured the ground after years of labor and sacrifice. Then we planted the seed which is the Foundation Hall as it stands to-day. But this is not yet enough to attract the eyes and hearts of the world, for people are only interested in what results from the seeds. As far as the public knows, the seed may be lifeless, may never sprout and shoot above the earth into a beautiful, dazzling Temple. Therefore our great duty now is to water the seed, the Foundation Hall with the water of sacrifice, living the life and giving of the financial bounties which Bahá'u'lláh has bountifully blessed us with.

Then with the next story of that blessed Temple rising above the earth and proving thereby that it will be a beautiful and very fruitful tree, the people of the world will look toward it, admire it and inquire as to who is its Gardener, will become enthusiastic with the Twelve Basic Principles which are for the healing of the nations and they will then join us and assist in completing that divine Edifice.

But first, dear friends, we must get the next story built, get above the earth and into the sunshine, then the rest will be easy.

Our beloved Guardian, Shoghi Effendi, is again pleading with us to complete the fund by the first of the year and as we know, there is approximately Eighty Thousand Dollars yet to raise in the next three weeks. We are aware of the fact that about ninety per cent of the Bahá'ís are of the low wage earning class and burdened with many debts such as taxes, mortgages, doctor bills, etc., and have nobly sacrificed for the Temple in the many past years and we therefore hope and rely upon those Bahá'ís who have been blessed with financial resources to help complete the fund by Dec. 31 through a last grand rally of love and sacrifice on the part of every believer. Think how happy it will make the beloved Guardian and Abdul Bahá who said He is with us always.

We must not fail now, during the next three weeks, or the Cause will suffer greatly.

Abdul Bahá said—"Serve God all you can, for this service is eternal and lasting."

Humbly your co-workers in completing the Temple fund, the Kenosha Bahá'í Assembly.

By: Louis J. Voeltz, Secretary.

December 12, 1929.

CONVENTION REPORTS

(Continued)

Mrs. Powell's Report of Bahá'í Activities at Phoenix

In Phoenix, Arizona, March 15, 1929, Miss Orcella Rexford and her devoted companion and fellow-worker, Dr. Gregory, closed a six week course of lectures and study classes. The following Sunday, March 17th, at the Masonic Temple, Miss Rexford gave two free lectures to which her students and the general public were invited.

All during her class work Miss Rexford had been holding before her students the promise that after the close of their class work but before she should leave Phoenix, she would give them a message, which, in its importance, its power, and its inspiration, would far transcend anything they had yet received from her.

Sunday, March 17th, came, and with it some 450 people to hear Miss Rexford's lectures. She then presented to them in a most vivid illuminated universal manner God's great message for the New Day, given to the world by Bahá'u'lláh! At the evening lecture, pictures of the Holy Land, including scenes of Haifa and Acca were shown, and also a beautiful picture of the Temple. At the close of the lecture she announced the formation of a class to study the Bahá'í Teachings which would meet the following evening at the Woman's Club Building.

"The Challenging Character of These Remaining Months"

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-Adhkar 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-Adhkar 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.

—SHOGHI EFFENDI.
To this class she invited all those who cared to take up a study of this great spiritual message and told them she would at that time introduce to them a Baha’i teacher who had come to Phoenix at her own expense to assist them in this study.

She also mentioned books on this subject which were for sale at the rear of the room. These books were: “Abdul Baha on Divine Philosophy,” “The Divine Art of Living” by Abdul Baha, Mr. Dealy’s pamphlet “Most Great Peace.” About twenty-five copies of each of these books were sold at that time.

The following evening, Monday, March 18th, about 75 people came to the study class. Miss Rexford gave a brief talk, and then introduced Mrs. Edwinn A. Powell as the teacher and then turned the meeting over to her. Mrs. Powell addressed them, speaking of the conditions of the world and its problems and the Divine Solution for them, contained in the Baha’i teachings. She also announced regular meetings to be held on each Monday and Thursday evening at that place. Miss Rexford at the close of the meeting made another brief talk, and then introduced Mrs. Powell as the teacher and then spoke at length.

The following evening, Monday, March 25th, there were 35 present. Subject of the lecture, “The Temples.” Discussion and questions. Postal cards of The Temple were distributed to all present.

On Thursday, April 4th, there were 23 present. Subject “Distinctive Features of the Baha’i Revelation! Have we to offer to the world?” The following outline was given and copied by all present.


II Principles: Universal and fitted to the world of today.

III Plan: Divine Guidance for the reconstruction and unification of the world in a spiritual basis.

IV Personalities: Embodying the principles, and foreshadowing the perfections of evolving humanity.

V Power: Always to be found in the Manifestation, reinforcing His Message.

VI Purity: A necessary requisite for spiritual attainment.

VII Prayer: The Key which unlocks mysteries and attracts confirmation.

VIII Progress: Always a characteristic of the life which is linked with God.

IX Perfection: The ultimate aim of all aspiring souls to be gained through selfless service.

At the close of this lecture, subjects were assigned and distinct class work announced for the following meetings:


Thursday, April 11, 29 were present, Mrs. Powell presiding. Subjects presented by pupils: “Oneness of Religion”, “Oneness of Mankind”, “Elimination of Prejudice.”

Mrs. Powell elaborated upon this latter subject, and then spoke at length on “what it means to be a Believer,” explaining the Baha’i organization a “Local Spiritual Assembly”—its requirements, its aims, its methods and its desirability. After questions and discussion, an opportunity was given to all who desired to become definitely allied with such an organization as soon as it could, in accordance with the rules laid down by the National Spiritual Assembly to be accomplished, to make their desires known. Twenty-one adults and three young people, 19 and 20 years of age, responded. Three others who were only temporarily in Phoenix said they wished to become known as Baha’is, but could not join here. Others are seriously considering affiliation.

On Monday, April 15, 29 were present. Subject, “The Principles of the New Age and their unfoldment in the world in which we are living,” proving from contemporary history the truth of that old prophecy “My Word shall not return unto Me void, but shall accomplish that whereunto I have sent it.” Followed by a discussion by several pupils.

Besides the regular meetings, Mrs. Powell has given private interviews last with one to three hours with 27 people; has held several small group meetings in her room, visited in homes or had luncheon with 11 more, and on two Sunday afternoons has gone for picnics into the country where in the wide open spaces the cause of God has been explained and its beauty and uniting power exemplified by those present. These picnics were attended by 29 and 24 people. Picture of one group is enclosed.

Mrs. French, Mrs. Collins and Mr. Hatch, delegates to the Chicago convention, have been urged to visit Phoenix on their way east. A letter just received from Mr. Leroy Ioas leads us to hope for a visit from Mr. Latimer and Mrs. Bosch.

In Phoenix we have two resident Baha’is, Mrs. Edward Ruppers and her daughter, Nina Virginia, a young lady, 22 years of age. Mrs. Ruppers has been in the cause 22 years, and was formerly located in Chicago. They have rendered invaluable assistance to both Mrs. Powell and Miss Rexford, and stand ready to serve in every possible way the new organization.

The Woman’s Club Building, in which all meetings have been held, has cost us $10 per week for rent. The $50 to defray this expense has been over subscribed, all bills are paid and the group stands ready to assume any necessary expense for the future. Plans are made to have weekly meetings through the summer.

The consecrated service rendered so efficiently in Phoenix by Orcella Rexford and Dr. Gregory will bear eternal fruit. Through their efforts there has been assembled a most promising group of people who are aflame with the Love of God and a desire to express that love in intelligent consecrated service. Of the thirty-five sincerely attracted students, all but seven are less than thirty-five years of age, and most of these are in the early years of life.
twenties. Keen, fine self-supporting, intelligent, men and women! We ask for the sincere prayers of all Bahá'ís that the seeds of The Kingdom planted in this virgin soil may under His Divine Grace and Power, bear such harvest that Arizona may become indeed and in truth a Garden of the Lord. Faithfully and humbly in His service, (Signed) EDWINNA A. POWELL.

Teaching Conference of the Bahá'ís of Oregon, Washington and British Columbia

It seems to us the following is a step forward. Some months ago certain friends in the Seattle Assembly decided that more drastic measures should be used to advance the interests of the Cause. (Previous to this however, efforts were made by Mrs. Luther and myself to speak in the following towns with some result: Monroe, Everett, Bremerton, and Richmond Beach.) So the immediate decision toward progressive work was to increase the teaching committee from 3 to 9 which was accomplished and the result of a meeting afterward of this committee to bring together the united energy of the Portland, Oregon, Assembly, Vancouver, B. C., Assembly, and the Seattle Assembly. Mr. Magee, our Jewish believer, volunteered and accepted the task to visit other two assemblies to ascertain their wishes, resulting in acquiescence. Then the Secretary of this Assembly called for 3 delegates to represent the several assemblies, to have a meeting here in Seattle, the date agreed upon was Oct. 26, and 27. Delegates arrived, Sat., Oct. 26, afternoon. A dinner was served to which all the friends in Seattle took a hand in serving.

At the end of dinner Mr. Jellsett, president of Seattle Assembly, greeted the delegates, welcoming them to the city. He called upon Mrs. Finch to convey to the friends assembled the purpose of our call to the two nearby assemblies, who said that our intention was to propose more concentrated measures to reach souls in our immediate neighborhoods, that the service already given to the Cause was mere preparation for more effective effort—we, naturally then, merged into a general meeting—Mr. Jellsett in Chair, called for votes for chairman for the assembled delegates. Mr. George Latimer was elected to preside. Voting for Secretary resulted in Mrs. Ida A. Finch being elected.

Mr. George Latimer called upon other friends than delegates to express their idea of teaching. Those who spoke were Mr. K. Moore, who thought living the Life the best method. Mrs. H. Bishop of Portland spoke of the wonderful spirit in Honolulu, and that a new method must be used in order to reach the thinking people of the world. Mrs. Norwood Clark of Vancouver very humbly remarked that she desired very much to be informed herself and perhaps a woman of importance could be used to draw together a crowd and then a Bahá'í speaker be at hand, etc. This was deferred to our next meeting for discussion. Mr. R. Marr, Chinese friend, said that Chinese were attracted by a slogan that if interested it would be accepted by both young and old, that all were equal before God.

George Latimer from the Chair remarked that contacts are best when hearts are free, to gain confidence is most important. Mrs. Gulliford, colored, remarked as to approach to her race was to discover their mental state, and not assume a superior attitude. Mrs. O. O. Walcot said to radiate the Spirit of the Cause was the best method. Miss Wier, Indian Bahá'í, wished to become more aware of the power to express the fear of God and the brotherhood of man. This meeting was closed and the work of the Conference assigned to Sunday, 10 A. M.

SUNDAY, 10 A. M.

Meeting was held in the home of Hildore Jellsett, 7717 15th Ave., N. E. Mrs. Molineaux from Vancouver read a prayer, other delegates from Vancouver were Mrs. Morwood Clark and Mrs. Monroe, from Portland were Mr. George Latimer, Mrs. Rouhani Latimer and Mrs. Helen Bishop, from Seattle were Mr. W. B. Magee, Mrs. Laura Luther, Mrs. Ida A. Finch.

Mr. George Latimer, chairman, read the outline for teaching as prepared by the National Teaching Committee, after which he stated that the purpose of meeting was to make new contacts and reach other towns near by our own centers. Mrs. Clark from Vancouver made report that there was no growth, that they had little experience and were in need of help. It was finally decided that they make strenuous effort to reach souls in New Westminster. Mrs. Luther reported on Seattle status, and that we were making some contacts, etc., but the purpose of the meeting was manifest in selecting Tacoma, Washington, as the most important city for Seattle's concentrated effort.

Mrs. Latimer spoke for Portland and it was decided the work there be concentrated on Salem, Oregon City, and Vancouver, Wash.

There was much discussion but the final decision as to funds was that each assembly create a teaching fund for their several assemblies. That we keep in close contact with one another, reporting any prospects which may cross our path and follow up as carefully as possible whatever may appear a good prospect.

We feel a very important point in the condition of the Seattle Assembly coming from a foreigner (Chinese) who said this Assembly was absolutely free from race prejudice, this statement was corroborated by our Jewish Bahá'ís.

Much more detail as to work here might be indulged in but time presses.

Respectfully submitted as a partial report of proceedings before and during the teaching conference of the three assemblies of the Northwest.

IDA A. FINCH, Secretary.

Racial Amity Forum

Reprinted from Portsmouth Herald, November 8, 1929

A largely attended meeting was held Wednesday evening in the chapel of the Unitarian Church on Court Street for the consideration of interracial understanding. The principal speaker was Louis G. Gregory, formerly of Washington, D. C., and now a resident of this city. His address, "Interracial Amity" based upon intensive study and extensive travel on the lecture platform was one of optimism and hope in the actual practice of human brotherhood, and showed the means by which this universal ideal could be attained. Typical instances of interracial co-operation were cited.

The chairman, Rev. William Safford Jones, spoke feelingly and in most appreciative terms of Mr. Gregory and his address, welcoming him to residence in this city.

The second speaker, Miss Eleanor Sawtelle, secretary of the Y. W. C. A., gave a clear exposition of the work of the organization among the various races and nations and showed in a practical manner how it was living up to its declared principles of world brotherhood.

Ensign Fox of the Salvation Army was then called upon to contribute to the theme under discussion and very graciously responded with words of appreciation. Philip Marangella, who returned from Canada while the meeting was in progress, was also called to speak briefly on the subject. He referred to his speaking trip to the Dom-
Dear Friends,

Once again we greet each other in this News Letter, and are glad of the opportunity to let our thoughts unite in loving fellowship. We are reminded that the year 1929 is drawing to a close, and with humble thankful hearts we praise our God for the countless mercies and blessings of the year. If we look back and consider our own failings and shortcomings—the poverty of our faith, and feebleness of our love, we lose heart—but 'Abdu'l-Bahá has said, "when a man turns his face to God he finds sunshine everywhere." He has told us "to Radiate the light of the love of God so that such an extent as to be able to remove entirely the gloom and darkness of hatred, bigotry and enmity from among humanity." So let us look away from ourselves, and press forward, letting the sunshine of God's Love illumine our hearts and live.

LONDON

On Thursday, September 19th, the first meeting was held in the new Bahá'í centre at Walmer House, Regent Street. A large number of the friends were gathered on this occasion to celebrate what is to many of them a direct answer to the prayers that have been offered for the spread of the movement during the past year.

It is a source of joy and thankfulness to the friends, that there is at last a place in London to which they may look as their spiritual Home, to which they can apply the words of the Master to a believer. "Thy house is My house, let it be adorned by the lights of the Kingdom." It is their aim that within its walls the spirit of love and harmony shall reign; at its threshold all thoughts of selfishness, outside, and within, all be received with joy and fragrance, the message given, but discussions that might lead to controversy avoided.

On this first occasion of meeting, the dominant note seemed radiance, it was indeed as if we were blessed by the Master. Then as if to show a visible link with him, Dr. Youness Khan, who spent so many years in close contact with him, made his appearance and in course of the meeting spoke a few words in response to the Chairman's welcome, and at his request chanted the beautiful prayer of the pilgrims at the Holy Shrine. "Help me to be selfless at the threshold... give me Thy grace to serve Thy loved ones." Dr. Youness Khan has spoken at the Wednesday and Sunday meetings during his stay in London, and has inaugurated a young people's study circle which will meet alternate Mondays.

We have received a visit from Mrs. Caroline Nelson of Boston and her sister, Miss Drake Wright, who are on their way to Haifa. Since writing the above news we have received the tidings of the "passing on" of Elizabeth Herrick on Sunday, October 20th, 1929. She has been identified with the Bahá'í Movement from its earliest days in this country, being one of the few privileged souls to meet 'Abdu'l-Bahá when he visited England. She put into her work for the Cause all the zeal and enthusiasm of which she was capable, and could always be relied on for help and indefatigable work on behalf of the suffering and oppressed.

Her book "Unity Triumphant," and other writings are well known among the friends, and she devoted a great deal of her time and service to the study and spread of Esperanto.

For many weeks she has lain awaiting the Master's Call, cut off from intercourse with earth, and it is with joy that we now think of her, able to use the devotion and love of her freed spirit, released from all material hindrances.
A Bahá'í service was held in her house on the evening before her body was laid to rest, and loving friends attended her to the last.

The Manchester Assembly reports the useful, inspiring visit of Dr. Youness Khan to their city in the early part of October. "Two main meetings were held in Higher Broughton at the home of the secretary, the first being on Saturday evening, October 5th—the front room being crowded. The meeting was regulated under the pleasant and kindly chairmanship of Mr. A. Robinson, who, grey-haired but young looking, sat in his usual place under the large picture of the Greatest Name. On table, piano, and side-board, were vases of beautiful fragrant red roses, brought in the afternoon by a very esteemed friend from his own garden. Dr. Youness, experienced, learned, matured and quiet in his manner of delivery, took our thoughts with him through the cities of Europe which he has recently visited—Stuttgart, Hamburg, and other German cities; Geneva, Copenhagen, Oslo, and Scandinavian cities—giving us glimpses of Bahá'í spiritual work in those spots; besides explaining matters pertaining to organized Bahá'í work in Persia, his native land. Every changing phase of his talk breathed peace and goodwill, causing deeper realization of the fact that hearts everywhere are glowing anew with Divine love, that minds everywhere are awakening to the newer Revelation of Truth. He brought loving greetings from the Guardian in the Holy Land; from the Persian assemblies and from the assemblies in the cities he had visited. The next evening another full meeting was held, attended by other friends. It was fragrant with spiritual fellowship, and extremely happy."

History of the Cause in Egypt

From Bulletin of the Egyptian National Spiritual Assembly

About half a century ago, the venerable Mirza Heyder Ali who was well known to the old pilgrims to the Holy Land, was sent by Bahá'u'lláh to Egypt to spread the good tidings; but owing to the prevailing spirit of fanaticism at that epoch and to the intrigues of the clergy he was detained from promoting the Cause and was forced to undergo many hardships and was mercilessly submitted to harsh treatment and later on was exiled to Sudan for twelve years. All this happened.

(To be continued)

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHA'IS OF THE UNITED STATES AND CANADA

Statement of Cash Receipts and Disbursements for Period April 1, 1929 to October 31, 1929*

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<thead>
<tr>
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<tr>
<td>On Hand October 31, 1929</td>
<td>$326,460.86</td>
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CARL SCHEFFER, Treasurer.

* It should be noted that this report includes the amounts on hand in the National Bahá'í Temple Fund under the Temple Trustees as well as in the National Bahá'í Fund under the N. S. A.

CASH AND SECURITIES

On Hand Nov. 30, 1929 | $24,528.42 | $307,626.98 | $332,155.40 |
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</table>

**Total** | $24,528.42 | $307,626.98 | $332,155.40 |
O people of Bahá'í! Be as the cloud that from you may be showered that which will refresh and animate the earth. . . .

Ponder God in your heart, reflect on His Manifestations, and be not of them that are devoid of understanding. . . .

I came not to proclaim that which ye already possess. Verily, verily, this day is a new day; He that hath come is the Wondrous, and His biddings the wonder of all that is in heaven and on earth.

—BAHÁ'U'LLÁH.

THE ANNUAL CONVENTION

Editorial

In the last News Letter the subject of Bahá'í administration was presented as a subject for special study by all believers, and references to the Teachings were given to show the progressive source of authority in the Cause. As the call for the Twenty-second Annual Convention of the Bahá'ís of the United States and Canada is now being issued, it seems opportune to take the Convention as a special topic for study this month.

In the By-Laws adopted by the National Spiritual Assembly it is stated that “the annual meeting of the National Spiritual Assembly at which its members shall be elected shall be known as the National Convention of the Bahá'ís of the United States and Canada.” This statement reflects the fact that it is the National Spiritual Assembly and not the body of the believers which, according to Shoghi Effendi’s instructions, has been legally incorporated in the United States and Canada. It is thus the National Assembly which now passes upon the credentials of the delegates and not a credentials committee appointed by the Convention itself, as was the case before the era emanating from the Will and Testament of 'Abdu'l-Bahá.

If we can at this time clearly understand the possibilities and responsibilities inherent in the annual Convention, the believers collectively will be able to regenerate all the actions and relationships sustaining the progress of the Cause.

First consideration should be given to the fact that the 95 delegates constituting the Convention are not merely Bahá'ís in the general sense of that term, but are believers who are known to be entirely loyal to the provisions of the Will and Testament. This condition is of crucial importance in that it implies an elective and consultative body imbued with one spirit and one animating purpose and not subject to doubt or confusion in matters of procedure. It also implies a Bahá'í body not subject to the conflicting trends of human personality, for the larger purposes of the Cause flow on from year to year through broad channels laid down in Teachings which are equally available to all believers.

To consider next the character and scope of the Convention in relation to that of other organic Bahá'í bodies, such as the Local and National Assemblies: the Guardian’s letters endow the Convention with two specific functions—first, consultation on the affairs of the Cause, and, second, the election of the National Spiritual Assembly.

This definition which is accompanied by the statement that the actions of the Convention (except of course the election of the National Assembly) are subject to approval by the National Assembly, creates a status for the Convention much more definite than was our practice before the Ascension of 'Abdu'l-Bahá. For example, during that period the Convention made important decisions now vested in the National Assembly. The Convention also was called upon to approve important decisions already made by the Executive Board of Bahá'í Temple Unity. An examination of the minutes of previous Conventions also shows that the Convention was regarded in the light of a court of appeal and from time to time committees were appointed by the Convention which would now emanate from the National Assembly.

The cardinal point of distinction between Bahá'í administrative bodies and the administrative bodies of governments and also churches is that in the latter the various bodies are subject to
checks and balances which tend to prevent unanimity of action and the full concentration of power, whereas in the Bahá’í Cause the purpose of all administration is to make possible complete responsiveness to the One Divine Will. There can thus be no question of conflicts of authority as between the Convention and the National Assembly or any other element of Bahá’í administration.

The spiritual possibilities and responsibilities of the Convention can only be realized if we hold clearly in mind some of the things the Convention is no longer called upon to do. The Convention is no longer a court of appeal. The Convention does not appoint permanent committees. The Convention does not make independent final decisions. The functions assigned to the National Spiritual Assembly as much as your resources permit, urge you to enlarge its scope, that in mind some of the things the Convention is no longer called upon to do. The Convention is no longer a court of appeal. The Convention does not appoint permanent committees. The Convention does not make independent final decisions. The functions assigned to the National Spiritual Assembly as much as your resources permit, urge you to enlarge its scope.

The positive functions of the Convention are by no means made unimportant by these facts. It is at the Convention that the current activities and trends of the Cause are most fully unfolded and most carefully examined each year. The spiritual station to which the delegates are called is that of true understanding, and understanding is a positive quality and power which has vital effect throughout the entire body of believers even though it is not directly expressed in terms of authority and decision. The election of the National Assembly, the body that later on will help elect the International House of Justice, is obviously a positive action calling for the highest order of capacity.

Since the relative functions of the Convention and of other administrative bodies have been defined for us by the Guardian and not arbitrarily imposed by any committee or body of the believers themselves, we can surely appreciate the fact that individual and collective Bahá’í success depends upon the heart effort to function within the exact area described by Shoghi Effendi, and this result can only be limited by any effort to alter the character of the Convention to accord with preconceived human ideas.

The members of the National Assembly have recently re-examined all the Guardian’s instructions bearing upon the nature and purposes of the annual Convention, and have noted several details concerning which there has been some confusion in previous years. These notations, adopted primarily for the guidance of the National Assembly itself, have been brought to the Guardian’s attention and approved by him. It therefore seems advisable to summarize them for the benefit of the delegates this year and also of all believers who desire to be fully acquainted with the principles of Bahá’í administration.

The following quotations are taken from minutes of the meeting of the National Spiritual Assembly held on November 16th and 17th, 1929.

“In the fulfilment of their duties and responsibilities as members of the electoral body called upon to elect the National Spiritual Assembly, the delegates possess the full right, on motion and vote, to seek information from other believers, and, if necessary, from non-Bahá’ís. On the other hand, non-delegates do not possess the right to bring matters directly to the Convention unless specifically requested to do so by the delegates as all believers have the inalienable right to bring any matter pertaining to the Cause to the attention of the local or national Assembly, and, if necessary, to the Guardian.

“In sending out the Convention call, the National Assembly shall state a definite time when the agenda shall be adopted and distributed to the ninety-five delegates, and in the call shall request those elected as delegates to bring to the attention of the National Assembly any subjects they feel should be incorporated in the agenda.

“The National Assembly in dealing with its committees shall make it clear that annual reports are to be submitted to the National Assembly and not to the Convention.

“The time of the election of the members of the National Assembly shall be fixed in the agenda at such a point as to allow the outgoing Assembly full time to report to the delegates and to allow the incoming Assembly, in accordance with the Guardian’s instructions, to have full consultation with the assembled delegates.

“The National Assembly recognizes that the status of a delegate is limited in point of time to the duration of the Convention sessions, except as called for in Article VIII, Section 13, of the By-Laws which reads as follows: ‘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.’

“Since the greatest obligation of both the outgoing and incoming National Assemblies during the Convention is to the body of the delegates, the National Assembly will make it
in the great prison city, Akka and these branches were founded in Alexandria after settling in Egypt for some time.

Heyder Ali was not released from his long exile until Ismail Pasha, who after long investigations by the court, were finally excommunicated from Islam, the judgment was based on the belief that the Baha'i religion is a separate and independent religion from Islam.

At present the Baha'i of Egypt are mostly natives. There is only a limited number of Persian believers whilst in the beginning when the Cause was first introduced the friends were totally Persians.

The affairs of the Cause are now organized by the N. S. A. A general census of the Baha'i was made last month, after due registration of all adult believers.

It is hoped that with the cooperation of all the faithful, the Cause will hereafter take a new turn and more unified action will be accomplished, so that the new spirit of brotherhood may permeate throughout Egypt.

Baha'i Summer School
Geyserville, California
(Preliminary Announcement)

1. The fourth annual season of the Baha'i Summer School at Geyserville, California, will open this year on Sunday, July 13th, 1930, and continue for two weeks, i.e., to July 27th, inclusive. The friends are reminded to arrange their vacations, if possible, advantageously to these dates.

2. The consultation meeting held at the close of the School last year, and other subsequent consultations, gave rise to new thoughts, ideals and impulses for further developing the Cause. The friends are reminded to arrange their vacations, if possible, advantageously to these dates.

3. The daily programs will be announced later and programs issued in due time.

4. On Sunday, July 20th, an informal teaching conference will be held, under the direction of the National Teaching Committee, giving an opportunity to review latest teaching activities and inter-assembly cooperation.

5. The daily programs will be approximately as follows:

- Forenoons: Devotional 9:00 to 9:15; Classes from 9:30 to noon;
- Afternoons: Discussions, specific themes; Children's class; Esperanto class;
- Evenings: Public meetings two times per week.

6. Mrs. Agnes Wedde, of Palo Alto, will be in complete charge of dining-room and kitchen at the cookhouse. Service cafeteria style, but regular hours for meals. Supplementation: cold lunch-counter service after the evening session.

7. People intending to come to Summer School will please address P. O. Box 101, Geyserville, California.

8. It is the aim of the committee to make the vacation of the friends a time of physical recreation as well as of spiritual development.

9. Suggestions are welcomed by the committee.

John D. Bosch, Chairman,
George O. Latimer,
Leroy C. Toas, Secretary.

Report of Progress From Urbana, Illinois

The Baha'i Assembly of Urbana is apparently functioning with harmony and vigor, which is the desired state of affairs as indicated by the Guardian, Shoghi Effendi. During the past year there have been many signs that the believers are making progress in living the life, spreading the teachings, and making firm its foundations in the hearts of the faithful. The cause of Baha'u'llah and 'Abdul-Baha has become more firmly established with the
passing of the year, and it is yielding richer spiritual rewards as the believers become more thoroughly confirmed in the service of the Cause.

The assembly had before it at the beginning of the year several major problems. The foremost was the fulfilling the conditions of the Plan of Unified Action. At the present time, the small group has almost met the financial obligation apportioned to the believers by the Plan. Such a task, by so small a group could only be accomplished by great sacrifice and much self-abnegation.

As a result of the concentrated effort toward raising the Temple Fund the Assembly found that it was shut off automatically from outside speakers and teachers. This did not prove to be a serious handicap, because the absence of outside help stimulated local talent so that the work of teaching was by no means at a standstill.

The study classes held regular meetings and much of the Baha’i literature was covered in a systematic manner. These meetings were a source of much spiritual inspiration as well as being instructive to believers and those interested.

The Assembly decided to forward the Inter-Racial Amity work which was begun at former visits of Mr. Gregory. These efforts seemed to have confirmation of the Spirit as the results were very gratifying to the two races participating.

Several special meetings for prayer and meditation were held during the fast period; also there was a close observance of the Feasts and Anniversaries.

The many meetings entailed a great deal of painstaking effort on the part of the small group, but apparently confirmation was forthcoming as the meetings were held with the greatest harmony and enthusiasm.

The library received several books as well as many being taken by the believers, and the subscriptions to magazines kept up to standard.

There was the usual correspondence with other assemblies, individuals and the N. S. A.

During the past year the Assembly lost several of its most steadfast members which is deeply regretted; also the assembly gained some new believers for which all are thankful.

As a whole the work of the Assembly during the past year indicates substantial progress in the cause of Baha’u’llah. There has developed in the Assembly a greater harmony with more firmness of purpose and a zeal that cannot be denied. The group has become more unified, and the affairs of the Cause are cared for in a most unselfish spirit. There is also a growing desire and a decided tendency to know and to obey the will of the Guardian, Shoghi Effendi. By means of prayer and meditation it is expected that the assembly will continue to progress until it finally functions perfectly as the institute for the establishment of His Kingdom on earth.

Spiritual Assembly of Urbana, Ill.

By: H. J. Snider, Chairman.

Announcement From Publishing Committee

Special Offers Available Until April 1, 1930

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<td>Dream of God</td>
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<td>God and His Manifestations</td>
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<td>Bahá’í Religion</td>
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<td>The Brilliant Proof</td>
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<tr>
<td>Letters of Shoghi Effendi—Two Copies</td>
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<td>Bahá’í Feast Days, Calendar</td>
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<td>Lectures of Fadil, Nos. 2, 3, 4, 5</td>
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<td>(No. 1 out of print)</td>
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<tr>
<td>What is the Bahá’í Movement, 10 Copies</td>
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<tr>
<td>What Wilt Ye Out For to See? 10 Copies</td>
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<td>Tablet to the Hague</td>
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<tr>
<td>Map Showing Travels of the Bab and Baha’u'llah—6 maps</td>
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The Masriqu’ul-Adhikar and the Bahá’í Movement, Masson—6 copies | .60 |
| Perpetual Calendar | .05 |

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<td>Bahá’u’lláh and His Message—12 Copies</td>
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<td>Before Abraham Was I Am—12 Copies</td>
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Bahá’í Temple Postcards

| 1 each or 12 for 10c |

This beautiful picture of the Temple should be purchased in large quantities by every believer, used whenever possible in sending written communications and in this way spreading the message of the Bahá’í Movement and the urgent need for the completion of our Universal House of Worship.

Bahá’í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

Annual Report of the Activities of the Bahá’í Friends at Rangoon 1928-1929

Reprinted from Bahá’í News Letter of the National Spiritual Assembly of India and Burma

The general meetings of the friends were held regularly, with utmost Bahá’í love, harmony and unity on every Wednesday and Sunday at the residences of Mr. Syed Abdul Husain Shirazi and Mr. Seyd Janab Ali, respectively, with the main object of promoting esprit de corps in our Assembly by making the friends thoroughly realize the significance of the teaching and mandates of the Blessed Perfection and our dear Master ‘Abdu’l-Bahá. The most inspiring and highly instructive letters of the beloved Guardian of the Cause which were received from time to time through the N. S. A., India and Burma and the President of the Spiritual Assembly of Rangoon were read
out and carefully explained to all the friends for their general information. All the important Bahá’í feasts during the year were successfully celebrated in which all friends joined with greatest joy and harmony. Prayers and tablets suitable to each occasion were chanted.

2. The members of the Spiritual Assembly met together every Friday evening at the residence of Syed Abdul Hussain Shirazi to consider and discuss the various important proposals affecting the Cause and particularly the ways and means for the progress of the Cause of God in Burma.

3. This year we had the good fortune of having amongst us our esteemed brother Jinabi Mouli Syed Mahfoozul Haque Ilimi, the Editor of Kautibi-Hind, who arrived in Rangoon on a teaching tour on the 11th September, 1928. During his sojourn at Rangoon, he was the honorable guest of Mr. Syed Janab Ali the President of our Assembly. He rendered excellent services to the Great Cause not only by visiting all the Bahá’í Centres in Burma but by addressing meetings all over the country even in the remotest corners of the province at a great sacrifice and inculcating the teachings and standards, his constant companion being our dearly beloved brother Syed Mahmood Shirazi.

He has sown the seeds throughout the province with greatest care and zeal and it is our earnest prayer that in the fulness of time they will grow into trees and bear sweetest fruits. We are confident his labors in Rangoon, Mandalay, Maymyo, Monywa and Taungyi will not go fruitless.

In this connection we feel more than ever the greatest need of the help of Bahá’ís in Rangoon, Mandalay Assembly, the friends also held a memorial service for the benefit of his soul by fixing a special day for the purpose. A brief account of his life and activities in the teaching and propagation of the Cause has already appeared in the columns of our monthly magazine, the Dawn, and we refrain from recapitulating the same here. As he was the last editor of the Burmese Section of the Dawn (a Bahá’í monthly magazine printed and published under the auspices of the Bahá’í Spiritual Assembly of Rangoon for the last 5 years) the following alteration was made in the editorial staff, i.e. Mr. Mohamed Hasam-ud-din son of Dr. Abdul Hakim and a member of our Assembly was unanimously elected as the Editor of the Burmese section in his place.

5. We are highly indebted to our dearly beloved brother Mr. Seyd Abdul Hassain Shirazi a grandson of the late Hajji Seyd Mehdi Shirazi for his generous help in publishing his Journal Dawn in three different languages, viz.: English, Persian and Burmese, which reflects the activities of the Rangoon friends. Hence no circular letter is issued separately by this Assembly. We also offer our sincerest thanks to Miss Hla Hla for her regular contribution of very interesting and instructive articles to the Burmese section of the Dawn. Her Burmese translation from Dr. Esselmont’s famous book “Bahá’u’lláh and the New Era” immensely enhanced the value of the Dawn in the eyes of the Burmese public.

6. Another important event worth noting was the invitation by the Brahmo Samaj of Rangoon to us to represent the Bahá’í religion at the celebration of the Brahmo Centenary on the 22nd, January, 1929. In response to that invitation our President spoke at their Hall on the Bahá’í movement and its history and ideals. The speech was greatly appreciated by the audience.

7. The following friends were elected by the majority of votes to form the Spiritual Assembly of Rangoon for the current year 1929-30:—

1. Mr. Seyd Janab Ali, B. A., Barrister-at-law, President.
2. Dr. Abdul Hakim Sahib, Vice-President.
4. Mr. Mohamed Hasamuddin, Assistant Secretary and Accountant.
5. Mr. Seyd Abdul Hassain Shirazi, Librarian and Treasurer.
6. Dr. Seyd Mazhar Ali Shah.
7. Mr. Mohd Yasin Khan.
8. Mr. Zabihullah Zarghani.
9. Mr. Mohamed Abdul Shakoor.

With best Bahá’í love and greetings,
Yours sincerely in His service,
S. G. Murtaza Ali,
Secretary to the Bahá’í Spiritual Assembly, Rangoon.

Attention of Local Assembly and Group Secretaries

The new address of the Secretary of the San Francisco Assembly is: Miss Elizabeth L. Duffy, 831 Broderick Street, San Francisco.

Believers especially interested in Esperanto may obtain copies of La Nova Tago, the Bahá’í Esperanto organ published in Hamburg, Germany, by writing the Secretary of the American National Assembly.

It is the Guardian’s request that the American National Assembly send him each year a complete list of believers in the United States and Canada, with names and addresses. Local Secretaries are requested to send the National Secretary the names and addresses of all believers on their lists, so that the complete Directory may be forwarded to Haifa. This Directory should contain only the names of those known to accept the Will and Testament of ‘Abdu’l-Bahá.

News of Miss Adelaide Sharp and Dr. Moody in Tehran

We are privileged to share this interesting news of the American believers in Tehran, received through the courtesy of Mrs. Clara H. Sharp of San Francisco.

“She writes that the film of ‘Abdu’l-Bahá was shown at a public meeting at which were many Muhammadans. This event, in the city whence He was exiled and where so many believers have been persecuted, is indeed a cause for rejoicing. Five years ago it would have been impossible, at the time of the Imbrie affair. . . . The Bahá’ís in Tehran do not seem to feel that the Presbyterian School is very eager to
give their Baha’i boys a diploma when they leave, and the School uses a questionnaire asking each boy if he is a Baha’i or not. . . . I hope the time will soon come when all the schools in Teheran can work for the good of the people, irrespective of creeds, and I have every faith that this will be brought about.

Adelaide relates one interesting story of a case where a diploma was refused by the Presbyterian School to a Baha’i boy but he continued to attend until finally they gave him one to be rid of him. After receiving his diploma the boy went to a bank to secure a position. They asked him for recommendations and he said, ‘I am a Baha’i’ and took from a pocket his Lahaul-Atadas, saying ‘This is my recommendation.’ He secured the position and has held it ever since. The same young man heard that Shoghi Effendi wanted $900 to build an addition to the Shrines on Mount Carmel. He had made $400 to build a home for himself, so he borrowed $500 from a friend and sent the $900 to Shoghi Effendi.

“The friends are doing all they are able to further the work of the Cause. A larger place was needed for their meetings, so they gave a play which netted them $1200, and a second performance is to be given. The Tarbiat School is growing constantly. The enrollment has almost doubled in the last few years.

The School has bought a moving picture machine for educational films, health films and any films that will give them an idea of life in other countries. If free educational films are available in this country, they would be greatly appreciated by the friends in Teheran . . . Dr. Moody has been stronger this summer.”

Letter From Los Angeles Assembly
To our Baha’i friends throughout the world:
Dear co-workers:
It is indeed a joy to be one of the great circle of Baha’i Assemblies and to join hands with all of you by means of correspondence. In these momentous early days of the Cause of God we little realize our grave responsibilities, and the institution of the World Letters is a wise provision that brings us more closely together and enables us to gain hope and courage from knowing something of the results of each other’s efforts.
In accordance with the instructions of the Guardian, we are holding our business meeting at the close of the spiritual Feast, then the material Feast follows. This makes the Nineteen Day Feast three-fold in character. The program is centered round the Baha’i Administration and other extracts from the Word. As we have a long list of believers, we have for some time followed the plan of mailing a notice to each member a few days before the Feast. Recently a Teaching Conference was held under the auspices of the National Teaching Committee and several Assemblies near Los Angeles met in Glendale and exchanged ideas and suggestions. By this means we hope to work out a program of expansion, each Assembly endeavoring to bring together a new Assembly in some locality near them.
We have for some time been exchanging teachers with neighboring Assemblies, the plan being that the Assembly desiring a teacher communicate directly with the other Assembly, who sends them a speaker known to be competent to represent the Baha’i Cause in public. Recently, we had the privilege of having two of the members of the N. S. A. attend our Feast and give an address on the Temple Fund.
We have discontinued public meetings in order to increase our Temple Fund and find it much more satisfactory than renting a hall in hopes of increasing our membership.
Study classes are held in the afternoon and evenings to which the believers bring their friends. Also social meetings are held each month in which a special effort is made to interest the people of different races. The Esperanto class is many times a means of interesting the colored people, the Japanese, and many of the foreigners living here.

Many copies of the Baha’i World and pictures of ‘Abdu’l-Baha and of the Temple have been placed in Libraries, offices of newspapers, etc. These pictures of ‘Abdu’l-Baha and of the Temple are accompanied by brief typed histories. In one locality notices of the class meetings are put in a community newspaper and some of the people in that locality watch for the notices each week and seem very much interested though they are not always able to attend the class.
In cooperation with the Teaching Committee, our Librarian has visited many of the classes, both in our own and some of our smaller and newer neighboring Assemblies, and carried with her a large traveling bag full of Baha’i books. With this “Traveling Library” she has kept the new believers constantly supplied with the latest books and study outlines. This plan has been very successful. Otherwise, many new and old believers who might not be able to attend the meetings often would know very little of the wide scope of our present day Baha’i Library. We are also trying very hard to get a 100 per cent subscription to the Star of the West. The Star is a wonderful means of interesting new people and is nice to give as a gift.

In the light from the following words we will see how necessary it is to study deeply.

What It Means to Deepen in the Cause

“To deepen in the Cause means to read the Writings of Baha’u’llah and the Master so thoroughly as to be able to teach them to others in its own form.
“There are many who have some superficial idea of what the Cause stands for. They, therefore, present it together with all sorts of ideas that are their own. As the Cause is still in its early days we must be most careful lest we fall under this error and injure the Movement we so much adore. There is no limit to the study of the Cause. The more we read the Writings the more Truths we can find in them and the more we will see that our enormous doctrines have an enormous power.

Note: This was written by Rabi Afnan at the request of Shoghi Effendi in answer to a question by a believer. A footnote was added by Shoghi Effendi.

The Shrine of the Báb and the Maskhiq’ul-Adhkar of America

The first convention of Baha’i Temple Unity was held in Chicago on the very day that ‘Abdu’l-Baha placed the remains of the great Báb to rest on Mount Carmel in the marble casket sent by a believer from Rangoon, India.

Regarding the two events that happened simultaneously in the Baha’i Cause, the one in the East and the other in the West on March 21, 1909, ‘Abdu’l-Baha wrote:

“Praise be to God that in the blessed day of Narooz the sanctified remains of his holiness the Báb—may my life be a sacrifice to him—after sixty years of wandering were carried to the most beautiful spot of the Mountain of the Lord, the Mount of Carmel; and one of the divine miracles was this, that in that very day the Convention of the Baha’i delegates was inaugurated in Chicago, and unanimously and effectually rules were adopted for the building of the Temple. Consider thou how heavenly Providence has effected such confirmation that these two great matters transpired in the same day.
This is an evidence of the most great assistance and help!

When some of the American friends visited the holy shrine of the Báb and 'Abdu'l-Bahá shortly after the ascension of 'Abdu'l-Bahá, to our astonishment we found two large pictures of the American or "Mother Mashriqul-Ashkar" (as named by 'Abdu'l-Bahá) hanging on the walls of the two rooms used by the pilgrims who visit the shrine. These are the only pictures on these sacred walls and were placed by the Center of the Covenant himself (Star of the West, Vol. XIII, p. 120).

With Bahá'í love and greetings we are,

In service to Shoghi Effendi,
The Los Angeles Spiritual Assembly, Doris E. Goodrick, Secretary.

CONFERENCE for INTER-RACIAL AMITY
Arranged by Inter-Racial Amity Committee of the Bahá'ís of Philadelphia, Pa.
Sunday, January 19, 1930
General Subject
"THE ONENESS OF MANKIND"
PROGRAM
FIRST SESSION
Sunday at 11 A. M.
St. Simon the Cyrenian Church
Mr. Louis Gregory
"How to Improve Race Relations"
Mr. Albert R. Vail
"New Proofs of the Oneness of Mankind"
SECOND SESSION
3 P. M.
Unity Center of Truth
Mr. Albert R. Vail
"A Brotherhood Which Is Eternal"
THIRD SESSION
8 P. M.
Universalist Church of the Messiah
Mr. Albert R. Vail
"A New Universal Brotherhood"
Mr. Louis Gregory
"God's Wonderful Plan for Humanity"

BAHA'ULLAH AND HIS TEACHINGS
Emperor Receives Gift of Volumes

Bahá'u'lláh and his teachings, which originated in Persia over a century ago, are now fast gaining an universal recognition all over the world. His Imperial Majesty the Emperor graciously accepted a gift of 7 volumes on the new religion presented by the Bahá'í Society, founded for the purpose of promoting the religion, through Dr. Rokuchiro Masujima, eminent lawyer and member of the Middle Temple London. It may not be unappropriate to refer to the new religion in some details on this honored occasion.

The leading factor in human progress in the history of "ascent of man" is the advent, from time to time, of men who pass beyond the accepted ideas of their day and become discoverers and revealers of truths hitherto unknown among mankind. The inventor, the pioneer, the prophet—whoever the case may be—these are the men on whom the transformation of the world primarily depends.

This unshakable truth is clearly demonstrated in every walk of life but none so clearly as in religion. Alone against the world, without a single human being capable of understanding him or of sharing his great responsibility which he alone realizes, he arises, like a torch in darkness, to proclaim his gospel of righteousness and truth.

HISTORY OF FOUNDER

There was born in Persia between dawn and sunrise on 12th of November, 1817, a son to Mirza'Abbas of Nur, a Minister of State. He was named Mirza Husayn'Ali who afterwards assumed the title of Bahá'u'lláh having realized his mission in life. Bahá'u'lláh declared that he was the long-awaited educator and teacher of all peoples, the channel of a wondrous Grace that would transcend all previous outpourings, in which all previous forms of religion would become merged. He laid a foundation which affects a firm basis for Unity throughout the world and the inauguration of truth, peace on earth, goodwill among men. Search after truth, the oneness of mankind, unity of religions, of races, of nations, of West and East, the reconciliation of religion and science, the eradication of prejudices and superstitions, the equality of men and women, the establishment of justice and righteousness, the setting up of a supreme international tribunal, the unification of languages, the compulsory diffusion of knowledge and many other teachings were revealed by the pen of Bahá'u'lláh, the prophet. Much of his teachings were specially addressed to the Rulers and Kings of the world. It is evident to all with enlightened minds that a new era is about to begin.

The old principles of materialism and egoism, the old sectarian and patriotic prejudices and animosities are perishing amidst the ruins they have wrought. Signs of a new spirit of faith, of brotherhood, of internationalism are evident everywhere. Revolutionary changes of unprecedented magnitude have been occurring in every department of human life. The old era is not quite dead yet. Evils there are in plenty but they are being fought with a spirit of love of righteousness. Clouds there are in plenty but the light is breaking through and is beginning to illuminate the path of progress and to reveal the pitfalls of the onward way. The onward way! Bahá'u'lláh believed himself the champion of the progress and "one shepherd for one fold."

EDITORIAL NOTE—The foregoing article is an extract from a longer article published in "The Japan Times," Tokyo, September 1, 1929. A statement about this presentation of Bahá'í literature to the Emperor of Japan was made in the "News Letter" last year.

Teaching Work of Mr. Gregory
MILWAUKEE

Following the annual convention Mr. Gregory, at the invitation of the assembly, went to Milwaukee, Wis. He addressed a well advertised public meeting held in the auditorium of one of the public schools and attended by representative citizens of both races. Assembly meetings for teaching, to which colored friends came for the first time, were held in the homes of Dr. and Mrs. Chapman and Mr. and Mrs. Brown. The purpose of these meetings was to prepare the way for an amity conference to be held in future. An interracial dinner was given in the home of Dr. and Mrs. Clark and a keen interest awakened among all present. These friends valued the work previously done by Mrs. Oglesby two years ago.

KANSAS CITY, Mo.

Mr. Gregory journeyed next to Kansas City, Mo., to fulfill a promise of long standing. In this great city there is but a small circle of Bahá'ís. Mrs. Dr. T. C. Chapman has been for many years a believer and devotes an hour or two each day to reading and studying the teachings. She is a very competent teacher. This little circle was joined daily by the travelling teacher and explanations given. Mrs. Chapman arranged for addresses at the Unitarian church, whose pastor and congregation had previously heard Mr. Vail, and the church of Dr. Gomez, a very successful young colored minister with a large congregation, who opened his pulpit Sunday evening.
Dr. Chapman as his contribution to the work, arranged a meeting with the joint alumni of Fisk and Wilberforce Universities and Meharry Medical College. This was a fine gathering of most progressive colored people and the message and proofs interested all. Other teaching meetings were held at the home of Dr. and Mrs. Chapman and a study class was organized to meet fortnightly for the study of the teachings. Twelve days spent in Kansas City, through Divine assistance, were productive of very pleasing results. Mr. Pauli of New York is now supplying the enlarged circle with copies of the Bahá’í teachings and the work has taken on renewed interest.

MEMPHIS, TENN.

About nine days in Memphis, Tenn., followed. This center was started about twelve years ago in the business college of Prof. George W. Henderson. It has not been visited by a teacher for four or five years. The believers were still there, but were inactive in holding meetings and spreading the message. The Greatest Name and the portrait of the Master still adorn the walls of the college. Prof. Henderson being out of the city temporarily gave opportunity to some of the others to prove their mettle. Dr. and Mrs. Thos. H. Watkins took up the work with enthusiasm and effectiveness. No city visited showed a greater capacity for the message. The people are extremely sociable and fond of organized activity. Openings came to speak to the City Club, the Young Mothers’ Club, the Health Club, the Felix Argo Club, the Beauty-parlor Club, and a social club, all organizations among the colored people of Memphis. To see the eagerness and receptivity of these friends in the far South makes one long for the day of more workers in the Cause. As in the cycle of Christ it is even so today: “The harvest truly is great but the laborers few.” Other addresses were delivered to the faculty and students of LeMoyne Junior College, to the institute of public school teachers, to the faculty of Porter Public School and to the lower grades of the same. About this time Prof. Henderson who was travelling in the interest of his school returned and delayed Mr. Gregory’s departure to arrange for other meetings. One of these was a talk to a Sunday School and to the congregation of the colored Methodist Church. Still another was with a fine group of his friends in a private home. He was all eagerness to have a meeting with the local interracial Committee, but this had to be deferred for lack of time. An address not mentioned above was at the commencement of a business school connected with the church of Rev. Dr. Sutton E. Griggs, who is also an author of note.

NASHVILLE, TENN.

Mr. Gregory reached Nashville, Tenn., during the commencement season of Fisk University, his alma mater. Although such a time is not the most favorable for teaching because of prearranged programs, he was permitted to address the student body about the Cause for a short time after luncheon, and because of the absence of one of the alumni speakers, was invited by the chairman, Mrs. Wright of Tuskegee, who is in full sympathy with the Cause, to fill in the vacancy, which was improved to present some of the principles of the Cause. The teacher had to hasten away in view of engagements ahead.

LOUISVILLE, KY.

During two days at Louisville, Ky., Mrs. Della Murphy, a Bahá’í of long standing and service, arranged a conference of the Bahá’í circle, consisting of believers of both races, and also a small group meeting for teaching. It was much regretted that this work could not be continued longer.

GREEN ACRE.

During the summer Mr. Gregory served on two committees, the Interracial Amity and the Green Acre and delivered a course of lectures on certain subjects pertaining to the Cause. He also found time occasionally to meet the friends in Portsmouth, N. H., where he and Mrs. Gregory are now making their home.

CHARLESTON, S. C.

About the middle of October Mr. Gregory was called to Charleston, S. C., to attend the funeral of his father, Mr. George Gregory, who was struck by an automobile, passed away at the age of 87. Although he was born before this new cycle began he always took a deep interest in the Cause, distributed the literature and was quite active in arranging meetings even when he was feeble because of his advanced years. His funeral was attended by about a thousand people, seven clergymen taking part in the service at which Mr. Gregory read Bahá’í prayers. Tributes were paid him by people of both races in that Southern city where racial lines are so sharply drawn. He led a simple life, but one that was rich in service and it was clear from what was said of him that more of the spirit and understanding had penetrated him than his son had dared to hope for in one so advanced in years. Mr. Gregory has asked the friends to pray for his loved one’s progress in the higher worlds and full understanding.

WORCESTER, MASS.

Mr. Gregory spent four days at Worcester in October, addressing the assembly meeting for teaching, a well advertised meeting on Thursday, meeting the friends at an afternoon tea on Saturday, smaller groups on two other evenings, speaking to the assembly on some of the deeper and more mystical phases of the teachings on Sunday afternoon. The station of the Guardian was entered into in connection with the new world order revealed by Bahá’u’lláh and ‘Abdu’l-Bahá. On the same evening a very enthusiastic meeting was held in a colored church the pastor of which, Rev. Mr. Gibson, had formerly heard the speaker when a student in the South.

PORTSMOUTH, N. H.

In Portsmouth, N. H., Mr. Gregory has addressed the assembly feasts and meeting for teaching on various occasions. He has spoken in the colored church and was recently asked by the pastor to fill in during his vacation, an invitation which had to be declined in view of other plans. On Wednesday evening, November 6, a very successful amity conference was held in the chapel of the Unitarian Church. Rev. William Safford Jones, the pastor, presiding. Music was furnished by singers of both races and addresses were delivered by the pastor, Mr. Gregory, the secretary of the Y. W. C. A., the Ensign of the Salvation Army, and Mr. Philip A. Marangella. Rev. Mr. Jones described the spirit of the gathering as “Pentecostal,” a description rare among Unitarians. On Sunday morning he preached a wonderful sermon from his pulpit, saying “that a new day had come and it is as if God had manifested Himself in this day.” He seems deeply attracted to the Cause and the local assembly can always count upon his help. Mr. Gregory has been invited later to address the Unitarian Club.

WEST ENGLEWOOD, N. J.

Following the N. S. A. meeting in September Mr. Gregory addressed a gathering of ninety at West Englewood, N. J., the home of Mr. Roy C. Wilhelm, his subject being “Heaven.” He has a return engagement to speak there November 19.

(To be continued)
The GUARDIAN’S CONTRIBUTION to the TEMPLE FUND

With this illustrated insert in the News Letter of February, 1930, the National Assembly brings to the attention of all believers in the United States and Canada the infinitely precious and significant contribution made by Shoghi Effendi toward the construction of the Mashriq’ul-Adhkär. We pray that the doors may be opened for the acquirement of the rug by believers, so that it may be preserved as an adornment for the Temple interior.

Description of Rug

A Persian Silk Rug, or Palace Carpet, of Tabriz weave, measuring nine feet eleven inches by fourteen feet, exclusive of fringe and margin.

A narrow strip of woven gold thread forms a margin around the rug. Beautifully sustained floral motives in crimsons and browns occupy the center on a field of rich ivory. The fine and characteristic border is of dark and very rich coloring, a fine dark crimson being predominant, enriched with a beautiful pale blue.

The rug appears to be between sixty and eighty years old and is in flawless condition.

Shoghi Effendi’s Words

"Am sacrificing the most valuable ornament of Bahá’u’lláh’s Shrine in order to consecrate and reinforce the collective endeavors of the American believers speedily to consummate Plan for Unified Action. Appeal for unprecedented self-sacrifice."—Cablegram, April 25, 1929.

"Soon shipping silken carpet from Bahá’u’lláh’s Shrine as crowning gift on altar of Bahá’í sacrifice."—Cablegram, April 28, 1929.

"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, Ziaoullah 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."—Letter, October 25, 1929.

"Shoghi Effendi informs you that the rug can be offered for sale among Bahá’ís and non-Bahá’ís alike."—Soheil Afnán, December 12, 1929.

A Priceless Treasure for Temple Interior

In accordance with the Guardian’s purpose and instructions, the National Assembly has requested Mr. George Spendlove, a believer exceptionally qualified by expert knowledge and experience, to undertake the responsible task of arranging for the sale of this rug. Its value has been established at the sum of $20,000, at which figure offers will be considered whether from Bahá’ís or non-Bahá’ís, but no offer from a non-Bahá’í will be accepted until those interested among the believers have been given full opportunity to acquire the rug for the Cause.

Correspondence on this subject should be addressed to Mr. Spendlove, who will be able to coordinate such pledges or subscriptions as can be given by believers for this special object without interrupting the flow of regular contributions to the National Fund. The address is:

Mr. George Spendlove,
1528 Connecticut Avenue, N.W.
Washington, D. C.
For details of the rug see reverse side.

"The most valuable ornament of Bakhchisarai's shrine—Sokhna Efendi"
TEMPLE CONSTRUCTION FUND COMPLETED


Letter from National Spiritual Assembly

Beloved co-workers of Shoghi Effendi:

In less than ten years after the Ascension of ’Abdu’l-Baha, His followers in America, united by the Guardian appointed by His Will and Testament, and reinforced by the self-sacrifice of Baha’is in Europe and the East, have made possible a mighty public demonstration of the universal power of the Religion of Baha’u’llah—the beginning of construction of the Mashriqu’l-Adhkar on the shore of Lake Michigan in the heart of the American continent.

With the completion of the Temple Construction Fund of $400,000, the conditions laid down by Shoghi Effendi in his cablegram replying to the request for instructions cabled him after the Convention at Green Acre, have been successfully met, and the Trustees can proceed at once with plans for the building of the edifice designed by Mr. Bourgeois.

This vital action likewise corresponds to the prophetic assurances of the Master, that following the construction of the Mashriqu’l-Adhkar, “a most wonderful and thrilling motion will appear in the world of existence.” Heart-felt gratitude and joyful exultation flows through every heart as the news becomes known throughout the Bahá’í world. A new era begins in the history of the Cause—the period when its inward power and authority shall be outwardly felt, in institutions capable of regenerating the life of the world.

But with this privilege comes a new degree of responsibility for every declared believer. As the Cause grows into public stature, our knowledge of the Teachings, and our methods of collective service, will be tested as never before. Opportunities for teaching will multiply on every hand, but the Cause will also be keenly scrutinized for evidences of any disunity which can be seized upon by enemies seeking to discredit the movement or pervert its sacred aims.

Your National Spiritual Assembly, mindful of the new and different character of the problems that must be solved as the Cause demonstrates its unique power and unfolds its tremendous mission, therefore urges a deepening of the spirit through fresh study of the Teachings, as they apply to the significance of the Mashriqu’l-Adhkar, as they apply also to the solution of the general problems of humanity, and finally, as they make the success of the Cause depend upon loyalty to the Guardian and his world-wide administration.

Statement from the Trustees for the Benefit of the National Spiritual Assembly of the Bahá’ís of the United States and Canada:

A special responsibility is laid upon those nine believers who, by virtue of their election to the National Spiritual Assembly, serve as the body of Trustees who hold title to the Temple property at Wilmette and are called upon to construct the Mashriqu’l-Adhkar.

In this statement of plans, the Trustees feel it advisable to place in the hands of the Bahá’ís those documents which represent agreements and contracts made up to the present time, and to summarize the principal steps taken in relation to the Temple since 1909.

The Bahá’ís are therefore reminded of the “Mashriqu’l-Adhkar Report, 1909-1925” prepared for Bahá’í Temple Unity by Mr. Carl Scheffer, its secretary, presented to the delegates present at the Convention in Green Acre, and shortly afterward published in pamphlet form and distributed to all American believers. That report, a few excerpts from which are reprinted in this News Letter, forms the historical background for the Temple activities, and prepared the way for the “Plan of Unified Action,” issued by the National Assembly in December of that same year.

Next to be considered is the new administrative condition brought about by the Guardian’s instructions concerning the election of local and National Spiritual Assemblies, and his statement that the Temple property should be held by the National Assembly in its own name. This led to the adoption by the National Assembly of the Indenture of Trust creating a legal body to which the property was transferred by the Executive Board of Bahá’í Temple Unity.
These several facts mean that Bahá'í Temple Unity reported fully on its plans and finances up to 1925, after which date the financial and other records have been kept by the National Assembly and the Trustees; and also that the legal and administrative structure sustaining the Temple construction now faithfully reflects the principles laid down by the Guardian of the Cause.

It has already been pointed out in the News Letter that the Trustees were advised by Shoghi Effendi not to spend any part of the Temple Construction Fund until the full amount of $400,000 had been raised. Thus, although actual work on the edifice must be preceded by certain preliminary work, involving plans and specifications, selection of building materials, etc., the Trustees have taken only such measures as could be put into effect without cash expenditure.

The necessary preliminary work leading up to the placing of the building contracts is as follows: First, preparation of structural engineering plans and specifications; Second, preparation of architectural specifications; Third, preparation of utility (i.e., light, heat, ventilation, etc.) plans and specifications; Fourth, plans for grounds and accessory buildings.

The death of Mr. Henry J. Burt removed from service to the Temple the engineer who had carried the structural engineering plans up to a certain point, under a contract made previous to the Guardian's instruction to the Trustees already mentioned. Mr. Burt's capacity and his sympathetic understanding of the Temple design have made his death a great loss to the Cause.

Inasmuch as the contract and payments made to Mr. Bourgeois form such an important factor in the Temple plans, the terms of the contract made with him as Temple architect, and also of the contract applying to his use of Temple land for his studio, are both reproduced in this News Letter.

It should also be made clear in this connection that the Guardian has informed the National Spiritual Assembly that the Bourgeois design is not subject to reconsideration, but that minor details in his design may be amended if found advisable in the course of planning or construction. Thus, the Temple now to be erected embodies the architectural design chosen by the Convention called upon by 'Abdu'l-Bahá to make the selection, approved by the Master and since endorsed by Shoghi Effendi.

The body of Bahá'ís who are so anxious to see the Temple arise without further delay appreciate fully the fact that such an undertaking requires expert knowledge and technical experience of the highest order. It is evident that the Trustees must command the best available services, that the Temple may be constructed in the worthiest, most permanent and yet efficient and economical way. Where technical capacity coincides with full faith in the Cause, the best conditions unquestionably exist.

With these facts in mind, the Trustees on March 22, 1930, voted to accept the agreement proposed by the Research Service, Inc., of Washington, D. C., the terms of which are published in this News Letter. By this agreement, the Trustees and the body of the believers are assured of that expert and experienced counsel needed to safeguard every detail of the Temple construction. As Mr. Allen B. McDaniel is associated with the Research Service, providential good fortune brings to this task one who has received the strongest endorsement in the capacity of the American Bahá'ís to bestow—election to membership in the National Spiritual Assembly by the largest number of votes cast in the election.

This statement is necessarily brief and of a preliminary character. By Convention time it will be possible to report in more detail.

Excerpts From Mashriq'ul-Adhkar Report 1909-1925

Early History

The inception of the Mashriq'ul-Adhkar in the West dates back to the spring of 1903, twenty-two years ago, at which time the corner-stone of the Mashriq'ul-Adhkar in Iskhabad, Russia had been laid and photographs of
the event sent to the members of the House of Spirituality in Chicago, inspiring that body to arise for the erection of a Mashriq’ul-Adhkar in America. In response to their supplication, 'Abdul-Bahá granted permission for the undertaking in the following wonderful Tablet:

"I send you the glad-tidings of the erection of the Mashriq’ul-Adhkar (The Bahá’í Temple) in Ishkhabad, with all joy and great happiness. The friends of God assembled together with rejoicing and conveyed the stones themselves upon their backs, while attracted by the love of God and for the glory of God. Soon that great Temple will be completed and the voice of prayer and praise shall ascend to the Sublime Kingdom.

"I was rejoiced through your endeavors in this glorious Cause, made with joy and good interest. I pray God to aid you in exalting His Word, and in establishing the Temple of Worship, through His grace and ancient mercy. Verily, ye are the first to arise for this glorious Cause in that vast region. Soon will ye see the spread of this enterprise in the world, and its resounding voice shall go through the ears of the people in all parts.

"Exert your energy in accomplishing what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein and that they may pray and offer glory to God for guiding them to His Kingdom."

Since that time the work has progressed intermittently. During the first six years the members of the Assembly in Chicago strove enthusiastically so that in the spring of 1909 when the first Convention met in Chicago, having been called by the House of Spirituality for the purpose of establishing the work of the Temple on a national basis, the Chicago Assembly was able to report the acquisition of two lots at a cost of $2,000.00, and a cash fund of $3,665.44.

Attached hereto is a financial report of the purchase of two lots at a cost of $3,665.44.

As before stated the purchase of two lots in the main tract had been completed by the House of Spirituality of Chicago, the deeds for which were in due time turned over to the Bahá’í Temple Unity when it was organized just after the first Convention. The remainder of the main tract bounded by Linden Ave. on the south, Sheridan Road on the north and east, and by the property of the Sanitary District of Illinois on the west was purchased at a cost of $32,500.00. The final payment on this was made on October 1, 1912. The purchase of the lake shore tract was completed February 2, 1914. It cost $17,000.00. There also is a small triangular plot of land across Sheridan Road, north of the main tract included in these purchases.

The main tract measures on its south boundary, Linden Ave. 607.55 ft., on its west boundary, where it adjoins the property of the Sanitary District of Illinois, from Linden Ave. north to a point where the line strikes a slight angle, it measures 257.80 ft.; on the same boundary another angle 135.52 ft., still another angle on this line measures 138.06 ft. The Sheridan Road line also turns slightly several times, the sections of the line beginning at the northwest measuring east and south are 129.92 ft., 219.47 ft., 166.46 ft., and 271.46 ft. The triangular section on Sheridan Road 141.49 ft., on the east 131.78 ft., and facing the Canal 141.49 ft. The lake shore tract on Sheridan Road measures 291.40 ft.; 3 ft. at the south end of this line are in dispute, depth at that point is 168 ft., and at the north end it is 183 ft. to the water edge.

The Bourgeois Design

The facts regarding the selection of the model of the Temple by the believers at the 1920 Convention are too well known to require much elucidation; it might nevertheless be well if some points regarding this are mentioned.

'Abdu'l-Bahá directed that the believers should select the design at the 1920 Convention. A number of architects submitted designs, some in the form of draft plans and Mr. Charles Mason Remey and Mr. Louis Bourgeois submitted plaster models. After careful deliberation and discussion, after hearing the opinion of disinterested men of standing in the architectural profession, the Bourgeois model was chosen. Mr. Remey, who had submitted the other model, made the motion that made the choice unanimous. The choice of the Convention was confirmed by 'Abdu'l-Bahá in numerous Tablets. We quote one of these written to Mrs. Corinne True, as follows:

"Thanks be unto God that this Convention was supported by the confirmations of the Kingdom of Abhá. Praise be unto God that the model of Mashriq’ul-Adhkár made by Mr. Bourgeois was approved by his honor, Mr. Remey and selected by the Convention. The model of Mashriq’ul-Adhkar is, however, too big. It needs several million dollars for the cost of construction. If possible, Mr. Bourgeois may reproduce the same model on a smaller scale, so that one million dollars may suffice for its construction. This should be reconsidered only if possible."

The Executive Board also felt it necessary to submit the design to 'Abdu'l-Bahá, and since it was obviously impossible to send the model to Haifa they directed Mr. Bourgeois to prepare drawings showing a front elevation and a cross section of the building intending that the architect himself should take these to Haifa and there receive 'Abdu'l-Bahá's instruction regarding the building. This was done. About the middle of January, 1921, Mr. Bourgeois sailed to the Holy Land. The drawings were left with 'Abdu'l-Bahá and they now hang in the Shrine of 'Abdu'l-Bahá.

It will also be noted that 'Abdu'l-Bahá in the Tablet just quoted directed that if possible the size and cost of the building should be considerably reduced. To comply with this instruction the Executive Board directed Mr. Bourgeois to make experimental drawings to determine whether or not the design would lend itself as it stood to the necessary reduction. It was in the main found to be feasible, the only notable change in the building being in the number of windows on either side of the entrance doors. All of this work was done in the period intervening between the Convention, which was held in April, 1920, and the first of January, 1921. The size of the structure was reduced from 450 ft. in diameter to 153 ft. in diameter, and the estimated cost reduced to about $1,200,000.00. This includes a rough plaster interior, an ornamental iron rail on the balcony, but no decorations for the interior.

A PLAN OF UNIFIED ACTION

Submitted by the National Spiritual Assembly to the Bahá’ís of the United States and Canada

(December, 1925)

"O our God! We beg of Thee by the King of Names and Maker of heaven and earth, by the rustling of the leaves of the Tree of Life and by Thine utterances, through which the realities of things are drawn unto us, to grant that the unity in the love of God may be speedily established throughout the world; that Thou wilt guide us always and unmistakably to
whenever Thou wouldst have us to do, and that we may ever be strong and fully prepared to render instant, exact and complete obedience.”—BAHÁ’U’LLÁH.

Dear friends in ‘Abdu’l-Bahá:

Four years have passed since the Center of the Covenant withdrew into His world of spirit where, as we have been so definitely assured, His unflagging protection, help and inspiration can be extended universally to guide the Cause of God and bless those who sincerely strive to assist its promotion East and West, North and South.

During this time the anxieties of His followers have been allayed, their griefs transmuted into deeper faith, their divisions removed, their doubts been turned into ardent yearning, and their devotion to Him kindled into a flame of selfless prayer for the success of His divine mission to humanity in this great Day of God.

With unbelievable swiftness the beloved Guardian, the Master’s last gift to the world, has established the firm basis of world-wide Bahá’í unity, created the means of consultation, produced the facilities of definite decision, and multiplied our capacity for concerted action.

Now the hour has come when the believers of the United States and Canada are spiritually and materially prepared to undertake in absolute harmony, with joyful determination and with full and reverent appreciation of its importance, a plan capable of revealing to the people of this continent, and to the world, some worthy expression of the spirit breathed into the hearts of the friends of God.

Such a plan has been formulated by the National Spiritual Assembly, deeply conscious of its responsibility both to the Guardian and to each and all of the friends for the success of that signal portion of Bahá’í services committed to the believers in the United States and Canada.

**Objects of the Plan**

“Know thou, verily, all the doors are closed except the doors of the Kingdom of God! All the trees are without fruit except the tree of life planted in the paradise of God! All the winds are disquieting to the soul except the breeze of God! All the cups are bitter except the cup of the love of God! Every benefit vanishes except the food of heaven. It is incumbent upon thee to partake thereof.”—‘ABDU’L-BAHÁ.

The objects of the plan are, in brief, to unify the efforts and enlarge the numbers of the Cause in North America, penetrate the consciousness of the public with the spirit of Bahá’u’lláh, and by the end of three years at most, accumulate, in response to the request of Shoghi Effendi, a fund of $400,000.00 to construct the first unit of the superstructure of the Mashriqí’l-Adhkár at Wilmette, Illinois.

**MASHRIQ’UL-ADHKAR FUND**

**BALANCE SHEET**

March 31, 1925

**ASSETS**

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<thead>
<tr>
<th>Description</th>
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<tr>
<td>Cash in Bank</td>
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<td>Improvements to Land</td>
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<td>Construction</td>
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<tr>
<td>Model</td>
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<td>Plans for Temple</td>
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**LIABILITIES**

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**SHOGHI EFFENDI’S ENDORSEMENT OF PLAN OF UNIFIED ACTION**

Cablegram to National Assembly, January, 1926


(Signed) SHOGHI.

**Agreement With Mr. Bourgeois As Temple Architect**

This agreement made this 27th day of June in the year One Thousand Nine Hundred and Twenty-five by and between the National Spiritual Assembly of the Bahá’ís of the United States and Canada and the Bahá’í Temple Unity, a corporation organized and existing under the Religious Corporation Act of the State of Illinois, party of the first part, and Louis Bourgeois, of Chicago in said State, architect, party of the second part.

Witnesseth, that whereas the said Bahá’í Temple Unity has through due and legal action of its corporate annual meeting held at Chicago, Illinois, May 23, 1920, chosen the design of said Bourgeois as the basis for the erection of a Mashriqí’l-Adhkár, i.e., the Temple of Worship thereof, at Wilmette, Illinois, on the land owned by said Unity, and whereas by due and appropriate action of the annual meeting of said Unity held in Chicago, Illinois, on April 23-27, 1921, due provision was made and authority conferred upon the Executive Board thereof to enter into a contract with said Bourgeois and the substantive elements of such contract were defined and certain acts done and transactions entered into prior thereto by and between said Unity and said Bourgeois were duly ratified and confirmed by said Convention, and whereas the said Bahá’í Temple Unity has here­tofore constructed a Model in plaster of the Temple design at his own expense, now, therefore, said National Spiritual Assembly, and the Executive Board of said Bahá’í Temple Unity, a corporation aforesaid, and said Louis Bourgeois...
TEMPLE BUILDING CONSTRUCTION

To March 31, 1925

<table>
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<td>Basement Section</td>
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<td>Trucking on Grounds</td>
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<td>Electric Heater and Misc.</td>
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<tr>
<td>Skylights</td>
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<tr>
<td>Lumber, Partitions and Boardwalk</td>
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</tr>
</tbody>
</table>

$204,828.46

mutually and in unity seeking the divine confirmation upon this undertaking, and in consideration of the sacred and holy work in which we are commonly engaged, and the further consideration of $1.00 and other valuable considerations paid by each to each, receipt of which is hereby acknowledged, do, by these presents, solemnly undertake and agree as follows:

I. Said Party of the First Part to purchase from said Louis Bourgeois, and said Bourgeois to sell, transfer and convey to said party of the first part, all his right, title and interest in and to the Temple model above mentioned, and to the complete design of said Temple, including all plans and sketches associated therewith and the full photographic or other reproductive rights of said model or design, all for the full and just sum of Sixty-five Hundred ($6,500.00) Dollars. Said Bourgeois hereby acknowledges the receipt of said sum of Sixty-five Hundred ($6,500.00) Dollars paid by said Unity to him, the said Bourgeois, in full satisfaction of the consideration stated in this paragraph. And said Bourgeois hereby for said consideration received, conveys to said party of the first part all and whatsoever his right, title and interest in said design, plans, sketches, photographic and other rights attached thereto.

II. Said Bourgeois agrees further for himself, his heirs, administrators and assigns, that the architectural design embraced in said model, drawings, or architectural conception thereof, substantially as accepted and chosen by the annual meeting of said Baha'i Temple Unity, held in New York, April, 1920, shall not, in whole or in part, be used or embodied by him, his heirs, administrators or assigns, in any other Mashriq'ul-Adhkár or other structure for religious purposes in which he, his heirs, administrators or assigns, are directly or indirectly interested except with the permission of said party of the first part, its successors and assigns. In the event that said party of the first part or its successors shall in the future desire to use said design and architectural conception in the construction of an additional Mashriq'ul-Adhkár or other religious structure, then and in that event it is understood and agreed that if such intention is to take effect during the physical and mental life of said Bourgeois, he shall be given the first opportunity to be employed as architect of said structure, and shall be so employed if he desires it, and is physically and mentally qualified to the satisfaction of said party of the first part.

III. Said Bourgeois agrees also to render complete architectural services necessary for the construction and completion of the Temple, including preparation of all necessary preliminary designs, sketches and working plans, details and specifications, scale details, full size details and all plans of whatsoever nature that are necessary or may be required for the erection of the Temple and its completion, exterior and interior, with power plant therefor, subject to the following exceptions:

(a) The plans for the interior of the building are to include a simple and complete finish, but not necessarily interior decorations of an elaborate or decorative nature.

(b) Decorative dome-interior ceiling is not included.

(c) In the construction of a power plant, said Bourgeois' services are limited under this contract to the design of the exterior, together with plans, details and specifications, etc., required in connection therewith; it being understood that all engineering work including mechanical equipment may be made as a separate contract with engineers, at the discretion of the National Spiritual Assembly and under its supervision.

IV. For his complete services as said architect, said Unity agrees to pay said Bourgeois the sum of Fifty Thousand ($50,000) Dollars in American currency, in the manner following:

(a) In the year 1920 the sum of One Thousand Nine Hundred and Fifty ($1,950) Dollars, receipt of which is hereby acknowledged.

(b) In the year 1921 the sum of Ten Thousand ($10,000) Dollars, receipt of which is hereby acknowledged.

(c) It is mutually understood and agreed that said Bourgeois shall give his full working time to the carrying out of this contract as said architect until all the working drawings, plans and specifications hereinafter in this paragraph referred to have been made, delivered to and accepted by the Executive Board of said Unity. Upon the completion and delivery of a full set of working plans and specifications such as in the usual architectural practice are furnished for the purpose of receiving estimates from contractors for the complete structure, which said plans and specifications shall first be acceptable to and accepted by said Board and by its structural engineer, said Bourgeois shall be entitled to receive on account of this contract the further sum of Fifteen Thousand ($15,000) Dollars, making the total payments, under the architectural features of this contract, up to that time, the amount of Twenty-six Thousand Nine Hundred and Fifty ($26,950) Dollars. And the conditions heretofore expressed in this Section C having been complied with, said Bourgeois hereby acknowledges receipt of payment from the party of the first part of said amount of $26,950, including the amounts set forth in Sections A, B and C of this paragraph.

(d) Following the completion and delivery of said plans and specifications and the payment of said sum of Twenty-six Thousand Nine Hundred and Fifty ($26,950) Dollars, all future payments on the balance due said Bourgeois under this contract shall be made on the following basis—Said party of the first part to pay said Bourgeois two and one-half (2 1/2%) per cent on all work and construction therefor, done after the completion of the contract for the basement section under construction by McCarthy Brothers, Contractors—until the total
amound paid said Bourgeois, including the amounts previously acknowledged as paid in this contract, shall equal Thirty-seven Thousand Five Hundred ($37,500) Dollars. It is understood and agreed, however, that a minimum of Three Thousand ($3,000) Dollars yearly shall be due and payable to said Bourgeois from said party of the first part in any event until the differences between said sum of Twenty-six Thousand Nine Hundred and Fifty ($26,950) Dollars and said sum of Thirty-seven Thousand Five Hundred ($37,500) Dollars shall have been paid, and said Bourgeois hereby acknowledges receipt of the sum of $9,750.00 as paid by said party of the first part during the years 1922, 1923, 1924 and 1925 on account of the Ten Thousand Five Hundred and Fifty ($10,550) Dollars due him under this section, representing the difference between said $26,950 and said $37,500.

(e) The final balance of Twelve Thousand Five Hundred ($12,500) Dollars, to complete the Fifty Thousand ($50,000) Dollars total to be paid to said Bourgeois under this contract, shall be paid at the rate of one and one-quarter (1 1/4%) per cent of the sums contracted for and expended by the party of the first part as construction proceeds following the completion of the basement section. Amounts thus becoming due with respect to this final balance shall be payable to said Bourgeois at the time the contractor's certificate is issued and paid from time to time.

V. It is further understood and agreed that the expense of draftsmen incident to the architect's office necessary at any time during the duration of this contract and up to the amount of Five Thousand ($5,000) Dollars, shall be paid by the party of the first part, also any necessary drafting material to be furnished by the party of the first. Said Bourgeois hereby acknowledges receipt from said party of the first part of said amount of Five Thousand ($5,000) Dollars for draftsmen expenses; and also receipt of any necessary drafting material in compliance with this section of the contract to date.

VI. It is further understood and agreed that suitable working quarters for the architect whenever necessary for use by him in his work as architect, in the carrying on of the construction of the Mashriqu'l-Adhkar, are to be furnished by the party of the first part.

VII. It is expressly understood and agreed that in the case of the death of said Bourgeois, or should he become incapable from any cause from carry-

VIII. It is in the event that any difference shall arise between the parties in the interpretation of this contract or of any procedure thereunder, and the parties are unable to agree in adjustment thereof, final arbitration shall be had in the manner following:—Each of the parties hereto shall select one arbitrator, which two arbitrators shall endeavor to agree to a just solution of the question before them. It is agreed that on the part of the party of the first part the arbitrator chosen by it may be a member of the said National Spiritual Assembly. In the event that such an agreement shall not be arrived at by the two arbitrators first named, a third arbitrator shall be selected by said arbitral representatives of the said National Spiritual Assembly and said party of the second part mutually, whose decision shall be final. The cost of such arbitration shall be borne equally by the parties hereto.

Excerpts From Agreement With Mr. Bourgeois Concerning His Studio on Temple Land

The National Spiritual Assembly of the Baha’is of the United States and Canada and the Baha’i Temple Unity, a religious corporation, organized under the Religious Corporation Act of Illinois, are hereinafter referred to as the first party and Louis Bourgeois of Cook County, Illinois, is hereinafter referred to as the second party.

The first party and the second party mutually agree together as follows:

The first party, that is, the Baha’i Temple Unity, has purchased land at Wilmette, Cook County, Illinois, to provide a site for the erection of a Mashriqu'l-Adhkár, i.e., Temple of Worship.

The first party also purchased the design and model of said second party as the basis for the erection of its Temple of Worship, and the first party and the second party made an agreement concerning the employment of second party by first party as architect for said structure. This agreement was evidenced by the written contract of the parties, dated June 27, 1925, in which it was agreed among other things:

"VI. It is further understood and agreed that suitable working quarters for the architect whenever necessary for use by him in his work as architect, in the carrying on of the construction of the Mashriqu'l-Adhkár, are to be furnished by the party of the first part."

The parties hereto make this writing for the purpose of further evidencing their agreement concerning the studio building heretofore erected by the second party on the land of the first party and further agree respectfully as follows:

1. The party of the second part agrees that he uses said building only as working and living quarters in his work as architect according to the terms of said contract of June 27, 1925 and further that all bills for labor and materials for the erection of said building and appurtenances are paid in full and that no person, firm or corporation has, to the knowledge of second party, or claims to have any lien or claim for lien under the laws of the State of Illinois, commonly called the Mechanics' Lien Law against said premises for labor and materials supplied to said studio building or appurtenances. That he claims no interest in the real estate heretofore described and no right concerning the same excepting only so far as this agreement evidences a privilege to keep
his studio building thereon for the period hereinafter mentioned. That he will not suffer the same to be used for any unlawful purpose or for any purpose whatsoever other than as reasonably necessary working and living quarters for his work as architect in carrying on the construction of the Mashriq-i-Adhkâr. That he will not sublet said premises to anyone, if at all, except to well recommended and respectable people for studio and living quarters only and will require said tenants to move if their tenancy interferes with the tax exemption of said property, which is now being used for religious purposes. That said studio building is now complete. That he will not make any alterations or repairs thereon without first obtaining the consent of the first party and without first securing to first party waivers and releases sufficient to release any claim for lien on account of such repairs or alterations, and that he will not suffer any waste of said building or the premises wherein it is situated.

2. And the first party, in consideration of the premises and for the purpose carrying out its said contract of June 27, 1925, agrees that during the construction of said Temple of Worship, pursuant to the terms of said contract of June 27, 1925, the second party may at his own risk and responsibility, maintain said studio building as hereinafore provided upon the said real estate without the payment of any further rental than the agreements herein contained.

3. And the first party and the second party agree further together that upon the termination of the employment of the second party as architect for the first party according to the terms of the contract of June 27, 1925, the first party may, at its option, purchase said studio building for the sum of thirty thousand dollars ($30,000); but if the first party shall fail within the specified time to elect to purchase said building under said option or shall give notice in writing that it has elected not to purchase the same, then in such case said second party, his heirs, assigns, executors and administrators, agrees to remove said building from said premises within six months from the expiration of the option time, but agrees that in case notice shall be given of the first party's tenancy to move if their tenancy interferes with the tax exemption of said building for the sum of thirty thousand dollars ($30,000); in the event that the second party, his heirs, assigns, executors and administrators, agrees to remove said building from said premises within six months from the expiration of the said building or the premises wherein it is situated.

DATED this sixth day of April in the year One Thousand Nineteen Hundred and Twenty-six.

In Witness whereof the parties hereto, the party of the first part by the Treasurer and Secretary of the Executive Board of said Bahá’í Temple Unity, thereunto duly authorized, and said Louis Bourgeois, set their hands and seals and to another instrument of like tenor and effect this day and year above written.

National Spiritual Assembly of the Bahá’í Temple Unity
By:-
Florence R. Morton,
Treasurer, N. S. A.
Carl Scheffler,
Secretary, B. T. U.
Louis Bourgeois

AGREEMENT WITH THE TRUSTEES OF THE RESEARCH SERVICE, INC.

March 22, 1930.

Trustees for the Benefit of the National Spiritual Assembly of the Bahá’ís of the United States and Canada,
Mr. Horace Holley, Secretary,
125 East 10th Street,
New York City.
Dear Mr. Holley:

After a general conference with you and your associates, it is understood that the Trustees for the Benefit of the National Spiritual Assembly of the Bahá’ís of the United States and Canada desire to enter into an agreement or understanding with The Research Service, Inc., of Washington, D. C., in order to bring about under the supervision of The Research Service, Inc., prompt and economical construction of that part of the superstructure of the Bahá’í Temple now under consideration.

1. The Trustees have already completed the foundation for the Temple in the village of Wilmette in the State of Illinois. They have available the sum of four hundred thousand dollars with which to continue building on this foundation. The Trustees, desiring that the work be continued as expeditiously as possible and having confidence in the ability of The Research Service, Inc., are willing to entrust to this Service in the manner hereafter defined, the continuance of construction until the funds available have been expended in whole or in part in carrying out the plans decided upon by the Trustees.

2. The Research Service, Inc. offers to undertake the work of supervision of construction for an amount equivalent to eight per cent (8%) of the sums to be paid by the Trustees to contractors, material men and others engaged in the completion of the Temple.

For and in consideration of this eight percent The Research Service, Inc. agrees to complete the necessary structural and engineering plans, to prepare specifications leading to the awarding of contracts, to supervise the construction and see to it that work...
is properly performed in the most economical and efficient manner, and to act as the agent of the Trustees in securing the performance of any unfinished elements of their contract with the architect, Louis Bourgeois.

3. It is understood that the completed architectural plans (as distinguished from structural and engineering plans), are to be furnished by the Trustees under their existing agreement with Louis Bourgeois.

4. In order to facilitate this work it is agreed that the Trustees are to place to the credit of The Research Service, Inc., the sum of five thousand dollars, upon acceptance of this contract. This sum is to be drawn upon by The Research Service, Inc. in order to pay draftsmen, inspectors, and structural engineers, also for consulting and advisory services including those of individual experts of The Research Service, Inc. As this sum is drawn upon or depleted, additional deposits are to be made by the Trustees, keeping the total amount available to The Research Service, Inc., at approximately five thousand dollars at the beginning of each month.

The revolving fund thus constituted is to be a charge or debit standing against The Research Service, Inc. On the opposite side of the account the Service is to be credited with such portions of the eight per cent as are earned as shown by payments made to contractors, material men and others during the course of construction. The aggregate of these credits is not to exceed eight per cent of the total expenditure for construction.

5. It is understood that all expenditures for legal advice and aid in preparing contracts, or for other legal services, are to be paid by the Trustees and are not to be a charge against The Research Service, Inc., although the latter will assist in preparing the engineering or physical data for such contracts.

6. In order to secure the best bids, the lowest prices and cash discounts, it is essential that the Trustees do all in their power to assure prospective bidders and others that prompt payment will be made and that there will be no delay in settlement for labor and materials, provision being made for expeditious auditing and immediate payment of just claims.

7. The Research Service, Inc. will prepare monthly or quarterly in advance a concise statement of work proposed and the probable cost so that the Trustees may be advised of the payments to be made each month.

8. It is intended that this agreement shall relieve the Trustees from responsibility for the installation, continuation and completion of the work agreed upon. It is believed that it will be practicable under this agreement to secure considerable savings in ultimate cost. This can come about through special prices or concessions. The Research Service, Inc. enters into the spirit of this undertaking and desires to extend the Trustees full cooperation in the execution of this agreement.

Your acceptance of this proposal will constitute a contract.

Very truly yours,
F. H. NEWELL.

Temple Contribution From Transjordania

To the honored members of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, and the promoters of the Mashriqu'í-Adhkar.

Bahá'u'lláh says in one of His tablets: "O ye people of the world, ye are the fruit of one tree and the leaves of one branch: Be united and love one another."

Praise be unto God that these holy words have exerted such an influence that day by day the people of Bahá are exerting increasing effort in co-operating with one another and in promoting unity and understanding between the East and the West. How great is this power for it has aroused the heedless, defeated the enemy and brought about the downfall of the Covenant-breakers. It is now the time for the faithful friends of 'Abdu'l-Bahá to arise for the execution of his words. "Arise with pure intention to serve the common weal and to sacrifice your personal interest for the good of all mankind."

Dearly beloved brothers and sisters, how happy you must be to be able to render such a glorious service in connection with the Mashriqu'l-Adhkar. You should render praise to Bahá'u'lláh who will surely aid and assist you according to his words: "Verily, we behold you from our Abhá Kingdom and will assist whoever arises to proclaim our Cause with the army of the Supreme Concourse!"

On November 27, 1929, the Guardian of the Cause has addressed a circular letter to the friends throughout the East appealing to them to arise and reinforce the efforts exerted by the American believers regarding the Mashriqu'l-Adhkar. Our friends in the East will undoubtedly exert the utmost endeavor after the receipt of this letter. He has sent a copy of this letter to the village of 'Adasiyyih.

After the receipt of the circular letter of the Guardian, the inhabitants of the village have each according to his or her ability offered their contribution to this Assembly who in turn have submitted them to the Guardian that it may be forwarded to America. Our hope is that we may also be assisted to render a befitting service in this golden age of the Cause of God.

Wishing you success at the Holy Threshold,
The Spiritual Assembly of 'Adasiyyih.
(signed) RUSTAM AKHTAR KHAVAR,
Secretary

December 29, 1929.
Notice to Delegates

This News Letter contains the Annual Reports previously presented orally during the Convention sessions. Delegates are requested to study the reports this year in printed form, before the Convention opens, in order that the sessions may be more fully devoted to that consultation and discussion desired by the Guardian.

The Convention Agenda will be distributed at the opening session.

Kenosha, Wis. .......................... 2
Milwaukee, Wis. .......................... 2
Racine, Wis. .............................. 1

Total .................................. 95
*Disqualified by lack of required number of believers.

Convention Call

February 21, 1930.

To the Bahá’í Communities of the United States and Canada.

Dear Co-workers of Shoghi Effendi:

The Twenty-Second Annual Convention of the Bahá’ís of the United States and Canada will be held in the Foundation Hall of the Mashriqu’l-Adhkár, Wilmette, Illinois, on Friday, Saturday and Sunday, April 25, 26 and 27, 1930. This notice is sent to all participating Bahá’í Communities in accordance with Article VIII of the By-Laws.

Will each local Spiritual Assembly proceed as soon as possible to call a special meeting of the Bahá’í Community for the election of its delegate (or delegates).

Please bring to the attention of that meeting the information contained in the enclosed papers.

An immediate election of delegates is desirable, for the reason that the National Assembly wishes each delegate to propose subjects considered suitable for the Convention Agenda. All suggestions received from delegates will be carefully studied, and the Agenda will reflect the combined views of the delegates as far as possible. The final date for suggestions is April 15.

Last year fifty-six out of the total of ninety-five delegates were present, and it is hoped that even more will be present at the Twenty-Second Annual Convention. The Guardian has also expressed the wish that the believers generally shall realize the importance of attending the Convention sessions.

Some weeks before the Convention, a letter will be issued giving all necessary information about hotel and other living accommodations in Wilmette and vicinity.

Yours sincerely, in service to
Shoghi Effendi,
The National Spiritual Assembly,
HORACE HOLLEY, Secretary.

Enclosures—List of Participating Communities; Registration of Delegates; Ballot for Absent Delegates; stamped, addressed Reply Envelope for Absent Delegates. This reply envelope should be used only for ballot of absent delegate—not for returning the registration of delegates.

Announcement by Convention Committee

The coming convention, marking as it does the consummation of the devoted efforts of the believers, is felt by the Convention Committee to be a sea-
son of unique significance. Of even greater importance than those many matters for practical consideration which must of necessity be brought before the friends at this time, is the cementing of new bonds of unity which have made possible this outstanding moment of achievement, which was foretold by 'Abdu'l-Bahá in the following words: “Know ye that when this Temple of God shall be built in Chicago it will be to the spiritual body of the world what the influx of the spirit is to the physical body of man, quickening it to its utmost part and infusing a new light and power.”

This is the time of joyous acceptance of new responsibilities and the awakening to unprecedented opportunities that lie before us, to the end that we may feel the greater stirring of the new life that all concede is already animating the body of our Cause in America.

Having attained to a measure of material sacrifice which has rewarded us with the certainty of the resumption of the building of the Temple, is not this transitional moment between the waiting hours of the past and the opening doors of the future, that of coming together to rededicate the temple of the heart, of which the outer expression, as glorious as it will be, is but a symbol? It is hoped that the liberation of the divine Bestowal at this longed-for occasion may express itself in an overwhelming love, uncolored by differences and opinions, in which, as willing and indispensable units of the great body of the Cause, each of us may obtain a new comprehension of the unity of the whole. We have given of our means, now let us sacrifice our desires, that we may reach that solution to all our teaching and administrative problems—the ultimate unity within the Cause of God for which the Master yearned: “O ye friends of God! strive to attain to this high and sublime station and show forth such a brightness in these days that its radiance may appear from the eternal horizons. This is the real foundation of the Cause of God; this is the essence of the divine doctrine; this is the cause of the revelation of the heavenly Scriptures; this is the means of the appearance of the Sun of the divine world; this is the way of the establishment of God upon the bodily throne.”

May this hour which has gladdened the heart of our beloved Guardian, while bringing refreshment to the Greatest Holy Leaf, lengthen to a time when construction shall never cease within the Divine Edifice.

**The Paramount and Vital Issue**

“Nothing will be more conducive to my refreshment and strength than the news of the resumption of the construction of our sorely-neglected Temple. This is the reason why I feel that everything else, however urgent and weighty, should be subordinated to the Temple activity, which must for the present and for some time to come be regarded as the paramount and vital issue facing the American believers.”

—SHOGHI EFFENDI.

The Convention Headquarters will be at Foundation Hall beginning Thursday afternoon, April 24th. The Hospitality Committee will be there to greet any in-coming friends.

The Convention sessions will begin promptly at 10 o'clock, Chicago time, adjourning at 1 o'clock for lunch, and resuming again at 2:30 o'clock.

The Assemblies of Chicago, Wilmette and Kenosha are uniting in preparing the Feast of Ridván, which will be held Saturday at 6 o'clock at Convention Hall. All the other evenings are left free, and if the delegates so desire, may be used for Convention work. In the event that this is not found necessary, the Committee suggests that the believers meet on Friday evening for an hour, with perhaps one or two brief talks, some music and opportunity for pleasant social intercourse.

The headquarters of the National Spiritual Assembly will be at the Evanston Hotel, Evanston, corner of Main Street and Forest Avenue.

Bahá’í literature may be purchased at Foundation Hall from Mrs. Ruth Cornell.

**Announcement by Hospitality Committee**

In reporting for the Hospitality Committee, which is anxious to assist the visiting friends at the coming Convention, we find that the Evanston Hotel, which is on the Southwest corner of Forest and Main St. in Evanston, will be glad to take care of us at the same rates that they have offered for the last two years. Single person,
$2.50 and up. Two persons in one room or three or four persons in a two room suite, $2 a person. The management will be glad to take care of special conditions at regular prices. The rooms that were used last year to receive the incoming delegates, can be had at $4 as before.

We have quite a list of rooms in private homes which can be obtained by writing to Mrs. Edward Struven, 112 Linden Ave., Wilmette. Rooms for a single person are difficult to obtain but Mrs. Struven has a few which can be had for $2 a day. And rooms for 2 or more persons can be had from $1 a day a person to $2 each.

Mrs. Struven will be glad to hear from the friends as early as possible in order to facilitate the matter of getting folks placed.

HARLETT M. HILPERT, Secretary.

Annual Report of the National Spiritual Assembly of the Bahá'ís of the United States and Canada 1929-1930

To the delegates to the 22nd Annual Convention.

Dear Bahá'í friends:

The current Bahá'í year opened with the Guardian's inspiring message cabled to the 1929 Convention: "Overjoyed remarkable evidences vitality of Faith. Glorious self-sacrifice American believers. Soon shipping silken carpet from Bahá'u'lláh's shrine as crowning gift on altar of Bahá’í sacrifice. Boundless gratitude. Truest, deepest love."

The year closes with the glorious achievement indicated by the completion of the Temple Fund, a result attained without depleting the resources of the believers in other lands. While, therefore, the edifice soon to be constructed represents the world-wide unity and devotion of the followers of Bahá'u'lláh, it stands predominantly as an American contribution to the Cause, and this fact will undoubtedly disclose deep significance in the future.

In the spirit of joyous gratitude shared by all believers in the face of this great victory, we are conscious of the fact that the construction of the Temple terminates an era of the Cause in America and initiates the new and greater era to come. We can, therefore, well afford to pause a moment and express heartfelt appreciation for all the years of Bahá'í service which has made possible the triumphant culmination of the Temple plan. A few believers still live whose memory and personal experiences go back to the very dawn of the Bahá'í Movement in America. These precious lives, become so fruitful in the Day of God, bear witness to the power of the Holy Spirit through which the Center of the Covenant himself journeyed to this continent and raised the banner of universal peace. That presence, after eighteen years, is to be expressed in the beauty of the Temple.

As we contemplate such facts, we can appreciate to a certain degree the fundamental character of the era now ended and perhaps also discern the essential outlines of the next Bahá'í period. For nearly thirty-seven years the American believers have been functioning as loyal individuals within the comparatively small Bahá'Í group. Our contacts and spiritual relations during that time have been far more with each other as believers than with the general public. The effect of Bahá’í Faith has been to transform the hearts and minds of the individual believers and, more especially since the ascension of ‘Abdu'l-Bahá, to create for the group a form of organic unity reflecting the social teachings of Bahá'u'lláh. Such problems as arise from the adjustments of human personality have therefore loomed far larger in our Bahá'í experience than will be the case when the American Bahá'í group is compelled to direct its attention outward toward the public. As a matter of fact, the time will undoubtedly soon come when we will regard the internal problems and difficulties experienced in the past as trivial and unimportant in comparison with the far more fundamental problem of meeting the attacks of enemies and satisfying the spiritual demands of the hearts of people prepared to accept the Revelation of Bahá'u'lláh.

In other words, we may already discern as the fundamental character of the Cause, in the era now opened, the organic unity of a group having active contacts and relations outside its own membership. This condition will relieve the stress caused by personal contacts and produce that deeper and more vital faith which is inspired when believers are fulfilling the law of selfless service. Under those conditions, the relations of the believers themselves will be one of mutual aid and inspiration and a group so functioning can exert a spiritual influence immeasurably greater than it has exercised up to the present time.

Let us now consider carefully the significance of the communications received from the Guardian since the last Convention.

The attention of all the believers is called to the other cablegram received while the 1929 Convention was still in session. In this message Shoghi Effendi laid down the principle that no believer should refuse the results of any Bahá'í election or committee appointment. While this principle lays upon every believer the obligation of full loyalty to his fellow-believers, it also obliges every Bahá'í elective body not to place upon any individual believer burdens which conditions in his or her personal life would make endurable.

On October 25, 1929, the Guardian wrote the body of American believers a letter dealing with the spiritual significance of the Temple. This communication made it clear that the Mashriqu'l-Adhkar is not to attempt to unite the people of different religions by setting up altars to various religions and permitting diverse methods of worship, but is to establish unity on the sole basis of acceptance of the station of Bahá'u'lláh. In this letter Shoghi Effendi also reminded us of the need of precaution in the acceptance of financial contributions from non-believers or from those who may regard themselves as Bahá'ís but do not accept the Will and Testament of 'Abdu'l-Bahá. Such contributions, he pointed out, are only to be accepted with the understanding that they will be devoted to purposes of general charity and not incorporated in the upbuilding of distinctly Bahá'í institutions, thus preventing any non-believer from acquiring influence in the direction of Bahá'í affairs.

The matter of contact with Orientals was clarified by the Guardian in a letter written through his secretary to the National Assembly. These instructions, already brought to the attention of believers through the News Letter, make a distinction between admitting Orientals to exclusively Bahá'í meetings or electing them to membership in Bahá'í Assemblies, and meeting them under such general relations as believers are called upon to make with any non-believer. We are to require proper credentials before regarding any Oriental as a believer, but, on the other hand, we are to show full courtesy to Orientals whether they have credentials or not.

Another instruction from the Guardian this year has emphasized the need of due review and approval of all literature published under Bahá'í sanction and auspices. This matter is presented more in detail in the report of
PARKS NEWS LETTER

the Publishing Committee appended to the report of the National Spiritual Assembly.

Concerning the problem raised by the action of Mrs. Ruth White in publishing a book reproducing both the Persian and English text of the Will and Testament of ‘Abdu’l-Bahá in its entirety, advancing the assertion that the Will is a forgery and even attacking the Guardian’s personal integrity, Shoghi Effendi has written that no action should be taken by the Assembly without further word from him. In this connection it will be remembered that the same author issued a pamphlet attacking the Cause last year and when this was brought to the Guardian’s attention he cabled the National Assembly that this attack was soon subside and leave no traces behind.

The News Letter for July, 1929, published a letter from the Guardian addressed to Mrs. True as member of the Temple Program Committee laying down a general principle for the guidance of that committee in planning meetings in the Foundation Hall. The same principle seems to apply in the holding of all public meetings under Bahá’í auspices and the friends are, therefore, reminded of that important communication.

The Guardian has also sent to this country several communications with reference to the New History Society. On the one hand he has made it clear that every individual endeavoring to teach the principles of the Cause should adhere to the form and spirit of Bahá’í administration as the sole basis for the unity of the Cause. On the other hand, he has pointed out the need of loving wisdom in dealing with individuals who are sincere in their efforts to render service even though mistaken and misguided in some of their views and methods. Frequent consultation between the members of the National Spiritual Assembly and the members of the New York Spiritual Assembly have during the year sought to fulfill both of these requirements. The result at this date has been to bring about a spirit of understanding and cooperation between the New History Society and the Bahá’í community of New York. The local Spiritual Assembly in fact has recently given the use of its headquarters for a series of public meetings held by representatives of the New History Society, and a group of people attracted to the Cause by the Society has been taught the principles of Bahá’í administration by Mrs. Beulah Lewis of Los Angeles, Mrs. May Maxwell, secretary of the Teaching Committee, and by Mr. Mountfort Mills. The National Assembly fully appreciates the fact that this situation has not been confined to one city but has raised important problems of Bahá’í loyalty in many parts of the country. The friends are urged to hold an attitude of good-will and serene patience pending the complete solution of the problem. The National Assembly is in close touch with the matter.

The Guardian’s cablegrams to the National Assembly on the subject of Temple construction will be presented in that part of our report dealing with the work of the Temple trustees.

For purposes of record it should also be stated here that Shoghi Effendi has pointed out a serious error of translation in the volume entitled “Tablets of Bahá’u’lláh.” This error appears on page 53, in the paragraph defining the legislative duties of the universal House of Justice. The friends who possess copies of this book are urged to make the following correction on the margin of that page: “It is incumbent upon the Trustees of the House of Justice to take counsel together regarding such laws as have not been expressly revealed in the Book. (Of these) whatever they deem advisable and proper that must they enforce.”

The National Assembly has for the most part confined its communications to the monthly News Letter during the past year. This policy has of course reflected the need for rigid economy in order to promote the Temple Fund and also the fact that the completion of that fund has been so thoroughly recognized as the end and aim of all current Bahá’í activities in the U. S. and Canada. The Assembly has neither undertaken nor endorsed any activity which might tend in any way to confuse or retard the effort to fulfill that fund before the present Convention. The annual budget adopted at the beginning of the year, as is brought out in the treasurer’s report, has been observed. Each committee has been compelled to exercise the most rigid economy, but the appended reports reveal great accomplishments in many fields of Bahá’í service.

One result of the concentration on the Temple Fund since the adoption of the Plan of Unified Action four years ago, has been to stimulate the initiative and deepen the responsibility of local Spiritual Assemblies. We should bear in mind the profound statement written by the Guardian in one of his earliest communications in which he indicated that while authority was vested in the National Assembly, pow-

er resides in the local Assemblies. The advance of the local Spiritual Assemblies in the direction of ever increasing power, implying responsibility on the one hand and extension of Bahá’í service on the other, seems to be one of the most gratifying conditions evidenced by the Cause in America at this time.

At the request of one local Spiritual Assembly, the National Assembly has carefully considered the possibility of devoting part of the National Fund to the relief of individual cases of suffering or indigence among the friends. While the instinctive desire would be to make such relief an important part of national Bahá’í policy, the Assembly, nevertheless, came to the conclusion that this important matter must still be dealt with by the local Assemblies concerned. Future developments may bring about a change in this attitude but the National Assembly this year has felt compelled to subordinate every other consideration to the needs of the Temple Fund. Moreover, the institution of the local Spiritual Assembly cannot attain its full maturity until this element of humanitarian relief and true spiritual justice has been developed.

The various incidents and events which constitute the history of the Cause in America since the 1929 Convention are very clearly indicated in the reports of committees appointed by the National Assembly. These reports are in fact presented as an integral part of the report prepared by the National Assembly. Regret is expressed that not all committees have been able to submit their reports in time for publication in the April News Letter prepared especially for the information of the delegates. The adoption of this new system however is a step forward from the point of view of Bahá’í efficiency and unquestionably each committee in the future can plan its work so as to submit an annual report on or before the suggested date. In the present committee reports, references to unfinished business yet to be passed upon by the Guardian or the National Assembly have been omitted.

At the time of this writing the special committee appointed to undertake the sale of the silk rug from the shrine of Bahá’u’lláh, donated by Shoghi Effendi, has been unable to arrange a definite sale. The ideal, of course, is to have the rug retained as a possession of the American believers and preserved as the chief ornament of the Temple interior.

The entire Bahá’í world felt deep concern for the welfare of the Guardian and the Holy Family during
the period of brief but bitter interracial conflict which broke out in Palestine last fall. The disturbances were brought to an end without harm to the persons or interests of the Cause but the event itself came as a vivid reminder of the many social changes which must take place before the world can be prepared to receive the blessings of the new Manifestation. The Guardian's health, however, has been impaired during a large part of the year and this fact lays upon every believer a special responsibility in making unnecessary claims upon Shoghi Effendi's time and strength.

We have been informed that Shoghi Effendi feels that two important international matters must be solved before steps can be taken to call for an election of an international Spiritual Assembly in accordance with the Master's Will and Testament. One of these problems is the election of a National Spiritual Assembly in Persia by delegates representing both men and women believers, a result made difficult by traditional views and customs in that land. Persia, however, is undergoing such rapid improvements that we understand it will be possible this year, or a little later, to select a National Spiritual Assembly under the same principles of general suffrage enjoyed in this country. The other problem is the construction of the Mashriqu'l-Adhkar at Wilmette. The solution of these two problems will undoubtedly bring about a situation in the Baha'i world making possible the election of an international Assembly or House of Justice. With such a center established the executive power and universal influence of the Cause will be vastly reinforced.

Although, as the Guardian informed us last year, the Mandates Commission of the League of Nations approved and accepted the appeal drawn up in behalf of the Spiritual Assembly of the Baha'is of Baghdad, who petitioned for the restoration of the houses of Baha'u'llah unjustly seized by the leaders of the Shah branch of Mohammedianism, the actual transfer of that sacred property to the Cause has not yet been effected. The American believers, however, have not been requested to take any further action in the matter. Another international matter still pending involves the relations of the Egyptian believers to the Government. As in all Moslem countries, Egypt has no civil status for marriage and other relationships, but these are determined by Mohammedan religious law. This condition has brought about many difficulties for the Egyptian believers and the Guardian has sought the aid of the American National Spiritual Assembly in making clear to the Egyptian Government that the Baha'i Movement is an independent religion and the believers consequently should not be controlled by Moslem courts. Until the National Assembly of Egypt has given us information requested some months ago, no action can be taken in the name of the American believers.

The work of the Trustees appointed under the Temple Indenture and also of the Trustees under the Green Acre Indenture is made part of this report, since the two bodies of Trustees function under their respective indentures for the benefit of the National Spiritual Assembly of the Baha'is of the United States and Canada.

The Temple Trustees have been controlled by the Guardian's instruction that no expense should be incurred until the full sum of four hundred thousand dollars had been raised. This instruction made it impossible until the last week in March, 1930, to undertake the preliminary work which must be done before contracts for the actual construction can be placed.

The emergency caused by the rising waters of Lake Michigan, which began to encroach seriously upon the shore line of the Temple land, made it necessary to construct a bulkhead at a cost of approximately seven thousand dollars. The Guardian approved this emergency measure.

The necessary preliminary work leading up to the placing of the building contracts is as follows: first, preparation of structural engineering plans and specifications; second, completion of architectural plans and specifications; third, preparation of utility plans and specifications (light, heat, ventilation); fourth, plans for substructure and grounds.

The agreement entered into with The Research Service, Inc., on March 22, 1930, has enabled the Trustees to carry out their responsibility with the assistance of engineering experts who will complete the unfinished plans and specifications and supervise the construction. The Trustees have every reason to believe that the cost of this expert service will be saved through increased economy in the purchase of materials and the placing of building contracts. After a preliminary analysis of the construction problem, The Research Service, Inc., reported to the Trustees that a decision must be made whether the construction fund is to be spent for building the first story of the Temple, with the decorative treatment of the external surface, called for by Mr. Bourgeois' design, or whether, with the same amount of money, the Trustees should build the entire structure of the Temple and have the external decoration added later on when a new building fund has been established. The latter alternative was recommended as more efficient and economical from the engineering point of view, and this recommendation was endorsed by no less an architectural authority than Mr. McGonigle. These facts were cabled to Shoghi Effendi and the Guardian instructed the Trustees to build the entire outer structure of the Temple at this time, making it clear, however, that the final result must be a Mashriqu'l-Adhkar with the beautiful external decorations as approved by 'Abdu'l-Baha.

We are convinced that after considering both possibilities, the believers will appreciate the wisdom of this decision. Perhaps none of us had previously realized that with the building fund of four hundred thousand dollars the entire structure of the Temple, including the glass dome, could be obtained. We are informed that this work can be completed in approximately eighteen months.

The Trustees serving under the Green Acre Indenture have been even more limited than the Temple Trustees. Green Acre, together with all other Baha'i activities, has been confined to a rigidly economical budget during the past two years. As reported by the Legal Committee, however, a complete and accurate survey has been made of the various parcels of land at Green Acre for the first time. With the exception of certain portions of Green Acre Inn the physical property is in excellent condition.

At the date of this writing, the Green Acre Trustees are awaiting the final report of a research committee appointed in the fall of 1929 to study the equipment and possibilities of Green Acre as a Baha'i teaching center.

The activities at Green Acre during the season of 1929 are described in the report of the Green Acre Committee published with the other reports of national committees.

Fundamentally, Green Acre stands today as an unfulfilled opportunity and challenge to the teaching capacity of the believers in the U. S. and Canada. The problem in its essence is spiritual and not material. When we have succeeded in combining a sympathetic and intellectually stimulating presentation
of the teachings together with a unified and harmonious community life. Green Acre will begin to come into its own and fulfill the prophetic statements made by the Master during his visit in 1912.

Among the delegates participating in the twenty-second annual Convention are representatives from four newly established local communities—South Gate, Long Beach, Santa Barbara and Burlingame, California. The community established at Phoenix, Arizona, as the result of the teaching efforts of Mrs. Edwina Powell, Mrs. Greenleaf and others following the preliminary meetings held by Miss Orcella Rexford, will, in all probability, elect its Spiritual Assembly this year. In the East, a Spiritual Assembly will likewise be for the first time elected by the believers of Binghamton, New York, where the Cause was established by the devoted efforts of Mr. and Mrs. Howard Ives and the invaluable assistance of the Geneva believers. Pittsburgh, Pa., for many years represented at the National Convention, will re-elect a Spiritual Assembly this year, the local community having been increased in number and stimulated in spirit by the presence of Mr. and Mrs. Harlan Ober and Mr. and Mrs. Bishop Brown. Springfield, Mass., New Haven, Conn., Visalia, California and Fruitport, Michigan, are unrepresented by delegates at this Convention.

Consideration of the conditions prevailing in a number of centers containing true and steadfast believers insufficient in number as yet to elect a Spiritual Assembly, indicates that as soon as the teaching branch of Bahá'í activity can be brought to a degree comparable with the Temple activity, the number of established Bahá'í centers in the U. S. and Canada can be greatly increased. In most cases all that is needed is the presence of a well-qualified teacher for a continuous period of several months. More frequent personal contact on the part of traveling teachers, and a development of written communication on the part of the National Assembly through its teaching and other committees, will serve to bring the vital life-blood of the Cause to many communities whose loyalty and devotion are unquestionable but are at the present time deprived of the necessary reinforcement of the larger body of the believers.

In conclusion, let us re-examine briefly some of the more important consequences we may confidently expect to follow the construction of the Temple. First, every Bahá'í community, committee, and, in fact, individual believer must assume a higher degree of responsibility as representatives of the Cause in the eyes of the general public.

Second, a thoroughly conceived and effective policy of public relations, involving a systematic teaching program and established publicity resources, will undoubtedly be called for as the result of intensified general interest in the Bahá'í Movement. It must be pointed out that concentration on the Temple construction fund at the expense of the teaching work has produced a condition requiring extremely careful analysis. Although the believers have served with such heartfelt loyalty and sacrifice, and the construction of the Temple represents a public expression of the Cause capable of revealing to the most skeptical the existence of a new religious order, nevertheless we have been unable to spread the teachings with sufficient force to keep pace with the ever-quenching spiritual hunger of the people. We must consequently either enlarge the scope of our teaching plans or contemplate the possibility that the Bahá'í principles will be spread by individuals and organizations imbued with the spirit of the Cause but not connected with the Divine Source. The episode of the New History Society is a clear indication of what the American friends must anticipate if our teaching program is not reinforced with increased funds. Miracles have been accomplished by our Bahá'í teachers who work under straightened circumstances which compel them to limit seriously the range of their public influence and appeal. The Bahá'í teachings on all current social problems are so illuminating and inspiring that we must redouble our efforts to bring them to the attention of responsible leaders and progressive groups, both orally and in printed form as was done in the case of the newly published pamphlet entitled "The Bahá'í Peace Program."

A truly providential influence can be observed in the fact that the Bahá'í Cause was first publicly mentioned in America in connection with the Parliament of Religions held at the Columbian Exposition at Chicago in 1893, and the Mashriqu'l-Adhkár will be constructed before the date of the second great World Fair at Chicago in 1933. The American people are thus themselves producing a mighty sounding-board capable of reverberating the Message to all parts of the country and in fact to many centers in other lands. It behooves us to appreciate this providential condition and with renewed determination and joy prepare to meet our opportunity to promote the message of the oneness of mankind.

Yours faithfully,
National Spiritual Assembly of the Bahá'ís of the U. S. and Canada,
By Horace Holley,
Secretary.

Baha'i Magazine-Editorial Department

The work of The Baha'i Magazine differs from other work in the Cause in that our Annual Report is written chapter by chapter as the magazine is issued monthly. Therefore, we feel that to make an adequate report the twelve issues of the Star should be attached to and made a part hereof. We feel, on the other hand, that it is only necessary to make mention of them in this way since the members of the National Spiritual Assembly are fully informed on the character of the work as thus set forth from month to month.

One of the first items to stress, we feel, is this: it should be known that no effort was made in the way of a definite campaign for new subscribers. On account of the tremendous needs of the Temple, which were the first consideration in the minds and hearts of every devoted believer, it was not in line with our duty this year to state the need of the Star, only in so far as we had correspondence with the appointed representatives of the Star, and even they, in some instances, said that they would take up the matter of the Star and secure new subscribers after the four hundred thousand dollars for the Temple needs were in hand. However, even without any effort, we have been greatly encouraged to see the advance in new subscriptions and renewals over the year before.

Perhaps the thing which has brought us the greatest joy in our work during the entire year has been the greatly increased interest taken in the magazine by those outside of the Cause. Our Guardian has definitely instructed us to keep the magazine "distinctly Bahá'í as the official organ of the Cause of Bahá'u'lláh," but that we should edit it in such a way as to interest outsiders as well as Bahá'ís. This we have tried to do by introducing material each month which would have a broad universal appeal.

Letters and orders from Bahá'ís indicate that they are using their own and buying additional copies to give to strangers. Extra copies of every issue
of the Star are sold each month. Libraries seem to want it. As an example just today we have received word from a library in Arizona. The librarian writes: "The first number of The Baha'i Magazine has been placed in our reading room. We appreciate very much indeed being introduced to this valuable reading matter which I feel assured will be widely read by the thoughtful among our people.'

We have many other similar expressions on file, and only record them here, be assured, so that you, under whose supervision it is being published, may be in touch with conditions and know how the Star is being regarded by those inside and outside of the Cause. It is, generally speaking, considered a valuable aid in teaching. A minister in the middle west who wished to renew his subscription stated that while he was not quite ready to declare himself a Baha'i, the Star had served to practically convince him of the truth of the Teachings and that he was at the point of accepting, and that now he would hardly know how to get along without the magazine.

We have felt somewhat restricted of course in the matter of illustrations, but we know that this part of the work and improving some other physical features of the magazine—making it look more professional and attractive—will come in due time when the most important need in the Cause is fulfilled, and when those in charge of the publication feel that the time has come for such improvements.

The great forward step of the year we feel is the decision to attach to the staff of the Star Corresponding Editors chosen from the different Baha'i countries of the world. In answer to a letter from us, our Guardian said he cordially and heartily sanctioned this move, and we have since received the authority from the National Spiritual Assembly to act on this plan. We have initiated proceedings looking toward the accomplishment of this valuable service, and in due time, therefore, we will have a Corresponding Editor in such important countries as Persia, India, Egypt, Palestine, etc., and we have asked that any appointment be given the consideration and sanction of the National Assembly or Local Assembly of the respective countries. Thus we will be assured of further good material from these countries, and we feel certain that this will add greatly to the universal aspects of the magazine, and undoubtedly increase the subscription list to a certain extent.

Altogether the outlook for receiving the kind of material which our Guardian would like to see in the Star is more promising than ever. We have never lost the vision of what the Star might one day achieve in the way of advancing greatly the Cause of Baha'u'llah on the firm basis of the Revealed Word.

We feel any progress whatsoever is attained because of our Guardian's prayers for the Star, and our absolute dependence upon the Divinely Appointed Center.

Stanwood Corb.
Mariam Haney.

Bahá'í Magazine-Business Department

The condition of the finances for the Star are a little better this year than last. A real effort has been made to get new subscriptions and to prevent old subscribers from stopping the magazine. A few new subscribers have come through having seen The Star in libraries or reading rooms, showing the advisability of sending the magazine to such places.

The inclosed statements will show the status of the office.

The March subscriptions (payable in March) and not yet paid come to $674.75, and other subscriptions are due to the amount of $549.50. Most of these will be paid before long.

We are not going to get the printing done for the same price the coming year. It will be perhaps $20 a month more—and we would like a little extra for pictures which add so much to the paper.

We do not see how we can ask for more from the N. S. A. than the $300 per month we have had.

A list of the property will be sent under separate cover.

Margaret B. McDaniel,
Manager.

Indexing and Editing Unpublished Tablets of 'Abdu'l-Bahá

The indexing and compiling of types-written copies of the Tablets in the National Archives is the only portion of the great task assigned by you that we have been enabled to do any work upon. We plead for your tolerance because of the limited work accomplished since last June.

A very primitive filing system has been adopted, but for the present stage of the work is adequate. The order of procedure is as follows:

Mr. Windust puts into Mrs. True's hands packages and letters that have been duly marked as to dates of their receipts and contents as indicated by letters from the senders. A card index has been adopted giving name of owner, date and translator of each Tablet; and a statement whether the original has been signed by 'Abdu'l-Bahá or not. Three typed copies of each translation is made and placed in letter files, alphabetically, for future work. The contents of each package is refolded in large envelopes, with an index of contents on the face of the envelope; the originals unfolded so that the creases will not cause them to split, and the correct translation accompanies each original. In matching up these originals and their translations the assistance of a Persian or Arabic scholar has been imperative. Dr. Zia M. Bagdadi lives within walking distance of my home and has been most gracious and generous of his time in rendering me this most valuable assistance, otherwise I could not have accomplished this delicate task.

Mrs. Gertrude Struven volunteered to undertake the prodigious task of making the typed copies, double spacing them for future work. This is one of the most valuable services, as by this work a complete file of the contents of these precious documents is being brought to life from chaos. Mrs. Stuart French came to my assistance by offering to make a digest of the contents of each Tablet. One typed copy of each Tablet made by Mrs. Struven is mailed to Mrs. French who returns these copies accompanied by three typed copies of her digest. This we feel is an invaluable aid to the work; for we not only have drawn out of the mass contents of the Archives, copies of the Tablets but have prepared for future reference a digest of them as a most valuable assistance later to the work of compiling for publication. An immense amount of time and patience has been required to initiate even these crude steps in systematization of the contents of the Archives. It is far from being completed.

A word further as to the close detail that has been required. In many cases the originals have been sent in unaccompanied by their English translations and vice versa. In every case endeavors have been made to supply as many translations as possible from believers who have compilations. Mrs. Fannie Lesch and Mrs. Rachel North have rendered valuable assistance to me, in this field.

The above report concerns the material phase of the work, but the spiritual compensation to each and every one who has volunteered in this glorious work is beyond the power of pen to relate.
Dr. Bagdadi, after spending hours of close examination of the originals in order to match up the right translations with them has remarked when leaving that we had been in a divine Rose Garden, inhaling the exquisite fragrances from these documents containing the impress of the divine seal and signature of the Beloved.

CORINNE TRUE.

Temple Program Committee

In compliance with the request of the N. S. A., we desire to submit our second report of the activities carried on in the Foundation Hall.

Chief of these functions is the Sunday afternoon services designed to attract the Public. Owing to the kindly consideration of the National Board and, perhaps to some extent, to the lack of funds to expend in more extended teaching fields, we were able to depend upon Mr. Vail for the major part of this work. His carefully planned series of lectures was well adapted to attract and interest those who came as seekers of Truth. Even an indifferent public could not fail to feel the charm and power of this illumined teacher.

Average attendance 61
Average new faces 21
Largest attendance 105

The high standard of excellence set by Mr. Vail in his long term of teaching was maintained by other speakers who shared in the Sunday speaking; thus lending variety and universality to the programs. The helpers in this line were Mrs. Keith Ransom-Kehler, Mr. Carl Scheffler, Mrs. Sarah S. Walrath, Mr. Albert R. Windust, Mrs. Marge Ioas Ullrich, Miss Pearl Schopflocher and Dr. Bagdadi.

Additional meetings have been three Reconciliation meetings, at two of which Mr. Bourgeois used slides, and two group meetings for young women from Y. W. C. A. settlements.

Undoubtedly, the most heavenly meetings of all those held in the Foundation Hall have been the major Feasts and Commemorative services.

Following the policy of last year which was in conformity with instructions received from Shoghi Effendi, letters of invitation to attend were sent to neighboring Assemblies: Milwaukee, Kenosha, Racine, Wilmette as well as Chicago. Wilmette and Chicago Assemblies have shared or alternated in the preparation of the feasts. These occasions have been times of material and spiritual refreshment. Real spiritual joy has been the result of these meetings.

Another type of meeting quite recently has been inaugurated in the Foundation Hall. Desiring to get better acquainted with each other and to discuss in an informal way topics of common interest, the neighboring Assemblies decided to come together once a month after the regular Sunday service, serve refreshments and enjoy a social hour. To facilitate this end and to accommodate the out-of-town friends the time of meeting was changed from 4 to 3:30 P. M. So far the plan has worked well. Mr. Scheffler has been present to answer questions about the Building Fund and related matters. These meetings give promise of cementing the friends in closer bonds of understanding and brotherhood.

Another innovation that we are finding practical and helpful is the addition of a registrar. Mrs. Nina Matthiesen fills this office. At her table by the entrance door all interested strangers may register for notices, information and follow-up work of various kinds.

Dr. Slater and Mr. Hilpert as ushers have taken faithful care of all who attend the services. Mr. Struven has cooperated with all arrangements made by us and Mrs. Struven continues to exercise taste and economy in the arrangement and purchase of flowers.

Special mention should be made of Wilmette Life, a newspaper that has been generous in giving us free space for announcements.

Grateful acknowledgment should be made for the financial support given by the Chicago Assembly for programs, flowers and advertisements in two Chicago newspapers, leaving our committee financially responsible for only two notices carried in Evanston papers.

WILLIS S. WILPERT, Chairman,
SARAH WALRATH, Treasurer,
WILLIAM F. SLATER,
GERTRUDE STRUVEN,
SHELLEY PARKER, Secretary.

Legal Committee

The work of your Legal Committee during the past year has been largely a continuance of the organization work which had been so well begun two years ago, with the adoption of the Declaration of Trust. This basic administrative document and accompanying By-Laws is contained in pages 141 to 153 inclusive of "Baha'i Administration," and should be fully understood by every believer in America.

Soon after the last Annual Convention, we secured from the United States Treasury Department certified copies of the Declaration of Trust. These were further certified to by the United States State Department and by the British Consul in Washington. One copy was forwarded to Shoghi Effendi for deposit and record of the government authorities of Palestine.

The Guardian has referred our Declaration of Trust to the Persian and Egyptian National Assemblies, with the request that the provisions of their constitutions should, as far as practicable, conform to this instrument.

At the Annual Meeting of the Green Acre Fellowship on August 12, 1929, the meeting voted unanimously to authorize the Green Acre Trustees to execute the Indenture of Trust for the benefit of the National Spiritual Assembly. Following this meeting the Green Acre Trustees duly executed this Indenture of Trust. On September 14, 1929, this instrument was signed by the nine trustees and placed on record.

During the last two weeks of August, 1929, your chairman with the services of Mr. Albert Lord, a surveyor of South Berwick, Maine, made a field survey of the various parcels of property which are included in the Green Acre Indenture of Trust. Preliminary plats have been made of these properties and final drawings will be made later and placed on record with the County Recorder, Alfred, Maine. This survey has made possible, for the first time, the securing of an accurate record of these Green Acre properties, and will correct two errors in the records made by the court action of two and one-half years ago.

Upon the request of friends, your committee has made an investigation relative to the National Assembly serving as the administrator of an estate, and involving the guardianship of children. In view of the financial and human relations involved, it seems best that all such cases should be handled locally, with some bank or trust company in charge of the administration of the estate and some friend serving as guardian for the children.

During the past two years, several parcels of property have been given or offered to the National Spiritual Assembly. Where such property is encumbered with mortgages, unpaid taxes, special assessments, etc., its handling and disposition is a difficult matter for the National Assembly, which maintains no real estate department or financial service. It is sug-
gested for the information of the friends that in the future, such gifts of real property should be free from all encumbrances, and if possible sold and the proceeds given to the National Fund.

Steps have been taken in consultation with our Guardian to effect a settlement of the estate of the late Maria P. Wilson of Malden, Mass. This case has brought up the need of developing a legal method for the holding of small properties by the National Spiritual Assembly as a Voluntary Association or Trust.

The early resumption of the construction of the Mashriq-ul'Adhkär in Wilmette, Illinois, will bring up many interesting legal problems in the making of contracts, and the protection of the rights and interests of our beloved Cause.

By: Allen B. McDaniel, Chairman, Carl Scheffler, Louis Gregory, Horace Holley, Siegfried Schopplocher.

Publishing Committee

The Publishing Committee desire to submit the following report, outlining as fully as possible the work done during the past year, and also to submit suggestions for the future extension of the work:

1. In May, 1929, the Publishing Committee was requested by the N. S. A. to notify the Teaching Committee as to any book where capital is donated out-right, this amount to cover handling and overhead, also must keep a record of all such donations.

2. In June, 1929, the Committee was notified that the final manuscript should be free from parts which are incorrectly typeset, and the protection of the rights and interests of our beloved Cause.

3. In June, 1929, resolutions in regard to Year Book and Reviewing Committee received from the N. S. A. were adopted as follows:

4. In June, 1929, this Committee voted that only the address of the Publishing Committee be printed on Baha'i literature. In some early publications addresses of the Baha'i centers in different countries were printed, but as these centers were not permanently located and often changed, the purpose of the addresses given was lost. Therefore, the Publishing Committee has considered it best for the present to eliminate all addresses except the P. O. Box Number. However, it is hoped that in the near future we will have a complete International Directory giving the permanent address of the National Spiritual Assembly of each country, and in this way make it possible for traveling believers to get in touch with Baha'i activities in the different countries.

5. In September, 1929, it was adopted that in all reprints when old plates are used, new transliteration should be on jackets, covers, stamping and running heads and that a notation to this effect should be made on reverse of title page. It was also adopted that names of authors, compilers or translators should be printed in small type on title page.

6. In June, 1929, the Committee reported that they had begun the assembling of a complete file of Baha'i literature and it is hoped in time that we will have a copy of every book or pamphlet which has been printed.

7. In June, 1929, the Committee voted to keep 15% of net receipts for any book where capital is donated out-right, this amount to cover handling and overhead, also must keep a record of all such donations.

8. On March 6, 1930, the following resolution was adopted: It is desirable to point out to the believers the difficulties raised by the action of individual believers who print books and pamphlets without consultation with the Publishing Committee and then find it necessary to hand over the edition to the Committee to sell for them, and the Publishing Committee feels that in future it cannot be obligated to accept such donations without question.

Special Information

Abdul-Baha in Egypt by Ahmad Sohrab. Although this book was not published by this Committee and for this reason was omitted from the list of books included in catalog, it bears the approval of the Publishing Committee and will in future be listed in the catalog.

Epistle to the Son of the Wolf, translated and financed by Mrs. Julie Chanler. The plates of this Book are the property of Mrs. Chanler and the Publishing Committee is acting only as a distributing agent. Mrs. Chanler agreed that the customary trade discount of 65% for handling would be satisfactory.

Letter from Shoghi Effendi received in June, 1929, asks us to discourage the publishing of literature in cheap editions.

Mrs. Loulie Matthews submitted a list of Baha'i books in the British Museum and said that the Curator would like to know more about these works. It was voted to send this list to Shoghi Effendi.

The Publishing Committee has been given a column in the News Letter which may be used to advertise special offers of books or call attention to new books or reprints.

Tablets of Abdul-Baha, Vols. I and III. The plates have been checked preparatory to re-printing these valuable books and it is hoped that within a few months we will fulfill the promises of the last few years.

Tablets of Baha'u'llah. We have planned to reprint this, but must wait for a ruling from the Guardian in regard to parts which are incorrectly translated.

Life and Teachings of Abbas Effendi. Regarding the printing of a new edition of this Book—Certain passages had been questioned as to their authenticity, therefore a copy of this book was sent to Haifa. We asked Shoghi Effendi to verify this
matter and give us a definite statement. The reply from the Guardian states that he would not advise reprinting this work as it contains many historical inaccuracies. Therefore the plates for this book were ordered destroyed.

Baha‘u’llah and the New Era, Danish translation. Mrs. Johanne Sorensen has arranged for this translation but cannot finance it. Shoghi Effendi has contributed twenty pounds towards the publishing and has requested the Publishing Committee to undertake the additional financing of this book. We are in correspondence with Mrs. Sorensen regarding further particulars.

Reprints of Baha’i Literature During Year

Baha‘i Proofs: June, 1929, printed 1000 copies of this title from plates on hand. Selling price, $2.00 per copy.

Book of Assurance: September, 1929, printed 1000 copies of this book from plates on hand. Selling price, $2.00 per copy.

Hidden Words: September, 1929. From large stock on hand of paper bound books took 500 copies and bound in blue cloth to sell for .50c per copy.


Wisdom of ‘Abdu’l-Bahá: September, 1929, 500 copies bound from sewed books on hand. Selling price, .50c per copy.

New Publications

Whence Comes the Light: This book referred to in report of 1929, was brought out in June, 1929, and was financed by Mrs. Loulie Mathews.

Baha‘i Census: 3000 copies purchased. Selling price, .05c per copy.

Baha‘i Catalog: Was issued in two parts, one for bound and higher priced books and one for pamphlets, etc. 10,000 of each edition were ready in November, 1929.

Races of Men, Many or One? by Louis Gregory. Reprint of articles in Star of the West and afterwards passed by the Reviewing Committee. Selling price, .10c each. In lieu of royalty which Mr. Gregory did not wish to accept, we sent him 100 copies of our edition.

Prayer Book: It is gratifying to know that this prayer book (the manufacturing of which was financed by Mrs. Mathews) referred to in 1929 report of which the first 2500 was to be known as the Temple edition, has sold very well and $450 has been sent to the Temple Fund to date. The question of a new edition is now imminent and has been referred to the National Assembly.

Voice Record of ‘Abdu’l-Bahá: Mr. Fleming has donated to the Publishing Committee the words to go with this record.

Divine Art of Living: The original edition compiled by Mrs. Rabb and published by Brentano’s, is exhausted. Before reprinting, the question of the authenticity of the quotations used was brought to our attention by Shoghi Effendi and the ruling in effect that “no book must contain direct quotations of ‘Abdu’l-Bahá, attributed to him in the accounts of individual believers.” In a letter dated June 19, 1929, from the N. S. A. to Mrs. Rabb she was asked to go over the book and mark the sources of these quotations in a copy of the book. After the N. S. A. and the Publishing Committee went over the revised copy and found that so many of the quotations were from individuals and not direct words of ‘Abdu’l-Bahá, the Publishing Committee wrote to Mrs. Rabb asking her to re-write the book giving only direct quotations and endeavor to make a book approximately the same size. The Publishing Committee are very grateful for the splendid spirit of cooperation shown by Mrs. Rabb and appreciate the difficult task which she is doing for the Cause.

Feast Day Calendar: 1000 cards printed giving the 19 Day Feasts, also the special Baha’i anniversaries.

Baha‘i Peace Program: Horace Holley was authorized by the N. S. A. to compile this book. The Publishing Committee offered to finance an edition of 5000 copies, 2000 a deluxe edition bound in fabrikoid and 3000 bound in paper. The N. S. A. has purchased from the Publishing Committee 500 copies to be mailed to a special list of names. Selling prices: Fabrikoid, $1.50; paper, .50c.

Le Vrai Baha‘i, referred to in 1929 report as “Ce Que Veux Dire Dire un Bahá’i!” was published in December, 1929, translated and financed by Mr. Mathews. In the Spring of 1929, Mr. Mathews obtained permission from the English Publishing Committee to make this translation and also remunerated the widow of Dr. Esslemont with a sum in excess of the usual royalties which was very much appreciated. This book sells for 25c.

A Traveller’s Narrative: 1000 unbound copies of this book were ordered and received from the Cambridge University Press, England, in October, 1929. The binding of this book has been held up awaiting a decision from the Guardian. The report and recommendations sent in by the Reviewing Committee regarding the “notes” were forwarded by the N. S. A. to Shoghi Effendi. The Publishing Committee regrets exceedingly the unavoidable delay in not having this book (already listed in the catalog) ready for sale.

Treasurer’s Report: This report will be completed for the year ending March 31, 1930, and will be given as a separate report.

Inventory: The inventory of Baha’i bound books, pamphlets, photographs, etc., shows a gross selling value of $23,867.94 and a net value of $10,-585.87, which represents cost, less 10% for depreciation and which may be considered a tangible asset.

We have also catalogs on hand with a cost value of $544.50 which may be considered an asset.

Re-iterating our statement in report of 1929, we hope to eventually centralize the work of the Publishing Committee in order that its activities may be based upon efficient business methods. It is most essential that we have a method of bookkeeping which will enable us to give clear statements at any time, showing sales, cost of books, overhead, etc., and a central office for manufacturing detail, distributing stock and keeping the books and records.

By: Marion M. Little, Secretary

Loulie A. Mathews, Chairman

Roy C. Wilhelm

Bertha Herklotz

Horace Holley

Marie Moore

Interracial Amity Committee

“The convention of the colored and white races can really be a great work, because if the question of the colored and white should not be solved it will be productive of great dangers in future for America. Therefore the Confirmations of the Kingdom of Abba’ shall continually reach any person who strives after the conciliating of the colored and the white.”—Words in a Tablet of ‘Abdu’l-Bahá, commenting upon the first Amity Convention held in Washington, D. C., in 1921.

The National Committee on Interracial Amity submits that within this committee itself and among its workers the spirit of accord has been most impressive and beautiful with full cooperation on the part of each and all. As the members are scattered among various cities nearly all consultation must be by correspondence. No committee action has been taken upon matters referred to this committee by its
chairman that has not had unanimous approval.

The first important work of the year was at Milwaukee, where the assembly invited a teacher for the special purpose of making contacts among the intelligentsia of the colored race in that city, this as a foundation for a future amity conference. This was kept in view during various meetings held during several days. A fine group was attracted by the loving fellowship extended and showed keen interest in the teachings and the spirit of the Cause.

During the summer, amity conferences were held at Green Acre, the third of an annual series. It was one of the outstanding events of the season, a detailed report of which appeared in the Baha'i Magazine.

Portsmouth, N. H., was the next center to respond. This conference sprang up like magic under the dynamic direction of Mrs. Henry L. Green, assisted by the assembly. It required but a day or two of preparation. The public meeting was excellent, the Portsmouth Herald, the progressive journal of an enlightened community giving a very graphic account. Rev. William Safford Jones of the Unitarian Church presided. Mr. Gregory gave the Baha'i teachings on race relations. Other speakers were Miss Eleanor Sawtelle of the Y. W. C. A., Ensign Fox of the Salvation Army and Mr. Philip Marangella, a Baha'i teacher.

Dr. Zia M. Bagdadi of the Wilmette Assembly writes as follows:

"It is a great joy to communicate with you again and it is still greater joy for us to hear of your activities in this important field of Baha'i service. When the annual convention came to an end, the interracial amity work was resumed in these regions. Mrs. Leila Payne of Pittsburgh, Pa., who attended the convention remained here until the 14th of this month, spreading the fragrance of the Divine teachings and planting the seeds of pure love and amity in the hearts of many of the people of Chicago, Wilmette, Evanston and other towns. While in Chicago Mrs. Payne addressed the Federation of Colored Women's Clubs, the Unity Center, the Phyliis Wheatly Club, the Fraternal Spiritualist Church and a group of Christian Scientists. She spent one week with us at Wilmette and a good reception was held in her honor at the studio of Mr. and Mrs. Louis Bourgeois. In Evanston she attracted a number of noble colored people and now Wilmette is trying to water the seed she planted with the hope that a new assembly may soon be planted in that city.

"Mrs. Shelley Parker of Chicago gave Mrs. Payne an auto trip to Muskegon, Mich., where both addressed a meeting that was arranged by the Baha'i's of that city and to which white and colored people were invited.

"In short, the work in such a glorious field is indeed a magnet which attracts heavenly confirmations and blessings, an evident fulfillment of the wishes of Baha'u'llah and 'Abdu'l-Baha and a real joy to the heart of our beloved Guardian.

"The efforts of the Wilmette friends have been enthusiastic and continuous."

The next amity conferences were arranged by the Spiritual Assembly of Philadelphia. Three sessions were held, the first being at the Chapel of St. Simon the Cyrenium, Rev. John R. Logan, Vicar. Following the morning prayers the vicar introduced Miss Jessie E. Revell to his large congregation. She responded in a brief address which set forth most beautifully the Baha'i spirit and outlook. She was followed in turn by Mr. Gregory and Mr. Vail. The vicar voiced again his cordial welcome and the congregation, which was mixed of various racial elements, showed signs of great happiness.

The second session was held in the afternoon at the Unity Center of Truth, at which Mr. Gregory presided. A representative of the Center gave welcome in a brief but feeling address. Mr. Vail then delivered a comprehensive and eloquent address on the unity of the world's religions with its relations to interracial harmony. His subject was "A Brotherhood which is Eternal."

The third session was held in the main auditorium of the Universalist Church of the Messiah, one that has in past years accommodated many Baha'i meetings. The pastor, Dr. Herbert E. Felton, who presided, takes a very deep interest in all that pertains to real brotherhood. Mr. Vail spoke on "A New Universal Brotherhood," and Mr. Gregory, under the subject, "God's Wonderful Plan for Humanity," gave the Baha'i Message.

The Spiritual Assembly of Boston, Mass., has held two public meetings for amity during this season. At the first Mrs. S. E. J. Oglesby was the speaker and at the second Mrs. Walter Coristine, both of whom were heard to good advantage and have both shown a deep and sustained loyalty to the ideals of Shoghi Effendi in race relations.

Like a refreshing breeze from the Rizván of Abba'h is the news which reaches us from California about interracial work. Here is indicated a close study of conditions which have hitherto caused lack of confidence and failure. Now is indicated the wise approach which comes from knowledge of conditions, the attraction through sincere proffers of brotherhood, the organization of permanent committees from leaders among the two races and reports of special activities in the four assemblies of Portland, Oakland, Los Angeles and San Francisco, with signs of success in the deepening of the bond of amity based upon the Word of God and the gradual unfoldment of the Great Message.

One of the most inspiring reports comes from a small group at Springfield, Ill., which ostensively is able to tell nothing of tangible results, but only of an unconquerable spirit. The amity effort was started there years ago but suppressed by outside opposition, yet leaving those interested determined to go forward at the earliest opportunity. Now such an opportunity has come with the formation on the part of liberals of that city of an interracial committee which may serve as a point of contact for the Baha'is.

At Cleveland, Ohio, a special meeting in behalf of amity was arranged at the home of Mr. and Mrs. Alexander H. Martin on the evening of February 9th. A large group representative of the two races and various social groups were addressed by Mr. Gregory on "Better Race Relations." This meeting demonstrated to some Bolshevists who attended the reasonableness of a belief in God as well as the striking appeal of the new social program of Baha'u'llah.

The Akron, Ohio, friends, led by Mr. and Mrs. Russell L. Brooker, who founded that center, were the means of two very successful amity meetings. Dr. and Mrs. Johnson, prominent among the colored people, gave an interracial luncheon to hear about the Baha'i Movement and prepare the way for a greater effort. This came a week later, when a gathering of colored people met the Baha'is and others at the Brooker home, about fifty-five attending. This meeting covered three periods, beginning near eight and lasting until near midnight.

The youth of the large Baha'i community of New York have kept aloft the banner of amity during the past year. They have improved the opportunity afforded by the great metropolis to make solid contacts with various
races and nationalities. Their weekly meetings held in the Bahá’í center and conducted in the form of a forum, are both picturesque and to the inquirer informative. One of the most notable gatherings was held at the home of Mr. and Mrs. Charles Philips in Harlem. They are both accomplished musicians and were able to assemble an unusually fine group of artists and an extensive program marked by variety, range and exquisite charm. Chinese, Spanish, Russian, Negro and classic music, dramatic reading, original verse in which voice, piano and violin took part contributed to an evening of rare charm and beauty. The opportunity to explain the Bahá’í Cause to those who attended was by no means lost. On March 8, the youth gave an interlacial concert at the Bahá’í center in which a number of the same artists appeared.

In the early part of March the Spiritual Assembly of Montreal arranged an interracial series of meetings having in mind the particular needs of the city they would serve, the problem there—as reported by the secretary—being more inter-religious than interracial. The plan was to make these conferences inclusive of the various religious organizations in that great city. The speakers selected were Mr. Alfred W. Martin, leader of the New York Society for Ethical Culture, Archbishop Reginald Grant Barrow, of the African Orthodox Church, and Mr. Albert R. Vail, the Bahá’í teacher. We regret that the completed program and report of this historic effort have not reached us at the time of this report and hope that they may appear later.

Activities in Chicago, Washington, D. C., and other centers which are continually in motion, have not reached us. In the nature of things this report can be but a glimpse of a service that is divinely created and directed and which gathers in volume, effectiveness and power with the passing years. It is our fervent hope that all will see the value of this service and experience the joy that it brings.

At the time of this report preparations are under way in Pittsburgh, Columbus and other centers in the Middle West. Accounts of these activities will be presented in future issues.

By instructions from the National Spiritual Assembly, this committee prepared the draft of a letter to Mrs. Herbert Hoover, felicitating her upon her entertainment in the White House of the wife and daughter of Congressman Oscar DePriest, the colored Congressman and the only representative of the colored race in that great body, along with the families of other Congressmen, for which she received censure in some quarters. This letter, which explained the Bahá’í teachings on race relations, was adopted by the N. S. A. and by its secretary sent to Mrs. Hoover along with a copy of the Bahá’í World. This letter commended Mrs. Hoover and her distinguished husband on their stand for peace and humanitarian service. It was pointed out that interracial amity is the basis of universal peace.

Under the instructions of the National Spiritual Assembly this committee wrote a reply to a letter written by the secretary of the Kenesha Assembly and raising certain questions about the origin of the different races. The letter of this committee advanced some scientific and spiritual proofs of the unity of the human family.

By: LOUIS G. GREGORY, Chairman, SHELLEY N. PARKER, Secretary, AGNES PARSONS, MARIAM HANEY, LOUISE D. BOYLE, ZIA M. BAGDADI, ALAIN LOCKE, ALICE HICKENBOTHAM, LOULIE A. MATTHEWS.

Teaching Committee

"In these days the most important of all things is the guidance of the nations and the peoples of the world. Teaching the Cause is of utmost importance, for it is the head cornerstone of the foundation itself. This servant has spent his days and nights in promoting the Cause, and urging the peoples to service. He rested not a moment, till the fame of the Cause was noise 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."

—From the Will and Testament of 'Abdu’l-Bahá.

The work of the National Teaching Committee during the past year has been based on the following plan drawn up by the Committee in a general meeting in Chicago, July, 1929.

1. The development among the friends of a national rather than a local consciousness, a vital interest in the growth and spread of the Cause throughout the country and the world.

2. The development of the technique of approach, a new technique, based on a deeper knowledge of science and religion.

3. Educating the friends in the knowledge of the teachings in their manifold aspects, and their vital relation to the needs of the age.

4. The development of circuits in cooperation with our National teachers and Local Assemblies, to reach as many centers and groups as possible.

5. The creation of a Bureau of Information to widen the sphere of the Cause by obtaining information on and establishing vital contacts with groups and societies such as peace leagues, interracial groups, progressive educational reform movements, social service workers, etc.

A review of the year’s activities shows that the circuits of travelling teachers have covered a wider area than heretofore. Through the devoted efforts of the Outline Bureau Committee, groups and classes have been established in an ever-increasing number of centers throughout the country; the Bahá’í Correspondence Course, developed and ably reviewed by Mr. Reginald Collison, has filled a long-felt need and met with wide response; the creation of a Bureau of Information on the Pacific Coast which will develop into a national clearing house for wider Bahá’í activities and universal contacts; the circulation of Bahá’í literature among students and groups, all would indicate in the general field of teaching a deeper and wider usefulness to mankind.

The Teaching Committee has felt it of great importance to stress especially the following points in general teaching; a direct and vital, as well as wise, presentation of the Teachings, so that at this imminent phase of the Cause there will be no doubt as to its essentials, its origin and Source; continued efforts to attract and develop the youth and prepare them for their great responsibilities in the near future; cooperation of all active teachers in educating the Bahá’ís everywhere in a deeper realization of the significance of the Administration, and in the urgency of the Temple.

In November, Mrs. Ransom-Kehler visited the following cities: St. Paul, Peoria, Wilmette, Milwaukee, Madison, Minneapolis, Duluth, Omaha, Keokuk, Springfield (Ill.) Chicago, Joliet, Aurora, Elgin, Racine, Kenosha, Fruitport, Grand Rapids, Rockford, Freeport and St. Joseph.

She was everywhere with the enthusiastic cooperation of the friends and the Teaching Committee received urgent requests for her return to all cities visited. The Secretary of the Minneapolis Assembly writes that
Mrs. Ransom-Kehler’s teaching was marked by a delightful positivity and adds, “What a flood of inspiration pours from her dynamic yet sweet personality, her intellectual, yet sympathetic nature.”

There were still some seventeen cities on Mrs. Ransom-Kehler’s circuit which she was unable to visit as the New York Local Assembly requested that she come and teach the class of Miss Ocella Rexford which had been prepared and was waiting for a Bahá’í teacher. Other teachers will be sent to as many of these centers as possible before the Convention.

In December, Mr. and Mrs. Wil- lard McKay spoke in the following cities: Binghamton, New York, Phila- delphia, Washington, Baltimore, Bos- ton, Portsmouth, Montreal, and Buffa- lo. Their united presentation of the Cause, their method of weaving to- gether science and religion, appealing both to the heart and mind, proved a magnet of attraction to all, especially the eager, truth-seeking youth of this generation.

In January, Mr. Albert Vail, in response to the desire of the Bahá’ís to have this great teacher come before their public groups and reinspire themselves, left his classes in the Foundation Hall of the Temple and lectured in the following cities: Detroit, Toledo, New York, Boston, Philadelphia, Washington, State College, Pa., and Pittsburgh. The influence of his intense spiritual life and dedication is the force that underlies his utterance, changing the very atmosphere of the cities he enters. Mr. Vail also, at different times, visited a number of cities in the middle west.

In November, also, Mr. Phillip Marengella, on a trip to Montreal, Boston, New York, Newark and other places, gave the friends fresh impetus by his enthusiasm and directness in teaching. Also, Mr. Siegfried Schop- flocher, on a business trip Westward, collaborated with the Teaching Com- mittee in meeting the friends and speaking in the following cities: Chi- cago, Kansas City, Omaha, Minneapo- lis, Vancouver, Seattle, Portland, San Francisco, Los Angeles, New Orleans and Havana; Mr. Curtis Kelsey also visited on a business trip: Phoenix, Los Angeles, San Francisco, Portland, Seattle and Spokane, showing his beautiful pictures of the Holy Land.

It is this traveling from place to place, this mutuality and interchange, which vivifies the Cause, unifies the friends and widens the horizons.

Although the National Teaching Committee has not been required to collaborate in the traveling circuits of Mr. Louis Gregory, yet his activities are of such signal importance, covering such a wide field of service, that we count it a privilege to give this brief resume of his work: This inde- fatigable teacher has visited some twenty cities, all the way from Kan- sas City to New York, from Cleve- land and Akron, North, to Memphis and Nashville, South. His work in- cludes all classes and conditions of men, all races and nations of people and religionists of every faith in this great country.

It is inspiring to realize that our Bahá’í Teachers today, wherever they travel, find the doors of every humani- tarian and progressive institution open to them, and that the spirit of search and receptivity in all classes of people is rapidly unfolding with the growth of the future Temple.

For the Pacific Coast branch of the Teaching Committee, the Vice-Chairman, Mr. Leroy Ioas reports as follows:

"On the Coast here the teaching work has been carried on somewhat actively; but the overshadowing inter- est in the Temple work seems to pre- vent wholehearted response on the part of the individuals. Inter-Assembly Teaching Meetings were held; one in Seattle between the Assemblies of Vancouver, Portland and Seattle; one in Glendale, between the Assemblies of Los Angeles, Glendale, Pasadena and Long Beach, and a third in San Fran- cisco, between the Assemblies of San Francisco, Oakland, Berkeley, Burling- game and Geyserville. In fact, in this region, i.e.: the Bay region, we have organized an Inter-Assembly Teaching Committee which has held numerous meetings to endeavor to build up the Teaching Work." Later he writes:

"The work is now opening up every- where and I rather feel that surging forward in teaching work will be far more important next year than at any time in our history. In other words, the Temple will start to be erected, which will be a source of great enthu- siasm to the friends and then the psy- chology will be such that interest will be displayed on the part of those not yet acquainted with the divine teach- ings."

Mr. Leroy Ioas adds to this report the following practical suggestions: Individual intensive teaching work; two types of teachers—one for forceful public speaking community and group work, another for deeper spir- itual teaching, until a particular group becomes formed; the formation of local interracial amity and teaching committees in every center; construc- tive indirect teaching work; associa- tion and collaboration with social serv- ice groups whose efforts are akin to the broader universal Bahá’í princi- ples.

A Teaching Conference was held in Seattle, Washington. Delegates from Vancouver were Mrs. Moorwood Clark, Mrs. Molineaux and Mrs. Mon- roe. From Portland: Mr. George O. Latimer and Mrs. Helen Bishop. Seattle was represented by Mr. W. B. Magee, Mrs. Laura Luther and Mrs. Ida A. Finch. Mr. George Latimer in chair, and Mrs. Ida A. Finch, Sec- retary.

Mrs. Shanaz Waite has carried on active teaching with groups and classes in various Western cities, and helped to establish the Long Beach Assembly. She also developed twelve lessons in the advanced teachings of the Bahá’í Revelation for her class which we hope soon will be available to all.

**The Outline Bureau**

Early in the present Bahá’í year three hundred copies each of the outlines on “Material and Divine Science” and “New Light on the Scriptures” were printed in order to fill the continuing demand. About one hun- dred and fifty each of the three out- lines on hand, including “The Bahá’í Teachings Concerning Christ” have been sold this year, bringing the total distribution of outlines to a number approximating fifteen hundred in the two years since the Bureau began its work.

We are happy to announce that the new outline on “Material and Divine Civilization” will undoubtedly be available by Convention time, and that or- ders may be taken now for this out- line for which so many of the friends have been inquiring. This outline is of special interest to those who are engaged in relating the Bahá’í Teachings to the much discussed problems of the present day as it contains the Bahá’í statements in regard to the Ra- tional Problem, Peace, Economics, Edu- cation, International and Social Rela- tions, etc., with a suggested bibliog- raphy of related modern books which we can recommend. The price of this outline, covering postage, will be fifteen cents.

Those who are interested in the work of children’s groups in the Cause will be glad to know that an interesting outline on their instruction is in preparation now by Mrs. Gift. Mem- bers of the group in Peoria, Mrs. Flora Clark in California and others are doing valuable work in this con-
connection. It is hoped that early in the year this material may be ready for publication.

The Outline Bureau acknowledges with thanks the contributions of references and suggestions which have come from the friends during the past year, especially Mr. R. C. Collison, Mr. W. B. McKay, Miss Margarette McKay and Miss Lorna Tasker.

**Correspondence Course**

In November, 1929, the National Teaching Committee announced a correspondence course of twenty weekly lessons on the fundamental teachings of the Bahá'í Cause. Each lesson consists of required readings and supplementary readings carefully selected, which are asked a number of leading questions. The answers to these questions are written out by the student and sent in for correction and comment.

Up to the present date, March, 1930, about one hundred and thirty have registered for the course, a considerable proportion of which number is sending in written reports. Those registered are widely distributed, about one half being from the Pacific Coast while the keenest interest in the course is shown.

Many very appreciative and indeed enthusiastic letters have been received which indicate that the lessons are filling a real need. Many isolated believers see in the course a splendid means of increasing their own knowledge and of stimulating renewed efforts in attracting other people. Some Assemblies are using the lessons as a basis for general meetings, while others have organized weekly study groups.

It is hoped and expected that many others will register for this course as the lessons may be begun by new students at any time. The cost of the course is one dollar which has been sufficient to make the enterprise entirely self-supporting. Forty-two books have been sold to registrants on loan, and a few books have been loaned.

The course is being handled by R. C. Collison of Geneva, New York, who is a member of the Outline Bureau of the Teaching Committee.

A sub-committee of the National Teaching Committee to study a Bahá'í platform on which fundamentalists and modernists may find a common agreement, made a comprehensive and practical report which will be of value in the larger work of the immediate future.

Referring to direct and indirect teaching, we read in Bahá'í Administration from the pen of the Guardian as follows: "The one method would assume an open, decisive and challenging tone. The other, without implying in any manner the slightest departure from strict loyalty to the Cause of God, would be progressive and cautionary." On page 116 we read:

"It would even appear at times to be advisable and helpful as a supplement to their work for the Bahá'ís to initiate any undertaking, not specifically designated as Bahá'í, provided they have ascertained that such an undertaking would constitute the best way of approach to those whose minds and hearts are as yet unprepared for a full acceptance of the claim of Bahá'u'lláh. These twofold obligations devolving upon organized Bahá'í communities, far from neutralizing the effects of one another or appearing antagonistic in their aims, should be regarded as complementary and fulfilling, each in its way, a vital and necessary function."

Careful study of these statements show clearly the reason why certain teaching activities this year have proved extremely fruitful, demanding open-minded investigation.

Miss Orcella Rexford has been doing a hitherto unique form of teaching; professionally she is a teacher of psychology and healing, giving paid lectures to groups of eight hundred or a thousand people who, typical of the Western mind, are greatly attracted by her subject. At the end of her course she tells her class that she has something she wishes to impart which is far greater than anything she has taught. She then gives them the Message and says that if they are interested and attracted by this wonderful Cause, a series of free lectures will be given them by a Bahá'í Teacher. This has been done in every case; in Long Beach Miss Beulah Lewis, a very gifted young teacher took her class, also Mrs. Elizabeth Greenleaf and Mrs. Shanaz Waite assisted in this work, and at Phoenix, Arizona, Mrs. Edwina Powell, one of our well known teachers, did similarly followed by our very dear Mrs. Greenleaf whose great capacity and wisdom has ripened this group into an Assembly. Also, twice in New York, Mrs. Ransom-Kehler has taught Miss Rexford's group, and is now in Miami teaching her latest class. It is however of great importance that the indirect work of whatever nature, may in no way conflict with the fundamental purpose and spirit of the Bahá'í Cause.

Another interesting approach in Montreal was undertaken in March when the Montreal Assembly, in collaboration with the National Teaching Committee, held a series of public meetings and conferences followed by a Round-Table dinner discussion. Mr. Albert Vail, Archbishop Reginald Barrow and Mr. Alfred Martin as well as some prominent rabbis and ministers spoke. The Cause was presented directly to the public, the meetings received excellent daily publicity in all leading newspapers, and a permanent follow-up committee, composed of Bahá'ís and non-Bahá'ís was created for the purpose of studying and developing interracial and interfaith relations in Montreal. It was evident that true Bahá'í publicity is the natural and inevitable outcome of major Bahá'í activities because this constitutes "news."

If we study closely the above words of the Guardian in connection with these activities, we shall see an inevitable and fruitful trend in the Cause.

The Guardian has given us a universal approach to the introduction of the Administration in his statement on page 93 of Bahá'í Administration, under "Purposes of Bahá'í Administration."

Having thus been introduced to its true purpose it becomes easy and natural to tell them of the great clauses in the Will and Testament, where through the bounty and protection of God, a Guardian has been appointed to safeguard the sanctity of the Cause where his spiritual authority becomes focalized and manifest through the elected bodies of consultation, local, national and international.

The National Teaching Committee suggests the advisability of a certain harmony and homogeneity in the weekly public meetings of the Bahá'ís in every center.

Unquestionably the beauty and perfection of such meetings should be in the hands of the Local Assemblies. The National Teaching Committee, having studied the situation in many centers merely offers the following suggestions: That a statement of Bahá'í purposes and the underlying Bahá'í platform should be made by the Chairman at every meeting; that someone with a clear, agreeable voice should read at not too great length some extract of the Creative Word bearing directly on the subject of the speaker; and that the meeting should be closed with a prayer.

'Abdu'l-Bahá told us to follow His example in America; He always first made a warm and human contact, unfolded His theme with consummate
wisdom, and when He had finished His glorious discourse His audience was left in no doubt as to the Baha’i Teachings, their purpose, their source.

This past year there has been more definite realization and active participation among Baha’is. Many of them have had stirring and encouraging communications from the Guardian, most of them are studying the Teachings and in Montreal three young people under twenty-three, having been members of the Local Assembly and having conducted public activities with brilliant results. In Washington, the youth group have held public meetings, encouraged by their Local Assembly and in New York, Boston and many other centers they are rendering active and united service to the Cause.

Also, a method which has been tried out very successfully in Persia, of which Ruhi Effendi wrote the Teaching Committee, is the association of an older and more mature Baha’i with a younger member, in class or group teaching. This method is gradually being tried in certain centers in America, and tends to bring a fuller and deeper understanding and growth to the students, and is a means of developing younger Baha’is into teachers.

The Pacific Coast Branch of the National Teaching Committee also established this year a Bureau of Information which as it develops will be another link forged in the active association of Baha’is everywhere with progressive institutions. On page 116 of the Administration, we read: “They should endeavor to participate within recognized limits in the work of institutions, which though unaware of the claim of the Baha’i Cause are prompted by a sincere desire to promote the spirit that animates the Faith” ... “their purpose should be to imbue with the spirit of power and strength such movements as in their restricted scope are endeavoring to achieve what is near and dear to the heart of every true Baha’i.”

The purpose of the Bureau would be to keep records and information relative to prominent individuals, valuable contacts of every kind, conferences and activities, of groups, societies and centers of learning, with whom Baha’is throughout the country have ever been or may be affiliated in cooperative work.

This would greatly facilitate and widen the field of contacts for our Baha’i Teachers everywhere and gradually develop vital bonds and relationships, tending to enhance the spiritual power and prestige of the Cause.

Also, by request of the National Spiritual Assembly, every member of the National Teaching Committee cooperated in forming a list of four hundred men and women associated with progressive work, educators, publishers, workers for world peace, to whom the National Assembly has sent a de luxe copy of the Baha’i Peace Program containing ‘Abdu’l-Baha’s Message to the Hague and His Tablet to Dr. Ford.

All our intensive technical work of the past few years has tended to develop intellectual and practical efficiency. We must however never lose sight of the fact that that which distinguishes the Cause of Bahá’u’átáh from all else on earth is the power of the Holy Spirit, the power to spiritually regenerate mankind. Therefore in our Baha’i centers everywhere, in our groups and study classes, our education and cooperation with the youth and with the children—every phase of Baha’i life and activity should be so permeated with the profound and sacred atmosphere of the Spirit that the Cause will appear as a Sun amid the darkness of the surrounding world.

Despite unceasing teaching activity throughout the country, everyone feels that the supreme ascendency of the Cause and its universal appeal has been held in abeyance until the focal center around which revolves the diffusion of the Word of God, The Mashriqu’l-Adhkar shall arise. Then will the mighty pent up forces of the Cause be released and the friends far and wide who have faithfully served and sacrificed will reap the fruits of their labors, the seed sown on this continent by the Beloved will germinate and “many great and wonderful harvests shall be reaped.”

By: May Maxwell, Secretary, Teaching Committee.
Doris McKay, Secretary, Outline Bureau.
R. C. Collison, Secretary, Corres. Course.
C. Mason Remey, Harlan Ober, Marion Little, Leroy Ioa, Helen Bishop, Stanley Kemp, George Latimer, Shahnaz Waite.

Reviewing Committee

The members of the Baha’i Reviewing Committee retiring at the time of the twenty-second annual Convention of the Baha’is of the United States and Canada, have had the honor of serving the Cause of God in some very crucial ways during the past two years. We are deeply grateful for this high privilege and for the continued confidence that has been shown in our devotion to this sacred trust.

We wish that, in some way, we could bring to all Baha’is a keen realization of the profundity of the responsibilities which we have humbly and painstakingly endeavored to carry during the time that we have been serving the Cause in this capacity, in order that those who may be chosen from year to year for carrying on this work may always have and feel the spiritual support and sympathy of the friends of God.

There exist indications that the functions of a reviewing committee are not even yet understood by the friends; therefore a statement along this line is quoted from our last year’s annual report:—“This Committee is intended by the National Spiritual Assembly as a court of reference for manuscripts and other matters of doubtful authenticity or correctness. All matters on which review is desired should come to this body only through the National Assembly, and should be reported back through the same channel. Special importance should be given to the functions of this Committee whenever some new publication or some republication is contemplated.” Confirming this statement, Shoghi Effendi, several months ago, cabled the National Spiritual Assembly to the effect that, in future, all literature should be reviewed before publication.

Early in June, a believer who happened to reside in a neighboring city wrote personally to two members of this Committee asking permission to visit them for the purpose of discussing the first two in a series of lessons on the Baha’i Revelation preparatory to issuing several copies of the set. Our reply advised the completion of the entire set and submission to the National Spiritual Assembly for them to forward to us if they should see fit to do so.

Some believer having expressed apprehension concerning the correctness of some of Mrs. Ford’s statements in the booklet “The World of ‘Abdu’l-Baha’” which we reviewed last year, a request was made for a second review. This was done most carefully;
but the result bore out the approval for its publication given last year.

After a special conference which its author attended by our invitation, the revised manuscript for the booklet entitled "Religion; Past, Present and Future" was heartily approved. The original text had been approved by a previous Reviewing Committee. With the consent of the author, we made a few changes and prepared a Foreword which seems worth quoting here in explanation of the purpose of the text and the unusual circumstances attending its authorship:—"In approving for publication the manuscript that bears the title 'Religion: Past, Present and Future,' the Reviewing Committee for the National Spiritual Assembly of the Bahá'ís of the United States and Canada wishes to add a note of explanation concerning so unusual a production. That a man now past eighty-seven years of age, who, during nearly half a century, was active as a Methodist Episcopalian, should be able to produce an exposition of Bahá'í Truth from a standpoint so eminently universal and at the same time so appropriate to the mental processes of thoughtful Christians generally, constitutes another among the countless proofs of the intellectual and emotional virility which God's Spirit kindles in the hearts of those who sincerely accept and follow His Revelation.

The conference preparatory to this annual report disclosed a practically unanimous sentiment in favor of publication in pluralized form exclusively, of all Prayers except those few that are personal to the Revelators or to 'Abdu'l-Bahá; such, for example, as are found in the Will and Testament, in the Epistle to the Shah of Persia, and on page 75 of the small Prayer Book bound in black paper.

Advance notices of National Assembly meeting dates, sent to all the National Committees, would promote seasonability in the preparation and mailing of reports to the central administrative body. Thus, too, the National Assembly could receive the benefits to be derived from united prayers for Divine Guidance of its deliberations.

Respectfully submitted,

MRS. ROSA V. WINTERBURN, MR. & MRS. DEXTER W. LAMB, MR. & MRS. FRANK D. CLARK, FRANK D. CLARK, Chairman.

Finance Committee

Although it has not been possible for all three of the members of this committee to meet in consultation, various meetings have been held, where two have been present, and an effort has been made to share all correspondence, while consultation has been carried on by mail.

That we have progressed somewhat beyond the yesterdays in the Cause is clear. A perusal of last year's financial report, copies of which were distributed to all delegates at the Convention of 1929, prepares the mind for the first steps which were taken at the beginning of the current year when the Budget requirements of each committee were carefully scrutinized and the figures, wherever possible, reduced to the basis of the strictest economy which would still enable them to continue to operate efficiently within the Guardian's prescribed limits of activities. A complete statement of the terms of the Budget allocations was published in the News Letter of July, 1929.

Certain economies were effected in several branches of the work, and in others it was found necessary to render financial assistance where none had been requested before. The Gervase School, for example, is a specific case of this kind. The success of the school for the first two years had been so gratifying that it was found necessary to expand beyond the ability of a few of the friends to finance individually, and the sum of $250 was granted upon their request.

As a measure of preparedness $1500 was set aside out of this year's total to cover half of the expense of printing the next Year Book. This procedure will provide for a smaller number of Year Books than were printed two years ago and will divide the expense over the period of the two years covered by the forthcoming issue.

Two members of this committee were appointed to meet with the treasurer on the land now occupied by Mr. Bourgois's house to consider the advisability of constructing the bulkhead for the protection of the shore property. The opinion reached at that time was that the menace of the lake waters did not seem severe enough to warrant the expenditure; later, however, the committee, on being convinced of the serious emergency, acquiesced, and the contract was made for the installation of the shore protection.

Many suggestions for raising funds have been received by this committee during the year, some of which could not be entertained because of certain restrictions, and some of which were interesting in the extreme and may prove of immense value in the future when the affairs of the Cause have progressed to a point where circumstances permit. The International Trading Company suggested by Mrs. Bedikian might some time prove to be a very valuable enterprise if undertaken in the Bahá'í spirit.

No articles of jewelry nor personal effects have been donated since the convention and those which remain in the hands of the finance chairman after last convention were either sold or returned to the donors, who in every case expressed deep appreciation for
the assistance which enabled them to contribute to the National Fund for the Temple.

Because of the eager desire of this committee to work out some simple yet complete system of accounting which would be applicable to all Communities alike, whether in handling their local Budgets, or in the transaction of the affairs of national committees receiving support from the national treasury, our most efficient and helpful member, Mr. A. F. Mathiesen, spent much time in the preparation of a special report in which he explained in detail how the accounts might be kept. Although this system may seem to be somewhat too elaborate for present needs in many instances, yet your committee respectfully requests that it be presented to the convention with a view to installing it in the larger Communities whose affairs are of growing importance. This system is already in use in Chicago and is found to be most successful.

Your committee would welcome a more exact system of accounting in the publishing work. No satisfactory basis can ever be reached until there is a final disposition made of our early Publications and a clean page established upon which it would be possible to determine whether the Publishing Committee is actually operating at a profit or a loss.

Your committee further recommends for serious consideration the matter of a complete audit of the affairs of the National Treasury from the time that the last audit was made, so that the business of the Cause may be brought up to date before affairs become so extensive that the difficulties and expense attendant upon such a proceeding would make it a great burden. We believe that it should be done at any cost, and as accurate a valuation placed on the holdings of the Cause as it is possible to give.

In January a letter was sent out from this committee to all national officers and committees operating under the Budget asking for an expression of their views as to whether the sum of their Budgets had proven sufficient for the carrying on of their activities and what suggestions they might have for the coming year. The object also was to enable the incoming National Assembly to proceed at once to the apportionment of the funds in order that the work might continue uninterruptedly and a perfect understanding be reached from the beginning as to the amount available for the various ramifications of the Cause.

Your committee feels that there is still another item which should receive immediate consideration and which should now become a regular obligation when preparing the Budget. This item is the International Baha'i Bureau at Geneva, organized in 1928 at the express desire of the Guardian who is, himself, contributing to its support. A recent letter from the secretary of the Bureau, Mrs. Emogene Hoag, mentions the contributions received from other National Assemblies and from individuals, all of whom have arisen in response to the definite statement of the Guardian that this Bureau must be supported by contributions from the various countries. Your committee regrets exceedingly the failure to answer his appeal before, and earnestly requests that a moderate sum, to be determined by the National Spiritual Assembly be included in the Budget plans for the coming year, to continue as long as the Bureau is desired by the Guardian, and to begin immediately upon the encumbrance of the newly elected National Assembly.

In the opinion of your committee advantage should be taken of the presence in the union of the delegates at the Convention to discuss in detail and instruct all in the efficient administration of the affairs of the Cause. Prompt service and scrupulousaccuracy in methods of accounting, in correspondence, and in the observance of the Baha'i laws for feasts. It is scarcely the province of the finance committee to urge such matters, but it all hinges on the same point, and delay in rendering accounts suggests the need for greater care and instruction along these lines. Let us indeed make our morrows better than our yesterdays.

A recent letter from Haifa to the finance chairman bearing a postscript in the Guardian's hand contains the following statement:—"The financial questions that confront the Cause are all very pressing and important. They need a judicious administration and a wise policy. We should study the needs of the Cause, find the fields which will give the greatest yield and then appropriate the necessary funds. And such a task is surely most difficult and responsible."

He says further:—"Please convey to the members of the National Spiritual Assembly Shoghi Effendi's loving greetings. He is fully conscious of the burdens they have to bear, but he is confident that through their sincerity and wisdom they will guide the Cause through even the greatest storms . . ."

Announcement from the Publishing Committee

A new compilation entitled "The Baha'i Peace Program" has just been published and comes at a time when all the world is concentrating on the question of a permanent peace. This book includes letters from 'Abdu'l-Bahá pertaining to a solution in working out this plan of peace.

The letter to Dr. Forel entitled "God and His Universe" is a scientific statement of the laws governing the world and showing the necessity of absolute harmony in the relations of all mankind united under one spiritual law.

Price
Bound in blue leather with gold stamping $1.50
Bound in green paper with dark green stamping 0.50


Baha'i Publishing Committee,
P. O. Box 348, Grand Central Station,
New York City.

Committee to Compile Letters and Writings of Thornton Chase

There are 25 original Tablets from 'Abdu'l-Bahá to Thornton Chase:
1. Hair of Baha'u'llah and sample His Writing. Hair of 'Abdu'l-Bahá and whole Tablets in His Writing. Agate seal hearing device on Ring Stone. Unique Chart, form of astrological chart, bearing Persian Bahá'í devices, etc.—carried by Mr. Chase on his person.
1st petition of Mr. Chase to Holy Land—all the data, of great value, as in Helen Bishop report.
Here busily going through that at this time—
Names of 72 who were given the greatest name in '95 and '97—
Then in Los Angeles a 2 page typed story of how the Bahá'í Cause came to America by Mr. Chase. The statement that 5 people became Bahá'ís in 1894—none became Bahá'ís as the result of the short statement made at the Fair in 1893. Mr. Chase is certified to by 'Abdu'l-Bahá as the first Bahá'í in America and he told W. P. H. that he first received the word of the Cause June 5, 1894, becoming gradually more and more informed but never wavered through the ups and
downs of the Cause.

How the Cause grew and declined and then grew again:
19 original Chase letters to friends.
37 page story of Cause training its roots in the Bible and in Muhammadanism to the era of the Center of the Covenant.
Words of 'Abdu'l-Bahá to Mrs. Chase, Hotel Lankershui, Oct. 19, 1912.
Words of 'Abdu'l-Bahá spoken regarding Thornton Chase to the friends of Los Angeles at Groose Bldg., Oct. 19, 1912.
Words of 'Abdu'l-Bahá to the friends in S. F., Oct. 4th, 1912, regarding Thornton Chase. This servant heard Him state the words “There are some souls like Mary Magdalene and Mr. Chase was one of those.”
Words of 'Abdu'l-Bahá and prayer by Him at grave of Thornton Chase at Ingelwood, Oct. 19, 1912.
A little later after consultation with Mr. Bosch hope to make some suggestions regarding this material. There is also a pencil sketch of Mr. Chase, a striking likeness, artist unknown.
By: WILLARD HATCH, JOHN BOSCH.

Archives Committee
A letter from Albert R. Windust, the Custodian of the National Bahá'í Archives, reads as follows:
“I have conferred with Miss Buikema, Secretary, and we report that the flow of Tablets of 'Abdu'l-Bahá for preservation in the Archives has been revived and stimulated by the appeal broadcast in the News Letter to send in Originals as well as Translations. These are being turned over to Mrs. True and Mrs. French in their work of collating and cataloguing them preparatory to the publishing of Volume IV of 'The Tablets of 'Abdu'l-Bahá.' As they complete the work on a number of Tables, the originals, translation and other data are placed in the locked case in the time-locked vault of the Archives—a well-known and completely equipped up-to-date safety deposit vault. This service is most important and the efforts will be far-reaching.

Other documents have also been sent in during the year and placed in the Archives.

You have received and filed various pieces of printed matter in packages for preservation as heretofore.”
To the above the Chairman of the Archives Committee adds that during the past year the friends in many places have sent in to the Archives through him much valuable printed matter relative to the Cause and its growth, as for example announcements of meetings, general circular letters from the assemblies, various manifold documents, and principal of all have been the News Letters and other circular letters issued by the National Spiritual Assembly. These printed documents have all been carefully filed away in the Bahá’í records for future generations.

GERTRUDE BUUKEM, Secretary, ALBERT R. WINDUST, Custodian, CHAS. MASON REMEY, Chairman.

Library Committee
During the past year on account of economizing as much as possible the only work done by the Library Committee has been that of responding to the requests for Bahá’í books that come in from time to time from various public libraries throughout this country in response to the circular letters sent out by this Committee in years past.

While it is advisable that the work of the Library Committee be carried on as systematically each year as possible, that is through sending books to public libraries where Bahá’í books are desired, we of the Committee feel that the work does not suffer greatly when there may come a year or two of rigid economy during which we are not able to keep in touch with these libraries. When a Bahá’í book is shelved and catalogued in a public library it is there for a long time we trust, and so far as the work of getting that book into that Library is concerned the work of the Committee is finished. Then the problem naturally arises how to place other books in that same Library or in other libraries.

Circulization and the purchase of books and sending them to libraries is a service that entails considerable expense. The Committee hopes and trusts that in the not distant future they will have ample funds for the carrying on of a much larger and broader work than we have been able to do up to the present time.

ELIZABETH G. HOOPER, Secretary, CHAS. MASON REMEY, Chairman, AMELIA E. COLLINS.

Green Acre Committee
Your committee reports that seeking divine illumination and guidance, its efforts were to serve Green Acre in accordance with the instructions issued by the National Spiritual Assembly in its letters of 17 January and 8 May, 1929.

A general teaching program of the Bahá’í Revelation, the most comprehensive attempt in this center in many years, was carried out with an appreciative response on the part of friends and inquirers that made the workers quite happy. The printed program is appended herewith and should be regarded as a part of this report.* The workers named therein, Messrs. Vail, Gregory, Marangella, Siook and Cobb did the work assigned them. Mr. Lunt and Mrs. Keeler were unavoidably absent. Mr. Allen McDaniel aided with the program, making an address at the Sunday morning devotional meeting, another at the Amity Conference and two others on the subject of Bahá’í administration to the classes. Other teachers were Miss Pearle Easterbrook, Mr. S. Schofield and Mr. F. St. George Spendlove, all of whose services were timely and much appreciated.

The teaching classes for children were among the brightest features. Mrs. Eva Mae S. Smith and Miss June Miller were helpers in this work. The children were between the ages of six and twelve and were invited to come five days weekly. Such was their enjoyment of the work that of their own motion they came six days. They were taken through the lives of the Báb, Bahá’u’lláh, 'Abdu'l-Bahá and Shoghi Effendi and given many stories illustrating the teachings. The lessons of one day were generally reviewed the next with good results. They were drilled in a playlet by Miss Louise Thompson, who thus illustrated the teachings and the value of Esperanto.

The Bahá’í youth held a meeting of their own weekly, inviting but one older person, a teacher, to be present. Their meeting was conducted as a forum, with a summary by the teacher at the end. Such subjects as Immortality, Character, Interracial Amity and Universal Peace were discussed. The Bahá’í youth attracted a number of young people from the outside which more than doubled their own number. The discussion was free for all, the value of the Bahá’í training being easily apparent. The free mention of the principal characters in the revelation at such meetings aroused no opposition.

The Green Acre Committee held four meetings of general consultation with the Bahá’í community, their object being cooperation, understanding and mutual support of the program for

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* The program referred to here was published in the News Letter during the summer of 1929.
the season. These meetings were well attended and their object realized in a very satisfactory manner.

The annual meeting held 12 August was a model of efficiency and harmony. Trustees to the number of nine were elected and in accordance with notices previously given in writing, resolutions were adopted confirming the unanimous votes of two previous annual meetings and enabling the trustees of the Green Acre Fellowship to take final steps transferring the Green Acre properties to the Trustees for the National Spiritual Assembly, the administrative body of the Bahá'ís of the United States and Canada. The trustees so empowered took the necessary steps by meeting, organizing, reading the instruments of conveyance and making the transfers, thus completing the title in the Trustees for the National Spiritual Assembly with the acceptance of the latter body. The report of the treasurer is hereto annexed.

Through the personal influence of Mr. Vail, whose teaching work is so highly valued, about fourteen friends came a long distance to be at Green Acre this season. Urbana, Peoria, Ill.; and Madison, Wis., were among the places represented.

We were most fortunate in having the services of Mrs. Eva Mae Swingle-Smith as hostess at Fellowship House. Highly educated, much travelled and well informed in the teachings, she was ideally fitted for her exacting duties which she filled at much personal sacrifice.

The memorial meeting for the late William H. Randall brought his family and many friends. Mr. Vail presided and read from the diary of our departed brother on the occasion of his pilgrimage to Haifa following the world war. Eulogies on this great life and character were delivered by the chairman, and Messrs. Schopflocher, Gregory, Shook and Mrs. May Maxwell. Mr. Bishop Brown read the closing prayer. On another occasion in fulfillment of a resolution passed at the annual meeting, the friends gathered and planted a tree in his honor.

The work of Mrs. Ella N. Guthrie, assisted by Mr. and Mrs. Philip Marangella, in charge of the Tea House, merits high praise. No appropriation was given, no losses expected. Meals both sanitary and toothsome were served the guests at a very moderate cost and yet leaving no financial deficit for this committee to meet. The intelligent, laborious and devoted services of these friends have met with general approval.

The Gift Shop, as conducted by Mr. F. St. George Spendlove, although at a decided disadvantage this season in view of the closing of the Inn, is yet turning over to the National Treasurer about $285 over and above all its expenses. Mr. Spendlove believes and reports that he can better serve by opening a gift shop of his own in close proximity to the Tea House next season. His varied accomplishments in service merit high commendation.

The Amity Conferences, the third of their kind held this year and arranged by the National Interracial Amity Committee brought two nationally known welfare workers and many Bahá'í teachers to these scenes. Scientific knowledge, spiritual attraction, artistic skill and a picturesque grouping of the friends were characteristics of this effort, the details of which may appear elsewhere later.

The Garden Committee consisting of Mr. C. D. Pike, chairman; Mrs. Edith W. Pike, secretary; Miss Elinore Spinney, Mrs. Helen Green and Col. H. S. Culver, started the season minus the usual appropriation of $50 of past years. They have raised such funds as were needed and their complete report is hereto annexed. Their beautiful garden of perennial plants has added much to the beauty and charm of Green Acre and your committee makes grateful acknowledgment for the services they have so joyously rendered.

The community entertainments at Fellowship House on Sunday evenings have attracted fine audiences and some noted artists have come to us nearly all donating their services. Worthy of special mention are the Whitman Orchestra of Portsmouth and the Lunt-Czeponeski Trio of Beverly. Mr. Whitman was impressed with the Bahá'í message while serving the Amity Conferences at Portsmouth last spring. He made a special request that the universal principles be read on the occasion at Green Acre when his orchestra gave a concert and gave assurance that the cause was gaining ground in Portsmouth.

The report of the Arts and Crafts Committee is hereto annexed.

Green Acre has called into action this summer an unusual number of voluntary workers. Forestry, housekeeping, transportation, art, literature and various forms of entertainment and hospitality have enriched our community life. The teaching of the Holy Cause of the Beauty of Abdu'l-Bahá has been kept to the fore and has received many fine illustrations in the services rendered. Green Acre, like all centers of Truth, is a place of severe trials and tests, yet it is also a place of victory, of discovering reality, of feeling the divine nearness, of perceiving the heavenly bounty for the sincere of heart.

The financial report is hereto annexed.

In the stand of the friends for universal amity and the abandonment of all prejudices, the deepening of the spiritual consciousness and the understanding of the creative Word, the rally for the Mashriqu'il-Adhkar in the meeting arranged by Dr. W. B. Guy, in the practice of consultation, in the glory of service to the exalted Cause and the practice of the simple life, we believe that Green Acre has made this season notable advancement toward those ideals set forth for it in the luminous Tablets of the Master and the epistles of our Guardian.

By: Louis G. Gregory, Chairman,
Albert Vail,
Helen Green,
Grace Ober,
Margaret McDaniel,
Glenn A. Shook,
Philip A. Marangella, Sec'y.

The Bahá'í Spiritual Assembly
Mandalay (Burma)
Annual Report 1928-29

(1) We held two general meetings weekly, on Thursday and Sunday evenings respectively, at the Assembly Hall, No. 9, 34th Street, Mandalay. At these meetings, Mr. S. M. Roumie gave instructive talks on the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá and chanted suitable prayers.

(2) When letters from friends in different parts of the world came and letters from the Holy Land were received through the N. S. L. they were translated into Burmese either orally or sometimes read out from the written translations as the majority of the friends here do not understand any other tongue than their own.

(3) A special meeting in the day was held on every Bahá'í feast day. Then the friends went to the Assembly Hall and remained there the whole day, some chanting prayers and some reading reading tablets and after suitable prayers had been chanted had dinner together and thus ended the celebration.

(4) Also on the 1st of the Burmese month and on the full moon day, the members of the Spiritual Assembly met at the Assembly Hall. The main topic at such a meeting had been how to extend the religious campaign in
other parts of Burma, and to water
the seeds already sown at Kyigone vil-
lage. The death of our dear brother
Khalifa Mohamed Younus was a great
loss to our Assembly. He was ever
ready to serve the Cause in this re-
spect. He had never been very well
within the last few months before his
death, yet even during those months in
spite of his poor health he went over
to a town called Pyawbwe to preach
at the invitation of some non-Bahá'í
friends there. He did not limit his
campaign to that place, but to a few
of the Mohamedan villages he went
also. We all hope that he had sown
some seeds, though we should not ex-
pect the harvest in a very short time.

5. We were very fortunate to have
our brother Moulvi Mahfoozul Haque
Ilmi of Delhi with us, though only for
a few days. He arrived at Mandalay,
accompanied by Mr. Seyd Mahmood
Shirazi and Mr. Hashmat Ali of Ran-
goan, on the 28th of September, 1928,
and left for Maymyo the following
day. They came back on the 6th of
October and remained here up to the
12th when they went up to Monywa
at the invitation of Dr. Abdul Latif.
During those 6 days at Mandalay the
Bahá'í Spiritual Assembly arranged a
public meeting at the Theosophical So-
ciety. Bills were distributed, inviting
all to come to the lecture to be given
by Mr. Ilmi. The lecture was in Urdu
and it was a very successful and im-
pressive one. On the 18th of the same
month, Mr. Ilmi spoke again at the
Theosophical Hall and the meeting
was opened with a short talk in Eng-
lish on the “History of the Bahá'í
Movement” by the Secretary of the
Bahá'í Assembly. Mr. Ilmi was so
eloquent and his explanation so very
lucid that the whole audience appre-
ciated the lecture immensely. We are
looking forward to having with us
such eloquent and energetic workers in
the path of the Cause every now and
then this year and during the years to
come.

(6) Again when the same Theo-
osofical Society arranged a series of
lectures, nine in number, at each meet-
ing, the representative of a religious
community was to speak on “How to
attain Salvation” the Bahá'í commu-
nity was represented by the Secretary.
At the close of the talk, a few ques-
tions were asked by the audience and
they were quite satisfactorily an-
swered. We pray and hope that, in
future we shall have many a chance of
speaking about the Cause before such
an audience which consisted of people
of many different races and religions
and thus enhance the spread of the
Cause.

With loving Bahá'í greetings and
best wishes from the Bahá'í friends
here in Mandalay.

Your Bahá'í Sister,
Hla Hla,
Secretary, Bahá'í Spiritual Assembly,
Mandalay (Burma).
A NEW BAHÁ'Í YEAR

The glorious spirit of unity and constructive action marked the peak of spiritual progress in the Cause in America at the sessions of the Twenty-second Annual Convention. The Temple Foundation Hall became indeed a "Temple of Light" manifesting the Bahá'í principles of joyful consultation and loving cooperation.

While the outgoing National Spiritual Assembly was re-elected, as regards its personnel, its first meeting at the Evanston Hotel, immediately following the Convention, demonstrated an old body renewed. Following an inspiring discussion of several hours, the Assembly adopted an administrative plan and policy that would seem to be in accord with our Guardian's wishes for the efficient and harmonious functioning of our national activities during the coming year.

Outstanding among the features of the new administrative plan is the Secretariat, which will comprise members working in cooperation; Mr. Alfred E. Lunt, who will handle Bahá'í correspondence in America; Mrs. Stuart W. French, who will conduct the international Bahá’í correspondence and communications with sources outside the Cause. Mr. Horace Holley will serve as editor of the News Letter and handle special articles. The office of the Secretariat will be located at Evergreen Cabin, West Englewood, N. J., which will also be the office of the National Treasurer, Mr. Roy Wilhelm. Through the far-sighted thoughtfulness and generosity of Mr. Wilhelm, we have an administrative center on ground consecrated by 'Abdu'l-Bahá on June 28, 1912.

The crowning feature of our national activities this year will be the building of the Temple. The Research Service, Inc., the technical representatives of the Temple trustees, is pushing the preliminary work involving the completion of the architectural detail plans and specifications, the preparation of the structural, mechanical and electrical plans and specifications, and studies for the improvement and landscaping of the Temple property. The present tentative schedule contemplates the completion of plans and specifications by July 1, 1930, the awarding of contracts by August 1, 1930, and the completion of the framework of the superstructure of the Temple by the end of this calendar year.

The building of the Temple is arousing a gradually increasing public interest in this beautiful symbol of the New Era and in the Cause. Early provision must be made to supply information and to present the teachings and significance of the New World Order to an inquiring host of people. Your National Spiritual Assembly is planning to enlarge and emphasize the teaching work and to establish and operate an efficient program of public relations and publicity. As Shoghi Effendi has so often indicated, all of our activities are but phases of teaching; the carrying of the Message into the hearts and lives of the people.

We are on the threshold of a new era of activity and achievement of the Cause in America. Let us arise with a renewed spirit of loving unity to carry on the blessed work of the Cause in the true spirit of those recent thrilling words of our beloved Guardian:

"Ours is the duty to ponder these things in our hearts, to strive to widen our vision, and to deepen our comprehension of this Cause, and to arise, resolutely and unreservedly, to play our part, however small, in this greatest drama of the world's spiritual history."

TWENTY-SECOND ANNUAL CONVENTION

Reported by Louis G. Gregory

"The birds are singing among the rose branches like angels of the highest Heaven announcing the glad tidings of that spiritual springtime and the sweet music of their voices is causing the real essence of all things to move and quiver."

Only the Words of God, creative and divine, suffice to describe the attraction and power which directed the Twenty-second Annual Convention held in the foundation of the Mashriqu'l-Adhkár at Wilmette, April 25 to 27, 1930. It has been our joy to witness many conventions; but never one in which the might of God to a greater degree proved itself. All methods fail save His method. All power is dissolved into nothingness before His supreme power. All voices are silenced save those of sincere hearts which echo and re-echo His Word. It is to be still and to know that verily "He is God."

It is customary to open each session of the convention with prayer. But this time the prayer was followed by beautiful music in each case. It was music born of divine love in which hearts sang even sweeter than voices. The Oriental chants, the original melodies and words especially prepared for this occasion by local friends, the prelude now added to the benediction which has lent its spiritual fragrance to so many gatherings, transported us to heavenly realms. Add to this a room attractive through its simplicity and comfort, the walls adorned with Persian rugs, a well nigh tropical luxuriance of flowers, the presence of altar of rose which so subtly and delightfully reveals its presence, and the priceless gift of our Guardian which took outward form in the magnificent rug from the sacred shrine of Bahá'u'lláh. Also there must be added the expectant, eager faces of a large company of delegates and friends, distinguished in courtesy, full of good humor, bringing to bear sanity, judgment, moderation and insight in their consultation; the enthusiastic reports from various committees, the sense of elation over the success of this period of service with a well defined movement toward the coveted goal; yet above all the majestic voice of revelation which descended from the supreme horizon through the luminous epistle.
of the Guardian. He in his further consideration given to the new world order of Bahá’u’lláh, from his blessed source of illumination sent forth a document so majestic in its expression, so clarifying in its teaching, so energizing in its note of triumph, that we are overwhelmed with the certain knowledge that in this great Day of God divine revelation is ceaseless in its flow. This great document which was read to the convention among other things portrayed the cleansing fire of tests enkindled by the ignorant and which must separate the sincere from the insincere; the unique features of the program of Bahá’u’lláh, the supplemental strength of the Master’s Will in creating and moulding the destiny of the Cause; attacks on the sacred Cause by people of all nations and faiths which must inevitably come in future; the essential difference between Bahá’í institutions and current orders of the Christians and Moslems which suggest similarities; the striking contrast between institutions erected by men and those created by the sovereignty of God; the building of a structure as firm as adamant in its durability yet as fluid as limpid water in its adaptability to the growing and changing needs of humanity; the simplicity, yet profundity and measureless bounties of the Cause and its destined victory through the hosts of the unseen over all the fleeting powers of earth. This great letter must dispel all doubts and apprehensions with the light of complete assurance.

The convention was organized with Allan B. McDaniel as chairman and Horace Holley as secretary. These servants of the divine Cause are so ideally fitted for their tasks that comment is unnecessary. The body of the Cause in America was also ably represented by those chosen as delegates.

The opening session contained references to the sunshine which expressed the happiness of the friends, the love of the Master for music, the appropriateness of such a gathering being held in the Temple. The chairman also expressed the conviction that construction and consultation will bring a new era of power among the friends in the western world. He must increasingly feel the love of God and minds be more attuned to the spirit of the new age. High aims must be combined with sound methods.

A cablegram from the Guardian as read follows:

"Convey assembled delegates expression profound gratitude, heartfelt congratulations their heroic achievement. May speedy construction entire edi-

fice usher in era unprecedented triumphs beloved Faith as promised by 'Abdu'l-Bahá.

"America’s sustained, glorious sacrifice will assuredly endow rising edifice with such spiritual potencies as shall excite wonder, admiration all peoples. Befittingly inaugurate resumption Temple construction. Consecrated carpet need neither be sold nor returned. Dedicated as permanent ornament first Mashriq’ul-Adhkár of the West. Advise Convention cable National Assemblies news this historic ceremony.

"Martha’s triumphal, unhindered progress through Persia has paved way for delegates representing western Bahá’ís’ visit to advance interests of Faith in Bahá’u’lláh’s native land. Deepest love." (Signed) Shoghi Effendi.

The convention replied in the following cablegram to the Guardian:

"Assembled delegates greet beloved Guardian with heartfelt love and devotion. Deep gratitude for matchless gift of precious rugs to Mashriq’ul-Adhkár. Seek confirmation from Realm of Reality that we may consciously realize in and for each other and within ourselves the love of the Holy Spirit to solve every problem with this divine Elixir; that the new year will mark the entrance into the Cause the troops foretold by the Master; that beginning now the Temple may arise both inwardly and outwardly and that radiant amity encircle every soul.

"Impressive resumption ceremony held Sunday evening at Foundation Hall." (Signed) Bahá’í Convention.

During the convention other messages of greeting came from the friends in London; Pretoria, South Africa; Philadelphia; Geneva, Switzerland; and Iskahad, Russia.

Publicity

A powerful plea was made to the convention during its consultation about publicity that a vigorous campaign of teaching he launched lest the liberal principles of the Bahá’í Cause be taken over by outside liberal organizations. The opinion was voiced that the activity for the Temple should not be allowed to jeopardize other activities of the Cause. Now that the Temple construction is about to be resumed, a thousand questions will be asked about it. Definite instruction as a result of serious consideration and definite study should always be available. Publicity that is accurate and efficient should be pressed to the fore. It should have in view not only local and national, but also world conditions. It should imply cooperation between national and local bodies and lend itself to the needs of an age which is both scientific and constructive.

Suggested by the wishes of the Guardian for American friends to visit Persia for teaching, a friend recalled what 'Abdu'l-Bahá mentioned years ago about such a journey. It was that a group of from eight to eighteen, or even larger should go. It should include people of experience and those who can address audiences. The great war shut off this means of service as conceived by the Master; but now the door is being opened by Shoghi Effendi.

Bahá’í Magazine

The spokesman for this magazine, Mrs. Haney, reported a plan to add to its staff contributing editors from various countries, such as Egypt, Persia, etc. The convention expressed high appreciation for the editors and attached especial value to the last number with its fine presentation of the Temple. The bound volumes were declared mines of information, comprised a valuable library, the sales of which ought to augment the revenues.

Indexing and Editing Tablets

Mrs. Corinne True reported the progress of this work and how the presence of the Master was sometimes felt in the handling of His Tablets. It was suggested that all who possess Tablets should send the originals with their translations to the archives, retaining photostatic copies so that priceless treasures may not be lost.

Treasurer’s Report

In connection with Mr. Scheffler’s presentation of this document which was printed and circulated among the delegates, he expressed the Guardian’s wish for business efficiency. The complicated affairs of the Cause should be administered with complete accuracy. A definite system of accounting should be installed by local Assemblies. All should know where the money goes. The more businesslike we are, the more in accord with the spirit of the Cause. System will stimulate giving in a regular way. This works well in the business of the N. S. A. A and clear and simple system is needed and this should be adopted by all the centers.

A friend from Montreal who has made great gifts declared, We have not finished. We have but started. The Temple must be built in record time. Let us continue to sacrifice for Bahá’u’lláh, ‘Abdul-Bahá and Shoghi Effendi. We must do even better in future, although we have done well. The purpose of the Cause is unity. If we talk sacrifice we must prove it. Keep up the plan of unified action.
If we do so during the next three or five years the Temple will be built. We must keep at it in order to fulfill the beautiful words of the Master. The assurance on the part of the friends of further support has greatly, relieved Shoghi Effendi of his burdens. In these hard times we may well lay the foundation of future prosperity by keeping a promise that will be a shining example to the world. Tell the friends, says Shoghi Effendi, that the work is not finished. It is just started. It is not only our duty but our privilege to fulfill our promise and complete this building in record time.

Public Teaching Meeting
Friday evening of the convention was devoted to the teaching of the general public. Spiritual fragrance was diffused through the reading of the Creative Words. There was also a very attractive musical program in which various races found expression. The chairman, Mrs. Ella G. Cooper, of San Francisco, in her radiant manner told of the paycheck of the new age and of the great light now reflected in every domain of human activity. While the appearance of every prophet of the past bestowed new spiritual life and joys upon mankind, yet now this glorious springtime of God has brought us ceaseless joys in the universal Manifestation, Baha'u'llah. The nations of men through material advancement are now closely associated together. But there must be the spiritual bond to enable them to work harmoniously. The great principles of Baha'u'llah unfold a world program of unity, cooperation and love, while the penetration of His mighty Spirit brings healing to a distracted world.

Another theme was "The Reality of Humanity", one which the speaker felt had been given him by the Master. He gave this universal reality a local application by showing how it might bring harmonious contacts between the three racial stocks in America, to wit, the red man, the white man and the black man. By discovering the common origin and destiny of mankind they might cooperate more closely, discern the mystery of being and attain nearness to God the ideal King through service to the realm of man. He praised the noble qualities found in each race and showed how each could attain a bright destiny through the supreme Guidance of Baha'u'llah. For a member of one race to praise another is ever a means of increasing sympathy and understanding. Appreciation therefore, and not dispraise, is the esquire of the illuminati. It is an attribute of the Divine upon which increasingly rests the security of the world. Har­old Johnson's beautiful poem on the unity of east and west in which he refers to the one "Who of late by the foot of Cedars stood Persia's holiest son who shone forth with the Splendor of God" was read as a fitting climax to this address.

The third address, "What is new in the Baha'i Teachings?" was given by Mr. Albert Vail. Strikingly beautiful quotations from Words of Baha'u'llah to Prof. Browne, from the Hidden Words and the first western address of 'Abdu'l-Baha were read at the beginning. The Baha'i teachings restate in a new way what is true in religion. The actual is accentuated in these teachings. A definition which 'Abdu'l-Baha once gave of a Baha'i is "a Christian who puts his teachings into practice." An open mind is the rarest of gifts. Children are original and free from prejudice at an early age of ten. Research and just evaluation bring life. Imagination and adherence to tradition bring death. Baha'u'llah is the first to teach the independent attitude toward truth. Investigate with a pure and loving heart. This brings us nearer to God.

Another new thought is that of the same reality in all religions. The mirrors of God are the Prophets whose light they reflect. They reveal the splendor of the Invisible. God sends His Messengers in succession. He is not exhausted in His bounties what has gone before. Today he restores in its purity and perfection the truth of old, but also reveals in newness and abundance all that is needed in this wondrous age. The creative day discovers God all over again. A new power comes with such discovery. Now is seen a wonderful synthesis of science and religion. It glows in our hearts and shines in our minds. "Praise be to Thee, O Desire of the hearts of the yearning!"

Second Day
Following the opening with music and prayer and reading from the epistles of Shoghi Effendi, a delegate moved that the incoming National Spiritual Assembly be asked as soon as possible to prepare a budget and new schedule with such added instructions as may be secured from the Guardian.

Interracial Amity
The report of the Amity Committee brought many happy responses. These included references to the activities in Chicago and its environs, told by Mrs. Parker, a member of both the local and national committees; of the guidance of an aged and influential Muslim in New York; of the varied and picturesque activities among the youth of that great assembly; of the activities on the Pacific coast among Negroes, Chinese, Japanese and other Orientals; of the cosmopolitan clubs among groups in Southern California where fifteen races were represented; of the fine services rendered by the Geneva, New York, friends both in their own city and the adjoining city of Rochester; of the interracial discussion group conducted by the Baha'is in Washington, D. C.; of the valued work of the San Francisco and Bay City friends; of the wonderful confirmations showered upon the recent unity conferences held in Montreal; of the brilliant success of the recent conferences held in Columbus, Ohio, which demonstrated the universal principles of the Cause; of the fraternity work among the youth of Montreal with an utter loss of racial consciousness. These very interesting and varied reports were received with much appreciation.

Geyersville Summer School
Representatives of the western Green Acre, the summer school at Geyersville, Calif., gave a naive and beautiful description of this teaching activity. It is designed to promote the advancement of science and also to disseminate...
the ideals of the Kingdom. Well qualified Bahá’í teachers attend and some eminent scientists are so en- amored of the place and its spirit of service that they defray their own ex- penses from a distance in order to share the joys and glories of service. Among the subjects of the coming season are “The Science of Social Con- duct”, “Interracial Problems and Their Solution”, “Political and Spiritual Forces of the World” and “Peace”.

Báb’s World

The matter for the new edition of the Bahá’í World is now in the hands of the Guardian. Mr. Windust paid a feeling tribute to those who have sent photographs, the most interesting of which came from Persia. This beautiful volume makes a special appeal to the refined and educated classes. In the universities, professors of religion, psychology and sociology have found it most useful.

National Teaching Committee

One of the most enlightening reports was that of the National Teaching Committee, presented by Mrs. May Maxwell. She stated that one of the most inspiring works imaginable was to receive the reports from various centers and to view the evolution of various methods and phases of activity. One of these relates to activities initiated by this committee and another to spontaneous efforts among the friends in the centers. Need for more funds is voiced by many and has a real basis. Sacrifices for the Temple have made this necessary. There has been the greatest amount of work with the smallest expenditure of means. Also, the scarcity of teachers presents a vital need. Teachers should attract not only ardent admirers, but ardent sup- porters of the faith. The latter is difficult. The seed sown must be pure. The fires of Bahá’u’lláh will set ablaze forests of hearts when conditions are favorable. Mrs. Keith Ransom-Kehler sacrificed visits to nineteen centers in order to do the follow-up work of Miss Orcella Rexford in New York. How scarce are souls with capacity to teach! News like the wind should fly from place to place. Meetings should be a perfect flame of beauty and enthusiastic. Two secretaries are now needed, one to correspond and the other to plan activities. Efficiency and penetration are attained in the Cause when local and national workers cooperate.

Reception of the Rug

A ceremony of the utmost simplicity and dignity expressed the gratitude welling in the hearts of the friends for the wondrous gift of Shoghi Effendi, the beautiful rug sent from the sacred shrine now to be an adornment of the first western Temple. All nations and races stood around the rug and the occasion had an Oriental setting in be- ing conducted by Dr. Zia M. Bagdadi, who is so well trained in the customs of both east and west.

Ridván Feast

The Feast of El-Ridván, commemo- rative of the Declaration of Bahá’u’lláh, was observed both outwardly and inwardly. Outwardly it was the enter- tainment of three hundred persons with the delicious Persian pilau. On the inner spiritual plane it was “the glad tidings of the morn of guidance.”

George O. Latimer of Portland, Oregon, presided, showing forth great joy and kindness himself in an ideal way to the conduct of a long and varied program. Dr. Bagdadi gave a graphic portrayal of the original scene, with the sadness of the friends who surrounded Bahá’u’lláh on the morn- ing of that day when he was sum- moned from Baghdad to Constanti- nople, this to be followed with the supreme joy of the hearts when that evening he made His great declaration. Then the breezes of knowledge, science and true civilization began to penetrate the whole world. The chairman kept the spirits in a genial flow. Mother Beecher, although personally absent, was heard to deliver one of her famous exhortations. It came through her granddaughter, Dorothy Baker, who with deep fervor exhorted all to love mankind for the sake of God. One friend told glorious news of the new community at Phoenix, Ariz., and how full of the divine fire they are.

Another, a new believer, paid elo­quent tribute to the marvelous spirit which pervades these gatherings. Still another told of customs of the American Indians and her hopes for their future guidance. Our Persian brother, Foad Ashraf, told of the striking similitude of this Ridván Feast and its scenes of love to the beautiful gardens of Persia, “land of the nightingale and the rose.” Mrs. Grace Ober, who spent so much time with the Master, recalled His exhortation to make oneself a hollow tube through which the voice of God might speak.

Third Day

The Outline Bureau gave evidence of its activities through a report made by Mrs. Doris McKay of Geneva, one of the most active and resourceful workers in this arm of the teaching work. She appealed for warmth, light and beauty, both outward and inward grace. Appreciation was shown for this glorious work which has moved so many centers to go more deeply into the treasures unfolded by the teachings.

Election

The usual prayers for guidance pre- ceded the ballot and the returns as reported by the tellers showed the re- election of the entire personnel of the National Spiritual Assembly of last year. The members thus elected, in view of their largely increasing re- sponsibilities, felt the need of fervent prayer and one of the friends, Mrs. Haney, read the words of the Guardian asking on the part of all, loyal support to those thus honored and weighted.

Masbriq’ul-Adhká’r

The purpose of the organization of the first convention, twenty-two years ago, was the erection of the noble structure of the Masbriq’ul-Adhká’r. During all the years the friends who have labored, sacrificed and prayed have looked forward longingly to the time when their fondest hopes would be realized. The resumption of build- ing operations after the years now marks what indeed seems a new epoch in the Cause. The presence of Mr. Louis Bourgeois and the actual or con- structive presence of a number of others who will aid him in the archi­ tectural and engineering phases of the building of the Temple of God was a happy augury of the not distant future when this glorious structure will find completion. We close our brief and all too inadequate report by quoting the address of Dr. F. H. Newell, of the Research Service, which will have direction of the engineering, this to be followed in turn by the poetic letter of Mr. H. Van Buren Magone, chair­ man of the Advisory Committee of distinguished architects for the Temple. The association of great architects and engineers in this Temple construction fulfills the prophecy that this great edifice would be the result of the com­ bined efforts of a number of architects.

Dr. Newell’s Address

“To gain a mental picture of the Temple, imagine a lofty cylindrical room topped with a hemispherical dome of 45 ft. radius. In short, a circular room 75 ft. across and 135 ft. high in the center formed of glass held by steel frames. This glass roof and sides keep out the wind and protect the interior of the structure from the weather. When the Temple is com­ pleted, with all of its ornamentations, the glass will be almost unseen, it is concealed both on the outside and in­ side by highly ornamented perforated screens of stone, concrete or metal, through which the light can pass.”
The weight of the structure and its dome is carried largely at nine points equally distant from the center. There thus results not a circular building with outer walls following the uniformly curved glass sides, but a nine-sided structure with each of the nine sectors similar to the other and with nine projecting corners or buttresses each marked with a minaret or tower 45 ft. high.

The platform from which these nine towers rise is circular, 202 ft. in diameter at the ground surface and rising by 19 concentric steps to the main floor of the Temple, where it is 152 ft. across. There is a door midway between each two towers; this opens from a broad platform—the far side of which curves backward, that is in the reverse direction from the curve of the outer edge of the platform. On each side of the doorway are two windows highly ornamented. The door and flanking windows are repeated in each of the nine sectors all identical in appearance.

Entering, the building is essentially a large circular hall or auditorium with nine relatively small rooms opening out radially. Looking up it is seen that the walls of this large central hall carry a gallery 36 ft. from the floor and above this a second gallery 45 ft. higher, or 81 ft. from the floor. Above this is a 19 ft. story and then the curve or spring of the dome. These galleries project 10 ft. into the central hall or narrow it to 75 ft. in diameter. The pillars which support the galleries are continued up to carry a dome inside the glass weather-proof dome and slightly lower down, by about 12 ft. in the center. There are in effect three domes; the outer to consist of perforated stone or concrete, inside this the concealed wire glass or weather-proof dome and then a third or false dome which is seen from below. The galleries and the inside dome are a mass of ornamentation completely concealing the main structure.

"Above the first story the outer portion of the building steps back. There are again nine segments with nine projecting angles marked by towers or minarets, but these are midway between the lower outer towers. These upper minarets nine in number are over 50 ft. high, each is crowned by a glass illuminated sphere. The side walls between these minarets are not straight but are concavely curved in plan similar to those below.

"The nine rooms opening out from the central hall are about 20 ft. wide by 24 ft. deep with ceilings 33 ft. high. The arched openings from the central hall into these rooms are 16 ft. wide and 29 ft. high and are not provided with doors. The side walls of the rooms are flat; each pierced by two double doors 8 ft. high. The far end of each room that is formed by the outside wall is curved or bowed outward toward the tower which forms a part of this outer wall of each of the nine rooms. One of these rooms will be used in part for a stairway leading to the gallery.

"The lower gallery is 36 ft. above the main floor and is reached by 60 steps; it is 8 ft. wide and extends entirely around the building and affords a view of the interior. Doors open out from the gallery into the flat roof of the nine rooms just described. Above these doors are window openings 30 ft. high.

"From this first gallery a winding staircase of 70 steps leads to the second or singers' gallery at the base of the dome. This is 45 ft. above the first gallery; it is 5½ ft. wide, opens on the central hall by high narrow arches and outwardly by windows and doors leading to a narrow outside platform.

"The floor area of the central hall is about 70 ft. in diameter and contains a little less than 4000 square feet; assuming that 6 square feet will be needed for a person the auditorium will hold between six and seven hundred people. The rooms will hold about 100 people each."

Mr. Magonigle's Letter

The following is an extract from the letter of Mr. Magonigle to Mr. Newell as quoted by the latter in his address to the convention:

"As I said to you, it has been necessary for me as architectural member of the Advisory Board, to adjust myself to an unusual point of view. Mr. Bourgeois has conceived a Temple of light, to which structure as usually understood is to be conceded visible support eliminated so far as possible and the whole fabric to take on the airy structure of a dream. It is a large envelope enshrining an idea, the idea of light; a shelter of cobweb interposed between earth and sky, struck through and through with light, light which will partly consume the forms and make of it a thing of faery. It is necessary then for your Advisory Board to place themselves at once in an attitude of respect for this beautiful idea and applying the fruits of experience, bend the practical to the aesthetic with sympathetic understanding in the endeavor to ascend to the ethereal realization of the creator's dream."

Only an edifice that in its mysticism connects earth with heaven, that is created by the divine Logos, that incarnates sacrifice, that typifies the power of unity, responds to Guidance, is under infinite protection and that represents in its radiant form the Manifestation of God, Baha'u'llah, can fulfill so sublime an ideal. The worlds of religion, art, science, invention and industry lay their treasures at His feet. "Him do the powers obey."
PROGRAM
Baha'i Summer School
GEYSERVILLE, CAL.
1930
July 13th to 27th, Inclusive

Courses:
1. Comparative Religion
   a. The Living Religions and Their Basic Teachings.
   b. The Truths Underlying Their Symbolisms.
   c. Continuity of Religion.
   d. The Spiritual Influence in World Civilizations.

2. The Science of Religion
   a. Evolution.
   b. Heredity and Environment.
   c. Man in this Universe.
   d. Immortality.

3. The Science of the New Education
   a. The Material Factors.
   b. Spiritual Factors.
   c. Sociology in a New Light.
   d. Political and Spiritual Forces Working for World Peace.

4. The Science of Social Conduct
   a. Economics of Agriculture.
   b. Inter-racial Problems and Their Solution.
   c. Sociology in a New Light.
   d. Political and Spiritual Forces Working for World Peace.

BAHA'I TEACHERS.

CORRESPONDENCE COURSE
The Bahá'í Correspondence Course is meeting with an encouraging response from all parts of the country. Over one hundred have now registered of which exactly half are from the Pacific coast states. Their keen interest is probably due to a letter from Shoghi Effendi to a Los Angeles believer in which he said, "To deepen in the Cause means to read the Writings of Bahá'u'lláh and the Master so thoroughly as to be able to give it to others in its pure form. There are many who have some superficial idea of what the Cause stands for. They therefore present it together with all sorts of ideas that are their own. As the Cause is still in its early days we must be most careful lest we fall under this error and injure the Movement which we so much adore. There is no limit to the study of the Cause. The more we read the Writings the more Truths we find in them and the more we will see that our previous notions were erroneous.

Various uses of these lessons are being made aside from individual study. Some report that the lessons furnish splendid material for most interesting general meetings. One enthusiast writes, "I cannot say enough in praise of your wonderful lessons. They seem to be the best yet in pre­paratory study as well as teaching the Word of God in this Day. As librarian I have been trying hard to bring about the study of the Word but have gained little headway until we received these lessons which with the required class-work, reports and examinations, were an incentive to study for ourselves what we have always expected our speakers to do for us—a good case of mental laziness. The Word of God has such power! The two hour study class seems so short. No one wants to go home. Am trying to encourage more classes to form in homes even if only two or three can get together."

Anyone interested in this Course for personal or Assembly use should write to R. C. Collison, 681 Castle Street, Geneva, N. Y.

THE HOUSES OF BAHÁ'U'LLÁH
The spiritual tension produced throughout the Baha'i world by the seizure of the Houses of Bahá'u'lláh at Bagdad, still continues to exist. Although the Petition submitted to the Permanent Mandates Commission of the League of Nations by the Bagdad Spiritual Assembly was favorably acted upon, and the recommendation of the Commission approved by the Council of the League, the Government of Iraq has not yet compelled the Shí'ís to restore these Shrines to their Baha'i ownership. With the Guardian's approval, extracts from the Minutes of the Fourteenth Session of the Permanent Mandates Commission held at Geneva, Switzerland, from October 26 to November 13, 1928, are published for the information of believers. The following passages are from pages 262 and 276 of the printed volume of Minutes.—Editor.

Report of the Commission to the Council
The petitioners state at great length the facts which have led them to appeal to the League of Nations. These facts can be summarized as follows:

The founder of the sect, Bahá'u'lláh, in whom the Baha'ís recognize the inspired messenger of God, settled at Bagdad in 1852 after being exiled from Persia. He established himself and his family in certain dwelling-houses belonging to one of his disciples. This property—which is the
subject of the present litigation—was subsequently acquired by Baha’u’llah and on his death passed into the possession of his son 'Abdu'l-Baha. Baha’u’llah resided eleven years in these houses, upon which his long residence conferred in the eyes of his disciples a sacred character.

In view of the lack of security which prevailed under the former system of government and the constant hostility of the Shias, Baha’u’llah decided never to reveal his ownership of the dwelling-houses in question, which to all appearance remained the property of one of his disciples, and for the same reasons the sect abstained from using these dwellings for the exercise of their religion, thus refraining from drawing attention to the sacred character which they attached to this property.

Matters remained in this condition until, with the establishment of the British mandate, the liberty of conscience and religion proclaimed in the Covenant of the League of Nations was confirmed in Iraq by the Treaty of 1922 with Great Britain and later by the Organic Law of Iraq. Taking advantage of a security they had never known before, the Baha’is, under the direction of 'Abdu'l-Baha, henceforth the leader of their movement, set about putting into repair the dwellings sanctified by the residence of Baha’u’llah with a view to the open exercise of their religion.

Then began the tribulations which they ascribe to the fanaticism of the Shias. The era of persecution and violence had passed, but the Shias resorted to intrigue in order to delegitimize the Baha’is with a view to the open exercise of their religion.

A first attempt on the part of the Qadhi of the Shia Courts at Bagdad to obtain possession of the property in question was frustrated by the intervention of the Iraq authorities. A fresh application was subsequently made by the same Qadhi to the Peace Court at Bagdad for the eviction of the occupants.

The decision of the Court was still pending when the Government intervened afresh, moved by the state of public opinion caused by the Shias; the Government ordered the Baha’is to be evicted and the keys of the houses in dispute to be given into the custody of the Governor of Bagdad. After a judgment dismissing the application, the Peace Court made fruitless efforts to reinstate the defendants in possession of the property. Its decision remained a dead-letter, as the Government maintained its refusal.

The case passed from Court to Court and was finally brought before the Court of Appeal at Bagdad, which, by a majority of four (the native members) to one (the British Presiding Justice), decided in favor of the plaintiffs (the Shias).

According to the petitioners, the property which was the subject of litigation was at once converted into Waqf property, the effect of which was to render redress from the injustice of which they complain even more difficult. The accuracy of this fact was disputed by the accredited representative of the mandatory Power during his last hearing before the Commission.

Finally, the petition contains extracts from correspondence exchanged between the British Secretary of State and the representative of the petitioners, from which it will be gathered that the mandatory Government has taken active steps through its High Commissioner in Iraq with a view to inducing the Government of Iraq to adopt a compromise which would give satisfaction to the complainants. This intervention remained without success.

The Bahá’í community maintains that, on account of a series of intrigues inspired by religious fanaticism in which the administrative authorities of Iraq were associated, it has been seriously disturbed in the exercise of its religion and deprived of property belonging to its religious head, to which the community attaches a sacred character, to the advantage of a rival sect.

In support of its claims, this community appeals to the principle of the liberty of conscience and religion contained in the Treaty of 1922 between Iraq and Great Britain (Article III) and in the Organic Law of Iraq (Article XIII), as also to Article 22 (1) of the League Covenant, which states that the well-being and development of the peoples (of the mandated territories) formed a sacred trust of civilization.

Conclusions

The Commission draws the Council’s attention to the considerations and conclusions suggested to it by an examination of the petition of the Bahá’í Spiritual Assembly of Bagdad and of the documents accompanying it. It recommends that the Council should ask the British Government to make representations to the Iraq Government with a view to the immediate redress of the denial of justice from which the petitioners have suffered.

Moreover, the Commission proposes to the Council that the petitioners be answered in the following terms:

“The Permanent Mandates Commission, recognizing the justice of the complaint made by the Bahá’í Spiritual Assembly of Bagdad, has recommended to the Council of the League such action as it thinks proper to redress the wrong suffered by the petitioners.”

REPORT OF THE TREASURER*

March 31, 1930.

The year beginning April 1, 1929, and ending March 31, 1930, has become a most important period in the short history of the Cause of Baha’u’llah in America. It brought to a successful conclusion the long sustained effort made by the handful of believers in America to accumulate a building fund of $400,000 that would enable us to resume the construction of Mashriqul-Adhikar. In every part of the world the Bahá’ís have been anxiously awaiting this moment. They have been praying for success and have also contributed generously to the funds, so that when this edifice is erected it can be said without fear of contradiction that the people of every part of the world and from every religious origin have united to build this Temple to the glory of God and for the service of mankind.

During this year the treasurer of the National Spiritual Assembly received a total of $230,035.16, and he has expended a total of $37,530.55, of which $11,023.50 was for capital expenditures.

The cash on hand at the close of the last fiscal year was $211,928.06. The Convention last year raised that amount almost to the $350,000 mark, but the believers had then made a supreme effort and it was not possible actually to complete the fund for the building until the end of this year.

Trustees Under the Temple Indenture

Since the establishment of the trusteeship for the Temple and also for Green Acre, it has been necessary for the treasurer to open separate books of account for each one of these activities.

Four hundred thousand dollars shown in the Temple Fund is the amount that was voted to the trustees

* This report could not be included among the annual reports published in Baha’i News for April but was distributed to delegates of the Convention in pamphlet form. The following financial statement is only a summary of the fully itemized Treasurer’s Report—Editor.
for the construction of the Temple. In addition to this amount $3,798.79 was
expended on the Temple by the Temple trustees, said amount having previously been placed at their disposal by the National Spiritual Assembly. The capital expenditures on the Temple this year amounted to $9,335.11. All the lands of the Temple with the structures thereon, excepting, of course, the Bourgeois studio building, have also been turned over to the trustees for the Temple, also vacant properties at Lansing, Illinois and Muskegon, Michigan, the total value of all of which amounts to $750,502.52.

This figure, however, represents only a part of the actual value as the figures shown in Exhibit "I" give us the actual cost of the Temple property and do not take into account the tremendous increase in the value of this land since it was purchased.

**Trustees Under the Green Acre Indenture**

The total value of the Green Acre properties as shown on the books of the Green Acre Trustees represents only the actual cost of the property to the Cause. In view of the necessity for conservation of the funds, the treasurer has not urged that the Green Acre properties be appraised this last year, but before any program for the development of Green Acre is undertaken by the believers, an appraisal should be made so that the trustees may have definite information to guide them. In the case of the Temple properties this is not so important, inasmuch as the use of the property is definitely established and the financial policy regarding our building operations is fixed by the Guardian. The instructions as we now understand them preclude any possibility of these lands being mortgaged or sold.

Only sufficient money to meet the running expenses of the Green Acre property and to retire several bonds held by believers who were in need of the funds was voted to the Green Acre trustees, so that the total amount of cash in their possession at the close of the fiscal year was only $29.94. This amount is on deposit in the National Mechanics and Traders Bank of Portsmouth.

**National Spiritual Assembly Operating Expenses**

The total amount expended by the National Spiritual Assembly in maintaining the activities of the Cause this year was $26,507.05. This is $1,004.60 less than was expended last year. It is the opinion of the treasurer's office, however, that the resumption of activity on the Temple property will call for a greater expenditure in the future. The teaching work will have to be stimulated. Publicity will have to be properly handled by the National Spiritual Assembly, so that the awakened interest of the American public will be met by a well organized and efficient body who are thoroughly equipped to supply reliable information that will do justice to the Cause.

Without doubt the local assemblies and groups, as well as the committees handling the funds, should all use a uniform system of accounting. Exact methods will stimulate the work and once installed and understood they will definitely help those who are doing the work of the Cause. Local treasurers should use a uniform receipt and all accounts should be kept in a uniform manner so that eventually the National treasurers' records may reflect the financial activity of the entire Cause in America and Canada. Mr. A. P. Mathisen, who has been doing the accounting work for the National Spiritual Assembly, has prepared such a system for presentation to the believers.

Respectfully submitted,

Carl Scheffler,
Treasurer.
Arise servants of the Merciful One! Arise to serve the Cause of God, in such wise that cares and sorrows caused by them that have disbelieved in the Daystar of the Signs of God may not-afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the hundred of the earth and each people hath followed its own fancy and idle imaginings.—BAHA’U’LLAH.

BAHAI’ ANNIVERSARIES AND NINETEEN-DAY FEASTS

The question is frequently raised whether Nineteen-Day Feasts and Anniversary Celebrations noted on the Baha’i calendar should be regarded as occasions limited to believers or open to non-Baha’i guests. The matter was referred to Shoghi Effendi by the National Assembly before the Convention, to have the question answered for us all in such a way as to reflect truest wisdom and knowledge. The Guardian’s reply placed the decision, for the present at least, in the hands of the National Assembly.

After consultation, the Assembly recorded its view that Baha’i Feasts and Anniversaries should be regarded as opportunities for spiritual inspiration and fellowship among the believers, and occasions to be kept sacred for the Cause, but in recording this attitude did not lay it down as a formal ruling to bind the American friends. Each local Spiritual Assembly is free to conduct these meetings in accordance with its own conditions and needs.

It is evident, of course, that a religious community needs certain occasions free from influence by prevailing customs and opinions, when its collective spirit and will may be confirmed from the one acknowledged source of guidance and power. All Baha’is are in need of such blessed hours shared with fellow believers, for the development of the inner life within the community which can survive and serve the Cause only as it becomes one in Baha’u’llah.

Appreciating the value of the influence released upon inquirers permitted to attend such Baha’i gatherings, the National Assembly nevertheless believes that the same effect can be gained by occasional meetings of a combined spiritual and social character, held in addition to those marked upon the calendar of the Cause.

A CORRECTION

During April the National Assembly issued to all American believers a copy of the letter from Shoghi Effendi dated March 21, 1930, and addressed to “The beloved of the Lord and the handmaids of the Merciful throughout the West.” This was published in pamphlet form, with the title “The World Order of Baha’u’llah: Further Considerations,” following the action taken by the Assembly in 1929 when a previous letter from the Guardian was published in the same form. Both pamphlets were designed to accompany the book entitled “Baha’i Administration.”

A printers’ error, made after final proofs had been correctly read, should be marked by the friends in their copies, that the text when read and studied may stand as in the Guardian’s original communications.

In the letter dated March 21, 1930, page four, one line is repeated. In place of the repeated line, read: “far-reaching for this generation to grasp and fully appreciate.”

In the letter published in 1929, page 3, for “representations” read “representatives.”

LOWER TEMPLE CONSTRUCTION COSTS

The sum of $400,000 was fixed as the objective of the three-year Plan for Unified Action because this amount had been estimated as the cost of building the first story of the permanent structure. This year, when the Fund had been completed, it was pointed out by Research Service, Inc., that with the same amount the entire structure, except the external decoration, could be raised.

More recently, Research Service, Inc., have reported to the Temple Trustees that the estimate can be lowered considerably by slight modifications in the Temple plans, which are entirely acceptable to Mr. Bourgeois, architect.

The Trustees therefore are happy to inform the friends that due to this saving made possible by the careful analysis of the plans carried out by Research Service, Inc., the cost of all the services to be rendered by that body under its present contract has practically been saved. That is, the economies already effected almost equal the amount payable to them under their contract with the Trustees published in the “Mashriqu’l-Adhkar Number” of the News Letter.

WELL KNOWN FEATURE WRITER TO PREPARE ARTICLES ON CAUSE

An arrangement has been made by the National Assembly by which Mr. George T. Odell, of Newspaper Information Service, Washington, D. C., has been retained to prepare a number of special articles about the Cause for the magazine and special feature departments of leading newspapers.

These articles, appearing as the Temple construction proceeds, will carry the tremendous interest aroused by that important event and thus vastly extend our combined teaching efforts this year. The friends will be kept informed of all details through Baha’i News.

The Assembly is also considering means for a general Baha’i publicity service coordinating all local Assemblies and groups in one national plan, one purpose of which is to train believers in every community to add the necessary “local interest” to articles and stories reflecting the national and international activities of the Cause.
Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflections over that which may befal you in future. Thus informeth thee, He Who is the Omniscient, He Who is Aware.—BAHA'U'llAH.

ILLUMINED SIGN TO BE PLACED ON TEMPLE GROUNDS

A special committee is working upon a plan to erect a large outdoor sign upon the Temple grounds at Wilmette, that those passing along the great highway may learn the purpose of the Bahá'í Temple and the aim of the Cause. As construction proceeds in the near future, thousands of people daily will thus become acquainted with the Cause and be prepared to understand something of the significance of the completed Mashiriq'-Adhkár.

COMMITTEES OF THE NATIONAL SPIRITUAL ASSEMBLY 1930-1931

In announcing committee appointments for the current Bahá'í year, the National Assembly feels that it will be helpful to us all to consider again some of the statements made about committees by the Guardian in his general communications.

"Large issues in such spiritual activities that affect the Cause in general in that land, such as the management of the 'Star of the West,' and any periodical which the National Body may decide to be a Bahá'í organ, the matter of publication, of reprinting Bahá'í literature and its distribution among the various assemblies, the means whereby the teaching campaign may be stimulated and maintained, the work of the Mashiriq'-Adhkár, the racial question in relation to the Cause, the matter of receiving Orientals and association with them, the care and maintenance of the precious film exhibiting a phase of the Master's sojourn in the United States of America as well as the original matrix and the records of His voice, and various other national spiritual activities, far from being under the exclusive jurisdiction of any local assembly or group of friends, must each be minutely and fully directed by a special board, elected by the National Body, constituted as a committee thereof, responsible to it and upon which the National Body shall exercise constant and general supervision."—March 5, 1922.

"It would welcome more specific reports sent to me by the various committees of the National Spiritual Assembly, enclosed in the National Assembly's letter, and approved by its members."—April 9, 1923.

As it has been observed already, the role of these committees set up by the National Spiritual Assembly, the renewal, the membership and functions of which should be reconsidered separately each year by the incoming National Assembly, is chiefly to make thorough and expert study of the issue entrusted to their charge, advise by their reports, and assist in the execution of the decisions which in vital matters are to be exclusively and directly rendered by the National Assembly.

The absorption of the petty details of Bahá'í administration by the personnel of the National Spiritual Assembly is manifestly injurious to efficiency and an expert discharge of Bahá'í duties, whilst the granting of undue discretion to bodies that should be regarded in no other light than that of expert advisers and executive assistants would jeopardize the very vital and pervading powers that are the sacred prerogatives of bodies that in time will evolve into Bahá'í National Houses of Justice."—October 18, 1927.

Archives Committee
Mrs. E. D. Struven, Mrs. A. F. Matthiesen, Miss Gertrude Buikema.

Baha'i Magazine (Editorial Staff)
Mr. Stanwood Cobö, editor; Mrs. Mariam Haney, Mrs. Allen McDaniel, associate editors.

Green Acre Program
Mrs. Allen McDaniel, chairman; Mrs. Edith Inglis, Mrs. Henry Green, Mrs. W. H. Coristine, Mr. Louis Gregory.

Teaching* (Including Inter-racial Amity)
Mr. Reginald Collison, chairman; Mrs. Doris McKay, secretary; Dr. Albert D. Heist, Mrs. May Maxwell, Mr. Louis Gregory, secretary for amity activities.

Publishing
Mr. Horace Holley, chairman; Mrs. Marion Little, secretary; Mrs. Loulie Mathews, Miss Bertha Herkdott, Mrs. Marie Moore, Mr. Roy C. Wilhelm, Mrs. C. Wood.

Legal
Mr. Horace Holley, chairman; Mr. Louis Gregory, Mr. Allen B. McDaniel, Mr. Sigfried Schopflecher, Mr. Carl Scheffer.

Library
Mr. Charles Mason Remey, chairman; Miss Elizabeth Hopper, Mrs. Amelia Collins.

Pacific Coast Summer Community
Mr. John Bosch, chairman; Mr. Leroy Isaacs, Mr. George Latimer.

Reviewing
Mr. Bishop Brown, Mrs. Doris Holley, Mrs. Marjorie Morten.

Temple Program
Mr. Willis Hilpert, chairman; Mrs. Shelley Parker, secretary; Mrs. Sarah Walraith, treasurer; Dr. W. F. Slater, Mrs. Elizabeth Nourse, Mrs. Bahiyih Lindstrom.

Research
Dr. Frank D. Clark, chairman; Mrs. Frank D. Clark, secretary; Mrs. Mary Rabb, Mrs. R. V. Winterburn.

Thornton Chase Memorial
Mr. Willard P. Hatch, Mr. John Bosch.

Year Book
(For preparation of material for volume three of The Bahá'í World, covering the period 1930-1932.)

Mrs. Nellie S. French, chairman; Mr. Albert Windust, secretary; Mrs. Wanden LaFarge, Mr. Horace Holley.

Editing Tablets of 'Abdu'l-Baha
Mrs. Corinne True.

Note: Appointments of additional committees or any changes in the membership of present committees will be reported in Bahá'í News.

TWO SIGNIFICANT LOCAL MEETINGS

At Evergreen Cabin, West Englewood, New Jersey, will be held on Saturday, June 28, the Nineteenth Annual Meeting to commemorate the Unity Feast held in the adjoining grove by 'Abdu'l-Baha during 1912. This meeting has been faithfully observed for a period of time only a few years less than the existence of the Annual Convention of American Bahá'ís. It has formed a direct link with one of the most significant actions carried out by the Master in relation to the believers while on this continent. Gradually the interest has extended until at present many Bahá'í communities are represented and a large number of inquirers also attend.

The program this year will include addresses on Constructive Principles of the New Age, by Mrs. Florence Morton, Mr. Louis Gregory, Mr. Horace Holley, Mr. Allen B. McDaniel and Mr. Mountfort Mills.
Another local meeting observed annually is the delightful Blossom Picnic, at Geneva, New York. It was observed, so the fifth time on May 17 and 18 at the McKay farm.

Unfortunately an unusual spell of extremely hot weather had opened the blossoms earlier than expected, so they were gone at the actual picnic time. Despite their absence a large number gathered for the two day event, and mingled together in joy and fragrance. The Binghamton Community was joint host with the Geneva group to the largest crowd which has attended one of these picnics so far. On Saturday there were about one hundred thirty people present, and on Sunday more than one hundred.

Racial Unity has become the keynote of the picnic on the last two occasions. This year many colored friends came from Rochester where Miss Elizabeth Brooks has been striving so untringly in this direction. The friends were also privileged by the attendance of Mr. Hubert, Executive Secretary of the Urban League of New York. After the supper on Saturday all gathered to listen to an exchange of greetings and to hear inspiring talks from Mrs. Grace Ober, Mr. Louis Gregory and others. Greetings were brought from Binghamton, Rochester, Syracuse, Buffalo, Ithaca, New York; Detroit, Mich.; DuBois and Pittsburgh, Pa., and Portsmouth, N. H.

Sunday morning the crowd separated into groups, one of which was composed of young people, about forty in all. Pilau was served at noon out of the same kettle brought together again for the afternoon and final meeting. At this gathering inspiring words from various believers were intermingled with appropriate music and singing.

Besides the white and colored friends, there were also present a number of foreign students from Cornell. Some were from China, others from India and still another from Mesopotamia. The different religions and faiths represented at this picnic were Hindus, Mohammedans, followers of Lao-tze, Mormons, Catholics and other Christian denominations. The atmosphere during the whole weekend was definitely cosmopolitan, with the added effect of being very united in spiritual thoughts and ideals. The happiness with which the picnic ended and the sincere expressions of interest on the part of many just attracted to the Cause gave me a glimpse of the universal attitude of the future.

O ye men of Justice! Be ye in the realm of God shepherds unto His sheep, and guard them from the ravishing wolves that have appeared in disguise even as you would guard your own sons. Thus exhorteth you the Counsellor, the Faithful.—Baha'u'llah.

THE TRAVELLER'S NARRATIVE
TO BE PUBLISHED JULY FIRST

An American edition of "The Traveller's Narrative: The Episode of the Bab," the famous work of the early history of the Cause, is announced by the Publishing Committee. This book represents an English translation by the late Prof. Browne of Cambridge University of the manuscript given him while visiting Akka to see Bahá'u'lláh. The manuscript is known to be reliable and authentic, and Prof. Browne's translation has long been regarded as the most perfect Babáí text in the English language, excepting the Hidden Words and other writings lately translated by Shoghi Effendi.

The American edition appears with the approval of the Guardian. In accordance with his instructions, a preface has been added by the National Assembly pointing out the historical inaccuracy of some of Prof. Browne's notes.

Possession of this book has been extremely limited, because the Cambridge edition was sold out many years ago. It is one of the most inspiring works which we have, revealing the conditions under which the Bab opened the "door" for the Manifestation of Bahá'u'lláh in this world, yielding up his blessed life on July 9, 1850. The price of the American edition is $2.50.

MODERN HISTORIAN RECOGNIZES GREATNESS OF THE BAB


The question which divides Shiites and Sunnites concerns the Caliphate, Mohammed's succession. The Shiites believe that Ali, the Prophet's cousin and son-in-law, was his sole true successor, and that the office of Caliph is hereditary in his house. When Ali, who was the fourth Caliph, died, and the Ommiad family became Caliphs, the Shiites continued to believe that Ali's descendants were the chosen successors of the Prophet. At the same time they believed that the Caliph was merely an earthly chief, as the Sunnites held, but also a spiritual head, an incarnation of the Holy Spirit, a leader of the faithful alike in spiritual and worldly matters. The largest sect of Shiites believes that there have been twelve such Caliphs or Imams. A further explanation of the Persians' faithful adherence to the house of Ali may be that, according to popular legend, Ali's second son El-Husain married a daughter of the last Sassanid king, Yazdagird III, thus alloying his house with the last Persian national dynasty before the country was subdued by the Arabs. The twelfth and last descendant of Ali in the line of Imams or incarnations of the Holy Spirit, which descended upon each generation in unbroken succession, had succeeded his father in 673 and disappeared finally in 941 after a life of retirement. It is said, however, that he is not dead, but lies in a secret city and will return someday as the Messiah, the Imam Mahdi. During his life of retirement the twelfth Imam communicated with the faithful through a mediator, the Bab, the "gate of revelation" from the leader to his followers. But with the final disappearance of the twelfth Imam this communication also ceased. The Shiites were left without a visible head, but they awaited the return of a visible incarnation of the Holy Spirit.

Thus public life as a whole was permeated with spiritual influence in a State which was merely a temporary expedient, pending the development of a complete theocracy under the legitimate
mate Imam, and this resulted in giving immense power to the clergy, especially the Mütahids, the learned students of the sacred law. At the beginning of the nineteenth century this dominance of a religious caste acted like a powerful brake, checking all possibility of freer intellectual and political development for the people. Here, too, as in all other countries, Islam had fallen into utter paralysis and corruption. It was the Bábist movement which roused it from its torpor about the middle of the nineteenth century, shook the power of the Shiite Mütahids, and helped to awaken modern Persia and create the first beginnings of intellectual freedom.

At the outset Bábism was conservative and riddled with a mass of mystical theology and dogma, such as only the favorable soil of Shiite Persia could produce. But even at this stage it stood for the principle of religious evolution, the denial of the finality of revelation, and in the schisms which arose in its subsequent history the victory always went to the non-stationary party which stood for continued revelation and was thus constantly developing towards liberal and humanistic tendencies. Bábism was at first wholly confined to Islam, but as it evolved it overstepped the bounds of Islam and sought itself to become a world-religion, unchallenged by any national or linguistic tradition.
They that are endowed with wealth should turn towards the poor; for great in the sight of God is the merit of the patient among the poor; verily, verily, it excelleth all things save that which the Lord willeth. Happy is the poor that waiteth patiently and mur­mureth not and happy the rich that giveth freely and preferreth others un­to himself. *Please God, the poor will strive to work and earn their livelihood; for this is enjoined upon every one in this most great Dispensation. Whosoever followeth this command serveth in the sight of God the com­mon weal, and will assuredly receive the invisible assistance. He verily en­richeth whomsoever He willeth with His grace, and He is powerful over all things. . . . —Baha'u'llah.

WRITING FOR THE BLIND

If there are those among the believers who are unable to serve the cause by speaking in public, or by taking an active part in other ways because of certain limitations, it is suggested that they might like to know something of the method of transcribing the Teachings into "Braille" which is the system of writing for the blind. This writing is done by the use of a very simple device and while somewhat laborious, the joy of transcribing the Creative Word is unequaled.

For "shut-ins" this method of serving is especially recommended and any who are desirous of knowing something about the necessary steps to be taken may write to Mrs. Nellie S. French, 501 Bellefontaine St., Pasa­dena, California.

NEWS FROM THE SPIRITUAL ASSEMBLY OF BEIRUT

The National Spiritual Assembly has received from the Secretary of the Spiritual Assembly of Beirut a most interesting and enlightening letter relative to the work of the Baha'i students in the American University there. This group of devoted and enthusiastic young men and women, some sixty-three in number, constitute the majority of the believers of the city. They have formulated a program for the study of the Word and the correla­tion of their intellectual and spiritual education which is a model of wisdom and virtue and which might well be emulated by every educational institution in the world.

The great ambition of these young friends now is to own a house of their own where they may be able to hold their meetings and invite visitors, as Beirut is one of the most important educational centers of the world. The Guardian, Shoghi Effendi, has par­ticularly expressed his hope that a house may soon be procured, and that there may be placed in it a beautiful and complete collection of Baha'i literature. To this end the friends are asking that any who can will send contributions of books or pamphlets so that the much needed library may increase in size and usefulness.

According to the instructions of the beloved Guardian a committee has been appointed which is now working on the Persian translation of Dr. Iskander's "Baha'u'llah and the New Era," a work which is awaited with great eagerness by the friends of Persia.

Any books may be sent in care of the secretary: Mr. Z. Ghorban, A.U.B.; Beirut, Syria.

THE PASSING OF FREEMAN H. WEVER

The friends in California are mourning the loss of a loving and de­voted servant to the Holy Cause through the passing of Freeman H. Wever, who, with his family, has been living in Glendale, for the past two years, and before that was identified with the Assembly in Visalia.

Sincere and eager to promulgate the Word, he and his wife and four children have studied and labored unceasingly, and during the last long and trying days his one desire was to be spared that he might serve more fully. May God grant him every bo­nity in the unseen world!

AN ANNOUNCEMENT BY THE PUBLISHING COMMITTEE

In order that all those interested may have a complete library of the best Baha'i books, the Publishing Com­mittee is extending to its readers a special offer of 15% discount from the list price. Orders must be sent in direct to Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City

This offer holds good from July 1st to September 1st, 1930, for the following titles:

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<tr>
<td>Baha'i World</td>
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<td>Baha'i Revelation</td>
<td>2.00</td>
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<td>Baha'i Proofs</td>
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<td>Book of Assurance</td>
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<tr>
<td>Baha'i Scriptures</td>
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In sending orders for any of the above, 15% may be deducted from the list price if sent in previous to September 1, 1930.

The Committee also wishes to bring to the attention of its readers, that the price of the book "Whence Comes the Light" has been reduced to 25c. We wish to recommend this little book as most valuable to give to those interested in the Teachings. It gives a brief but complete outline of the Cause; its principles and history. It also contains splendid and helpful quotations from the Baha'i writings.

The price of "Baha'i Prayers" bound in blue cloth heretofore sold for $1.00, has been reduced to 75c.

The Committee announces that it has copies of the News Letter, Nos. 1 to 40 with the following exceptions: Nos. 21, 22, 23 and 31. These are available at .10c each while they last. They should be most valuable to own for reference and for historical in­terest.

CIRCULAR LETTER FROM NEW YORK ASSEMBLY

The believers of New York City are profoundly impressed by the accomplishments revealed during the recent convention, and above all by the transforming influence which the construction of the Temple brings to the Cause in America. We feel that our own insignificant number and feeble resources have, through the Temple, been reinforced by the conquering hosts of Baha'u'llah. We realize, and fully appreciate, how the same inspiration is uplifting the believers in other cities, and we join with them in a renewal of effort and a deepening of our responsibility as representatives of the Cause.

Each Baha'i community of the world, as an element in the great body of the Cause, has a providential nature and a unique possibility of service. Pondering again the Tablets revealed by 'Abdu'l-Baha for the believers of New York, and the Words uttered by Him while residing in this city so many months during 1912, we are reminded of His many hopes that a unified Baha'i community in His "City of the Covenant" might contribute to the unity of the Cause throughout the land.

As the Master declared, New York is a city frequently visited by believers from other communities both in this country and abroad. To all Baha'is planning to come here during the ensuing year, especially for the purpose of rendering Baha'i service, the local Spiritual Assembly extends heart­felt welcome and spiritual gratitude. We
invite, and request, such believers to consult directly with the Assembly as soon as possible after their arrival, in order that their Bahá’í activities may be fruitful and the local Bahá’í community blessed and strengthened by their cooperation.

We are well aware of the fact that conditions in New York have aroused comment among believers in other cities and indeed have been questioned on the floor of the convention. Our only comment at this time is that novel and unexpected situations must continually arise in this Cause, especially in large and important centers, but no incident can ever really challenge or change the permanent structure of Bahá’í unity as given all believers in the general letters of Shoghi Effendi. Through the divine law of consultation, all doubts will be turned into assurance and all inexperience gradually transmutated into spiritual wisdom and loyalty. If we constantly bear this in mind we will always be in a position spiritually to fulfill what the Guardian hopes for us, as indicated in the following cable:

"May newly elected Assembly guard integrity of Faith, preserve its unity, vindicate its purpose. Love—Shoghi."

Yours in loving cooperation with the National Assembly,

Spiritual Assembly of The Bahá’ís of New York City.

June 5, 1930

NEWS FROM HAIFA

We take pleasure again in sharing with our friends throughout the world such news as might be of interest to them in their endeavors for the progress of the Bahá’í Faith.

The news from Persia is full of hope and encouragement. The liberal outlook for the Government has reassured the Bahá’ís and with such measure of safety and freedom as they did not know before, they are actively engaged in the establishment of the Faith upon a firm basis and laying the foundation of Bahá’í institutions which will in future govern the followers of the Faith. The National Assembly at Tíhran has already taken measures to arrange the proper registration of Bahá’í marriages in the books of the local Spiritual Assemblies and that both cases of marriage and divorce should be carried out according to the laws of the Aqdas. Both in certificates of citizenship within Persia and in passports for those who wished to travel, the Government had insisted in the past on labeling the Bahá’ís as Muhammadans. Although they have made clear their belief in Muhammad in accordance with the teachings of Bahá’u’lláh, they have vigorously objected to being called anything but Bahá’ís and finally last year in consequence of the most energetic and capable efforts of the National Assembly aided by the steadfast attitude of those friends who refused certificates of registration or passports unless they were officially recognized as Bahá’ís, the Government has finally decided that henceforth no mention of the bearer’s religion should be mentioned in such papers.

The friends in Haifa have had the pleasure of meeting our untiring and zealous international Bahá’í teacher, Miss Martha Root. She was on her way to Iraq, Persia, India and the Far East. News has already reached us of her success in Baghdad and the deep enthusiasm she has aroused among all the friends she has met. To enter Bahá’u’lláh’s native land and lift the torch she has already carried around the world must in many ways be the crown of her many travels and we shall pray for her success.

The friends throughout the world will be very much interested to know that in accordance with the Master’s prearranged wish and plans, Shoghi Effendi has directed the construction of three more rooms to the southern side of the Shrine on Mt. Carmel, making a total of nine and with the tomb of the Bab exactly in the middle. In a few months we hope the building will be complete. But what is of still more joy is that the Mansion of Bahá’u’lláh at Bahji which was for forty years in the hands of the Master’s enemies and Covenant-breakers has been finally evacuated by them and the Bahá’ís are free again to visit the room in which Bahá’u’lláh spent His last days and to drink deep from that feeding of nearness and communion with Him which seems to pervade the entire place. As the building is almost in ruins, Shoghi Effendi is taking great care and devoting much attention to its restoration in exactly the same manner as it was in His lifetime.

The Guardian who was rather unwell lately has completely recovered and is again engaged in the great work he shoulders.

The Master’s family as well as the friends here join in greetings and good wishes to you all.

PROGRAM OF MEETINGS

LONDON, ENGLAND

Walmar House, 288, Upper Regent Street, W. 1.

(Entrance in Great Castle Street, 4th floor left.)

Near Oxford Circus

Wednesday, May 14, 8 p.m.

Subject: Feasting and Fastig.

Speaker: Miss Evelyn Baxter.

Wednesday, May 21, 8 p.m.

Subject: Development of the World Peace Conference of Religions.

Speaker: Mr. Paul H. Steele, M. A.

SECRETARY, World Conference for International Peace through Religion.

Chairman: Mrs. Florence George—the Bahá’í Teaching on Religious Unity.

Wednesday, May 28, 8 p.m.

Subject: Bahá’í Administration.

Speaker: Mrs. Isabel Slade.

Wednesday, June 4

Welcome to Mrs. Mary Hanford Ford, of New York.

On the occasion of the first of her fourth annual series of Bahá’í addresses in the London season when her subject will be:

The Forward March Of the Bahá’í Cause

LETTER FROM INTERNATIONAL BAHÁ’Í BUREAU

The work of the Bureau continues its normal course with an occasional branching out in some cooperative way with other movements.

From the Library literature has been sent to many places, among them Albania, Bulgaria, Syria, Dutch East India, Germany, France, Tunisia and Egypt; and numerous letters have been answered.

Shoghi Effendi said to Miss Culver while she was lately in Haifa that the Library here should be furnished with all publications; that we could ask for this donation from all Bahá’í publishing committees; so please consider the plea made and herewith accept a surplus appreciation. This will increase immensely the value of the Library. Only recently a notable work of comparative religions has written and asked if he might use this Library while here in Geneva in the Spring for the research work he is doing relative to the Cause. How humiliating not to have a full library of all the published Bahá’í works at an international Center!
From Dr. Hermann Grossman of Wandsbeck, Germany, we had a letter which suggested the forming of a plan for the cooperation of the National Spiritual Assemblies in the carrying on of the work here, that might be sent to the Guardian and presented to the different National Assemblies. We thank Dr. Grossman for his suggestions and feel sure that if any N. S. A. would take the initiative, the others would cooperate readily. The importance of the work of this center is not national but international therefore the interest of each N. S. A. is required so that there may be equal representation.

The Wednesday evening French Class held at the Bureau and carried on by Mme. Rao has continually increased in importance and effect. Mme. Rao visited Haifa in November and returned quite filled with enthusiasm for the winter work. This year she has taken “Answered Questions” and “Divine Art of Living” as a basis for her lessons. Mme. Rao’s university training makes it possible for her to present her subjects intelligently, and grasp quickly the path of the meaning which the Holy Words contain. Her work is constantly growing in value and volume.

A Friday Class in English has been organized, and this may prove another branch to be nurtured and developed. Later classes in German and in other languages may be formed, as the demand requires.

We welcome with delight the written thoughts and expressions of interest from the friends, and any suggestions are deeply valued.

Letters from the Baha’i Publishing Committee of Tehran, Persia, are among our list, that tell of the splendid activity of our friends in Persia. We would love to have some letters from our Persian sisters; some news of the educational work being accomplished in the girls’ schools. Indeed we wish that all women’s Assemblies would send us addresses so that we might post them our Bulletins.

To “Auntie” Victoria Bedelian we are indebted for many letters and leaflets, and congratulate her on her active service to the Cause.

A letter from Roy Wilhelm of New York was very welcome; also the enclosed $10 for the Bureau. We appreciate this spirit of cooperation; would like more letters.

From far away Pretoria, South Africa, we have our first communication. This recalls to mind the ardent work of Miss Knobloch who spent some time teaching in South Africa. We are most happy to welcome this newly-born Assembly, and send our heartiest wishes for their future service to the Cause. In her letter Miss Agnes Carey, the Hon. Sec. of Pretoria, mentions that Mrs. Koster, 9 Rely Street, Sunnyside, Pretoria, South Africa, desires to get in touch with some Holland Bahais. We hope any friend who might know of such person, will write to Mrs. Koster and send the address.

Through their secretary, Mrs. Almond, the Assembly of Adelaide, South Australia, writes a most encouraging letter, and although only a small group of ten believers, they have sent their second contribution (£5) to the International Bureau. It is this spirit of unity and love, manifesting outwardly that bespeaks the power of the Holy Words.

We have a letter from E. B. M. Dewing of Auckland, New Zealand, in which she mentions that Auckland has contributed a design for the official League Flag. Also she expressed the urgent need of subscribers to the “Herald of the South.” We hope friends will respond.

A letter has reached us from Melbourne, Australia, where mention is made of an expected visit from “Father” and “Mother” Dunn, whom all love and reverence for their uniring efforts and complete sacrifice in service to the beloved Cause. We rejoice to know of the protecting guidance that permits them to labor so continuously in His Vineyard, and would be most happy to hear from them. We have not been favored with any letters from our old friends!

We were happy to receive a letter from Miss B. Perrott-Hill, of Sydney, N. S. W., Australia, interstate Sec. of N. S. A. A money order for £3 was also received, and again we are reminded of that love that “surpasseth understanding,” which brings the desire for cooperation and unity.

Mr. C. A. Wragg of Australia, lately from America, interested in aviation and inventions, spent several months in Italy last year. While occupied with his business he nevertheless found time to spread the Teachings and interested a number of people in Rome, where we sent him Italian literature at his request.

We note from a letter received that Baha’is of Melbourne, Victoria, Australia, celebrated Armistice Day in unity with general movement in the British Empire. At Geneva for the past two years there has been this setting apart not of one minute only, but of the week including the 11th and holding each day an hour devoted to thoughts and discourses on peace. People of all sects and movements were invited to meet and make of this week a time specially appointed for expressing their unity of purpose and desire for World Peace.

A letter from friends in Schwertin, Germany, with an enclosed photograph of the group there, gave us much pleasure.

The Assembly at Karlsruhe, Germany, sent an expression of their kind thoughts through their Secretary A. Renz, and enclosed 60 Frs. Our warmest appreciation for the response to the call for cooperation.

We received from some friends in Stuttgart a number of books for the Library and were very thankful for same.

A Baha’i friend of Bagdad, Mr. Toeg, has written to us from Milan, Italy, where he has lately arrived and is engaged in business. He has commenced to spread the teachings there and wrote for some Baha’i books and pamphlets, in Italian.

We express our appreciation for several numbers of No. 2 Baha’i News Letter from India and Burma, and congratulate the friends on the birth of the News Letter which contains many interesting accounts. We wish for it a long and profitable existence in the service of the Cause.

We acknowledge a long letter in Persian from the National Assembly of Iraq, Bagdad, and are hoping to have it translated so that we may know the news of that Assembly.

A letter of loving encouragement has been received from Mrs. Collins of California, and a substantial expression of interest in the Bureau from Edith Sanderson of Paris, a hundred Swiss Francs.

Mme. Hesse of Paris writes of the regular weekly meetings of their group in the home of Mrs. Scott where ‘Abdu’l-Baha spoke often during His stay in Paris. They have a number of Persian friends with them at present, among them Mr. and Mme. Mamsutehr of Tehran. An Armenian family, recently from Marseilles and Algeria are also of their number. Princesses Jacques de Broglie, who heard the teachings in America from Mrs. Maxwell, and accepted, is now in Paris. We regret to hear that Mrs. Stannard has been ill again. With such a group of workers as Mme. Dreyfus-Barney, Miss Edith Sanderson, Mme. Stannard, Mrs. Scott, Mme. Hesse and Mr. Mills at Paris, we shall
Dear Friends,

We have entered upon a new year of work with a sense of deep thankfulness for all the blessings of the past year, and of gratitude to God for His unspeakable mercy and love to us. But as we look forward we realize how tremendous are the opportunities and responsibilities lying before us—opportunities which we can never cope with until we obey more consistently the teachings of the Master—responsibilities which we can never adequately fulfill until we avail ourselves of the Mighty Power of the Holy Spirit ever ready for the assistance of every obedient faithful soul. Doors of service are opening in many directions. Are we ready to enter? Baha’u’llah says: “O my servant! Free thyself from the fetters of this world and escape from the prison of self. Appreciate the value of the time, for thou shalt never see it again, nor shalt thou find a like opportunity.” Only as “love” becomes the ruling passion of our lives, “a love that melts all opposition, a love that conquers all foes, a love that sweeps away all barriers, a love that abounds in charity, large-heartedness, tolerance and noble striving, a love that triumphs over all obstacles—a boundless irresistible sweeping love,”—can we show to the world the value of the Baha’i revelation.

London

On April the 11th the first annual Convention was held. Reports from the Secretary and Treasurer of the local Spiritual Assembly were read and each of the Sub Committees gave an account of their work. The Chairman, commenting on these, spoke of the changed outlook for the Cause in this country since last New Year. It was in a spirit of deep gratitude and hope that they could look forward to the future. As a result of nine months earnest prayer for the advancement of the Cause, they saw this room at Walmar House, a permanent home instead of a little room hired for two hours once a week. Here friends from a distance might always find a welcome; literature was on sale, inquiries could be made, and library books exchanged. The symbol of the Greatest Name of God, instead of being hidden in a cupboard except for two hours a week; now was raised on the wall, in the heart of the great metropolis—a witness that the Spirit of God must permeate our lives, and that we must worship in work as well as in prayer.

“When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed, the knowledge of God will be manifested.”

With this end in view and humbly striving to be worthy instruments of the Spirit, we would move forward to the new year’s work.

After electing the nine members of the local Spiritual Assembly, the following officers were appointed:

Mr. Cleaton (Chairman), Mrs. Romer (Secretary), Mr. Bingham (Treasurer).

On April 26th the Feast of Rizwan was celebrated at Walmar House. In the afternoon delegates from various parts of the country met to elect the National Spiritual Assembly for the year. The following were appointed:

Mr. Asgarzadeh, Miss Challis (Chairman), Mrs. Coles (Secretary), Mr. Craven, Mrs. George, Mr. A. Joseph, Mrs. Romer, Mrs. Slade (Treasurer), Mr. Sugar.

At 4.30 there was a large gathering of the Friends, and a few strangers were also welcomed. After tea a short Meeting was held. Prayers were read, followed by a brief account of the origin and significance of the feast, and short addresses were given by several of the friends and delegates from other groups.

The new Assemblies are now taking up their work realizing that they are not leaders, but servants. Theirs is an easy task and they approach it humbly, for the responsibilities are great. The spirit of cooperation and readiness to put individual views aside at the will of the majority are not easily acquired. The command of the Master is very plainly given: “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.” The volume on Baha’i Administration, which should be at the disposal of each assembly gives very plain instructions both of the Master and of Baha’u’llah. We have the pleasure of welcoming in the past month Mr. E. B. W. Dewing from New Zealand, who brought greetings from Haifa; and Miss A. Holsapple, who gave an inspiring account of her sister’s work for the Cause in Baha. Other visitors were Mr. Mazzud Nerou on his way from Haifa to Russia, Mr. Da-Rood Marni on his way from Persia to Haifa, and we gratefully acknowledge a gift from the last named of a beautiful rug for the room at Walmar House.

The world is not worthy that man for its sake should commit detestable deeds, and remain afar from the King of Oneness. Verily the world mocketh them that admire and follow after it. Addressing them, it loudly exclaimeth: Hath any one among you been profited by me? Hath any one found me faithful? Ere long I will return you to dust, disillusioned and in grievous loss, even as I have returned to dust them that preceded you. — BAHÁ’U’LLÁH.
The purpose of religion as revealed from the heavens of God's holy Will is to establish unity and concord amongst the children of the world; make it not the cause of dissension and strife. The religion of God and His Divine law are the most potent instruments and the surest of all means for the dawning of the light of unity amongst men. The progress of the world, the development of nations, the tranquility of peoples, and the peace of all the dwellers on earth are firmly the principles and ordinances of God. Religion bestows upon man the most precious of all gifts, offers the cup of posterity, imparts eternal life, and showers imperishable benefits upon mankind. It behooveth the chiefs and rulers of the world, and in particular the Trustees of God's House of Justice, to endeavor to the utmost of their power to safeguard its position, promote its interests, and exalt its station in the eyes of the world.—Baha'u'llah.

THE LOCAL SPIRITUAL ASSEMBLY

Editorial

On March 5, 1922, the Guardian issued a general letter which called into being, under the teachings revealed by Baha'u'llah and 'Abdu'l-Baha, the institution of Local Spiritual Assemblies among the Baha'i communities of East and West. That action gave form and substance to Baha'i loyalty; it marked the inauguration of the maturity of the Cause; it laid foundations for a worldwide Baha'i government; it blessed humanity with the means of a new social creation.

It is incumbent upon Baha'is to study from time to time those general communications from Shoghi Effendi which reveal the purpose of Baha'i society and supply the spiritual power required to enable believers to become, inwardly and outwardly, worthy of citizenship in Baha'u'llah's holy realm.

“The importance, say 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.” (Shoghi Effendi, March 12, 1923.)

The Guardian carefully outlined the duties of the Local Assembly in the letter reproduced on pages 32-34 of the volume Baha'i Administration. Full knowledge of these and other instructions will alone enable us to fulfill our Baha'i responsibilities. The various issues “which should receive the full attention of these Assemblies” can be summarized as follows: teaching, protection of the Cause, promotion of unity among the believers, assistance of the poor, the sick, the disabled, the orphan, the widow; promotion of the material as well as spiritual enlightenment of youth; maintenance of regular correspondence with other Baha'i centers; support of all Baha'i magazines; arrangement of meetings, feasts and anniversaries; supervision of Baha'i publications (local); passing upon the qualifications of new members of the Baha'i community; the institution of a Baha'i Fund.

At the time when the Guardian assumed his office, a “Baha'i” meant one who accepted the manifestation of Baha'u'llah and the Master's station as the Center of the Covenant, an entirely subjective test of loyalty and one which left a wide margin for differences of opinion. In actual practice, a “Baha'i” meant people who refused to cooperate and remained outside the circle of local activities as well as those who remained faithfully in the group. It was not until October 24, 1925 that Shoghi Effendi laid down a standard of qualifications which included objective elements and actually made possible a Baha'i constitution and by-laws having legal value and possessing a workable basis.

The passing upon the qualifications of those desiring to become members of the local Baha'i community, while one of the later duties outlined by the Guardian for a Spiritual Assembly, can now be appreciated as perhaps its most important responsibility. The growth of the Cause depends upon how wisely Local Assemblies carry out this particular duty. If an Assembly is at all narrow and literal, the doors of progress are barred; if too liberal and superficial, the Baha'i community will become a garden choked with weeds. The wisdom of resting Baha'i decisions upon a body of nine, rather than upon any one leader or official, has become too apparent to require comment.

Emphasis may well, however, be placed here upon a statement recently written by the Guardian through his secretary to the National Spiritual Assembly and quoted elsewhere in this number of Baha'i News: “To be a Baha'i is to accept the Cause in its entirety.” The false and misleading distinction between “Baha'is” and “believers” is thus forever removed. A Baha'i today is one who accepts the Will and Testament of 'Abdu'l-Baha and becomes a loyal member of a Baha'i community—a Baha'i and a believer are one and the same thing.

Sooner or later a Local Spiritual Assembly is called upon to deal with practically every type of human problem—sickness and poverty, education, divorce, unemployment, mental unbalance, “psychic” cases, finance—as well as those matters which concern Baha'i activities directly and exclusively. A Spiritual Assembly includes within its sphere of responsibility the infinite variety of subjects which society now divides between legislative bodies, judicial bodies, churches, schools and welfare organizations. It thus restores to humanity the unified vision of reality whence all true social power proceeds.
What wonder that so far Local Spiritual Assemblies have approached their duties either a little timidly or a little too rashly! What wonder that neither their members nor the general body of believers have appreciated the magnitude of Baha'u'llah's creation! Generations and centuries have been required to build up the feeble and imperfect institutions we inherit from the past—surely a few more years will be necessary before this Baha'i institution consciously gathers to itself all the elements of unity, insight, sympathy, wisdom, love, authority and power with which it has been potentially endowed by the Manifestation.

Meanwhile, from our collective experience derived since 1922 we may note certain modes of Assembly action which indicate increasing spiritual consciousness and sense of responsibility: the issuing of proper letters of introduction to traveling Baha'is or those who change their residence; creating facilities for the study of Baha'i administration by all local believers; extending love and help to believers in difficulty; showing full courtesy to visiting Baha'is and receiving their cooperation; maintenance of an adequate Baha'i library; study of local conditions to formulate effective teaching plans. The problem of public meetings differs with every community; some hold too few, others attempt too much. The essence of this matter seems to consist in the development of two types of public meeting; one a general meeting to attract people to the Cause; the other a teaching meeting, that those attracted may become gradually informed and confirmed. Wherever firmly established and consistently maintained in the spirit of true devotion, these two types of meeting will receive divine blessing.

Added light is thrown upon the significance of Local Spiritual Assemblies by the fact that it is so largely through their influence that the local community is united and harmonious enough to undertake in the right spirit the election of delegates to the Annual Convention where the members of the National Assembly are chosen, a body which later on will vote for the members of the Universal House of Justice. As the House of Justice is associated with the Guardian in the Will and Testament, we realize how essential it is that Local Spiritual Assemblies lay now the enduring, unshakable foundations upon which the world order of Baha'u'llah will rest. United Baha'i communities assure the election of truly representative delegates; such delegates will bring into existence a unified and capable National Assembly; such National Assemblies will assure the election of a worthy House of Justice. There is no substitute in the Baha'i world for Local Spiritual Assemblies discharging their material and spiritual duties according to the Guardian's standard.

One further recent instruction from the Guardian may be quoted here. In reply to a personal letter seeking advice on a material problem, Shoghi Effendi wrote that in consultation lies the secret of success.

We realize from this statement that consideration of all matters pertaining to the Cause leads directly to this principle of consultation. Consultation is not mere discussion among Baha'is, for consultation is not complete without decision. Only a Spiritual Assembly can render decisions, hence consultation involves the Spiritual Assembly. The Spiritual Assembly must be made a party to it if the principle of consultation is to be invoked. The principle of consultation, in fact, is not only the basis of Baha'i order, it is the new enlargement of human consciousness which Baha'u'llah came to reveal. If we evade this principle directly or indirectly, we and not the Cause are the losers. The first step in our Baha'i life today consists in complete knowledge of and loyalty to the institution of the Local Spiritual Assembly.

RECOMMENDATIONS OF THE ANNUAL CONVENTION

The recent Annual Convention voted a number of recommendations which have received full consideration by the National Spiritual Assembly. The following summary reports on the recommendations and the action taken by the Assembly in each case.

That the matter of providing a Baha'i funeral service be referred to the Teaching Committee with the request that the Committee report its recommendation to the National Assembly. The Assembly recorded its view that this step would be helpful but that such a service, if adopted, should not be regarded as permanent since provision for a Baha'i funeral service will be made when the Aqdas is translated and the International House of Justice exists.

That the National Assembly make regular contributions to the Baha'i Bureau in Geneva, Switzerland. See budget of the National Assembly, published in the last issue of Baha'i News.

Approval of the report by Mr. Scheffler and Mr. Matthiesen containing a form for a uniform accounting system to be used by Local Assemblies and National Committees. The National Assembly voted to have its Treasurer prepare one hundred copies of this form for free distribution to Assemblies requesting them. It is understood that the National Assembly considers their use distinctly valuable, but at present it is a matter of option.

That a book be provided in which shall be entered all specific donations made to the National Baha'i Fund in the name of deceased believers. This recommendation was rejected as not in conformity with the spirit of the Cause because it is a duplication of methods sanctioned by non-Baha'i bodies and tending to create objective participation in matters sacred between God and the individuals concerned. It was the sense of the meeting that the spiritual results are obtained without the recording of the names of the donors in a special book.

That monthly financial statements be issued as promptly as possible. This recommendation was approved. It was voted to discontinue the publication of financial statements in Baha'i News, and to send the monthly statement to local Treasurers to be shared with the Baha'i community. Baha'i News is now regarded as an international Baha'i newspaper.

That all original Tablets of 'Abdu'l-Baha sent to the Archives Committee by Baha'is of the United States and Canada be photostated by the Committee, the photostat copy to be sent to the individual recipient or possessor of the Tablet and the original to be preserved in the Archives. The question of photostating the Tablets already in the Archives was also considered by the National Assembly and final action on this recommendation deferred until information of the expense is received.

Concerning the rug presented by the Guardian to the Temple. The Assembly voted the resolutions necessary in order to apply for a refund of the amount paid to the Customs Department at the time the rug was secured.

That the Assembly prepare a new financial plan to carry on the purpose of the Plan for Unified Action. The budget and plan of the National Assembly to create a Temple Fund to complete the structure was reported in the last issue of Baha'i News.

The report of the Baha'i young people of New York requesting a definite amount of space in Baha'i News, the appointment of a News Editor to compile material from Inter-Assembly
communications, and recommending that the Guardian’s statement of the qualifications of members of Spiritual Assemblies be made known to the American Bahá’ís. The National Assembly considers that the new editorial plan for Bahá’í News meets the purpose of this request; that Inter-Assembly correspondence should be fully maintained, and that the Guardian’s statement is available to all Bahá’ís in the volume Bahá’í Administration and furthermore is repeated on the ballot forms sent annually to Local Assemblies in connection with the letter calling for the election of delegates to the Convention.

THE CASE OF AHMAD SOHRAB AND THE NEW HISTORY SOCIETY

The National Spiritual Assembly finds it necessary to make a definite statement to the Bahá’ís of the United States and Canada concerning the relations of the New History Society and the Cause.

This Society was started in New York City early in 1929 by Ahmad Sohrab, one of its avowed purposes being to spread the Bahá’í teachings. Neither the Local nor the National Assembly was consulted in the matter, and the meetings and activities of the New History Society have been maintained apart from the principles of consultation and Assembly supervision which today, under the Will and Testament of Bahá’u’lláh, form the basis of Bahá’í unity and the protection of the Cause.

Appreciating the urgency of obedience to the Master’s command that all Bahá’í activities be conducted under the supervision of the Spiritual Assembly, both the Local and the National Assembly have on several occasions—through written as well as oral communication—attempted to bring about full and frank consultation with the leaders of the New History Society, but without success.

Under these conditions it becomes the obvious responsibility of the National Spiritual Assembly to inform the friends that the activities conducted by Ahmad Sohrab through the New History Society are to be considered as entirely independent of the Cause, as outside the jurisdiction of the Local and National Assembly, and hence in no wise entitled to the cooperation of Bahá’ís.

The Guardian has referred to this situation in words of unmistakable clarity. Writing the National Assembly on May 30, 1930, through his secretary, Shoghi Effendi declares: “To accept the Cause without the administration is like accepting the teachings without acknowledging the divine station of Bahá’u’lláh. To be a Bahá’í is to accept the Cause in its entirety. To take exception to one basic principle is to deny the authority and sovereignty of Bahá’u’lláh, and therefore is to deny the Cause. The administration is the social order of Bahá’u’lláh. Without it all the principles of the Cause will remain abortive. To take exception to this, therefore, is to take exception to the fabric that Bahá’u’lláh has prescribed, it is to disobey His law.”

In clarifying this difficult situation for the body of believers, the National Assembly urges an attitude which shall express full loyalty to Bahá’í administration and also unfailing kindness and good will to individuals. The doors of Bahá’í fellowship and instruction must always remain open to sincere seekers, no matter from whence they come into the Cause.

Every one who takes to heart this lesson that individual Bahá’í effort, without due consultation, is foredoomed to failure.

Every man’s attention should in this day be directed to such things as are conducive to the spread of the Cause of God. The Lord is My Witness that nothing today is more harmful to the Cause than malice, contention and dispute, estrangement and apathy amongst the loved ones of God. Avoid them through the might and sovereignty of God, and reach the hearts together by the reconciling power of the Name of Him Who is the All-knowing, the All-wise. Beseech the Almighty that He may vouchsafe unto you your share of the gladness of achievement in His path and of humility and lowliness in His love. Be forgiving of self; let your care be for others. Exert the highest endeavor for the true education of mankind. O children of understanding! The closing of an eyelid shuts out the world and all that is therein; what then if the veil of evil desire blind the sight of the heart?—BAHÁ’U’LLÁH.

NATIONAL ASSEMBLY APPOINTS A PUBLICITY COMMITTEE

The action of the National Spiritual Assembly in appointing a press committee to be known as Bahá’í News Service was reported to the Local Spiritual Assemblies in a letter from the new committee issued on July 1. Parts of that letter are reproduced here so that its special work may be known and cooperation extended to National Committees and traveling teachers, as well as to Local Assemblies.

“Dear Bahá’í friends:

“The National Assembly has appointed a new committee to be known as Bahá’í News Service.

“This committee will endeavor to serve as a publicity bureau representing the Cause in the United States and Canada. The work outlined by the National Assembly at its meeting held June 29 has two main objects, as follows:

“First—the preparation of articles which can be used by Local Assemblies, together with suggestions for the assistance of Local Assemblies in developing their own Bahá’í publicity.

“Please send two clippings of whatever is published, for our files.

“Second—the preparation of articles which will be sent direct to important papers throughout the country by a professional press bureau. It is hoped that these articles will increase general interest in and knowledge of the Cause. As this part of our work develops, the Assemblies will be kept in close touch through Baha’i News.

“We suggest that each Assembly appoint a Press Committee to cooperate directly with the national Bahá’í News Service, and also to prepare items based on your own local activities. This matter of publicity for the Cause is very important. As the

BAHÁ’I NEWS

Address for Correspondence
News Editor
Office of the Secretariat
Evergreen Cabin
West Englewood, New Jersey

BAHÁ’í News is the official organ of the American National Spiritual Assembly. Its cost is defrayed from the National Bahá’í Fund and copies are distributed free of charge to recognized believers throughout the United States and Canada, and to National and Local Spiritual Assemblies in other lands.

News articles and reports of general Bahá’í interest and value are requested from Assemblies, National Committees and other representatives of the Cause.

The Guardian’s statement concerning the purpose and scope of this publication can be found in the volume entitled “Baha’i Administration.”
Reports at the Convention revealed the vigorous health just past. Limitations in funds committee extends to you deep appreciation for your cooperation in the years and step forth into the future as cohorts of Bahá’u’lláh, loved Cause. Another flight is releasing work effort toward new directions when he says, "I strongly feel that the teaching work should be regarded henceforth as the paramount issue facing the believers." Once more as cohorts of Bahá’u’lláh, our Guardian calls upon us to rally our collective reserves and step forth into the arena of deeds.

Beloved friends, the Teaching Committee extends to you deep appreciation for your cooperation in the years just past. Limitations in funds have not prevented your steady application to the teaching problems of the Cause. Reports at the Convention revealed the vigorous health of this all-important activity even in the face of difficulties. During this period new communities have come into being through the work of our distinguished teachers, groups of youth in many centers have become enkindled, racial enmity work has brought its conciliatory message to the attention of enlightened individuals in many cities, there has been a nationwide response to the self-supporting activities of the Outline Bureau and Correspondence Course, traveling teachers have arisen to be met everywhere with hospitality and intelligent cooperation. In short, teaching work has been quietly taking shape. Throughout the entire country a concept of teaching has been unobtrusively growing in preparation for this time.

It is helpful frequently to remind ourselves of the Bahá’í ideal of Oneness which so subtly expresses itself in every avenue of our work. At a recent meeting in New York the Teaching Committee felt a flow of inspiration from every side. Letters from the Guardian, the wise counsel of the National Spiritual Assembly, the practical experience and suggestions of the friends all contributed vitally to the formation of our plans. This sense of close association must be fostered. The abundant energy which is the life current of the Cause must find its unobstructed channels through each of The Committee thus urges the strengthening of such ties its first concern in the months that lie ahead so that an ever-closer relationship may make us as one. With frequent letters we are planning to keep you in touch with every phase of our work and we urge you to write us freely of your problems, discoveries, accomplishments, that a really comprehensive policy may be evolved for the benefit of the entire group. That we may become better equipped with exact knowledge of our teaching resources and build our group plans more scientifically we are asking your local Secretaries for certain facts which we need for reference. The composite point of view thus acquired will contribute to the accomplishment of one of the major aims of the Committee, namely, to formulate a broad platform of teaching through which all Bahá’í groups can function.

An analysis of teaching problems and needs reveals nothing essentially new. As always, the strengthening of our inner life and organic responsibility has as its objective the reaching out to a wider circumference of attracted souls. There is no one way for its accomplishment. Every means must be employed — the direct and the indirect, the appeal to the emotions and the appeal to the intellect. Every pathway leads both toward and away from the City of God, we can but point the right direction. It is, however, the privilege of the Teaching Committee to build in concrete terms methods of uniform procedure calculated: (1) to quicken Assembly initiative and promote group effectiveness; and (2) to devise means of making wider Bahá’í contacts with individuals and groups that are reflecting the progressive thought of the age. With your assistance we shall attempt thus to bring to a focus the various elements that contribute to the successful promulgation of the Word and spirit of the Bahá’í Cause.

Together let us envision the sweep of the Bahá’í Teachings across the United States and Canada — see our individual efforts merge into a committee of the whole; witness the exchange of correspondence and the development of regional consultation — our forces augmented by inter-Assembly circulation; behold our youth arising, contributing their gift and having it accepted, and the systematic training of our young teachers; consider an extension of the activities of the Outline Bureau to a series of weekly lesson plans in which modern thought will be linked to our Bahá’í Teachings by page references to the best and latest books and the gradual addition of these books to our local Bahá’í libraries. Then shall we be ready to carry our activities over into new territory through organized public approach. The appointment of contact committees to secure information concerning the aims and personnel of progressive groups, the arranging of round-table discussions at which leaders of such groups will be invited to participate and the development of fresh Bahá’í platform in series of inter-racial and inter-religious meetings is, in the opinion of the Teaching Committee, a logical advance toward our goal.

The Temple is rising, the power is released, the emergency is here. When turning the pages of the Scriptures who is not awed by the station conferred upon us by Bahá’u’lláh, or ignited by the fire of our beloved Master’s appeal for teachers? Such words as these quoted by Shoghi Effendi shake us awake to sacred obligations:

"In these days, the holy ones of the realms of Glory, dwelling in the highest Paradise, yearn to return unto this world, and be of some service to the Cause of Bahá’u’lláh and prove their servitude to the threshold of the Abhá Beauty." Our Guardian adds, "What a wondrous vision these words unfold to our eyes! How great our
privilege to labor in this day in the Divine Vineyard! Is it not incumbent upon us to rise and teach His Cause with such an ardor that no earthly adversity can quell, nor any measure of success sate us?"

National Teaching Committee
Mr. R. C. Collison, Chairman
Dr. A. D. Heist
Mrs. May Maxwell
Mrs. Doris McKay, Secretary
Mr. Louis Gregory, Racial Amity Sec.

Man is the most potent of talismans; and naught but want of true education hath deprived him of that which is latent within him. With one word He created him, with another guided his steps to the path of true learning, and with still another guarded and preserved his standing and station.

The great Being saith: Consider man even as a mine that holdeth stores of precious beauty, of which education alone revealeth its value and bestoweth its benefit upon mankind.

Were man to empty deep insight God's holy Words and ponder them in his heart, he will surely realize that their one aim is to so unite the world that the divers peoples on earth may be regarded even as one soul, that the seal of "Unto God is all dominion" may be stamped upon the tablet of every heart and that the splendors of loving-kindness, of grace and mercy may be shed upon all mankind.—BAHÁ'U'LLAH.

REFERENCES TO THE CAUSE IN RECENT LITERATURE

A very scholarly service has been rendered by Mr. Bishop Brown, now of Pittsburgh, who some years ago compiled the lists of books and magazines containing references to the Baha'i Cause as published in The Baha'i World. A few recent references have come to the attention of Baha'i News and are mentioned here for the information of students: The Soul of the East, by Marcus Ehrenpreis, Viking Press, New York, 1928; A History of Nationalism in the East, by Hans Kohn, Harcourt Brace, New York, 1929; Wider Horizons, by Herbert Adams Gibbons, Century Company, New York, 1930; Palestine, Today and Tomorrow, by John Haynes Holmes, Macmillan, New York, 1929; A World Community, by John Herman Randall, F. A. Stokes, New York, 1930; Invader and Christian Life, a Unitarian weekly, London, England, for May 10, 1930; The Illustrated Weekly of India for March 24, 1929.

PROGRESS OF TEMPLE CONSTRUCTION PLANS

The past month has been one of great activity and rapid progress toward completing the plans for the Temple.

The Research Service, Incorporated, is receiving from the structural engineer in Chicago, Mr. Benjamin B. Shapiro, voluminous blueprints prepared after consultation with the architect, Mr. Louis Bourgeois. The health of the latter is now such that he can give considerable time to the development of the very intricate details.

The changes and improvements in devices which have taken place during the years since the foundation was completed, necessitate the rubbing out of many carefully-drawn lines, and the re-computation and re-lettering of countless details. The necessary shifting of a stairway, partition or opening is like a pebble thrown into a still pond. The ripples or re-adjustments spread to remote points.

The expediting of the work necessitates not only the preparation of structural plans to meet the architectural needs, but also full consideration of the utilities and the working out of the details for future heating and ventilating; also of plumbing, lighting, and the provision for such possibilities as air conditioning. In short a vision of the future, as well as of the now well-known needs in connection with the best use of the Temple.

As rapidly as the sheets and drawings and specifications are released by Messrs. Bourgeois and Shapiro, they are transmitted to The Research Service, and are then passed upon by the consulting staff. These men approach the problem from other angles. They “check and double check” with both telescopic and microscopic vision.

All of this necessitates continual attention on the part of The Research Service. For the greater part of a week, Mr. Shapiro was recently in the Washington office in consultation with various associates. Later Dr. F. H. Newell and Mr. Shapiro went to Schenectady for a conference on lighting problems with Dr. Walter D'Arcy Ryan of the General Electric Company. Various new devices, not yet on the market, were brought out and suggestions made with reference to making provision in the plans for the use of these new and up-to-date devices.

Various competent contractors have been advised of the progress of the drawings, and are awaiting the final sheets, in order to make out their estimates. Finished plans and specifications will be in the hands of these contractors by the last of July.

INTER-RACIAL AMITY

To the National and Local Spiritual Assemblies, the Amity Committees and Workers,

Dear Friends:

At this time we send you a message of greeting and longing as an emblem of our faith. It is one of gratitude and appreciation for your faithful and loyal services. Nobly have you responded to many calls and through your loving and generous sacrifices the cause of amity has grown. The Annual Convention was enlivened by many brilliant reports and meetings in various centers since that time have been a record of success. We are elated by the increasing volume of service. Preparations are now under way for the annual amity conferences at Green Acre which it is hoped that many will attend. The date is August 21 to 24.

The work of harmonizing the races is known to be difficult. The odds appear to be greatly against us. Human prejudices, although their basis be but superstition and fancy, enthrall by far the greater portion of humanity. So dense is the gloom caused by this condition that many think it impenetrable. Yet withal hope constantly brightens as knowledge rapidly spreads. A retrospect at almost any time shows progress. Consider that but a few centuries ago men generally believed the earth to be flat. The few wise men who taught differently were cruelly oppressed. Yet anon their light removed that darkness. Now their fame is established while the forces that harmed them have long been lost in oblivion. The growing liberality of the ruling powers in the Orient to the friends of Bahá'ú'lláh after the great persecutions of the past and the transformation of the world through the penetration of His laws all is augury of glorious victory. Today both the scientific and spiritual worlds favor unity among races. These worlds which are knowledge and love are the worlds that are real. From these worlds great souls are ever ready to answer the call when the friends of God arise to demonstrate the oneness of mankind.

How sweet is the spiritual fragrance of such meetings! How attractive to the intelligent! How luminous unity! How vibrant with celestial harmony! The Word that creates has been spoken. Let us concentrate in service and never fear! Be pleased therefore to aid us by your counsel; re-
fresh us by your prayers; bring forward your suggestions; lend us your presence, whenever possible; send in monthly reports and by every means in your power continue to stimulate the work in both local and national fields. On our part is the wish and will to cooperate fully, at all times relying upon divine favor. The Spirit that animates our group action and collective consciousness is One. Although the organization and technique of service may vary from time to time to meet the needs of a changing world, yet may our continued effort and cooperation as we pursue the ideals of Bahá’u’lláh bring to the earth the joys of eternal realms.

Generous and noble friends we greet you in the Greatest Name and have the honor to be,
Your fellow servants and coworkers,
The National Teaching Comm.,
LOUIS G. GREGORY,
Secretary for Amity.

NEW POLICY ADOPTED BY PUBLISHING COMMITTEE

The Publishing Committee for many years has been making consistent and determined effort so to plan and administer that it might achieve the twofold purpose of making available all recognized Bahá’í texts in the English language, and of creating a surplus for the benefit of the National Spiritual Assembly.

The Committee asks for the sympathetic understanding and cooperation of the friends in the performance of this difficult task.

It will be recalled that the Committee came into existence by Assembly appointment following the voluntary discontinuance of the original “Bahá’í Publishing Society” which rendered such splendid services in Chicago over a period of many years. When all the stocks were received from Chicago, it became apparent that sales through Local Assemblies and groups should be expedited, with the result that a consignment of literature was sent to each Bahá’í community. The last of these consignments has been paid up or cancelled.

The Committee, however, on careful study, has realized that the literature of the Cause in America has been developing to meet two distinct purposes—the publication of standard, recognized Bahá’í texts which are the basis of the teachings, and the printing of numerous leaflets, pamphlets and other material to serve various particular needs. The literature in fact divides into two classes: that which represents the permanent responsibility of the Publishing Committee, and that which reflects the activities of National and Local Teaching Committees.

The Publishing Committee has consequently adopted a policy which takes this fact into account and seems to provide a better division of interest and responsibility as between Publishing and Teaching Committees. The Publishing Committee will in future publish and distribute only such bound books and pamphlets as perpetuate the standard literature and which can be handled so as to develop a financial surplus either for extension of the Publishing work or for the other needs of the National Fund. It will continue to print, but not to sell, the smaller and more special leaflets and booklets needed by the Teaching Committee and provided for out of the Teaching budget. While publishing can and must be self-supporting and should be a source of profit, teaching—which involves literature to be sold at small cost or given away—is an entirely different type of Bahá’í service. Under present conditions, it should be remarked, the Publishing Committee actually loses money on every sale of the little pamphlets.

In accordance with this policy, the Publishing Committee is taking steps to retain only the standard and permanent bound books and booklets, and to catalogue only these titles. The balance of the stock on hand will be divided among the Local Assemblies and sent to them as a gift from the Publishing Committee. The Local Assemblies can either sell this literature for the benefit of their local Bahá’í Funds, or give it away as part of their teaching activity.

As this part of the literature goes out of print, it is clearly the province of the Teaching Committee to decide from year to year what teaching literature is needed. The Publishing Committee will print whatever is ordered and financed by the National Assembly and ship to the Teaching Committee or the Local Assemblies, as instructed. Thus the all-essential teaching work will be extended by a much more careful consideration of how printed matter can be used at Bahá’í meetings, and the Publishing Committee will be forced to develop its own resources of service.

Whatever orders are received in future by the Publishing Committee for these smaller leaflets and pamphlets from isolated believers or non-Bahá’ís will be forwarded to the nearest Assembly or group. The result will be to develop more efficient Bahá’í libraries in all the centers.

The ring-stones, photographs, moving picture films and voice records hitherto sold by the Publishing Committee will in future, it is hoped, be placed in charge of some other Committee of the National Spiritual Assembly, such as an Arts and Crafts Committee, better adapted to the sale of general merchandise outside the publishing field. Faced by the task of publishing Bahá’í books for the future needs of the one hundred and fifty million people in the United States and Canada, the Publishing Committee recognizes that the time has come for utmost concentration and efficiency in this field of service.

NEWS LETTER FROM BAHÁ’ÍS OF BRITISH ISLES

(Continued)

Manchester

Seventeen of the friends met at the home of Mr. and Mrs. Sugar on the evening of Saturday, the 3rd inst., to deal with matters pertaining to the Cause, national and local. Mr. Hall presided, and after prayer, outlined the business to be dealt with.

The friends considered and approved several proposals designed to assist the advancement of the Cause, and decided that the same be submitted to the National Spiritual Assembly for their approval and adoption.

It was decided to hold meetings for worship and discussion at 16, Lily Street, Hr. Crumpall, on the evening of the first Saturday in every month, also occasional meetings on other evenings for the benefit of those friends who cannot attend on Saturdays.

It was agreed to invite the Altrincham friends to cooperate in a Joint Gathering and Reunion, to be held on Saturday, May 24th, in celebration of the Anniversary of the Declaration of the Bab, and the birth of Abdu’l-Bahá on the 23rd.

Cordial and affectionate thanks were tendered to Mr. Hall for his many years of strenuous work for the Cause, and to Mrs. Hall for her loving service in providing hospitality to the friends when meeting.

After electing nine members to form the local Spiritual Assembly for the year, the following officers were appointed: Mr. Robinson (Chairman), Mr. Sugar (Secretary), and Mr. Chessel (Treasurer).

The friends were united in a spirit of loving cooperation and quiet determination to spend themselves in the service of the Cause.
Altrincham

The friends in Altrincham district rallied to the call on Friday, April 11th, when it was agreed that an Assembly be re-formed, as the number of accredited believers exceeded ten. The members present elected Mr. J. C. Craven as secretary, and Miss Hunt treasurer. They further desired that Mr. Craven represent the Assembly at the Delegates' Meeting in London on April 26th, summoned for the election of the members of the National Spiritual Assembly.

On Friday, May 2nd, six members and one interested friend listened with interest to the Secretary's report of the London Conference. Following this, the remainder of the evening was spent in an interesting study of the Baha'i teachings. She writes of the contrast between the Eastern and Western countries, they have grown very close together; that the contrasts between the two continents are sharply apparent and it is impossible to dissolve the Western problem without a discussion of the Asiatic and African problem.

From historical tradition the policy of the big nations will only approach with dislike the necessity, which means the same as a renunciation of sole national power. When commerce, science and inventions such as broadcasting cinematography have decided to promote the international understanding and approachment, nevertheless it is urgently necessary to promote the realization of the World's Unity, by creating a new type of man the "International Man." This demand seems to us to-day to be an impossible Utopia, though it advances even practically close, when we think that the American of to-day was a few hundred years ago something strange. To the contrary America was inhabited by different nationalities, which after a certain historical development, by working together have formed characteristic marks.

The Baha'i Teachings have with astonishing rapidity and strength made a type of really international people and we can't proclaim this better than through the Words of Baha'u'llah: "You are all the leaves of one tree." In autumn 1929 the Persian-European approachment had a visitor. Dr. Jouness Afroukthia from Teheran at the wish of Shoghi Effendi he also visited Germany. The spiritual exchange with our Persian brothers, is at this moment really of great interest to our German Bahá'i work. Though it must be our endeavor to give our Bahá'i work its own particular note, according to its surroundings, that is to promote the valuable peculiarity of the country, and at the same time it is necessary to develop closer connections with other countries to realize a universal spirit, not to mention the value of reciprocal thoughts interchanged.

It can be said that amongst the Eastern Bahá'ís the united Bahá'í type is since a long time a matter of fact, and though distance and language separate the Oriental and European Bahá'ís and make it very difficult to work in one spirit, yet we see to-day, how the Bahá'í Cause, notwithstanding the distance, is in absolute relationship with the East and West, though in general, keeping the individuality, the new international man is created.

Certainly there is a difference still in the depths of understanding the Bahá'í ideas. And herein the Persian Bahá'ís can give us European, who are technically high, a spiritual culture, in which we are only at the beginning.

The visit of Dr. Jouness had a great success, through an article about Persia's intellectual reforms, which appeared in the Hamburger Freundesblatt, one of the leading and most popular newspapers, in its evening No. of 15th of September, 1929. For the same purpose Miss Martha L. Root, New York, also visited different German Universities. In the German Universities there has been a lot of material gathered about Babisn and Bahá'í revelations and in different universities scientific works published.

A good many works of Baha'u'llah and 'Abdu'l-Baha in original language are in the Government and University libraries, an outward sign of the interest the German Science takes in our Cause.

Since several years the writer of this Article is trying to gather in his library an extensive amount of syste-
matical material about the Bahá'í Teachings to put it to the service of science. This library contains most of the Western books published about the Bahá'í Teachings, several works of Bahá'u'lláh and 'Abdu'l-Bahá and other Bahá'í books in the Persian language, the different published papers which appear in the World, and a collection of press notices published in different countries on the Bahá'í Cause, etc.

The Assistant-School for Feeble-minded Children in Warnemünde Mecklenburg (represented by Emil Jorn) is built up entirely on Bahá'í principles; in October, 1928, there was a meeting in Rostock and Warnemünde for the Assistant-School teachers. This fact is especially to be greeted and notified as the Assistant School in Warnemünde was only founded a few years ago.

The North German Bahá'í Groups held a working meeting in December, 1929. Friends from Berlin, Rostock, Warnemünde, Schwerin and Hamburg in the presence of a representative of the Bahá'í National counsel in Wandsbek. This meeting was a great strengthening for the Bahá'í spirit amongst the groups, and several new directions were proposed for closer working of the provinces together.

REPORT FROM ITALY

Italy has not been totally neglected in the past years. While the work has brought but little visible results, the knowledge of the Cause has been widely spread, and the books are in various libraries of the larger cities of Italy.

As early as 1899 there were two Bahá'ís in Italy, both having now passed on to the 'Alá' Kingdom.

Mrs. Edith Burr of Florence, has made her home a center for many years, and here many Bahá'ís have spoken to groups. Signora Maria Forni, who latterly lived at Crevenna near Lake Como, was an ardent exponent from the time of her acceptance of the Teachings in 1899, and her social work among children was testimony of her sincere faith.

During the winter of 1920, in Naples, talks on the Cause were given to groups of university students and a weekly meeting held where some of these students and others met. That same winter various successive talks were given in Rome in private homes and to a large group of the idealistic Socialists, among the adherents of this group being some of the most aristocratic of Rome's citizens.

In the Fall of 1921 the work was extended to Florence, Milano, Torino and Bologna, and some smaller cities, where talks were given in private homes as well as at groups composed of theosophists, socialists and Esperanto students.

In 1922 groups were held weekly in Rome and various talks given to groups of university students there.

Since the winter of 1923 until last winter, regular meetings have been held in Florence every week at my apartment and occasionally at Mrs. Burr's.

Mrs. Loulie Mathews had for a few years a Circulating Library at Porto­fino.

Signora Teresa Campani has given constantly her talent as a speaker, and in the years past various Bahá'ís have spoken on the Cause at the Philosophical Society rooms in Florence.

There have been translated into Italian the "Hidden Words," "Paris Talks," and Dr. Esslemont's "Bahá'u'lláh and the New Era," and some pamphlets.

We trust that the seeds sown may be slowly developing to bring forth fruits when the season of harvest shall have arrived. The political upheavals of the past fifteen years or more have occupied the minds of the Italians to such an extent that their spiritual eyes seem to have been veiled; yet we know that it is but a slumber that will bring a strengthened awakening, as has ever been in Italy after the time of fallow.

H. E. HOAGG.

Alláh'u-'Abhál!

CIRCULAR LETTER FROM ASSEMBLY OF HAIFA

In our last letter we had occasion to mention the visit of our devoted Bahá'í friend and indefatigable worker, Miss Martha Root and of her plans to visit Persia. Although she has not yet sent in a detailed report of her travel through Iraq and of her experiences during her present sojourn in Persia, letters from both of these countries are already full with news of her ar­rival and of the important and distin­guished people in the country, which she had met. In Iraq she had the privilege of an audience with His Majesty King Feisal and she visited outlying villages where Arab Bahá'í peasants had the rare opportunity of meeting an American Bahá'í and who had the pleasure of entertaining her in their homes and be photographed with them.

In Persia the friends were natural­ly delighted to welcome her and some of the friends of Shiraz went out of town by motor to welcome her. We do not have as yet full news of her work, but her call upon the Minister of the Court in Persia was very cordial and she had similar interviews with various Ambassadors there. We wish her every success in her many travels, we admire the courage and the strong faith that animates her work and we look forward with interest for still more news of her visit to various centers in Persia.

We learn with great pleasure and satisfaction of the new interest and enthusiasm that the Bahá'í Faith has aroused among a number of people both in Johannesberg and Pretoria in South Africa. For sometime the torch has been kept aflame by a number of devoted and zealous Bahá'í workers from America. But their efforts like all pioneer work was slow and difficult. It is only lately that a number of friends have come together with the hope of establishing permanent centers. We extend to those fel­low-workers our warmest greetings and we await their news with keen interest.

The friends in every country will be very glad to know that the Guardian who had been lately unwell has fully recovered and is again devoting his entire time to the work of the Cause.

Among the visitors that have lately been with us in Haifa, we have had Dr. Younis Khan who has been spending quite a few months visiting the different centers throughout Eu­rope and is now on his way to Persia. We have also had some of our dear friends from Isfahad among them Mirza Hussein Ali and his son Mr. Neyru. Their account of the suffer­ing and imprisonment of many Bahá'ís in Russian Turkistan in which Isfa­had is situated was heartrending and some of them were released from prison on the express condition of their leaving the country entirely. We are extremely grieved to learn of the unhappy conditions, which are in some cases desperate, in which they live and we cannot but remember the day when through their self-sacrifice they were the first to build a Bahá'í Temple throughout the world.

The Master's family as well as the friends join in greetings and good wishes to you all.

Spiritual Assembly of Haifa.

By: Sohail Afnán.

March, 1930
The great Being saith: Blessed are they that arise to serve mankind, let not a man glory in this, that he loves his country, let him rather glory in this, that he loves his kind. The world is indeed but one home, and the peoples thereof its dwellers.

The great Being saith: O ye children of man! The true faith of God and His religion are for the protection, the unity, the harmony, the peace and the love of mankind; make them not the cause of strife and discord, of hate and enmity. This verily, is the straight path and the firm foundation.

Whatsoever is raised on this foundation the happenings of the world will shake it not, neither will time cause it to crumble. We cherish the hope that the sages and rulers of the world will, with one accord, arise for the betterment of mankind, and, after deliberations, full and mature, bestow the remedy of their wise ministry upon this diseased and broken world.

The great Being saith: The firmament of divine wisdom shineth with the twin orbs of consultation and mercy. Take counsel together in all things, inasmuch as consultation is the guiding light that giveth enlightenment and leadeth unto the Way. In the beginning of all things let the end be borne in mind. Let children be instructed in all arts and sciences that conduce to the benefit of mankind, to the progress and the exaltation of the station of man; that thereby sedition and mischief may be banished from the world, that all by the endeavor of the chiefs of the state and the leaders of men, may repose in the lap of security and peace.—BAHA’U’LLAH.

A BAHÁ’Í COMMUNITY

Editorial

It has been inevitable that the attention of Bahá’ís since the Ascension of ‘Abdu’l-Bahá has been directed in great measure upon the general subject of administration. Until the permanent organ and instruments of collective action are established, and crowned by the two great institutions of Guardianship and Universal House of Justice, this subject will continue to be of absorbing interest and importance.

Spiritual Assemblies, committees and other administrative units, however, are but means to an end, and the end must be kept firmly in mind if the means are to be rightly employed.

The end, or object, of Bahá’í administration is to create and maintain ‘the community of the Greatest Name.’ A true Bahá’í community represents something new in social evolution; it represents nothing short of a humanized civilization. Among the members of relatively small groups, this emergence of the Bahá’í community will be less consciously felt than in the larger cities, like Tehran, Chicago, Washington, Philadelphia, Los Angeles, San Francisco, Portland and New York. Here are found conditions under which the Cause is no longer represented by a few personalities. Elections are more highly selective, permitting greater annual changes in the Assembly; and here the problems raised by poverty, sickness, old age, children’s education and other basic human issues are more frequently encountered. As the problems are more difficult, so the Bahá’í solution will be sooner attained.

The supreme virtue of a Bahá’í community is that its members are actually units of one living body. Worldly civilization has its outcasts—its neglected and forgotten members, its citizens deprived of work, its oppressed and despised serfs and slaves. The Bahá’í community is based upon the divine pledge that no member shall ever be deprived of food, of education, of opportunity, of consideration and love. If one is sick, the whole body is sick until the one is healed. If one is poor, all are poor until sacrifice has restored the balance of wealth.

It is this ideal which must be upheld in giving the Bahá’í message and in passing upon the qualifications of new members. The message includes this vitalizing element or it is nothing but one more theology, one more philosophy, capable of producing another dogmatic church but not of renewing the quality of human life.

Until we have succeeded in demonstrating this outcome of the Faith in our collective Bahá’í society, our eloquent lectures and our most thoroughly equipped study classes will be vain. Neither can the most beautiful and inspiring of Temples remedy the defect of disunited groups.

The Manifestation, in His principle of consultation, has given us the gift of collective intelligence; a Spiritual Assembly is a collective will; but the true faith in Bahá’u’lláh is that which produces collective love. “The waves of the Covenant shall roll until every dead body is cast ashore.” It may well be that the “dead body” is not merely he who disobeys the appointed Center, but also he who will not immerse himself in a Bahá’í community profoundly enough to respond to its every need and opportunity, while seeking nothing for himself.

There are many passages describing this “community of the Greatest Name.” Let us study them again, and each believer apply their inspiring standards to himself.

THE NATIONAL BAHÁ’Í FUND

Statement by Mr. Carl Schefﬂer, Former Treasurer

At the present time the Cause is facing what may perhaps be a most difficult period, the fact that the funds for the preliminary work on the Temple have been collected has brought about a condition that is easily understood but nevertheless remains a rather dangerous one for us.

At the present time your treasurer is receiving scarcely enough to meet the needs of the limited undertakings of the National Spiritual Assembly. These undertakings are limited because of the needs of the Temple; but soon there will come a time when such a limitation will be disastrous for the Cause and certainly fatal for our
part in this glorious work. The matter should be carefully considered by every individual and by every group and Spiritual Assembly in order that the need for a repetition of such a plea as this may not arise.

The ideal toward which we, as Bahá'ís, should strive is a constant flow of the spiritual light and energy of the Cause so that the pressure of Bahá'í influence in the world may not be relaxed for even a moment. In every phase of our life we must continuously press forward so that we may prove effective in our striving with the world of darkness. In our own lives this must become true. We must stand for what we believe continuously, not periodically. We must live the Teachings continuously. We must support the Cause continuously and in our giving this same ideal must hold.

A continuous, unbroken flow of funds, even if it is small, is better than a spasmodic effort inspired by a drive. The work of the Cause has actually just begun. The engineers are rapidly unfolding the plans that will erect the Temple which will be a banner of our faith unfurled for the world to see. We must be ready as never before to stand as Bahá'ís, not only as individuals living the life as the opportunities of the day give us a chance to do, but as one body we must act so that the world may recognize our unity. This unity cannot be expressed better than through our ability to carry forward all that then will need to be done. The building must be completed, funds should be coming in to do this. Teaching work must be advanced to give a ready answer to the question that then will be asked by the millions.

LOUIS J. BOURgeois, ARCHITECT, DEAD

Designer of Bahá'í Temple Is Stricken as FoNDef Hope NEARS FulFILMENT

START ON THE FRAME NEAR

Many Styles of Architecture Interwoven in Plans for $2,000,000 Edifice at Chicago

CHICAGO, Aug. 20 (AP).—Louis Jean Bourgeois, architect and sculptor, died last night when about to have his fondest dream fulfilled. He had hoped to live long enough to see work begun next month on the Bahá'í Temple he started many years ago.

CABLEGRAM FROM SHOghI EFFendi

"Approve action regarding History Society. Deeply appreciative loyalty (of) believers."—(Signed) SHOGHI.

In 1920, Bourgeois, himself a member of the sect, won an international contest for a design for a temple here. Selecting a site at Wilmette, a northern suburb, he started work after moving his home to a studio on the property.

Cornerstone Laid

The cornerstone was laid by Abdul Baha, son of the founder of the Bahá'í religion. In 1922 work was suspended for lack of funds. The Bahá'í followers are against debt, mortgages and solicitations. Recently enough voluntary contributions were made to proceed a few steps with the $2,000,000 building.

In his design, Bourgeois has combined the essence of Egyptian, Greek, Roman, Arabic, Gothic, Renaissance and modern architecture. In his decorative motif is interwoven symbolism of all the religions ever known to mankind. He has portrayed the tree of life and given note to the place of the earth in the universe.

Bahá'í Principles in Design

Thus the temple as a whole represents the principles of the Bahá'í movement—universal religion, universal brotherhood, universal education, union of science and religion.

Because of the symbolism of perfection attached by the Orientals to the figure nine as the highest single integral, that number, or its multiples, is employed extensively throughout the temple. It will have nine sides, nine doors, to be approached by eighteen steps; nine fountains, nine ribs in the dome. The height of the building is scaled as 162 feet, the first story at 36 and the minarets at 45. The property includes nine acres. The edifice will be surrounded by a circular wall.


Editor.

A MESSAGE FROM THE TEACHING COMMITTEE

Shoghi Effendi has recently said that the teaching work in America this year is of paramount importance. All our spiritual, mental and financial resources must be concentrated in spreading the Message as widely and rapidly as possible. As the Temple rises, there will be undoubtedly an increasing call and need for teachers. The National Spiritual Assembly is carrying on a constructive publicity campaign which will also enhance the need for qualified teachers.

The National Teaching Committee has therefore cooperated with the Greencare Program Committee in urging the friends wherever possible to be in Greencare from August 10th to 24th for an intensive two weeks study in preparation for a vigorous teaching campaign in the autumn.

Mr. Vail writes: "The friends in the west are already meeting in Geyerville. Will the friends in the east come to Greencare for these two weeks or at least for part of them? When we come together in His love to prepare ourselves for that greatest work in this universe of God—heralding the Kingdom — He will surely descend amongst us as He did among the apostles of old."

The program for these two weeks included six lectures by Mr. Albert Vail on "The Rise of a Great Civilization," a study of Islam based on the latest research; two lectures on "Administration" by Mr. A. B. McDaniel; two lectures on "Education," by Dr. Genevieve Coy and Prof. Stanwood Cobb; three illustrated talks on the Temple by Dr. Frederick H. Newell; the annual feast commemorating the visit of 'Abdu'l-Bahá to Greencare; and an Amity Convention from August 21st to 23rd.

A two day convention of all Bahá'ís in the northeastern states who are actively engaged in teaching the Cause was held on August 16th and 17th. The four sessions of the convention dealt with teaching methods, the stimulation of Bahá'í centers, methods of approach to people of capacity and liberal organizations, and the interracial aspects of teaching. Each session was in charge of a leader who introduced the subject and directed the discussion following brief talks on different phases of the topic under consideration. A general public meeting with two prominent speakers is planned for the evening of August 16th.

Anyone interested in the teaching of the Bahá'í Message is asked to share with us the inspiration of consultation with our active teachers, to contribute constructive suggestions to the discussions and to take back to their local group the enthusiasm and spirit of service which such a gathering will surely generate. Every Assembly in the northeastern states was asked to have
at least one representative there.

The National Teaching Committee confidently believes that by means of this two day conference with our experienced teachers and of daily consultation during the following week, a general teaching program for the coming winter can be evolved which will be practical, progressive and constructive and which will merit the unserved and active support of all Baha’is. However, no one realizes more than this committee that plans, even though perfect, are worthless unless translated from the field of thought to that of action. In this Cause effective action is possible only through the devotion and hard work of each believer to the full extent of his capacity.

This Greenacre Convention may be considered as the first in a series of regional teaching conferences which the National Teaching Committee hopes to see initiated in many Baha’i centers this summer and early fall. A supreme united effort must be made to strengthen Baha’i communities and to spread the Cause into virgin territory. The first step in this effort is the recognition on the part of all Baha’i groups of what their regional problems and possibilities are. Individually we can do much but collectively we can do infinitely more. ‘Abdu’l-Baha said that in this age special confirmations come to those who work unitedly in groups.

This committee therefore makes the following suggestions and hopes for your whole-hearted cooperation in organizing in the near future a teaching conference in your locality. The majority of the Baha’i communities and groups seem to fall naturally into the following ten divisions which are the suggested places as regional teaching centers. All Baha’i Assemblies within a reasonable distance of each center constitute the working unit.

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<th>Region</th>
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<td>1. New England</td>
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<td>2. New York—New Jersey</td>
<td>New York City</td>
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<td>4. Western New York</td>
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<td>5. Ohio</td>
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<td>8. Northwestern</td>
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<td>9. Central California</td>
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<td>10. Southern California</td>
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These conferences will draw together the believers in each region, acquaint them with their common teaching problems, develop methods of approaching each other through the exchange of local teachers and of making new contacts by teaching the Cause in a broader and more comprehensive way. It is hoped that each region will develop and carry out according to its local needs and resources the general national teaching program which you will have by that time. Every possible assistance from the National Teaching Committee will be given to all regional teaching activities.

It is suggested that each Spiritual Assembly in a region, if it desires to participate in such a conference, appoints at an early date a representative to an interassembly committee for the organization of the teaching conference for that region. It is very desirable that this matter be brought to the immediate attention of all the friends in your local community so that they may be thinking constructively along these lines.

May we ask your group to pray for the success of the Greenacre Teachers Convention, the regional teaching conferences and the general national teaching program.

Sincerely in His service,
R. C. COLLISON, Chairman of the National Teaching Committee.
Geneva, New York
July 20, 1930.

NOTE: The next to the last paragraph of this circular letter as it was first sent out to the Assemblies, raised the question in the minds of some as to how the regional conferences were to be arranged. The Teaching Committee wishes to make it clear that these conferences should be arranged through the Local Assemblies of each region both as regards personnel of committees and initiative in carrying them out. The paragraph mentioned has therefore been revised with this in view.

OUTLINE BUREAU
Announcement of New Compilations
A new outline has been recently completed by the Outline Bureau which has been given the title of “Material and Divine Civilization.” We feel that this subject is particularly timely as it affords a complete compilation on the social and economic phases of the Baha’i Teachings. It has been the object of the compilers to arrange this material in a logical sequence of presentation in order that the students of the Cause who wish to make this outline the basis of study may equip themselves with the means of answering those pertinent questions which are increasingly coming to us from a world that is looking for a solution of its problems.

Constantly we are being challenged to present our viewpoint and uphold its practicality. We are continually being put to tests of our intelligent interest in the special problems of our age. The new outline is designed not only to provide us with the page references of all authenticated Baha’i books, but also to furnish a bibliography of the best modern books on Economics, Sociology, Education, Peace and Race Relations. This list was suggested by a Professor of Sociology and reviewed by members of our committee.

The outline deals in detail with the following main points:
1. The distinction between Material and Divine Civilization and the influence of the prophet on the evolution of society.
2. The plan for divine civilization set forth by Bahá’u’lláh and ‘Abdu’l-Bahá. This includes (a) specific principles of conduct, and (b) the general foundation for a new social organization. (Bahá’í Principles, etc.)
3. The Administration as a means of protecting and promulgating such a plan.
4. Bahá’u’lláh as a source of power in this new era which is the consummation of past ages.

It is hoped that the believers will at once provide themselves with this

BAHA'I NEWS
Address for Correspondence
News Editor
Office of the Secretariat
Evergreen Cabin
West Englewood, New Jersey

BAHA'I News is the official organ of the American National Spiritual Assembly. Its cost is defrayed from the National Bahá’í Fund and copies are distributed free of charge to recognized believers throughout the United States and Canada, and to National and Local Spiritual Assemblies in other lands.

News articles and reports of general Bahá’í interest and value are requested from Assemblies, National Committees and other representatives of the Cause.

The Guardian’s statement concerning the purpose and scope of this publication can be found in the volume entitled “Bahá’í Administration.”
valuable outline of which there is a present edition of 800 copies. It has taken the Outline Bureau two years to complete these researches.

We wish to call your attention to an offer made at the Convention. The following outlines are on sale:

Material and Divine Science ... 15c
The Baha'i Teachings Pertaining to Christ ... 10c
New Light on the Scriptures ... 15c
Material and Divine Civilization 15c

For a limited time a complete set of the above outlines will be enclosed in a manila folder and sold for 50c—all charges prepaid.

Doris McKay,
Secretary, National Teaching Committee
Pre-Emption Road,
Geneva, New York

TEACHING CONFERENCE AT GREEN ACRE

A two day conference of the North Eastern States was called by the National Teaching Committee to Green Acre, August 20th and 21st. It proved to be an occasion of unique inspiration, a large number of teachers having traveled from various parts of the country to take part in the discussions. As the sessions continued it became apparent that the Baha'i teaching work can, through such constructive and cooperative meetings as this, receive an extraordinary impetus and it is hoped by the Teaching Committee that this conference will be but one of many such gatherings designed to promote the ordered and efficient spreading of the Cause. A wave of enthusiasm for unified teaching work, sustained by the vision and experience of a wide circle of deeply interested believers augurs well for this paramount activity in the year which lies ahead.

The program, which was conducted in the form of a forum by Mr. R. C. Collison, Chairman of the National Committee, was as follows:

AUGUST 20-29 A.M.—"Teaching Methods."
1. How can traveling teachers best serve the Cause?
2. How shall we confirm new groups?
3. How can we interest youth?
4. What is the psychology of Baha'i Teaching?

Discussion leader: Albert Vail.
2:30 P. M.—"The Stimulation of Baha'i Centers."
1. How can we develop more Baha'i teachers?
2. How can we encourage personal Baha'i study?
3. How can we stimulate interassembly cooperation?
4. How can meetings be made more interesting?

Discussion leader: Mrs. Doris McKay.
August 21-2:30 P. M.—"Making New Contacts."
1. How can we develop a new type of public Baha'i platform?
2. What is the function of public Baha'i meetings?
3. How can effective follow-up work be accomplished?
4. How can we cooperate with outside organizations?

Discussion leader: Mrs. Mabel Ives.
8:00 P. M.—"Inter-racial Aspects of Teaching."
1. How can local Assemblies promote racial amity?
2. How can we prepare ourselves for more effective racial amity work?
3. How can we cooperate with inter-racial groups?
4. How will our response to the challenge of racial amity affect the spread of the Cause?

Discussion leader: Louis Gregory.

IN MEMORIAM

Mrs. Elfleda Spaulding, a truly heroic Baha'i soul, passed on into the Kingdom July 5, 1930. Mrs. Spaulding had been active in the Baha'i community of Chicago for many years.

GREEN ACRE

Eliot, Maine

"A universal platform for all mankind, irrespective of race, religion or nationality."—Abdu'l-Baha.

Thirty-sixth Season—1930

July 3—September 2

Special Meetings

July 9, 4 P. M. The Anniversary of the Martyrdom of the Bab.
Mrs. Marian Haney, Chairman.

July 12, 4 P. M. Eliot Day—Under direction of Eliot Assembly.
July 22, 4 P. M. In Commemoration of Miss Sarah J. Parmer, Founder of Green Acre.

August 7, Portsmouth Day—Under direction of Portsmouth Assembly.
August 20. Annual Feast Commemorating the visit of 'Abdu'l-Baha.

Sunday Services, 11 A. M.
Children's Class every morning except Saturday and Sunday—conducted by Mr. Louis G. Gregory.

Sunday 8 P. M. Community Entertainment.

Mr. Vail will conduct a course of lectures on Mondays, Wednesdays and Fridays from August 11th to August 27th, inclusive on the Rise of a Great Civilization, a study of Islam based on the latest research and viewed as an expression of eternal religion and compared to other divine teachings.

Subjects:

2. The Inspiration of the Prophet—The Psychology and Philosophy of Inspiration.
4. Splendor of the Moslem Civilization.
5. The Immortal Persian Poets.
6. The Seven Valleys of the Sufis—Sufi Saints as the Flower of Islam.

There will be several lectures on Science and Psychology, reviewing some of the modern books as related to the Baha'i teachings.

Among the speakers will be—Prof. Glen Shook, Prof. Stanwood Cobb, Dr. Genevieve Cox, Mr. Louis G. Gregory, Mr. Allen B. McDaniel, Dr. A. D. Heist, Mrs. Willard J. McKay.

Lectures will be held daily, except Saturdays and Sundays, at 10:15 A. M. All meetings will be held at the Fellowship House unless otherwise specified.

August 28-Aug. 1. Monday, Wednesday and Friday, 10:15. Mr. Louis Gregory. "Free Will and Destiny" and "Social Psychology."
"Following Guidance."

August 4-8. Monday, Wednesday and Friday, 10:15. Subject given later. Tuesday, Thursday, 10:15, Mr. A. B. McDaniel, "Administration."

August 11-15. Monday, Wednesday and Friday, 10:15. Mr. Albert Vail. Tuesday and Thursday, 10:15, Mr. A. B. McDaniel, "Administration."

August 18-22. Monday, Wednesday and Friday, 10:15. Mr. Albert Vail. Tuesday and Thursday, 10:15, Dr. Genevieve Coy and Prof. Stanwood Cobb, Education. Monday, Wednesday and Friday 8 P. M., Dr. Frederick H. Newell, Illustrated Talks on the Temple.

August 25-29. Monday and Wednesday 10:15, Mr. Albert Vail.
Tuesday, Thursday and Friday...
PHOENIX, ARIZONA

Letter from Mrs. Elizabeth Greenleaf

"Abdu'l-Bahá has said that if a true Bahá’í passed through a city calling upon the Greatest Name from the depths of his heart, even though no outward contacts were made, the influence for good would be unending. What, then, may we not anticipate when such a galaxy of souls as the following has made both the inward and outward connections: Mrs. Isabella D. Brittingham; Mr. Charles Q. Adams; Mrs. Stuart French; Mrs. Corine True and two daughters; Mr. and Mrs. J. W. Gift; Mr. Louis Gregory; Miss Orcella Rexford; Mrs. Edwina Powell, Mr. John D. Bosch; Mr. George O. Latimer, and recently Mr. and Mrs. Leroy Ioas of San Francisco.

I should like to give some of the details of work done by each one of these birds of passage, but that will come later when a history of the Cause in this section of the country is written. We are reminded of that prophecy in Daniel, that "Many shall run to and fro and knowledge shall be increased."

The devoted services of Miss Josephine Nelson, Mr. and Mrs. Edward Ruppers, and their daughter, Nina, will never be forgotten. For twelve years their home has been open to the travelling friends and since the forming of the Bahá’í study group, many of the meetings and nearly all of the Feasts have been held in their hospitable home. They often go far beyond their physical strength, but one must have an inner sympathetic eye to realize this, for there is never an outward sign to give warning. No service, night or day, is too much for these selfless friends.

Miss Nelson conducts the Esperanto Class. She is a natural teacher, with great patience—the patience born of love for her work. Practically every Bahá’í attends these classes, which are held every Monday evening in the High School. The attendance is taken each time and if it continues at its present rate, the school may introduce Esperanto as a permanent feature in its curriculum.

Since my arrival in Phoenix, we have held from two to three and four meetings each week; these include the Esperanto Class and the Feasts. There have also been a number of inquirers coming to visit me personally, bringing their questions with them.

There are enough confirmed believers to form a good working Assembly and I assure you they are eagerly awaiting the time when they may become an integral part of the sacred Bahá’í Administration.

The group is composed of about equal numbers of men and women. There are, at present, eight children ranging in age from five months to about twelve years—a fine prospect for a Bahá’í Garden which will be started as soon as an Assembly is organized.

On Sunday, December 15th, Mr. and Mrs. Ioas paid Phoenix a visit. In the afternoon Mr. Ioas addressed an enthusiastic and interested audience in one of the charming halls of the Woman’s Club House. Before the meeting a photograph of the group, with a few other friends, was taken on the steps of the Club House.

I wish that every person in Phoenix and every Bahá’í in the country might have listened to the two talks Mr. Ioas gave on that memorable Sunday, the lecture in the evening, in the home of Mr. and Mrs. Bugbee, supplemented the afternoon talk. Together they constituted a clear and lucid presentation of the development and unfolding of spiritual consciousness all down through the ages to this cycle of the Universal Manifestation of God, Bahá’ulláh. At the opening of the evening meeting, the moving picture of ‘Abdu’l-Bahá was shown, Mr. Ioas having brought it down with him from San Francisco.

I wish you all might have been with us that evening, the enthusiasm and eagerness with which every word was taken, the unity of purpose in absorbing the teachings, and the oneness of this blessed group, in the spirit and fellowship of Bahá’í love was inspiring. As I listened to that illuminated talk and looked into the shining faces, I wished, from the bottom of my heart, that Orcella, Rexford, Mrs. Powell, and all the others who had come to Phoenix with the great message, could have been with us.

Many of the friends accompanied Mr. and Mrs. Ioas to the station, and remained until their train left at 11:20 p.m. Before we separated that night they were talking of plans for the next visit of this young man who seemed to them and to me a tower of light.

Please write news to us, or just letters—anyone who is interested in the growth of this radiant little band—Every word will be appreciated.

With Bahá’í love,
Your co-worker,

ELIZABETH GREENLEAF,

December 17, 1929.

BAHÁ’Í PUBLISHING COMMITTEE

New Publications

The Publishing Committee is happy to announce that the Tablets of ‘Abdu’l-Bahá, Vols. I and III are at last ready for distribution. These books have been out of print for many years. The new edition is brought out in a more convenient size, 5½" x 8½" and is bound in dark blue cloth. When the present stock of Vol. II is exhausted, the new edition will be made to correspond with Vols. I and III and thus make a uniform set. Price of new edition, Vols. I and III, $2.00 each.

Some Answered Questions: A new edition of this book has just been completed and is now ready for distribution. This volume is also made in a smaller size than the original edition, now 5" x 9" and is bound in dark blue cloth, Price $2.00.

Special Request

The Committee wishes again to ask all the believers and those interested in the literature to co-operate in the distribution of the books by making their purchases from the nearest Assembly and also by making inquiries at their local bookstores, in this way creating a demand for the books and arousing interest in the Cause.

Foundations of World Unity

The Committee reminds the friends of this compilation, which includes many of the significant addresses delivered by the Master in the United
States and Canada. It can be used effectively in connection with public meetings, including unity conventions, and will interest particularly those who approach religion from the point of view of current social problems. 112 pages. Paper cover. $0.75 per copy.

Special Announcement

It is with regret that the Publishing Committee has received the resignation of its Treasurer-Manager, Mrs. Marie Moore. Mrs. Moore for many years has worked with untiring zeal and the faithful and selfless services she has rendered to the Cause brings forth this expression of appreciation from the Committee.

MR. VAIL AT WEST ENGLEWOOD

On a hot, hot night in August, Mr. Roy Wilhelm invited the New York, Englewood and other suburban believers to the cool sanctuary of the log cabin and gardens at West Englewood. Mr. Vail, on his way from Chicago to Green Acre, stopped over to give us the benefit of his refreshing personality and able discoursing on the teachings of Bahá'u'lláh and 'Abdu'l-Bahá. Teachers of applied psychology might well profit by studying the calm buoyancy and facile oratory of Mr. Vail. It was not only the splashing of the garden fountains and rustling of the trees outside that revived us. It was his happy faculty of impressing his audience with the atmosphere of resurrection as well as his intelligent interpretation of what true resurrection was. Starting off with a humorous definition of personal magnetism in a much broader and deeper application than our usual flippant use of the term, Mr. Vail drew the simile of resurrection in the ever-recurrent tendency of human beings to become subject to the material discomforts of life, burying themselves in the "grave of their bodies" and hampering the development of the dynamic spirit within them which would enable them to transcend human limitations and rise into the spiritual and higher mental planes. Then he continued with illustrations of Bahá'u'lláh's power to work this miracle of transcendency in human hearts and what this power meant to all mankind; how he fulfilled the prophecies of the world's great religious and inspired agnostic thinkers and sectarian devotees alike with a new vision of life.

Mr. Mohamad Jamil, a newly arrived believer from Baghdad, whose grandfather was one of the early believers banished with Bahá'u'lláh spoke a few words of greeting to us, and then, "resurrected" and happy, we went our several ways, grateful for Mr. Wilhelm's courtesy and hospitality.

CINCINNATI, OHIO

Letter from Miss Hilda Stauss

We have recently had such an inspiring meeting and I am so elated over the "spiritual boost" (as Roy Wilhelm once termed it to me) it has given us, that I feel I must give the N. S. A. an account of it, although you may have heard from the other assemblies.

We had arranged for a joint meeting of all Ohio assemblies who could attend at Dayton, Ohio on June 22nd, but when we heard "Mother Beecher" was to visit Mrs. Corrodi at that time in Columbus, we arranged to meet there.

The Cincinnati, Dayton and Columbus groups attended, making a group of 30 to 35. Our dinner was made a feast, material as well as spiritual as Mother Beecher had much to tell us. Following this, we had reading of the prayers and words, which opened our meeting and then the time was turned over to Mother Beecher who gave us a most inspiring talk, to be exact, we were all soodled a little as all mothers have the right to do, as we were not working fast enough, and realizing that these days are quickly passing. Then she read to us the first article in the last issue of the "Star", words of 'Abdu'l-Bahá, suggesting that Bahá'ís arrange gatherings of religious leaders to exchange their ideas and solve their religious problems, and urged that we follow this.

We in Cincinnati do not feel that we are as yet able to do this as we must progress a little further but it has given us the impetus to work harder at teaching.

Since my return from the Convention we have all tried to get some activity in the group but having been quiet so long, it is just a little harder to pick up the lost threads again but gradually those who were formerly interested are coming back. We also have one new member who I believe can soon be considered a Bahá'í. Our meetings have been held only once a month but beginning the 13th, we will hold them every nineteen days. Later I hope to have them weekly and then add the Nineteen Day Feast meetings.

Of course, we will keep the anniversary on the 9th and I am endeavoring to have the article which the Bahá'í News Service forwarded in reference thereto run in the local paper. The man I interviewed today believes all the editors will have the editor run the article. He was interested in the Temple and felt we would like to have a little more information so I am taking him tomorrow morning copy of the colored print of the Temple and my copy of the Bahá'í World as he did not know if a copy was included in the Editor's library. I did leave with him one of the Number Nine booklets which I am hoping he is reading tonight. He has heard of the movement but never investigated it. To return to the subject of joint meetings, we expect to hold another meeting in Dayton this month and follow that by one in Cincinnati the following month and probably continue through the Fall should the weather permit touring.

As the Bahá'í News Service suggests, we will in the future make these meetings a subject for an article to secure further publicity, and attract attention to our group.

Sincerely yours, in His Service,

HILDA STAUS.

July 7, 1930.

REPORT FROM BRAZIL

The work in Bahia, Brazil, has grown steadily during the past two years. Perhaps the outstanding accomplishment is the translation into Portuguese of Dr. Esslemont's book, "Bahá'u'lláh and the New Era," and its wide distribution not only in Bahia but also among various organizations and individuals throughout Brazil. There have been some favorable press notices, and the book has been placed on sale in two book shops of the city, arousing interest among people of all classes.

Regular fortnightly meetings are held in the factory district, in the home of one of the workers. At these meetings simple lessons are given, and free discussion encouraged. Here especially an effort has been made to teach by deed as well as by word, through giving relief in some of the many cases of extreme poverty, and distributing, on such occasions as Christmas, little gifts and cakes among hundreds of poor—in the almshouse, prison, children's hospital, etc. This, we found, impressed many, especially as it seemed to be a thing unheard of in Bahia. Even the German baker, startled at the size of our order at Christmas, on learning the reason asked to be permitted to make a small contribution, and so gave us the opportunity of giving him the Message.
It is our hope to prepare and publish within the next few months a Spanish translation also of Dr. Esslemont's book, in order that the Spanish speaking countries of this great continent may, as well as Brazil, have the bounty of receiving the Message of Bahá'u'lláh and being resuscitated through the power of His Words.

With Bahá'í greetings,

Sincerely yours in His service,

LEONORA S. HOLSPAPPE.

Bahia, Brazil.

March 21, 1930.

LITTLE ROCK, ARKANSAS

Letter from Mrs. Orcella Rexford

The message has been given in Little Rock, and also at Hot Springs, Arkansas. Mr. and Mrs. Glenn Ward were confirmed in the latter city and one hundred and twenty-five people turned out in Little Rock, with the temperature soaring up to the hundred mark. Due to the intense heat which keeps everyone at home, Mrs. Keith Ransom-Kehler who assisted me in giving the message decided it would be better not to try to establish a Bahá'í class there until later. However there were a large number who signified their desire to investigate the teaching, and Mr. Paul Nichols, an educator of note, having been connected with the Marietta Johnson School of Progressive Education at Fairhope, Ala., volunteered to study with the group the Bahá'í books to the end that if sufficient interest was displayed, a Bahá'í teacher would be sent to them in the fall. There are some very important people in this group, among them being the leading lawyer and dentist. The largest hotel in the city gave them a meeting place free of charge and I now am waiting for word concerning the first meeting.

I hear that the group we called together in Miami, Florida, is still having meetings and looking forward to having a teacher sent to them.

Mrs. Keith Ransom-Kehler and I addressed a group of colored people at the Normal School in St. Augustine who were gathered together through the efforts of Dr. Guy and his wife. He is doing some splendid work there.

I hope to give the message both here and in Denver, and will concentrate my efforts on the Southern States this winter.

With Bahá'í greetings and love,

Orcella Rexford.

Colorado Springs,

July 17, 1930.

SPIRITUAL ASSEMBLY OF HAIFA

We have received a long report from Mirza Taraz'ulláh Samandari giving an account of his teaching tours throughout Persia and especially his visit to the Bahá'í centers in Isfahan and Yazd. The latter town is especially interesting, due to the large Zoroastrian population that itself and the villages around it contain. A large number of these Parsees have embraced the Bahá'í Faith ever since the early days of the Cause and during his tour of the villages around Yazd, Mirza Taraz'ulláh was given a hearty welcome among them. The increasing amount of freedom that the population has lately gained in Persia, has given these Bahá'í Parsees the opportunity to break away from their old traditional custom with regard to the burial of their dead. Whereas according to the Zoroastrian rituals their dead were left unburied in a "dakhmeh" on top of a high mountain to be consumed by the birds of prey, they have now taken the bold step of breaking away entirely from those rituals, they have acquired their own cemetery and will henceforth bury their dead according to the Bahá'í teachings. Mirza Taraz'ulláh was also invited to a big luncheon party given by a member of the Afnán family in one of his gardens outside the town of Yazd. The luncheon was followed by a very large gathering attended by the Bahá'ís and also by a large number of non-Bahá'ís, during which the Bahá'í teacher was given the opportunity of delivering a public speech on the Cause.

Mr. Mahbudi, one of the friends from Isfahan who visited the Guardian in Haifa, acted as interpreter to Miss Martha Root during her visit to Isfahan and Shiraz in southern Persia. He gave us a vivid account of the meetings which were held in her honor and he especially mentioned the fact that in those public meetings non-Bahá'ís also attended. Miss Root has been quite enterprising in making use of the airplane in hopping from one end of Persia to the other.

The Bahá'ís throughout the world will be very pleased to learn that three additional rooms built by the Guardian in accordance with the Master's expressed wish and desire, have now been completed and that the restoration of the Mansion of Bahá'u'lláh will soon be terminated. It shall be a happy privilege of all those who will visit Haifa and Akka in the near future to visit that hallowed place so rich in happy and sacred memories. They will find it exactly as when it was occupied by Bahá'u'lláh.

We are very pleased that the Guardian's health is quite well and although a little tired he still devotes his entire time to his pressing duties and correspondence. He is hoping soon, however, to take his usual rest during the hot summer season which has already become oppressive. The Greatest Holy Leaf is also well and much cheered at heart by the happy news from America of the early construction of the Temple.

The family of the Master as well as the friends here join in happy greetings to their friends across the seas.

The Spiritual Assembly,

By Soheil Afnán, Secretary.

Haifa, Palestine,

June, 1930.

NATIONAL SPIRITUAL ASSEMBLY OF IRAQ

Annual Report

This year has been remarkable compared with previous years. It marks the beginning of a serious effort towards spreading the principles of Bahá'u'lláh in this country. As soon as the present assembly came into power, the chairman sent invitations, on three occasions, and invited the leading Bahá'ís of Baghdad to come to a joint meeting with the Assembly in order to consider two points:

1) To consider whether it was advisable to start a campaign to spread the Cause in the capital and in Iraq.

2) To consider the last means by which such a campaign could be made fruitful.

The chairman's invitation was responded to by the friends who attended these meetings and took part in the deliberations of the assembly on the above mentioned points.

Meanwhile pamphlets bearing the teachings were sent to many prominent men in Baghdad and all over the country. These pamphlets were well received and on many occasions, in the higher circles of society, were mentioned with appreciation.

The Assembly applied itself successfully to the organization of the library and therefore passed regulations governing the maintenance and preservation of the existing library.

The Assembly has also drawn up and passed a constitution on the same lines as that adopted by the Bahá'í Assembly in Egypt. For the first time in the History of the Bahá'í Assembly in 'Iraq a constitution has been adopted with a view to putting the election for the Assembly on a sound basis and to
put an end to the chaotic state of things which has been prevailing in the past.

As a preliminary for the application of the constitution the Assembly prepared special census forms to be sent to the friends all over the country in order to prepare an up-to-date register of all the Baha'is in this country.

The most important matter which engaged the attention of the Assembly during the current year has been the case of the houses of Baha'ullah. Since the announcement by the Council of the League of Nations of their decision in support of the claim of the Baha'is strong efforts have been made, from time to time, to bring the matter to a favorable conclusion. On this occasion the Baha'i Assembly wishes to record its deep gratefulness to those honorable Baha'is who are charged with the responsibility of carrying the case to a successful conclusion.

Considerable activity has been displayed in the districts during this year.

For some time in the past a small number of Baha'is lived in Basrah and slowly but steadily worked for the Cause. Gradually their number grew and their presence was felt by the communities around them. The fact that that little group of Baha'is lived an exemplary life and applied the spirit of the teaching of Baha'ullah to their private life as well as to their dealings with the people in whose midst they lived had a great deal to do towards furthering the interests of the Cause. One by one additions were made to the number of the members of the Community and no sooner had their number passed beyond nine than a Baha'i Assembly sprang up. This assembly, though in its infant stage, is making headway and success shall ultimately be attained.

Like her twin sister the infant assembly of Mosul is laboring successfully towards the promulgation of the Cause in Mosul and the Northern Districts of Iraq. Its members have been specially energetic in giving the Holy Message to the seekers and they have successfully added to their number and so considerable attention has been attracted to the cause.

Awashiq, an out-of-the-way village and inhabited by simple farmers, holds its head high as the only spot in Iraq which has a healthy Baha'i Community consisting of the entire population of the village. Our famous village is the only place in this country and one of the very few villages in the East which traces its history in the Cause back to the early days of the Holy Bab.

Ever since the inception of Bahaism, Awashiq has never ceased to be a center of activity and during the current year the people of Awashiq made a final effort and completed the construction of Hazirat-el-Quds which is a two story building constructed of burnt bricks and steel girders comprising one large room and an open court-yard in the ground floor and 4 rooms in the first floor. These upper rooms are partitioned in a manner that when the partitions are removed a large hall becomes available for holding general meetings. Awashiq is situated in the Diyala Valley, one of the most fertile valleys of Iraq. The country abounds with vast gardens of citrus trees and gorgeous date palm groves which during fruiting present a glorious sight of thousands of gold, yellow date clusters hanging from these escheloned palms like myriads of tiny incandescent lights.

(To be continued)

INTERNATIONAL BAHAI BUREAU, GENEVA

Annual Report

The International Baha'i Center of Geneva since June, 1928, has been developing along tentative lines of general and universal character, and it has been increasing gradually its usefulness. By the explicit wish of the Guardian of the Cause, with his help and guidance, and the help of a few individual friends and Assemblies, added to the almost superhuman efforts of Mrs. Culver, the Bureau has functioned uninterruptedly since June, 1928. After the departure of Mrs. Stannard, owing to her illness, the Bureau was reorganized and a call sent out for cooperation, that the true nature of its international work might be fully realized.

The work has developed gradually, so that it has assumed more and more an international aspect in its character of service. From all parts letters are received asking for literature, for books, for addresses, information regarding other international centers, etc. To the world it has announced its international character by being a part of the "Federation des Institutions Internationales (Semi-officielles et Privées)", that are established at Geneva; a federation of institutions which aims to serve as an official protection and aid to its members and a link between them and the Genevoise public.

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The limestone building, constructed of burnt bricks, with a steel girders comprising one large room and an open court-yard in the ground floor and 4 rooms in the first floor. The upper rooms are partitioned in a manner that when the partitions are removed a large hall becomes available for holding general meetings. The building is situated in the Diyala Valley, one of the most fertile valleys of Iraq. The country abounds with vast gardens of citrus trees and gorgeous date palm groves which during fruiting present a glorious sight of thousands of gold, yellow date clusters hanging from these escheloned palms like myriads of tiny incandescent lights.

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The building has grown in volume and it has contributed. Its usefulness is evident and developing.

During the summer months the Bureau forms a Center of intensive constructive work. Lectures are given, classes and group meetings are held, and social afternoons enjoyed.

The social side has not been neglected. Association with various international centers, taking part in international celebrations —lunches, dinners, peace celebrations, belonging to international groups who work on similar lines, and the entertaining of groups as well as the celebrating of all Baha'i feasts and anniversaries, has all received attention and had satisfactory results.

Our aim has been to form a Center that may be for the present a sign-post, a lighted beacon, holding aloft the banner of Baha'u'llah and Abdu'l-Baha until the call of the Guardian for concerted Baha'i cooperation to carry on and develop the work may be answered and effectuated.

Allah'u'Abhá! JULIA CULVER H. EMLOGNE HOOAGG.

BACK NUMBERS OF BAHAI' MAGAZINE

The Publishing Committee, to complete its files, wishes to purchase the following back numbers of the Star of the West: Vols. 1, 2 and 3—all issues; Vol. 17—issue No. 6.

Any believer willing to sell these copies is asked to inform the Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

SPRINGFIELD BAHAI'S HOLD THIRD ANNUAL OUTDOOR MEETING

CABLEGRAM FROM SHOGHI

EFFENDI

"Grieve passing (of) Bourgeois. May Almighty reward richly his high, unforgettable endeavors. Convey his family heartfelt condolences.

(Signed) SHOGHI.

elsewhere in this issue, will be given most sympathetic and grateful attention by the American believers.

It has become known through other sources that the Cause in Germany has been visited of late by that mysterious test of faith, doubt of the Authority established under the shadow of the Manifestation to guard His Cause and insure the victory of His world order. This grievous condition has, at various times and under different conditions, existed in all countries where the Bahá’í Faith has taken root and produced evidences of its vital power.

Even though this doubt and unfaithfulness seizes only a few, its effects are grievous for all the loyal friends. Like the spreading of a poisonous smoke, it brings suffering to the workers and at times seems even to paralyze their efforts and offset their results.

In all likelihood, spiritual necessities make this test inevitable in every young and immature Faith. It compels each soul to assume the responsibility of his own decision; it deepens insight; it develops character; it affords training and experience in the greatest of all sciences, impersonal knowledge of human motives; it strengthens the will; it eliminates impure motives; it transfers our dependence from human beings to God. The ultimate effect upon the Cause is wholly beneficial.

In due time this acrid smoke will blow away, and the Cause in Germany after a season of struggle will manifest new courage, new vigor and new wisdom. Meanwhile, the loyal friends of Shoghi Effendi can be assured of the loving sympathy and heartfelt prayers of the believers in all other lands. Strange and mysterious that the radiant figure of the Guardian should be the target of the arrows of disobedience! Strange and mysterious that any soul who claimed loyalty to the Master should now find reason to deny and resist His Will!

But the Cause is as a tree. The branch that cuts itself off from the tree shall surely wither and die. For its life is from the tree and not from itself.

THE FEASTS AND ANNIVERSARIES

The question has been raised whether the statement made in the July, 1930, issue of Bahá’í News was intended to convey the fact that the Guardian’s instruction to the American National Assembly meant that each Local Assembly is free to decide for itself whether non-believers may be invited to the Nineteen-Day Feasts.

The answer is that only the Anniversaries, not the Nineteen-Day Feasts, have been left to the discretion of the believers. If a Local Assembly feels that the Cause will be served by inviting non-believers to one of the Anniversary meetings, it is free to do so, even though the National Assembly pointed out the ideal in the statement published last July. The Nineteen-Day Feasts, however, are for the recognized believers alone. If a non-believer be found present, naturally he will be treated with every courtesy and consideration.

TEMPLE CONSTRUCTION CONTRACT AWARDED

The month of August, 1930, has been notable in the history of the Temple, for during this month the structural plans and specifications were formally approved; bids were invited from a few well and widely-known construction firms; an award was made and contract signed on August 27th for an amount not to exceed $345,000.

O my brother, when a true seeker determines to take the step of search in the path leading to the knowledge of the Ancient of Days, he must, before all else, cleanse and purify his heart, which is the seat of the revelation of the inner mysteries of God, from the obscuring dust of all acquired knowledge, and the illusions of the embodiment of satanic fancy. He must purge his breast, which is the sanctuary of the abiding love of the Beloved, of every defilement, and sanctify his soul from all that pertains to water and clay, from all shadowy and ephemeral attachments. He must so cleanse his heart that no remnant of either love or hate may linger therein, lest that love blindly incline him to error, or that hate turn him away from the truth. Even as thou dost witness in this day how most of the people, because of such love and hate, are bereft of the immortal Face, have strayed far from the Embodiments of the Divine mysteries, and, shepherdless, are roaming through the wilderness of forgetfulness and error. That seeker must at all times put his trust in God, must renounce the peoples of the earth, detach himself from this world of dust, and cleave unto Him Who is the Lord of Lords. He must never seek to exalt himself above any one, must wash away from the tablet of his heart every trace of pride and vainglory, must cling unto patience and resignation, keep silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumes the body, whereas the fire of the tongue devoureth both heart and soul. The force of the former lasteth but for a while, whilst the effects of the latter endure a century.—BAHÁ’U’LLÁH.

THE SHIELD OF HIS COVENANT

Editorial

The report of the recent Annual Convention of the Bahá’ís of Germany, the first part of which is published...
ties. The total figures thus adjusted
bidders were invited to submit further
tractor) then came out as follows:

<table>
<thead>
<tr>
<th>Bid No.</th>
<th>Carpentry</th>
<th>$4,194</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Ornamental Iron, etc.</td>
<td>$15,032</td>
</tr>
<tr>
<td>3</td>
<td>Plastering</td>
<td>$1,000</td>
</tr>
<tr>
<td>4</td>
<td>Promenade Tile</td>
<td>$5,700</td>
</tr>
<tr>
<td>5</td>
<td>Terrazzo</td>
<td>$394</td>
</tr>
<tr>
<td>6</td>
<td>Painting</td>
<td>$500</td>
</tr>
<tr>
<td>7</td>
<td>Hardware</td>
<td>$500</td>
</tr>
<tr>
<td>8</td>
<td>Plumbing</td>
<td>$10,000</td>
</tr>
<tr>
<td>9</td>
<td>Sleeves and Conduits</td>
<td>$4,176</td>
</tr>
<tr>
<td>10</td>
<td>Fee</td>
<td>$15,000</td>
</tr>
</tbody>
</table>

**TOTAL** $345,000

In addition to bids invited for the superstructure another series was included, namely, items for electrical work, plumbing, steam fitting, ventilation and pipe covering. The figures for these are:

<table>
<thead>
<tr>
<th>Bid No.</th>
<th>$108,475</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>$126,300</td>
</tr>
<tr>
<td>3</td>
<td>$127,000</td>
</tr>
<tr>
<td>4</td>
<td>$123,000</td>
</tr>
<tr>
<td>5</td>
<td>$123,000</td>
</tr>
<tr>
<td>6</td>
<td>$132,419</td>
</tr>
<tr>
<td>7</td>
<td>$145,600</td>
</tr>
<tr>
<td>8</td>
<td>$136,700</td>
</tr>
</tbody>
</table>

Adequate funds to cover all these items not being available at present, it is necessary to hold in abeyance most of the electrical work, steam fitting, ventilation and piping covering. The accepted bid for the superstructure, not to exceed $345,000, does, however, include the plumbing and provisions for the utilities such as heating and ventilation and the electrical work, although it does not include, as before stated, the outside concrete steps encircling the building. Temporary wooden steps located on the southeastern side will be used for the present.

In March, 1930, The Research Service, Incorporated, at the request of the Temple Trustees, made a careful estimate of the probable cost of building the entire superstructure framework. The estimated amount was $350,000, not including utilities and surface ornamentation. So the Temple Trustees are happy in securing a contract for $345,000, which not only covers the entire structural framework, but includes also the entire plumbing for the building and provisions for the other utilities.

The agreement under which the George A. Fuller Company is working has been characterized as notable for its fairness, both to Owners and Contractors. It embodies the ripe experience of many builders; it is based on the facts that funds are immediately available for all work to be done; thus the cost may be reduced, discounts secured, and many savings made by prompt payment to sub-contractors and material men. In the sub-contracts already made, savings have been effected amounting to about $8,500. Other savings are expected.

Thus it is provided that the Contractor "shall do everything required and also shall exercise for the Owner's benefit his best knowledge and skill in planning the work, purchasing materials, furnishing labor, supplying equipment, and performing all other services incident to the work."

In the use of the property, the Contractor agrees to confine the storage of materials and the operation of the workmen to limits such as will not unreasonably encumber the premises. He will erect a suitable fence for the protection of trees and shrubs. It is also provided that progress photographs shall be made from time to time—some of these are to be taken at a fixed place and in a fixed direction in order to bring out more clearly the rate of progress. The National Publicity Committee will utilize this and other illustrative material, during the coming year, for keeping the various
Bahá’í communities informed of the progress of building the Temple.

F. H. Newell,
President, The Research Service, Inc.

"TO DEEPEN IN THE CAUSE"
(from a letter written to an American believer by the Guardian's secretary.)

To deepen in the Cause means to read the Writings of Bahá’u’lláh and the Master so thoroughly as to be able to give it to others in its pure form. There are many who have some superficial idea of what the Cause stands for. They, therefore, present it together with all sorts of ideas that are their own. As the Cause is still in its early days we must be most careful lest we fall under this error and injure the Movement we so much adore. There is no limit to the study of the Cause. The more we read the Writings, the more truths we can find in them, the more we will see that our previous notions were erroneous. With deepest love I remain,

Yours in His Name,
(Signed) Ruhi AfNAN.

BAHÁ’I NEWS—AN EXPLANATION

The Bahá’í News is published by the American National Spiritual Assembly for recognized believers—those who accept not merely the spiritual but also the administrative principles of the Cause and are fully qualified as voting members. In stating the number of copies needed for each local Bahá’í community, the secretary should count the believers who have been duly listed, and not those who are as yet only attracted. For these, the Bahá’í Magazine is the right medium to recommend. BAHÁ’I NEWS should be confined to those loyal active under the Guardianship of Shoghi Effendi. No charge is made for the BAHÁ’I News, for its expense is met from the National Fund.

ANNUAL CONVENTION OF GERMAN BAHÁ’IS
(from "Sonne Der Wahrheit", May, 1930, translated by Mr. Herman Pauli.)

The Bahá’í Convention took place on Sunday, April 19, at 7 P. M., in the same Hall of the Citizens Museum in which 'Abdu’l-Bahá rendered several addresses in 1913 to His beloved. A beautiful background of flowers was arranged, from its center a wonderful picture of 'Abdu’l-Bahá beamed forth.

The Beloved is living again with us, even as He has returned to His Father's Kingdom. Everyone felt in their heart the love and blessings which descended upon those who are serving in true love.

Dear friends and delegates came together from Stuttgart and from the suburbs, from Rostock, Hamburg, Schwerin, Karlsruhe, Geopningen, Bissingen, and from Vienna; and Shoghi Effendi had sent two Persians to us. After the reading of a prayer of 'Abdu’l-Bahá, Mrs. Alice Schwarz greeted in the name of the Chairman of the National Spiritual Assembly the guests present and read a letter from the Chairman:

"My beloved and honored friends:

"Unfortunately I am not permitted to greet you personally, as I had hoped to do. Although I am feeling better, God be praised—I cannot as yet take part in the proceedings of the meetings outside of my home. Therefore, my wife will present to you my heartfelt wishes and sincere greetings at this Convention.

"This is the more important, as we had to weather in the mean time difficult affairs and we had to experience what we would have thought quite impossible in former times. To enter into particulars, I shall avoid. You are informed of all. We stand loyal and firm in love and trust of Shoghi Effendi. Those attacks against him have strengthened our feelings of holding together and also our love. This is a matter of our first tests of our firm faith. . . . Our love and loyalty for the Guardian must become greater, when we consider how much confidence 'Abdu’l-Bahá put in Germany.

"It fills me with unspeakable joy, that you all are sharing with me the love and loyalty for Shoghi Effendi. The blessings of our Master will rest with our Convention on this day.

"At the direction of Shoghi Effendi we are to take up the election of the members for the National Spiritual Assembly. I have been asked would I accept the election. This is intelligible, considering my present condition. For a long time I have considered it, and should I accept I would ask you to be assured that it would be my endeavor as in times past to serve our very dear Cause. The present times demand of every one to be at his post as we shall have to experience many unexpected events as the entire existing organization will be attacked. But it would be unthinkable that without such a worldwide blessed Cause, we could be lead to Unity. That this has been declared as indispensable, everyone knows, who has read the Holy Writings of Bahá’u’lláh and of 'Abdu’l-Bahá.

"But I shall not mention this any further, as much more could be said. My happiness I owe to the fact that loyal friends are here assembled. My grief I owe to the circumstance that such a slight proportional motive was the cause of shattering the loyalty of many. May the day arrive for them, soon, that they will realize the path of error which they pursue.

"To you, dear friends, I desire for you this day a happy and blessed reunion. May our convention of this year remain as a happy memory. I myself am with you in thought and wish you for blessings and shall bear you in mind."

Mrs. Schwarz spoke of the greatness of the Revelation of Bahá’u’lláh and of the Greatest Name. In connection with these words, she read the Words of Bahá’u’lláh and of 'Abdu’l-Bahá, which contain the deep meaning and importance of this great and holy teaching for the whole world and also expressed the confidence of the believers in Stuttgart.

Dr. Grossmann delivered a lengthy address and emphasized, that humanity never derived benefit from universal history and that events occur today, the same as those of 3,000 years ago.

In continuation Mr. Goll read selections from his beautiful poems.

BAHÁ’I NEWS
Address for Correspondence
News Editor
Office of the Secretariat
Evergreen Cabin
West Englewood, New Jersey

BAHÁ’I News is the official organ of the American National Spiritual Assembly. Its cost is defrayed from the National Bahá’í Fund and copies are distributed free of charge to recognized believers throughout the United States and Canada, and to National and Local Spiritual Assemblies in other lands.

News articles and reports of general Bahá’í interest and value are requested from Assemblies, National Committees and other representatives of the Cause.

The Guardian’s statement concerning the purpose and scope of this publication can be found in the volume entitled "Bahá’í Administration."
With the reading of a prayer the official part of the evening was concluded, after which an unconventional meeting followed.

On Easter Monday, April 20, the delegates gathered at the home of Consul Schwartz. The delegates were: Mrs. Dr. Brauns, for Karlsruhe.

Treasurer: Dr. and Mrs. Grossmann, for Hamburg.

Miss Horn, for Stuttgart.

Secretary: Miss Martha Root was another distinguished Bahá’í visitor who visited Baghdad during the month of January, 1930. She attended several meetings of the Bahá’ís and in each meeting she gave the message of the Cause and told us of her experiences all over the world. Miss Root had the honor of being received in audience with His Majesty the King of Iraq, who spoke to her sympathetically regarding the case of the Houses of God. She was also able to receive a message from the Guardian of the Cause in Haifa.

Mr. Julius Brueckner, as substitute, in case of need.

Meanwhile a considerable number of Bahá’ís gathered in the Citizens' Museum and through Mr. Gollmer were made acquainted with the latest circular letter of Shoghi Effendi of April, 1930, directed to the whole world. Its contents are of great importance.

(To be continued)

Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker’s heart, and the breeze of His loving kindness is wafted upon his soul, will the darkness of error be chased away, the mist of doubts and misgivings be dispelled, and the lights of knowledge and certitude envelop his being. At that hour will the mystic herald, bearing the joyful tidings of the Spirit, shine forth from the City of God resplendent as the noon, and will, through the trumpet-blast of Knowledge, awaken the heart, the soul, and the spirit from the sleep of heedlessness. Then will the manifold favors and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest signs of the universe, and will penetrate the hidden mysteries of the soul. Gazing with the eye of God, he will perceive within himself the path that leadeth him to the stations of absolute Certitude. He will discover in all things the mysteries of Divine Revelation and the evidences of an everlasting Manifestation—BAHÁ’ULLÁH.

NATIONAL SPIRITUAL ASSEMBLY OF IRAQ

(Continued)

Shaikh Muhyiddin, the well-known Bahá’í teacher, came to Baghdad by order of our beloved Guardian, to spread the teachings and to enlighten the believers with his valuable knowledge of the delicate points of the Cause. Many a seeker of Truth had long interviews with the Shaikh whose convincing arguments came home to every eager and thirsty ear. Having stayed several months in Baghdad, conducting the weekly meetings and scattering the seeds of love and fraternity, he left via Persia for Kurdistan, his native country, where he was wonderfully confirmed in his indefatigable efforts to diffuse and herald the glad-tidings of the Most Great Day first among his relatives and later among some of the people of his native town. After an absence of a short period he was again welcomed at Baghdad where a large number of young men benefited by his support of the Bahá’í Cause. He stayed this time only a couple of weeks at the end of which he traveled to Palestine and Egypt.

During this year several prominent friends arrived in Baghdad. Mr. Koshal from India who passed through Baghdad on visit to the Guardian of the Cause in Haifa. On his return from Palestine Mr. Koshal brought the Bahá’ís of Iraq messages of love and devotion from the Guardian of the Cause.

Miss Martha Root was another distinguished Bahá’í visitor who visited Baghdad during the month of January, 1930. She attended several meetings of the Bahá’ís and in each meeting she gave the message of the Cause and told us of her experiences all over the world. Miss Root had the honor of being received in audience with His Majesty King Faisal, the King of Iraq, who spoke to her sympathetically regarding the case of the Houses of God and the Bahá’ís and told her that his sole aim was to see that justice was being done to all parties.

Dr. Sarkis Tomassian, from Istanbul, Turkey, arrived early in this year and after spending a couple of days in Baghdad proceeded to Persia. Dr. Tomassian had very interesting things to say regarding the development of the Cause in Turkey.

Mr. N. R. Wakil, from Calcutta, India, brought us good news of the progress of the Cause in the Bengali Presidency. He paid a visit to the Guardian of the Cause in Palestine.

PORTSMOUTH-GREEN ACRE AMITY CONFERENCE

By Louis G. Gregory

The annual amity conference of the Green Acre season which this time linked the neighboring city of Portsmouth in cooperation, in some ways exceeded any conference of this nature previously held. There were six sessions with sustained interest and attendance. About thirty workers found expression in a wide range of ideas and sentiments. Perhaps the most notable triumph was this stimulus to the training of those who shall address great audiences in future giving currency to the thoughts of God. The fine old city of Portsmouth had an elo-
quent exponent in its mayor. He described how the people who founded it centuries ago fled from class oppression in Europe, so that in coming to the new world they had built upon the basis of religious freedom and racial equality, ideals from which they would never depart. He gave a ringing welcome to the conference.

The enrichment of American life by the gift of the Negro to industry, art, science, literature, invention, discovery and music was presented by the very able and polished director of the National Association for the Advancement of the Colored People. He spoke from the vantage ground of a vast store of historical and current knowledge and aroused great enthusiasm among his hearers. This address was a liberal education in the potential equality of races. Scientific and historical proofs are unanswerable. This great organization has made history during the last two decades of American life. It is a band of idealists of both races who combat prejudices with might and main, depending upon protest and agitation and exposing all wrongs based upon prejudice to the light of pitiless publicity. They are the spiritual heirs at law and logical successors of the anti-slavery agitators who two or three generations ago conducted a moral crusade which at length gained volume enough to overthrow slavery. Like their spiritual forebears they win some people and enrage others. Although fierce and bold in combat their spirit is mellowed by contact with the Baha’is whose principles they approve.

The other great organization, also bi-racial, sharing this conference program was the National Urban League. Two of its ablest workers came to us with their message. This organization works with effectiveness in the field of social relief, improving housing conditions and sanitation, finding work for the unemployed, elevating standards of living and furnishing social, recreational and welfare centers. These workers are noblemen of service and unfold with deep earnestness yet moderation and sweetness of soul their plans for social and racial betterment. Before the end of the conference both admitted themselves ignited by the sacred fires of the spirit through mingling with the friends of God and listening to their sweet melodies. They pledged their cooperation with all their resources in future conferences. The workers in all such welfare organizations are worthy to be cultivated by the Baha’is who know full well that in future all such efforts for human relief will revolve around a common Center whose reality from most folk is at present hidden.

The voice of the clergy was raised by one of our noblest friends who seemed strangely like the Master as he unceasingly unfolded the law of harmony in diversity and the oneness of the human world.

The statistical side of race relations, the complications due to prejudices, poverty, ignorance, economic pressure were freely ventilated, also the indices of progress, the advancement of wealth and knowledge, the gain in altruism with nobler sentiments, higher standards, greater philanthropy, sweeter laws and more efficient administration of justice.

The message and teachings of ‘Abdu’l Baha were given at the opening session by the chairman with a radiance and charm which seemed to fuse the gathering with light. Light of the eternal Glory of God now manifest to all creation. Responding to the text: “Scientific and Spiritual Proofs of Human Oneness” one of our most learned brothers explained the symbolism of the Garden of Eden as illustrating the many civilizations which through various races enriched the collective happiness of mankind.

The second session was also held in Portsmouth and was a sociable to promote amity, with music, elocution and a few addresses of an informal nature for inspiration. The spiritual ideal and reality of humanity was upheld, also the wisdom in guiding people to such a standard by using terms that are current and therefore understood. The great teacher, ‘Abdu’l Baha, in one of his lessons spoke of the “art of manipulation and the inflexibility of will.” The Spiritual Assembly of Portsmouth entertained with dainty grace. The remaining sessions were held at Green Acre.

At the third session the chairman related how all consciousness of racial differences had left her heart and mind when she attended the amity conference at Rochester a year or two ago. She exulted all to be builders and not wreckers in the great plan to harmonize the world. The director of the New York Urban League who was drawn from a bed of illness to attend this conference, with delightful wit and genial humor led the consultation, speaking as he declared at random yet awakening rich currents of thought. He deplored the prevalence of wrongs but also saw the futility of bitterness as a means of removal. He viewed with delight the privilege of the round table and responded to the spiritual attraction of Green Acre.

Another speaker related her family experiences in a community hostile to racial friendliness and the sacrifices borne during a period of six years in upholding the principles of Bahai’u’llah and the great protection which encircled them. Another related a charming story of the distinguished courtesy and kindness of the Master to a colored friend during his stay in London as related by Lady Blomfield, ending with the stirring appeal: “If thou wouldst love God love thy fellow men.” A third, representing the N. S. A. warmly felicitated the consultation leader in words that inspired faith and courage.

One of the most pleasing sessions was the Youths’ Amity Forum which took its inspiration from the words of our Guardian, printed upon the program. Their vision of reality was clear. There was with them the entire absence of fear, fear of conventions, traditions, material losses, social ostracism which may often act upon older people. A straight line is the shortest distance between two points. It is youth that sees and follows. How easy to guide them and the dear children to the Path of the True One! Among the elders it is also the youth who see! Those whose hearts are simple because they have drunk from the Fountain of perpetual Youth. How glorious is youth! How nobly it gleams when as in this case it reflects the Sun of Truth!

The fifth session saw numbers and enthusiasm not lessened although Jupiter Pluvius mingled his down pour with the showers of blessing. A spiritual atmosphere came with the creative Words read by the chairman. The consultation leader well versed in welfare work described with some degree of detail the complicated problem of racial adjustment and the measures needed for relief, such as the work of the Urban League for which he initiated cooperation. He also offered the use of his plant and resources to the Baha’is in their work of disseminating spiritual ideals. The awakening of the world to spiritual ideals, wonderful messages from the South and other sections to indicate increasing friendliness and interest, the power of appreciation and praise as taught by ‘Abdu’l Baha to change rancor into friendliness, foiling the problem in the face of statistics, were all real. Each phase indicating gain for the colored people and a high note of optimism in racial understanding, were some of the outstanding features of this meeting which was concluded with a sociable time and refreshment supplied by the Spiritual Assembly of.
AДЕLAIDE, AUSTRALIA
Assembly Letter

Our recently formed Spiritual Assembly, expresses great joy in thanking you for the beautiful messages received from far and near and is also very happy to again send to our co-workers all over the World, our sincere love and prayers. How little do we understand the Power and far reaching results of the Wonderful prayer—

“O-my-God, O-my-God, unite the hearts of Thy servants.”

We have—present—the great pleasure of the presence of our dear Baha’i parents—Father and Mother Dunn—to whose devotion and self-sacrifice amongst us, we can never fully testify—An inspiring address was given to Baha’is and friends by Mrs. Rishebeith—who—during a recent visit to the Holy Land, was greatly impressed with the power of the Silence as practiced in the East. Her appreciative remarks regarding the kindness of Shoghi Effendi, the Holy Family, and our sister Effie Baker, gave us great pleasure. A full account of the address is given in “The Herald of the South” which we trust will be published shortly.

The Adelaide Assembly is deeply conscious of the Day of Administration and the Call for Unified Action, as expressed in a recent letter from the Guardian to the Western World and in deep earnestness we ask:

“May our eyes be opened to behold the light, and may we become free from the darkness of ignorance.”

With united Baha’i Love,

The Adelaide Assembly

By: May Almond

Adelaide, South Australia
July 3, 1930.

CHANGES IN DIRECTORY

Since the Baha’i Directory for 1930-1931 was issued, the following changes have been reported:

Spiritual Assembly, Los Angeles, Calif., P. O. Box 854.
Rochester, N.Y., Miss Elizabeth Brooks, 126 Pearl Street.

BAHA’I FARM IN MICHIGAN

From Miss Helen L. Whitney, 417 Seymour Avenue, Lansing, Mich., the interesting information has been received that a farm in Michigan plans to operate as far as possible along Bahá’i lines, and that believers with dairy experience may communicate regarding a position now available.

NATIONAL SPIRITUAL ASSEMBLY OF EGYPT

We open our new year of service with thankful prayers to our Lord, the most Glorious, and with a renewed spirit of steadfastness in the Will and Testament of our Master ‘Abdul-Bahá, and with full devotion and humble loyalty to our beloved Shoghi Effendi.

With hearts leaping with joy and fragrance we shall extend to all the friends throughout the world our greetings of Ridván, assuring them of our profound love and fervent prayers for their confirmations, and supplicate to the Holy Threshold that this new year may prove successful in all aspects.

Much as we regret the delay of issue of our news letter we gratefully thank those Assemblies for their highly appreciated letters replete with various activities and praiseworthy services.

In fact the said delay was due to certain reasons that were carefully considered by the newly-elected body on discussing the question of a Bahá’í Review to be started for dealing with the ever-increasing Bahá’í questions in this country.

Complying with the request of the Guardian that our news letter should be issued regularly, and as a prompt proceeding to those discussions it has been decided to issue this new letter regularly once every other month and indicate the various activities of the National Assembly during the year.

It is an encouraging fact to say that the invitation for the sixth annual Convention sent by the National Assembly was received by the Bahá’ís of Egypt with ardent and zeal that proved the spirit of Unity had increased, and evidenced as well how much greater hearty cooperation between individuals and bodies was effected under the spirit and form of the Bahá’í administration.

For as one meditates on the tremendous situation the Cause is about to occupy in the world he will become quite hopeful and fully confident of the promised confirmations of the invisible Power that continue to flow, bringing all efforts to perfect success despite the slight retardation of affairs that could be easily attributed to the hard circumstances surrounding members of both National and local bodies.

This, besides the other fact that those bodies since they accepted the results of the elections have resumed their task with a solemn determination to exercise to the utmost capacity the spirit of sacrifice and self-denial, to give up their comfort, rest and self-interests for the Cause, trusting in the real and hearty cooperation of their fellow-workers and seeking not a compensation, but the unity of their friends, so that all, like one soul, may be confirmed in rendering services that would satisfy themselves and be appropriate to their pure faith, should be necessarily reflected by all Bahá’ís.

When the channel of the human soul is cleansed of all worldly and impeding attachments, it will unfailingly perceive the Breath of the Beloved across immeasurable distances, and will, led by its perfume, attain and enter the City of Certitude. Therein he will discern the wonders of the ancient Wisdom of God, and will perceive all the hidden teachings from the rustling leaves of the Tree which flourished in that City. With both his inner and his outer ear he will hear from its dust the hymns of glory and praise ascended from the Lord of Lords, and, with his inner eye, will he discover the mysteries of “return” and “revival.” How unspakably glorious are the signs, the tokens, the revelations, and splendors which He Who is the King of Names and Attributes hath destined for that City! It quencheth thirst without water, and kindleth the love of God without fire. Within every blade of grass are engirdled the mysteries of an inscrutable
Wisdom, and upon every rose-bush a myriad nightingales pour out in blissful rapture their melody. Its wondrous tulips unfold the mystery of the Burning Bush, and its sweet savors of holiness breathe the perfume of the Mes­smic Spirit. It bestows wealth without gold, and imparteth immortal­ity without death. In every leaf in­effable delights are treasured, and within every chamber unnumbered mysteries lie hidden.—BAHA’U’LLAH.

MISS MARTHA ROOT IN INDIA

Beloved Friends in El-Abha:

Allâh-u-Abhá! Love to you all! As I am making a very intensive teaching tour through India, it is not possible to stop and write much about it, so I shall make a summary. How difficult, though, to make a summary of the love of the sweet Babá’s friends in India and their glorious co-operation and great help! How can one summarize those visions we saw of Chosen and Favored Angels and those constant Confirmations of the Power of the Holy Spirit, or put into a tabloid what I saw of the yearning, the un­terable longing of Indian thinkers, humanitarians, students, coolies and men of the fields to realize brother­hood! O God! Give India the bounty of knowing these Babá’i Teachings, that through them she may go for­ward to a great, new spiritual civiliza­tion! It is the countries that ac­knowledge and accept these Teachings of Bahá’u’lláh that will become the celebrated countries of the future, for in the Principles is the Creative Power to develop nations anew.

Everywhere the Babá’s in India helped me, the National Spiritual As­sembly, the local Assemblies and all other Babá’s in the different cities. From the summary you must yourself glimpse what the fruits will be when they are blessed by Bahá’u’lláh. Every day the Ahmad Tablet has been chant­ed faithfully in India. Urdda Chanak­yu, a famous Indian, said: “Even a syllable of wisdom that the teacher imparts unto his pupil is a debt be­yond repayment by any treasure in the world”; so then what is the wealth of the whole Babá Revelation to India in her hour of travail?

(1) POONA. The first city vis­ited was Poona, to see dear Mr. and Mrs. Khusro Irani devoted old believers and their family. As the Residency of Bombay Presidency is in Poona, I gave a copy of “Bábá’i World” to the Governor; saw the Inspector-General of Prisons and he promised to give Mr. Mahatma Gandhi “Bábá’u­ lâh and the New Era” and to put the “Bábá’i World” into the Yeravada Prison Library, Mr. Ghandi is in Yeravada Prison (three miles from Poona). Mr. Hashmatullah of Bomb­bay and I called upon Mrs. Sarojini Naidu in the Yeravada Prison and gave her nine of the very best Babá’s books and I gave her a beautiful rosary from ‘Abdul­Bábá. She saw ‘Abdul-Bábá once in London. She is the greatest political leader among the women of India, one of the best known workers in all women’s movements and she is a poet. I thought it well to begin with the two highest leaders in this great movement for freedom which is sweeping India like a tearing tornado.

A lecture was given in the Theo­sophical Hall in Poona, a Babá’i meet­ing was held in the National Hotel.

Several people called on me and I made visits to several officials. Sev­eral people from other cities in India, summering in Poona, saw the notices in the newspapers and called to ask about the Babá’s Cause. Mr. Khusro Irani and his son Homi Irani did a great deal to help us.

(2) HYDERABAD, DECCAN. Mr. Hashmatullah of Bombay was with me here, he has immense capacity and knows many people in Hyderabad.

We called first on the Minister of the Court of the great Nizam. This min­ister has read several books about the Babá’i Movement, and says he places Bahá’u’lláh in the same station as Jesus Christ. He is a Muslim. He said what had attracted him most to the Cause was the life of Qurratu’l­Ayn. We called upon noblemen, a col­lege founder, finance minister, profes­sors, editors, women club officers, and a lecture was given before these think­ers in the home of one editor. One editor asked me to write an article for an Indian monthly magazine on “The Contribution of Babá’ism to Interna­tional Progress.” A young nobleman, a Muslim, who has made a visit to the holy Shrine in ‘Akka and LHa’ifa, in­vited us to breakfast to speak about the Teachings. The second day we were asked to be the guests of the state, they sent to the hotel and took us and our bags, to the Guest House. It was like an immense Virginia Club House painted white with green blinds and set in the midst of a tropical gar­den. I had a suite of four rooms.

During the two days’ stay in this Guest House I met the Secretary to the Chancellor of the Chamber of Princes of India and he said he would gladly introduce me to the Princes when I should go to Simla later.

(3) BOMBAY. Bombay has the largest number of Babá’s of any city in India. They are so enthusiastic, so great-hearted, and they do their ut­most for all India. Notwithstanding the picketing and processions which almost stopped traffic, I gave a pub­lic lecture before three hundred peo­ple. Mrs. Shirin K. Fozdar presided and Mr. Hashmatullah also spoke. All the Babá’s came and they spoke with the new people and invited them to come to the Babá’i Hall meetings and many did. Calls were made, and a number of people to whom I had let­ters of introduction, called upon me.

An informal gathering, where tea was served, was held each afternoon in the Babá’i Hall during my stay of four days. One hundred thousand people in the political demonstrations were congregated each afternoon in the street below our windows. Two hun­dred people were present at the last lecture held in the Babá’i Hall on Sunday evening. Mr. N. R. Vakil, President of the National Spiritual Assembly of India was present, and he also spoke.

Mrs. Shirin Fozdar, a fine Babá’i speaker, a young woman in the early twenties, went with me to Surat. Mr. Vakil had come to Bombay to welcome me and to accompany us to his city. He had called a meeting of the Na­tional Spiritual Assembly and of the Bombay Assembly to meet in Bombay and he came only for the one day.

(4) SURAT. Mr. Vakil of Surat is a lawyer, and as the morning we arrived was a holiday, he had invited forty men friends, judges, lawyers, professors to his home to tea where for two hours we spoke of the Babá’s Cause. Before going to his home to meet his guests we visited a most interesting Parsi School and I spoke to one hundred and twenty-five young men and fifteen teachers. The Theos­phists arranged a beautiful lecture, and a public lecture for three hundred people was given in the Municipal Hall. The Judge of the High Court was present. Several schools and the largest hospital were visited.

Mr. and Mrs. Vakil and their two little daughters were formerly high caste Hindus. He knows English very well, and his wife and children are learning English. The little girls will soon begin the study of Persian, too, and after about three years Mr. Vakil and his family hope to make a teaching tour through Persia and Eu­rope and United States. (I think Stoghi Effendi hopes that some others will accompany them, it would be fine.
if a group of Baha'is who before had been Hindus would come to Persia and to the west. May Baha'u'llah help them to come! The Baha'is of India represent splendid souls from all the religions. Almost all the Persian and Indian Baha'is have tried to go to some cities in India to further the Cause. I also saw rare and beautiful fruits from the journeys of Mirza Behram, Mirza Mahmoud Zargain, Mrs. Stammard, Mr. Hooper Harris, Mr. Harlan Ober, Mr. Mason Remy, Mr. Howard Struven, Mrs. Lulu Gelzinger and Mr. and Mrs. Fred Schopflocher. People in India are ready for these Teachings. The dear Indian Baha'is ask you if teachers cannot come from the United States and stay and travel for a year or two in India?

(5) KARACHI. Two days were spent in traveling from Surat to Karachi, a part of the distance being over a desert with temperature 125 degrees hot in some places. I had to take the journey to India in the hot season, as I could not finish my work and arrive earlier. It was certainly refreshing and heavenly to meet the dear Baha'i friends of Karachi and go with them first of all for a drive to the beach where the breezes blow cool. Karachi is one of the loveliest cities in India and I was very happy there, and I was happy in every city in India!

The Baha'is in Karachi recently have purchased a delightful garden well situated and later they will build a Mashrak-ul-Azkar there. They also have a good Baha'i cemetery. Mr. Jamshed N. R. Mehta, Mayor of Karachi, became a friend of our late Mr. Shirazi the devoted Baha'i, and he graciously helped the Baha'is in arranging my lectures. He himself presided at the first lecture held in the beautiful Theosophical Hall (his gift to that society). He arranged a second informal lecture in this same hall asking me to speak on the "Life of 'Abdu'l-Baha." He also gave a tea in his home for me to meet friends. He publishes each week a little one page article and he arranged my lectures and interviews. The first talk was given before the Brahmo Samaj Society. This Brahmo Samaj is one of the spiritual progressive movements in India today, and I always feel a thrill of joy to meet the members. One man interested in the Teaching of Baha'u'llah gave a tea in the Young Men's Christian Association for me to speak, and the Young Men's Christian Association arranged a lecture. I was invited to the homes of great writers, judges, lawyers, professors, all of whom have read some Baha'i books.

Mr. Bekhtiar went out with Mr. Singh and found the grave of Mr. Kaikhusru, a Persian believer in Bombay who came to Lahore about twenty-five years ago to nurse an American Baha'i stricken with cholera. The American was saved but this man, his nurse, died a few days later of the disease. Mr. Bekhtiar, in the name of the Karachi Baha'i Assembly, bought a simple, but beautiful tombstone, had the Words of Baha'u'llah engraved on it with the name and date, had the grave and ground beautified and then we all went out with greens and flowers and had a little memorial service there in honor of this beloved servant, who was one of God's heroes.

The little Persian girl from Qasvin whom Mr. and Mrs. Singh have adopted, is very sweet and very bright. Her name is Victoria and I wish you could all meet her.

(7) SIMLA. This is one of the greatest summer resorts in India, situated high in the Himalayas, and it is also the summer seat of government. Here one meets prominent people from every city in India. The morning we arrived we called upon the Minister of Agriculture, then upon the Minister of Education, and upon the Secretary of the Young Men's Christian Association. My first lecture was in the Brahmo Samaj Hall before a group of thinkers from many parts of the Empire. This society hospitably gave a tea in our honor the next afternoon, inviting thirty friends. Suddenly at the tea, they received a telegram telling of the passing of their great teacher in Calcutta, so the meeting was turned into an hour of prayer and speaking on the Life after death. Mr. Bekhtiar prayed Baha'u'llah's prayers in Persian and Mr. Singh and I spoke in English, the others prayed in Urdu and in English.

I attended a meeting of the Committee for the All-India Women's Congress and gave them little Baha'i booklets and copies of Qurratu'l-Ayn's Poems. I met one of the owners of the "Statesman" (a Calcutta newspaper). He had met 'Abdu'l Baha' and loved Him, he said to send him an article and he would publish it. I met many club women and hope to arrange for a paper on the "Life of Qurratu'l-Ayn" which I am writing to be read by a Baha'i at the All-India Woman's Congress and also at the All-Asian Women's Conference which will be held in Benares the third week in January. Statesmen, professors, Muslims, Hindus were there and it was a problem whether to stay a month in Simla or travel on to these other cities. Shoghi Effendi had told me to give as many public lectures as possible in India, and my inner guidance led me to remain only a few days in Simla and then journey on.

(To be continued)
By the righteousness of God! Were he that treadeth the path of guidance and seeketh to scale the heights of righteousness to attain unto this glorious and supreme station, he will inhale at a distance of a thousand leagues the fragrance of God, and will discern the resplendent morn of Divine Guidance arising above the dayspring of all things. Each and every thing, however small, will be to him a revelation, leading him to his Beloved, the Object of his quest. So great shall be the discernment of this Seeker that he will discriminate between truth and falsehood even as he doth distinguish the sun from shadow. If in the utmost corners of the East the sweet savors of God be wafted, he will assuredly recognize and inhale their fragrance, even though he be dwelling in the uttermost ends of the West. He will likewise clearly distinguish all the signs of God—His wondrous utterances, His great works, and mighty deeds—from the dungs, words, and ways of men, even as the jeweler knows the gem from the stone, and even as man distinguishes spring from autumn and heat from cold.

—BAHA’U’LLAH.

"THE MOST GREAT SIN"

A letter from the National Spiritual Assembly

Beloved Friends in El-Abáá:

The National Spiritual Assembly begs to extend to you the loving greetings of its members in these days when the hour of renewed construction of the Mashriqú’l-Adhkar is almost upon us. It is certain that with the raising of the Temple edifice in the mid-most heart of the continent, the attention of the public in that region will be concentrated upon the Cause of Bahá’u’lláh and upon the believers of those centers as never before.

Outside the Cause and in the highways of the world, the newspapers constantly record with flaring headlines innumerable instances involving deviation from the divine laws as well as the laws of the human world, but the Bahá’í communities are, or are designed to be, dwellings of peace and happiness in which the voice of cheerfulness and deeds of loving service are witnessed. Especially are we favored and admonished through the voice of the Supreme Pen in the promulgation of our command relative to back-biting, rumor spreading and gossip, as well as the descent into mere personal controversies and misunderstandings. Could we realize how instances of this nature afflict the Cause, how this subtle poison attacks the integrity of its sensitive fabric, we would one and all cleave to the divine principle. "Everlasting felicity," the Master promises, awaits the human world, and the glorification of the spirit will be seen when we have freed ourselves from this age-old affliction. The Master gives us the remedy, i.e., that the balm for this poison and the remedy for this disease is the upliftment of the tongue in praise of one another and the exaltation of the virtues of the friends. Union and consultation, moreover, are the pillars of our collective Bahá’í household.

In a Tablet to Dr. N. G. Skinner, Washington, D. C., revealed August 12, 1913, at Ramleh, Egypt, ‘Abdu’l-Bahá said:

"Thou hast written regarding thy aims. How blessed are these aims, especially the prevention of back-biting! I hope that you may become confirmed therein, because the worst human quality and the most great sin is back-biting; more especially when it emanates from the believers of God. If some means were devised so that the doors of back-biting could be shut eternally and each one of the believers of God unsealed his tongue in the praise of the other, then the teachings of His Holiness Bahá’u’lláh would be spread, the hearts illumined, the spirits glorified and the human world would attain to everlasting felicity."

"I hope that the believers of God will shun completely back-biting, each one praising the other cordially and believe that back-biting is the cause of the Divine wrath, to such an extent that if a person back-bites to the extent of one word, he may become dishonored among all the people, because the most hateful characteristic of man is faultfinding. One must expose the praiseworthy qualities of the souls and not their evil attributes. The friends must overlook their shortcomings and faults and speak only of their virtues and not their defects.

"It is related that His Holiness Christ—may my life be a sacrifice to Him!—one day, accompanied by His apostles, passed by the corpse of a dead animal. One of them said: 'How putrid has this animal become!' The other exclaimed: 'How it is deformed!' A third cried out: 'What a stench! How cadavorous looking!' But His Holiness Christ said: 'Look at his teeth! How white they are!' Consider that He did not look at all the defects of that animal; nay rather, He searched well until He found the beautiful white teeth. He observed only the whiteness of the teeth and overlooked entirely the deformity of the body, the dissolution of the organs and the bad odor.

"This is the attribute of the children of the Kingdom. This is the conduct and the manners of real Bahá’ís. I hope that all the believers will attain to this lofty station."

It is the hope and humble prayer of the National Spiritual Assembly, at whose direction this letter is being sent, that not only the beloved friends of the Bahá’í community shall be freed from these entanglements, but that they, also, the members of the National Assembly, may advance to this resplendent goal, and that we may thus all find ourselves present together in that loving unity that can only come through obedience to the Divine command which is none else than the Mercy of God. Every believer of discernment has learned through the
shock of experience how quickly the lengthening shadows gather and the divine confirmations flee away when any one of the friends unlooses his tongue in the arena of denunciation of another.

'Abdul-Bahá has told us plainly that these things are a product of the natural world and not of the Divine Kingdom; that through these means, the claws of nature seize upon the soul of man and prevent his flight. Through the Divine love and the power of the Holy Spirit, He tells us, lies the only pathway or exit from this dark enclosure.

The Covenant of God is like a crystal-pure mirror, upon whose sensitive, radiant surface is reflected the gathering storm of human hearts, and the shadow of every conscious deviation from the Divine Law of this Cycle. Spiritual and physical calamities, alike, flow from every disturbance of this divinely constituted equilibrium, which has a direct relationship to every believer.

May we, one and all, arise to a new consciousness of this matter, setting aside forever this indulgence and turning our faces sternly against its traces wherever found! May we altogether humbly supplicate the throne of the Ancient of Days that the deeds of the Bahá'í communities of the United States and Canada shall shine resplendent and in such wise as to attract the beloved friends to a station wherein the world shall say: “What love! What integrity! What shining deeds we witness among the Bahá'ís!”

With Bahá'í love and greetings, and in behalf of the National Spiritual Assembly.

Faithfully yours,

Secretariat,

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

By: ALFRED E. LUNT.

June 25, 1930.

THE GUARDIAN TRANSLATES THE TABLET OF 'IQÁN

A translation of the 'Iqán by Shoghi Effendi is news that will bring heartfelt joy to all English-reading believers. This Tablet, or Book, revealed by Bahá'u'lláh is the basis of modern spiritual insight and assurance. Knowledge of it infinitely surpasses the acquired knowledge of the schools.

The following letter written by Shoghi Effendi to the National Assembly through his secretary, refers to this translation:

"As the 'Iqán is the most important book wherein Bahá'u'lláh explains the basic beliefs of the faith, he thought a proper rendering of it would infinitely enhance the teaching work in the West. He hopes that this new rendering will be an improvement on the previous one, but he fully admits that it is far from perfect, far from the original itself. Shoghi Effendi has given the proper transliteration of the Eastern terms and wants you to abide by them, keeping every dash, point, accent or inverted comma. To help you in this, he has also on a separate sheet written these in their proper form. He wishes you further not to include the introduction that exists in the last edition, for he does not think it worthwhile and enlightening. Drop also the Glossary that exists at the end of the last edition and form a Glossary using the definitions that he has sent to be put in the forthcoming Bahá'í World. As Shoghi Effendi has been emphasizing the need of submitting all publication to the Reviewing Committee, he wants to be the first to abide by that rule, though he hopes that they will not make unnecessary delay. In Germany they have translated the 'Iqán from the last translation and they are waiting for Shoghi Effendi's rendering to make the necessary alterations and publish their own. The proceeds of the sale of the book Shoghi Effendi wishes to go to the American National Assembly in an unlabelled form. This is a gift of his own personal labors that he wishes to present that body and he wishes it to be considered as a token of appreciation for the help they have rendered him in carrying on his arduous task."

(Signed) RUHÍ AFRÁN.

"Unable to find a good typist, I have had to do the work myself, and I trust that the proofreaders will find it easy to go over and will not mind the type errors which I have tried to correct. I would especially urge you to adhere to the transliteration which I have adopted. The correct title is, I feel, 'The Kitáb-’I-’Iqán,' the subtitle 'The Book of Certitude.' May it help the friends to approach a step further, and obtain a clearer idea of the fundamental teachings set forth by Bahá'u'lláh."

(Signed) SHOGHI EFFENDI.

The Publishing Committee, with the approval of the National Assembly, is arranging to bring out this new translation in time for the next Annual Convention. Further details will be given in an early issue of Bahá'í News.

Meanwhile, the Publishing Committee has been authorized to sell copies of the old translation, which for many years has given us the privilege of access to this work, at the special price of $1.00 per copy.

PRELIMINARY ANNOUNCEMENT OF THE BAHÁ'Í WORLD VOLUME 3

Bahá'ís throughout the world are informed of the fact that The Bahá'í World, Volume 3, compiled and edited under the direction of Shoghi Effendi to represent the Bahá'í Cause during the period 1928-1930 will be published shortly after December 1, 1930. Assemblies and individuals are requested to send advance orders for copies at $2.50 each, postpaid, to Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City, New York, U. S. A.

The next issue of Bahá'í News will publish a full list of contents of the volume, together with the Guardian's words concerning the importance of this international Bahá'í record. At present, space is available merely for a brief preliminary announcement. Every adult believer will find volume 3 of The Bahá'í World a source of spiritual inspiration, a thrilling and deeply moving history of such significant current events as the episode of the Shrines of Bahá'u'lláh at Baghdad and the League of Nations; extensive newly translated passages from Bahá'í Sacred Writings; scholarly articles about different aspects of the Cause, and photographs of the most intense interest and permanent value.

The Bahá'í World, in brief, deepens and extends our sense of citizenship in the World Order of Bahá'u'lláh.

ACCOUNTS OF NATIONAL TREASURER AUDITED AND APPROVED

The members of the National Spiritual Assembly record for the information of the believers the action taken at the last Assembly meeting in receiving the report of Wolf & Company, Chicago, who had been authorized to audit the accounts of Mr. Carl Scheffler, former treasurer, covering the period from July 1, 1926 to March 31, 1930, during which time sums amounting to more than $600,000 had been contributed to the various divisions of the National Fund. Each item of the thousands of individual transactions representing receipts and expenditures was checked and the accounts certified to be in perfect condition with the ex-
ception that a foreign contribution of about $15 could not be traced, and two rings which had been donated could not be located. The rings have been found in the records of the present Treasurer, Mr. Roy C. Wilhelm, and the foreign contribution will undoubtedly be traced by Mr. Mathisen. As foreign checks are accepted by banks as deposits subject to collection, it is anticipated that this item will emerge as a deposit of a later date than that entered on the receipt issued for the contribution.

The National Assembly recorded in its minutes an expression of sincere congratulations to Mr. Scheffler for his self-sacrificing, responsible and accurate work as Treasurer, and the Assembly feels assured that its attitude will be universally shared by the friends.

MEMORANDUM ON BAHÁ’Í TEMPLE SUB-CONTRACTS Sept. 1st to Oct. 8th, 1930

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<th>Amount</th>
<th>Savings</th>
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<tr>
<td>Structural Steel $38,500</td>
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<td>Masonry 106,500</td>
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<td>Plumbing 15,200</td>
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<td>Glass Dome 35,000</td>
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<tr>
<td>Ornamental Iron 15,032</td>
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<td>Electrical Work (conduits and boxes) 4,000</td>
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TOTAL $18,167.00

Saved on cost of contract for National Bahá’í Temple Fund (80% of this reduction) $14,533.60

REPORTS FROM TEACHING COMMITTEE

1.—Results of August Teachers Conference in Green Acre.

The August Teachers Conference in Green Acre has proved to be the starting point for a revival of teaching enthusiasm throughout the country as is indicated by the response of the regional centers to the suggestions which went forth as a result of these sessions.

Viewed in retrospect the theme of those intense hours of inspiration and mounting fervor revolved around the question uppermost in the hearts of all, namely, How can we increase the number of Bahá’ís? In the consultations of The National Teaching Committee that followed this gathering of the friends the results in the form of teaching objectives were stated.

A. There is need at this time of a group of American believers who are willing to rededicate themselves to the service of the Cause of Bahá’u’lláh toward the end of establishing in the eyes of the world an ideal of Bahá’í life. These people, for whom the heart of the Master yearned, shall devote themselves to teaching—by their words and more particularly by their deeds and bearing, in whatever sphere of activity they may have been placed, striving to the utmost to exemplify the characteristics of the true teacher as described by Those Whose word is our law.

How can these divine qualities be achieved save by close obedience to the Divine Exhortations? The soil of our inner life from which these fruits shall grow, is rendered fertile by increased concentration and fervor in prayer, by reading and memorizing the Divine Words in such a way that they become incorporated in our innermost being, and by endeavoring always to establish the perfect balance of work and worship which constitutes the complete Bahá’í life. We are called to partake more abundantly and to show forth a proportionate increase of activity throughout the channels of energy—material, intellectual, spiritual which characterize our respective lives.

B. The Cause will be spread by the growth of inter-Assembly cooperation. Beyond the unit of the Bahá’í group to which we organically belong we must begin the building of a wider unity extending to nearby centers. Divided into convenient teaching districts it is hoped that the friends will come together frequently to inspire, encourage, and promote such local responsibilities as the training of teachers, the circulation of inter-Assembly teachers and pioneer expansion into undeveloped fields.

C. An ideal public approach is in the process of evolving in which the principles of modern psychology form a sound basis. Not only must we try to analyze the present needs of the public and meet them with greater imagination and flexibility, but we must create new needs by our radiant upholding of the Divine Standard. The public Bahá’í meeting must become exceptional in its beauty, its scientific soundness, its spiritual uplift, so that it will by its attractiveness draw increasing numbers to “the Right Path.”

D. The time is at hand for the Bahá’í approach to groups, especially through group leaders. Systematizing of such contacts has become one of our most pressing considera-

BAHA’I NEWS

Address for Correspondence
News Editor
Office of the Secretariat
Evergreen Cabin
West Englewood, New Jersey

BAHA’I NEWS is the official organ of the American National Spiritual Assembly. Its cost is defrayed from the National Bahá’í Fund and copies are distributed free of charge to recognized believers throughout the United States and Canada, and to National and Local Spiritual Assemblies in other lands.

News articles and reports of general Bahá’í interest and value are requested from Assemblies, National Committees and other representatives of the Cause.

The Guardian’s statement concerning the purpose and scope of this publication can be found in the volume entitled “Bahá’í Administration.”
particularly to all potential teachers in your district.

B. Inter-Assembly cooperation including frequent exchange of your local teachers should be arranged.

C. Definite plans should be made to spread the Cause into new territory.

D. Isolated Bahá'ís in your district should be urged to attend the conferences and encouraged to seek active support and assistance in teaching available through your inter-Assembly organization.

E. A large meeting for the general public should be held if possible during the conference. The type and organization of this meeting should be determined by the local group. General Bahá'í and racial unity meetings are among the best.

F. A District Secretary should be elected by the Bahá'ís of your district at your first conference. We suggest that your inter-Assembly committee be composed of one representative from each Assembly in your district and one member—large representing the smaller groups and isolated believers. It would be the duty of the District Secretary and his inter-Assembly supporting committee (a) to coordinate and supervise the district plans for teaching discussed at your inter-Assembly conferences, (b) to arrange for the organization of future district teaching conferences at intervals of two or three months, (c) to be the point of contact for your district with the National Teaching Committee, (d) to submit full reports of all your district conferences and teaching efforts to the National Teaching Committee, so that teaching items may be published each month in the BAHÁ'Í News.

Our Committee believes that it may be able to assist your district teaching activities in the following ways:

A. We are preparing to establish a bureau of information concerning liberal organizations and leaders of thought in each district with whom it might be desirable for the Bahá'ís to contact. Also the names and addresses of people in your region who have heard of the Cause through our traveling teachers or otherwise and who are sympathetic or interested, will soon be available to your District Secretary.

B. We will endeavor to furnish a traveling teacher at your request who will help in your conference and public meeting and who will stay in your district for a time following the conference for intensive teaching and follow-up work.

It would seem, judging by the enthusiastic approval accorded this district plan by the National Spiritual Assembly and the friends gathered at Green Acre, that it may prove an effective means for the inauguration of a more determined and united teaching effort. Our appeal for cooperation in this suggested program is in response to Shoghi Effendi's expressed desire for the rapid and effective spread of the Cause at this time.

3—First Inter-Assembly Teaching Conferences.

The first response to the plan of the National Teaching Committee for the holding of Inter-Assembly teaching conferences came from the Assembly at Lansing, Michigan. Named as the geographical center for the Michigan district, they called a conference, September 14th, at which thirty-four friends from the Bahá'í communities of Muskegon, Ann Arbor and Detroit were present.

Guest speakers from outside the district, Mrs. Robert L. Moffett of Chicago, Mrs. Sito of Honolulu and Mr. and Mrs. Howard Ives contributed to the discussion. An active teaching campaign was planned of which the four new study groups formed are an indication of the renewed life which all agree is being felt in this wide-awake section of the country referred to by 'Abdul-Bahá, as the "heart of America."

On September 28th an "All-Ohio Conference" was called in Cincinnati. Miss Hilda Stauss, secretary of the Southern Ohio District writes: "Cincinnati has always seemed to be so far from the active centers but now we seem to be linked a little closer to the other groups. It stimulates activity, encourages us to renew our efforts to spread the teachings, is beneficial in the exchange of ideas, and last but not least we become better acquainted with each other."

The next inter-Assembly conference was held in Geneva, New York, October 18th and 19th, at which about forty-five Bahá'ís were present including friends from Buffalo, Binghamton, Rochester, Ithaca and Syracuse. At the opening session on Saturday evening, Mr. Louis Gregory spoke on "The Need and Preparation of Bahá'í Teachers." He said, "There are two kinds of teachers, those who teach by deeds and those who teach by words and deeds. . . . We can serve humanity in various ways and this service is the foundation of the Kingdom of God. Teaching by words necessitates skill in discerning the needs of the people. . . . Bahá'ulláh gives the greatest station to those who give up their lives to teaching. The greatest confirmation comes to those who spread the message. Every one who has the sincere desire in his heart can teach. No Bahá'í teacher is qualified to teach everybody, but everybody who has the truth in his heart can teach someone. Teaching will bring to light new capacities in the one who does it. . . . We must prepare through prayer morning and evening, and use the words created by God—make them part of our equipment. . . . You come into the presence of God when you study the divine Word and capacities and potentialities of your being of which you did not dream, will be aroused so that you will be able to teach."

On Sunday the discussion centered around the exchange of teachers in an inter-Assembly program. The committee composed of inter-Assembly representatives and two members of the National Teaching Committee withdrew to draw up the following emergency resolutions which were later passed by the body of the conference:

A. That those assembled hand in to the inter-Assembly secretary at the close of the afternoon a list of topics which in their opinion would be suitable for exchange programs in the coming months.

B. That volunteers be called for, to speak or conduct meetings outside
of their own group.

C. That the list of volunteers be considered from two points of view in the arrangement of programs. a. Ask for experienced teachers where attracted people and possible strangers may be present. b. Ask whenever possible for inexperienced volunteers who will gain experience by arising to assist. In this connection the committee also suggested that the same appeal be made to isolated believers with regard to the exchange of speakers.

D. That each group make an effort to stimulate and train volunteers among its own members to carry on inter-Assembly teaching in the future. It is expected that study and teaching classes will be formed to supply these needs.

Mr. Leslie R. Hawthorn, District representative of the Geneva Assembly in reporting this meeting writes, “When the chairman called for volunteers practically every hand was raised, indicating the splendid spirit all were displaying in their endeavor to assist in this new experiment of inter-Assembly cooperation. . . . As those gathered together partook of tea, before many set out on their return journeys one felt, as snatches of conversation were overheard here and there, that the spirit of cooperation already existed and was working in the Cause of Bahá’u’lláh. There was a happy expectancy regarding the programs during the coming year, and all seemed to be looking forward to the general plan of inter-Assembly teaching which would bring everyone together more frequently and in a vital all-important enterprise.”

On October 5th a central California conference was held in San Francisco followed by a southern California gathering in Los Angeles two weeks later. Other conferences have been announced as follows:

New York and West Englewood, October 25th and 26th.
Chicago and Wilmette, November 8th and 9th.
Washington, D. C., November 8th and 9th.
Plan for Boston and the Northern Ohio district are reported under way.

The results of these important teaching events will appear in an early issue of BÁHÁ’í NEWS.

4.—Informal Bahá’í Gatherings Held During the Spring and Summer.

News of a number of delightful Bahá’í picnics, coming to us during the summer season, mark an increasing attraction to such informal group gatherings of the friends. A large weekend party was held in Binghamton in May followed by the Blossom Picnic in Geneva at which about 130 were present. While the West Englewood Souvenir Feast was in progress a Bahá’í Youth meeting was being held in Binghamton at which guests from Geneva, Rochester, Pittsburg and Montreal were entertained. Another overnight picnic in the Western New York section was held at Ithaca in August at the invitation of Tom Martin. Many guests from nearby centers attended. Two Michigan picnics were held on June 22nd, one at Fruitport under the arrangement of the Muskegon friends and the other at the ranch of Mr. L. W. Eggleson, near Flint.

The following excerpt has been taken from a letter by Dr. Zia Baghali:

“The largest number of Bahá’ís that ever met together in the State of Wisconsin was the one held on last Sunday, August 10th, near the city of Racine. It was an inter-racial, international Bahá’í picnic arranged by the Bahá’ís of Milwaukee. On that morning trains and automobiles and even Mr. Peter Nelson’s trucks were loaded with friends who came from Milwaukee, Racine, Kenosha, Wilmette, Evanston, Chicago and Washington, D. C.

“The place was a gentle hill at the shore of Lake Michigan where many of the youth and children enjoyed a dip in the cool waters of the lake, others played different games, while some of the men made the fire the ladies opened their baskets and prepared the noon dinner which was served in the open air under beautiful apple trees. This was followed by an interesting program which was opened by prayers and chanting . . . inspiring addresses were delivered by members of the various Assemblies. Children sang Bahá’í hymns. We certainly wish to congratulate the Bahá’í Assembly of Milwaukee for the great success of this meeting.”

Teaching Committee of the National Spiritual Assembly, REGINALD COLLISON, Chairman DORIS MCKAY, Secretary LOUIS G. GREGORY, Secretary of Inter-Racial Unity Activities ALBERT D. HEIST MAY MAXWELL.

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

BAHÁ’U’LLÁH.
THE GUARDIAN DEFINES SIGNIFICANCE OF CORNER-STONE LAID BY 'ABDUL-BAHA

In view of the attitude expressed by many of the friends, and the action of the delegates at a recent Annual Convention, the following statement on the subject of the corner-stone at the Mashriqu'l-Adhkar received by the National Assembly from the Guardian's secretary is recorded at this time: "Concerning the corner-stone of the Temple, which was laid by the Master, Shoghi Effendi says that it has no other special significance than a great honor conferred by the Master upon that building and it should be treated as a corner-stone and nothing more."

This statement makes it clear that it would be inadvisable to regard the corner-stone as a Shrine having a deeper significance than any other portion of the Temple. The Mashriqu'l-Adhkar in its entirety is a Shrine in that it is an institution ordained by Bahá'u'lláh.

AMENDMENT TO BY-LAW CONTROLLING ELECTION OF CONVENTION DELEGATES

Article VIII, Section 1, of the By-laws adopted by the National Assembly stated that "all delegates to the Convention shall be elected by plurality vote of those present at their election." The phrase "of those present" can only be interpreted as depriving believers unable to be physically present of their right to vote at these elections, whereas in the case of other Bahá'í elections, believers unavoidably absent (as in the case of the Annual Convention) are allowed to vote by mail or telegram. To bring about uniformity of procedure, the National Spiritual Assembly has amended this by-law to read as follows: "Article VIII, Section 1. All delegates to the Convention shall be elected by plurality vote. Members who, by reason of illness or some equally unavoidable circumstance, are unable to be present at the election in person shall have the right to transmit their ballots by mail or telegram under conditions satisfactory to the local Spiritual Assembly."

This amended by-law will apply at the elections held for delegates to the 1931 Annual Convention.

STATUS OF LOCAL BAHÁ'Í GROUPS

With the institution of the local Spiritual Assemblies in localities having nine believers or more, as instructed by Shoghi Effendi, the National Spiritual Assembly could no longer recognize as Bahá'í bodies those smaller local groups which under the by-laws of Bahá'í Temple Unity had enjoyed a status equal to that possessed by believers in centers able to elect a Spiritual Assembly.

For several years, however, the National Assembly has endeavored to cooperate with the smaller groups by listing them in the Directory used for Bahá'í correspondence and sending them, through their secretaries, copies of BAHÁ'Í NEWS and other National Assembly communications.

It has become evident that such a "half-way house" between an isolated believer and a recognized local Bahá'í community represents a special condition for which the National Assembly has a spiritual responsibility requiring careful thought. This subject was considered at the last meeting of the Assembly, with the result that the following resolution was adopted: "After consideration of the best means to promote the distribution of the BAHÁ'Í NEWS to believers in unorganized localities, it was voted to adopt as a general policy the attitude of dealing with all these friends as individual relationships with this body, urging them to gather together any scattered groups in their vicinity and organize an Assembly, and (meanwhile) issue the BAHÁ'Í NEWS directly to the individuals concerned instead of through unorganized group action as hitherto. It was further voted to bring this policy to the attention of the groups through a statement in BAHÁ'Í NEWS, impressing upon them the opportunity afforded through the administrative plan for combining various small groups, scattered through a larger area, into a single organized Assembly."

The National Assembly trusts that many of these groups will arise to act in bringing about consultation among neighboring groups, to the end that wherever nine or more declared believers reside near enough to each other to make attendance at one central meeting feasible, these believers will proceed next April 21 to the election of a local Spiritual Assembly under the conditions defined in the administrative by-laws. The difference between informal Bahá'í groups and duly constituted Bahá'í communities is that members of the latter bodies are responsible citizens of the worldwide Bahá'í commonwealth, having voting rights recognized by the National Assembly and are duly recorded as Bahá'ís in the records of the Assembly. Essential to complete spiritual experience and maturity in the Cause of God in these days is fulfillment of the sacred trusts and relationships created by the Manifestation, interpreted by the Center of His Covenant and promulgated by the Guardian of His Faith and Law.

Groups desiring information and advice are cordially invited to write the National Assembly. BAHÁ'Í NEWS will be sent to group secretaries until lists of these believers are sent in.
THE PRINCIPLE OF BAHÁ'Í FREEDOM

A Statement Concerning the Episode of The New History Society

Because of certain misunderstandings that still prevail among a few believers, the National Spiritual Assembly feels it advisable to issue this further statement, supplementing and confirming the letter published in BAHÁ'Í NEWS for August, 1930, regarding the episode of The New History Society.

The desire of the National Assembly is to so clarify the matter by recording the various steps leading to the adoption of the previous statement that no doubts may remain in a single Bahá'í heart. It will be understood by every believer that the following quotations which directly or indirectly bear upon the subject under consideration.

1. The Kitábú'l-Aqdas

"The Lord hath ordained that in every city a House of Justice be established, wherein shall gather counsellors to the number of Bahá'ís and should it exceed this number, it shall not matter. It behoveth them to be the trusted ones of the Merciful amongst men and to regard themselves as the guardians appointed of God for all that dwell on earth. ... Beware lest ye put away that which is clearly revealed in His Tablet.

"O ye Men of Justice! Be ye in the realm of God shepherds unto His sheep, and guard them from the ravaging wolves that have appeared in disguise, even as ye would guard your own sons.

"Take heed lest the changes and chances of this world of self and passion divide you, may be even as fingers of one hand, the members of one body. Consider the peoples of the world and the littleness of their mind! They ask for that which is harmful unto them and forsake the thing that profiteth them. They verily are of them that have gone astray. We see some men desiring liberty and taking pride therein; they verily are wattività of grievous ignorance. Liberty endeth in strife and sedition, the flame whereof cannot be extinguished. ... Know ye in truth that the example and symbol of liberty is the brute and it behoveth man to be under laws and regulations that shall guard him from his own ignorance and the harm of the mischief makers. Verily, liberty causeth man to transgress the bounds of courtesy and dignity and maketh of him one of them that are of low degree. ... Say, to have liberty is to observe My commandments, if ye be of them that perceive. Should men follow that which We have revealed unto them from the Heavens of Divine Revelation, they would of a certainty attain unto absolute freedom."

2. The Will and Testament of 'Abdu'l-Bahá

"O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afân (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abáhá 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 Aghsan, the Afân, 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 mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. ... 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 Sexion. Beware also to dwell within the days after the ascension (of Bahá'u'lláh) be repeated when the Center of Sexion 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 cease (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!"

3. Bahá'í Administration, by Shoghi Effendi

"This clearly places heavy responsibilities on the local as well as national Assemblies, which in the course of time will evolve, with the Master's power and guidance, into the local and national Houses of Justice. Hence the vital necessity of having a local Spiritual Assembly in every locality where the number of declared believers exceeds nine, and of making provision for the indirect election of a Body that shall adequately represent the interests of all the friends and Assemblies throughout the American Continent.

"Furthermore, 'Abdu'l-Bahá reveals the following:—It is incumbent upon every one not to take any step without consulting the Spiritual As-
rembly, 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.' . . . 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 body. . . . Full harmony, however, as well as cooperation among the various local assemblies and the members themselves, and particularly between each assembly and the national body, is of the utmost importance for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and efficient working of the spiritual activities of His loved ones." . . . March 5, 1922.

"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 from without, reinforce its foundations, and excite the intensity of its flame. . . . Unlike the Dispensation of Christ, unlike the Dispensation of Muhammad, unlike all the Dispensations of the past, the Dispensation of Baha'u'llah 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." March 31, 1930.

4. Letter from National Assembly to Mrs. Chanler (March 25, 1929)

"The members of the National Spiritual Assembly desire to express their most cordial appreciation of your courtesy in permitting them to read the letter you have received from Shoghi Effendi. It was indeed a privilege to share this message of good will from the Guardian, especially in view of the great burden of responsibility he bears in connection with the activities of the Cause throughout the world.

"From this and other letters, the National Assembly is aware of Shoghi Effendi's hopes that the Cause here in New York will continually enlarge and extend its public teaching activities, and in fact become a brilliant example of Baha'i success and influence for other cities. As 'Abdu'l-Baha spent the greater portion of His time, during His American visit, in New York City, we all may rightly judge the importance to be attached to every sincere and effective effort to serve in His footsteps.

"The National Assembly, therefore, is anxious to make it clear to you that its members unanimously desire to assist and cooperate in every possible way to assure the complete success of the public meetings held under your auspices and announced as Baha'i meetings.

"We realize of course that you have not requested this cooperation, but this very fact makes it the more essential that we offer you at this time an explanation of what we conceive to be, from the writings of 'Abdu'l-Baha as well as from the letters of Shoghi Effendi, the conditions essential to successful Baha'i service in the teaching field.

"A Cause established to realize the oneness of humanity must be unified in its workers and representatives. It differs from philosophical and ethical systems in that it does not merely uphold abstract doctrines to be accepted, but has created an organic body of service including all individuals who are Baha'is. Its teachings are not an oral tradition, come down through several human personalities, which compels individual interpretation, but are in writings given forth by Baha'u'llah and 'Abdu'l-Baha themselves. Thus there cannot be a Baha'i Cause composed of different congregations or groups independent one of another, but every Baha'i lives as one member of a worldwide community, his private and personal life remaining his own affair, but his activities insofar as they represent the Cause or employ the name of the Cause being subject to the organic laws given that Baha'i community as part of the teachings.

"We touch upon these facts for the reason that Baha'i service cannot yield fruitful results outside the influence of those organic laws. The consecrating spirit of the Master, and the power of Baha'u'llah, flows through the channels they themselves created, and the activities and movements which remain in the world will not become part of the new age.

"In a recent letter from the Guardian we find these words: 'By leaving certain matters unspecified and unregulated in His Book of Laws, Baha'u'llah seems to have deliberately left a gap in the general scheme of Baha'i Dispensation, which the unequivocal provisions of the Master's Will has filled. To attempt to divorce the one from the other, to insinuate that the Teachings of Baha'u'llah have not been upheld, in their entirety and with absolute integrity, by what 'Abdu'l-Baha has revealed in His Will, is an unpalatable affront to the true spirit of fidelity that has characterized the life and labors of our beloved Master. . . . 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.'

"Until one has grasped the deeper significance of the Cause, such emphatic statements may seem arbitrary, involving a surrender of some of the most precious elements of personal freedom and initiative, but when studied against the whole background of the teachings we appreciate the fact that all a Baha'i is expected to yield is the dubious right to mis-interpret the Cause and confuse it publicly with his own individual opinions and beliefs. This is therefore not a sacrifice, but a privilege, especially in connection with the fact that whole-hearted participation in the common tasks and services of a Baha'i community brings a priceless opportunity of education in the divine art of living.

"Our hope, therefore, is that you will consult personally or enter into communication with the Spiritual Assembly of the Bahai's of New York in the matter of your present and future plans which involve the Baha'i name and teachings, in order that these activities may be blessed with the confirmation of 'Abdu'l-Baha, spread in this city which He termed 'The City of the Covenant' the very essence of the teachings of Baha'u'llah, and create for you an honor and glory that will endure in the history of the Cause."
5. Mrs. Chanler's Reply (April 3, 1929)

"...Two thousand years ago, in an age of ignorance and servitude, the Word of God appeared upon the earth, and the Word was free. Now in these enlightened times, when liberty is the heritage of all men (when incidentally they exact it), the Word of God returns to them without limitations. I believe this because I consider the Bahá'í Cause to be no less universal than was Christianity. I appreciate your offer of cooperation, and thank you for any kindness which you may feel toward my work. . . For the present I am thinking of just one thing. Jesus said to His disciples, "Go ye unto all the world and preach the Gospel to every creature" and 'Abdu'l-Bahá said to Ahmad Sohrab, "Go and teach." I am trying to help him."

6. Cablegram from the Guardian to the National Assembly (December 31, 1929)

"Feel strongly Ahmad Sohrab should uphold unconditionally authority local and national Assembly. Have in no letter of mine departed from this basic principle which alone safeguards unity of Cause."

7. Letter from the Guardian, Through His Secretary, to the National Assembly (January 1, 1930)

"In none of the Guardian's letters to Mrs. Chanler has Shoghi Effendi approved of her attitude toward the local and national Assemblies. One of those who was over-zealous about the New History Society wrote Shoghi Effendi that the members of the New York Assembly are gradually becoming milder and perhaps drawn to the History Society. This is to solve the problem in the wrong way. It is not the Assembly that has to be won to the cause of some rebellious person, but that person brought back under the authority of the Assembly."

8. Cablegram from Four New York Believers to the Guardian (January 23, 1930)

"Is it your desire for sake of unity New York that we attend Chanler meeting?"


"Attendance Ahmad meeting conditioned upon Ahmad's unquestioned acceptance to conduct meetings on lines fully sanctioned by National Spiritual Assembly. True unity can only be preserved by maintenance paramount position National Spiritual Assembly."

10. Cablegram to the Guardian from New York Spiritual Assembly (February 28, 1930)

"Mrs. Chanler's request (to) continue her classes (in) Bahá'í Center granted. Implore divine confirmation."

11. The Guardian's Reply (March 1, 1930)

"Much relieved, gladdened, fervently suppling dear valued Mrs. Chanler and Assembly may through fire (of) Bahá'í fellowship he welded, unitlely uphold unity of faith and supremacy (of) Bahá'í representative Assemblies."

"Note: On receiving this cablegram the New York Assembly courteously invited Mrs. Chanler to meet and consult upon the significance of the Guardian's message. This invitation was refused."

12. Letter from the Guardian to the National Assembly (May 30, 1930)

"Ahmad Sohrab's activities should be watched carefully. Let a weak handling of this extremely delicate situation may cause the friends, and cause a split in the Cause. The Cause has already triumphed over such cases which flare up for a time then recede into the shadows of oblivion and are thought of no more. The case of Khyrellah, Fareed, Dyer, Mrs. White and others testify to this truth."

13. National Assembly Statement, Voted June 29, 1930, Published in Baha'i News, August, 1930

"...Appreciating the urgency of obedience to the Master's command that all Bahá'í activities be conducted under the supervision of the Spiritual Assembly, both the Local and the National Assembly have on several occasions—through written as well as oral communication—attempted to bring about full and frank consultation with the leaders of the New History Society, but without success. Under these conditions it becomes the obvious responsibility of the National Spiritual Assembly to inform the friends that the activities conducted by Ahmad Sohrab through the New History Society are to be considered as entirely independent of the Cause, as outside the jurisdiction of the Local and National Assembly, and hence in no wise entitled to the cooperation of Bahá'ís. . . ."

14. Cablegram from the Guardian to the National Assembly (Published in Baha'i News, September, 1930)

"Approve action regarding History Society. Deeply appreciate loyalty (of) believers."

15. Letter from the Guardian, Through His Secretary, to a Believer of Tonkens, N. Y. (August 30, 1930)

"A year ago, Mrs. Chanler wrote Shoghi Effendi of her plan to work independently of the Assembly. In answer he expressed his disapproval in a most unquestionable term. In the letters and cables that Mrs. Chanler wrote subsequent to that, Shoghi Effendi expressed the same view again. He knew that for a body to defy the Assembly is contrary to the best interests of the Cause; that not only will conflict arise but it will react unfavorably in other parts of the world. "Some persons in the (United) States feel that the History Society was badly represented to Shoghi Effendi. The source of all our information is the writings of Ahmad, and the publications of that group. In all his circular letters he harped on the note of freedom, and denounced the red tape that characterizes organizations. Freedom, which Ahmad reiterates . . . is not a bad thing if considered in view of the interpretation that Bahá'u'lláh gives in the Aqdas. (See quotation No. 1, above—Editor). The freedom that He commends is a freedom which is a fruit and result of law and proper administration. The other kind of freedom which is in defiance of law He considers to be animal, and far from being of any good to man. He says, 'True freedom is in obedience to My law.' "No one wrote to Shoghi Effendi against the History Society; it is Ahmad's reports that caused Shoghi Effendi's mistrust. This literature has not had this effect only on Shoghi Effendi but also on the friends of Australia and New Zealand. In the last two weeks we have had two letters from prominent and firm Bahá'ís of New Zealand and Australia who referred to the History Society and its literature with greatest disapproval, and with great astonishment that nothing is being done. "The Cause is an international institution. Every act done in one Center will have some reaction in some other locality. What if the spirit that Ahmad preaches should be practised in its full? The whole Cause will as a result be destroyed."
16. Cablegram from the Guardian to the National Assembly
(October 24, 1930)

"Appeal to American believers, New York believers in particular, (to) recall (during) these days of stress (the) sacredness of their trust (and) the nobility of their calling. Slightest evidence of (of) internal division highly detrimental."

Miss Martha Root in India

(Continued)

Simla Hill, forty miles from Simla, is even more beautiful than Simla itself. His Highness, the Maharajah of Patiala, has his summer palace there and he invited us to be his guests for two or three days. Mr. Pritam Singh used to be his teacher. We went for two days and we were entertained in a spacious new Guest House. His Highness the Maharajah of Patiala is Chancellor of the Chamber of Princes and he will lead the delegation of Princes to the Round Table Conference in London, and he led a delegation of Princes to the League of Nations a year or two ago. The questions he asked showed that he has read some of the Baha'i Teachings. I gave him two books and Mr. Bekhtiar gave him two in Urdu. This Maharajah is thirty-six years old, he is very fond of reading and he has a wonderful mind. I met his son, we talked with their teacher, with the military secretary, the aide-de-camp, with generals, with relatives, and there were nearly fifty guests besides ourselves. We met them at the pavilion where every one gathered to watch a Cricket match. When we left Simla Hill, Mr. Pritam Singh returned to Lahore, but we came to Delhi.

(8) DELHI. Two days and one night were spent in Delhi, the Capital of India. We called on a great Muslim scholar who had met 'Abdu'l Bahá in Egypt. He has translated "Seven Valleys" into Urdu. We had a meeting of the Bahá'í of Delhi, it was held at the "Kaukob" office. This "Kaukob" Bahá'í magazine in Urdu language is doing good work. It carries the Creative Word in the Urdu language, and in different cities I have seen its fruits. I believe it is very important to try to continue it and to do everything, in regard to its maintenance and the subject matter of its pages, in consultation with the National Spiritual Assembly. Mr. Abbas Ali and Mr. Ilim are working very hard on this magazine "Kaukob."

I lectured before the Arya Samaj Society, 125 people were present. I gave a book to the Chancellor of the University, Mr. Bekhtiar spoke with the people who know Urdu. Consultations were held about the work in India.

(10) BENARES. A visit was made to the All-India Headquarters of the Theosophical Society in Benares where they have a fine school for four hundred young men and women. The Secretary arranged for me to lecture in this school and said he would be glad to have me write out this lecture or write an article about the progress of the Bahá'í Movement for the Theosophical Review, a monthly magazine published there.

His Highness, The Maharajah of Benares, graciously sent his motor car to take us to his palace. He himself is ill but we were received by his son, His Highness Kunwar Adiya Narayan Singh Bahadur and by the Military Secretary, a Major. The Maharajah and his son represent the highest in Hinduism in this ancient Province of Benares where Hinduism had its rise five thousand years ago and where Buddha taught his first five disciples. The young Maharaja (Prince) was the finest type of goodness and kindness. Both he and the Secretary know Persian as well as English and they spoke to Mr. Bekhtiar in Persian and he will send them some Persian books. He gave them books in Urdu and I gave His Highness "Some Answered Questions." He courteously gave me books about Benares and an introduction to the Chancellor of the Benares Hindu University.

A lecture had been arranged in this Hindu University, but owing to the political crisis on that day, it had to be cancelled. Picketing was going on at several universities in India and this prevented my lecturing in some of the universities. (Picketing means that the men and youth literally lie down in the walks and roads leading to the schools so that students and professors who enter must walk over their bodies. They try to compel the students to cease attending the universities and work for freedom of their country.) However, in this Hindu University I spoke with the Chancellor, the Secretary and other professors. One professor whom I had met first in Simla said he would speak to the students about the Bahá'í Movement and tell them of the books which I had left for the University Library.

(9) LUCKNOW. A lecture was given before a large audience at the Brahmo Samaj. The Secretary was most cordial, he gave a tea in his home for friends to speak with us, and I gave a tea also inviting some of the thinkers of Lucknow. I talked with the Librarian of the Public Library and gave him a book for the Library. Called upon the Editor of the Indian Daily Telegraph and gave him an article about the Cause. I also wrote an article for the Pioneer in Allahabad, an important city near Lucknow and sent one book for the Allahabad Public Library. The stay in Lucknow was just one day and a half.

(11) PATNA. Only one day was spent in Patna, but wonderful fruits came. A lecture was given at 10:30 A.M. in the Girls' High School before 257 girls and about 12 teachers. Then a visit was made to the High Court and to meet some of the judges and to meet the Vice-Chancellor of the University. (The university was not yet opened.) All spoke of the Bahá'í Movement in a friendly spirit and urged me to visit the Oriental Library of Patna. I lectured at 2 P.M. in the Bihar National College where three hundred young men listened eagerly and made a dash for the little booklets which were distributed. At five o'clock I gave a small tea for a few professors and religious thinkers, and at 6:30 gave a public lecture under the auspices of the Brahmo Samaj. One hundred and fifty people were present and a beautiful spirit of love was extended. Books were put into all public libraries in Patna.

(12) BOLPUR. A visit was made to the school of Rabindranath Tagore and two lectures were given there, and books put into the Library. The five religions, Christian, Muslim, Jain, Buddhist and Hindu have Professors
at this school. Perhaps the time will come when Bahá'ís will pay for a Bahá'í Professor to teach in this school for one year, or establish a Bahá'í chair in this institution. The school, and it is co-educational, represents the most modern progressive methods, and it gives much attention to the spiritual uplift and aim of education. There are about four hundred pupils. Dr. Tagore is in Germany, so I did not see him, but met some of his relatives.

(13) CALCUTTA. Mr. N. Badri of Shiraz, Persia, and a descendant of the Báb is in Calcutta. He is a youth of keen brain and capacity and he arranged for several lectures. I spoke first in the Islamic Institute before two hundred and fifty Muslims and about fifty people of other religions. The President of City College presided. Books were placed in this and in all other libraries of societies where I lectured.

A lecture was given before both sections of the Brahmó Samaj Mahraní (Princess) Sucharu Devée of Mayurbhanj acted as Chairman. One hundred and fifty people were present and several invitations came to address other groups.

Mr. Bekhtiar, Mr. Badri and I gave a tea for a Judge of the High Court, for a Princess, for relatives of Dr. Tagore and a few others who were interested to hear more about the Teachings.

Mr. Bijayachandra Sinha gave a supper in his home for the Bahá'ís of Calcutta.

I wrote four articles and we took them personally to the editors of the four largest newspapers and each editor said he would publish the article.

I was invited to a tea to meet nineteen guests at the home of Mrs. Mahalaní who is a daughter of Keshub Chunder Sen, the great teacher of Brahmó Samaj. Her husband was Professor of Psychology in University, but I was invited to a tea for a Judge, Chunder Sen, of Calcutta.

Dr. Edna McKinney Tibbetts, for many years a devoted Bahá'í, departed this life October 4, 1930, and was buried at Providence, R. I., her late home, on October 7. Her funeral was attended by the little circle of attracted friends in Providence and by others who went from Boston, Portsmouth, N. H., and Haverhill. The floral tributes were beautiful and the simple Bahá'í service, consisting of the reading of Tablets and prayers and brief addresses was very impressive to friends and inquirers alike from its spiritual atmosphere.

IN MEMORIAM

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Surviving Dr. Tibbetts is her mother, Mrs. A. E. McKinney and her husband, Mr. Frank Tibbetts, the latter of whom was taught the Cause by his wife. Dr. Tibbetts had the faculty of sustaining friendships and will be mourned by a wide circle of friends as well as her family. Her serene appearance in death was a sign of her faith in the Beauty of Abáh and firmness in the Covenant of His love.

LEGAL COMMITTEE REPORTS ON BAHÁ'Í INCORPORATION IN CANADA AND OTHER CURRENT PROBLEMS

The American National Spiritual Assembly has become an administrative body called upon to deal with a vast range of problems during the course of each year. From matters affecting the spiritual or material well being of individuals to those involving relations to civil governments, the Assembly attempts to apply the Bahá'í standard of reality throughout practically the whole gamut of human experience.

The following statement summarizes recent decisions of the National Assembly on recommendation of its Legal Committee.

Canadian Incorporation. The fact that the National Assembly represents a body of believers having both United States and Canadian citizenship has raised the question whether it would not be advisable for the believers of Canada, through the Spiritual Assembly of Montreal, to record with their own Canadian law some form of legal incorporation similar to the Declaration of Trust, paralleling that document, and having the effect of giving Canadian Bahá'ís a legal status recognized under their own civil code. After due consideration, the National Assembly voted that a separate Canadian incorporation would be inadvisable, since the religious status of all American believers is already established under the Declaration of Trust; since also a separate legal body would create confusion and difficulty between the actions and powers of Bahá'ís in the United States and those in Canada; and finally since a simple Indenture of Trust naming the nine members of the Montreal Spiritual Assembly and their successors, as trustees for the benefit of the Bahá'ís of that community, would constitute a legal instrument sufficient for purposes of record but not possessing the larger significance of the Declaration of Trust. The National Assembly will be pleased
to cooperate with any recognized Canadian group in the formulation of such an Indenture.

The same general principle meets the question as to whether local Spiritual Assemblies in the United States should incorporate locally, by an instrument which would be recognized by the state in which it is located. Here again, the form of an Indenture would provide corporate responsibility but not invade the inclusive and unique character of the Declaration of Trust approved by the Guardian of the Cause. A model form of Indenture can be provided by the National Assembly for use by such local Assemblies as may wish to employ it.

Green Acre Fellowship. This body, existing under charter granted by the State of Maine, stripped itself of its property at Green Acre by formal action some years ago, and Green Acre property and administration are now vested in a body of nine trustees under an Indenture similar to that holding title to the Temple property at Wilmette. The National Assembly voted that the charter should be annulled, the Fellowship now being fully filled in and through the larger Bahá'í body.

Gifts of real property to the National Fund. In connection with the transfer of title of a piece of real estate intended as a contribution to the Cause, the Assembly voted that in future each donation or legacy of real estate should be accepted under a separate Indenture naming the nine members of the National Assembly as trustees. The advantage of this procedure is twofold: it prevents taxes, liens and other obligations from becoming an unexpected burden upon the National Fund, or upon the Temple Fund, or involving the National Assembly in possible legal disputes; and in addition it makes possible the use for the Cause of more real property than could legally be held by one religious corporation under the diverse statutes of the different states.

Believers intending to make donations of real estate during their life-time, or by will and testament, should consult the National Assembly in order to have the papers correctly drawn.

Convention procedure. A recommendation made by the Bahá'ís of South Gate, Calif., leading to the improvement of the system of casting and counting ballots at the Annual Convention was approved. The new procedure will be explained in detail when the call for the 1931 Convention is issued.

REQUESTS BACK NUMBER OF BAHÁ'Í MAGAZINE

To complete its files, the Publishing Committee, P. O. Box 348, Grand Central Station, New York City, wishes to purchase one copy of No. 5, Vol. I, Star of the West. Believers having available copies of that issue are invited to notify the Committee at the above address.

MR. C. MASON REMEY DESIGNS CURTAINS AND PLAQUES FOR TOMB OF BAHÁ'U-LLAH

I have your letter of October 21st asking me for a statement about the Guardian's request for the hangings, and for the two panels with the Greatest Name on marble.

About twenty-five years ago I made a design for a curtain to hang at the doorway of the Tomb of Bahá'u'lláh at Bahjé. Madam d'Ange d'Astre, now of Paris, but who was then living in Washington, an expert with the needle, undertook the execution of this and it came out very well. The ground work was dark blue velvet and the embroidery was in shades of gold silk with borders across the top and down the sides with a heavy fringe, while in the center panel was a sun-burst of nineteen points with the Greatest Name in the center, and the ground was embroidered with ninety-five stars.

A couple of years ago I had a letter from Shoghi Effendi saying that curtain had been so long in use that it was faded and the material was in shreds (I presume the dampness of the climate had rotted the stuff), and he asked me if I would send another curtain to replace the former one. At several meetings of the Assembly I suggested that some of the ladies form a guild and undertake the embroidery of this curtain. It ended up by Mrs. Barnitz and Miss Knobloch doing the embroidery between them, while Miss Knobloch did the sewing on the curtain.

The color was dark blue velvet with old gold embroidery but of a somewhat more simple design than the original one. There was a large Greatest Name in the center of the curtain with a heavy gold band and fringe across the bottom and cords up the sides. It was lined with old gold damask brocade of a religious and formal character of fleurs de les and flowers.

Dr. Guy took this curtain to Haifa when he made his recent pilgrimage.

Not many months ago Shoghi Effendi again requested me to arrange to send a similar curtain to be hung before the doorway of the room of Bahá'u'lláh at Bahjé, and he also requested two marble plaques engraved with the Greatest Name, of the design such as is engraved on the ring-stone. For these he sent me a small design to be enlarged.

Mrs. Barnitz and Miss Knobloch again very kindly undertook to do the embroidery and the making of the curtain, I arranging as before for the material and the designing. The curtain was about the same size as the other curtain, and the design similar, but we varied the color, using an old gold velvet with the embroidery and trimming of a little brighter shade of gold, lined with a damask brocade of the same color.

Some years ago I had a copy of the Greatest Name cut in marble and sent to Shoghi Effendi that I understand he placed above the doorway of the Tomb of the Master. This was made in Italy and I hear it came out successfully. Therefore I took up the matter of the two marble plaques with Mrs. Hosgg who is now living in Geneva, knowing that she was in touch with the reliable sculptor in Florence (where she formerly lived) who could do this work, he having made the former tablet.

These tablets were made and sent. I understand they are in white marble with the Greatest Name inlaid in marble of a different color, while around the name in an oval pattern is some leaf work decoration, also inlaid in color.

Not long since, I sent this latter curtain to New York to be taken by the first pilgrims going to the Holy Land. I believe it was shown at one of the meetings of the Assembly and Miss Herklotz later wrote me that Mrs. Mathews and Mrs. Little had taken it with them, so I presume by now it is in Shoghi Effendi's hands.

Faithfully yours in El Bahá,
C. MASON REMEY.
Washington, D. C., October 23, 1930.

CHANGE OF ADDRESS

We are requested by the Secretary of the Spiritual Assembly of the Bahá'ís of Los Angeles to record the fact that the correct address for correspondence is now: Mrs. Shahnaz Waite, Secretary, 1534 North Stanley Avenue, Hollywood, Calif.
They that valiantly labor in quest of God's will, when once they have renounced all else but Him, be so attached and wedded to that City that a moment's separation from it would to them be unthinkable. They will hearken unto infallible proofs from the pyramids of that assembly, and receive the sweetest testimonies from the beauty of its rose and the melody of its nightingale. Once in about a thousand years shall this City be renewed and readorned. Wherefore, O my friend, it behooves us to exert the highest endeavor to attain unto that City, and, by the grace of God and His loving-kindness, rend asunder the veils of glory, so that we, with inflexible steadfastness, sacrifice our withered soul in the path of the New Beloved.—BABA’U’LLAH.

CABLEGRAM FROM SHOGHI EFFENDI
(Mrs. Ruth) White's base, pre-posterous imputations should be entirely ignored. Her machinations can never succeed impede onward march of Cause. Present agitation will assuredly die down. Appeal American Baha'is.

New York believers in particular, recall these days of stress sacredness of their trust, nobility of their calling. Slightest evidence internal division highly detrimental. Have just completed rough rendering of most detailed authentic narrative early days of Faith trusting its eventual publication may serve heighten enthusiasm deepen faith American believers.

Haifa, October 24, 1930.

NATIONAL SPIRITUAL ASSEMBLY TO ISSUE A SERIES OF SPECIAL LETTERS

Cooperation of Local Assemblies Requested that Believers May Consult on National Subjects at Nineteen-Day Feast

The following action was taken by the National Spiritual Assembly at its recent meeting, in order to keep the local Bahá'í communities more fully informed about the important questions before the body of American believers, and to make possible the utmost power of collective action: It was voted to resume the policy of issuing, at frequent intervals, general letters dealing with important Bahá'í questions, which Local Spiritual Assemblies are requested to present to the friends of each Nineteen-Day Feast. Since the matter of continuing Temple construction after the present contracts are finished is so imminent, several letters will deal with the needs of the National Bahá'í Fund.

The new office of Financial Secretary was created, the function of which is to interpret the needs and policies of the National Bahá'í Fund to the believers of the United States and Canada, and in general to deepen our collective understanding of the nature and significance of the Fund. Mr. Carl Schellmer was elected to this office.

The first letter in this series, dated December 24, 1930, is quoted below, that believers not members of established Bahá'í communities may share the information and respond to the appeal.

“"At the last meeting of the National Spiritual Assembly the sum of five thousand five hundred and seventy-five dollars was voted for a partial installation of the ventilating system in the Mashriqui-L-Adhikar.

"This amount was the last measure of our achievement in this stage of the Temple construction work. The entire Temple Fund of Four Hundred Thousand dollars is now expended and in addition to this our contracts have required Seven Thousand Two Hundred Fifty-one dollars and forty-eight cents. Money collected this year have been spent. By the first of March not one cent will remain in the Temple Fund—the present contracts will have been completed and unless the believers find some way to resume contributing to the Fund the enterprise must again stop. But this is so critical a matter that every believer should give to it most earnest consideration. Even though the business conditions in our country and in the world generally are such as to make it more difficult to contribute to the fund, it must be realized that our buying power is increased in the same proportion and we may well consider that through the savings that have been effected the Fund this year has been augmented by over twenty thousand dollars and this money has been spent to the advantage of the Temple.

"It behooves us therefore to again bring into activity the same faith that enabled us in a short period to accumulate the Four Hundred Thousand dollars, in order that the work of exterior ornamentation and landscaping may be undertaken.

"The National Spiritual Assembly therefore proposes to every believer prayerful consideration to the end that he will begin now, if he has not already done so, to give systematically to the unlabelled general National Bahá'í Fund. From this Fund the National Assembly appropriates as much as possible to the Temple Fund.

"The great Fund that enabled us to resume construction was brought together through a special effort, but now the character of the building work will change. Its development will of necessity be slower because of the intricate detail of the ornamentation and this gives to us the chance to carry on more slowly but steadily, providing we have a regular systematic influx of contributions.

"The visible progress of the erection of the Building has already created a great outburst of enthusiastic comment. The Master's promises regarding its potency in the spread of the Cause are being realized. It has awakened the great mass of the public who..."
already are in sympathy with the glorious principles of the Cause, so that the time of harvest for the teachers of its great Message is here. Lack of funds, however, seriously handicap your National Assembly and the Teaching Committee and unless the believers respond immediately that committee’s plea for more funds to enable the teachers to meet the crying need in many centers of new and glorious opportunity will have to go unanswered.

"In the Guardian’s most recent communication are the following words: ‘The progress of the Temple work is already reacting most favorably on the believers throughout the East, and will through them bring about a great reaction in favor of the Cause. I would appeal to all American Believers for concentrated and sustained effort in the prosecution of this great and holy enterprise. May the Beloved bless their high endeavors and fulfill their hearts’ desire.’"

Yours faithfully,
National Spiritual Assembly of the Bahá’ís of the United States and Canada.

By: CARL SCHEFFLER,
Financial Secretary.

THE TEMPLE IS ARISING

The eye of faith is now supplemented by the eye of vision. As one approaches the Temple site, the structural framework of the Temple bursts upon the vision and one is immediately impressed with its remarkable proportions and innate dignity.

As this statement is being written, the structural steel of the graceful dome is being riveted up, and the erection of the glass dome will soon be under way. The lovely arches of the first story with the pylons at the corners suggest the massiveness and majesty of the completed structure. The concrete up to and including the first gallery floor has been poured and the carpenters are now at work on the formwork of the first story.

As the observer approaches the building, the surface of the concrete framework is noted as being remarkably uniform and smooth. The contractor is making a special effort to secure not only a uniform exterior surface, but also concrete masonry of unusual density and strength. The entire structure is being built in as permanent a nature as possible, so that it will not only be beautiful but enduring.

Sub-contracts for about 85 per cent of the entire superstructure framework have been awarded and remarkable progress has been made on the construction work. So far actual building operations have been suspended only four days due to severe and unfavorable weather conditions.

The savings that have been effected in the awarding of the sub-contracts will make it possible to go ahead and install the necessary heating to protect the structure during the winter and coming spring. It is hoped that through continued efforts and sacrifices of the friends throughout the world that funds may flow in so that the wishes of our beloved Guardian may be fulfilled and the work be continued until the entire structure, including the exterior ornamental surface, is completed.

NATIONAL SPIRITUAL ASSEMBLY

By: Allen B. McDaniel.

"THE SACRED BASIC PRINCIPLES OF BAHÁ’U’LLÁH"

A Letter from the National Spiritual Assembly for Guidance of Local Bahá’í Communities

Dear Friends in El Abá:

"If thou desirest to be confirmed in the service of the Kingdom of God, live in accord with the teachings of Bahá’u’lláh, and that is: real love for the world of humanity, and the utmost kindness for the believers of God. This real love, like unto the magnetic power, attracts the Divine confirmations."—(ABOUL BAHÁ.)

We realize the vital importance—in these early days when the concept of the Bahá’í World Order is gradually penetrating into the thought and knowledge of all types and classes of world thinkers—of preserving intact the sacred basic principles of Bahá’u’lláh, fortifying them against compromise, and demonstrating to the world that these are truly divine remedies for the spiritual and mental diseases of the body politic. Among these great principles, two stand out pre-eminently at this time as essential to the successful establishment of the Bahá’í Cause in the West. Each of these two principles is supplementary to the other, and the failure or weakening of one can seriously, if not dangerously, affect the application of the other. These two principles are like unto the body and soul itself, neither of which is capable of performing its true function without the ever-present assistance of the other.

(1) The administrative order (one of the two principles referred to), is the indispensable instrumentality through which the glorious spirit of the Bahá’í Cause finds expression. This spirit, in turn, is the second principle referred to. Should we build up the administrative world order to a point of absolute perfection but at the same time allow it to be hampered or disconnected from the channels within, through which channels the Holy Spirit of the Cause pours forth, we would have nothing more than a perfected body out of touch with and cut off from the finer promptings of the soul or spirit. If, on the other hand, the influxes and goings forth of the spirit are scattered, diffused and subjected wholly to the more or less imperfect
guidance and interpretation of individual believers, lacking both the wisdom secured through consultation and also the lights of real unity which shine through consultative action and obedience thereto—a disordered and disorganized activity would be witnessed, which would but dimly reflect the divine purpose for this age, which is no less than the establishment of the reign of divine love, justice and wisdom in the world, under and in conformity to the Divine Law.

In short, such conditions would create countless individual interpretations and, in the end, multitudinous sects and denominations, such as have been witnessed in the former religions, each claiming to possess a greater truth or guidance than any of the others.

It is manifest, therefore, that neither one of these two extreme possibilities is sufficient unto itself but must be combined into an ordered unity, each perfectly supplementary to the other and neither permitted to interpose any rigid barriers to the proper functioning of the other.

In the body of man, which is the true divine example or parallel, the spirit, when in ideal control of all the lesser parts of the organism, finds the utmost harmony throughout the whole body—each part is in perfect reciprocity with the other parts. The commands and impulses of the spirit are obeyed by the body and the body in turn in its actions and function identifies and determines the expression the spiritual impulses shall take. This is divine unity—and this law being universal and found in every created object in the universe, has full application to the universal Bahá’í organism made up of believers everywhere, which has been established by the Manifestation of God.

Therefore, we would emphasize, it behooves all of us—all Assemblies and all believers generally—if we would render the highest service to the Divine Cause in our generation, not only to realize but to apply in our Bahá’í service the most perfect coordination and unification of these two great principles in every Bahá’í contact, whether in the processes of consultation or in our mutual dealings with each other.

(2) ‘Abdu’l-Bahá once said that the American people because of the system of partisan politics developed an individualism which made it very difficult for them to take counsel together and abide by the results of that counsel. The interruptions of governmental process through the necessities of elections and destructive criticism by members of one party of the other party, had created a condition wherein true consultation was well-nigh unknown. We know that the Master’s criticism was only too true.

(3) The Bahá’í administration is a most advanced step forward toward the elimination of this condition. The National Spiritual Assembly stands squarely behind every essential element of Bahá’í administration, but while no relaxation should be suffered in the application of the administrative principles at any time, we deem it to be doubly important, in these days when this divine method of dealing with religious problems is becoming rooted in American institutions, that those coordinate elements which have been so emphasized by our Guardian in connection with the administration of the Universal House of Justice be carried out.

We would refer for a moment to the need of having ever in mind the indwelling spirit of the administration, which is the real life and purpose of Bahá’ulláh’s revelation, and is, in reality, the effulgence of the Holy Spirit, itself. Without this Spirit, reflected in every administrative act, the body of the administration becomes rigid, opaque and lifeless, for the Sun of Divine Love finds no responsive mirror upon which to reflect its life-giving rays. This Holy Spirit is the greatest bestowal of God in this age, and for this, the Founders of the Cause, and the martyred believers, endured countless afflictions at the hands of a world that knew not this holy potency. In every administrative act, this Spirit should illumine and warm the believers who are affected. On Page 19 of Bahá’u’lláh’s Administration, Shoghi Effendi says we are expected “to obliteriate as much as possible all traces of censure, of conflicting discussion, of cooling remarks, of petty unwarranted observations that impede the onward march of the Cause, that damp the zeal of the firm believer and distract from the sublimity of the Bahá’í Cause in the eyes of the inquirer.” On page 22, quoting from the words of ‘Abdu’l-Bahá, our Guardian draws our attention to these words, referring to members of Assemblies—

“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. Should the least trace of estrangement prevail, the result shall be darkness upon darkness.”

Again on Page 30, quoting from ‘Abdu’l-Bahá, it is stated—

“It behooveth the loved ones of God to be enamored of one another and to sacrifice themselves for their fellow-workers in the Cause. They should yearn towards one another even as the sore athirst yearneth for the Water of Life, and the lover burneth to meet his heart’s desire.”

On Page 33, our Guardian says, in speaking of Spiritual Assemblies—

“They must endeavor to promote unity and concord amongst the friends, efface every lingering trace of distrust, coolness and estrangement from every heart, and secure in its stead an active and wholehearted cooperation for the service of the Cause.”

On Page 36, he spoke against extreme orthodoxy on one hand, and irresponsible freedom on the other, lest these cause it (“the Cause”) to deviate from the Straight Path which alone can lead it to success.

As bearing upon this delicate balance that must be maintained, which we referred to in the opening paragraphs of this letter, our Guardian on Page 54 tells us—

“At the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views.”

BAHÁ’I NEWS
Address for Correspondence
News Editor
Office of the Secretariat
Evergreen Cabin
West Englewood, New Jersey

BAHÁ’I News is the official organ of the American National Spiritual Assembly. Its cost is defrayed from the National Bahá’í Fund and copies are distributed free of charge to recognized believers throughout the United States and Canada, and to National and Local Spiritual Assemblies in other lands.

News articles and reports of general Bahá’í interest and value are requested from Assemblies, National Committees and other representatives of the Cause.

The Guardian’s statement concerning the purpose and scope of this publication can be found in the volume entitled “Bahá’í Administration.”
And again—

"Let us also 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 Baha'i 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."

And as to the duties of elected representatives, he says, on Page 55—

"They should approach their task with extreme humility, and endeavor, by their open-mindedness, their high sense of justice and duty, their candor, their modesty, their entire devotion to the welfare and interests of the friends, the Cause, and humanity—to win, not only the confidence and the genuine support and respect of those whom they serve, but also their esteem and real affection. They must, at all times, avoid the spirit of exclusiveness, the atmosphere of secrecy, free themselves from a domineering attitude, and banish all forms of prejudice and passion from their deliberations. They should, within the limits of wise discretion, take the friends into their confidence, acquaint them with their plans, share with them their problems and anxieties, and seek their advice and counsel."

We are quoting these several references as a reminder and aid to all established Assemblies, since various problems are found to a greater or lesser degree in various centers. These injunctions and their observance constitute the divine remedy as applied to the internal affairs of our administrative processes, and we are assured that their due application will open the paths of harmony, happiness and the successful advance of the Cause in the western world.

(4) Our Guardian's letters on administration are replete with clear and unmistakable references to the authority and jurisdiction which rests in every local Assembly over the affairs of the Cause in its vicinity. Every believer who is a member of a local Baha'i community is under a paramount spiritual duty to cooperate in his or her Baha'i activities with the duly expressed decisions of a Spiritual Assembly. The paramount obligation of every individual believer is to maintain unity. It is the obligation of a believer in a community to bring any matters of complaint or misunderstanding first to his Local Assembly. The believers on their part will realize that the law of God is a just law, and that in this day, it has extended its provisions to every important matter. Thus, not only is every individual believer entitled to the right of electoral franchise in the choice of his local Spiritual Assembly but also in cases where he feels aggrieved at the decision of a body, a right of appeal to the National Spiritual Assembly is provided. Through these means, ultimate justice is assured. The whole fabric of Baha'i administration rests upon the acceptance by the friends of the considered decisions of their Local Assemblies, and this is the very essence and root of the law of consultation which Bahá'u'lláh has called us to obey. It follows from this that there can be no such thing as non-cooperation with an elected local Assembly inasmuch as such a procedure utterly defeats the central purpose of consultation. Any cause or causes, which might otherwise tend to create an attitude of non-cooperation on the part of a believer, should be at once placed before the Local Assembly, in the spirit of Baha'i frankness and trust—meanwhile preserving full cooperation, and awaiting the just decision of the Assembly. Grievances when made a matter of appeal to the National Assembly, following an adverse decision of a Local Assembly, should have a substantial basis, affecting the welfare of the Cause, and should be frankly and definitely stated in writing, and sent to the National Secretary.

(5) These matters now being defined, and assuring you that the National Spiritual Assembly will defend and safeguard to every necessary extent these vital requisites of Baha'i life—we would point out to Assemblies our feeling that one of their essential duties during periods of confusion and unrest, such as the present, is to win the confidence and loyalty of every declared believer. We would urge you this year especially to make it your paramount obligation, individually and collectively, to show an attitude of love, compassion and of happiness and harmony toward the beloved of God, without exception. We feel that Baha'i administration in no sense affords any excuse to confuse the element of loyalty to the representative bodies with irritating discourtesies or an overbearing disposition, or a negative, cold and slighting attitude, under any circumstances, on the part of the Assembly itself.

(6) Any failure of either of the two principles first alluded to, whether firmness in the administration or a lack of the spirit of Baha'i love, fellowship and happiness in carrying out the measures of the administration, can only serve to prolong and confuse the solution of such a problem as we have encountered. The true balance between these two principles must be invariably found before such a problem or, for that matter, any other problem can be efficiently and promptly settled. Otherwise, justice finds defeat, and needless suffering results.

It is certain that this experience has
had its value in a better understanding of all factors which must be considered in dealing with the greater problems that will confront the Cause in the future. It is doubtless too much to expect that any Assembly, whether National or Local, in this early dawn of the establishment of the Bahá’í World Order, with the added factor of the necessity of educating and informing the whole body of believers, could hope to solve complex problems with the utmost simplicity and expedition.

7. It is our ardent hope that from this hour, the bonds of true union, fellowship and an ever-increasing harmony and happiness will be consciously realized in our common problems, and that the National Spiritual Assembly, together with all the local representative bodies in the west and the great body of believers in every section will, in the words of our Guardian "form one united front and combat wisely and tactfully every force that might darken the spirit of the Movement, cause division in its ranks and narrow it by dogmatic and sectarian belief."

Let us take home to our hearts, anew, this following picture of reality our Guardian has given us, which affirms the presence of God in the Kingdom.

"Are we to doubt that the ways of God are not necessarily the ways of man? Is not faith but another word for implicit obedience, whole-hearted allegiance, uncompromising adherence to that which we believe is the revealed and expressed will of God, however perplexing it might first appear, however at variance with the shadowy views, the impotent doctrines, the crude theories, the idle imaginings, the fashionable conceptions of a transient and troublous age? If we are to falter or hesitate, if our love for Him should fail to direct us and keep us within His path, if we desert Divine and emphatic principles, what hope can we any more cherish for healing the ills and sicknesses of this world?"

We cannot close this statement without appealing to all the beloved of God to renew, in this critical period of humanity’s history, the altar flame of Divine love in each individual heart; to cleanse the chamber of the soul for His indwelling; to ever remember that God is concerned with the redemption of the wandering and straying sheep, and to show forth to all such the wondrous power of His Love and Generosity; holding fast to the divine principles without compromise or deviation, but making our service a benediction and a blessing to every inquirer and needy one, and demonstrating the security of our faith by the evidences of happiness, serenity and the bestowals of the Holy Spirit. This is the hour for a new and unprecedented delivery of the Great Message. Let us fortify our efforts by now realigning our nucleus, rank upon rank, in the bonds of the Divine Unity, each to each.

With loving greetings in behalf of the National Spiritual Assembly, National Spiritual Assembly of the Bahá’ís of the United States and Canada,

By: Alfred E. Lunt,
Secretary.

Is not the object of every Revelation to effect a transformation in the inward character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the facility of God's universal manifestation would be apparent.

TEMPLE PROGRESS

"Seeing is believing" and if any doubt remains as to the rapidity of progress in the completion of the Temple, this can be set to rest by visiting the site or by looking at recent photographs; these show surprising results from the activities of October.

A most notable feature is the smoothness and quietness of the operations, resulting from the working out of carefully considered plans matured during the past few years. It is comparable to the flowering of the century plant, apparently dormant, but which almost over night puts out beautiful blossoms.

Like Solomon's Temple, there is no sound of hammers or confusion. Every piece of steel has fitted into place and the protecting concrete has flowed smoothly into the forms. Aside from the visible operations, there has gone on, under cover, and throughout the basement, a large amount of work in the way of plumbing and re-arrangements made necessary by the rapid work outside; at the same time there has been a minimum of interference with the use of the Foundation Hall. This work began early in September. By October 7, the derrick for hoisting the heavy steel frame was in place on the first floor. In two weeks enough of the frame had been erected to enable the derrick to be raised to the first gallery level, and in another two weeks it was again raised to the level of the dome.

The weather has been favorable—cold but clear most of the time, and the temperature has not been so low as to interfere with concrete placing, etc.

With the continuance of favorable weather conditions, the present progress on the Temple will result in the completion of the erection of the structural steel by the latter part of November, 1930. As the structural steel is placed the pouring of the concrete goes on; it is hoped to complete this masonry work before severe winter sets in.

The general contractor assures us that the entire superstructure as embodied in the present contract will be completed and ready for use before the next Annual Convention, which will be held in the Foundation Hall the latter part of next April.

Very truly yours,

The Research Service, Inc.,
By: F. H. Newell,
President.

THE NEED, QUALIFICATIONS
AND TRAINING OF BAHÁ’Í
TEACHERS

A Report from the Teaching Committee

Beloved Bahá’í Friends:

The spread of the Cause, which is the immediate and vital concern of every sincere Bahá’, is dependent upon the response of the body of believers to the call of the Guardian to

SECRETARIAT OF THE
AMERICAN NATIONAL
SPIRITUAL ASSEMBLY

Address: Bahá’í Secretariat, Evergreen Cabin, West Englewood, N. J.

Members: For correspondence with Bahá’ís of the United States and Canada, Alfred E. Lunt; for correspondence with Bahá’ís of other lands, and with non-Bahá’ís in the United States and Canada, Nellie S. French; editor of Bahá’í News, Horace Holley; Treasurer of the National Assembly and of the Trustees for the Benefit of the National Spiritual Assembly (Temple and Green Acre Funds) Roy C. Wilhelm, Financial Secretary, Carl Scheffler.
teach the Cause. Of this "paramount duty of every Bahá’í," Shoghi Effendi has said: "Are we fully aware of our responsibilities? Do we realize the urgency, the sacredness, the immensity, the glory of our task? I entreat you, dear friends, to continue, nay, to redouble your efforts, to keep your vision clear, your determination unshaken, so that the power of God within you may fill the world with its glory."

Undoubtedly our most effective teaching potency is the radiance, public-spiritedness and trustworthiness of the individual Bahá’ís. Then too, every Bahá’í community teaches to the extent that it gives proof of its success as an experiment in the social laboratory by the triumphant fusing out of its various elements into the unity of the perfectly functioning group mind. But in addition to the convincing evidence of deeds there is the need of promulgating the Cause by the spoken word. The desperate needs of the world stir us to a new comprehension of the amazing import of our Message. When shall we take upon ourselves the inevitable consequence of true conviction, namely, the generous sharing of what we possess? Every life within the Cause must eventually find its fulfillment and destiny in this supreme service to humanity.

The prompt response of every center in the country to the appeal of the National Teaching Committee for District Teaching Conferences makes us thrillingly aware of a stream of life-giving energy flowing through unstructured channels, revitalizing us in the service of the Guardian. May we not bend the mighty energies of this emerging committee of the whole to this problem so intimately connected with the growth of every Bahá’í center? We cannot go far in any teaching objective, no matter how carefully planned or how faithfully followed, without more teachers. All over the country people of capacity are yearning to be convinced, every city contains enough prepared and waiting souls to swell our ranks to flood tide, when a band of dedicated, informed, and practised teachers shall arise to carry on the attack.

"The Hosts of the Kingdom of Abhá are drawn up in battle array on the plain of the Supreme Apex and are expecting that a band of volunteers will step upon the field of action with the intention of service, so that they may assist that band and make it victorious and triumphant."

The first move in preparing to meet this need will come when we all, in searching self-analysis, face the problem as it applies to us. To what extent are we as individuals or as local or inter-Assembly groups systematically preparing ourselves to spread the Cause? Are we striving to attract the divine confirmations through the efficacy of prayer? Are we making use of those aids to study, the Outlines and the Correspondence Course? Are we informing ourselves about world affairs and the fascinating trends of modern thought? Are we encouraging and inspiring others to do likewise?

It is easier to do these things in groups than by ourselves. Study classes within Bahá’í communities are of the utmost value as they furnish opportunities not only for the accumulation and arrangement of material but also afford the initial step in speaking. This practice in making five or ten minute talks in small intimate groups does overcome self-consciousness and increase fluency. Such a preparation inevitably leads to widening opportunities to spread the Cause. Speaking before the local community, taking part in inter-Assembly activities, travelling to more distant centers, follow in sequence as we gain in proficiency and experience. Some trained Bahá’í teachers find their most congenial service in work with individuals or in conducting study or informal discussion groups.

Those who would teach the Cause should keep ever in mind the high standard to be maintained. The qualifications of a Bahá’í teacher are here indicated: (1) Firmness in the Administration. (2) Character. ‘Abdu’l-Bahá summons us all to be teachers while stating such necessary qualities of the effective teacher as detachment, radiance, humility, social buoyancy, tactfulness, wisdom, firmness, understanding. He says, "The intention of the teacher must be pure, his heart independent, his spirit attracted, his thought at peace, his resolution firm, his magnanimity exalted and in the love of God a shining torch." (3) Knowledge. First, knowledge of God obtained from the deepening of our inner life. This knowledge must ever be increased if we are to impart the joy of knowing Him. Then, well-grounded knowledge in the Bahá’í Teachings and their application to world needs. Lastly, the knowledge of how to teach. The Master has set us this divine example of Bahá’í teaching. In the words of Shoghi Effendi, "Let us hear in mind the example which our beloved Master has clearly set before us. Wise and taciturn in His approach, wakeful and attentive in His early intercourse, broad and liberal in all His public utterances, cautious and gradual in the unfolding of the essential verities of the Cause, passionate in His appeal, yet sober in argument, confident in tone, unswerving in conviction, dignified in His manner—such were the distinguishing features of our Beloved’s noble presentation of the Cause of Bahá’u’lláh."

As difficult as seem these qualifications we have assurance of the certainty of the descent of the heavenly confirmations for those who arise to service through faith. It is our hope and expectation that in the coming months hundreds will awake to this clear call and prepare themselves to be teachers. In order that we may speed in every way possible the work of preparation, a plan is being worked out by which all such volunteers may be given practical assistance through aids and outlines for study, teaching suggestions and personal counsel.

We urge all who so desire to get in touch with us at once.

Faithfully yours in El Abhá,
NATIONAL TEACHING COMMITTEE.

By: Doris McKay, Secretary.

INTER-ASSEMBLY CONFERENCES

Reported by the National Teaching Committee

Two inter-Assembly Teaching Conferences have been held on the Pacific Coast as follows: San Francisco, October 5th; Los Angeles, November 2nd. Of the San Francisco conference for Central and Northern California Mrs. Ella G. Cooper, secretary of the Pacific Coast Subcommittee writes in part:

"Invitations to an all-day conference and feast were sent to nearly twenty centers, including isolated groups. . . . A goodly percentage were represented and as the clans gathered the spirit of joyous reunion which always specializes the Bahá’í Association, mounted higher and higher. . . . Mr. Leroy Loa, chairman of the Committee, presided." Among important points brought out through informal discussion was a valuable suggestion "How to Stimulate Individual Teaching Work." Emphasis should be placed on "teaching of home groups, made up of one’s friends and acquaintances who could be carried along in this study of the Cause until they seemed ready for the regular Assembly meetings. This was the suggestion of Ruhi Effendi and seems to us most valuable. It was decided that each believer would try to gather such a group at least once in nineteen days.
in his own home. In this way not only would numbers increase but development of individual initiative would inevitably follow such effort.

Inter-racial Amity work in this district is thought to receive much impetus through the forming of a District Committee to carry on joint inter-racial activities. Berkeley, Oakland, Visalia and San Francisco are represented in this committee.

It was voted that the next conference for this district would be held in Oakland early in December. In concluding her report Mrs. Cooper said: “At 5:30 our conference adjourned to meet again at 6:30 for dinner at the Bellevue Hotel. During the day’s discussion all evidenced the keenest interest and a remarkable spirit of harmony prevailed. We are sure it will gladden the heart of the Guardian to learn that all questions were carried by unanimous vote, surely a proof of harmony.”

Mrs. Shahnaz Waite reported the Conference at Los Angeles, November 2nd at which Miss Julia Goldman of Honolulu was present, also a number of friends from the Bay District. Representatives were present from Glendale, South Gate, Pasadena, Long Beach, Santa Paula and near-by groups. Two sessions were held at the Beaux Arts Building. “The room was beautifully decorated with Persian prints hung upon the wall with a picture of the Temple and over it the Greatest Name. Baskets of flowers and palms added to the attractive appearance of the room.”

During the morning and afternoon sessions the following points of general interest were offered:

That the West Coast Teaching Committee is initiating these conferences in the hope that they will expand into future Regional Conferences.

That our aim in teaching must not only be to attract but to confirm souls. In this connection Mr. John Bosch said: “Shoghi Effendi has said we must increase the number of souls who will accept the Message in its entirety, also that the Principles of Bahá’í will civilize the world, but only the knowledge of Bahá’í and belief in Him will regenerate mankind. This, he said, is the purpose of all teaching, without which it bears no fruit.”

That attraction is made by the spirit of love and service on the part of the believers.

Miss Goldman said: “We should bring the spirit of the Cause into different organizations and groups. There are many methods of approach.

If a visiting Bahá’í comes to our Center it is an opportunity to invite friends in and over a cup of tea discuss the universal principles of the Cause. The guests feel the spirit of love and become attracted.”

That in connection with racial unity and other contacts work it is necessary to join organizations, make informal home contacts, inspire confidence.

That Bahá’ísh should cooperate with international conferences—“The spirit of spontaneous service is always appreciated by others.”

It was moved that an inter-assembly committee be appointed to carry on the work of circuit teachers and expansion into new territory.

A unique feature of these two Western Conferences was the Feast, or Unity Dinner which followed. In San Francisco more than one hundred friends and guests were assembled. Distinguished music, words from the colored friends present and representatives of other races and nationalities, the accumulated influx of the Spirit from the hours of the conference contributed to an occasion of confirming power and charm.

A really brilliant program was arranged for the Unity Dinner in Los Angeles. Dr. Ali Kuli-Khan as chairman called on many Bahá’ís for short talks. Others on the program were Mr. Kiowara, Japanese secretary of the Japan-American Society of Los Angeles, Mr. and Mrs. Bass, well-known colored newspaper editors; Mr. Grainger, Executive Secretary of the Urban League. Music by Negro, Swedish and Japanese musicians.

A conference including most of the Bahá’í centers of the New England States was held at Boston, November 15th and 16th. The meetings were well attended by a representation of friends from Hartford, Springfield, Worcester, Portsmouth, Eliot, Boston. Guest speakers from outside the district were Mrs. Grace Ober of Pittsburgh, Pa.; Mrs. Doris McKay of Geneva, N. Y., and Mrs. Jeanne Bolles, Miss Lorna Tasker, corresponding secretary for the district, was in charge of the meetings. The first session, Saturday P. M. in the charming environment of the new Bahá’í Center dealt with Inter-Assembly Cooperation. Exchange of teachers and the development of inter-assembly programs was discussed. Mrs. Schopflicher told of teaching methods in the Orient, recommending that we “teach over a cup of tea.” She described the happy combination of hospitality and informal discussion which characterizes the Oriental way of introducing a guest speaker—said that even beginners in the Cause are encouraged thus to speak. She attributed the rapid spread of the Cause in the Orient to the general practice of informal group teaching. It was suggested that the informal method based on discussion is more in accord with the principles of modern education than the platform method so generally in vogue—that a new technique may be evolving even applicable to large
groups in which a sense of intimate contact with the audience is skillfully maintained.

A suggestion for the inauguration of inter-assembly prayers was received with approval. The next morning at the home of Mrs. Harold Bowitch, Mrs. Hebe Strouven, Mrs. Grace Ober and others spoke on "How to Make Baha'i Contacts." Concrete suggestions brought out through the discussion will be reported in a later issue of Baha'i News.

That afternoon at the Baha'i Center an inter-racial Amity meeting was held at which Archbishop Barrow of New York City was the principal speaker. A feature of unusual interest was an International Pageant written and produced by members of the Youth Group. After the meeting a Baha'i Feast was enjoyed, shared by a large representation of colored guests of the conference. Attractive rooms, flowers, music, cordiality contributed to the eloquent charm of this public meeting.

The National Teaching Committee requests that the local and inter-assembly secretaries send in regular monthly reports of such activities as, Inter-assembly conferences and plans, the work of visiting teachers, youth group activities, contacts with outside groups and organizations, inter-racial activities. The purpose is that we may share such inspiring teaching news with all. Such reports should be sent to Mrs. Doris McKay, Secy, Geneva, N. Y.

BUILDING THE TEMPLE

The believers who visited the Temple foundation ball during the recent Teaching Conference that was held there were greatly moved by seeing the structure rising as they watched, and while they attended the meetings of the Conference in the foundation below they could hear above them the rattle of the riveters' hammers and the noise of the hoist that is rearing the noble edifice so that all eyes may see it as the great sign of God before them.

At the time this is written all of the steel ribs of the dome have been placed in position and as may be seen from the pictures the beautiful lines of the structure are easily discernible. Before long the steel ribs will be hidden from sight and the building entirely closed so that the friends may look forward to entering one of the nine great doors to send prayers of thanksgiving from that most unique shrine.

But much remains to be done. Let us recall that in the past we have generally understood that with $400,000 we hoped to build the first story of the building. Now it has been given us to see the entire structure built with this same amount of money but there remains still the greater part of the work to be done. At its last meeting the National Spiritual Assembly appropriated all that remained of the $400,000 plus the savings that have been affected in letting the various contracts (which amount to approximately $23,000) to a partial installation of the heating plant which is most necessary to preserve the structure from the attack of the elements during the winter. Now there remains the ventilating and lighting systems and then the long task of moulting the outer ornamental structure.

The believers must realize above all that the building is just begun and we must continue to give so that there may be no cessation of activity. The Plan of Unified Action must continue, if we are not to face another discouraging period. The National Spiritual Assembly urges all believers, therefore, to consider carefully to the end that they may realize that what is now being accomplished is only just the beginning of our task and unless they continue to contribute the work must of necessity stop when this present contract has been carried out.

NATIONAL SPIRITUAL ASSEMBLY.

By: Carl Scheffler.

IN MEMORIAM

Mrs. Belle B. Luxmore, Ohio, was a member of the Akron, Ohio, Spiritual Assembly, a generous and self-sacrificing Baha'i, passed on to the greater life on December 24, 1929, while visiting her daughter at Pleasanton, California, Canada. She was buried at that place.

Mr. Howard Goodwin, a beloved member of the same Spiritual Assembly, but who was never able to serve after his election, due to a stroke of paralysis, departed this life on March 29, 1930.

PUBLISHING ANNOUNCEMENTS

"The Garden of the Heart"
Compiled by Frances Esty

The edition is bound in rainbow color linen and has on its cover the Greatest Name in gold from a drawing of one of the doors of the Temple by Louis Bourgeois. It is illustrated with photographs of the Gardens the Ridván, Bahji and the Master's Garden at Haifa.

Mrs. Esty has achieved a great work in assembling the prophetic quotations from the Bible with those from the writings of Baha'u'llah and 'Abdu'l-Baha all pertaining to the garden. Phrases filled with the symbolism so familiar to Baha'i readers here seem to assume reality and one is filled with the sense of peace which comes from a moment spent in a garden, where the fragrance of the flowers and the songs of the birds fill the heart and the soul of man.

The proceeds from the sale of this book is Mrs. Esty's generous gift to the Garden Fund of the Temple grounds.

Nothing could make a more lovely gift. The price is $3.00.

"Baha'i Revelation"
By Thornton Chase

Owing to the many demands that a cheaper edition of this valuable teaching book be put in circulation the Publishing Committee wishes to cooperate and assist all those who may hereby have found the present edition too expensive by reducing the price to $1.00 (now listed at $2.00). The Committee hopes that all those who do not now own "Baha'i Revelation" will avail themselves of this opportunity and stimulate the demand for this book.

"Book of Assurance"

In order to make way for the new translation of the Iqan by Shoghi Effendi, to be published in the spring, the friends may obtain copies of the former translation at the special price of $1.00. As soon as the new work is published, the present edition will be withdrawn from the Baha'i catalog.

"Baha'i World-Volume Three"

This official reference book, to be described in the forthcoming issue of Baha'i News, may be obtained at the price of $2.50 per copy.

Believers should possess the two previous volumes, and the Publishing Committee announces a reduction in cost, as follows: "Year Book" (Volume One—1923-1926), $1.75; Baha'i World (Volume Two—1926-1928), $1.50.

Order through your local Spiritual Assembly or from Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.
PRAYERS AND MEDITATIONS
FOR THE MOST GREAT PEACE
Baha’u’llah
Tablet of Victory
He is God, exalted is He!

It has been known that God, glorious is His mention, is sanctified from the world and what is therein, and that the meaning of victory is not this, that anyone should fight or strive with another. The Lord of “He doeth what He willeth” has committed the kingdom of creation, both land and sea, into the hand of kings, and they are the manifestations of the divine power according to the degrees of their ranks; verily, He is the potent, the sovereign. But that which God, glorious is His mention, has desired for himself is the hearts of His servants which are treasuries of divine knowledge and the stores of divine knowledge and wisdom.

The will of the Eternal King has ever been to purify the hearts of His servants from the promptings of the world and what is therein, so that they may be prepared for illumination by the effulgences of the Lord of the Names and Attributes. Therefore, must no stranger find his way into the city of the heart, so that the Incomparable Friend may come unto His own place—that is, the effulgence of His Names and Attributes, not His Essence, exalted is He—for that Peerless King has been and will be holy from everlasting above ascent or descent.

Therefore, today victory neither has been nor will ever be opposition to any one, nor strife with any person; but rather what is well-pleasing is that the cities of men’s hearts, which are under the dominion of the hosts of selfishness and lust, should be subdued by the sword of wisdom and of exhortation. Every one, then, who desires victory must first subdue the city of his own heart with the sword of spiritual truth and of the Word, and must protect it from remembering aught beside God; afterwards, let him turn his efforts toward the citadel of the hearts of others. This is what is intended by victory; sedition has never been nor ever will be pleasing to God, and that certain ignorant persons formerly wrought was never approved by God. If you are slain for His good pleasure, verily, it is better for you than that you should stay.

Today the friends of God must appear in such wise among God’s servants that by their actions they may lead all unto the pleasure of the Lord of Glory. I swear by the Sun of the Horizon of Holiness that the friends of God never have regarded nor will regard the earth or its transitory riches.

God has ever regarded the hearts of His servants, and this too by reason of His most great favor, that perchance mortal souls may be cleansed and sanctified from earthly states and may attain unto the everlasting places. But that Real King is in Himself sufficient unto Himself and independent of all; neither does any advantage accrue to Him from the love of contingent beings, nor does any hurt befall Him from their hatred. All earthly places appear through Him and unto him return, and God singly and alone abides in His own place which is holy above space and time, mention and utterance, sign, description and definition, height and depth. And no one knows this save Him and whosoever has knowledge of the Book.

There is no God but Him, the mighty, the bountiful!

‘Abdu’l-Bahá
Prayer for the Most Great Peace
O Thou kind Lord! Thou hast created all humanity from the same parents. Thou hast destined that all belong to the same household, and in Thy holy presence, all are Thy servants, and all mankind is sheltered beneath Thy Tabernacle. Thy children are gathered at Thy table of bounty and have become radiant through the light of Thy providence. O God! Thou art kind to all, Thou hast provided for all, Thou dost harbor all. Thou conferest life upon all. Thou hast endowed each humble being with ability and talent and submerged all mankind in the ocean of Thy mercy.

O Thou generous Lord! Unite Thy servants in every land, suffer the diverse religions to be in harmony, make of the nations a single nation, so they may see each other as one family, denizens of one country. May mankind associate with perfect amity and unity.

O God! raise the banner of oneness of humankind. O God! Establish the Most Great Peace. O God! Wield our hearts into one heart. O Thou kind Father! Exhilarate us through the fragrance of Thy love; brighten our eyes through the light of Thy guidance; cheer our ears with the melody of Thy Word, and shelter us in the shelter of Thy Providence.

REPORTS FROM TEACHING COMMITTEE
1. Bahá’í Contacts, by Mrs. May Maxwell.
   “‘Abdu’l-Bahá, in an early Tablet to the beloved of God in Teheran, says:
   “Oh Friends! It is the wish of ‘Abdu’l-Bahá that the friends may establish general unity... We are all servants of one threshold, attendants at one court, waves of one sea, drops of one stream, dust before one door and plants of one garden. The beloved of God must
be friendly, even with strangers, and intimate even with outsiders. There must be gatherings for matters which concern the well being of men which concern all in general and not a particular number.

When this continent was quickened into new life by the presence of the Master in 1912, He said that through the seeds sown at that time we "should reap many great and wonderful harvests" and the doors of opportunity which have been open to the Bahá'ís are too numerous to mention. In the fields of religion, learning and education, societies banded together for the solution of world problems and human welfare, our Bahá'í teachers and the friends everywhere have had an ever-increasing part and established deeper and more vital contacts.

It seems to your National Teaching Committee that in this field of activities lies the most potent possibilities and new fresh approach for the friends in this most critical period of human affairs. Opportunities are daily arising for these wider affiliations for humanitarian and social progress with groups whose general aims are similar to our own, but who lack the insight and spiritual dynamic to make them effective agencies of progress and reform. We should collectively study and develop such contacts and relationships which will strengthen and inspire us to a deeper realization of our divine responsibility.

Among such groups in America, Mr. Leroy loas has called our attention to the social welfare workers who, in the present social crisis where suffering is acute, are striving to break down barriers of religious and racial prejudice and to create a sense of human solidarity, and during a Congress of Social Welfare Workers on the Pacific Coast, Mr. loas found them eagerly responsive to the vision and unifying power of the Bahá'í Cause.

Sound judgment is required to make such service acceptable to these groups as well as of real value to the Cause, not absorbing either the energies or finances of the friends, but being rather a means of their ever-increasing vital association with their fellowmen. A typical instance of effective service was where thousands of women and children were suffering from a strike and in a state of semi-starvation. The Bahá'ís formed a committee of leading citizens and with

in a few days $1500, was raised, the Bahá'ís contributing only normally but being the means of tiding over the danger point.

The beloved Master was our mighty example in carrying the Word of God and His love and compassion into every field of life, and we know that his services during the World War in salvaging the lives of thousands of families drew to him the recognition of the British government.

In a future issue of BAHÁ'Í NEWS we hope there will appear an account of the prison work of the Bahá'ís, especially of one prisoner who has ardently embraced the Faith and who is circulating articles through the Prison Press on Bahá'u'lláh and His divine teachings.

Another important and fruitful contact is Bahá'í representation at Congresses and Conventions convened for purposes of world peace, religious unity, progressive education, all movements in short which have arisen as the flower of thought in the great field planted by Bahá'u'lláh, and it is the purpose of this Committee to facilitate in every way the efforts of the friends to find such contacts and opportunities in their various centers. At a recent Conference in New York, the first Conference on Mysticism ever held in America, a youthful Bahá'í was given the opportunity to present a paper on mysticism in the Bahá'í religion which received a standing vote of appreciation from the audience.

The following reports of "contacts" work recently carried on with organizations and individuals furnish a vivid picture of what may be achieved. "You must rest assured and let there be no traces of doubt in your soul that God is your assistant and helper, the heavenly confirmation will descend on you more and more. God will protect you and give you new strength continually. Your world motives will conquer the world of men, all obstacles will disappear before your advance. No earthly power can resist the onrushing power of Peace, for this power is assisted by the power of God, and that which is divinely assisted must prevail."

2.—Mrs. Keith Ransom-Kehler's Activities on the Pacific Coast.

Perhaps the most spectacular example of contacts work with outside organizations has been that of Mrs. Keith Ransom-Kehler, who since August has been carrying on a remarkable teaching campaign on the west coast arranged by the Pacific Coast Sub-Committee. Reports of her work in Vancouver, Spokane, Seattle, Portland and Pasadena show a wide range of organizations who have opened their doors wholeheartedly to this gifted Bahá'í teacher.

In Vancouver she appeared before the Inter-national Club and the Woman's Inter-national League, spoke from the pulpit of the Universalist Church, addressed the Lion's Club luncheon.

In Spokane the word Bahá'í appeared seventeen times in the headlines of local newspapers during her stay. She writes, "Among the platforms extended to me through the untiring efforts of the local Bahá'í committees have been: the Public Forum, The Bureau of Education of the Chamber of Commerce, The Woman's Realty Extension Club, The Church of Truth, The Business and Professional Woman's Club, Atheneum Club, The Rizwan Club, The Truth Library in Spokane in addition to many private group meetings. Bahá'í lectures and classes. . . . At Victoria through the kindness of someone who had heard me in Vancouver, I spoke before the Kumktucks Club to a crowded meeting of professional women who said that it was the first time the message had been publicly given there. . . . In both Spokane and Seattle (the seat of Communistic activity in America) I addressed large I. W. W. meetings. Several hundred men were in attendance." Her subject was "The Bahá'í Solution of the Economic Problem." In a report of the Spokane meeting the "Spokesman-Review" says: "In her talk on world problems even the fire-eaters who at times delight in asking questions to befuddle their speakers declared themselves in accord with Mrs. Ransom-Kehler's views. She was applauded repeatedly."

During the month that Mrs. Ransom-Kehler was in Seattle she spoke forty-five times to theological lodges, truth centers, universities, churches, clubs and Bahá'í meetings. Her last reported engagement in Seattle was addressing a hundred or more men at an Armistice Day dinner at the Congregational Church. The Amity Meeting at the Zion Church had an audience of
of the Urban League and Mr. Walter White, Sec'y of the N. A. A. C. P. A valuable social contact was later established with Mr. White but the results of the Urban League venture show indeed the guiding hand of the spirit.

When our Bahá'i friend left the colored Y. M. C. A. she found Mr. James H. Hubert, Sec'y of the New York Urban League waiting to present his card and ask for an interview. Several months later while again in New York the Bahá'i guest and her husband had luncheon and a two hour talk with Mr. Hubert in Harlem in which the aims of the Urban League and the Bahá'i Cause were frankly discussed. A copy of the Bahá'i World was sent to Mr. Hubert.

Correspondence followed and Mr. Hubert accepted an invitation to attend the Blossom Picnic in western New York State. Here he heard a further presentation of the Bahá'i Principles and met forty or fifty representatives of his own race. A few weeks later his hostess was invited to attend a three-day session of the National Urban League in Buffalo and a place was made on the program for her ten minute presentation of the Bahá'i Cause. This brief message reached Urban League secretaries from almost every state.

On the return journey the two New York executives were entertained by the Geneva Bahá'i Assembly. An interesting result of the informal conferences with our distinguished guests was when one of our number, a member of the State and Inter-national Board of Kiwanis became cognizant

Construction of Mashriqul-Adhkar, Photograph No. 7—December 5, 1930

BAHÁ'Í NEWS

Address for Correspondence

News Editor
Office of the Secretarial
Evergreen Cabin
West Englewood, New Jersey

BAHÁ'Í NEWS is the official organ of the American National Spiritual Assembly. Its cost is defrayed from the National Bahá'i Fund and copies are distributed free of charge to recognized believers throughout the United States and Canada, and to National and Local Spiritual Assemblies in other lands.

News articles and reports of general Bahá'i interest and value are requested from Assemblies, National Committees and other representatives of the Cause.

The Guardian's statement concerning the purpose and scope of this publication can be found in the volume entitled "Bahá'i Administration."
of the situation for the first time promised his support of the economic and vocational welfare of Negro youth. He carried his point at the state convention, later in a national committee meeting he succeeded in putting this issue through as one of the policies of the 1930 objective.

At the June meeting of the National Teaching Committee in New York City representatives of the Urban League were invited to consult with us on the Inter-racial Amity problem at a small informal gathering in the home of Mr. Edward Kinney. At that time Mr. Allen extended an invitation to visiting Baha'is to be the guests of Harlem at whatever date a future conference should occur, also offered his cooperation in procuring distinguished colored and white speakers for our program. In August at the invitation of Mr. Louis Gregory both Mr. Hu­bert and Mr. Allen took a leading part in the Greenacre Racial Amity conferences and with their families were entertained as guests of the Teaching Committee.

When, in the fall, the New York local Assembly asked the National Teaching Committee to work with them in a series of three inter-racial amity conferences sixteen visiting Baha'is spent the weekend in Harlem homes, distinguished speakers and fine music were secured, interesting social events and publicity followed. On Nov. 8th a conference was held in the Urban League Auditorium, the next after­noon another was held at the Baha'i Center. The New York Contact's committee, the Baha'i youth group and interested individuals are through follow-up work cementing the bonds of friendship and unity in this important association—and the end is not yet!

Baha'ullah has said that “one deed in this day is equivalent to deeds performed during one hundred thousand years.” The above sequence of events is related here at length as evidence of the power of the Spirit which will con­firm even our humblest efforts in the direction of the establishment of the Divine Kingdom. Work with colored Associations in almost every center meets with the heart-warming response and intelligent cooperation of their leaders.

4.—Master's Tablet Delivered to Tagore.

Some years ago 'Abdu'l-Baha sent Mrs. Lula Getzinger and Mrs. Stannard to India instructing them to visit Dr. Tagore. Their description of the Hindu poet and mystic, with flowing robes, walking in a palm grove in the sivery moonlight, listening with deep attention and respect to the Words of 'Abdu'l-Baha; and of his subsequently establishing his International School on the foundation of these universal principles, links itself strangely with the present. Among certain Tablets revealed by the Master and found in His room after His departure was the following:

“To the dear daughter Miss Juliet Thompson
Upon her be greetings and praise.
He is God.

“Oh, thou Dear Daughter: Thy letter has been received. From its contents it became evident that Rabindranath Tagore was going from India to America. This personage has exercised the utmost consideration to the maid-servant of God, Mrs. Stannard, in India. From what has been heard he is one of the promoters of peace and reconciliation. He is kind to all people and shows he is going to America to travel and see all the States. Therefore, the friends of God in all the cities should receive him and exercise toward him utmost respect so that it may become apparent how kind and appreciative the friends of God are.

On his arrival in New York show ye great reverence and present to him the divine teachings. The friends and the maid-servants of the Merciful must be well-wishers and kind to all. Convey greetings and praise to all the friends and maid-servants of the Merciful.”

Through the will of 'Abdu'l-Baha, “who doth whatsover he listeth” the recipient of this Tablet was enabled to meet Tagore during his recent brief sojourn in New York, and to present to him the blessed Tablet revealed in his honor.

5.—Further District Conferences.

On November 8th and 9th a District Teaching Conference was held at Washington, D. C. at which representatives from Baltimore and Phila­delphia were among those present. Mr. F. St. G. Spendlove, inter-Assembly secretary, in summing up his report says, “The spirit of . . . the whole conference seemed to be a desire to get away from teaching methods which began and ended in words, and to formulate some definite plans for teaching activities which could be expressed in concrete action in the near future . . . . The whole conference was well attended, perfectly united in spirit and thinking only of one object, the spread of the Cause of God in the Washington District. All the friends present seemed to have a sure faith that this wonderful opportunity for true Baha'i consultation would bring divine confirmations in the fullness of time, and that a new impetus had been given to inter-Assembly activities in this district.”

November 11th and 12th an inter-Assembly conference at which eleven cities were represented was held at Foundation Hall in the midst of the activities of Temple building. They sent the following expression of joy to the Guardian, “Illinois-Wisconsin Teaching Conference thrilled by rising Temple. Send love.” Two days later Shoghi Effendi's answering cable was received, “Assure members Illinois-Wisconsin Conference my loving prayers Holy Shrines. Heartily share their joys. Shoghi.” Mrs. H. A. Harding, secretary for the district, reports a series of interesting discussions presided over by Dr. Zia Baghadi, to which local friends and visiting Baha'is contributed. Mrs. Mabel Ives of Hartford, Conn. was there by arrangement of the National Teaching Committee.

The Northern Ohio Conference was held at the home of Mr. and Mrs. R. L. Brooker of Akron, where over fifty of the Cleveland and Akron friends gathered Nov. 23rd. Mrs. Smith writes: “... interwoven throughout the fabric of the entire session, there were three prominent themes of thought:

a. the need for the acquisition of knowledge of the Cause.
b. the need for the daily reading of the revealed Word.
c. the need for the radiant living of the life.”

She adds, “The general spirit was one of a new, more sincere dedication of our lives to the Most Great Cause. All expressed the desire to be worthy of following Shoghi Effendi's example of being impatient 'for action, for the growth of the Cause, for the deep results of real unity.'”

A conference has now been held in each of the nine geographic centers defined in August by the National Teaching Committee. Viewed as a whole these initial conferences have awakened new enthusiasm for the spread of the teachings, created a closer bond of unity between the various groups, stimulated a valuable interchange of ideas and thoughts of vital interest in a new and better initiative for inter-Assembly organization with a view to the exchange of teachers, arrangement of future conferences, handling of inter-Assembly programs and problems. We are looking forward with much anticipation to the results of the follow-up conferences.
many of which have already been arranged. Active inter-Assembly committees are meeting to discuss the details of cooperation between groups; we feel that when these plans are put into motion the spread of the Cause will be greatly accelerated.

Faithfully yours in El Abhâ,
National Teaching Committee.
By: Doris McKay, Secretary.

REPORT ON THE FIRE AT BAHÁ'Í TEMPLE

Dear Co-workers:

I have just returned to Washington after a week's visit to Chicago and the Temple, and am taking this earliest opportunity of sending you a brief report of the conditions of the Temple, especially after the recent fire which occurred on the morning of Thursday, Jan. 15, 1931.

During the past week and beginning with the morning of Sunday, Jan. 18, 1931, I made a series of careful and thorough inspections of the physical condition of the Temple as a result of the fire. These inspections were made in company with our engineer, Mr. Shapiro, the representatives of the general and sub-contractors, and with outside experts from the Robert W. Hunt Company and the Portland Cement Association.

Briefly the conditions are as follows:

The fire started as a result of a tarpaulin on the southwest side of the building blowing loose and against a salamander and thus catching fire. The high wind quickly ignited other tar-paulins and the wooden formwork. Before the laborer, who was attending the fires, could reach this particular spot, the fire got beyond control.

The high wind blew the fire quickly into the temporary suspended platform, on which were piled a large part of the glass and aluminum bars for the dome. This platform was early destroyed and the material stored on it damaged and fell to the main floor.

As a result of the fire, it will be necessary to clean the outer surfaces of several of the upper sections of the first gallery story, and replace the concrete on the second gallery deck, and the underside of this same deck and adjacent girders and beams.

Very fortunately no damage was done to the structural steel work, and the dome was not affected.

No estimate has yet been made of the total loss, but the insurance adjusters are working on this matter at the present time. Last Friday we made a very careful inspection of the extent and amount of the damages and presented a detailed statement to Mr. Collison, the local representative of the George A. Fuller Company. It is understood that the payment of insurance and repairs of damages will be made on the basis of this report. The larger part of the damage was due to the loss of the glass and aluminum bars of the dome, which will have to be entirely replaced by the sub-contractor, the Robertson Company of Pittsburgh.

The building of the Temple is covered by insurance and it is our understanding that this recent fire will involve no loss to the general contractor, the sub-contractors, or to the Cause. This fire has called our attention to the fact that at the present time we have no insurance on the basement foundation. While the latter was not injured by the fire, it would be desirable to carry a reasonable amount of insurance on this part of the structure. It seems almost miraculous that not even one drop of water entered the Temple Foundation Hall, in spite of the fact that tons of water were poured on the building for several hours during the morning of the fire.

It is possible that this accident will prove to be a "blessing in disguise." While no serious or permanent loss has accrued to the building, the Cause has received a tremendous amount of publicity, especially in the Middle West. The Chicago papers featured the fire and the Cause through front-page statements and pictures for several days, and the news seems to have spread pretty well throughout the country.

The important thing at this time is to assure the friends that no serious damage has been done to the Temple, which seems to have undergone a rather severe fire test with miraculous results. What seemed at first to be a severe test of our work and faith, seems now to further and more fully confirm our loving and united efforts in the building of the Temple.

ALGER B. MCDANIEL.
Chairman, Trustees for the Benefit of the National Spiritual Assembly.

FEAST FOR WHITE AND COLORED CHILDREN

The friends who gathered at the Bahá'í Center in New York City on Christmas day were truly exhilarated with the joy of life as they witnessed the spirit of racial amity in a new light. This was the celebration of Yuletide by the young people's group of the local community and showed a departure from the old order. Mindful of the world's economic depression, this company decided upon a party that would combine real pleasure with real service. So they entered into a genial conspiracy with various welfare workers, to borrow one hundred children for a Santa Claus' party. Three-fourths of these children were colored and were brought in omnibuses from Harlem. The others were white and supplied by workers in other sections.

When these dear children entered the large Assembly hall, their eyes shone at sight of the tables so neatly and daintily bedecked. On the back of each chair was hung a bag containing all sorts of goodies. All were pretty, some in the shape of a kit and others of a large boot. As they explored these bags a number of horns were found and this made the jocund din of the party all the merrier.

Called to silence for a few minutes, a Bahá'í prayer for children was read as an expression of thanks for the blessing of Christmas. Then it was that Santa Claus himself appeared with all his famous beard, dazzling robes and genial smile. This rôle was so admirably played by a young Jewish Bahá'í that the children thought him real and as he went about beaming upon them some of them admitted their shortcomings and besought his pardon!

A Jewish Santa Claus at Christmas! What transformations are wrought by the amity spirit among Bahá'ís! Next came a delicious dinner prepared by loving hands and served steaming hot

SECRETARIAT OF THE AMERICAN NATIONAL SPIRITUAL ASSEMBLY

Address: Bahá'í Secretariat, Evergreen Cabin, West Englewood, N. J.

Members: For correspondence with Bahá'ís of the United States and Canada, Alfred E. Lunt; for correspondence with Bahá'ís on other lands, and with non-Bahá'ís in the United States and Canada, Nellie S. French; editor of Bahá'í News, Harace Holley; Treasurer of the National Assembly and of the Trustees for the Benefit of the National Spiritual Assembly (Temple and Green Acre Funds) Roy C. Wilhelm; Financial Secretary, Carl Scheffler.
ANNUAL CONVENTION OF GERMAN BAHÁ'ÍS

(From "Sonne Der Wahrheit", May, 1930, translated by Mr. Herman Pauli.)

(Concluded)

To our great joy Mr. Maxoud Nieron, who had already been announced to us by our Guardian some time ago, had arrived here in company with Almeidoff whom we have esteemed as a friend for some time past. Mr. Schwarz introduced him to us and greeted him cordially.

Maxoud Nieron spoke about his impressions gathered at Haifa and especially about Russia. He believes that the Baha'I Movement will in future play a very important part in Russia, and that already a beginning has been made. Almeidoff translated his words in fluent German, and said: Shoghi Effendi greeted all the German friends most sincerely, at the present time he was very busy with work as the number of Spiritual Assemblies spread over all the entire world are still increasing, and that he is in close touch with them. The friends in Haifa admire the personality of Shoghi Effendi, his working power and his feeling of responsibility. He alone confronts the great problems to toil in an organized manner and to support the friends in the whole world. He permitted himself but a few hours of rest and only partakes of one meal a day.

Maxoud Nieron emphasized the necessity of unity, that today is most important. The words of Baha'u'llah, that religion must lead to unity, should always be before our eyes and should this not be the case, it is better to have no religion. Religion should operate in an educational manner and should lead man step by step. On this path we would always meet with tests which we have to consider and through which we must pass, of which we must have no fear. It is only today that Unity amongst the Baha'is can rejoice the heart of Shoghi Effendi. It is the most earnest desire of Maxoud Nieron, that an intimate union could be arranged between the German and Russian Baha'is. He will report in Russia, what he has seen and what he has experienced in Germany.

Mr. Brueckner reported the result of the election and delivered the following address:

"My dear Friends: With pleasure and satisfaction we have been permitted to report to you the result of the vote for the election of the members to the National Assembly. All present are fully aware of the responsibility. The first vote in accordance with the wishes of Shoghi Effendi, resulted at once in the desire for unity and harmony in a splendid expression. Dark years of tests are behind us, they were not in vain, even when many dear friends withdrew. We are of the firm conviction and of the unshakable belief, that through these tests, a deepening and a firmness of our inner being has taken place. With joy and trust we can look into the future, because the New Day is ours. Should we contemplate the progress in the understanding of the Baha'I teachings, in the happenings in the world, we are overcome with a deep feeling of humility, by the prophetic predictions and requirements of our Master: the international thought: the thought of Oneness and Unity: The world-embracing problems of the social questions: the endeavors on the plane of world peace: the equality of women: the oneness of speech and of writing: the World Court: they have all been taken in hand, are in the making, are advancing to their accomplishment: The Spirit of Baha'u'llah is developing everywhere, consciously or unconsciously, men, and nations are assisting at the solution of humanity's problems. This Day should not only be a stone in the history of the Baha'i Cause. All of us are called and we have the obligation to transform the consciousness gained into deeds. We were favored by a special happiness through the visit of two dear friends from Persia, one of them delivered to us the sincere greetings and wishes of Shoghi Effendi for this Day. To the bearer and to his worthy translator we extend our heartfelt appreciations, they see, we have all reasons to be happy. Our watchword must be: Lift up your head, joyful in service, and God with us!

Following this address some of the Words from the Writings of Baha'u'llah and of 'Abdu'l-Baha were read by Mrs. Bopp and poems by Mr. Grunzweig were rendered.

With the reading of a prayer, the morning meeting found its conclusion. In connection with the impressive Convention days in Stuttgart on the 19th and 20th of April the friends in Esslingen invited all the Baha'is to Esslingen for a little celebration on the grounds of the Baha'is. Although frequent showers appeared during the day, some 60 people met at the railway station at Esslingen from where the ascent was made by autobus to the heights, which in spots were covered by flowering bushes and trees, and it seemed as if heaven wanted to provide us with a special blessing, for as we arrived on the grounds on the heights the sun burst forth its rays over the beautiful valleys of the river Neckar. Already from a distance the white flag with the gold-glittering Greatest Name beckoned us. All were delighted at the beginning of the structure of the house and the plans of the house were studied. The friends of Esslingen had...
arranged for a larger festival of the children of the "Rosegarden" which was abandoned on account of the inclement weather conditions. A little girl recited the "Benediction":

"May God's Spirit be upon us, as a white dove. His Peace gladden our hearts, and our faith be strong. How great is His Love, His Aid so near. We feel ourselves as in God's Lap in the Kingdom of El-Abhá."

Then Miss Anna Koestlin spoke the following Words:

"Dear Baha'i Friends:
What we did not dare to hope hours ago, has become true. We are permitted here, on our Bahá'i property to greet our many dear friends from near and from far, and bid them a welcome under the rays full of promise of the much desired sunshine. Just as often as a Bahá'i Congress is in session in Stuttgart it found its conclusion in Esslingen at a children's festival. It is not possible this year to invite you to a festival, we all love. We have asked you to ascend this day of Ridván to our airy heights, where you today will observe not a complete house, a Bahá'i Home, but the indications of one. The preparations for it have cost us a whole year's effort. Many disappointments were overcome and many obstacles had to be removed. But we rejoice to be so far advanced and we are glad, that all of you have come. What we desire and hope for is, that today you unite with us in supplication, that you will sink into this ground and soil good thoughts, thoughts of Light, that you will assist us to create a spiritual atmosphere, that it will be possible to act feelingly and attractively in all the hearts of the people. In the beginning this Home was thought of as expressed then as a home for the youth and the children, the severity of the times however as well as the natural strivings of the youth has permitted us to happily grasp the thought of our dear and honored Dr. Youness Khan to erect a home to meet in. Because, what is really needed here is a place where one can meet with the friends without disturbances, a place where the Spirit and the soul can find rest to pray, a place for festive gatherings, a place for the youth and the children, with their many requirements, a center point for the Bahá'ís from near and far. May this place become a haven for all. And as the physical eyes rejoice at the splendid and magnificent view over the distant valleys and heights, may to the inner eye be revealed the Beauties of the Abhá King-

dom.

"These are our wishes and hopes for that Home that is to be and in case no further and greater difficulties are put into our way, we hope with God's help to complete this Home this year and to be able to welcome the friends at the next Bahá'i Convention in Stuttgart in the Home itself."

Dr. Grossmann spoke feeling and encouraging words and gave expression of his hopes during the hoisting of the flag, that the friends of Esslingen would illumine the world with their faith, their loyalty and their unity, just the same as this banner, now being hoisted.

With the reciting of a prayer the festival found its end, and a letter of thanks to the Beloved Guardian Shoghi Effendi was written, which was signed by all present.

In the afternoon of Easter Monday another meeting took place at the Bahá'í Bureau Alexanderstrasse 3 where our Persian friends were given a special opportunity. This meeting was also opened with a prayer of 'Abdu'l-Bahá. After which Maxoud Nieron told of the visit of Miss Martha Root in Persia about which the Persian newspapers gave long accounts. She caused such great ado through the extensive preparation for her reception from city to city, that anonymous letters were sent her requesting her to leave the country as otherwise her life would be endangered. The government took special care of the Bahá'ís and demanded that the population should remain quiet and not create any disturbances for the Bahá'ís. Miss Martha Root had the opportunity to speak to one of the ministers on several occasions and was also received graciously at the German Embassy. Thus the times have changed since so much innocent blood of the martyrs was spilt in that country for the Holy Cause.

All participants at the Ridván Feast were rejoiced by the spirit of love and harmony and by happiness which the gathering brought forth. Truly the blessings of Bahá'u'lláh were plainly felt and Shoghi Effendi who is our inheritance from 'Abdu'l-Bahá can rely trustfully on his loyal ones in Germany.

An answer arrived to our greetings at the Ridván as follows:

"Loving appreciation Ridván greetings fervently supplicating Beloved continued blessings upon His dearly beloved loyal and valiant followers in that Land Shoghi."

Everyone of us has vowed in his heart to always sink deeper into the Holy Scriptures, to become more selfless, to be worthy to serve the Holy Cause.

A second cable to the Chairman followed with the contents:

"Convey Bahá'i Congress my admi-
ration for their loyalty, noble endeavor praying for harmony your selection Spiritual National Assembly deepest love Rizván greetings. Shoghi

We rejoiced at this proof of love and recognition of our beloved Guardian and we express to him the sincerest and most expressive thanks in the name of all the friends that attended the Rizván Convention or were with us in thought.

To the German National Assembly the following cable arrived April 29th:

"Rejoice announce sacred and impressive ceremony inaugurating resurrection temple construction Rizván greetings.

"American National Spiritual Assembly."

THE Baha'I WORLD
Volume III—1928-1930

The third in the series of volumes recording the aims, teachings and historical incidents of the Cause of Baha'u'llah, prepared by the National Assemblies under the direction and editorship of the Guardian is now available.

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Letters from Shoghi Effendi to the Editorial Secretary

My Dear Mr. Windust:

I am directed by the Guardian to thank you for your letter of January 8th with enclosures, all of which he has read with much interest.

In view of the importance which, as you are well aware, Shoghi Effendi attaches to The Baha'i World publications, he wishes me to express his grateful and profound appreciation at every available opportunity for the painstaking efforts you lavish upon its publication.

He is already looking forward to a still more instructive and attractive production this year and he patiently awaiting the manuscript next April. You can collect on the other side of the Atlantic all the material you want. He will sift and decide upon them here.
after having your recommendation.

With the assurance of his affection and prayers for you and your daugh-ters, and with his sincere trust in the materialization of your visit to Haifa,

Sincerely yours,

Shoghi Effendi

My dear and precious co-worker:

I feel strongly that the forthcoming issue of The Baha’i World, to which you are so devotedly attached, will arouse keen and widespread interest. I eagerly await the Manuscript by the end of April. I would like to urge that the original colors of the Manuscript which has been sent to you for reproduction be distinctly and faithfully reproduced, inasmuch as the colored reproduction of the Master’s photograph on the frontispiece of Vol. II is slightly different and inferior in shade as compared with the original. May the Beloved guide you, sustain you, and fortify you in your historic task.

Your affectionate brother,

Shoghi

Haifa, January 30, 1930.

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Dear Mr. Windust:

Shoghi Effendi desires me to acknowledge the receipt of your letters of April 6th and March 23rd. The packages of photographs that you sent for The Baha’i World have all reached him. He has selected the most appropriate and has returned the rest to your address in a number of packages. He is deeply grateful to you for the painstaking efforts and the thoroughness and the devotion with which you have collected the material for the forthcoming issue. The entire manuscript has reached him safely. He went over it most carefully, rearranged the whole material, added a few articles, prepared a table of contents which he inserted in the manuscript, arranged the photographs and the captions for each, divided the material into Four Parts and sent them under three separate cover a few days ago to your address.

He is delighted with the illuminated manuscript insert which he has chosen as a frontispiece of the book, and has placed it in its proper place in Part One. We need not insert the transcription of the title of the manuscript. He prefers the non-varnished copy. If you think, however, that moisture will affect it, he has no objection to your inserting instead the varnished copy. The photographs for The Baha’i World, he has inserted them all in the manuscript. He would advise the Committee neither to add to, nor to discard, any of the photographs already inserted. He has divided each of the Four Parts into Sections. He has grouped the photographs of each Section and added them to the respective Sections. As to the exact locality of each photograph in these Sections, he has left it to the discretion of the Committee. He would not advise to displace these photographs from one part to another. He would ask you to kindly return to him all the photographs that are within the manuscript after the printing of the book. Among these photographs are two collective ones. On each page of these two collective photographs are nineteen reproductions of outstanding Baha’is in the East and in the West. The one is entitled, “Apostles of Baha’u’llah”; the other, “Disciples of Abdu’l-Baha.” He has joined to each a list of the name and title of these Baha’is. He would request the Committee to arrange the two collective photographs in a matter that they would face each other in the book. In the back of each he feels the list of their respective names should be inserted. Shoghi Effendi has not yet received Horace’s article on “Survey of Current Baha’i Activities in the East and West.” He would advise you to insert it immediately if it is finished without awaiting a further word from Shoghi Effendi. He feels that the sooner the book is printed the better. He would advise the utmost care both on the part of the proof reader and the printer. Particularly regarding the transliteration of Oriental terms, he would urge you to exercise the minutest care. He has carefully revised both the list and the articles in this connection. The book should present a distinctive scholarly character and should be free from all manner of type error. The appreciative replies he has received from eminent men to whom he has sent The Baha’i World and to whom he hopes to send Volume III, makes it absolutely imperative to maintain, nay even to improve if possible, the standard already attained. He would particularly request you to insert in the beginning of the book, on a separate page, a statement saying that all the photographs in Volume III are strictly copyrighted and should not, without specific authorization, be reproduced. As to the color of the book, Shoghi Effendi feels that as Volume I has a green cover and Volume II a blue one, that Volume III should be red. He is sending you enclosed the particular shade of red which he feels it advisable to adopt. He would request you to ensure that the cloth cover of Volume III should be exactly in this shade.

Shoghi Effendi is sending enclosed a check for twenty pounds as his promised contribution towards the expense involved in the preparation of the illuminated manuscript. He has already informed the friends in the East and particularly Persia to take the necessary measures for a prompt and substantial order immediately the book is published. The sacred photographs, most of which have never been published before, are of such a nature as to excite the interest of both the Baha’is of the East and the West. The graphic and detailed description of the declaration of the Bab in Shiraz, which Shoghi Effendi has included in Part One, is bound to arouse much interest, as the details of that historic meeting are unknown to even the old believers in Persia. It is why he feels that the greatest care should be exercised in the printing of the book.

Shoghi Effendi would wish to have mailed to his name, immediately the book is published, which he hopes will be by the middle of the summer, one hundred (100) copies. He hopes that the friends in every part of the world will cooperate in making the issue of this book a successful financial undertaking. He wishes in conclusion to express his deepest appreciation of your continued and devoted endeavors and wishes me to assure you of his prayers for your success in your many services to the Cause. This letter should not be published in The Baha’i World. It is only for the information of the Baha’i World Committee.

Yours Sincerely,

Rubi Afshar

P. S.—Shoghi Effendi will be pleased to send the price of the hundred copies he has ordered immediately he receives them. R. A.

My dear and precious co-worker:

I cannot refrain from adding a few words to this already detailed letter, the expression of my deepest admiration for your unspiring efforts in the service of our beloved Faith. Your whole-hearted devotion, conscientious labors, and thoroughness of service are greatly valued and prized by me, and I trust that in the days to come your scope of service may increasingly widen and bear the richest fruit. I have asked Rubi to convey my messages and suggestions in my behalf in this letter regarding The Baha’i World, and I am sure that they will be duly considered, as I have great hopes in this publication. I am sending you under separate cover a photo
of the London friends which I would suggest to be inserted before or after George Townshend's "Reflection" on the Hidden Words in Part IV. Lovingly and gratefully.

SHOGHIL.

Haifa, May 29, 1930.

THORNTON CHASE MEMORIAL DINNER

In 1912, in speaking to the friends of Southern California regarding Thornton Chase, His Holiness 'Abdu'l-Baha asked them, if possible, to give a feast to the poor, in commemo­ration of Mr. Chase, and on the date on which he passed from this world to the divine Kingdom.

Accordingly, it became the wish of the Los Angeles Spiritual Assembly to carry out this request. A committee, including the chairman of the teaching committee, Mr. Waite, and the chairman of the program committee, Mrs. Waite, and this servant, called at the Midnight Mission, 396 So. Los Angeles St., and made ar­rangements to give a feast to the poor there at six o'clock on the evening of September 30th, 1930, in commemora­tion of this great Baha'i pioneer of America, visiting the various depart­ments of the Mission at the same time.

On Sept. 30th, after a commemora­tive program at the grave of Thornton Chase at Inglewood Cemetery in the afternoon, a few of the friends gathered at the Midnight Mission about six P. M. The executive secretary of the Mission gave a short talk to the crowd of men gathered in the chapel of the Mission previous to adjourning to the dining-room. She spoke of Mr. Chase as a man who was a philanthropist and humanitarian. The news had spread that there was something unusual going on, so about 234 men had gathered and were fed in commemo­ration of Mr. Chase. When the meal was almost over and the empty stomachs were filled, then, and then only in accordance with 'Abdu'l-Baha's advice not to talk religion to a man with an empty stomach, without at first feeding him, there was a talk given by one of the friends, briefly tell­ing of the universal spirit of Mr. Chase; of his love for all people, irre­spective of their race or religion, and that the Great Exemplar, Whom he followed, was a wonderful soul with heart filled with love for all humanity; and that He had said that the Prophe­cets of God had all known poverty; that God especially loved the poor, etc., telling something of 'Abdu'l-Baha's address on the Bowery of New York City. Mrs. Kuehne and Mrs. Beck­hart further added to the spirit of the occasion by helping the men who were waiting on the long tables filled with diners.

Altogether the evening and day were a great success and the Los Angeles Baha'i Community hope that it became acceptable to Baha'u'llah, 'Abdu'l-Baha and the true brother Shoghi Effendi and was a cause of happiness to Them and to the heart of Mr. Chase.

The secretary of the Mission told the friends that already this deed had borne fruit, because she had told of it to her church, and that they too were to give a dinner to the poor at the Mission.

Memorial Dinner Committee.

By: WILLARD P. HATCH.

NEW YORK AMITY CONFERENCE REPORTED IN LEAD­ING NEGRO PAPER

The Chicago Defender, the largest colored newspaper in the world, which has a circulation of approximately a quarter of a million, carried in a recent number the cut made from a picture of the Racial Amity Conference held in New York City in which the Urban League and the National Associa­tion for the Advancement of Col­ored People cooperated with the National Teaching Committee and the Spiritual Assembly of New York.

The news item which accompanied the cut follows:

Race Question Theme of Baha'i Conclave

NEW YORK, Nov. 14.—The conference for the interracial amity under the auspices of the national teaching committee of the Baha'is of the United States and Canada was held here Nov. 2, 8 and 9. The conference drew prominent speakers and workers for interracial goodwill from various sections of the country.

The conclave began with sessions held at the Baha'i center, 119 W. 57th St., Mrs. Ludmila Rechtold presided. Addresses were made by Miss Mary White Ovington of the National Association for the Advancement of Colored People, and Louis G. Gregory, lecturer on race relations.

The session Nov. 8 was held at the New York Urban League, 204 W. 136th St. Mrs. Doris McKay of Ge­neva, N. Y., presided. Addresses were made by J. M. Ragland, secretary of the Urban League of Cincinnati; Rev. Paul E. Baker of the Federal Council of the Church of Christ, and Mrs. Jess­ie Faucett Harris. The final session was held at the Bahai center.

Harlan F. Ober of Pittsburgh pre­sided. Addresses were made by Eugene Kinckle Jones, secretary of the National Urban League; Mrs. Hanford Ford, and James H. Hubert, secretary of the New York Urban League. All of the addresses stressed the need of greater interracial coo­peration. Miss Lorenzo Jordan Cole rendered several musical selections at the first session. The Bahai's have a number of adherents in Harlem. The movement has attracted the attention of hundreds of persons of both races who believe in the principles of brother­hood.

KAUKAB-I-HIND

This Baha'i publication was started in the year 1924. It is the only organ of the Baha'is in India and Burma in Urdu, the language of a large part of the people of the country. It first started publication in Agra as a weekly and was later on transferred to Delhi, the Capital of the Indian Empire, where it began to appear on the first of every Bahai month.

Needless to say that the Kaukab is rendering a unique service to the Divine Cause in India. Its literary and historical articles have proved a fertile source of information to the true seekers after Truth and its argumentative dissertations have shielded the beloved Cause from the wanton attacks of the enemies of progress and civilization. In fact this wonderful publication in the most common language in India is doing the work of a great teacher.

One fact looms above all the others: The Kaukab has been presenting the Cause in such a manner that not a single voice has been raised against the Divine Teachings—even the most bigoted organs of the different religious societies have admitted the loveliness of the Divine Word and have accepted its adaptability to the present-day world. If many people have not come under the Divine Banner, it is because they are tied down by fashion and by the bonds of their societies.

Besides publishing articles the Kaukab has been publishing in its pages, by installments, the translations of most of the Bahai literature.

Most of the Holy Tablets of Baha'u'llah have been published—all original and translation—and a selection is now published in book form. "Tablets to the Kings" have all been
translated and published. "Epistle to the Son of the Wolf" has also been translated and published in book form.

A large collection of 'Abdu'l-Baha's Tablets and Addresses have also been translated and published in the Kaukab. Prominent among these are His addresses in Europe and America, the account of His Travels in the West. "Some Answered Questions" has been translated in Urdu and published by installments in the Kaukab. It will soon be published in book form. Besides contributing often to the Kaukab fund our Beloved Guardian has very graciously contributed £9/- towards the publication of this Book.

A fairly large number of the Epistles of our beloved Guardian have also been translated and published in the pages of the Kaukab.


In a word the Kaukab has been a source of teaching the Cause to the intelligent people of all religions and a strong advocate of peace and goodwill to the warring people of this land of many religions. Its articles are always so serene and inspiring that almost all the papers of the country have commented upon them in the most glowing terms.

Its annual subscription is Re.4/- for India, Sh.10/- for British Empire and other countries, £2.00 for America and T.2/- for Persia.

IN MEMORIAM

Mrs. Jennie Peterson, for 31 years a devoted Bahá'í, a Pioneer in Racine of the Cause of El-Abba, departed this life Monday morning, December 29th, 1930, and was laid to rest in West Lawn Cemetery December 31st, 1930. The funeral was attended by hosts of friends coming from Kenosha, Sturtevant, Milwaukee and the whole membership of the Bahá'í Community of Racine. The floral tributes were many and beautiful. The services conducted by Reverend Hogan of the First Presbyterian Church and the Bahá'í Service given by Mr. Albert R. Windust of Chicago were very impressive and spiritual. Mrs. Jennie Peterson was a true friend, an active worker, a spiritual guide, in the council of the local Assembly, where she never shirked a duty. She was a member of the Spiritual Assembly since its reorganization in conformity to the Administrative Plan of Shoghi Effendi since April 21, 1923, served one year as its President and the last 3 years as Treasurer, served on committees and has been representative of Racine at the National Spiritual Assembly Convention. Many are the friends and traveling teachers who shared her welcome hospitality. Surviving her is her husband Mr. F. J. Peterson, one of the first to bring the Bahá'í message to Racine, and her two loving daughters, Lula and Muriel Peterson. Mrs. Peterson will be mourned by a wide circle of friends both within and outside the Bahá'í circle as well as her family.

Mrs. Mary Capers Newton, for many years a beloved member of the Brooklyn, N. Y. Bahá'í group, passed away suddenly October 18th, 1930, at the home of her daughter, at Bristol, Connecticut.

The interment was at Rose Wood Cemetery, Manhasset, Long Island, Tuesday, October 21st. She is survived by her husband, Henry W. Newton, her daughters, Amelia (Mrs. William Bowes), Ethel Newton, and three grandchildren, Agnes Marie, William, Jr. and Henry Bowes.

For her loving devotion to home and friends alike, and as a club member and writer, Mrs. Newton will long be remembered. Her greatest joy as a generous and self-sacrificing Bahá'í, long lay in the fact that she had been of the privileged one to meet the Great Master, 'Abdu'l-Baha face to face, during His visit to America in 1912, and to receive His blessing.

One of the pioneers of the Bahá'í Cause in the western world, Miss Ethel J. Rosenberg, passed away at her home in London on November 17, 1930, crowned with age and the service of the Master. The end was peaceful for this devoted servant of 'Abdu'l-Baha, whom He knew and loved so well and to whose devotion and uniring labors He had often paid priceless tribute by voice and pen.

Known and loved by all the members of the Holy Family in Haifa where she had visited for months at a time in the earlier stages of the outpouring of the Bahá'í spirit from the East to Europe and America, Miss Rosenberg played no small part in the adaptation of the Bahá'í Message to the western mind. Ever modest and unassuming the full value of her work in this capacity seldom appeared on the surface but those who knew her well and were in close touch with her activities were and are well aware of the great assistance she gave to the Master and how valuable was the help she rendered in the translation and transcribing of some of the outstanding works through which the truths of the Bahá'í Message were made known to the peoples of the western hemisphere.

No one is more fully cognizant of the worth of this servant's labors for the Cause of Bahá'u'lláh, as developed and expounded by the Center of the Covenant, than the beloved Guardian of the Cause Shoghi Effendi, who, when he was advised of her passing cables forthwith to the friends in London a heartfelt message of condolence and appreciation.

"Deeply grieved passing Rosenberg" wrote the Guardian, "England's outstanding Bahá'í Pioneer worker. Memory of her glorious service will remain in the minds of Bahá'ís of all countries. Her untiring efforts in expressing heartfelt condolences to her brother and relatives. Urge friends hold befitting memorial service."

Services were held on the afternoon of November 20th, attended by the London Bahá'ís and a Memorial Meeting was arranged at the Bahá'í Center for suitable expression of the love all the members of the Bahá'í Community felt for this long-time friend and counsellor. Here was voiced that reverent recognition due her for the clear vision she had of the Bahá'í Message and purposes and the lucid and authoritative expositions she was able, through contact with the source of inspiration and the pure spirit that burned within her, to give to those who sought.

Miss Rosenberg, who was seventy-two years of age, was born in England and had lived for many years in London. She was one of the most prominent and active believers in Great Britain up to a short time before her removal to the higher plane.

During her long connection with the Cause she had correspondence with 'Abdu'l-Baha had been voluminous, and devoted to her He had revealed numerous precious tablets, many of which, of a general nature, have already been included in the Bahá'í writings.

ANNIE B. ROMER.
Sec. London S. A.

REPORT FROM
MRS. ORCELLA REXFORD

We have had glorious results in Denver. I have been there since the first part of September carrying on my work and from the start was im-
pressed by the interest of the people along our line of thought. I met many people who had met our blessed Master when He was there but due to no study classes having been formed had lost track of the Cause for one reason or another.

Five thousand people signed cards to be sent invitations to the two Spiritual Lectures as I refer to the Bahá’í Cause. The theatre seats 1800 people and was packed at both performances. Four hundred people turned out to the evening class and seventy-five to the morning class. Mrs. Powell was sent from California to teach these classes but due to the death of her mother had to return as soon as she came and then Beulah Lewis, that gifted orator, came to be with them a month until another teacher can be found to follow her. Mrs. Lewis has had great success in taking over my classes and I wish that she might follow me in every city where I raise up classes. I also gave two Bahá’í lectures in Colorado Springs and was able to pack the theatre of three hundred seating capacity each night, which is quite a feat for that town. About a hundred turned out for the classes there and Mrs. Lewis holds four classes a week in Denver and four in Colorado Springs. Of course the classes will dwindle, they always do, but there will be a substantially sized Assembly in Denver I am sure if the right teachers remain with them long enough. We have some very prominent and lovely people in these four classes and many are so happy and delighted over receiving this message.

I have had called to my attention a notice which appeared some time ago in the News Letter regarding the Long Beach Assembly. The credit for establishing this Assembly was given to Mrs. Waite and Mrs. Greenleaf. Neither of these people had anything to do with the formation of the group to my knowledge. I called these people together as the result of a whole summer’s work in Long Beach. Mrs. Waite was present at the lectures and favored us with some songs, but she had nothing to do with the forming of the group, either before or afterward, and Mrs. Greenleaf was not even present. Mrs. Beulah Lewis was assigned by the Los Angeles Assembly and the Pacific Coast Teaching Committee to teach the class and for six months, she and Mrs. Orl Platt made the trip every Friday to Long Beach to teach the class, through all kinds of weather and under difficult circumstances. I think the least we can do in these matters where the teachers sacrifice their time and efforts is to give credit where it is due. I do not know how such an erroneous report could have been sent in. Perhaps Mrs. Waite or Mrs. Greenleaf happened to be present the evening the group were formed into an Assembly. I do not know, but the actual work of getting these people ready for an Assembly was done by Mrs. Lewis and no one else. All of these people were spiritual children of mine, and barring two or three others who have come in since, the entire group have been my students.

I plan to go throughout the South this winter calling to the people the message of Bahá’u’lláh and trust that many will be awakened in the region where ‘Abdu’l-Bahá was so eager for them to arise.

With kindest regards
In Unity and Service.

ORELLE REXFORD
Denver, October 31, 1930.

NATIONAL RADIO SPEAKER REFERS TO BAHÁ’I CAUSE

On Monday evening, Nov. 10th at 7:30 over Station WABC, Evangeline Adams, the noted Astrologer, at the request of Velaska Suratt, spoke on Bahá’u’lláh. She said, the next day the 11th being Armistice Day it was significant that the following day the 12th was the Birthday of Bahá’u’lláh and that His message. That His message was read and that the subscribers of the League of Nations from the teachings of Bahá’u’lláh. And it was true that this teaching had been given to the world by Bahá’u’lláh 50 years previous. At that time He had written to all the Crowned Heads of Europe and that Queen Victoria had answered, that if it was of God it would live. Miss Adams continued that it was most fitting that Spiritual Teachings such as He had given should come from the regions around Mt. Carmel.

I consider it my duty to warn every beginner in the Faith that the promised glories of the Sovereignty which the Bahá’í teachings foreshadow can be revealed only in the fulness of time, that the implications of the Aqdas and the Will of ‘Abdu’l-Bahá, as the twin repositories of the constituent elements of that sovereignty, are too far-reaching for this generation to grasp and fully appreciate. I cannot refrain from appealing to them who stand identified with the Faith to disregard the prevailing notions and the fleeting fashions of the day, and to realize as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon the ruins. I pray that they may realize with all their heart and soul the ineffable glory of their calling, the overwhelming responsibility of their mission, and the astounding immensity of their task.—SHOGHI EFFENDI.
Consider the peoples of the world and the littleness of their mind. They ask for that which is harmful unto them and forsake the thing that profiteth them. They verify are of them that have gone astray. We see some men desiring liberty and taking pride therein; they verify are wrapt in grievous ignorance. Liberty endeth in strife and sedition, the flame whereof cannot be extinguished. Thus declareth unto you the Reconciler, the All-Knowing. Know ye in truth that the example and symbol of liberty is the brute and it behoveth man to be under laws and regulations that shall guard him from his own ignorance and the harm of the mischief makers. Verily, liberty causeth man to transgress the bounds of courtesy and dignity and maketh of him one of them that are of low degree. Regard all creatures as sheep that are in need of a shepherd who will guard and watch over them; this is verily the truth, the undoubted truth. We approve of liberty on some occasions and disapprove of it on others, and We verify are Omniscient, All-Knowing. Say, to have liberty is to observe My commandments, if ye be of them that perceive. Should man follow that which We have revealed unto them from the Heavens of Divine Revelation, they would of a certainty attain unto absolute freedom. Well is it with him that hath known the Purpose of God in that which hath been revealed from the Heavens of His Holy Will that transcendeth all mankind. Say the liberty that profiteth ye is naught but servitude to God, the True One, and whoso hath tasted the sweetness thereof, he surely will barter it not for the domination of heaven and earth.

Consort with all religions with unity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.

Happy are ye, O ye the learned ones in Bahá. By the Lord! Ye are the billows of the Most Mighty Ocean, the stars of the firmament of Glory, the standards of triumph waving between earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you and woe betide the froward. This day, it behoveth whoso hath quaffed the Mystic Wine of Everlasting Life from the Hands of the Loving kindness of the Lord his God, the Merciful, to pulsate even as the throbbing artery in the body of mankind, that through him may be quenched the world and every crumbling bone.—Bahá'u'lláh.

**NATIONAL SPIRITUAL ASSEMBLY CALLS TWENTY-THIRD ANNUAL CONVENTION**

To the Bahá'í Communities of the United States and Canada.

The Twenty-third Annual Convention of the Bahá'ís of the United States and Canada will be held in the Foundation Hall of the Mashriqu'i-Adhkar, Wilmette, Illinois, on May 1st, 2nd and 3rd, 1931.

In accordance with our By-Laws, each Local Bahá'í Spiritual Assembly, upon receipt of this notice, and after giving due and sufficient notice to all the voting members of the Bahá'í community, shall call a meeting of the community within a convenient period for the election of a delegate or delegates to the Convention, in accordance with the number of delegates assigned to each community shown on the enclosed paper entitled “Participating Bahá'í Communities.”

Please note, in addition, enclosures of the following:

1. Certificate of Election of Delegates, to be filled out, signed by the Secretary of the Local Spiritual Assembly, and mailed to the National Secretary immediately following the local election.

2. Instructions for Casting of Ballots by Absent Delegates sending ballots by mail.

3. Inner and Outer Ballot Envelopes, to be used only for mailing ballots and individual registration blank by absent delegates. (See “Instructions for Casting of Ballots, etc.”)

4. Nine ballot slips for each delegate. (See “Instructions for Casting of Ballots, etc.”)

5. Individual Registration Blank for each delegate. (See “Instructions for Casting of Ballots, etc.”)

Please note that all delegates to the Convention are to be elected by a plurality vote. In this connection, Section 1, of Article VIII, of the By-Laws was amended in October, 1930, so that absent members of a Bahá'í community have the right to transmit their ballots by mail or telegram, under conditions satisfactory to the Local Spiritual Assembly, provided such members are, “by reason of illness or some equally unavoidable circumstance,” unable to be present in person at the election meeting. In such cases, the Local Spiritual Assembly will take the responsibility of determining a uniform procedure and for the necessary secrecy of any ballots so cast by absent members. This provision applies to the election of delegates to a National Convention. The above amendment should not, however, be considered as exempting any voting member from his spiritual duty to attend and vote at every election meeting, if he is able to do so.

The National Spiritual Assembly would urge early local elections this year, so that all necessary steps affecting the election of delegates to the Convention may be in hand if possible by April 1st.

We would welcome any suggestion or suggestions by delegates for consideration by the Convention, and such suggestions will be given careful con-
sideration by the Assembly and embodied in the Convention agenda where practicable. Such suggestions may be sent the Secretary as late as April 10, 1931.

We have appointed the Temple Program Committee consisting of:
Mr. Willis Hilpert, Chairman; Mrs. S. Parker, Secretary, 6816 Langley Ave., Chicago, III.; Mrs. Sarah Walrath, Treasurer; Dr. W. P. Slater, Mrs. Elizabeth Nourse, Mr. Carl Scheffer, Mrs. Bartholomew, to handle the local arrangements for all Convention details, and they will shortly issue a preliminary memorandum of information to the Assemblies, to be followed by additional information a little later on.

For the first time, the Bahá'í Convention of this western continent will assemble under the dome of the Temple and in an edifice whose basic structure will be practically complete. This Holy Edifice, whose spiritual origin and real creation was ordained by His Holiness Bahá'u'lláh as a Universal House of Worship in the Orient over fifty years ago, has now found its material expression in America through the mutual sacrifices of the friends of both East and West. Only through the measure of spiritual unity we have achieved has this become possible. We know that His Holiness 'Abdu'l-Bahá has promised that both spiritual and material effects would appear with the completion of the Temple.

This Twenty-third Annual Convention meets, therefore, under the possibilities of a spiritual confirmation which is greater than any before experienced. Two great spiritual attainments await the new consciousness which this Convention should impart: (1) A deeper realization of the mysteries and potentials of the Divine Unity in each individual heart; (2) A new and victorious impulse for the teaching of the Cause throughout America, inspired by the Mashriqu'l-Adhkár, symbol of the new law of God.

It is hoped that through supplication and prayer, and also meditation upon the needs of the hour in the light of the Divine Word, not only the delegates, but all the friends, will establish a foundation in these succeeding weeks which will find glorious reflection in the deliberations and actions of the Convention—and make happy the heart of our Guardian.

With loving greetings in behalf of the National Spiritual Assembly, the friends, may God grant you health and prosperity.  

ALFRED E. LUNT, Secretary.

PARTICIPATING BAHA'I COMMUNITIES

Twenty-Third Annual Convention

**City**  
Number of Delegates

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- Phoenix, Ariz.  
- Berkeley, Calif.  
- Burringame, Calif.  
- Geyersville, Calif.  
- Glendale, Calif.  
- Long Beach, Calif.  
- Los Angeles, Calif.  
- Oakland, Calif.  
- Pasadena, Calif.  
- San Francisco, Calif.  
- Santa Barbara, Calif.  
- South Gate, Calif.  
- **Visalia, Calif.**  
- **Montreal, Canada**  
- **Vancouver, Canada**  
- **New Haven, Conn.**  
- Washington, D. C.  
- St. Augustine, Fla.  
- Honolulu, Hawaii  
- Chicago, Ill.  
- Peoria, Ill.  
- Urbana, Ill.  
- Wilmette, Ill.  
- Eliot, Maine  
- Baltimore, Md.  
- Boston, Mass.  
- Detroit, Mich.  
- **Fruitport, Mich.**  
- Lansing, Mich.  
- Muskegon, Mich.  
- Minneapolis, Minn.  
- Portsmouth, N. H.  
- Montclair, N. J.  
- Newark, N. J.  
- West Englewood, N. J.  
- **Binghamton, N. Y.**  
- Buffalo, N. Y.  
- Geneva, N. Y.  
- New York City, N. Y.  
- Yonkers, N. Y.  
- Akron, Ohio  
- Cleveland, Ohio  
- Portland, Ore.  
- **Philadelphia, Pa.**  
- Pittsburgh, Pa.  
- Seattle, Wash.  
- Kenosha, Wisc.  
- Milwaukee, Wisc.  
- Racine, Wisc.  

**TOTAL**  
95

**New Bahá'í communities**  
**Communities restored to voting list**

PRELIMINARY REPORT OF COMMITTEE ON CONVENTION ARRANGEMENTS

The Convention Program Committee beg to submit this preliminary announcement:—

First Day
Convention opens Friday morning, May 1st, at 9:30 A. M.  
Convention adjourns for lunch at 1:00 P. M.  
Convention reconvenes at 2:30 P. M. and adjourns at 5:30 P. M.  
Public Meeting at 8:00 P. M. to which all Bahá'ís and their friends are invited.

Second Day
Convention convenes at 9:30 A. M.  
Convention adjourns for lunch at 1:00 P. M.  
Convention reconvenes at 2:30 P. M. and adjourns at 5:30 P. M.  
Celebration of the Feast of Ridván at 6:00 P. M. for Bahá'ís only.

Third Day
Convention convenes at 9:30 A. M. and adjourns at noon.  
Public meeting in the Temple Foundation Hall at 3:30 P. M. to assist the many friends to find comfortable quarters during the convention and to enable them to obtain reservations as early as possible we are able to announce that as in the past two years, the Convention Headquarters will be at the Evanston Hotel, Main and Forest Sts., Evanston, Ill. The hotel management has made the following rates:  
Single person in a room, $2.50 and up.  
Two persons in one room, $3.50 and up.  
Three or four persons in a double suite, $4.50 per person.  
For the friends who prefer to take rooms in private homes nearer the Temple we are glad to announce that they can be comfortably accommodated. There are some rooms for $1.50 per day where three people occupy one room. Others can be had for $2.00 per person in a single room and $1.50 for two people in one double room. Some of the homes are equipped to serve simple breakfasts. In addition there are several Bahá'ís in Chicago and vicinity who can take in visiting Bahá'ís as guests.

We suggest that the friends who intend to take rooms in private homes correspond at once with Mrs. Anne W. Bartholomew, 1438 Lake Ave., Wilmette, III., for reservations.

With true Bahá'í love and greetings,

Convention Program Committee.  
BY: MRS. SHELLEY PARKER, SECY.
letter written on behalf of the Publishing Committee and dated December 16, 1930.

He has received the copy of the Bahá’í World Vol. III, with the greatest pleasure and he wishes me to hasten and assure you that he is highly satisfied with the work.

I am also asked to express Shoghi Effendi’s unqualified gratitude to the members of the Publishing Committee and not least yourself for their labors and industry in producing such a noteworthy publication.

With his greetings and good wishes to you all,

Sincerely yours,

(Signed) SOHEIL AFNAH.

My dear Co-worker,

I am extremely pleased with the third volume of the Bahá’í World and have already written a copy to see and encouraged the friends throughout the East to order copies directly from New York.

Your true brother,

(Signed) SHOGHI.

Haifa, Palestine,

January 14, 1931.

IN MEMORIAM

Mr. Charles Lawrence Lincoln, of Brooklyn, New York, who was said to be of the kin of the martyred President, and was for many years a faithful servant of the Cause of Bahá’, passed to the Supreme Concourse, January 18, 1931, in his eightieth year.

Mr. Lincoln’s ability as an architect and builder are evidenced in the parks of Greater New York, with which he was associated for thirty years, and while thus engaged he found time to prepare and submit a set of plans for the Mashriqu’l-Adhkar.

Mr. Lincoln’s Masonic Lodge performed the last rites while a Bahá’í ring on his finger was as a seal upon his hands as they were clasped across his breast.

On January 23, 1931, the spirit of Francis William Breed, beloved husband of Alice Ives Breed, for many years a most faithful and efficient member of the New York Assembly, winged its way to the Kingdom of Light. On the following day, his eighty-fifth birthday, the Bahá’í service for the departed was held at his home. The following cable from Shoghi Effendi was read:

“Assure you sympathy, prayers, departed father; love.

SHOGHI.”

When ‘Abdu’l-Bahá was in America, the Feast of the Bab and ‘Abdu’l-Bahá’s sixty-seventh birthday were celebrated at the Breed home in Cambridge, Massachusetts, and ‘Abdu’l-Bahá addressed more than a hundred friends on the subject, “His Holiness, the Bab.” Mr. and Mrs. Breed were afterwards the guests of ‘Abdu’l-Bahá at Dublin, New Hampshire.

Though a life-long Christian, Mr. Breed was deeply interested in the Cause and missed no opportunity to spread the teachings of Bahá’u’lláh with great enthusiasm. After ‘Abdu’l-Bahá’s return to the East, he received a Tablet from the Master and toward the end of his life was in correspondence with Shoghi Effendi, from whom he received several letters.

The passing of Mr. Breed is a historical event in the Cause, since he was the father of Florence, Madame Ali Kuli Khan, Nabbed-Dowleh, the first historical child of a Christian believer and teacher. Of this union ‘Abdu’l-Bahá said:

“This marriage is the first fruit of the prophecy of Bahá’u’lláh that the East and the West shall be united like unto two beloved ones.”

TABLET OF THE BAB FOUND IN BRITISH MUSEUM

I think the friends will be interested in hearing of our finding the Star Tablet of the Bab.

A year ago, while in London, I sent a copy of the Tablet to Queen Victoria, the head of the department suggested that we might ask for an interview with the Curator of the Museum. This was a special privilege which was granted, the Director receiving us with the utmost cordiality and showed a lively interest in our quest. He assured us that the Tablet we so specially sought had never been in the British Museum, but, that, after the death of Prof. E. G. Browne, his heirs had sent one original Bahá’í manuscript to the Museum. This, however, was not written by either Bahá’u’lláh or ‘Abdu’l-Bahá so it might not be of value to us at this time. This news was a great disappointment until he added, “It is in the hand of ‘Ali Muhammad, the Bab.” At this unexpected and wonderful news we asked if it was possible to see it. It is too valuable to be on view, he replied, but I will send for it. It proved to be a single sheet of heavy vellum inscribed in the delicate handwriting of the Bab, illuminated in exquisite colors and so written as to form a star.

The Curator pronounced it an almost miraculous piece of penmanship and a perfect specimen of oriental writing. As such a possession could not be taken from the Museum the Curator offered to have it photographed for us and thus enabled us to bring it to America.

It has not been officially translated but the Bahá’í believers who have looked at it, say it contains derivations of the word Bahá’. During my long illness and absence from New York it was not unwrapt but now we shall have copies made and placed on sale with the Publishing Committee, so that all the friends may share in this priceless treasure.

LOUIE A. MATHEWS.

THE ”HOUSE OF ’ABDUL-BAHA” AT MALDEN, MASS.

As a member of the Spiritual Assembly of Boston, I have been asked by that body to write a few lines regard-
ing the Wilson House at 68 High Street, Malden, Mass.

Inasmuch as there seems to be a more or less confused condition of mind, regarding this piece of property, among some of the friends.

In 1900 Miss Wilson, with Miss Farmer as her guest made her first visit to 'Abdu'l-Bahá, then a prisoner in Akka—a few years later she made another pilgrimage. At that time 'Abdu'l-Bahá said "When I come to America I will visit you."

In August of 1912 while in America 'Abdu'l-Bahá became very weary and requested that a believer who might have a "house on a hill," allow Him the use of it, for a week or two. Many houses were immediately put at His disposal and among them, this little six-room house of Miss Wilson, which He chose, and which He, with His secretaries occupied.

There He spent ten days, going from Malden to Montreal leaving six or seven of His party in the Wilson House for several weeks, until He returned from California. Many souls were confirmed in that little house among them our dear brother Harry Randall.

After the Master left America Miss Wilson, upon reflection, decided to write and ask Him, His wishes regard­ing in the future of this house.

In order that all may understand why the house is in the hands of the National Spiritual Assembly it seems wise to quote from Tablets received by her regarding its future destiny.

From a Tablet dated March 12, 1913:

"Thy house became my abode and my home. Many days were spent in that home with the utmost joy and fragrance.

The mention of "Ya Bahá El Abhá" was raised from it and we spread the religion of God. In reality that home is my home, therefore the mention of God must always be raised from it."

Another excerpt, taken from a later Tablet, dated May 11th, 1913:

"The days that I spent in thy house and engaged my time in summoning the people to the kingdom of God, were days of infinite joy and spiritual.

"They shall never be erased from the Tablet of Memory. Take care of that house, because the Light of the Love of God was ignited in it. The fragrance of the Kingdom of Abhá perfumed the nostrils.

"As thou art obliged there is no harm done if thou desirest to rent it." Miss Wilson, after receiving these two Tablets, made her first will—in which she gave the house to 'Abdu'l-Bahá, but later, after His Ascension, destroyed that Will and gave the house to our Brother Shoghi Effendi. Considering the distance he is, at present, from his property, he has requested the National Spiritual Assembly of America to take care of it for him. They have left it more or less in the hands of the Boston Spiritual Assem-

bly, to serve as custodians of this historic property.

We are hoping to preserve it for him, hoping and longing that one day in the not distant future he may arrive in America and find it awaiting him. Beautified, and sanctified and held in trust for him, that he too, may spend many days there in "ut­most joy and fragrance."

With Bahá'i Love,

ANSE RIDEOUT.

Boston,

October 1, 1930.

MARTHA ROOT IN HONOLULU

From January the eighth to the seventeenth, we had the great joy of hav­ing with us our dear Bahá'i sister, Martha Root, who stopped in Honolulu on her way from Japan to San Francisco. About twenty-five lectures were given during the course of the week, including four broadcasting talks given from both radio stations. The first large meeting was a tea given by Mrs. George F. Straub, Chairman of the Federated Study Group, who is much attracted to the Cause. Assistance her, in her home, were the officers of the Women's International League for Peace and Freedom. Invitations were sent to the members of the American Association of University Women, the League of Women Voters and the Women's International League for Peace. Miss Root spoke of the men and women whom she met in Europe and the Orient, and of their far-reaching influence in creating public opinion on ways and means of establishing universal peace and the new world order as outlined by Bahá'u'lláh.

A splendid group of forward looking women of capacity, met at the home of Mrs. S. A. Baldwin, the following day, and we were very happy to see signs and evidences of attraction, and sincere interest expressed. At the luncheon meeting of the Pan Pacific Union, where were gathered representatives of all the races and organizations, Martha Root spoke on "Universal Education for World Peace." The director, Mr. Alexander Hume Ford, extended to the secretary of the Bahá'i Assembly, the courtesy of presiding at this meeting. Martha Root's eloquent address met with a ready response and was a source of inspiration to the many assembled. In this talk she stressed the need of developing the international outlook, and of an understanding and application of the principles of Bahá'u'lláh, clos­ing with these words:—"In the teachings of Bahá'u'lláh you will find the

Construction of Mashriq'l-Adhkár, Photograph No. 9—February 2, 1931
solution for the present-day problems, for they offer a dynamic universal education for the permanent enduring universal peace."

The other speaker of the day was Mr. K. Harada, a member of the Secretariat of the League of Nations, who is now on his way back to Geneva.

Other lectures were given in the leading schools of Honolulu, to a group of students in the University of Hawaii, to the members of the Zonta Club, the Business and Professional Women’s Club, the Representatives Club (a group of forward looking young men) to the Esperantists, in addition to large groups in the public Bahá’í meetings. Among the subjects chosen were—"Noted Women of the World and their Interest in World Peace"; "Esperanto as a Universal Auxiliary Language"; "Universal Peace—What You Can Do to Help Bring It"; "Youth’s Part in the New World Order"; "Progress of Esperanto in the Schools of the World"; "What the East Can Do for the West"; "The Aim of a Liberal Education"; "Woman’s Place in the New World Order"; "Intellectual Aspects of the Bahá’í Movement"; "The Bahá’í Movement—Its Aims and Principles," etc. The radio talks were on "The Progress of the Bahá’í Movement in Five Continents"; "The New Spirit in Persia"; "Esperanto, the Universal Auxiliary Language" and an "Interview on the Bahá’í Movement."

This was a unique experience for Miss Root, since it was the first interview in the history of the Cause, given from a radio station. The following questions were answered in this interview—

“What is the Bahá’í Movement?"; "What Are Its Basic Principles?"; "What Are the Bahá’í Teachings on the Equality of Man and Woman?"; and "What form will the new Civilization Take?"

It was possible for Martha Root to give about twenty-five lectures during the week, because the programme had been, for the most part, arranged before her arrival. Splendid publicity was given by the press and through the united efforts of the believers. Every door of opportunity was opened. An interesting feature of the talk given to the students in the University, was the presentation of a set of twenty-four volumes on the lives of great men of the world. These books, written in the Japanese language, and given to Miss Root by Mr. Noma, the well known “magazine king” of Japan, were presented to the Library of the University of Hawaii, in this “Cross Roads of the Pacific,” as an expression of the coming together of the East and West, and to help cement that union.

We are grateful indeed to our beloved sister for the renewed interest and stimulus that her visit brought. Martha’s spirit of secession and devotion, as well as her unique experiences, and knowledge of the Cause, went far toward attracting and holding the interest of many responsive listeners.

The “follow up” work is well under way. A new Esperanto class has been organized which meets every week and several new Bahá’í Study Groups are held in the homes of the believers. We are endeavoring to make the weekly public meeting a greater magnet of attraction for the “sincere seeker that may enter therein in assurance, and find that the word of God is one word, though the Speakers were many.”

With loving Bahá’í greetings to all the dear friends in every part of the world.

For the Honolulu Bahá’í Assembly, 

JULIA GOLDMAN, Secretary.

January 27, 1931.

REPORTS FROM TEACHING COMMITTEE

1.—To the Members of the Inter-Assembly Teaching Committees:

As we note the increasing confusion of the world we realize that the true Bahá’í must be an intermediary between the world of God and this world of chaotic humanity. In our own Bahá’í relationships in our various communities and inter-Assembly groups we should mirror forth that perfect unity which is absolutely free from personality and partisanship, from preference and distinction and is characterized by universal love and conscious oneness. As the Guardian has said, the believers must not reflect the conditions of the human world but must project into the darkness of this world the beauty and harmony and peace of the spiritual world.

These thoughts seem especially applicable in relation to the inter-Assembly conference work. Certainly the first purpose of these conferences has been to develop united working units which through true Bahá’í consultation may formulate definite plans for service and teaching in their respective regions. All inter-Assembly groups have now held conferences. Reports of these conferences tell of the renewal of enthusiasm and inspiration for teaching generated by closer association and consultation of the friends. Let us make every endeavor that the fire which has been kindled in the hearts will not be extinguished but will become a conflagration as further conferences are held and active steps undertaken for the spread of the Message of Bahá’u’lláh.

We hope these conferences have already stimulated the formation in every community of Bahá’í study classes. The systematic study of the teachings, their relation to world thought, and practice in presentation are absolutely essential in the development of teachers. The increasing demand and the scarcity of qualified

SECRETARIA T OF THE
AMERICAN NATIONAL SPIRITUAL ASSEMBLY

Address: Bahá’í Secretariat,
Evergreen Cabin, West Englewood, N. J.

Members: For correspondence with Bahá’ís of the United States and Canada, Alfred E. Lunt; for correspondence with Bahá’ís on other lands, and with non-Bahá’ís in the United States and Canada, Nellie S. French; editor of Bahá’í News, Horace Holley; Treasurer of the National Assembly and of the Trustees for the Benefit of the National Spiritual Assembly (Temple and Green Acre Funds) Roy C. Wilhelm; Financial Secretary, Carl Scheffler.
teachers has been one of our most serious problems this year. Shoghi Effendi has recently said that the development of teachers 'is gradual and can come about only as a result of thorough training. This training has to take the form of a thorough study of the teachings, then of actual practice in the field.' Is there any better way of accomplishing this than through study classes?

The National Teaching Committee would therefore appreciate early replies from every Assembly to the following questions:

1. Have you a Bahá’í study class? How often held? How many attend?
2. What material are you using for study?
3. Do you encourage practice in speaking?
4. Are any of the class definitely training themselves for traveling teachers?
5. Have you any qualified teachers who are available for local or national teaching circuits?
6. Have you established any local teaching circuits with nearby groups?

Answers to these questions will form the basis of a report on community teaching activities to be presented at the Convention in May.

Real unity among the believers, a greater knowledge of the teachings and the development of teachers are perhaps our first objectives but an increase in Bahá’í contacts is also extremely important. Every Bahá’í should make personal contacts and serve and love them into the Cause. More extensive contacts should also be developed through group effort. This can be done only by giving up our personal desires and opinions to a group plan conceived through true consultation and carried out with energy and enthusiasm by both majority and minority if unfortunately both exist. Every promising method should be tried.

Many cities have progressive speakers on world affairs, economics, sociology, and science who are willing to speak on their special subjects with a chairman who can tactfully make a Bahá’í application of the subject matter. Liberal organizations and churches often welcome Bahá’í speakers on their programs and will furnish both contacts and publicity.

Inter-racial contacts should be especially stressed. One successful method is through inter-racial and international dinners with speakers from different groups and a Bahá’í chairman. Shoghi Effendi writes us that ‘no chances (of inter-racial contacts) should be lost for the Master stressed constantly the importance of reconciling the Negro and white people of North America. This field of service not only attracts the attention of innumerable persons to the Cause but also furthers one of the ideals of the Faith, namely the abolition of racial prejudice.’ On page 119 of Bahá’í Administration the Guardian has set forth in an unmistakable manner what our attitude should be toward other races. The Urban League in many cities is glad to cooperate with any organization showing sincere friendship for the Negro. In every Bahá’í center where there is an Urban League or similar organizations, friendly and cooperative relations should be established.

Another suggestion, as yet undeveloped by the Bahá’ís, holds interesting possibilities. Inter-racial and inter-religious committees or round tables might be established with liberal organizations interested in human relations for the frank discussion of their problems. Our contribution to such a group would consist in the initial conception and organization, a broad and sympathetic vision of the problems discussed and active service in promoting the aims of the cooperating groups. As Abdul-Bahá has said, if we go half the way with our brother, he may turn and go all the way with us.

Special adaptations of any of these methods may be developed by the friends to meet local needs and opportunities. Through them a more vital and effective type of racial unity work may gradually unfold, although there is still a distinct place for our present racial unity conferences. If any Eastern centers wish to do special unity work before Convention time, Mr. Gregory can possibly arrange to be with them if his assistance is requested in time.

The funds available for traveling teachers are very limited so they should be conserved. Much of the teacher’s expense is for room and board. If this item could be met by the local friends and a contribution made toward traveling expenses, the amount of teaching possible with this Committee’s budget could be more than doubled. This should be considered by communities desiring a traveling teacher.

The National Teaching Committee eagerly awaits news from the inter-Assembly conferences of constructive work actually in progress or at least the development of definite plans for group study, the training of teachers and organized contacts work.

National Teaching Committee,
By: R. C. COLLISON, Chairman.

2.—First Meeting of Inter-Assembly Committee of Southwestern California.

The first meeting of the Inter-Assembly Teaching Committee of Southwestern California, held November 16th, 1930, marks an epoch in inter-Assembly functioning. Mrs. Loretha Beck, secretary, reports: The chairman (Mr. William P. Hacket), suggested a consultation as to the purpose of the creation of the committee, which, it is hoped, will be a great factor in creating love and harmony between the Bahá’í Communities of the South-west. The meeting was thrown open to suggestions from all present. ‘This committee recognizes from the outset, the principle expressed by Shoghi Effendi in Bahá’í Administration, that committees are ‘experts and executive assistants’ to the various Spiritual Assemblies represented. Some suggestions of particular value were as follows:

1. That this committee arrange an inter-assembly program, with an interchange of teachers between the various Bahá’í Communities. This would lend the teaching material of the entire South-west to the efforts of any Bahá’í Community. This would also make advisable the knowledge by each Assembly of meeting dates and approximate programs of neighboring Bahá’í Communities.

2. That this committee make adequate preparation in advance for the coming of traveling Bahá’í teachers and friends.

3. The functioning of this committee, in arranging for inter-assembly work and in, together, arranging for traveling or out-of-town speakers will tend to create solidarity within the Cause, and will facilitate the activities of the teaching committee of the NSA in this locality.

4. That attention to the matter of having only qualified teachers, selected by the various Spiritual Assemblies, was necessary, and that this committee should have such a list from each of the Assemblies; that one of the definitions of a qualified teacher is a Bahá’í who adheres implicitly to the Bahá’í Administration, and is in accord with the NSA, and with the local Spiritual Assembly of the Bahá’í Community to which he belongs. It was voted that this committee communicate its resolutions about teachers to the sub-teaching committee of the NSA suggesting consultation with the local Spiritual Assembly, when contemplating the use
of one of the local Bahá’í Community as a teacher. That a list of these qualified teachers be compiled and sent to all outside centers, who are requesting teachers.

Further suggestions were to hold several inter-racial Amity banquets as frequently as possible. It was stated that the Pasadena Assembly were arranging one for Dec. 13th, and a request was made for full publicity and cooperation from each Bahá’í Community, that each one of the committee communicate with their Spiritual Assembly, mailing list notified and arrangements made for disposal of tickets (not to cost over one dollar.) The committee unanimously agreed to do advance work together for distinguished out of town teachers, to have a unity meeting of all neighboring assemblies every two or three months to stimulate the cooperative spirit.

finally, that a definitely stated inter-assembly fund, be pro-rated from the Spiritual Assemblies for incidental expenses of the work of the committee. This highly efficient meeting to inaugurate inter-assembly administration was held at Dr. Ali Kuli Khan’s Art Center which was to be available for other meetings of a like nature.

3.—Outline Bureau Notice.

We have recently had mimeographed a second edition of Bahá’í Teachings Relating to Christianity. We have decided to make an unusually attractive offer to the friends, effective until after Convention time. For the price of one dollar we are selling the following aids to study, enclosed in Manila folder:

Outline on Material and Divine Civilization.
Outline on Bahá’í Teaching Relating to Christ.
Outline on New Light on The Scriptures (Prophecy).
Outline on Material and Divine Civilization.

The Correspondence Course of twenty lessons with questions and references. These may be obtained through Mrs. R. C. Collison, 681 Castle Street, Geneva, N. Y.

National Teaching Committee,
By: Doris McKay, Secretary.

RESULTS OF SUMMER SCHOOL AT GEYSERVILLE

The goal of the Bahá’í program and the fruit of the Cause is the realization of that ideal condition, where the differing elements of the human family live together happily, peaceably and enthusiastically. Only as the Bahá’í community life develops into a radiant working body, meeting all the problems of life, is the Cause functioning properly. Therefore, the greatest contribution we have to offer the world is a mode of life that works; transforming the problems into stepping stones of successful endeavor and establishing that dynamic force that transcends all human limitations and reaches to the consciousness of spiritual brotherhood. In the Summer School work we have been endeavoring to develop this very thing, that is, that the spirit of unity, of fellowship and of happiness should be augmented and the resultant conscious spiritualized conduct of the friends be realized, that the hearts of all who contact this body might find doors to a new mode of life they have heretofore not known. If this spirit becomes as strong as the Master wishes it will become an attractive power for all who come under its influence.

Indicating the spiritual fellowship which the Summer School has developed, many of the older Bahá’ís who have visited in Haifa and at the Holy Shrine state that the spirit that is developed at the Summer School is quite similar to that which is experienced in the Holy Land.

Last year the Summer School was visited for a few days by a young doctor from Russia. His was a strong belief in brotherhood, but of a cold, logical, scientific philosophy of life, developed naturally through the communistic ideas. He came to the Summer School for a stay of a day or two. The friendship of the friends was so strong that he stayed not only throughout that week but throughout the entire Summer School. When he left he wept, saying that never in his life had he experienced such a true oneness and harmony among people as he felt among the group at the Summer School and that he felt more intimately associated with the Bahá’ís than with his own family.

Another young man, from Southern California, driving to the Pacific Northwest dropped in to spend the evening with one of the Bahá’ís. He was simply going to stay overnight and then continue on his business trip. He was so touched by the kindness of the friends and the harmonious atmosphere that he decided to stay over for a day or so. This day or so stretched into the entire two weeks period and when he left two weeks later he wished to join the Bahá’í Fellowship and become one with us in carrying on our work.

In the same way is the attraction of Prof. W. J. Meredith of the Montezuma Mountain School for Boys to the Cause. Two years ago he came to Geyserville to lecture to our group. No direct effort was made to teach him the Universal Program of the Cause but the spirit was so strong that he himself asked for more and more knowledge. He continuously mentions that the experiences he had the last two years in the Summer School were the most pleasant experiences he had ever had and thinks the Bahá’í Cause is the only hope of world brotherhood. Prof. Meredith happened to be visiting in Southern California and therefore attended the inter-racial dinner at Pasadena, December 13th. He was introduced as one of the founders of the Montezuma School for Boys and its present Dean of Faculty. There were educators and students from the various universities in Southern California at this dinner. Prof. Meredith made a few remarks, stating that as the honor was to be introduced as one of the founders of the Montezuma School for Boys, he took greater pleasure and greater honor in attending the dinner as a member of the Bahá’í group.

Mention should also be made of the interest that was aroused on the part of Prof. E. Kern, graduate of the University of Berlin and a Rockefeller Scholarship holder for experimental work in America. He became so enthused with the spirit of the friends that he began studying the Cause and now both he and his wife are Bahá’ís.

At a recent unity dinner in San Francisco after an all-day Teaching Conference in the Bahá’í Library, Prof. Kern gave the following interesting experience: When he and his good wife left the Bahá’í Library they did not know how to get to the hotel where the dinner was to be held. Driving along they saw a machine load of people, all with happy, radiant faces and decided to follow it. Soon they were in the midst of all the happy friends in the Bahá’í gathering.

With such a spirit and harmonious feeling as this, it will readily be realized that the Summer School is a unit in its activities and all of the friends revolve in harmony around one activity after another. It is a demonstration of the ability of a group of diverse people to live together happily and harmoniously. This is the fruit of the Summer School and the purpose of its gathering, because after all the object of all training is to learn how to live. Last year there were in
attends about 75 people from the various parts of the Pacific Coast. The meetings were devoted to the study of the all-important subject of "Man and His Universe." This course included briefly the complete range of human activity, starting with evolutionary processes of life to the early days of history up to the present period of complex existence and then most important, the future of the human family, which of course was a working out of the Bahá’í Program of Universal Peace. Lectures were given by Prof. E. A. Rogers, giving the contributions of science to life’s development, by Prof. W. J. Meredith from a sociological, historical standpoint and by the Bahá’ís, giving the application of the principles of Bahá’u’lláh to the problems of the world today and what their application will do in evolving in the world to that ideal state which the Bible promises of “the Kingdom of God on Earth.”

One of the most interesting outgrowths of the Summer School was the teaching of the children. A children’s group of about 50 was conducted by Mrs. Mabel Weaver of Glendale, assisted by Miss Alice Rouleau of Visalia. This work developed the need of a comprehensive course of study for children throughout the year. In discussing the matter a committee evolved to work on such a course to cover musical, literary, artistic, religious and spiritual ideals of youth. Different ones particularly qualified volunteered their services, as for instance, Miss Julia Goldman of Honolulu, with her art work; Mrs. Keith Ransom-Kehler with her education work; Mrs. Cooper with her collection of stories of the lives of spiritual teachers and especially the stories given by ‘Abdu’l-Bahá, etc.

Opposition on the part of local Gey­serville people was turned into appreciation and cooperation. The Chamber of Commerce entertained the entire Summer School at dinner one evening. Next year they request that we designate one day as Chamber of Commerce Day, joining them and local residents in a picnic at the ocean, where they will conduct an abalone catch, cooking them for dinner, the classes to be carried on during the day in some beautiful wooded grove.

Greatest of all the successes of the school, perhaps, is the elevating and uniting effect it is having in the various Assemblies, where a new spirit is becoming apparent of tolerance and active cooperation. In visiting an Assembly and discussing the work of the groups—remark was made that

with such and such a person working so diligently and constructively great good should be accomplished. The member of the Assembly replied, “Yes, but you do not realize that this person formerly showed little activity. It is only since the Summer School that he has been so active.” This new inspirational force which the gathering of friends at Geysev­erville has given, is the cause of the new activity in the Assemblies and the success of our Teaching Work.

PACIFIC STATES SUMMER SCHOOL COMMITTEE
By: Leno Isos.

NEW MEETING PLACE IN CHICAGO

The Spiritual Assembly of Chicago announces that it has taken a new Bahá’í office in 116 South Michigan Avenue, where visitors from other cities will receive a most cordial welcome. The telephone is Franklin 0336.

PUBLISHING ANNOUNCEMENTS

The Publishing Committee reports the following new titles and reprints:

The Reality of Man—a compilation from Words of ‘Abdu’l-Bahá explaining the nature of soul, mind and spirit, and the principles of man’s spiritual evolution. Bound in strong paper, cover, size 4 1/2 by 8 1/4 inches. Per copy, $0.50.

The Bahá’í Movement—an outline of the aims and purpose of the Cause, with a statement on Bahá’í administration and representative quotations from the Writings, reprinted from material approved by the Guardian for The Bahá’í World. Bound in paper. $0.10. Note: The Committee expresses the hope that Assemblies will order this and other pamphlet literature now published or to be published, in quantities of 100 copies or more, and that individual believers wishing single copies of all pamphlets will order them from their own or some nearby Assembly. The filling of such small orders involves a loss on each transaction, and prevents the Publishing Committee from creating surplus funds for the benefit of the National Assembly.

The Dawn of the New Day—a new edition of the “Blue No. 9” compilation which has been so helpful for many years. Sold only in lots of 100 copies. Per hundred, $3.00.

‘Abdu’l-Bahá in New York—a new edition of the memorial volume issued by the New York Spiritual As-

sembliness following the Master’s Ascension. The new edition contains excerpts from recently discovered Tablets revealed to the local Assembly. The body of the book contains selected addresses delivered by ‘Abdu’l-Bahá at Columbia University and other public meetings during His stay in New York during 1912. Per copy, $0.50.

The Publishing Committee will be pleased to fill any orders received for the following books, not part of the Bahá’í literature but of interest to believers.

The Spirit of Reality, compiled by the Rev. J. Storer—a new edition of “Thoughts That Build,” many copies of which have been purchased by believers. The new edition contains even more quotations from Bahá’í Writings than did the original volume. This work consists of daily readings, gathered from the world’s spiritual literature. It makes an excellent gift to non-Bahá’ís. No discount can be given on the price of, per copy, $1.00.

Religions and Philosophies in America, edited by Julius Weber—a statement on each of more than fifty religions and philosophical movements in America, contributed by a representative of each organization. The Bahá’í Cause is represented by the article published in The Bahá’í World. This work will be found exceedingly useful as a guide to American religious belief, in all its contemporary complexity. Per copy, $2.50.

Orders for the above books may be sent to Bahá’í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

BAHÁ’I NEWS LETTERS WANTED

In order to complete its files, the Publishing Committee would like to obtain Bahá’í News Letters Nos. 21, 22, 23 and 31, and would appreciate an opportunity to obtain them from any believer or Assembly able to furnish duplicates.

We’re men to study with deep insight God’s holy Words and ponder them in his heart, he will surely realize that their one aim is to so unite the world that the divers peoples on earth may be regarded even as one soul, that the seal of “unto God is all dominion” may be stamped upon the tablet of every heart and that the splendors of losing kindness, of grace and mercy may be shed upon all mankind—Bahá’u’lláh.
All-praise be to God, the adored One, Lord of the seen and unseen, Who from the primal Point caused books and epistles, unnumbered, to be revealed, Whose most exalted Word called unto being all creation from first to last, and Who, consonant with His transcendent wisdom, hath sent, in every age and cycle, His Messenger to revive with the living waters of Divine utterance His faint and withering creatures. He, in truth, is the expounder, the true interpreter; inasmuch as man falleth short and falleth to comprehend that which hath flowed from the Pen of glory and been revealed in His most holy Book. Verily, man needeth at all times a reminder, a guide, an instructor, a teacher. Thus hath God sent forth His Ambassadors, His Prophets and His chosen ones, that these may acquaint the peoples of the world with His purpose in the revealing of His Word and the mission of His Messengers, that all may be made aware of the Divine Trust committed to their charge.

Man is the most potent of talewinans; and naught but a true education hath deprived him of that which is latent within him. With one word He created him, with another guided his steps to the path of true learning, and with still another guarded and preserved his standing and station.

The great Being saith: Consider man even as a mine that holdeth stones of precious beauty, of which education alone revealeth its value and bestoweth its benefit upon mankind.

The world is in turmoil and its agitation waxeth day by day. Its face is turned towards waywardness and irreligion. So grievous shall be its plight that to disclose it now would not be meet and seemly. Many a day shall pass ere it is relieved from its sore travail. And in the fulness of time there shall appear, all of a sudden, that which will cast terror into the very heart of mankind; then and only then shall the divine Standard be unfurled, and the Nightingale of Holiness warble its melody upon the Tree of Life.—Baha'u'llah.

SPIRITUAL AND MATERIAL RESPONSIBILITY

The thought uppermost in the minds of all believers planning to attend the Convention is that they will have the supreme joy and privilege of beholding the Temple edifice.

The first Convention called twenty-three years ago was convened as the "Baha'i Temple Unity"—the first collective purpose adopted by the American believers was this ideal of constructing the Temple. Steadily, throughout the period of a generation of human life, this mighty project has gone forward. In the days and years when the work, from the material point of view, appeared to falter, necessary spiritual transformations were taking place among the friends, our knowledge of the Cause broadened and deepened, our mutual intercourse and associated activities became subject to the new principles of unity, the divine art of consultation was gradually learned, and a Baha'i body capable of erecting the Temple and worthy of administering it grew from the station of the child to that of the adult.

A thousand dreams and aspirations are now close to fulfilment, as the date of this year's Convention draws nigh. The Master's prophecies are being recalled, and Shoghi Effendi's letter, written in the autumn of 1929, upholding a true spiritual ideal for the use of the Temple when completed, is being carefully re-read.

A new and penetrating joy, a more powerful animation, will inspire those who are fortunate enough to convene in the Foundation Hall on May 1. The renewal of teaching, already evidenced by the extraordinary activities initiated by the Teaching Committee this year, the extension of the influence of Baha'i literature, the consolidation of forces at Green Acre and Geyersville, the increased energy of every local Baha'i community, the larger scope of publicity—all these effects may rightly be anticipated from the fact that the Cause in America has at last faithfully constructed a Mashriqu'l-Adhkar and possesses a visible sign of the new Revelation of the oneness of mankind.

With these tremendous consequences, an increased spiritual and material responsibility must also be assumed, a responsibility laid equally upon every American co-worker of the beloved Guardian. The seeds underground produce no comment—the flowers sprung from the seeds are visible to the world.

One aspect of this responsibility, not the highest but of vital importance through its intimate relation to the development of the spiritual aspects, is our future attitude toward the National Baha'i Fund. Henceforth, that Fund will be called upon not only to make possible steady increases in all recognized Baha'i activity but also to maintain adequately the present Temple edifice and provide for its final completion.

The "Plan of Unified Action" issued by the National Assembly several years ago came as the first attempt to face the material responsibility incurred by a rapidly growing Cause. Since a definite sum was required to proceed with Temple construction plans, that amount was made the objective of the Plan, and by dividing the amount among the number of recognized believers over a three-year period, an average monthly donation from each believer was determined, in the thought that larger donations from some would counterbalance those who could not meet the average assigned.

The suggestion is advanced here that possibly, with respect to the future, our attitude toward the needs of the National Fund can be determined not merely by the financial considerations arising from the total needs of the...
Fund, but also by spiritual considerations based upon the teachings themselves.

The friends are reminded that the Master’s Will and Testament refers to the institution of a method of contributing to the Cause based upon each believer’s actual income. According to this teaching, believers will in future set aside for the Cause a fixed proportion of their income or wealth.

We understand that the application of this teaching, and a full explanation of its details, awaits upon the formation of the Universal House of Justice. Nevertheless nothing seems to make impossible the voluntary adoption of a principle of contributing to the Cause which, in part at least, reflects the spirit of this teaching of Baha’u’llah and the operation of which tends to prepare us for fuller obedience to the Bahá’í’s life of the future.

If, then, believers here and there who fully appreciate the measure of responsibility which must be assumed by all incoming National Assemblies in future can, of their own volition and at any adequate reflection, decide at this time to devote one-nineteenth of their incomes (slightly more than 5 per cent) for use as Bahá’í donations, the effect would not merely be to augment the Fund but also to deepen the spiritual consciousness of the believer himself.

This thought is to be considered entirely in the light of an informal suggestion. It is not an official recommendation of the National Assembly. The virtue of the proposal actually consists in its very informality—its dependence upon entirely voluntary decisions and individual consideration. It compels a measure of self-sacrifice. It connects the soul with one more powerful teaching. If widely adopted, it will tend to usher in an era of greater stability in the work of the Cause in America. Let us try to become true believers in every aspect of life and on every plane. The maturity of the Cause in America will only be attained as its members adopt responsible plans and so shape their lives that the plans can be carried through.

GREEN ACRE PROGRAM
July-August, 1931

For more than thirty years, Green Acre, the beautiful community situated on the banks of the Piscataqua River at Eliot, Maine, has maintained a platform for the study and discussion of spiritual and social principles making for the unity of religions, classes, races and creeds.

The program announced for the summer of 1931 will appeal to many speakers who desire to make their vacation days contribute more than physical recreation.

Program
(To be amplified in later announcements)

1 Round Table Discussion Groups

Only those who are contemplating serious study are urged to enroll in these classes. Two hours each morning will be devoted to lecture and study but all persons attending classes are urged to use the study hall, and the books to be found there, at other times of the day.

It will not be necessary to buy a text book but a limited number of worthwhile books will be for sale and it may prove more convenient to buy one or two books.

Course 1—“The influence of mysticism upon modern thinking.” July 6-17.

The purpose of this course is to develop the connection between mystical knowledge and scientific knowledge. Special emphasis will be put upon the intellectual basis of modern mysticism and its place in scientific thinking.

Mon., Wed., Fri., 10-12 A. M.
Lecturer to be announced.

Course 2—“Foundations of modern science,” July 7-18.

A short time will be given to the history of science and then some of the more important laws and concepts will be studied in detail. The relation between the mystical ideal and the scientific ideal will be developed.

Tues., Thurs., Sat., 10-12 A. M.
Prof. Glenn Shook.

Course 3—“Psychology and religion.”
Aug. 3-14.

A brief study of some of the modern schools and their effect upon religious thinking. The following will be considered: Humanism, Behaviorism, Idealism, Positivism and Naturalism.

Mon., Wed., Fri., 10-12 A. M.
Miss Easterbrook.

Course 4—“Modernism in religious thinking.”

This course will show the tendency of religion to accommodate itself to modern needs in serving humanity, as illustrated by conditions in India, China, Europe, America and other parts of the world. These studies will revolve around the question, what do such conditions imply as to the Divine Immanence and the need of a Universal Educator?

Tues., Thurs., Sat., 10-12.
Mr. Louis G. Gregory.

Course 5—“Teaching.”
Aug. 28-Aug. 31.

This course will provide means for intensive study of present day problems in the teaching of the uni-
universal principles of Bahá'u'lláh, the Divine educator of this day. A number of well known Bahá'í teachers will contribute to this work but the complete program is not ready for this notice.


A continuation of Course 5.


A critical study of the philosophies of the great religions. One object of the course is to bring out the difference between materialistic and spiritual philosophy, humanism and the Divine solution of the problem of evil, naturalistic and spiritual philosophy, etc. The relation between the teachings of the Divine Manifestations and the new spiritual philosophy of modern scholars will also be considered.

Tues., Thurs., Sat., 10-12 A. M. Mr. Albert R. Vail.

II Evening lectures.

These evening talks and lectures are for lecture students and friends.

Mon., Wed., Fri., 7:30 P. M. July

Poetry and inspiration ............... 8 Miss Tasker
Current events ......... 10
Hidden Words ....... 13 Mr. Gregory
Progressive education ............... 15 Mr. Cobb
Current events ......... 17
Seven Valleys ...... 20 Mr. Gregory
Emerson ........... 22 Miss Shank
Current events ......... 24
Aug.

Religion and health ..... 5 Mr. Vail
The Temple ............. 10 Mr. McDaniel
Bahá'í administration ............... 17 Mr. McDaniel
Psychology and health ............... 19 Miss Coy
Diet and health ............... 21 Miss Gray

III Conferences.

1. "Teaching." (Date to be announced.)
2. "International relations." This conference is conducted entirely by the young people. Mr. Barton in charge. July 24, 25, 26.

IV The writers' club.

Anyone who has material in MS form or who can devote some time to writing may become a member of this club. Papers will be criticized by members of the club and by the director in charge.

V The speakers' club.
The purpose of this club is to train members in public speaking.

VI Sunday services.
Sunday morning, 11 A. M.
In general this is a devotional service.

Sunday evening, 7:30 P. M.
Sunday evenings will be given to general gatherings at the Fellowship House in the interest of quiet enjoyment of a little good music, poetry reading and other simple forms of entertainment. The social value of these meetings is held to be of most importance. Light refreshments will be served.

There will be a few special entertainments as follows:

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The friends of Green Acre residing in Eliot and Portsmouth have recently organized an Arts and Crafts club and anyone in Eliot this summer may become a member if interested. A fee of $1.00 is charged for membership.

We hope to have Miss Martha Root, the International Bahá'í teacher, with us in Green Acre the first part of July. Everyone is looking forward to her visit with the greatest interest and pleasure.

Further details of the program and necessary changes will be communicated to the friends as soon as possible.

The following schedule of prices for room and board has been adopted by the Trustees.

Green Acre Inn. From $15.00 to $25.00 a week, room and board.

Cottages. From $8.50 to $10.00 a week, room and board.

Children under twelve years, half price.

Other available accommodations to be announced.

As the entire program is planned to further the progress of the Revelation of Bahá'u'lláh we urge all Assemblies to cooperate with us in making Green Acre the "local center of the devotional, humanitarian, social and spiritual activities of the Cause."

We have but to reread the words of our Guardian (Bahá'í Administration pages 8 and 121) to realize our sacred obligation and privilege.

Sincerely,

G. A. SHOOK,
Chairman, Green Acre Program Com.
the young people the opportunity to discuss, consult, and create new and vital activities for the coming year.

Paul Haney, Chairman.

418 Forest Avenue,
Wilton, Illinois.

Edith and Colston Rice-Wray
HeLEN AND CHARLES BISHOP
LorRAINE HOpPER
LUDMELA BEECHOLD
MARY MAXWELL
EMBRIC SALE

For information, address the Chairman, Paul Haney, as above.

3.—Second New England District Conference:

The regional Teaching Conference of New England held in Worcester, Mass., January 17th and 18th was very successful, effective for service, and free from all traces of inharmony. Its spiritual atmosphere was impressive. Those present came from various cities and villages representing all the New England States save Rhode Island.

The evening preceding the conference an informal reception was held for the delegates and friends at the home of Mr. and Mrs. Herbert H. Tarbell. Music and the film showing part of the Brooklyn work of `Abdu'l-Bahá varied the program of social commingling.

The chairman of the conference was Mrs. Florence Morton who drew a striking picture of the world and the needs of mankind. At such a time the greatest gift of God is a Prophet, one who has a full understanding and reveals laws for humanity which will establish unity and peace. She quoted a thought from Carlisle that when one knows a spiritual truth one is stronger than the whole world. It therefore behooves us to deepen our faith in Bahá'í teaching and His program for human relief. She ended her address of welcome with assurances of welcome from `Abdu'l-Bahá that the faithful would be guided and protected.

Dr. Wilgar L. Jones spoke on Faith, which he showed was the stability of the business world and the basis of success in all affairs of life both material and spiritual. He urges intensive study of the teachings and use of the prayers.

Mrs. Janet H. Bolton spoke of the founding of the Portsmouth Bahá'í Assembly which in three years numbered twenty-three persons including a Jew, an American Indian, seven colored and seventeen Yankees. The principal activity which led to growth was luncheon and dinner parties to spread the Cause. One such dinner party resulted in seven openings for a Bahá'í speaker to address groups. Bahá'ís belong to nearly all the various organizations of that city and so have many contacts. They use the rooms at the Y. W. C. A. for their weekly and public meetings.

Mrs. Janet M. Bolton spoke of the work among isolated believers and the need of encouraging those who are so placed. She also read letters from a number of them.

Mr. Philip Marangela spoke eloquently on the Nineteen Day Feast and its threefold nature.

1. To attune the souls of the believers with the descent of the Holy Spirit.

2. To consider and plan teaching activities and human service.

3. To cultivate sociability in its true sense among the friends.

Mr. H. H. Tarbell gave an account of the social contacts and home circle services of the Worcester friends. They entertain informally without set program yet with the purpose of attracting souls to the Cause. They thus contact their neighbors and also have classes to study the teachings.

Mrs. Harold Bowditch, chairman of the Boston Assembly, spoke of the way in which the Boston friends had contacted and attracted a number of interesting foreigners. One of them declared that only among Bahá'ís had he found in America the true Christian spirit.

Mr. Louis G. Gregory was asked to sum up about the various speakers and to tell about contacts and teaching experiences in various other sections. He laid special emphasis upon the organization of study classes for the youth, contacts with liberals as individuals in groups, striving by a wise adjustment to bend every occasion to the end of spreading the Cause and counting the spiritual graces and heavenly blessings through harmony. Ordinary beings accept their environment. Men of genius transform their environment. This the Bahá'ís can do through the unseen Powers.

Public Meeting. A well-advertised public meeting was the contact of the Convention with the city of Worcester.

Dr. John Herman Randall, director of World Unity Foundation, was the speaker and Mr. Gregory was chairman.

4.—The Second Northern Ohio Conference.

The second Northern Ohio Conference was held in Cleveland at the home of Mr. and Mrs. A. H. Martin on Sunday, January the 25th. Representatives from Akron and Pittsburgh were present.

The program was as follows:

1. What is the work of the local Spiritual Assembly?—Mrs. R. L. Brooker, Akron.

2. What is Unity; Equality; Fellowship?—Mr. A. H. Martin, Cleveland.

3. How shall we know true Guidance?—Mrs. Dale S. Cole, Cleveland.

4. How shall we appeal to the youth?—Mr. Luther Johnson, Akron.

5. How shall we start new groups in new territory?—Mr. Harlan F. Ober, Pittsburgh.

The Conference was happy to have present Mr. Louis G. Gregory who contributed generously to the discussions.

Mr. Harlan F. Ober addressed a public meeting Friday evening preceding the Conference, and five follow-up meetings were held at which Mr. Gregory spoke on various phases of the Bahá'í Cause.

By: Eva Mae S. Smith,
Secy. to the Inter-Assembly Conference Committee.
Cleveland, Ohio,
February 14, 1931.

5.—Letter from Juliet Thompson.

Struggling with our problems in our separate assemblies it is difficult to realize until we begin to travel from group to group that in reality an indestructible nucleus of unity has already been established in our country. Our beloved Master has said: "Love is the essential bond between the realities of things throughout divine creation."

In my recent trip I perceived that bond—that indestructible bond—uncovered, as we all met to study and teach and thus forget everything but reality.

First I went to Geneva where I found such refreshment as I have not experienced for years. I arrived at the happy moment when an inter-assembly conference was being held. I found this conference more than stimulating—inspiring. In it there was a spirit that swept me back in feeling to the dawn of the Cause in the West, when I used to meet in Paris with the younger generation of that time—when we were all aflame with the consciousness of the World Redeemer of this age and with our resolve to spread our wondrous knowledge of His Presence in the world.

From Geneva I went to Binghamton. My heart still melts as I remember the spirit of love with which I was received there. "Love" our dear
Master said, "is the Mystery of Divine Revelation." As I relive those days in Binghamton and from this distance view the purity of that group, I wonder if its secret is not the hunger for the inner significances of the Divine Teachings.

In Rochester though the group is small, one feels that life which is the sign of the new spiritual generation—the "rising generation" which Shoghi Effendi says is "sure to witness great and vast achievements." The state of New York is a fascinating field in which to work. So strong is the desire of this rising generation to spread the Teachings, that I feel this moment is the most propitious we have ever known for teachers to go forth and teach these young and enthusiastic groups. I have found that the command from the Spiritual Center, now the Guardian, is identical with confirmation; as Baha'u'llah says "My Command is binding; have thou no doubt." Since the command is, at this moment to teach, without doubt doors will open to the teacher and the Word uttered through him or through her will, inevitably, create.

Our beloved Master, 'Abdu'l-Bahá, has made in His Divine Plan promises to the different sections of this country. To the Northeastern States He promises that a "mirror" will appear, and the Middle West He designates as "the heart." Certainly in Ohio a Heart is beating. In Cleveland which is an old and large assembly, I found hospitality and love never to be forgotten. One incident is outstanding: A large meeting had been planned for a certain evening by a colored believer, a woman of distinction, and with the warmth of self-forgetfulness and with perfect poise led the meeting. Her spirit brought to my mind the spirit of the great Persian sufferers for the Cause.

In Akron is a very alive and united group founded by one of the old believers of a most liberal and active type. At a beautiful meeting I attended there I met some especially distinguished colored friends.

Of Columbus 'Abdu'l-Bahá has prophesied glorious things: a great fire. He said would be ignited in Columbus and the prophecy has now been fulfilled. The Columbus group consists of colored and white believers of whom it can truly be said they are one soul in different bodies—and the result is spiritual power. This group too is centered on the spiritual core of the teachings, the discovery of which brings the miracle of unity. So great was the ardor of the Columbus group and their desire to assist in the building of the plan of Administration that they formed a temporary committee. Since they have done so their consciousness of unity has increased in an interesting way. I was not present at the formation of this tentative assembly being in Dayton at the time but I attended the meeting where the officers were elected. The spirit that reigned in this meeting was sublime in its simplicity and humanity.

In Dayton, too, there are brilliant souls and these also formed a temporary committee aware that the legal election cannot take place before next April but realizing that by this preparatory action they will increase their solidarity and enthusiasm. A number of people were confirmed and added to the Dayton group. I cannot resist mentioning a very young couple, the wife seventeen, the husband nineteen, who with the wonderful spiritual clarity which characterizes the new generation, accepted the Cause instantaneously, the young wife saying, "Even although I am too young to legally become a member of the local assembly, I long to—must—serve on it. What shall I do?" It was suggested that these two begin to form a young people's group in Dayton.

This, my dear friends, is just a fraction of what I have witnessed on my trip. To go out to teach at this time when our beloved Guardian has given the command to teach, is to enter into the Valley of Astonishment, where one plunges into a world of new laws so different to the laws of that world where "feeble wisdom" holds sway. In this new world it is perfectly clear that the password is Obedience—obedience to our beloved Guardian—instant, exact, and complete obedience—to the divine plan of Administration—obedience to the Law of Love. From what I have experienced among these beautiful groups of believers in God's Cause I have realized that if our teachers should now start forth each one a torch of the new Love, there would soon be a conflagration in this country.

Devotedly, in His Service,

JULIET THOMPSON.
movement, which aims at the establishment of religion and universal peace among mankind. Miss Root in an interview with a representative of the Rangoon Times stated that the movement started in Persia about the middle of the nineteenth century, its founder being Baha'u'llah and it has since been spreading with wonderful rapidity not only in the land of its birth, but throughout the world, in both Eastern and Western lands. It was in a restaurant in Pittsburgh, U. S. A. that the Bahá'í movement was first brought to the notice of Miss Root. She purchased every book she could lay hands on relating to the subject and for two years devoted her leisure hours to the study of this movement which had made such an appeal to her. She was connected in a journalistic capacity with a number of the leading American journals, when she decided to dedicate her career to the spread of the Bahá'í movement. She first visited Chicago and Washington and then set sail for Japan and China. In the latter country she spent a year learning the language and speaking in the Universities. So successful was her mission that a Bahá'í University was established in Peking. She next visited Australia, New Zealand, Tasmania and South Africa in turn, and then toured Egypt and Palestine. In Europe where she spent four and a half months, Miss Root lectured in practically all the leading Universities. Her tour in India was a very successful one, and after Burma, she proceeds to Singapore, and then once again to China and Japan. Finally she will go back to America after a sojourn of nearly eight years.

"The Bahá'í teaching," remarked Miss Root, "offers a practical philosophy which meets the present day spiritual needs of humanity. People interested in the growing need and desire for harmony and brotherhood between the followers of the different doctrines and creeds cannot fail to find in this movement truths of deep interest and those who are interested in the comparative study of religion will find this subject worthy of much thought." Reprinted from "The Rangoon Times," August 1, 1930.

THE BAHÁ'Í RELIGIOUS MOVEMENT

Miss Martha Root in Rangoon

Miss Martha L. Root, American journalist and international speaker, who is now in Rangoon, is delivering a series of lectures on the Bahá'í

KEITH RANSOM-BEHLER IN SEATTLE

The Bahá'ís of Seattle have been most active in arranging meetings for Mrs. Keith Ransom-Kehler. The following programs suggest some attractive means of making contacts with liberal organizations and the general public.

EVERGREEN HALL.

ARCADE BLDG.

Mrs. Keith Ransom-Kehler of New York, B. A., M. A., (Vassar) and Graduate of Chicago and Michigan Universities.

A noted World Teacher and Traveler in the interest of the Bahá'í Cause, Tues., Oct. 15—8 p. m.—"Meeting Your Child's Problems."—8 p. m.—"The Living Word."—Mon. Oct. 20, 8 p. m.—"Psychology of Human Relations."—Tues., Oct. 21, 12:15 p. m.—"Making the Most of Ourselves."—Wed. Oct. 22, 12:15 p. m.—"Honest Doubt."—8 p. m.—"Imaginary Obstacles."—Fri. Oct. 24, 12:15 p. m.—"All Things New."—Tues., Oct. 28, 8 p. m.—"The Supreme Flight."—Wed., Oct. 29, 12:15 p. m.—"Is Universal Brotherhood Possible?"

NINTH PEACE AND AMITY CONFERENCE

to be held in the ZION BAPTIST CHURCH

19th and Madison

SEATTLE

October 19, 1930—8 p. m.

Unitarian Churches, Peace Clubs and Bahá'í Assembly Cooperating Chairman: Rev. Dorothy Dyar of Unitarian Church

Address—"Race Prejudice and Discrimination as a Cause of Inharmony."—Clarence R. Anderson, Attorney at Law.

Address—"Racial Unity." Herbert S. Little, Attorney at Law.

Music by Mount Zion Baptist Church Choir.


"Consort with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world."—BÁ'HÁ'-U'LÁH.
I am deeply convinced that if the Annual Convention of the friends in America, as well as the National Spiritual Assembly, desire to become potent instruments for the speedy realization of the Beloved's fondest hopes for the future of that country, they should endeavor, first and foremost, to exemplify, in an increasing degree, to all Bahá'ís and to the world at large the high ideals of fellowship and service which Bahá'u'lláh and the beloved Master set before them.

Again I earnestly appeal to every one of you, and renew my only request with all the ardor of my conviction, to make, before and during the coming Convention, yet another effort, this time more spontaneous and selfless than before, and endeavor to approach your task—the election of your delegates, as well as your national and local representatives—with that purity of spirit that can alone obtain our Beloved's most cherished desire. Let us recall His explicit and often-repeated assurances that every Assembly elected in that rarified atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, and that one and all should submit to its decision unreservedly and with cheerfulness.

Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing interdependence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vital and responsible right of electing the National Assembly, but should also fulfill the functions of an enlightened, consultative and cooperative body that will enrich the experience, enhance the prestige, support the authority, and assist the deliberations of the National Spiritual Assembly.

Regarding this forthcoming Convention, I feel that the dominating purpose inspiring the assembled friends, delegates and visitors alike, should be a twofold one. The first is a challenge to the individual, the second a collective responsibility. The one seeks to reinforce theotive power of our spiritual activities, the second aims at raising the standard of administrative efficiency so vitally needed at this advanced stage of our work.

—Shoghi Effendi
ANNUAL COMMITTEE REPORTS 1930-1931

TEACHING

This year it has been the privilege of the National Teaching Committee to function at a time when the Cause has entered upon a new cycle of growth. Not only in our rising Temple may we find explanation of a more dynamic motion. Due to a gradual deepening in the knowledge of the Administration we seem also to be approaching a new understanding of group functioning which has released energies, promoted singleness of purpose, stimulated efficient and untiring cooperation.

A flow of letters from every part of the country assures us that teaching has indeed come to be regarded as "the paramount issue," the responsibility of which the American believers are sharing together in a widespread way.

Report of the Inter-assembly Conferences (by Mr. R. C. Collison.)

One of the major activities of the Committee this year has been the stimulation and development of inter-assembly cooperation in teaching. A tentative plan for such co-operation was presented at Green Acre in August and met with enthusiastic response. After definite plans were presented to the assemblies, the inter-assembly districts with one exception reported at least one conference. Two or more conferences have been held in the New England, Northern Ohio, Illinois-Wisconsin, Los Angeles and San Francisco districts.

Although the plan is still in the experimental stage we believe that a few things have been accomplished, especially on the West Coast.

(1) More friendly relations and greater unity have been developed among the believers in each district. The friends in California write that the conference idea is developing fast in that state with bi-monthly meetings of the inter-assembly committees and frequent conferences of the believers.

(2) Isolated believers have become part of a working group in the Cause.

(3) There has been a definite increase in the number of Bahá'í study groups.

(4) The development of new teachers and how to give them practical experience in teaching is receiving an increasing amount of attention.

(5) The development of group thinking and action. One of our national teachers says that the world is organized for efficiency yet the whole social structure is rotting. We are not striving primarily for efficiency but rather for unity and the new social conception based upon it.

In a recent Committee letter sent out to the inter-assembly representatives and secretaries, a number of questions were asked to determine the actual accomplishments of the district conferences in the activities of the individual assemblies. Only a few reports have been as yet received. The Lansing, Michigan, Assembly has doubled its membership during the past year and a weekly study group formed after the fall conference, numbers twenty-one. The Urbana group holds three weekly study meetings for adults, youth and children. The Illinois-Wisconsin Inter-assembly Committee has sent their assemblies a list of thirty-two available teachers within the district for small group or public meetings. A number of these teachers have served in neighboring assemblies with encouraging results. We are still waiting however for information from any part of the country on organized inter-assembly teaching circuits in regular operation. We can but feel this to be a most important goal and that the motion resulting from this winter's efforts will gain momentum and go farther and faster in the coming year.

Survey of work done by traveling teachers. The increased demands of an expanding teaching program for teachers—to open up new territory through pioneer work, to do follow-up work, to address public audiences, or to establish temporary residence in a place for the guidance of a young group—have been far beyond our ability to meet. We could have used an army of trained teachers. Then we are all having to face together the problem of insufficient funds.

The openings which have had to be disregarded because of these two limitations have been a spur to us to appeal through the Baha'i News, through the inter-assembly conferences and individual correspondence, for the training of new teachers. We have urged those friends with an untried capacity to step forward and join the knowledge of the Cause by study through the outlines correspondence course, and study classes which are a preliminary to practical speaking and first flights into inter-assembly openings. The subject matter and the training school have been provided, and an increasing number are arising to the call. But as Ruhi Effendi has said in a letter to the Teaching Committee, "Concerning the creation of new teachers, Shoghi Effendi says that this is gradual and can come about only as the result of thorough training. This training has to take the form, first, of a thorough study of the teachings, and then of actual practice in the field."

To fill the waiting emergency our devoted band of Bahá'í teachers have arisen to promote the Cause of God over a wide area with extraordinary zeal and confirming sacrifice.

In November Miss Fanny Knobloch traveled south as a Bahá'í teacher stopping at Savannah, St. Augustine (where she addressed two hundred students in a colored industrial school), Fernandina, Jacksonville, where she spoke in a Universalist church. Miss Knobloch arrived in Miami November 22nd to be greeted by Mrs. Olive Kretz with whom she worked for the Cause in the months that followed.

Early in January the Miami Assembly was formed. Three weeks later Miss Knobloch wrote "Our Wednesday afternoon study class is increasing in numbers . . . we are reaching out into Coral Gables, Redwood and other suburbs. We are arranging for a series of public talks using the press as well as personal invitations on the part of the believers."

Miss Knobloch will continue her splendid service in Florida until April 8th when she will leave for Flint, Michigan, where pioneer work has been carried on with noteworthy results since fall. This territory has been opened by Mrs. Howard Ives, Mrs. Greenleaf and Mrs. Grace Ober who on successive visits have helped to bring together a study class there and spread the knowledge of the Cause extensively throughout the entire section.

The Illinois-Wisconsin district has been fortunate in having the undivided services of Mr. Albert Vail who because of the needs of the Temple Program Committee has concentrated upon this fertile field of Bahá'í Work. (Reported elsewhere.) On a visit there in November Mr. Louis Gregory spoke in Wilmette, Madison, Milwaukee, where he gave the Bahá'í Message to 200 students at the State Normal School. Later he gave four addresses at the University of Illinois, Sociological Dept. This region is particularly blessed with teachers, Mrs. Ruth Moffett, Mr. Agnew, Mr. Windust, Miss Easterbrook are among those mentioned as having conducted meetings in neighboring assemblies. Mrs. Moffett has been doing active work in Milwaukee having made ten visits to this city since January 10. She says: "There is an awakening in Milwaukee such as there has not been for many years. Many people of capacity are being attracted. I was asked to go back to the Wisconsin.
State Teacher's College the 4th time to give the Message to several different groups. There were from forty to sixty-five in each group." In Chicago, Urbana, Racine and other regional centers Mrs. Moffett has been successful in her contacts with outside organizations such as colleges, women's clubs, religious groups.

Three groups in the southern Ohio district have increased their membership to nine or more since fall. These new assemblies are Cincinnati, Columbus and Dayton. Miss Juliet Thompson, who spent several weeks in this section before Christmas (see special report) is to return there soon. Cincinnati, Dayton and Cleveland were visited by Louis Gregory. The New York State assemblies have been fortunate in receiving visits from these teachers and from Mrs. Ruth Moffett. Although the Washington, and the New England districts have not this year been part of the route of a traveling teacher, with the exception of Mr. Louis Gregory, visits and talks have been reported from Mrs. Mary Hanford Ford, Dr. Genevieve Coy, Mr. Allan McDaniel, Mr. Harlan Ober and others.

Report of the activities of Oreella Rexford with follow-up teachers. The first part of this record describing Miss Rexford's summer activities in Colorado Springs and the account of her two Baha'i lectures there on Oct. 15th and 16th, and her work in Denver was published by Baha'i News in February. For the sake of continuity will refer back to her report to the Teaching Committee of December 16th, in which she said that in Colorado Springs she gave the Baha'i Message twice to over three hundred people at the conclusion of her lectures. In the carrying on of a Baha'i class of about fifty Miss Rexford was assisted by Mrs. Ruth Brandt of California. Mrs. Brandt has given devoted service in training the persons attracted by Miss Rexford's classes throughout the entire winter.

Of her work in Denver Miss Rexford said: "I gave the Message in Denver to the largest audience I have addressed on the Cause for many years. The Denham Theatre seats about eighteen hundred people. Every seat was taken at both lectures and people were standing and turned away. This was the result of six weeks of continuous advertising of these lectures at my public lectures. Five thousand people had signed tickets asking to be notified of these lectures and ten thousand invitations were sent out as well as advertising it in the paper."

CONVENTION REPORTS

This issue of Baha'i News contains, for the information of delegates and believers generally, the reports rendered to the National Spiritual Assembly by the committees of that body. They are presented as part of the Annual Report of the National Assembly. The activities of each committee will also be discussed in Convention. It is hoped that each delegate will give careful consideration to these published Reports before the Convention is convened, so that the ensuing deliberation may be based on full knowledge of the year's activity.

"The next morning a class of seventy-five convened . . . an audience of four hundred turned out for the evening class." Miss Rexford taught this class for two evenings assisted by Mrs. Brandt when she was relieved by the arrival of Mrs. Beulah Lewis who had been sent by the West Coast Teaching Committee.

Miss Rexford continues, "On December 7th and 8th I gave the Message to crowded houses in Oklahoma City at the conclusion of my work here. The auditorium was crowded to capacity, at both meetings about seven hundred were present, many standing and others turned away. Mrs. Edwina Powell arrived in time to be present at the lectures. . . . There were some very sincere souls attracted and we should have an assembly here."

"Leaflets on 'What is a Baha'i' were given out to all interested. Four hundred Baha'u'llah and the New Era were sold in Denver and seventy-five in Oklahoma City and more are ordered."

Of the follow-up work of Mrs. Beulah Lewis, Mrs. Brandt writes: "She arrived at 6:30 P. M. and at eight o'clock was on the platform, endearing herself to her audience and welding a bond of sympathy with them which has grown stronger with each succeeding week."

With lectures equally divided between Denver and Colorado Springs and making the trips weekly between the two cities, time seemed full enough before clubs of both cities began asking Mrs. Lewis to speak before their organizations."

Among the organizations before which Mrs. Lewis has spoken, several have asked for the direct Message, and all announced to their assembled groups that she was regularly engaged in Teaching the Baha'i Cause. At the Rotary and Woman's Club luncheons with three hundred present she was placed before the microphone and gave the direct Baha'i Message to the entire Rocky Mountain region. . . ."

Mrs. Robert Lee Moffett followed Mrs. Lewis for nineteen days in December. She reports as follows: Public classes were held in the center of the business district each Monday, Tuesday and Wednesday mornings at ten o'clock. She spoke to a group of about fifty for an hour then conducted an open forum until twelve.

At two o'clock each day a more intensive study class was held in the spacious living room of the Society of Arts, a beautiful old home to which about thirty went regularly.

About two hundred attended the evening classes in the Metropolitan Building. A forum discussion followed these classes. Thursday and Friday of each week were spent in Colorado Springs. . . . In all forty-four classes were held in Denver in the nineteen days. Many people of capacity were deeply attracted. A large and active Baha'i study group and future assembly is now established in Denver through the devoted services of the above mentioned teachers. The report of the subsequent visit first of Mr. Willard Hatch, then of Martha Root to Denver is yet to be received.

BAHA'I NEWS

Address for Correspondence
News Editor
Office of the Secretariat
Evergreen Cabin
West Englewood, New Jersey

BAHA'I News is the official organ of the American National Spiritual Assembly. Its cost is defrayed by the National Baha'i Fund and copies are distributed free of charge to recognized believers throughout the United States and Canada, and to National and Local Spiritual Assemblies in other lands.

News articles and reports of general Baha'i interest and value are requested from Assemblies, National Committees and other representatives of the Cause.

The Guardian's statement concerning the purpose and scope of this publication can be found in the volume entitled "Baha'i Administration."
Mrs. Edwina Powell took Miss Rexford's place in Oklahoma City early in December where she remained for four months. She reports that a small group of confirmed believers are applying for an assembly and that there are many more interested inquirers.

Mrs. Powell has recently made an interesting contact with the Indian Mission at McCloud where she was able to present the Bahá’í Cause to the Indian minister who is in charge and speak to the children in the Sunday School. She is reading Bahá’í literature and seems attracted to the Cause.

In February Mrs. Elizabeth Greenleaf who had been for some time actively engaged in teaching work in Chicago and its general vicinity, followed Orcella Rexford’s classes in New Orleans, where again a large number of people had been brought into contact with the Bahá’í teachings by means of public lectures. A study class has been formed although owing to a Roman Catholic population of perhaps seventy-five per cent and tests in the way of local prejudice the number of attracted individuals has not been large. Mrs. Powell has concluded her stay in Oklahoma City and is now following the campaign of Miss Rexford in San Antonio, Texas. From San Antonio, Miss Rexford went to Dallas.

Mr. Louis Gregory has recently taken a trip South, where he says it is easy to teach the Cause because people are looking for the second coming of Christ. After two weeks of teaching in Washington and Baltimore Mr. Gregory went to Lynchburg, Virginia, where he spoke on Comparative Religion at the Lynchburg College, held meetings at the Y. M. C. A. and spoke in the Baptist Seminary. At Charleston, S. C., he held meetings in five churches, spoke at the Catholic High School, and the Booklovers Club. At Bricks, N. C., he held two meetings at a white college, later at the State College of Virginia.

This tentative survey of Bahá’í teaching work has been prepared from such material as has already been sent us by the friends and does not include for the most part material that has already occurred in the News Letter or the report of work actually under the jurisdiction of the West Coast Teaching Committee. The work of Mrs. Keith Ransom-Kehler has been given in part in an earlier issue. We are looking forward to hearing Martha Root’s report of her work in this country from the Convention floor.

Outline Bureau. The Outline Bureau has continued to handle the Correspondence Course and study outlines published before the last Convention. During the last year a study outline, "Material and Divine Civilization," was completed of which about 200 copies have been sold. It contains the Social and Economic teachings of the Cause. It consists of ten pages of references with bibliography and sells for fifteen cents. The outline on "The Bahá’í Teachings concerning Christ" has been reprinted, selling for ten cents.

We are making a special offer of a Bahá’í study kit in a manila folder for one dollar postpaid. It consists of the Bahá’í Correspondence Course of twenty lessons formerly selling for one dollar, and study outlines on "Material and Divine Civilization," "The Bahá’í Teachings concerning Christ," "New Light on the Scriptures" and "Material and Divine Civilization." These study helps will be on sale in the Foundation Hall.

We hope soon to publish a short study course for beginners in the Cause which will be suitable for groups attracted and informally organized by our traveling teachers. This course will be based upon a small number of books so that the required books and mimeographed lessons can be sold complete for not more than $1.50. The exact form and content of this course will be determined by the experience and judgment of our traveling teachers.

This self-supporting activity of the Teaching Committee now has a bank account of sixty-seven dollars and no debts.

All publications of the Bureau are now being handled by Mrs. R. C. Collins, 681 Castle Street, Geneva, New York.

National Teaching Committee,
By: DORIS MCKAY, Secretary, REGINALD COLLISON, Chairman, ALBERT D. HIRST, MAY MAXWELL, LOUIS G. GREGORY

INTER-RACIAL AMITY

The work of the year had an auspicious beginning with the Portsmouth-Green Acre Conference of August. The city of the open door was represented by its mayor who both in his official capacity and in a personal way through his ownership of the Portsmouth Herald, has for many years been very friendly to Green Acre. Workers for amity found an atmosphere of racial justice and religious freedom. The well-known ideals of Green Acre are happily blended with the noble traditions of Portsmouth. Scientific and spiritual arguments for racial understanding, stories of the life of ‘Abdu’l-Bahá, the youth’s forum with its strong faith and clear vision, the contribution of the colored race to American culture and achievement, the spiritual basis of amity, the improvement of conditions due to broadening sympathies and the dynamic ideals and standards of Bahá’u’lláh were among the thoughts which found eloquent expression. The various sessions were divided between the two communities.

New York, the largest Bahá’í community, has led in the amity work of the year. The first effort was the conference held in November with representatives of the National Urban League and the National Association for the Advancement of the Colored People cooperating with the Bahá’ís. A number of white friends who came from other cities found hospitable shelter in the homes of some of the colored residents, giving fine opportunities for teaching. About twenty addresses were made during the sessions, the seriousness of which was relieved by many social gatherings, as well as music. The social, economic and spiritual aspects of race relations and the program and message of Bahá’u’lláh as the one great solution of all problems of this nature, were among the features. These meetings made a profound impression upon those in attendance and the photograph and report of these conferences were given wide publicity by the press.

The third effort was the Christmas entertainment of white and colored children by the young people's group of New York, already described in a former number of Bahá’í News. The fourth great occasion was the amity conferences of March, in which the Urban League again cooperated with the Bahá’ís in the presentation of a most attractive program. Mr. Samuel A. Allen had a seed planted in his heart by 'Abdu'l-Bahá when as a student at Howard University he heard the memorable address of 1912. This is recalled now when he, as the industrial secretary of a great welfare organization, responds so nobly to the service of the Divine Cause. He was chairman at the time when the problem of economics was considered, addresses being made by Mrs. Ford, Mrs. Mathews and Mr. and Mrs. Willard McKay. At the Bahá’í Center, addresses of unusual eloquence and power were delivered by Mr. Horace Hol-
ley and Dr. Leslie Pinckney Hill, principal of the Cheyney Normal School of Pennsylvania, on the Value of Education. A pleasing feature was the singing of Negro Spirituals by the Business Men's Quintette led by Dr. M. V. Boutté. An explanation of the motif and explanation of these delightful strains was also given.

The Wilmette Assembly has carried on its usual amity activities during the current year with our devoted brother, Dr. Zia M. Bagdadi, as the principal instrument of service. The Illinois Wisconsin regional conference featured this particular line of service with addresses by Dr. Bagdadi and Mr. Gregory. Dr. Bagdadi has reached very progressive groups of colored people in Chicago, Kenosha and Evanston. In the last city he had the finest address to the Education and Welfare Association conducted by Miss Bessie M. Garrison who has written most enthusiastically of the aid given her by both Dr. Bagdadi and Mr. Vail. Mrs. True is their regular inspired teacher.

Reports from the far west tell of the first inter-racial amity dinner given by the Bahá'ís of Pasadena, Calif., at which one hundred and twenty persons were seated. Elloquent addresses were made by Mrs. French, Mrs. Ransom-Kehler and others. It was avowedly Bahá'í and the confirmationained upon us," says the report in part.

The Seattle, Wash., friends ever so active, held their ninth peace and amity conference in October, with the Unitarian churches of that city, various peace clubs and the Bahá'í Assembly cooperating. Rev. Dorothy Dyar of the University Church, presided and the program consisted of addresses by Clarence R. Anderson, Esq., on "Race Prejudice as a Cause of Inharmony"; Herbert S. Little, Esq., on "Racial Unity," and Mrs. Keith Ransom-Kehler on "The Most Great Peace Shall Come." Music was furnished by the choir of Zion Baptist Church and about four hundred persons were in attendance.

During a Southern tour Mr. Gregory gave a talk on the unity of religions to the inter-racial committee of the Y. W. C. A., at Lynchburg, Va. Their study program has included the various religions of the world and they showed deep interest in and appreciation of the Bahá'í message. These noble women are a little nucleus and are quite brave. At Bricks, N. C., the Junior College of the same name held two meetings, one for racial amity and the other to give the Bahá'í message to the faculty and the higher students.

Both these meetings were attended by a white college president who came thirty miles accompanied by a small group of his students. The two races thus meeting upon the plane of reality dined together at both the material and spiritual feasts. When asked whether on not their new human attitude was known, our white friends replied, "We neither conceal nor publish our attitude toward the colored people." To the traveler in the South there are many signs of progress in race relations.

The Washington, D. C., friends have succeeded in organizing a discussion group which includes members of various races, white, black, yellow and red, happily blended in the oneness of humanity. Although not nominally Bahá'í, this group was started by the Bahá'ís and various constructive ideas from the teachings. During these years this is the only effort to organize such a group at the National Capital which is a going concern. That these friends have succeeded where others have failed is without doubt due to the powerful aid and confirmations of Bahá'u'lláh and the instructions and aid of the Master and Guardian. At a very interesting meeting held in February addresses were made by representatives of the colored, white and red races. The tragic life of the aborigines of the continent was graphically portrayed by one of them. It is our hope that the friends in spreading the Cause will not forget those like the Indians who have suffered the most. These monthly meetings are of deep and vital interest to all mankind and will have their influence upon the civilization of the world.

The National Teaching Committee, By: Louis G. Gregory, Amity Secretary.

THE BAHÁ'I MAGAZINE
Editorial Report

The editorial work of the Baha'i Magazine is, as we have stated before, different from other activities in that its history is written from month to month as the magazine is published. Thus the members of the National Spiritual Assembly are familiar with its contents and character, and undoubtedly have kept in close touch with its development. We offer, therefore, the twelve issues as the more important part of this report.

Probably the most definite note of progress the past year has been in the character of articles submitted for publication. At a glance one can see that the contributions to the pages of the magazine have been for the most part distinctly high class to such an extent that more than one scholar of distinction commented on its style. The mother of one of our U. S. Senators said, "What a very well organized and professional looking magazine you are getting out." Consistently and constantly we endeavor to make each issue a balanced number, and to avoid having any one theme too much presented; yet we also seek to avoid any quality or desultoriness, keeping before us always that which is of primary importance, namely, to keep the magazine "distinctly Bahá'í as the official organ of the Cause of Bahá'u'lláh," as our Guardian has instructed.

Another note of advancement this year is in the appointment of Contributing Editors to officially represent other countries, their duty being to write articles themselves, but to secure material from others whom they know are capable of contributing the proper and necessary type of material. This is going to greatly enrich the pages of the magazine the coming year, that is, we will have more material about the life and work of the Bahá'ís, especially in the Orient, and thus we will be able to further demonstrate the universal aspects of the Cause. A representative has been appointed in Great Britain, Persia, Egypt, Japan and China.

Large numbers of extra copies of the magazine are sold at different times especially when there appears some outstanding article on timely subjects—for instance, like on Education, Economics, etc., in fact some of the back numbers are entirely exhausted. This indicates a sustained interest by non-Bahá'ís as well as Bahá'ís.

Several libraries in this country have

SECRETARIAT OF THE AMERICAN NATIONAL SPIRITUAL ASSEMBLY

Address: Baha'i Secretariat, Evergreen Cabin, West Englewood, N. J.

Members: For correspondence with Bahá'ís of the United States and Canada, Alfred E. Lunt; for correspondence with Bahá'ís on other lands, and with non-Bahá'ís in the United States and Canada, Nellie S. French; editor of Baha'i News, Horace Holley; Treasurer of the National Assembly and of the Trustees for the Benefit of the National Spiritual Assembly (Temple and Green Acre Funds) Roy C. Wilhelm; Financial Secretary, Carl Scheffler.
asked for a renewal of their subscription. The magazine is now being placed in the library of a larger number of the more important colleges in the country, institutions both for the white and the colored people. It is gratifying when a renewal is asked for. Through the great generosity of two of the Baha'i friends, the magazine was placed on file last year in some twenty universities in Germany, all those in fact recommended by Martha Root. This year we wondered whether it was the wise thing to continue to send the magazine after the subscriptions had expired, without first knowing definitely if the magazine was being read and wanted. So it was decided recently to write a courteous letter to the various universities making inquiry as to whether they wished the magazine continued. There has not been time to receive many replies, but two have promptly arrived. One merely states, "we would like to have the magazine continued." The other reply is as follows:

"I thank you very much for sending the Baha'i Magazine. It is exhibited in the Oriental Room of the University of Tubingen of which I am the director. I would be thankful if this magazine may continue to be sent, for I wish that my scholars should be acquainted concerning the Baha'i Magazine. I wish my pupils to be thoroughly informed of the contents of this magazine."

(Signed) Prof. Dr. J. W. Hauer.

This letter of course is very encouraging for it shows how the Baha'i Magazine is a teacher, and, being so distinctly Baha'i, the students will become familiar with the Baha'i teachings and the universality of the Cause.

We also have quite a list of libraries in universities in China to which addresses we are sending the magazine since Martha Root was in China.

From many comments on the magazine, we choose a few so that our National Committee may know how the magazine is regarded, and as an evidence that "the service of the friends belongs to God and not to them."

"We beg to thank you for the issues of your magazine. You will be certainly glad to know that the paper is greatly appreciated by our readers, and we hope that you shall be able to continue your gift." (Signed) Miss Josephine Storey, Qbo Vadis Circulating Library, Geneva, Switzerland.

"I subscribe to this magazine because it is a great torch of spiritual light destined to guide humanity unto the gates of the Kingdom of God. No believer who has learned the English language, even to a small degree, can afford to be without this magazine so rich and attractive is it in its articles and subjects." Adin R. Badadi, Irak.

"The ever-increasing excellence of the Baha'i Magazine is a source of pleasure and pride to Baha'i's everywhere. I wish it were possible for us to give it a broader 'audience,' and that we could each subscribe year after year for a "loaning copy." When I am relieved from some of the present financial pressure, I certainly hope to do so again." School of the Little Green Trees, Gesena Koch, California.

"I regret exceedingly being so in arrears in my payments to this most wonderful of all magazines. I would not miss it for the worlds." Ella Meissner.

"This is to tell you how we all find the Star of the West. It is fine and a most precious document, both for devoted believers and for teaching use." Elizabeth Hesse, Paris.

"I look forward to every number of the Star of the West, and I am beginning to feel that in the near future I shall drop my subscription to many magazines for I cannot read them all, and I practically read every word in my Baha'i Magazine... Indeed I read my magazine every day, and I wonder how I ever lived without it." Mrs. Wm. E. Hutton, Denver. (By way of information, this friend is the wife of a wonderful attorney. She was formerly a science teacher in the public schools and a one time pupil of Dr. David Starr Jordan.)

"Enclosed find subscription for the Chinese student, graduate of the Colorado School of Mines. He is a fine young man, and he will enjoy Martha's article on China and other articles." Willard P. Hatch.

"The STAR continues to be better and better. Mrs. Coralie Franklin Cook's article on Prof. J. H. just has been enjoyed very much. I found Mr. Cobb's editorial a really great contribution—so practical, so simple and yet so full of all our needs. I have read it over several times and I intend to read it to others." Loulie Mathews.

"I have loaned my Stars to a Christian Science practitioner who seems to be eager to come into the Cause, and I find each number particularly good and just what I want to pass on to the seeker." Mary S. Coristene.

"Editorial in STAR for January very much appreciated by all because of its practical application. Other articles very, very illuminating. Subscribers now read every word—from cover to cover." Ernest V. Harrison.

"I get the Baha'i Magazine, read it evenings, and send it on to others who as I meet them have many questions to ask." Lydia Holman.

"There are many fine things in your magazine, and I was especially interested in the January article, The Expectation of the Ages by Keith Ransom-Kehler. While I have many of the Baha'i books, I had not seen the prophecies with the scripture verses so clearly stated. Appreciating very much your kindness in sending me the magazine these many months, and wishing you a wide circulation for this wonderful message which the world so much needs." Elizabeth B. Boylan, Hollywood, Calif.

"The last STAR was very interesting with all its foreign letters and news and very illuminating articles. I just love it. And no sooner do I finish reading it than it is circulated widely among inquirers, and so it becomes a great help in teaching." Esther Davis.

"I look forward with joy to each number." Amalie O. Tyler.

"The STAR came—it is too wonderful a magazine for me to find words to describe it. I wish I had any number to distribute to a weary and waiting world. Please mail me an extra copy while you have them." Lillian James.

The illustrations the past year have been greatly enjoyed. In the economies aiming toward the finishing of the Temple, the number of illustrations chargeable to the magazine have been limited to one full page, but friends have kindly donated from time to time the sums necessary to have further illustrations which seemed so necessary in making the magazine modern, readable, vivid and more interesting.

Beginning with the April issue the magazine will carry a new cover. The cover design carried the past year has been appreciated by some, others have thought the real Temple should have been featured. But a large majority liked the cover design as suitable for just that, namely, a cover design—and taken from the viewpoint of the make-up of modern magazines, it has been considered for our particular needs a good design. But the April STAR will carry a new cover.

In conclusion might we just add that we have been greatly encouraged by the increase of renewals over last year and other items of interest set forth in the report of the Business Manager.

For the high quality of material we
are able to publish, we owe thanks to many writers who sacrificed their time and energy to contribute. These are all busy people and it is a service of some sacrifice which they render. This fact should be appreciated by all readers of the STAR as it is by the Editors.

Any progress whatsoever along any line is attained because of our Guardian's prayers and his guidance and protection, and our absolute dependence upon this Divinely Appointed Center.

Faithfully your servants,

Stanwood Cobb,
Marian Haney.

THE Baha'i MAGAZINE

Financial Report

We feel we have in some ways a little more encouraging report to make this year.

Our contribution from the National Spiritual Assembly has been $320 per month or $3,800 for the year, and our actual receipts from the Magazines up to March 19th are $5,398.52, a total of $7,188.52. At this date, cash in the bank and assets amount to $1,150.51, of which $1,116.71 is cash in the bank.

There has been a falling off in New Subscriptions the past year, amounting to $282.75, which is largely due to the fact that in 1929-1930 we received about $200.00 or more to be used for Universities, Libraries or individual subscriptions and these gifts have not been renewed; though it is hoped that similar contributions will be made in the future.

Also the Persian friends have not been able to pay for their subscriptions. "The banks have stopped all their foreign transactions and are not selling any drafts," according to Capt. Sobrab. The Magazines are being sent where most needed and read, hoping that in time the friends can get the money on to us. Several ways have been tried to overcome this difficulty, one was to send Air Mail Stamps to be sold but we could not find a market for them so that method failed. Perhaps some of the friends would like to pay for subscriptions for the Persian believers till the conditions are better.

We are not discouraged over this dropping off of new Subscriptions realizing the hard times everywhere, and we have made no special drive to get new people—yet in spite of all this we have $432.25 in New Subscriptions and have on our books 1,439 subscribers.

We feel proud of the fact that our renewals have increased, for it is truly a good sign that those who take the Magazine feel it worth taking again and we congratulate the Editors on the steady improvement in the reading matter. The increase in renewals over last year is 569.32. We regret the withdrawal of the names of some of our old subscribers. We beg the friends to remember that in supporting the Star of the West they are supporting the Temple.

As we have a balance we think it advisable to return to the National Spiritual Assembly $700.00 though asking at the same time for a continuance of the usual sum of $320.00 per month for next year.

The Guardian's wish is that the Baha'i Magazine should be self-supporting and it is our hope that every Baha'i will feel his or her obligation to support this important branch to the teaching work and help bring to pass the Guardian's wish.

Margaret B. McDaniel,
Business Manager.

PUBLISHING

The Publishing Committee wishes to submit the following report, giving you an account of its activities during the past year. In order that you and all the friends may get a picture, showing the development of the work of this Committee, it would be well to go back to the report submitted to you in 1924 from which we quote the following passage:

"Our appointment as Publishing Committee of the National Spiritual Assembly, putting into effect the instructions of Shoghi Effendi, brought us a deeper realization of the fundamental importance of the publishing activities, its direct relationship to all other activities such as Teaching, Temple, etc., its sacredness in preserving and spreading the very words of the Divine Manifestations, and finally its indissoluble relationship to the possibilities of sound growth and development as the single Baha'i enterprise whose very prosecution involves the accumulation of funds. Holding this in view, every detail of the work so far accomplished or planned has been to hasten the first stage of the ideal, namely, the consolidation of the publishing activities into a materially sound and efficient enterprise on such a scale as not merely to multiply the printing of books but also to begin the accumulation of surplus funds. This organization accomplished according to the best business methods, the result, we confidently trust, will be the possession by the National Spiritual Assembly, in trust for all the believers, an income producing instrument vitally important to the realization of all our ideals."

You will see that it was at this period that the Publishing Committee formed a definite plan for its future growth and organization. Since then we have earnestly endeavored to develop the activities upon these lines and in this way become part of the National organ and a vital instrument in the work of spreading the written Word, and at the same time establishing efficient business-like methods in order to become financially independent that we might be free to assist all Assemblies in turn to become part of a cooperative plan. It is the hope of the Publishing committee that it soon will be in a position to make its contribution to the National work on a sound economic basis. You will remember that in 1929, we adopted a ruling that all Assemblies and Groups purchasing books for resale would receive the regular trade discount of 33⅓% per cent on all orders regardless of quantity. This was done primarily to stimulate the circulation of the Literature which would result in turn in giving the opportunity to all Assemblies and Groups to benefit financially from the sale of each book, enabling them in this way to be self-supporting. The surplus in their treasury could then be their contribution to the National Fund. This Committee earnestly requests all individual believers to purchase all literature from their nearest Assembly, cooperating in this manner to the economic growth of the Cause. There is no doubt that this plan is gradually being adopted, but it is very gradual.

The aim of the Publishing Committee at the present day is to become...
only a wholesale and manufacturing distributor, but this can only be accomplished through the complete understanding and co-operation of each individual believer, the National Committee and all Assembly Libraries, to stimulate the circulation of Bahá’í literature. The Assemblies to become the retail dealers, the individual believer to purchase books from their nearest Assembly at the list price, and by doing this they are at the same time contributing toward the support of the Cause in their community. The Assemblies in turn are then able to place orders with the Publishing Committee who through this active exchange and co-operation will be financially in a position to keep up a constant production of Bahá’í literature.

The Publishing Committee finding it impractical to handle leaflet and pamphlet literature on an economic basis, recommended to the National Spiritual Assembly that all such literature be handled by the National Teaching Committee. This gradually developed into the following policy approved by the National Spiritual Assembly and adopted by the Publishing Committee in March, 1931.

"The Publishing Committee shall be regarded as a manufacturer and wholesale distributor of literature rather than a retail distributor, the function of the retail selling being more economically vested in the local Bahá’í libraries and general book sellers. Hereafter literature intended for free distribution shall be recommended by the Teaching Committee under separate appropriation from the National Spiritual Assembly. It is supplied for the use of the Teaching Committee by an appropriation from the National Spiritual Assembly to cover costs of such books as their needs require.

In August, 1930, all leaflets and pamphlets in stock were distributed pro-rata to the Teaching Committee and all local Bahá’í Libraries as a gift from the Publishing Committee, stating in each case that in the future the Publishing Committee would only fill orders for leaflets and pamphlets in quantity lots, on the wholesale basis as above stated.

This donation amounted in a monetary value to $4608.65. Therefore in our financial statement of the year ending March 31st, 1931, we will apparently not show a profit.

Appointments

In June, 1931, Mrs. C. R. Wood was appointed Record Secretary, taking Miss Bertha Herklotz’s place, who resigned on account of her work at the National Secretariat.

In August, 1930, Mrs. C. R. Wood was appointed Financial Secretary, succeeding Mrs. Marie B. Moore, who resigned September 1st, 1930, on account of ill health.

Special Notes

The Publishing Committee is glad to say that their file of Bahá’í publications is almost complete and that it includes bound copies of the Star of the West, Volumes I to XX.

Mrs. Loulie Mathews presented to the Publishing Committee the plate of the original "Star Tablet" of the Bab, the original being in the British Museum as explained in the Bahá’í News of March, 1931.

The Publishing Committee has adopted the following policy in regard to publishing literature in foreign languages in accordance with instructions from Shoghi Effendi as follows: "Concerning the matter of manuscripts compiled in foreign translations, I feel that from now on the National Assembly should concentrate its attention exclusively on publishing works in the English language. I trust that this will encourage friends in other parts of the world to undertake the publication of works in foreign tongues in their respective countries."

The stock of plates, sheets and bound books, property of the Publishing Committee is still being stored at Little & Ives Co. and they are doing all shipping.

The sheets and bound stock of Bahá’í World, vol. II, was transferred from Grier Press, Chicago, to Little & Ives Co., New York, in December, 1930.

Selling Efforts

In June, 1930, we sent out 500 catalogs with letter and reproduction of article on Temple from Boston Transcript to book sellers, calling their attention to our literature and suggesting that they carry stock, pointing out that since the building of the Temple there would undoubtedly be great interest shown in the Cause.

Publicity

In March, 1931, we sent out to 750 Libraries a catalog with letter calling attention to our literature and asking them to check up their indexing to see that all our titles were properly listed and to keep catalog on file so that in case of inquiries, they have information and know where to order.

Reprints of Bahá’í Literature and New Works Published

(Detail of new books, and of old books re-issued, have been given in Bahá’í News during the year.)

Treasurer’s Report

This report will be completed for the year ending March 31st, 1931, and will be given in a separate report, through the National Treasurer.

Horace Holley, Chairman

Loulie Mathews

Bertha Herklotz

Marie Moore

Roy C. Wilhelm

C. Wood

Marion Little, Secretary

LEGAL

The members of your Legal Committee submit the following statement on matters referred to them for study and recommendation since the 1930 Convention, in response to the request issued to us by your secretary on February 18.

Our report is prefaced with an expression of our conviction that it is incumbent upon all the American believers to appreciate the importance of the responsibility placed upon us by the Declaration of Trust, which establishes the status of each believer in relation to the National Spiritual Assembly, and by the Temple Indenture, which involves title to the Mashriqu’ll-Adhkar building and land. These instruments, approved by the Guardian, create legal entities which can, if necessary, claim the protection of the civil courts of the land and serve as the corporate bodies through which our collective public action must be taken.

Reflecting the laws and principles revealed by the Manifestation, the Declaration of Trust has transformed the Cause in America from a group of people imbued with similar spiritual ideals into a corporate body henceforth taking its definite place in our national society. Unlike the early Christians, the Bahá’ís have not only the bond of faith and the ties of devotional practice, but also the power of a social structure unified by an ideal of justice expressed in a comprehensive code. The perpetual effort to harmonize the principles of love and justice in all Bahá’í matters will alone serve to develop a body of believers able to uphold the world order of Bahá’ulláh.

The members of the Legal Committee, in all their deliberations, have sought solutions of the problems referred to them which could reconcile these two principles.

The following actions have been taken since our appointment last June:

Change in method of balloting for members of the National Spiritual Assembly. A new method was proposed by the Spiritual Assembly of South
arising between two individual Baha'is. The Legal Committee was requested to consider the matter and make a general recommendation as to the procedure in such cases. It was recommended that the National Assembly should not take jurisdiction of matters affecting individual believers in their business or personal rather than their Baha'i relationships, but suggest that the Local Spiritual Assemblies ascertain the facts and endeavor to bring about just settlements. In this connection it should be noted that an Assembly which takes up a case of this kind will do well to make it clear in advance whether the Assembly is to give an advisory opinion or whether its decision will be accepted as final. The right use of the principle of consultation will bring the administration of the Cause to complete fulfillment.

Temple contracts. Through the death of Major Burt, engineer, and Mr. Louis Bourgeois, architect, the contractual relationships previously existing with them terminated and left certain matters to be adjusted with their estates. Some of these questions are still pending, and the National Assembly will report on them at a later time. The believers will appreciate the desire of the Assembly and Temple trustees to carry out all obligations assumed under contract with full justice. In discharging this responsibility, the trustees act as representatives of the entire body of believers. Under the Guardian's instruction, no arrangement has ever been made for Temple interior designs, and the trustees have no authority to incur expense for them at the present time. The Temple trustees, of course, have no sources of income except appropriations by the National Assembly from its Temple and general Funds, or bequests and gifts to the Trustees for Temple purposes.

Local Incorporation. It has been reported through BAHAI NEWS that the National Assembly passed favorably upon the recommendation of the Legal Committee that Local Assemblies desiring proper legal status should take steps to hold property under an Indenture, and not set up any form of incorporation which might confuse the Baha'i status of members already provided for under the national Declaration of Trust. Certain difficulties have since become apparent in this suggestion, since an Indenture comes into being through the action of qualified individuals in constituting others as trustees. The only local Baha'i body qualified to act is the Spiritual Assembly, and the adoption of an Indenture would require the Assembly to select as trustees believers not members of the Assembly itself. Further study may disclose the possibility of Local Assemblies adopting Declarations of Trust so defined as to accomplish for the local community what the national Declaration of Trust accomplishes for the believers throughout the United States and Canada. This is a matter to be reported at a later time.

Baha'i Temple Unity and Green Acre Fellowship. The question of maintaining or dissolving these legal bodies, whose real functions ceased when the Temple and Green Acre properties were transferred to trustees for the benefit of the National Spiritual Assembly, is still under consideration. An attorney has been instructed to study the various State statutes bearing upon the matter and report to the Assembly.

Canadian incorporation. The question of incorporating the Canadian believers, so as to give them a legal status in relation to their civil courts, has been referred to a number of attorneys and final settlement has not yet been made.

While these various legal questions may seem to have little interest in comparison with the spiritual activities of the Cause, nevertheless they have a legitimate and necessary place in the work of the Cause, and true solutions of these matters at this stage of its development will serve to free its spirit and release its collective intelligence through later times.

HORACE HOLLEY, Chairman
ALLEN B. MCDANIEL
LOUIS GREGORY
SIEGFRIED SCHOPFLOCHER
CARL SCHEFFLER

INTERNATIONAL CORRESPONDENCE

Before entering upon the detailed report of the work of this office, your international correspondent wishes first to express the deep appreciation and gratitude which she has experienced in being honored with this important charge, and the joy with which every service has been undertaken, even while conscious of her immature experience and inadequacy in handling matters of such vast scope and significance.

It has been the purpose of this department to seek to bring about more intimate and frequent communication between this country and those where the Cause was first established, even though in some cases, the representatives are very few in number, as notably in Denmark, for instance.

At the beginning of the year the first move was to write to each National
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Spiritual Assembly and to the International Bureau at Geneva, describing the newly apportioned work of the National Secretariat and giving an account of the Convention. A copy of the flash light photograph taken at the time of the Convention was also mailed to each National Assembly and Geneva, and to the Guardian, as well as to several of the distant friends like Miss Alexander in Japan, and those in South Africa.

General letters to the National Assemblies and Geneva were sent out under the following dates: May 12th, June 25th, Nov. 30th, and on February 17th, to all foreign addresses listed in the Baha'i World, Vol. III.

The reprint of the article from the Literary Digest was mailed to all National Assemblies and to many individuals, as was also the case with the circular presenting the Temple reprint from the Technology Review.

Copies of all letters sent out have been forwarded to the Secretariat for review by the National Spiritual Assembly while in session and for subsequent placing in the files.

Beside the letters to the National Assemblies many opportunities have been found to communicate with individuals, and with groups of believers.

The student group of the American University at Beirut; Miss Holsapple; Mrs. Carey in South Africa; Miss Wright, during her sojourn in England, about conditions in Germany; Mr. Dunn in Australia, who inquired anxiously regarding the authenticity of the Prayer Book.

Yadollah Effendi of Akka who had sent some pomegranates through Mrs. Bedikian for the National Spiritual Assembly received a courteous letter of thanksgiving.

The important matter of believers from foreign countries who were intending to come to America was given special and detailed consideration in which the Government regulations governing immigration were quoted extensively, and the request made that all National Spiritual Assemblies and the International Bureau at Geneva inform all local Communities of the necessary steps to be taken in order to comply with the laws of the United States, as well as with certain courtesies which might be due from Baha'is in distant lands to Baha'is in this country, so that in future all friends arriving at any port of the United States may receive loving and helpful consideration and assistance.

In August, 1930, your secretary was able to visit the only Baha'i resident of Denmark, Miss Sorensen, at Copenhagen, and subsequently to meet with the friends in Berlin. Both of these visits proved of great interest and value, especially in Berlin where at that time much uncertainty still existed regarding the Administration due to the malicious propaganda of Mrs. White and Herr Herrigel. It was a real joy to meet these friends and to seek to establish in their minds the logical and real proofs of the need of the Guardianship. Miss Sorensen, however, must not be included among those who do not understand, for Miss Sorensen is one of the most enlightened and spiritual servants whom it has been the joy of this servant to meet, and it is very significant that the Guardian has made exception in the matter of the publication of the Danish translation of Bahá'u'lláh and the New Era, a work for which Miss Sorensen is responsible.

In September this servant spent several days in Geneva for the purpose of consultation with the Baha'i friends whom Shoghi Effendi has charged with the vastly important work of the International Bureau, and much valuable information was received and suggestions given for the closer acquaintance with the personnel and work of the various communities and groups throughout Europe. At that time it developed that communication was much too rare and uncertain owing to the uncertainty of the addresses of believers in different localities. A movement was consequently set on foot to make as complete a canvas as possible in order to provide the Bureau with accurate information which might be available for any friend wishing to travel to foreign countries, and also to install into the minds of the friends everywhere the importance of looking definitely to the center in Europe which the Guardian had established as a sort of "Clearing House" for accurate information, and the distribution of literature in the languages in which the Revelation has now been translated.

The work of the International Bureau is becoming very extensive and your secretary feels that in the near future, when the friends in different countries come to realize the value of the services of the Bureau, which is now equipped to translate all communications into French, German, Italian and Spanish as well as English and Esperanto, this will become a most important channel for the dissemination of the Holy Word, as well as of the news of the important affairs of the Cause. The place which the International Bureau holds in relation to all the International representation which now exists in Geneva cannot be overestimated in regard to its importance.

A few days in Italy put this servant in touch with certain of the friends there, although the Cause is not yet well established in Italy.

All correspondence of whatever nature which has been received has been promptly answered. On request of the National Assembly at Tehran a letter of welcome was sent to the newly-appointed Persian Counsellor to Washington on his arrival in this country. The matter of Noury Sadik Bey, who very strongly stated that there should be no use of the name "Spiritual Assembly" when writing to Turkey has recently been somewhat clarified by the receipt of a second letter from him, in which he states that Turkey is not now in a condition to have a Spiritual Assembly, and it cannot comply with the laws of the country which contains all religious organizations.

The Assembly letters from Haifa have been graciously acknowledged and also the receipt of the regular weekly edition of the Bahá'i paper published in Labore, India. This publication deserves especial notice as it is well edited and ambitious in its presentation of the Holy Utterances and the news of the Cause, together with a list of publications in English, Persian and Urdu. Your secretary respectfully recommends the support of this splendid paper.

But few letters have been received from non-Baha'i inquirers about the Cause, and all of these have been promptly answered, and in every case some literature sent as well as address given where information about the travelling teachers might be obtained.

It has been a source of no little apprehension that to all the correspondence sent out, and all the photographs, together with printed literature about the Temple, etc., not a word of acknowledgement has been received. Your secretary is entirely at a loss to understand why this should be the case and believes that as yet the value of prompt and frequent communication has not been universally felt by the adherents of the Cause. Of course the establishment of the department for special international correspondence is as yet a new idea, the importance of which may not have become fully apparent, but on the other hand, it has been found that our dear Victoria Bedikian has been so utterly untiring in her efforts to link up the world in Baha'i relationship that much of the correspondence has been addressed to her. She, in true generous spirit, has
Publicity

Since its appointment the last week in June, 1930, the Publicity Committee has laid a foundation for the release of Bahá’í information and news to the press of the United States and Canada, through the medium of the Local Assemblies and also direct.

The plan followed has consisted in the issuing of regular communications to Local Assemblies with a view to developing their local publicity resources as well as securing their cooperation in the placing of material prepared by the National Committee.

In appointing the Committee, the National Spiritual Assembly took another action regarding publicity in securing the services of Mr. Odell, a trained newspaper man of Washington, D.C., for writing and placing feature articles. It has been made clear that this part of the general plan cannot be satisfactorily applied at the present time.

The most notable this year has been the article "A Temple of Light" by Allen B. McDaniel, published in Technology Review, of which 12,000 reprints have been distributed throughout the world, and the reference to the Temple in Literary Digest. The result of the fire during Temple construction was also widespread publicity.

A conference called by Mr. McDaniel in Washington during December, with Mr. Odell and three members of the Committee, considered the matter of how Mr. Odell’s services can best be utilized and arrived at the following conclusions: first, that release of information and news representing the Cause can best be effected through facilities developed by and in the Cause itself; and, second, that certain special features like the Temple and the international teaching activities of Miss Martha Root can effectively be assigned to Mr. Odell for feature articles, under conditions mutually satisfactory to him and to the N. S. A.

Following this conference, the Committee secretary has prepared a list of 500 leading newspapers. These have been placed on stencils, to be used at monthly or semi-monthly intervals. A capital cost of about $20.00, and a monthly cost for postage, addressing and multigraphing of approximately the same amount, will enable the National Assembly, through its Bahá’í News Service, to present the Cause to the public press in all the cities and larger towns of the country. This plan, combined with the present series of letters and articles for the Local Assemblies, and amplified to include
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unusual or emergency news and occasions as they arise, was recommended by the Committee to the National Assembly in February, and approved by that body.

Among the subjects already given to Local Assemblies or direct to the press are: the meaning of the Anniversary of the Bab; Baha'i education, with reference to Green Acre and Geysserville; the Temple; announcement of the building contract; inter-racial amity and the Master's warning to America; National Teaching activities; Bahá'í World, volume III; and reproductions of the Literary Digest page illustrating and describing the Temple.

As 300 copies of The Bahá'í World were allotted to the News Service for publicity purposes, their use is reported as follows: to review editors of newspapers and magazine, 100; to reference library of newspapers and the large news syndicates, like Associated Press, 54; to peace, international, religious and educational organizations, 99; to editors of dictionaries and encyclopaedias, 4; to individuals (friends of the Cause in positions of influence), 11—a total of 268 copies. The balance of 32 copies will be used to the best advantage before the Convention.

During March, the committee secretary cooperated with the Publishing Committee in the development of methods for securing newspaper and magazine reviews of all Bahá'í books published henceforth, and also in the preparation of a list of Public Libraries for sending a copy of the Bahá'í Catalog and letters emphasizing the value of this literature.

On March 28 a letter was issued to Local Assemblies together with three suggested newspaper articles: On the Guardian's translation of the Iqán, on references to the Cause by various prominent people, and on the Master's message to the American people. The article on the Iqán was also sent to the list of five hundred newspapers. An article has also been prepared on the subject of the Annual Convention and the Temple, to be sent to the same newspaper list, and to the Assemblies, about April 15.

It seems advisable in this report to mention the series of newspaper articles prepared by a previous Publicity Committee and sent to all Local Assemblies and National Committees in April, 1929. Those articles were prepared for use in connection with public Bahá'í meetings, the visit of well known Bahá'í teachers, etc., and answers the question of what to give the papers raised by a number of Assemblies this year which received visits from such teachers as Miss Martha Root and Mrs. Keith Ransom-Kehler. Copies of the series are still available at the Secretariat, West Englewood.

With the extension of this work during the rest of the current Bahá'í year, the Committee is prepared to issue a minimum of two articles a month, one to Assemblies and one to 500 newspapers, and recommends the availability of giving each Assembly a set of Bahá'í illustrations—a photograph of 'Abdu'l-Bahá, the Temple and a few carefully selected international pictures from The Bahá'í World—in an inexpensive printed form, for reproduction by local newspapers in connection with articles used from time to time.

Shoghi Effendi sent Mr. McDaniel, chairman of this Committee, a message concerning the publicity activities through his secretary in a letter dated August 30, 1930, which is quoted to conclude this report: "Concerning the publicity work Shoghi Effendi hopes that it will carry on its work with great foresight and wisdom and succeed in spreading the teachings throughout America. Such an activity is an essential phase of teaching and will undoubtedly create more and more work for the teachers that are busy on the field."

ALLEN B. MCDANIEL, Chairman
STANWOOD CORB
FLORENCE MORTON
HORACE HOLLEY, Secretary

GREEN ACRE

The Green Acre Properties Committee, consisting of Mrs. McDaniel, Mr. F. St. George Spendlove and Mr. Henry Green met several times at the Green Acre during the rest of the current Baha'i year, in the same capacity. This year there will be a dormitory for men at Fellowship as well as one for women.

Before and after the Program in June and September the Inn and Fellowship House will be open to guests who wish a quiet and restful place.

With the help and cooperation of the friends we feel sure this Season will be profitable to all who come and that Green Acre will in time become a truly representative Bahá'í Center.

Those wishing information concerning accommodations may write Mrs. Flora Valentine, 142 Regent Street, Saratoga Springs, N. Y. By: MARGARET B. MCDANIEL, Chairman.

THE BAHÁ'Í WORLD

(Volume Three)

In recent issues of the Bahá'í News Letter have appeared the announcement by the Publishing Committee of the completion of Volume III, The Bahá'í World, and also Shoghi Effendi's letters to the undersigned telling in detail his wishes regarding the publication thereof. We refer you to them.

The National Spiritual Assembly have appointed a Chairman for this Committee, Mrs. Stuart W. French, 501 Bellefontaine Street, Pasadena, California, who will devote her atten-
to the collecting of material for Volume IV.

We believe it is timely to call attention to the following request of the Guardian, as published in the Introduction of Volume III—

"In preparation for Volume IV, which is to cover the period from April, 1930, to April, 1932, Shoghi Effendi, through the Editorial Committee, earnestly requests all Local Spiritual Assemblies, Coups and Committees throughout the Bahá’í world, to plan with their respective National Spiritual Assemblies the gathering of suitable material for that volume. Photographs and articles of interest may be forwarded at any time. Reports to be incorporated in the 'Survey of Current Bahá’í Activities in the East and West' should be in the hands of the Committee not later than January 1, 1932. The contents of Volume III will suggest the various materials desired for such an important and historic publication as The Bahá’í World. Articles and photographs that show the present progress of the Cause, as well as records of past events, are particularly desired. . . . Correspondence should be addressed to the Editorial Committee, The Bahá’í World, care of the National Spiritual Assembly of the Bahá’ís of the United States and Canada, Evergreen Cabin, West Englewood, N. J., United States of America."

ALBERT WINDUST,
Editorial Secretary.

P. S.—Shoghi Effendi has written the Publishing Committee, expressing gratitude and appreciation for their labors in producing Volume III. They will, no doubt, include this in their report.

THE BAHÁ’Í WORLD
(Volume Four)

The following is the report of progress of the work of the committee for Volume IV of the Bahá’í World:

Your committee has not been successful in holding a meeting when all members could be present; but the chairman met with Mr. Albert Windust early in July, 1930, and from him gleaned much valuable information regarding the method of securing material.

A second meeting was held in New York early in October, 1930, with Mrs. La Farge, Mr. Holley and the chairman present.

At this meeting a general plan of procedure was outlined, in which names of possible contributors were proposed and a definite time set for the completion of the collection of material to be sent to the Guardian.

Since that time all communication has been carried on by correspondence.

The date set for the final reception of all material was November 1st, 1931, and this will provide for any slight delay so that the Guardian may have all in his hands in January, 1932.

Many letters have been sent out by your chairman and the most important piece of work undertaken is the arrangement of a complete and up-to-date list of all addresses in various countries where the Cause is represented. To this end letters have been sent to all National Spiritual Assemblies, and to all Assemblies, groups and individuals whose names appear in the present volume 1928-1930. This does not include the addresses of the Assemblies or groups in this country because that list will be compiled after the coming elections in April.

It is hoped to establish a Historical Department in which short historical sketches made by early believers may be preserved, with photographs of the places in which 'Abdu'l-Bahá spoke when in this country. The reason for this department is that in some instances, as notably Pasadena, it is already very difficult to get exact information on the event of the visit of 'Abdu'l-Bahá. While we recognize that in time a full history will be written of this all-important event, the present intention is to preserve these records before they have passed out of the recollection of some of the believers.

It is not possible of course, to compile a complete history in one volume but carrying the subject through several subsequent editions will preserve the records.

It has been the aim of your chairman to follow in every way the instructions of the Guardian to seek contributions from the 'best minds in the Cause.' Concerning the compiling of a new list of addresses, this instruction was given to Mrs. Bedikian before the work of the present Vol. IV was begun, and now that it is found necessary to render this service for the volume Mrs. Bedikian has graciously turned her list over to the committee and it will be checked over and compared with the replies which are received to the hundred or more letters issued under date of February 17th in order to make as correct and complete a list as possible.

Much material has already come to hand which had been collected by Mr. Holley and for this and all the splendid co-operation of the various members of the committee your chairman desires to express her deepest appreciation and gratitude.

By: NELLIE S. FRENCH, Chairman.

Staff of Editors, Vol. IV:

America—Mrs. Nellie S. French, Chairman; Mrs. Wanden Matthews LaFarge, Mr. Horace Holley, Mr. Albert Windust, Editorial Secretary, Mrs. Victoria Bedikian, Photograph Editor.

Great Britain—Mr. George P. Simpson.

France—Mme. Gaston Hesse.

Germany—Dr. Hermann Grosse.

Palestine—Soheil Effendi Afnan, Ruhi Effendi Afnan, Miss Effie Baker, Photographs.

Persia—'Abdu'l Husayn Dibqan.

India, Burma—Hishmatullah.

International: E. M. Hoag (International Bureau at Geneva)—Miss Martha Root.

REPORT OF THE TEMPLE TRUSTEES

For the Benefit of the National Spiritual Assembly of the Bahá'ís of the United States and Canada for the year 1930-31

During the past year there have been 11 meetings of the Temple trustees, beginning with the organization meeting on April 28, 1930, following the last Annual Convention and ending with the last meeting of April. 30, 1931, just preceding the 23rd Annual Convention. The meeting on November 16, 1930, was held at Evanston, Illinois, and included a visit to the Temple for a first-hand inspection of the construction work.

The Christ is reported to have said "by their fruits ye shall know them" and so the best report that your trustees can make at this time is to refer the believers to the Temple structure. In its simple dignity and beauty, the present structure is an impressive demonstration of the results of the activities of your trustees since the last Annual Convention.

You will recall that at the Annual Convention of a year ago your trustees reported to you that the preliminary steps had been taken toward the erection of the superstructure of the Temple. These steps included the decision to erect the entire framework rather than the first story complete as originally planned; the final revision of the architectural plans by our late brother, Louis Bourgeois; the begin-
The electrical work. It is extremely fortunate that these utilities have been installed at a time when favorable building conditions have afforded very low costs, and that are available for the protection and preservation of the entire existing structure. Funds are needed in the near future in order that these utilities may be completed, especially during this period of business depression and unusually low building costs.

The Research Service, Inc., has continued its interesting study of materials for the exterior ornamental work, which your trustees hope may be started during the coming year. At their meeting on June 29, 1930, the Temple Trustees voted to approve the recommendation of their engineers for the tentative adoption of a suitable form of architectural concrete for the larger masses of this exterior ornamentation. The finer and lighter ornamental work will undoubtedly be made of some suitable metal alloy.

During the year, your trustees have given considerable thought to the settlement of a claim made by Mrs. H. J. Burt, the widow of Major Burt, who was our former structural engineer, for services which had been rendered by him subsequent to the completion of the Temple foundation structure about eight-and-a-half years ago, and also the settlement of the contracts for services and for the studio which the National Assembly had entered into June 27, 1925, and April 6, 1926, respectively, with Mr. Louis Bourgeois. These matters have been handled by a special committee of the National Legal Committee, which refers to them in their annual report.

Respectfully submitted,

TEMPLE TRUSTEES,
A. B. McDaniel, Chairman.

REPORT OF GREEN ACRE TRUSTEES

For the Benefit of the National Assembly of the Baha'i of the United States and Canada for the Year 1930-31

Meetings of the Green Acre trustees were held at the same time and place as those of the Temple Trustees as has been referred to in the report of the latter body.

At the meeting of the Green Acre trustees on May 25, 1930, it was decided to continue the past policy with relation to Green Acre; namely, to develop it, in accordance with the instructions of our beloved Guardian, as a teaching and training center for the believers in the Cause. It was further decided to open the Green Acre Inn which had been closed the previous summer, and to utilize the rooms in connection with the Tea House, which was used entirely for the providing of meals during the season.

The Green Acre season of 1930 was one of the most interesting and fruitful that has been held there in recent years. A large number of the friends attended the New England teaching conference and the Interfaca1 Amity meetings. The regular classes conducted by Mr. Vail, Mr. Gregory, and others, had very satisfactory attendance and unusual interest was manifested, especially through participation in the informal discussions that generally followed the formal address of the meeting. During the last two weeks of August, the facilities of the Tea House were severely taxed, and great credit should be given to Mrs. Flora Valentine for her handling of the boarding and lodging of the people under the handicap of lack of suitable space and sufficient help.

Early in the Fall, the trustees authorized the new Properties Committee, consisting of Mr. Margaret B. McDaniel, Chairman, Mr. George Spendlove, and Mr. Henry Green, to arrange for the necessary repairs and improvements at Green Acre during the Fall and Winter months, with a view to maintaining the various properties and providing for the efficient employment of the caretaker, Mr. Bert Hagedorn. The Properties Committee has reported that very satisfactory progress has been made in this work, including the installation of a fire escape at the Inn (required by the laws of the State of Maine), the repair of the road from the main highway to the Inn, painting and repair of the Inn roof, and a large number of minor repairs of the Fellowship House, the Tea House, and the Inn.

Your trustees at their meeting on February 1 and March 16, 1931, authorized a contract with Mrs. Flora Valentine for the season of 1931 that will provide for the fullest utilization of the Inn, the cottages and the Tea House for the believers during the program season of July and August. During June and September these facilities will be open to the public, but subject to the supervision of the Properties Committee.

Your trustees have been working on the completion of the property plans for the five parcels of properties that are now held under the Green Acre Indenture of Trust. An effort will be made to make a study of certain sec-
tions of these properties, such as the land lying between the Ball cottage and the cottages on the Green Acre property, with a view to providing additional housing facilities for the future.

The trustees believe that last year's season at Green Acre confirmed the policy which has been adopted and it is hoped that an increasing number of friends will attend the teaching and training seasons in the years to come. During the last few years, a number of the believers have purchased property in or near Green Acre with a view to providing permanent summer homes. It is the belief of the trustees that as the years pass by a growing Baha'i community will serve as a true testing ground to demonstrate the New World Order.

Respectfully submitted,

GREEN ACRE TRUSTEES, A. B. McDaniel, Chairman.

RESEARCH COMMITTEE

The principal work of the Research Committee during the year now closing has been directed toward study of the Prayer Book put out last year, under instructions from the National Spiritual Assembly to add to each selection a reference to its source and to suggest such revisions of the text as we might consider necessary.

It was felt, therefore, that the first phase of this work should be the identification of each prayer and other selection, with a reference to its original published translation if possible or to some other authentic source. Since both texts are full of grammatical errors, this stage included much work necessary to secure correct reverential English. And since Shoghi Effendi has approved the pluralization of the prayers in group meetings and many of the friends experience difficulty in reading these plurals into the text, it was decided to submit the revision with two versions of every prayer except those few that should never be pluralized; the singular form appearing on an odd-numbered page and its corresponding pluralized form on the other page of the same sheet. It was decided to submit this revision on loose-leaf sheets of Lefax size with gold edges and to recommend ring binders in dark blue leather stamped in gold; one binder to contain prayers only, and another to hold such devotional readings and notes as might properly find place in it. These notes would include the proper use of the Greatest Name and of prayers for special occasions, the specific obligations concerning prayer and fasting and the holding of feasts, the characteristics of reverential English, and a few facts about Persian and Arabic that should help English-speaking Bahá'ís to a better understanding of the translations.

Practically all of the references had been secured, and the work of revision was well along its way, when word came from the National Assembly, through Mrs. French and Mr. Lunt, to the effect that Shoghi Effendi had consented to a reprinting of the "Prayers and Meditations" pending the time when he can take up this great work himself.

All English-speaking believers should be most happy to know that Shoghi Effendi has declared his purpose to give to us a new translation of the prayers, which only his Divine Wisdom can properly reconstruct.

By: (Mrs.) Josephine F. Clark, Secretary.

MRS. MARY M. RAEB
MRS. ROSA V. WINTERBURN
MRS. JOSEPHINE F. CLARK, Secretary
MRS. FRANK D. CLARK, Chairman.

ACTIVITIES OF INTER-REGIONAL TEACHING COMMITTEE FOR NEW YORK, NEW JERSEY AND CONNECTICUT

After receiving the Teaching Committee's circular letter about their plan for regional teaching work, and at the suggestion of the New York Spiritual Assembly, a meeting of the believers representing New York City, West Englewood, Montclair, Yonkers, Newark, Ashbury Park and New Haven, was called to be held at West Englewood and New York City, October 25 and 26.

The first meeting in West Englewood was for the purpose of studying along the lines suggested by the National Teaching Committee; the methods to be pursued by spreading the Cause of God in these regions. A great many took part in the discussions, and many helpful suggestions were received. Many recited their difficulties and the methods they used to remove them. One important suggestion was that the believers themselves should, before attending teaching work, learn the deeper teachings; they should endeavor to prepare themselves in such a way as to be able to answer the questions of all kinds of people. It was felt that this great Cause is a universal remedy; therefore must contain every answer that a sincere seeker asks. All we need do is to drink deeply of this life-giving water that Bahá'u'lláh has provided.

Another suggestion was that we be more positive about the claims of Baha'u'lláh. We should not try to make the Cause acceptable to people by acceding to their whims and notions. In other words, we should make it plain that the Bahá'ís have a clear message for the world. It was felt that this would be a natural consequence if the teachers themselves were deeply impressed.

A Committee was formed consisting of one member from each community, and one to represent the isolated believers in this region. Our work was to coordinate our activities, to give an added impetus to the teaching work. We were to make every effort for opportunities to give the message; to find openings in each community where people were willing to share their platform with us. We were to make every effort to induce the isolated believers to associate actively with their nearest Assembly, and thus add efficiently to their individual work.

(Notes by Allah Khan.)

The next day we met in New York City and held a large meeting there, at which a resolution was passed that a Regional District Committee be formed to consist of one member from each participating Assembly or group, they to meet and select a member at large to represent isolated believers. The Chairman of the Conference was to call this Committee together, and a letter was sent to each one of these districts calling them to a meeting on Tuesday, Nov. 18, 1930, at 119 West 57th Street, New York City.

At that meeting West Englewood was represented by Mr. Allah Kahn; New York City, by Mr. Harris, who was elected permanent chairman of that Committee; Newark, N. J., by Mr. Henry Ackerman; Connecticut, by Mrs. Jeanne Rohwagen Bolles of Washington, Conn.; Westchester County, by Mrs. Maude Gaudeaux of Yonkers; Mrs. Gaudeaux being elected Secretary of the Committee, with Mrs. Lola Donaldson as Assistant Corresponding Secretary and Miss Gertrude Gewertz of New York City Young People's group as Recording Secretary. Mr. Kinney and Mrs. Ford were elected the Regional Teachers.

Owing to great pressure of work Mr. Harris was obliged to resign as Chairman of the Committee and New York City representative—hence, on account of this work, meeting was not held until January 14th. At this meeting Mr. Allah Khan of West Englewood was elected Chairman of the Committee. The Secretary
was instructed to write to the districts not represented, to which action a beautiful response came from Monclair stating that temporarily their activities were curtailed owing to a serious accident to two of their members as well as other sickness amongst the believers there, and saying that our beloved Auntie Victoria Bedekian had been elected their representative on our Committee.

The Committee meetings are being held on the third Thursday of each month at Mr. Kinney's apartment. At the third meeting, on the 19th February, plans were made for a public meeting to be held in Yonkers, and to perfect details for this another meeting was held the following week, which was fully attended. The public meeting in Yonkers was given on March 6th, in the Warburton Hall, with a fair attendance, West Englewood turning out most generously in their cooperative spirit, for which the Yonkers Spiritual Assembly wish to publicly acknowledge their deep appreciation. Mr. Saffa Kinney was the speaker, taking for his subject "The Destiny of Mankind." Many of the colored friends were attracted by this beloved teacher's eloquent and illuminating address, having expressed their desire to attend our study group, which is held each Friday evening at 192 Buckingham Road, Yonkers. We were very fortunate also to have delightful music rendered by Mrs. Harriet Morgan Kelsey, pianist, and Miss Dorothy Wright, soprano.

Mr. Kinney has also spoken twice in West Englewood during the past two months.

Letters have been written to some of the colored friends in White Plains, with the object in view of arranging if possible for a public meeting at one of the colored Churches there, where happy contact has already been established. If this materializes it is hoped that we may be able to have Mr. Gregory speak, and that all the friends in the vicinity will cooperate with us with the utmost enthusiasm to make it a great success.

At one of our Committee meetings Mr. Kinney suggested that each member study the Acts of the Apostles. This was a command of 'Abdu'l-Bahá, and one can easily see why, when it is noted that the Apostles worked as one soul, ever watching for the manifestation of the Holy Spirit in their meetings. May the confirmations of the Holy Spirit descend upon each one of us, so that we may forget all the forward march of this Holy Cause, and face our beloved Guardian as one soul to do his command.

LETTER FROM

The Spiritual Assembly of the Bahá'ís of Karachi, Aláhu-Abá!

We are happy to impart, at the start of this circular, the news of the perfect health and happiness of the beloved of the people of Bahá, Shoghi Rabbani, may our souls be a ransom to his loving kindness, and to announce his arrival in the Holy Land of Light.

Sometime ago, this Assembly, having secured the approval of the Guardian, purchased a piece of plantation, which has an area of about 3639 sq. yr., and is located in one of the most appropriate sites of this city. The Assembly is now planning to erect on this land, a humble but graceful building to serve as "Hazirat'uI Kuds," or a Mashriqul Azkár, and in order to add to the significance and the majesty of the Cause, at the same time free the Friends from the cumbersome burden of renting.

It is an evident fact that the undertaking of such a sacred enterprise will be impossible without the material help of the devoted friends of God. For the Assembly will not be able to provide the expenses all by itself. For this reason, we wish to ask for the cooperation of all the friends of East and of the West, whether man, woman or child, and entreat them to contribute towards this purpose as a duty towards a sacred end. A duty whose basis and whose aim is help and cooperation.

His Holiness Bahá'u'lláh, may His name be exalted and hailed, has said: "Humble thyself before Me, that I may graciously visit thee. Arise for triumph of My Cause, that in the world thou mayest obtain victory."

The arrival in this city of the renowned teacher, Miss Martha Root, her interviews with the influential persons of this nation and her impressive addresses in the various gatherings and Universities will surely bear wondrous fruits in the future. After spending a few days here, she left for Simla, the summer residence of the Governor of India. She was escorted by Mr. Isfendiyar Behiyari.

The Tarbiyat School, the Library and the reading room, are as usual being frequented by the Truth and investigators of the Cause. We are thankful to our Lord that the Cause in this city is in great prosperity. Our meetings and gatherings are public on Sundays, and private on Wednesdays; and on Fridays we are having the regular "Sunday School" programs for the children. (Friday is the Mohammadian Sunday. Tran.)

Our hope is that the clouds of bigotry and superstition, that have darkened the sky for the numerous tribes and sects of this country, may be rent asunder and that the Sun of Reality may throw its golden rays upon those who are fast asleep in the grave of ignorance and imitation so that the progress of the Cause and the influence of the words of Bahá'u'lláh in this land, may parallel and advance at the same level with that in the other parts of the world.

Professor Pritam Singh, the secretary of the National Spiritual Assembly of India and Burma, has recently established a weekly magazine which is published in English and contains interesting and important articles on the Cause. The editor is employing the most appropriate method and style in advertising the Cause. The subscription fee is Five Rupees per annum. Friends who are interested are asked to communicate directly with the editor to the following address:

Prof. Pritam Singh, M.A., Editor, The Bahá'í, 39, Temple Road, Lahore, India.

We are glad to congratulate Prof. Pritam for this admirable work and pray for the duration of his publication.

The "Eternal Rose Garden" (Bahá'í cemetery), which has been the subject of a dispute between the Assembly and the municipality, last, came into the possession of the Friends. We hope that with a slight expenditure on some of its parts, such as the "wash-room" and the court yard, it may be turned into a real Garden of Roses for Eternal Repose.

We wish to extend our thanks to all the Assemblies and friends that have favored us with circular letters and delightful news; and we entreat the Sacred Divinity to crown their efforts with success. In conclusion we would like to mention that any of the brothers or sisters who wish to contribute to our purpose, may apply to the following address. Their donations shall be welcomed and greatly appreciated and their names shall be inscribed in the Book of God:

Who has the life Eternal? He who liveth righteously,
For after him, his memory shall revive his name.

Address: Isfendiyar Behiyari,
Preedy Road, Camp Karachi, India.
Secretary of the Assembly,
A. MOMENZADEH.
THE ANNUAL CONVENTION
Reported by Louis G. Gregory

Another convention, the twenty-third annual of the Baha'is of the United States and Canada, has written its fine record upon the plane of Reality and has given both inward and outer signs of constructive achievement. As the years pass the believers in the most High, Bahá'u'lláh, as shown by these annual gatherings, seem to reach increasing heights of consultation, spiritual insight and application of the divine teachings to the needs of humanity. Faith is strengthened, courage is more resolute and voices attain more eloquence and penetration in the delivery of the great message. The power that arises from the unity of our productive strength, the wisdom that shines with free consultation, the darkness that flees from the Light of Reality, the wounds that are healed with the balm of love, the answers that respond to prayers for Guidance and the signs which descend to the minds and hearts of the sincere are visible in spiritual gatherings which many incidents combine to make unique. This convention was one of the most impersonal ever held. How largely free from negative currents! Accounts of things done, the progress of activities, expressions of appreciation and gratitude, constructive ideals, incentives to nobler deeds, purer lives and greater sacrifices; treatment of the world's ills, the significances of the Master's love and the Guardian's protection, the planting of the Banner of Bahá'u'lláh among all the nations of the earth, reverence for His Holy Sanctuary, happiness in its progress and the thoughts of its happy completion which will be fraught with such wondrous results in future, effaced all thoughts of earth.

The inspiring words of our Guardian were read by the Chairman during many intervals of the convention. These were often quoted from the volume, Bahá'í Administration but were further contained in letters and cables. They lifted deliberations to the highest plane which combines the ideal and the practical and seemed to bring heavenly illumination and guidance. The following cable was read soon after the opening:

"Th Greatest Holy Leaf joins me in requesting delegates assembled under Mashriq'ul-Adhkar's sacred dome convey all American believers expression of heartfelt congratulations, boundless joy, profound gratitude practical completion superstructure glorious edifice. Cerebrally appeal all associated this holy enterprise, consummate their achievement by upholding whatever manner national representatives may deem necessary for provision exterior ornamentation. Inestimable blessing shall crown America's sustained, self-sacrificing endeavor."

"SHOGHIL."

The convention replied by cable to this beautiful message, expressing happiness, pledging loyalty and obedience as the means of success among the friends and the hope that our inward lives may at all times mirror forth the great peace that is found at the shrine of Bahá'u'lláh.

"A thing of beauty is a joy forever," says a well known poet. Wondrously beautiful is the Temple of God. It is the Divine Sanctuary in which only the praises of God are to be sung. Rising so majestically over the lake, graceful in outline, unique in structure, resting upon a foundation supported by the ribs of the earth and symbolizing in its structure the body of the manifestation of God, how mysterious and vast is the influence of this wonderful place! Mashriq'ul-Adhkar is a name which will be engraven upon the heart of humanity with the passing of the years. In the foundation of such a noble structure the friends of God were assisted in holding their annual convention.

The first and only official business of the convention is the election of the National Spiritual Assembly, the body of nine to whom are committed as servants of the Cause the direction of its activities for the period of a year. Although several members of the existing assembly would for various reasons have preferred to give way to others, the result was the reelection of the entire membership. The transmission of this news to Haifa by cable brought the following reply from the Guardian:


"SHOGHIL."

This election was held on the first day of the convention in order that the delegates might have ample time to confer with the newly elected body. The other part of the work was hearing reports in order that the delegates upon the basis of what they heard, might make recommendations to those who represent them. The report of the secretary showed the completion of the part of the Temple as planned and the essential unity of the Cause. Warm tribute was paid all committees for their efficient services. Other matters were a report of the new translation of the Book of Iqán as a labor of devotion and love by the Guardian; a warning against the reception of Orientals who lack credentials from a recognized spiritual assembly; information about the rich treasures con-
tained in the History of Nabi, one of the devoted followers of both the Báb and Bahá'u'lláh. This work contains authoritative records of the early days of the Cause, among them being the geneologies of the Báb and Bahá'u'lláh for several generations, also twenty Tablets of the Báb including one to Bahá'u'lláh and another to Himself and the others to the other Letters of the Living. There are photographs and drawings to be printed with this book. Other items of the secretary's report brought out the value and confirmation which go with contributions to the Bahá'í Fund, that needs for construction and other activities may be more adequately met; the organization of seven new spiritual assemblies during the year; a tribute to the late Louis J. Bourgeois, temple architect, described as a most sincere servant of Bahá'u'lláh and a master of design; six hundred and thirty-nine separate matters which were passed upon by the assembly during the past year and a high tribute to Miss Martha Root our great international teacher.

The treasurer's report showed a check for $2,000.00 from the Research Service as a contribution to the Bahá'í Fund, along with their fine report to the trustees of the Temple. The treasurer exhorted us to "massage our financial nerves" and not to let ourselves think, despite the fine progress of the work, that our task is finished. He reminded that about ten thousand dollars a year will now be needed for the upkeep of the Temple.

Devotional Service

During the afternoon of the first day the delegates and friends went to the main auditorium where standing in a silent and reverent attitude, they listened to the prayers and Tablets of Bahá'u'lláh as read and chanted by a little band of angels who occupied the gallery above. An atmosphere of sanctity pervaded this meeting.

"The Lord is in His Holy Temple. Let all the earth keep silence before Him!"

"O people of the earth, advance to Him who hath advanced toward you! Lo! the Promised One hath come!"

"Glory be to Him who hath caused the signs to descend to those who understand!" "Verily I am God! There is no God but Me, the Precious, the Beloved!"

These brief quotations from Tablets may well suggest the solemnity and beauty of the service during which all stood. It is characteristic of a place which will be used for worship, meditation and prayer, where also beautiful music will pay homage to God, but where no speeches will be made. Even the foundation hall is being used only temporarily, for other kinds of meetings, this by permission of the Guardian.

Recent Pilgrimages

Three noble friends who have recently had the joy of visiting the sacred shrines and consulting with the Guardian shared their spiritual treasures. Emphasis was given by them to the value of holding informal conferences for consultation between delegates and non-delegates; the vital necessity of organizing spiritual assemblies when it appears that the number of declared believers in any city aggregates nine, no matter what the racial identity of such believers may be; the urgent need of studying the teachings and of extending our acquaintance and knowledge of the friends; of meeting always in a prayerful spirit; of living the teachings in order to solve the race problem. In conferences we should make a careful investigation and decide only after hearing all sides of a question. A majority should not give up and let people have their way for the sake of peace. Protection comes to the friends through obedience to the divine commands. The friends of God have no idea of what the future has in store for them. This Cause will affect both the political and social life of the whole world.

Another pilgrim told how Shoghi Effendi at a time of difficulty sent aid to both Jews and Arabs in Palestine. Each received his help, but each was unhappy over the assistance extended the other. Each also feared to leave their homes on account of danger. Then it was that the Bahá'ís went to them and served by doing their marketing, thus demonstrating the power of the Cause and impressing its lessons.

Still another spoke of the Greatest Holy Leaf now eighty-five years old, so frail that her life seems to hang by a thread, yet living ever upon the high ethereal plane of spirituality and radiant faith. In the opinion of the Guardian there is no present imminent danger of war. The friends should register the Cause with the government as do the Quakers, committing ourselves to peace. We should be willing to take our part in administrative service of the government but not to do that which requires us to kill our fellow beings.

There are nine great holidays in the Bahá'í Cause. These are the first and tenth and twelfth days of the Rídvan Feast, beginning April 21. This is the greatest celebration of all, marking as it does the Declaration of Bahá'u'lláh. The other holidays are the Nawruz Feast, March 21; the declaration of the Bab, May 23; the ascension of Bahá'u'lláh, May 28; the Martyrdom of the Bab, July 9; the birthday of Bahá'u'lláh, Nov. 12, and the birthday of the Bab, October 25. These occasions and the memorial services held because of them will be generally observed in future and make them all holidays.

The members of the Holy Household with radiant love and obedience turned to Shoghi Effendi after the ascension of 'Abdu'l Bahá and this despite the Guardian's youth. They recognized in him the voice of authority. His extraordinary way of administering affairs attracts the hearts of all who approach him. He is extremely active, rising at six and eats no breakfast. He works all day and takes no luncheon. He takes his dinner at midnight. His way of accepting all difficulties makes his life most beautiful to see.

Babá'i Administration

The special value of Bahá'í administration, the need of training in it and its exercise in a way that will keep all the people of a community busy received much emphasis from the delegates in conference.

Teaching Report

The chairman of the National Teaching Committee announced that the annual report would be presented in several sections. The first was the general teaching activity presented by the Secretary who began her brilliant address by saying: "The Sea of the Love of God is colorless." This was followed by a generalization of the activities in the Eastern States, with stress upon the need of more teachers and funds to defray their expenses; the fact that in one section, as the result of a regional conference thirty-one teachers had been made; account of the happy responses to a questionnaire; the number of classes for study organized; consideration of the vast regions to be covered and the number of workers needed to accomplish the desired end.

The committee of the far West reported intense activity in the San Francisco region on both sides of the bay, with the whole Pacific Coast interested in and helpful in the spread of interracial amity. They recommended that information should be
EDITORIAL

THE DIVINE ELIXIR

"On that Day God will satisfy them all with His abundance."

—BAHA’U’LLAH.

Baha’i Scriptures, page 149, verse 110.

In a time of world stress and depression perhaps unexampled in history, when many Baha’i hearts are sorely tried with the external problems of life, this divine word flashes upon the consciousness with striking force. We know that the promise of God faileth not, and that this storehouse of divine sustenance is already prepared and ready in the realm of reality. Within the “Sleeves of Might’’ the Hand of God holds the flame which will ignite the lamp of unity upon the earth, but the glass-holder, the burner, the wick and the chimney must first be ready: clean and immaculate; the oil, with its innate fire, must likewise fill the globe of the lamp. Then nothing can prevent the ignition, for a capacity has been set up.

Today, all mankind are enmeshed in the hampering cords of the net they have themselves fashioned, even as shoals of fishes confused and gasping afar from their native element. In a certain sense, the Baha’is are subjected to these destructive forces which have been set in motion by the trend of the race-thought or consciousness. This is a definite force, and there is no escape from it by means of any remedy this consciousness can offer, for it is the working of the law of cause and effect. The minds of statesmen and financial experts, alike, are appalled and impotent to grasp and control the reins of this mad steed that ever plunges more headlong through the barriers that humanity has relied upon so long for stability and composure. Nothing less than this could bring proud nations to the brink of bankruptcy, or reduce millions of men to the necessity of seeking public aid. If we say the pendulum will swing again to the right, the history of past financial depressions bears this out, but their disturbances were less basic and deep-seated. A stronger remedy is necessary to heal the prostrating disease that Baha’u’llah tells us has now brought the race nigh unto dissolution.

Behind the confused panorama of events, the claws of war, financial greed, international speculation, prejudice and above all, fear, have been tearing at the vitals of human civilization. Wholly unbalanced military and naval expenses are consuming the substance of national wealth. Nothing is left for the constructive and creative life. Simultaneous and general disarmament is the material key to a measure of relief from this madness, and we should serve this ideal in a practical and definite way, but the major key is that which unlocks men’s hearts and opens the door to the slumbering spiritual consciousness. The story of Beauty and the Beast may be likened to the existing situation. Beauty is the sleeping reality of human souls. All the world of reality slumbers heavily with her. The Beast is the soul-sick, objective spirit of the age, hideous in his ignorance, unguided and unhappy. Through deep suffering and the gradual realization of his helpless state, stunned and oppressed by the beneficent forces he has so long ignored and disobeyed, he is drawn in the fulness of time and without knowing why, to the palace of Beauty. He beholds her and at last dimly conscious, seeks the kiss of reunion. And lo, she awakens and in that instant he is transformed again into his true manhood, and sees with the eyes of a child of God. Then the earth awakens, the palace of Beauty is adorned, for the objective and subjective man are reunited, the reality of his spirit has resumed its sway, and there is “Light upon Light.”

Let us fully realize the sense in which even the followers of Baha’u’llah are experiencing the common suffering of the race. Our outward and material lives are bound up with the industrial and business limitations of the moment. In this sense, their weakness is our weakness, as is their strength ours. But the world is not mindful of the blessed Word, “God doeth whatsoever He willeth.” This implies the fact of divine intervention in this world. Nevertheless, the Divine Promise quoted at the head of this article is conditioned upon certain action on our part. Reading the text of this great Tablet, all will note that this promise is preceded by these significant words; let us meditate upon every word—

"The light of men is justice; quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among people. In this excited World, the hand of God’s wisdom is moving, all the books of the world are not sufficient to contain its interpretation.

"If the world is adorned with this mantle, the sun of the saying, ‘On that Day God will satisfy them all with His abundance’ will appear
and shine forth from the horizon of
the heaven of the world. Know ye
the station of this utterance, for it
is from the loftiest fruits of the
tree of the Supreme Pen. Happy
is he who heareth and attaineth.”

The preciousness of unity above all
else is the key to the text. Even the
Supreme station of justice becomes
the handmaiden of the peerless place
that unity occupies in this age, for
the Divine Unity is the first and great­
est of the stations desired by God
to enter and reign over human conscious­
ness. Only through this can His Im­
age become imprinted and active upon
this earth, and the Kingdom be estab­
lished on this planet. Upon this fulfil­
ment rests the mighty promise of
abundance. This abundance is not
material alone, but spiritual in its sat­
isfaction. But the material need is,
likewise, a human necessity and a
foundation of the order of the world.

We have endeavored to show that
no remedy exists today in the present
consciousness of the masses of hu­
mankind. Yet the divine promise is not
to Bahá’ís alone, but to all men. But
there must needs be a nucleus which,
believing in the Word of God, will
establish through their faith and
knowledge, the conditions which He
has imposed, and thus attract, accord­
ing to the Divine Law, the Hand of
Power and Strength. We must, as
never before, make ready the lamp of
Unity for that prepared and luminous
Flame. What does this mean? No less
than a far deeper consciousness of what He has imposed upon us to attain.
The “fire of separation” that here and
there divides and cleaves asunder the
hearts must be wholly quenched. Sac­
rifice for one another, the recognition
of the reality that dwells within each,
candation of all the petty and per­
sonal differences that are like wet
blankets to the flame of Bahá’í life,
are essentials. In other words, the
active force of Unity is Love and only
this can weld as together to meet the
conditions of His Law, to receive the
calm light of His Promise, and wit­
ness the guiding cloud by day and the
pillar of fire by night. Nothing short
of this can envelop the friends of God
with the Mantle of protection from the
destroying forces of the world. God
has created the realities that dwell
within each of the friends. It is these
that are worthy of our holy and con­
secrated love and service. From this
standpoint, the eyes no longer occupy
themselves with the differences of per­
sonalities which, in their turn are but,
at the most, fleeting shadows.

Let us from this hour turn to the
realities. This is the Divine Elixir for
every outer affliction. And through
the attainment of this degree of de­
votion, the friends of God will be­
come real servants of all mankind, and
attain their true destiny. Then the
lamp of Unity will be ignited, the Di­
vine Abundance will pour forth upon
the united hearts and through them
upon the world of humanity.

NATIONAL BAHÁ’Í COMMITTEES
1931-1932
(To be added to list published in July
issue of Bahá’í News)
The Bahá’í Magazine
Stanwood Cobb, Editor
Mariam Haney, Associate Editor
Margaret B. McDaniel, Business
Manager.

The Economics Committee, formed
for the purpose of studying the eco­
nomical teachings and of trying to find
ways and means of applying them,
feel that one of its first duties is to
compile a complete collection of all
the utterances on the subject which
have been translated into English,
from the words of Bahá’u’lláh and
Abdu’l-Bahá.

As a start on this undertaking, all
of the references given in the Out­
line on Material and Divine Civiliza­
tion have been collected and indexed.

Any of the friends who know of
further authentic material on the sub­
ject will greatly aid the work of the
Committee by sending such refer­
ces to the Secretary of the Com­
mittee. This request applies espe­
cially to unpublished Tablets or au­
thentic copies of discourses.

As soon as the work of compilation
is completed, it is hoped that it may
be put in such form as to be available
to those desiring to study the matter.

The interest shown in the work of
the Committee on the floor of the con­
vention made it very evident that the
matter is close to the hearts of every­
one, which leads the Committee to
hope for much valuable assistance.

DALE S. COLE, Committee Sec’y,
3174 Corydon Road,
Cleveland Heights, Ohio

(Concluded from page 2)

of the Dayton friends, lunched with
three prominent newspaper women of
the city. All three of these women have
shown great interest in the Cause.

April 25th, Miss Thompson was in­
terviewed before the microphone of
Radio station WSMK by Mrs. Perrill,
Dayton’s best known newspaper
woman. The interview was in the form
of questions and answers relative to the
Cause and ‘Abdu’l-Bahá. A list of seven
questions was given to Mrs. Perrill as
a guide and from that she reconstructed
them as she chose.

April 26th, a group was again ad­
dressed at the home of Mr. and Mrs.
McCoy. A week later found two of
this group at the Convention in Chi­
cago.

Plans are also under way for six,
fifteen-minute progressive talks to be
given over the radio by Mrs. Sylvia
Margolis. These talks were inspired by
and are the outcome of Miss Thomp­
son’s work here.

JOSEF McCoy.

CABLEGRAM FROM
SHOGHI EFFENDI
RELATIVE TO PUBLICATION OF NABIL’S
NARRATIVE “THE DAWN BREAKERS”

“Heartily endorse plan to secure
co-operation believers publication
Nabil’s Narrative. Mailing October
check for hundred copies.—Shoghi.”

Please refer to Publishing Com­
mittee’s Announcement in July Bahá’í
News, issue No. 53, for detailed
information.

IN MEMORIAM

Mr. John Bierma, one of the much
loved Chicago friends, passed on sud­
denly July 3rd in Los Angeles, where,
because of ill health, he had made his
home for the past two years. All those
who knew him will greatly miss the
charm of his truly Bahá’í character.
Mr. Bierma received the Message in
Chicago, where he also had the privi­
leges of meeting ‘Abdu’l-Bahá in 1912.
We extend to Mrs. John Bierma and
to Mr. Bierma’s parents our loving
sympathy.

On July 16th, Mrs. Frances Chase
Schneider, a much loved member of
the Minneapolis Assembly, ascended into
the Abhá Kingdom. Mrs. Schnei­
der received the Message from Lua
Gestinger about twenty-five years ago,
and has been an ardent worker in the
Cause of Bahá’u’lláh ever since. Mrs.
Schneider’s many friends throughout
the country will feel her physical ab­
sence very keenly, and to them and her
family we tender sincere sympathy.
THE PLIGHT OF MANKIND

A LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

Compelled by the need of a Faith which, as Shoghi Effendi has said, is still in its infancy, the members of the National Spiritual Assembly before this time have communicated with their fellow believers mainly in matters related to the internal affairs of the Cause. Neither time nor strength has been granted us to refer in any useful way to those larger problems pressing upon the Cause by reason of events and conditions in the outside world. A certain measure of time has apparently been providentially vouchsafed to the Baha'is during which might be founded a mission, let us study and ponder consciously the laws, the counsels and the advices revealed by Bahá'u'lláh and 'Abdu'l-Bahá, and in our local meetings strive for so true a unity and so prayerful an attitude that we may be collectively inspired to solve whatever spiritual and material problems may arise. To say, "I accept the Cause—I believe..."
in the Revelation of Bahá’u’lláh” is not enough. Let us, through the mysterious power of consultation, limitless in its possibilities, endeavor to find ways of life wherein our faith, yielding up the station of the seed, may become a strong and fruitful tree.

The Master has said that the secrets of the economic world are divine in nature. “The disease which afflicts the body politic is lack of love and absence of altruism. In the hearts of men no real love is found . . . . The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts . . . . Until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.”

Unlike the social plans promoted by various governments, religious leaders and public agencies to remedy the present ills of mankind, the teachings of Bahá’u’lláh aim first at the hearts, and make social evolution depend upon the mysterious influences of the spirit and not merely upon outer laws and ordinances. His World Order, so rational and complete, is still concealed from unbelievers who have abandoned the ways of God. Ours is the sacred task of attaining that “unity of conscience” which alone will release the beneficent forces of humanity, and make the Bahá’í community a living proof that Bahá’u’lláh sent forth the creative Word.

HORACE HOLLEY.

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**NATIONAL BAHÁ’Í COMMITTEES**

**1931-1932**

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<tr>
<th>Committee Name</th>
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<tr>
<td>Archives Committee</td>
<td>Mr. Albert Windust, Chairman</td>
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<td>Mrs. Gertrude Buikema, Secretary</td>
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<td>Mrs. Ruth Cornell</td>
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<td>Bahá’í Study Committee</td>
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<td>Mr. Harlan F. Ober</td>
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<td>Mrs. O. La Farge</td>
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<td>Mr. Allen B. McDaniel</td>
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<td>Mr. Rex Collison, Chairman</td>
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<td>Mr. Leroy Ioas, Vice-Chairman</td>
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<td>Mrs. Mary Collison, Eastern Secretary</td>
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<td>Inter-Racial Amity Committee</td>
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<td>Green Acre Program Committee</td>
<td>Prof. Glenn A. Shook, Chairman</td>
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<td>Green Acre Properties Committee</td>
<td>Mrs. Margaret P. McDaniel,</td>
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<td>Mr. F. St. G. Spendlove</td>
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<td>Mr. Henry L. Green</td>
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IMPORTANT RECENT MESSAGE
FROM SHOGHI EFFENDI DATED JUNE 20, 1931

"Shoghi Effendi believes that the Temple and teaching work should be continued to be regarded as the twin outstanding activities of the Believers in America. Everything else should be subordinated to this urgent need. The work of applying the exterior ornamentation to the completed structure should proceed steadily and as speedily as possible. Shoghi Effendi feels that the full effect and influence of the Temple can be revealed only when the work in its entirety is accomplished. All the beauty and glory of the Temple depends upon the exterior garment of stone with which it is to be adorned, while the consummation of the task will in itself act as a magnet that will draw the promised blessings of the Master. Nothing short of continued self-sacrifice can achieve this end. In fact, the greater the obstacles in our way, the greater will be the reward we are destined to reap. The present financial depression should be regarded both as a challenge and an opportunity to prove the reality and potency of our faith. Shoghi Effendi will continue to pray for the American Believers who are destined to render still more glorious services to the Cause in the future."

THE BUILDING OF THE TEMPLE

"When the structure (Temple) shall be completed a new era will be inaugurated in the history of the Cause in that country."

Thus writes the Guardian in a letter dated May 31, 1931.

With these inspiring words our Guardian urges us to continue with renewed efforts the building of the Temple.

The delegates to the Twenty-Third Annual Convention the first of last May held a dedicatory service under the dome in the recently completed superstructure just nineteen years to a day after the consecration of the Temple site by our beloved Master.

A new spirit among the believers has come from the completion of the second step in the building of the Temple. Its simple beauty, dignity and impressiveness not only brings a renewed sense of happiness and assurance to the believers who have had the privilege to look upon it, but it has also awakened a remarkable spirit of interest and gratification among the people of that section of the North Shore of Chicago.

The Guardian now points out the importance of continuing the work and the spiritual blessings that will go out to the world as the result of the fulfillment of the Master’s promise when the present structure is completed.

Let us therefore arise with true unity, as one soul in many bodies, to co-operate with the National Spiritual Assembly in the carrying out of the new Plan for Unified Action. Through full cooperation in loving unity; each and every believer contributing of their time, efforts and resources, in His Spirit, will our activities bear early fruit.

Each and every believer throughout America will receive from the National Spiritual Assembly a printed folder which will briefly set forth the new Plan. It should be noted that this Plan includes the budget for the next three years with provision for the completion of the Temple and all of the national activities. While the Plan sets forth the spiritual objective given in average figures, the confirmations will depend upon the friends and the Plan become fulfilled only in so far as each and every believer participates. Let our contributions be given according to our resources. A contribution of nine cents a month given in the spirit of loving service and sacrifice will be indeed blest.

In a cablegram to the recent (1931) Annual Convention the Guardian sets forth our great objective for the coming year in the following words:

"Fervently appeal all associated with this holy enterprise, consummate their achievement by upholding whatever measures National representatives may deem necessary for provision exterior ornamentation. Inestimable blessings shall crown America's sustained self-sacrificing endeavors." — (Signed) SHOGHI.

ALLEN McDaniel.

A NEW PLAN OF UNIFIED ACTION
TO COMPLETE THE BAHÁ’I TEMPLE AND PROMOTE THE CAUSE IN AMERICA

Reprint of a Pamphlet issued by The National Spiritual Assembly of the Bahá’ís of the United States and Canada, June, 1931

To the Bahá’ís of the United States and Canada
Beloved friends in El-Abhá:

All the believers who gathered together in the spirit of consecration in the first meeting held at the Temple, realized that this event signaled a great outpouring of the spirit of unity
and devotion upon the Cause in America. That the occasion was truly providential is clear when we recall the fact that the meeting took place exactly nineteen years after the day when the Master Himself stood on that very site to give His Blessing to the glorious task.

Now the members of the National Spiritual Assembly lay before the believers a new “plan of unified action” as a necessary measure for the completion of the Temple, in accordance with the message from Shoghi Effendi quoted at the close of the preceding article by Allen McDaniel.

We realize fully that the coming three years will be a time of difficulty and anxiety for every believer. If the purpose of our collective endeavor were anything less than service to the Cause of God, if we had to rely only upon our human resources and capacities, the magnitude of the task before us would be truly appalling.

But such considerations are swept away in the knowledge that the institution of the Mashriqu’t-Adhkár is one of the fundamental laws of the Manifestation. His gift of order, of peace, of brotherly love to a distracted world. By our association in the sacrificial effort to make that all-powerful law a living reality “on earth as in heaven,” we can draw closer to the divine Center of peace and assurance, find refuge in the Covenant, and be sustained by unfailing Guidance even amid the tribulations of a disordered, collapsing world.

The time of words and idle thoughts has passed, and the time of deeds has come. Every believer is urgently requested to make himself familiar with the essential facts of the Plan, and so order his or her own life that the fullest measure of sacrifice will be the outcome during the next three years.

Below we give the Financial Summary of the Plan, which shows that the monthly income of the National Fund, to fulfill the Guardian’s standard for American believers, must be $14,722.

This means that the average donation from 1600 believers must be $9.00 per month. Some of the friends can and will contribute much more than this, some can only contribute a small fraction of that amount. But let each of us make supreme effort to take the largest possible part in the most important achievement laid upon the Baha’is of the United States and Canada.

Now is the moment to recall the Master’s words, that the prophets and holy ones yearn above all to render some service to the Cause of Baha’u’llah. Future generations, looking back, will envy us this opportunity to assist in laying the very foundations of world peace. Ours the privilege of contributing to order amid disorder, to faith amid general disillusion, to stability amid chaos.

In order to make this collective effort the central point of our Baha’i activity, the National Assembly requests each Local Spiritual Assembly and every Baha’i group to devote all Nineteen-Day Feasts during the three year period of this Plan to the subject of the Temple. Let the readings be chosen so as to reveal its meaning more fully to us all, and inspire us with power to complete its construction, within and without, before the Convention of 1934. Let this be the subject of our consultation, the goal of our endeavors, the living ideal of our inmost hearts.

We await confidently your response to this appeal.

Yours faithfully,

THE NATIONAL SPIRITUAL ASSEMBLY.

FINANCIAL SUMMARY OF THE PLAN OF UNIFIED ACTION 1931-1934

“We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellow undeterred by fear of poverty and reliant on the unfailing bounty of the Source of all wealth and all good—this is the secret of right living.”—Shoghi Effendi.

To complete the Mashriqu’-Adhkár $425,000

Total Fund of the Plan $530,000

Annual Budget of the National Assembly, for all its activities exclusive of Temple construction: Teaching, Inter-Racial Unity, Convention, Baha’i Magazine, Archives, Baha’i News, Temple Maintenance, Green Acre, Geyserville Summer School, Legal, Publishing, International Contribution, Administration, etc. $35,000

For the three year period 105,000

Total required yearly $176,666

Total required monthly $14,722

Average donation monthly each believer, $9.00.

NOTE: Temple construction will proceed steadily during this period as the accumulation of funds allows the National Assembly to vote funds to the Temple Trustees. The immediate requirement (by October 1, 1931) is to complete the heating apparatus so that the structure will be preserved during the winter season. Contracts for external decoration will then be placed as rapidly as possible, and the additional electrical and other mechanical equipment installed as actually required.

COMPLETE BALLOT AT 1931 ANNUAL CONVENTION

TO ELECT MEMBERS OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE Baha’is OF THE UNITED STATES AND CANADA

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Elizabeth Greenleaf ......................................... 5
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Dr. A. D. Heist ............................................. 3
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Roy Williams ................................................ 1
Juliet Thompson ............................................ 1
Edwina Powell ............................................... 1
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Margaret McDaniel ........................................ 1
Miss A. B. Crum .......................... 1
Frances Fales .............................. 1
Florence E. Schopflocher ............... 1
Ida B. Slater ................................ 1
Shelley N. Parker .......................... 1
Glen A. Shook .............................. 1
Shahnaz Waite .............................. 1
Edward D. Struven ........................ 1
Kuth L. Moffett ............................. 1
Julia Treikeld .............................. 1
Louise D. Wright ........................... 1
Mary Collison .............................. 1
Martha Root ................................. 1
Pauline Hamen ............................. 1
Mr. L. W. Eggleston ...................... 1
Dale S. Cole ................................ 1
George Spendlove ........................... 1
Bertha Kirkpatrick ......................... 1

Total .................................. 787
88 ballots cast; 33 by mail; 55 direct.

CENTRAL STATES SUMMER SCHOOL

In Eastern Michigan, twelve miles east of Flint, three miles south of Davison, and about fifty miles northwest of Detroit, on the 270 acre farm of Mr. and Mrs. L. W. Eggleston, there will be held this Summer from Aug. 1st to Aug. 9th incl., a Bahá’í Summer School primarily planned for the training of teachers to work in the Central States district. It is hoped that this effort may be confirmed and that souls will arise under the guidance of God who will dedicate themselves to the spreading of the tidings of the Kingdom throughout all those regions. Lodgings and two meals will be furnished for $10 and $12 weekly. Arrangements will also be made for those wishing to spend the week-ends or for only a part of the session. Dinners may be obtained at a nearby town at a moderate cost. Automobiles will transport the friends. Those wishing to bring tents and camping equipment will find delightful sites.

The Eggleston property is situated on a main highway, Route M 15 from Detroit. It is important that those wishing to attend should write for reservations immediately. Address all communications to the Sec’y of the Committee, Mrs. Helen Whitney Eggleston, 201 E. Kirby St., Detroit, Mich.

PROGRAM

The New Economics. Course by Mr. Harlan Ober.
(a) The Past World Order.
(b) Analysis of the Present Economic Crisis in the Light of the Teachings of Bahá’u’lláh.
(c) What is the Bahá’í Solution of the Present World Crisis?

(d) The Present Need for a Bahá’í Community as a Working Plan of the New World Order.

Daily Practice Class in Public Speaking. Mrs. Mabel Rice-Wray Ives.
(a) Inspiration vs. Preparation.
(b) Techniques: posture, voice, etc.
(c) Informal Group Talks.
(d) Public Addresses.

Two Lectures by Mrs. Dorothy Baker.
(a) What can the Bahá’í Home Give to its Children.
(b) The Cosmic Round Table.

The Teaching Possibilities of the Bahá’í Home. Course by Mrs. Grace Ober.
(a) Hospitality.
(b) As a Shelter.
(c) As a Representative of the World Home: The Microcosm of the Macrocosm.
(d) Its Part in Education.
(e) The Home of ‘Abdu’l-Bahá.

Effective Teaching Methods. Course by Howard Ives.
(a) First Contacts with Groups and Individual Souls.
(b) The Word of God.
(c) The New World Order.
(d) The Illumination of the Heart through the Breaths of the Holy Spirit.

DAILY PROGRAM

9:30 to 10 A.M. Devotional Meeting.
10 to 12 A.M. Above Courses and Lectures.

Afternoon and Evening: Informal Discussion Groups covering subjects of interest and value; answers to inquirers, etc.

Recreation, picnics, camp-fire or moonlight gatherings featuring stories of the Cause and personal experiences with ‘Abdu’l-Bahá and Shoghi Effendi, Special Classes for newly attracted souls and investigators.

Sunday Afternoons, 4 to 5 o’clock: Two public meetings, Aug. 2nd and 9th. Speakers to be announced later.

EGYPT

Bahá’í deep love and greetings to all the beloved of our dear Guardian. We are glad to take this opportunity to extend the sincere congratulations of the Egyptian believers to their very dear brothers in America for the Ridván and happy New Bahá’í Year, wishing them to be more and more inclined to the teachings of Bahá’u’lláh and following the steps of ‘Abdu’l-Bahá and Shoghi Effendi in promulgating the heavenly Word.

A. Rushdy, Secretary,
National Spiritual Assembly.

PALESTINE

On the 21st of March the Bahá’ís of Haifa celebrated the Naw-rúz at a meeting on Mt. Carmel which was attended by the Guardian. Among others were Jenah Motlak and Dr. Hakim from Persia, Mr. Nushukati from Port-Said. We have also had with us a large group of American friends, among them Miss Wright, Miss Doollittle, Mrs. True, Mrs. Harding, Mrs. Barton, Mrs. Mills, the Misses Thompson, Miss Jack, Mrs. Haegg and others.

Our readers might be interested to know that during February a group of students who are sent by the Persian Government to study in Europe visited Haifa. The majority of them were Bahá’ís as well as their officer and they did not lose the opportunity of visiting the Shrines and calling to meet the Guardian.

The Pilgrims visiting are already appreciating the rare experience which is now available to all to spend the night in the Mansion of Bahá’u’lláh in Bahji. They find it still another opportunity to visualize the atmosphere in which Bahá’u’lláh spent His closing years and to drink deep from that ever-flowing fountain of inspiration.

The middle room of the three which have been constructed adjacent to the Shrines of the Bab and ‘Abdu’l-Bahá on Mt. Carmel, has been so arranged by the Guardian as to contain some of the pictures and writings reminiscent of the early Bahá’ís both in the East and the West, and will by and by become a place that the friends will visit with great and increasing interest. The gardens around the Shrines are now in full bloom with the coming of spring and they form a heavenly surrounding for the last resting places of those much loved and much adored leaders of the Faith.

The Guardian is in very good health and always busy with his correspondence and with meeting his many friends from all parts of the world. The Greatest Holy Leaf who has been unwell for long, has much improved in health and has stood the cold of the winter very well. Though confined much of the time to bed her presence leaves with the visitor a sweet feeling that it is very hard to express.

The Bahá’ís in Haifa join in wishing you all the happiest Naw-rúz greetings.

Spiritual Assembly of Haifa,
Sohel Afsan, Secretary.
March, 1931.
PERSIA

It is with great pleasure and satisfaction that the friends in Persia have been sharing with us the happy news of the increasing liberty and freedom they now enjoy in their country. Ever since the establishment of the new regime and the enlightened rule of the Shah, the Baha'is all throughout Persia have found themselves in greater freedom as regards their religious faith than ever before. Today we find conditions still more advanced. Those who are not Baha'is but have always admired and respected its principles and also its adherents, find themselves in a position to express publicly through the press their personal feelings on the subject. Only those who understood fully the conditions in which the Baha'is lived in the past in Persia, can now realize the full import of such an unprecedented event in the history of the Cause in that country. We give below the exact translation of an article that appeared on the front page of a daily paper in Tabriz:

"They write from Tehran. On the night of the 28th of Shaban, corresponding to the 28th of Deymiah, in a very imposing building at the end of the Moizul-Sultan Avenue, a very important meeting was held by the Baha'is to commemorate the martyrdom of the Báb, which occurred on the 28th of Shaban 1266 A.H. in Tabriz. There was a very large gathering composed of people of all classes and as each entered the two halls in which the meeting was held, he took a seat on the first empty chair without any consideration of the position of that seat. Between the two adjacent halls a platform was arranged facing the seats which were all occupied. The audience was very quiet but signs of deep emotion could be detected in their faces. At the appointed hour the meeting was opened by a prayer which was chanted in a very sweet and appealing tone. Then one of the speeches which 'Abdu'l-Baha had delivered in Europe was read and was followed by a Tablet which 'Abdu'l-Baha had revealed for that same occasion, viz. the martyrdom of the Báb.

"After that Agha Yazdani, in accordance with the published program delivered a long address.

"After that speech there was an interval during which tea and cocoa were served to all present while the children sang beautiful songs. Then Agha Fazil Mazandarani rose and gave a detailed account of the life and the mission of the Báb describing some of His great and voluminous writings which He left to the world in spite of the fact that most of the time He was either being tortured or actually in prison.

"The above described meeting which was conducted in a most quiet and touching manner, and which showed deep spiritual feeling among those present, was concluded by a short poem and then the reading of a prayer. Indeed the whole thing reflected a world full of meaning and earnestness.

"Truly the oppression and the horror of the despotic regime in old Persia was in a most horrible intensity, and it always tried to kill and suppress every attempt at reform whether spiritual or for the material progress of the people. Unfortunately the province of Azerbaijan, whose inhabitants have always been active and earnest and have always welcomed every means to progress, was chosen to commit this horrible act, and bears the blame for it in the history of Persia. But now Azerbaijan with its spirit of magnanimity must attempt to compensate for the past."

SWITZERLAND

"Entrance into the Kingdom is through the love of God, through detachment, through holiness and chastity, through truthfulness, purity, steadfastness, faithfulness and the sacrifice of life."—'ABDU'L-BAHÁ

After a visit to the Holy Land, where one seems to have entered an inner sanctuary, one returns to the "outside world" somewhat stunned as when suddenly awakened from a pleasant dream where being is blended into a universal consciousness, to the stern reality of the every-day existence in a whirling world of contradictions and strife. Who will not agree that it is pleasant to drop the burdens of life when leaving the western shores and entering Palestine there become lost in the spiritual atmosphere that pervades the land. For he who loses himself finds himself, paradoxical as it may seem.

Palestine where so many who "walked with God" have lived and taught, is indeed a hallowed spot, and this "presence" is brought into an active reality for this generation, a renewed reality, through the existence and power of Bahá'u'lláh and 'Abdu'l-Bahá who have formed here a center of attraction for the entire world. And we now have the intimate privilege of contacting with those souls who have helped, by their loving care and sacrifices, to establish this Ark of Deliverance. So one is verily drawn into a vortex of spiritual thought and experiences in this Holy Spot that stir into consciousness the latent possibilities and desires of the mind and soul... But it is only when the perspective is enlarged by distance and a review of experiences is possible, that one more fully realizes what blessings have been bestowed and what benefits derived from a visit to the Holy Land and the Holy Shrines.

Babij—"a few miles from 'Akka—where Bahá'u'lláh lived a part of the time after leaving confinement in 'Akka, and where He passed away, is truly a "place of prayer," as a casual visitor remarked, while looking from the veranda of the "mansion" where the extended and marvelous view is truly inspiring, and as he "breathed" the atmosphere that pervades this wonderful spot... We received from Mr. Hall of Manchester, England, an interesting clipping taken from John O'Groat Journal, a review of The Baha'i World. It gives a very broad and sympathetic understanding of the Cause, drawing attention to the basic principles proclaimed, to its teachings of fellowship, tolerance and justice; mentions the building of the Mashriqu'l-Adhkar, and remarks upon the "rich and varied contents of this volume."

In a letter from Dr. Grossmann we learn that the group of staunch believers at Eschlingen, Germany, are building a Bahá'i Home, almost entirely constructed by themselves. It will be fittingly inaugurated May 24th of this year while the N. S. A. of Germany is in session. "It is a small house, containing a spacious meeting-hall, a small kitchen, a bedroom and a large attic for sleeping." Dr. Grossmann speaks of the zeal and fresh energy that is inspiring the friends at present, and feels that the Cause in Germany has entered a new period of development. He also writes of the encouraging growth in their meetings together. We thank Dr. and Frau Grossmann for their helpful interest in the International Bureau...

The Bureau was able to be of assistance to the National Spiritual Assembly of the United States and Canada on two occasions during the year: in November we translated and sent to the European countries a letter concerning those who desire to immigrate to America. Again in January a letter was translated into German and circulated in Germany.

We hope the Friends throughout the baby world will avail themselves of the opportunity the conferred obligation by the Guardian offers to the Bu-
rean of being the “connective link” between all the Bahá’í Centres. . .

H. EMILIAN HOAG.
Secretary International Bureau.

GERMANY

The ninth Convention of the Bahá’ís in Germany called for Whitsun tide, progressed in the Spirit of joyous harmony and in the sense of pure brotherhood. . .

The election for the members to the National Spiritual Assembly took place in the Bahá’í Bureau, the following members were elected and their names follow alphabetically:

Mrs. Marta Brauna, of Karlsruhe.
Mr. Julius Brueckner, of Goettingen.
Mr. Paul Gollner, of Stuttgart.
Dr. Herman Grossmann, of Weinheim.
Miss Edith Horn, of Frankfurt-on-the-Main.
Miss Anna Koecklin, of Esslingen.
Mr. Theo. Lehne, of Berlin.
Mrs. Alice Schwarz-Seilovo, of Stuttgart.
Mr. Karl Schweizer, of Zuffenhausen.

The following cable-greeting was received from Shoghi Effendi, the Guardian of the Teachings of Bahá’u’lláh: “Haifa—Schwarzwaldstrasse-Stuttgart. Convey convention delegates expression profound admiration constancy German believers overjoyed their successful resistance severe trials assure them loving continued prayers.” (Signed) SHOGHI.

Filled with a new active happiness, the friends pledged themselves to sincere co-operation and for the construction of the Great Kingdom of Peace of Bahá’u’lláh.

(Translated by H. G. Pauli, New York City, from Sonne Der Wahrheit, June, 1931.)

From Lahore, India, comes a splendid publication called The Bahá’í Movement. It gives a comprehensive summary of the principles of the Cause and its history, and will no doubt prove a very valuable aid in answering the questions of the seeker.

The letters and News Letters received from Lahore, Teheran, Geneva, Haifa, Germany and many other centers, have been the cause of much joy, bringing, as they do, word of the progress of the Cause and the unity of the friends in all parts of the world. We hope that these refreshing bulletins will continue to pour in.

NELLIE S. FRENCH.
International Correspondent.

IN MEMORIAM

Mrs. Claudia Coles, our beloved pioneer Bahá’í sister, passed away at her home in London on May 25th. Since last September Claudia had not been at all well, she was extremely frail, and failed much during the winter, to such an extent that she was not able to make the long trips to meetings. She grew weaker daily, and finally went to her eternal and radiant life.

One of her outstanding qualities was her generosity. One day a relative gave her a thousand dollars, and she rushed with it as quickly as she could to Mrs. de Lagnel, who was then in charge of Temple funds here, and said excitedly, “Here Lady, send this all to the Temple right away.” She was at the time working in the Government service here and was not wealthy. And that was not all she gave, either. She was wholly and absolutely devoted to the Word of God and was willing at all times to sacrifice for it.

Her spiritual enthusiasm was one of her greatest charms. She never was really very strong, and many of us remember how she would rush home from the office when she lived here, and give an afternoon tea to which she would invite many strangers. It was on such occasions that she would shine radiantly as a teacher. She was brilliant and at times reach exalted heights. She was unique, fearless and indeed, she was one who always heralded the straight Teachings. Bahá’u’lláh’s words, “Proclaim My Message before the people and do not fear,” might be considered her slogan, if you can use such a term about spiritual things. She knew the teachings and she had courage.

A Memorial Service for her has been held or is going to be held in every large center in this country. She was well known. Her good deeds have been legion; the half will never be known, for she was not one to herald these things. She gave liberally and spontaneously to everything that was for the Cause, and did her best to help those who were hungry and distressed. She never thought of herself; had she done so, she would have put into practice the divine injunction “Economy is a great treasure,”—but she did possess and practice that other divine law “Generosity is a quality of God.” She was generous with herself; in giving herself to service at all times even when she was tired and sick enough to be in bed; and she was generous with all of her possessions.

She will be forever remembered, for her deeds and life are bound up with the history of the Cause in this country and elsewhere.

MARIAM HANEY.

The funeral service for Claudia Coles was held on May 27th. A letter received by Mr. Lestrevor reads: “Your cable came in time and I immediately bought flowers and placed cards upon them, stating they were from the American Bahá’í Friends, with their deep love.

The cable was read during the Bahá’í funeral service, which was held previous to the trip into the country for the service at a little church and interment in the country cemetery near where her daughter has a cottage. The day was wondrous, bright and sunny and the friends came a goodly number—considering that the service was at noon. Lady Blomfield, Miss Irwin and Mrs. Ford all took part in the service, as well as several others. A cable from Shoghi Effendi was read: ‘Deeply grieved passing such staunch indefatigable Bahá’í worker. Assure her daughter, relatives, friends, heartfelt condolences, fervent prayers.’ (Signed) SHOGHI.

“We shall miss Claudia more than words can tell.”

ANNE B. ROMER.

Word comes of the passing of two members of the original group formed in Spokane twenty-four years ago, by Mrs. Isabella Brittingham. Mr. Washington McCormick, passed into the Bahá’í Kingdom on November 27th, 1930, while engaged in giving the message, and Mr. Leon A. L’Ehmann at his home in Lynwood, California, on May 10th, 1931.

On Friday, May 15th, the body of W. H. Cline was laid to rest at Burlingame, California. A number of San Francisco and East Bay friends were present at the last ceremony, where Episcopal and Bahá’í prayers were offered for the departed. To Mrs. Cline, an active worker in the Burlingame Bahá’í group, we send our heartfelt sympathy.

On April 3rd, Mrs. Elizabeth Scheffield, a beloved Bahá’í sister of Brooklyn, N. Y., received the summons to enter the unseen world. Mrs. Scheffield has been a faithful, devoted, comprehending Bahá’í for ten years or more, during which time her estimate of life and standards of living reflected the teachings of Bahá’u’lláh which were so dear to her.
ANNOUNCEMENT
BABA'I MAGAZINE
The Business Manager, Mrs. McDaniel, has given permission that the Baba'I Magazine may be sent out for $2.50 a year instead of $3.00 a year to all new subscribers during the months of July and August. This is to try out a plan encouraging new subscriptions during the Summer months. Some of the friends may have been thinking of giving a subscription to some friend or friends and this reduction will mean a saving for them and a pleasure, we believe, to the recipient of the Magazine.

Pauline A. Hannen.

IMPORTANT NOTICE
The Committee for Vol. IV of the Baba'I World would like to hear from the friend who was in Salt Lake City at the time that 'Abdu'l-Baha visited there so that some facts relating to that visit may be recorded in the Baba'I World. If anyone has any information on this subject it will be greatly appreciated if shared with this committee.

Mrs. Nellie S. Frenci, Chairman Baba'I World Committee, Vol. IV., 501 Bellefontaine St., Pasadena, California.

PUBLISHING COMMITTEE ANNOUNCEMENTS
GUARDIAN TRANSLATES NABIL'S HISTORY OF EARLY DAYS OF CAUSE
"THE DAWN BREAKERS"
The National Spiritual Assembly has recently received a manuscript of Nabil's Narrative, translated and edited by Shoghi Effendi, which represents eight months of constant work on his part. The Guardian has made this supreme effort and sacrifice, in order that this important book should be ready for circulation as soon as possible. He feels that the time has come when the world must be made familiar with the facts connected with the history of the Cause. It will be the most valuable historical document ever available to the Western believers. It contains accounts of thrilling episodes which took place in the early days of the Cause; accounts of the inspired deeds of those first to accept the Teachings, who, fired with zeal left everything to follow the Bab and Baha'u'llah, and proclaim their allegiance to their Cause, and who later with exalted joy gave their lives.

The Standard Edition will be bound in green leather and stamped in gold. There will be a colored Frontispiece, showing the Shrine of the Bab, and twenty reproductions of the original Tablets of the Bab written to the Nineteen Letters of the Living and the one to Baha'u'llah. There will be two hundred pages of illustrations and approximately four hundred and fifteen pages of text. The price will be $7.50.

There will also be a limited Edition of one hundred and fifty copies. Shoghi Effendi has graciously offered to autograph this de luxe Edition. Each volume will bear a serial number from one to one hundred and fifty. It will be beautifully bound in green morocco leather (the color of the Bab's family) lined in silk moire, tooled in gold and printed on special paper. The price of the Autograph Edition will be $35.00, and will be sold by subscription only.

In a short time every believer will receive a notice of advance subscription. The National Spiritual Assembly, through the Publishing Committee, earnestly urge all to purchase a copy of this book, for by doing so they will be carrying out the expressed wishes of the Guardian. The proceeds received from the sale of the book will go to the Temple Fund. It is estimated that the printing cost will be more than $8,000.00. If every one will order a copy, as soon as they receive the advance sale notice, the whole amount will be obtained, and they will at the same time be contributing toward the Temple Fund. You will note that a 10% discount will be given until Dec. 1st, 1931, for the Standard Edition, making the price $6.75.

SPECIAL NOTICE
PRAYER BOOK-To be sold for 10c. Bound in brown paper. Contains a selection of prayers for daily use. The Publishing Committee will fill orders in lots of 10 for $1.00 only. Smaller quantities can be obtained from your Local Assembly.

WHAT IS THE BABA'I MOVEMENT?—By Dr. Esselmont. Small leaflet recently reprinted. The Publishing Committee will fill orders in lots of 500 for $3.25; 1,000 for $6.50.

THE BABA'I MOVEMENT—Bound in green paper. Giving an outline of the history of the Bab's Faith and quotations from the Utterances. Sold in lots of 10 for $1.00. Single copies can be obtained from your Local Assembly.

PRAYER BOOK—Bound in blue paper. A new edition has recently been completed and ready for distribution. The Publishing Committee wishes to announce that it now contains the latest translation by Shoghi Effendi of the Ahmad Tablet. Price, 50c.

HIDDEN WORDS—Bound in blue cloth, formerly 50c, has now been reduced to 35c.

THE REALITY OF MAN—Bound in dark red paper. A compilation from the words of 'Abdu'l-Baha, relative to the mind, soul and spirit. Price, 50c.

STAR TABLET OF THE BAB—Reproduced on colored cardboard. The script is made in the shape of a star, and is said to contain in many derivations of the word "Baha." A most interesting Bahai document to have framed. Price, 50c.

SPECIAL MENTION
TREASURES OF THE EAST—The Life of Nine Oriental Countries, by Zia Bagdadi. The author has succeeded in creating an interest in the life and customs of many Eastern countries. He has also given many interesting pictures of important scenes in Bab's history, familiar to all who have visited the Holy Land. This book can be obtained through the Publishing Committee. Price, $2.00 net.

THE PROMULGATION OF UNIVERSAL PEACE—In view of the present unsettled world conditions, the Committee deems it important to remind the friends that the two volumes entitled Promulgation of Universal Peace contain 'Abdu'l-Baha's direct Message to the American people, expounded in leading Universities and Churches and dealing with the inmost reality of our social problems. In no other country did the beloved Master so fully expound the character of the New Civilization to arise by the power of Baha'u'llah.

Many students of the Teachings have possibly not yet secured copies of these volumes for their Bab's Library. If unobtainable from your Local Assembly, they can be ordered from the Publishing Committee. Per Volume, $2.50. The two volumes, $5.00.

FOUNDATION OF WORLD UNITY—A careful selection was made a few years ago from the Promulgation of Universal Peace and published under the title of Foundation of World Unity. This book can be recommended to those who desire a brief presentation of 'Abdu'l-Baha's addresses. 112 pages, paper cover, 75c.

BABA'I PUBLISHING COMMITTEE,
P. O. Box 348, Grand Central Station, New York, N. Y.
THE NEW WORLD ORDER

Words of Shoghi Effendi

Dear friends: Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islam, 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'ú'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.

Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá'ú'lláh, and to meditate upon the World Order, which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization. They need have no doubt or anxiety regarding the nature, the origin, or validity of the institutions which the adherents of the Faith are building up throughout the world. For these are imbedded in the teachings themselves, unadulterated and unobscured by unwarrantable inferences or unauthorized interpretations of His Word.

How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these teachings! How glorious the task of those who are called upon to vindicate their truth, and demonstrate their practicability to an unbelieving world! Nothing short of an immovable conviction in their divine origin, and their uniqueness in the annals of religion; nothing short of an unwavering purpose to execute and apply them to the administrative machinery of the Cause, can be sufficient to establish their reality, and insure their success. How vast is the Revelation of Bahá'ú'lláh! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence.

In the Ighân, Bahá'ú'lláh, wishing to emphasize the transcendent character of this new Day of God, reinforces the strength of His argument by His reference to the text of a correct and authorized tradition, which reveals the following: "Knowledge is twenty-and-seven letters. All that the Prophets have thus far revealed are two letters. None thus far hath known besides these two letters. But when the Qů'm shall arise, He will cause the remaining twenty-and-five letters to be made manifest." And then immediately follow these confirming and illuminating words of Bahá'ú'lláh: "Consider: He hath declared knowledge to consist of twenty-and-seven letters and regarded all the Prophets, from Adam even unto Muhammad, the 'Seal,' as expounders of only two letters thereof. He also saith that the Qů'm will reveal all the remaining twenty-and-five letters. Behold from this utterance how great and lofty is His station. His rank excelleth that of all the Prophets and His Revelation transcendeth the comprehension and understanding of all their chosen ones. A Revelation, of which the Prophets of God, His Saints and chosen ones, have either not been informed or which, in pursuance of God's inscrutable decree, they have not disclosed—such a Revelation, these vile and vulgar people have sought to measure with their own deficient minds, their own deficient learning and understanding."

In another passage of the same Book, Bahá'ú'lláh, referring to the transformation effected by every Revelation in the ways, thoughts and manners of the people, reveals these words: "Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself both outwardly and inwardly, that shall affect both its inner life and external conditions? For if the character of mankind be not changed, the futility of God's universal manifestation would be apparent."

Did not Christ Himself, addressing His disciples, utter these words? "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth."
From the text of this recognized tradition, as well as from the words of Christ, as attested by the Gospel, every unprejudiced observer will readily apprehend the magnitude of the Faith which 'Abdu'l-Bahá has revealed, and recognize the staggering weight of the claim He has advanced. No wonder that 'Abdu'l-Bahá has portrayed in such lurid colors the fierceness of the agitation that shall center in the days to come round the nascent institutions of the Faith. We can now but faintly discern the beginnings of that turmoil which the rise and ascendency of the Cause of God is destined to cast in the world.

Whether in the ferocious and insidious campaign of repression and cruelty which the rulers of Russia have launched against the upholders of the Faith under their rule; whether in the unyielding animosity with which the Shiites of Islam are trampling upon the sacred rights of the adherents of the Cause in connection with 'Abdu'l-Bahá's House in Baghdad; whether in the impotent rage which has impelled the ecclesiastical leaders of the Sunni sect of Islam to expel our Egyptian brethren from their midst—in all of these we can perceive the manifestations of the relentless hate which peoples, religions, and governments entertain for so pure, so innocent, so glorious a Faith.

Ours is the duty to ponder these things in our hearts, to strive to widen our vision, and to deepen our comprehension of this Cause, and to arise, resolutely and unreservedly, to play our part, however small, in this greatest drama of the world's spiritual history.  

(Letter of Shoghi Effendi, March 21, 1930.)

SAN FRANCISCO

The presence in San Francisco of Mrs. Keith Ransom-Kehler has afforded her numerous audiences a keen spiritual and intellectual delight. Of especial significance to Bahá'ís were the lectures on administrative aspects of the Cause, stressing the aim and function of Bahá'í Communities. Mrs. Kehler showed that consultation in the Bahá'í sense of the term is a thing hitherto unknown in history; that it implies, not the endeavor to foster one's individual opinion, but the joining of one's opinion with that of others. That every Bahá'í Community is fitted to carry on from within itself the work of the Cause however inadequate that community may feel itself to be; that the real Bahá'ís are those who are the humblest, the most self-effacing, the most serving; that a working discipline of love is indispensable for establishing new standards in society.

Mrs. Kehler has spoken during eleven months three hundred and twenty-nine times, assisted in confirming twenty-one souls; obtained over fifteen columns of publicity for the Cause; broadcast and conducted college classes. She says, "The spirit among the western friends is courageous, spontaneous and joyful; it has been a glorious privilege to work with them." Mrs. Kehler has started on another teaching tour and will visit Hawaii, Japan, China, Manila, Australia, Java, Borneo, Burma, India, Egypt, Haifa and England. For the information of her many friends Mrs. Kehler's permanent address is: Mrs. Keith Ransom-Kehler, Vassar Club, 130 E. 57th St., New York City, N. Y.

In response to the Guardian's instructions that we study economics and sociology in the light of the Bahá'í Teachings, the Inter-Bay study class is preparing an adequate course in those subjects, with the aim of investigating modern problems. A practical feature of the course is the establishment of a Bahá'í storehouse, and the forming of a committee to regulate the work, in order to co-operate with those institutions now meeting these questions. Assistance has already been rendered to many groups and individuals.

The Berkeley Bahá'ís have made a practice of united prayer for those who are sick or in need, and have recently been able to help several invalids in a manner which doctors have referred to as "miraculous." As Bahá'ís, we are instructed to consult competent physicians when we are ill but we know that there is a point where even the most skillful doctors fail, and that prayer is then the only hope.

CHICAGO

The new address of the Bahá'í Community of Chicago is Room 903, 116 S. Michigan Ave. The new headquarters is filling a long-felt want in this community. The room is open daily and here are found books for study and for sale, a lending library and a gracious hostess to meet the inquirers. There are evening study classes. The Nine-teen-Day Feasts are held here and each Wednesday there is a half-hour noon meeting at which short addresses on the Cause are given, and each Friday noon a prayer service. Every third Wednesday in the month a reception is tendered to the Bahá'ís and their friends. Tea is served and questions relative to the Cause of Bahá'u'lláh are discussed. These activities, although only recently inaugurated, show a most encouraging attendance.

The friends everywhere will be rejoiced to know of the great interest in the Bahá'í Cause that is being aroused by the Temple. The attendance at the Sunday afternoon public meetings has become so large that there are scarcely enough chairs to accommodate the listeners. On the afternoon of July 12th, at the three-thirty o'clock meeting, the Foundation Hall was filled to capacity with an intensely interested audience. At four-thirty a memorial meeting was held for our beloved sister, Claudia Coles, which was attended only by believers. After this, the inquirers continued to come in such numbers that another meeting was arranged, at which Mr. Vail again gave a beautiful and inspiring address. Mr. Struven, our caretaker, tells us that daily as well as on Sundays, there is a continuous stream of visitors, all eager to inspect the Temple and learn about the Cause.

A Central States Teaching Conference was held in the Foundation Hall of the Temple at Wilmette, July 11th and 12th. The friends discussed ways and means for carrying out the Divine Plan, revealed by 'Abdu'l-Bahá for spreading the Cause, in the Central States.

SOPHIE LOEDING, Secretary.

DAYTON

On April 22nd, Miss Juliet Thompson spoke to a group at the home of Mr. and Mrs. Jozef McCoy.

April 23rd, an inter-racial banquet was held, attended by about sixty prominent and professional people, most of them hearing the Bahá'í message for the first time. Many questions were asked and a marked spirit of brotherhood was manifest throughout the evening.

April 24th, Miss Thompson gave the Bahá'í Message before the entire student body and faculty of Dayton's new Art Institute. It is an interesting fact that the registrar at the institute is a relative of Mme. Dreyfus-Barney, and was keenly interested in Miss Thompson's visit. Following the talk at the Art Institute, Miss Thompson with two (Continued on page 4)
spread about contacts with influential people and felt that the time is near when large groups of people will enter the Cause together. Group activity among the friends will stimulate this. An interracial and interreligious Congress is planned for San Francisco in 1932 which it is hoped that friends from the East will attend.

The findings of the National Teaching Conference preceding the convention were summarized: Public meetings on a large scale lose their value without follow up work. Workers should go in the following order: 1. Promoter. 2. Intermediate care-taker. 3. Organizer. We should recognize the type of teacher needed for each work. There is need of resident teachers to foster groups. The National Fund should be conserved by local friends by entertaining teachers as far as possible. Intercultural and interreligious conferences should be held. Special key people and group leaders should be contacted. Find people of culture and capability. Place Bahá’í books in local libraries. National teachers should not be burdened with administrative work.

The Youths’ Teaching Conference as reported, told of the success of spreading the Cause in the colleges. The lack of interest among young people in the outworn forms of religion make them a fertile field for the sowing of seeds in the Divine Springtime.

Intercultural Amity

This report was a statement of general attitude; the need of amity being accentuated by economic pressure; a report of the recent Amity Conference in Atlantic City where five colored believers through Divine Favor were confirmed to hold an Amity Conference which attracted four hundred people of both races; the growth of liberalism in the South and the need of a white and colored teacher to travel together in the vast region; the complexities and difficulties of the race problem; the light given by the Master in his University address; recent intercultural activities in Detroit and Washington, D. C. The need of sane and well balanced people with faith, vision, courage, spiritual attraction and a sense of humor to do this work, and the value of wide sympathy and deep study were among the points advanced.

Martha Root

It has been our aim to make this report as personal as was the convention itself. To record or even mention the beautiful things said by each delegate is beyond the realm of the possible. Thus have we passed by the names! But in the case of Martha, the outstanding personality of the convention, an exception must be made. Our great international teacher, whose simplicity, reverence, devotion, self-sacrifice and ceaseless activity render her a magnet of attraction to numberless souls, was voted the freedom of the floor, a privilege which she did not use unless called. Each time she spoke eager ears and hearts devoured her words. Her clear grasp of the teachings, prayerfulness, humility, unfailing kindness, fearlessness and love truly make her a sign of God. “Like unto a bird she has flown around the world.” Always on the wing, ever singing the songs of Abhá, how wonderful is she!

Masbriq’ul-Adhkar

The purpose of the organization of the first Bahá’í convention in America was to devise ways and means for the erection of the Temple of God. During the years this great purpose has been kept steadily in view. The most eloquent part of the report of the Temple Trustees was the gesture which pointed to the building itself, a monument to the sacrifices of the friends in America and throughout the world. The joy of sacrifice was expressed by one of the friends who is a member of a family which has been the largest single contributor and who expressed an attitude which was typical of all. At one of the sessions fitting addresses were made by the president of the Research Service, the president of the George A. Fuller Construction Company, the structural engineer and other engineering experts, each expressing great joy in their unusual service and referring to the unusual cooperation among those who thus served. A reminder came from the friend who has given so largely that it is the wish and hope of the Guardian that the entire structure be completed within the space of two years.

Economics

One of the most interesting and fruitful subjects before the convention was the economic problem, a theme now forced upon the attention of the world. The need of collective action as a relief for economic distress, an attitude which will attract the blessings of God; the duties of assemblies to cooperate in relief measures under the rules of Bahá’í administration; provision for age pensions; service through love as the ideal of Bahá’í relief rather than the mere dispensing of charity in the old hackneyed way; seeking Guidance in real service when we dispense our limited means; the way such matters are handled in Persia where both Bahá’ís and non-Bahá’ís often seek the aid of the Spiritual Assembly; hope that the great sums now spent for war may be diverted into peaceful channels of service and construction; remarks of Shoghi Effendi to a pilgrim in effect that although the Bahá’ís are now but a small nucleus of humanity, yet if they apply their teachings locally, nationally and internationally an absolutely new civilization will be born in the world through which the Voice of God will speak; the spiritual power of the collective action possible through the Bahá’í Fund; the value of being informed as to the principles of economies and the application of our principles in such a wise and loving way as not to antagonize others.

Summer Activities

Green Acre, although not formally reported, was mentioned by those who reside or labor there. This pertained to the activities planned for the coming season; the nestling of the children at the Schophlocher farm; adult education; comparative religion and modernism courses and references to the perfect climate, beautiful surroundings and stimuli to the joy of life.

The colony at Geyerville, Calif., the Western Green Acre are also full of exhilaration and motion and have a
pleasing program which will be both entertaining and instructive.

The teaching and training center near Flint, Mich., on the farm dedicated by Mr. Eggleston for this purpose will also present an attractive teaching program covering a fortnight.

**Publications**

The report of the Publishing Committee included the observation that more people can be reached by the written than by the spoken word and provision is now made to supply this need by new centers of distribution for Bahá'í literature. Local spiritual assemblies are now allowed a discount of one-third, an arrangement which helps them to build up their assembly fund.

The Bahá'í News should have a committee of experts as managers. Those who try earnestly will become experts. This newspaper bids fair in the old name, Star of the West, was dropped, as creating confusion of thought and having no special significance. Its universal appeal as outlined by the Guardian; its five new contributing editors, representing Persia, Great Britain, Egypt, China and Japan, her meeting with educators, statesmen, crowned heads and other great personages and their receptivity and interest. Germany especially, she reported, is making a profound study of the Cause. A wonderful atmosphere came to the meeting when the chairman, in preparation for her address, read Prof. Browne's description of Bahá'u'lláh and the latter's exalted message of the Most Great Peace.

The other speaker was Mr. Benjamin Shapiro, structural engineer of the Temple who with a face full of light presented a series of pictures showing the progress of Temple construction. He illustrated the great harmony and happiness prevailing among the workers on the Temple and referred to the one whom he called the Master with such love and reverence that his attraction to the Cause which he has served in a business way is evident.

The first meeting's attendance taxed the capacity of the foundation hall with many standing. The second overtaxed it. After every available seat was brought even standing was at a premium. Even the corridor leading to the meeting place was occupied with listeners who could not see. The beautiful music which accentuated the harmony of the entire convention seemed to reach its climax at this time. The chairman read from the creative words a prayer and then in his happy way, as a preparation for the illuminated Martha, introduced a colored friend to speak on the Oneness of Humanity. Miss Root followed with an address on the Bahá'í Cause in Persia, the land of its origin. She described with simplicity and great spiritual attraction the wonderful sacrifices made by the friends of God in days that tried both souls and bodies. She pictured that structure of faith and devotion which now overshadows the peoples of earth. Such an audience! People listened with eager attention, not allowing themselves to miss a word. Among our Wilmette neighbors present those were not wanting who but a year ago were in an attitude of scoffing, but are now happily constrained to acceptance and praise. Alham du'lláh!

A great artist was once asked how he mixed his paints. He replied, "With brains!"

One must ever strive to be conscious of the inner life and power which alone bring success in these troubled days. When in Washington on his first visit the Master exhorted the friends that they should trust His Holiness Bahá'u'lláh for one thing, for everything. He himself had been a prisoner with the chains of 'Abdu'l-Hamid about his neck. But Bahá'u'lláh had removed those chains and had confirmed him to cross the ocean and come to America to teach. Still does he command that faith to us. Faith as tested by obedience, is the one foundation that is never shaken. It inspired the disciples of old and today it moves the friends of God as they go forth to transform the world.

**IN MEMORIAM**

On March 2nd, Mrs. Carrie Volger left her earthly abode and passed on to the Kingdom. She had become a believer in 1912, while 'Abdu'l-Bahá was in Cincinnati and had remained a faithful believer since. A Bahá'í service was conducted for her on March 4th.

Each divine revelation is divided into two parts. The first part is essential and belongs to the eternal world. It is the exposition of divine truth and essential principles. It is the expression of the love of God. This is one in all the religions, unchangeable and immutable. The second part is not eternal; it deals with practical life, transactions and business, and changes according to the evolution of man and the requirements of the time of each prophet.—'Abdu'l-Bahá.

**ASSOCIATION WITH ORIENTALS**

My dear co-workers: *I wish to add a few lines and remind you of the necessity of refusing to admit to your assembly, or associate with, any Oriental who does not have proper credentials from a recognized Spiritual Assembly. No excuse whatever is acceptable. I am sure that a few are trying to cause mischief and
bring about a split in the ranks of the believers in these days of stress, and the utmost caution should be exercised, lest these mischief-makers succeed in undermining the foundations of the Cause.

Your true brother and well-wisher.
(Signed) Shoghi

Haifa, Palestine,
March 9, 1931.
* New York Spiritual Assembly.

"Appeal believers recall Master's repeated warnings exercise vigilance discrimination reception Orientals otherwise great mischief will result; their credentials, behavior should be critically examined."
(Signed) Shoghi
(Cablegram to New York Spiritual Assembly, February 7, 1931).

CONCERNING LETTERS FROM HAIFA

"I wish to add and say that whatever letters are sent in my behalf from Haifa are all read and approved by me before mailing. There is no exception whatever to this rule."
(Signed) Shoghi
(From letter to Mrs. Marion Little, New York.)

PRELIMINARY ANNOUNCEMENT
BAHA'I SUMMER SCHOOL
Geyerville, California

The fifth annual session of the Bahá'í Summer School will open at Geyerville this year on Sunday, July 26th, for a two weeks' course.

The "Cook House" will not be opened this year to serve meals. The students may arrange for their meals at the restaurants in the village or do their own cooking by bringing equipment with them. Camping on the 40-acre camping-tract on the Bosch premises is placed at the disposal of the School.

Owing to the somewhat limited housing facilities of the Bahá'í Summer School-houses it is advisable that as many friends as can, bring also camping equipment to the above mentioned camping-site. Rooms can be rented in the village and at near-by farm houses.

One whole day (probably July 29th) will be spent at the ocean shore when an abalone feast will be served by the Geyerville Chamber of Commerce. The lectures and classes that day will be held at the beach.

Following up the remarkable work carried on among the children last year by Miss Alice Routt and Mrs. Mabel Weaver it is planned to give children this year systematic teaching and recreation under the direction of such as will be especially appointed by the Children's Committee of this School.

A most interesting course of lectures and classes is being arranged by the Committee, program of which will be issued later.

Suggestions from the friends are invited.

The Pacific Coast Summer School Committee:

John D. Bosch
Amelia E. Collins
Ella G. Cooper
Leroy Ida
George Latimer

THE GUARDIAN'S WORDS REGARDING MATERIAL FOR THE BAHÁ'Í WORLD VOL. IV
(All Local and National Spiritual Assemblies Please Notice)

The committee appointed to prepare the copy for the next Bahá'í World (Year Book Vol. IV) has now begun active work in connection with the collection of suitable material for this important volume. In the introduction to Vol. III, the Guardian states through the editorial committee as follows:

"In preparation for Vol. IV, which is to cover the period from April 1930 to April 1932 all Local Spiritual Assemblies, Groups and Committees throughout the Bahá'í world are requested to plan with their respective National Spiritual Assemblies the gathering of suitable material for that volume. Photographs and articles of interest may be forwarded at any time. Reports to be incorporated in the "Survey of Current Bahá'í Activities in the East and West," should be in the hands of the Committee not later than November 1st, 1931. The contents of Vol. III will suggest the various materials desired for such an important and historic publication as the Bahá'í World. Articles and photographs that show the present progress of the Cause, as well as records of past events, are particularly desired."

It is the intention of the editorial committee to establish in this next volume an historical department which shall contain absolutely accurate accounts of the visit of 'Abdu'l-Bahá to each city in this country where he spent even a short time, and so far as is known these historical sketches have been requested from those of the older believers who were actually present and who can contribute this eminently valuable material for preservation in the pages of the forthcoming volume.

The editorial committee would earnestly request that any and all such material be sent not later than November 1st, 1931, to

Mrs. Nellie S. French,
501 Bellefontaine St.,
Pasadena, California.

STATUTORY AND FUNCTION OF THE INTERNATIONAL BUREAU AT GENEVA, SWITZERLAND

On March 26th at table in Haifa the Guardian was asked by one of the visiting pilgrims:

"What is the particular work of the Bureau at Geneva and why is it international?"

The Guardian, Shoghi Effendi replied:

"Geneva is auxiliary to the center in Haifa. It does not assume the place of Haifa, but is auxiliary. It exercises no international authority. It does not try to impose but helps and acts as intermediary between Haifa and other centers. It is international because it links the countries and work is accomplished more easily: it is like a distributing center."

Friends traveling in Europe particularly, are advised that the Geneva Bureau is prepared to provide correct addresses of authentic centers wherever the Cause is represented. Geneva is also a distributing center for all Bahá'í literature.

SECRETARIAT OF THE AMERICAN NATIONAL SPIRITUAL ASSEMBLY

Address: Baha'i Secretariat, Evergreen Cabin, West Englewood, N. J.

Members: For correspondence with Bahá'ís of the United States and Canada, Alfred E. Lunt; for correspondence with Bahá'ís on other lands, and with non-Bahá'ís in the United States and Canada, Nellie S. French; editor of BAHÁ'Í NEWS, Horace Holley; Treasurer of the National Assembly and of the Trustees for the Benefit of the National Spiritual Assembly (Temple and Green Acre Funds) Roy C. Wilhelm; Financial Secretary, Carl Scheffler.
The address of the International Bahá’í Bureau is rue General Dufour No. 20 bis, Geneva, Switzerland.

The post office address is:—Case 181, Stand, Geneva, Switzerland.
(By Nellie S. French, International Correspondent for the National Bahá’í Secretariat.)

CONVENTION MUSIC

The delegates and visiting friends at the Convention this year were deeply impressed with the sweet music rendered by Mrs. Walrath and Mrs. Matthiesen of the Chicago Bahá’í community. The blending of voices and the spiritual appeal which the songs themselves brought forth opened each session with indescribable charm.

The selections were as follows:

"The Lonely Stranger." Dedicated to ‘Abdu’l-Bahá’s visit to America in 1912, 40c.

"The Making of the Temple." Words by Mrs. Janet Bolton, who has just recently passed away, 40c.

"Ye Seek Me," by Shahnaz Waite, 40c.

"Prelude and Benediction," by Shahnaz Waite, 25c.

These songs are for sale and the proceeds are for the benefit of the Temple Fund. Anyone wishing to purchase any or all of these selections may address—

MRS. A. F. MATTHISEN,
4726 Beacon Street,
Chicago, Illinois.

Religion, then, is the necessary connection which emanates from the reality of things; and as the universal Manifestations of God are aware of the mysteries of things, therefore they understand this essential connection, and by this knowledge establish the Law of God. —'Abdu’l-Bahá.

GREEN ACRE REVISED PROGRAM

We are very happy to announce at this time that Miss Martha Root will be with us the first part of July and also that Mrs. Elizabeth Greenleaf has consented to conduct Course 1 of our series. In addition Green Acre will be enriched this season by the presence of nine newly returned pilgrims, Miss Root, Mrs. Barton, Miss Wright, Mrs. Nelson, Miss Jack, the Misses Thompson and Mrs. Bowditch and daughter.

We would also remind the friends that this year the activities of July are comparable with those of August.

The course and conference revised to date are as follows:

Course 1—The influence of mysticism upon modern thinking, July 6-17. Mrs. Greenleaf

Course 2—Foundations of modern science, July 7-18. Mrs. Shook

Course 3—Psychology and religion, Aug. 3-14. Mr. Gregory

Course 4—Modernism in religious thinking, July 27-31. Mr. Vail

Course 5—Teaching, July 28-Aug. 1. Mr. Vail

Course 6—Teaching, Aug. 4-8. Mr. Vail

Course 7—The philosophy of universal religion, Aug. 11-15. Mr. Vail

PORTFOLIO

The larger the number, at Green Acre, we are not only furthering the ideals of the friends to come to Green Acre, we are also simplifying the financial problem. If we can interest sympathetic friends to come to Green Acre, we are not only furthering the ideals of the Cause but we are also simplifying the financial problem.

True civilization will unfurl its banner in the midnight heart of the world whenever a certain number of distinguished sovereigns of lofty aims—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise with a firm resolve and clear vision to establish the cause of Universal Peace. —'Abdu’l-Bahá.

LONDON NEWS

The London Bahá’ís have had the great pleasure of welcoming Miss Maryam Jalal, whose mother is Ruha Kharnam, ‘Abdu’l-Bahá’s eldest daughter. She has come to England to study.

Miss Yandell has made over to the London Spiritual Assembly a sum of £200 to be held in trust for the purpose of one day building a Temple or to provide a building as Headquarters in London. The income accruing is to form a benevolent fund in the interval. The money will be dealt with by the Finance Committee of the Assembly, in future to be known as the Finance and Building Committee.

It is felt by many that though the time for building a Mashriqu’l-Adhkár is still distant, if an opportunity arose for acquiring a building as Headquarters such as Shoghi Effendi has sanctioned in other countries, that with this capital as a nucleus and a further loan from a building society, a start might be made and the annual sum now guaranteed for the rent of the room at Walmor House would then go towards paying off the loan and securing for the future a permanent headquarters. It is not thought advis-
able to open a building fund at present, for the utmost effort is required to keep up the payments guaranteed for the room at Walmor House, which Shoghi Effendi has urged us to maintain "at all costs," but the Spiritual Assembly wishes the friends to know that this project is being considered.

It has been suggested that some of the Friends may like to set aside the money usually expended on Christmas cards, for the funds, and Mr. Asgarzadeh has led the way. Anyone missing his customary greeting will know that he has not forgotten them and think with pleasure of the benefit to the Cause.

On November 12th, the Anniversary of the Birth of Bahá’u'lláh, a meeting was held in commemoration. A short sketch of the Life of the "Blessed Beauty," as His followers loved to call Him, was given. The Tablet of the Manifestation was read and the believers felt anew the great power of that wonderful utterance. At the close of the Meeting special prayers were offered for the Delegates now sitting at the Round Table Conference.

Though the Bahá’ís are strictly enjoined to take no part in political agitation or strife, and to be loyal to the governments under which they live, they have always the resource of prayer that discord may be changed to harmony and that the Most Great Peace may be consummated.

During the next critical weeks this will be especially remembered at the weekly prayer meeting and in our own homes.

On November 28th, there was a solemn commemoration held in memory of the Passing of ‘Abdu’l-Bahá.

Lady Blomfield has returned from Geneva, and we hope to have her with us often during the winter. Miss Hodgkinson is recovering from her serious accident, and we look forward to welcoming her at Walmor House by the end of the month.

A cheering letter has been received from Pretoria, South Africa, where there are now from 40 to 50 Bahá’ís. The Message has come to them through Mr. and Mrs. Campbell Bleasby, the latter was known to many of the friends years ago as Miss Campbell, and it is a joy to us to be in touch with her again. We shall send our warmest greetings with the copy of this news letter which will be posted to the Group whose address is Box 876, Pretoria.

On November 17th, Miss Ethel J. Rosenberg passed peacefully beyond the veil while sleeping.

For some time she had been prevented by illness from taking an active part in the work of the Movement, but older believers can estimate the value of the pioneer work done by her. She was inspired by her great personal devotion to the Master who accorded to her the great privilege of much intimate intercourse with him.

One who has known her during the years she has worked for the Cause writes:

"With the passing of Miss Ethel Rosenberg a large circle of Bahá’í friends have lost one of the most indefatigable workers for the Cause. During 25 years she devoted herself wholeheartedly to the teaching of Bahá’u’lláh’s Message, and never spared her strength, nor purse, to send out the precious Word. She made several journeys to ‘Akká and Haifa, staying as a guest for long periods in ‘Abdu’l-Bahá’s family, where she was an earnest student, besides giving her services for secretarial work.

The Meetings held in her own house many years ago were a real inspiration to the seekers after Bahá’í truth. These she taught the great value and beauty of the Message.

An old student of those days remarked quite recently that she had “never forgotten Miss Rosenberg’s remarkable teaching nor her wide cultured outlook on life.”

Ethel Rosenberg had an unusual gift for imparting knowledge to others and it is the strength of this gift that she leaves on our memories today, the indelible work of her personal contribution to the Bahá’í Cause.

One of the most important duties of a local assembly, especially in a world capital such as London, is to keep in contact with groups of liberal thinkers and religious workers which surround it. There is a constant effort maintained by emissaries of and individuals connected with the London Assembly to keep up and multiply the efficiency of this contact work.

During the past four or five years practically all of the Unitarian centers of London were brought in contact with the Bahá’í Movement and almost without exception have received it with sincere appreciation.

The London Fields Fellowship, a group of people showing forth a wonderful Christian spirit, has welcomed Bahá’í speakers before its various groups on three occasions already and has invited a fourth presentation of the Bahá’í Message at an early date.

Plans are being discussed for a joint meeting with a large Brotherhood Movement which is studying different religions and teachings. Bahá’í literature is being sold at a Bazaar held by the Threefold Movement, an organization working in many countries for the elimination of all prejudice and the unity of religions.

Descriptions of the Universal Temple being erected in Chicago invariably attract the people and several talks on this concrete and vital subject will be given before groups who already know something of the principles of this Great Movement.

AFTEHNOON TEA TALKS AT THE NEW YORK BAHA’I CENTER

These Tea-Talks represented art, music, drama, literature, current events and world peace, by outstanding persons connected in their particular field with the cultural arts—others of International note associated with world peace activities.

The purpose primarily of this work was to attract people to the Centre that they might hear the Bahá’í Message which was given on each occasion by Mrs. Mary Hanford Ford, Chairman, in an epitomized, concise treatment embodying its all encircling Principles and Teachings for a New World Order, and made a keen appeal to the minds and hearts of the listeners as was evidenced by their lingering long after the program was over, the many questions asked in their personal contact with individuals and returning again and again with renewed and growing interest.

Music

Through our contacts we were able to provide music of the highest order both vocal and instrumental for each program besides devoting three programs to music alone—having obtained the cooperation of Mr. and Mrs. G. Aldo Randegger (Mr. Randegger is a pianist and composer also head of the Randegger Conservatory of Music), Miss Rata Present pianist, and Mme. Victoria Torre, a highly talented young Prima Donna who gave a program of songs and arias of famous composers both old and modern. Mr. and Mrs. Randegger gave a concert of piano and vocal music of much versatility and charm, beautifully rendered. Miss Rata Present, a distinguished and highly accomplished pianist gave a recital including selections from Bach, Chopin, Beethoven and Liszt, displaying a masterful technique and unique power of poetical interpretation. These performances were acclaimed by large and most enthusiastic audiences.
Drama

The drama was largely represented by Mr. Daniel Frohman, Miss Louise Muldener and Mrs. Mary Hanford Ford.

Mr. Frohman, an outstanding figure in the theatrical world for nearly half a century, gave a biographical outline of his reminiscences which were richly interspersed with anecdote and humor. Miss Muldener who had acted as leading lady to some of the most distinguished actors of the profession, such as Sir Henry Irving and Edwin Booth, gave a vivid and charming resume of her stage experiences over a long period of years. Mrs. Mary Hanford Ford presented a wonderfully precise exposition of the two outstanding successes of the dramatic season in New York “Roar China” and “The Grand Hotel.” These programs were delightfully interesting and keenly enjoyed by large audiences.

Literature

Mrs. Frieda Das on her book “My Marriage to India.” Having earned an Indian and lived in India for nearly eight years, her discourse brought to us a particularly intimate picture of the home life, caste system and different religious customs of that country.

A representative speaker from L’Alliance Francaise gave us much intellectual entertainment from her description and analysis of the works of Marcel Proust.

Mr. James Weldon Johnson gave a resume of Negro literature with special regard to poetry which was of unusual richness and beauty and was deeply enjoyed.

Oliver La Farge, on his book “Laughing Boy,” Pulitzer prize winner (1929) brought a vivid and intimate picture of the American Indian in his own domain. This picture was drawn from a close and scientific study of the art, literature and creative life of the race with which the story deals. It was of absorbing interest.

Edgar White Burill of “Literary Vespers” fame, gave a most illuminating talk on the writings of H. G. Wells, “Crusader for World Peace,” pointing out the fact that the dominating influence which pervaded his literary output over a period of many years was the far reaching and penetrating vision of a new world era of progressive civilization when peace would reign on earth. It met with a hearty response from a large audience.

Mrs. Florence Guenter Tuttle, of the League of Nations Association, and for fifteen years in the International field of world peace activities discussed the subject “Alternatives to War,” title of her recent book, giving a brief outline of historical data relating to world peace since the war with a resume of all the machinery set in motion for this great mission and its achievements up to the present day. Deeply interesting to an appreciative audience, would recommend the book to all Baha’is for expert information also for study of this subject.

Art

Mr. Cloyd Boykin, head of institution of African Art, gave a unique and touching story of his life experience which left a very deep impression on our hearts. His noble work of faith and sacrifice was truly uplifting and a well spring of inspiration. In all my life, I think, never have I seen so humble a figure—a heavenly being” one was overheard to remark. His description of early African Art was enjoyed with keen interest.

Mrs. Frieda Das gave another program on architecture and sculpture of Three Centuries before Christ, with lantern slides. It was of rare fascinating charm and interest and drew deeply on one’s imagination.

“Art and Rhythm of the Dance,” by Mr. Louis Chalif, a great master of the Ballet and eminent teacher of aesthetic and modern dancing. Highly entertaining to a large audience.

Physical culture was also represented.

Mrs. Helen Hanning of the Board of Community Councils for New York City gave a thrilling account of the welfare work done by this group during the last five years—such as, opening over five hundred playgrounds for children, cleaning up Harlem and East side slums, convalescent hospital roofs—and many other things achieved for the betterment and welfare of the Community including the housing problem and old age pensions. Splendid work!

This necessarily brief resume will suffice to show the type and scope of cultural and educational subjects represented on these afternoon talks. Much small literature was distributed. The success of the program was owing to the splendid cooperation of the entire committee, each one contributing a large share in carrying on the work toward a realization of its highest aim—namely the purpose of spreading the Baha’i Message, also to the useful and practical help of many others who assisted with the Tea both in substance and in the faithful work of their hands.

With this work we feel another seed sowing has been achieved. Judging from our audiences which represented nearly all races, the seed may be carried and scattered over the entire earth—we can but leave them in the hands of the Heavenly Gardener.

JEAN ANTHONY, Secretary of the Committee.

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-Adhkar, 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-Adhkar can most adequately provide the essentials of Bahá’u’lláh’s 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-Adhkar as one of the outstanding institutions conceived by Bahá’u’lláh.

Dearly beloved friends! May we not as the trustees of so priceless a heritage, arise to fulfil our high destiny—SHOGHI EFFENDI.
LETTER FROM SHOGHI EFFENDI

TO THE MEMBERS OF THE NATIONAL SPIRITUAL ASSEMBLY, APRIL 2, 1931

Read at the Annual Convention
Chicago, May, 1931.

Dear Mr. Lunt:

Shoghi Effendi wishes me to acknowledge in behalf of the letters that you have written him on behalf of the National Spiritual Assembly dated September 27th, December 10th, February 18th, January 20th and March 3rd, all of which he read with the deepest interest, but was unable to answer in view of the pressure of work due to his translation of Nabil's history.

Concerning individual teaching, Shoghi Effendi would urge every Bahá'í who feels the urge to exercise his right of teaching unofficially the Cause, to keep in close touch with the Local Spiritual Assembly of the locality in which he is working. The Local Spiritual Assembly while reserving for itself the right to control such activities on the part of individual Bahá'ís, should do its utmost to encourage such teachers and to put at their disposal whatever facilities they would need in such circumstances. Should any differences arise, the National Spiritual Assembly would naturally have to intervene and adjust matters.

Shoghi Effendi feels that in any locality where the number of adult believers reaches nine, a Local Assembly should be established. He feels this to be an obligation rather than a purely voluntary act. Only in exceptional cases has the National Spiritual Assembly the right to postpone the formation of an Assembly if it feels that the situation does not warrant such a formation. This right, however, should be exercised if the situation absolutely demands it. As to the principle according to which the area of the jurisdiction of a Local Assembly is to be determined, he feels this to be the function of the National Spiritual Assembly; whatever principle they uphold should be fairly applied to all localities without any distinction whatever.

As to the character of the meetings in the Auditorium of the Temple, he feels that they should be purely devotional in character, Bahá'í addresses and lectures should be strictly excluded. For the present, he feels that there would be no objection to having Bahá'í meetings including addresses and the business sessions of the Convention held in the Foundation Hall. Shoghi Effendi would urge that choir singing by men, women and children be encouraged in the Auditorium and that rigidity in the Bahá'í service be scrupulously avoided. The more universal and informal the character of Bahá'í worship in the Temple the better. Images and pictures, with the exception of the Greatest Name, should be strictly excluded. Prayers revealed by Bahá'u'lláh and the Master as well as the sacred writings of the Prophets should be read or chanted as well as hymns based upon Bahá'í or non-Bahá'í sacred writings.

Shoghi Effendi would wish you to get in touch with the Egyptian authorities and press for Bahá'í recognition in that land. The petition that you have prepared should be forwarded and the National Spiritual Assembly in Egypt should be pressed to take whatever measure is necessary to insure its success.

The letter you have received from Constantinople is by no means representative of the actual conditions there, and Shoghi Effendi is urging the friends in that city to re-establish their Assembly and resume their relationships with the Bahá'í world.

Concerning the qualifications required for voting, Shoghi Effendi has laid down the essential conditions already in his letters, no further restrictions should be added to them. It is for the Local Assembly to decide in this matter. They should exercise this right with extreme
EDITORIAL

THE TEMPLE — "TALISMAN" OF UNITY

From the National Spiritual Assembly

"Whosoever is favored by these shining and glorious Lights, hath attained to these luminous and radiant Suns during every Manifestation, hath attained the 'Meeting of God', and entered the city of eternal and immortal life." (Kitáb-i-Iqán, p. 101.)

"Consider the candle, how it weeps its life away, drop by drop, so that it may yield its light."—Abdul-Bahá.

It is said that on this earthly planet today dwell 1,936,642,066 human beings. Since the Declaration of His Holiness, the Bab, in 1844, other billions of human beings have lived and passed away. From among all these, countless millions were born, lived and died in the faith of their forefathers, not knowing, never even hearing of the fulfilled Meetings of God ('the utmost Divine Bounty ordained for the servants'), p. 98 Kitáb-i-Iqán, and the spreading of His Heavenly Table, which had taken place so quietly, so unexpectedly and, withal, so differently in respect to the means and conditions of its appearance, to that which even the devout had understood and awaited.

On this western continent, in this 87th year since the heralding of the Cause of God, a group of sixteen hundred souls, conservatively estimated, through the Divine Assistance and their holy sacrifices, have become builders of a mighty symbol of the law of God, a House of Devotion and Praise, the first universal edifice to be erected in the Occident in the new and Great Cycle just beginning. Strengthened by the enheartening words of our beloved Guardian, and longing to fulfill this divine service begun in the holy days of the Master, and to scatter, once for all, the stagnant waters of inaction that had gathered about this great enterprise, these friends of God, small numerically but irresistible in their unity of purpose, contributed to the National Treasury in a single year not only the $400,000 required for construction, but $33,000 additional for the Administrative Budget for the Bahá’í year beginning at Ridván 1929. An enterprise which had languished for nearly ten years (since the building of the foundation in 1921), without advancement of any kind, and lacking even the beginnings of a Temple Construction Fund as late as the Convention period of 1929, suddenly arises as a phoenix from the ashes of apparent defeat and in a single

twelve month period accomplishes its set goal. What mysterious power converted these molts of weakness and inaction into powerful, soaring, achieving falcons of the air of reality? What attraction is this that so transformed a somewhat dispirited, at least apprehensive group into a confident, reliant body possessed of a new consciousness and a new determination? Unity of purpose; unity of action; the stirring to sacrifice; the consciousness of Faith in our Guardian’s assurances, and the increased power of devotion and prayer. These, or rather this, for it is all told in the one word “Unity”, conferred upon us all, in these brief months, this “Aladdin’s Talisman,” this power to accomplish, to amaze and confound the doubtful among the public who professed to believe that the Temple of God would remain indefinitely a strange, repelling and lowly object virtually buried in the ground.

The entire western Bahá’í world lived, in those months, in respect to the Temple construction, as “one soul in many bodies.” And indeed, one should say in truth that both Orient and Occident shared with equal fervor, in prayer and supplication, in notable and sacrificial gifts culminating in that most precious gift from Shoghi Effendi of the silken rug from the Holy Shrine. None can say what hidden bounty for the opening of the doors of success dwelt within that gift.

A vast gulf stretches between the service of one who voices and accepts, merely intellectually, the precept of Unity, and on the other hand, of that advancing soul in whose inner reality burns a living consciousness of what this transcendent gift of our loving Father really means to man, in the establishment of His Kingdom here. We affirm and believe many spiritual truths, but we are conscious to a far lesser degree in the sense of divine certainty, of the faith that knows, whose shafts of light penetrate into the very core of our beings. But now the hour has arrived. The lesson learned by the beloved friends through the stupendous fact of the attraction of the Divine Confirmations in those twelve teeming months by reason both of the elevation and deepening of our mutual consciousness of the preciousness of Unity, marked a new era in the Cause in the West. This is the Path; this the means of becoming the objects of His Bounty; through our full acceptance of the Promise of God to those who dwell in Unity.” He fulfilled His Law upon us. Inasmuch as this was a divine transaction, it is irredeemably imprinted upon the mirror of every heart.

But shall we be overwhelmed by this, or perchance seek contentment in this par-
tial accomplishment of the Divine Purpose? Shall we permit ourselves gradually to relax into a somnolent state ever again? Shall we, because of severe storms of economic hardship forget that even this, in the individual lives of the believers, will find its remedy in the treasured Abundance of His storehouse, which is ever poured forth upon a sincere and obedient people?

The degree of our Faith, our reliance upon Him, our unflinching facing of every spiritual and material obligation, and above all, the retention and renewed application of the Unity consciousness, as we now begin the next step of Temple financing, will, without peradventure of doubt, bring forth a new, and perhaps even greater demonstration of the bounty of our Generous Lord, who is the Listener and the Answerer.

The Unity we are learning in our common effort to build the Temple is but a foretaste of the deeper and holier ties that will connect the hearts as we release the forces of justice: the Spirit of Love, understanding and justice. How impressive, at this hour, the Master's words, "Your faith comes like rain. The first drops are far between, but soon it will pour in torrents."

Before us, each of the divine friends, rich and poor, lies the new pathway heralded by the "New Plan of Unified Action." Substantial as are the total sums required, both annually and in monthly averages, let them be no cause of doubt or apprehension. Of far greater importance is the will to accomplish—to become a partner in the unfoldment of the mystery of Divine Acceptance. To raise, approximately, a sum equal to that which was done in twelve months, three years are assigned.

This is the beginning time. To defer action is to lose the vision. The physical frame of the Temple needs further expenditures at once, upon the utilities of heating and light, (especially heating), if we are to protect it from being weakened by the elements this winter. These utility emergency expenditures approximate $30,000. Concerning the work of attaching the garment of ornamental stone, which is essential to the completion of the architectural design, this has been repeatedly emphasized by Shoghi Effendi as constituting the essence of the New Plan, he tells us—

"The work of applying the exterior ornamentation to the completed structure should proceed steadily and as speedily as possible. That the full effect and influence of the Temple can be revealed only when the work in its entirety is accomplished. All the beauty and glory of the Temple depends upon the exterior garment of stone with which it is to be adorned, while the consummation of the task will, in itself, act as a magnet that will draw the promised blessings of the Master."

Moreover he says—

"Nothing short of continued self-sacrifice can achieve this end. . . . the present financial depression should be regarded both as a challenge and opportunity to prove the reality and potency of our faith."

Our beloved Guardian sees and reminds us of the underlying spiritual wisdoms attending this superb task. His love, his knowledge, his vision, and his protecting care encompass and mirror the World of Reality to us, he knows that we are capable of, and asked nothing of us that is not confirmed and sanctioned within the Realm of Might. He asks of us Faith, and promises success if we will only respond.

As we write these lines, we are conscious of the great victory and that this consciousness lives in every unitary cell of the Bahá’í organism. These cells are the hearts of the believers of God. May every Assembly and Community arise with pure devotion, filling once again the financial reservoirs of the Cause, so that the maturity of the Divine Edifice become revealed and draw all men unto the Lord of Mankind.

"THE DAWN BREAKERS"

NABÍL’S NARRATIVE OF THE EARLY DAYS OF THE BAHÁ’Í REVELATION

The members of the National Spiritual Assembly wish to reinforce with all possible influence the plans announced by the Publishing Committee for the publication of the Guardian’s translation of the Nabil Narrative.

The appearance of this Bahá’í work must be recognized as an event of extreme importance. There are vital spiritual reasons why every true believer should, as soon as possible, thoroughly master the contents of the Narrative.

We quote again the Guardian’s own opinion, expressed in the letter sent through his secretary accompanying the manuscript: "The Guardian trusts that this book will prove a great impetus to the progress of the Faith throughout the Western World."

The Nabil Narrative comes to us at a time when the pressure of world crisis, the destruction that precedes construction, will fan the flames of religious controversy and inevitably direct the shafts of opposition and denial against those who follow Bahá’u’lláh. Between those who would destroy all religion, and those who would preserve their own sect at any cost, the Bahá’ís will have need of a faith confirmed by the power of knowledge. Shoghi Effendi has given us the first portion of the history of the Cause; and the truth of the Revelation has one of its proofs in the course of its historical development. Here, then, is our answer to those attacks which emanate from sectarian sources. Here, above all is the example of those heroic souls whose faith has been called upon to meet emergencies not yet encountered in Europe and America.

The National Assembly would emphasize also the plan of advance orders drawn up by the Publishing Committee as a method of meeting the printing costs with as little expense as possible to the National Fund. This great work, with its 736 pages, colored frontispiece, reproductions of twenty Tablets of the Bahá’, and two hundred photographic illustrations, involves a printing cost of nearly ten thousand dollars. As advance orders are received, the National Fund is saved that part of the cost, and the Temple Fund will thereby be increased.

The National Assembly wishes to make clear that the idea of the Limited Edition of one hundred and fifty copies, each autographed by the Guardian, was submitted to Shoghi Effendi and received his entire approval before the Publishing Committee’s announcement was prepared. This approval came in the form of a letter dated June 4, confirming a cablegram sent on the same day. The letter, written by the Guardian’s secretary, stated that: "Shoghi Effendi was delighted with the splendid suggestion of your husband (Mr. Raymond D. Little) regarding the Nabil Narrative and he is glad that your Publishing Committee has approved it. He has already hastened in cable ‘yes’ and he wishes me to write in full to assure you that he would be quite ready to autograph the volumes for the de luxe edition. The initial cost of the publication was something that worried him, hence his gratitude for the able suggestion of your husband.”

On August 5th, after receiving the Committee’s printed announcement containing the Advance Order blank, Shoghi Effendi cabled the National Spiritual Assembly: "Heartily endorse plan (to) secure (the) co-operation (of) believers (in the) publication (of) Nabil’s Narrative. Mailing (in) October (a) check (for) one hundred copies." (Signed) SHOGHI.

Thus the friends are given the facts which will enable them to draw closer to the Guardian’s thoughts and wishes. Already the Committee announces a hearty
and enthusiastic response to the publishing plan. The National Assembly is confident that every Local Spiritual Assembly will take steps to secure orders for the Nabih Narrative in their community.

As Shoghi Effendi wrote in his Introduction to the book: “The Bahá’í Movement is now well known throughout the world, and the time has come when Nabí’s unique narrative of its beginnings in darkest Persia will interest many readers. The record which he sets down with such devoted care is in many respects extraordinary. It has its thrilling passages, and the splendor of the central theme gives to the chronicle not only great historical value but high moral power.”

A BAHÁ’Í CALENDAR

The Publishing Committee is pleased to announce that a Bahá’í Calendar for 1932 will soon be ready for distribution.

The Calendar consists of twelve separate leaves, one for each month, printed on heavy cardboard stock and tied together with a cord so that each month can show in turn.

Each page carries the regular monthly calendar for January, February, etc., and all the Bahá’í dates (Feasts and Anniversaries) falling in that period, together with numerous quotations from Bahá’u’lláh, ‘Abdul-Bahá and Shoghi Effendi.

This Calendar meets a long-felt need. It was prepared by Doris Holley and has been approved by the Reviewing Committee.

In order to make it more attractive as a gift, the twelve pages are of four different colors, one color for each of the four seasons of the year.

Local Assemblies are requested to send in advance orders at once so that the Calendars may be in the hands of the friends well before Christmas. The price is fifty cents each. Individual believers not members of a local Bahá’í community may order copies direct from the Committee. The publication date will be October 5th. It is hoped that the friends will use the Calendar as an interesting and helpful gift to non-believers, as well as in keeping track of the Bahá’í dates themselves.

Send orders to Bahá’í Publishing Committee, P. O. Box 348, Grand Central Station, New York, N. Y.

OTHER PUBLISHING ANNOUNCEMENTS

A letter recently received by the Publishing Committee from Shanghai, China, brings the important information that the Eslemont book has been translated into Chinese and will very soon be ready for distribution. The translator is Dr. Y. S. Tsao, a very scholarly Chinese whom Mrs. Martha Root confirmed as a Bahá’í.

The attention of the friends is called to the following titles:

Bahá’u’lláh and the New Era, by J. E. Esslemont, translated into Esperanto ........................................... $1.50

Bahá’í Administration, Letters of Shoghi Effendi, including the two letters on the World Order of Bahá’u’lláh. .................................................. 1.50

The Bahá’í World, Volume Three. 2.50

‘Abdu’l-Bahá in New York, new edition. .................................................. .50

“Star” Tablet of the Báb, reproduced on fine quality blue paper. .50

IN MEMORIAM

Word has come of the passing of Dr. Auguste Forel, the distinguished savant of Switzerland, known throughout the world as one of the foremost scientists of the day. In 1920 Dr. Forel embraced the Bahá’í Cause, and ‘Abdu’l-Bahá addressed to him that great Tablet preparing the scientific proofs of God’s existence, which was published in its entirety in the Star of the West, Vol. 13, pages 101 to 109. By his tireless research Dr. Forel greatly augmented scientific knowledge and rendered inestimable service to mankind, and the beauty of his life and character will long remain with us as an example of selfless service to humanity.

Mrs. Dora Taylor passed from this life August 18th. Mrs. Taylor united with the Cincinnati group of Báb’s more than twenty-five years ago. At her request, the service used at the funeral of Mr. Louis Bourgeois, was read by Mr. R. Taylor united with the Báb’s for fifteen years, having been incapacitated for many years by a most distressing illness. She was the wife of Benjamin R. Taylor and leaves four children.

The Los Angeles Spiritual Assembly and Community of Báb’s report the passing of one of their honored members, Edgar F. Waite. He was born in Massachusetts in 1865, moved to Chicago in 1893, remaining until 1915, when he went to California. He has been a valued member of the Los Angeles Community of Báb’s for fifteen years, having been for several years Chairman of the Los Angeles Spiritual Assembly. His life has been one of self-sacrificing service to the Cause, and his passing a perfect example of “radiant acquiescence” to the will of Bahá’u’lláh. The friends feel keenly the absence of Mr. Waite’s physical presence and sincerely sympathize with Mrs. Shahnaz Waite in her bereavement.

On Thursday, September 17th, at Honolulu, one of our much loved friends, Mrs. Meta A. Sutherland, passed on to the Spiritual Kingdom. She served the Cause faithfully and lovingly for many years as a member of the Honolulu Bahá’í Assembly and through her spirit of steadfastness, understanding, gentleness and true humility, endeared herself to all. She was born in Honolulu on May 8th, 1862, and was one of the early believers in the Islands.

TEMPLE NEWS

The summer meetings at the Temple have been very fine indeed, the attendance has steadily increased and the speakers have given splendid presentations of the teachings. We wish that all of the friends could have heard the various addresses. Mrs. Corinne True gave an excellent talk; Mr. Albert Windust spoke with great power; Miss Fannie Knobloch spoke most inspiringly; Mr. Carl Scheffler delivered two very fine addresses; Mrs. Ruth Moffett gave two splendid discourses and Mrs. Sarah Walrath delivered a beautiful address. We feel that the Chicago area is developing good material for Temple work.

It is gratifying to observe the constantly growing audiences and to know that this growth is taking place in view of the fact that there has been a variety of speakers and the almost unprecedented heat of the past summer. Those who ventured out were richly rewarded spiritually and, on the material plane, furthered the interior of the Foundation Hall delightfully cool.

The Secretary of the Hospitality Committee has a list of names and addresses of interest visitors from twenty-five states, also Australia, China and Austria. What marvelous opportunities this opens to the teachers in the field!

A letter from Shoghi Effendi, through Ruhi Afnán, to one of the Chicago friends, dated May 31, 1931, reads as follows: “Shoghi Effendi wishes me to acknowledge the receipt of your letter dated May 9th, 1931. He sincerely hopes that now that the Temple is completed it will be filled to the full with pure, seeking souls. It should be different from other houses of worship, where, even if they are filled, their source of attraction is the music heard. Here the spirit should be so powerful as to awaken the heart of every one that enters, to the glory of Bahá’u’lláh and to the importance of the message of peace. He has brought to the world. Please God, the Master’s promise will be fulfilled and the construction of the Temple will inaugurate a new era in the history of the Cause in America.”
LETTER FROM SHOGHI EFFENDI (Continued from Page 1)

tact and caution and avoid rigidity and formalism. There is no distinction in this respect between new and old believers, nor should contributions to the national or local funds be made a condition for voting.

Shoghi Effendi feels deeply the delicacy and complexity of these problems with which you are constantly being faced, and he will pray for you all that you may be guided in your efforts to extend the scope and consolidate the foundations of God's Holy Faith.

Yours ever sincerely,
Rumi Afnán.

My dear co-workers:
I wish to add a few words in person and assure you of my deep sense of appreciation of the wisdom, the energy and the determination with which you are facing and handling the many issues involved in the extension of the Cause. I feel that the Bahá’í world is greatly indebted to you for the splendid manner in which you have arisen to propagate the Faith and to consolidate its basis. May the Almighty sustain you in your high endeavors.

Your true brother,
SHOGHI.

THE TEMPLE AND THE NINETEEN-DAY FEASTS

By “Auntie Victoria” (Mrs. Victoria Bedikian)

O Assembly of our Guardian!

Our Nineteen-Day Feasts are now more sacred than ever before! Our National Spiritual Assembly has revealed a New Plan of Unified Action through which our Feasts become Temple Feasts, Temple Supplication Hours and Temple Consultation Meetings!

Behold! The call of “Mashriqú’l-Adhkár” is penetrating every heart, and mind, and deed, and soon we shall be gathered together in Temple Unity, as only the Guardian’s Administration can lead us. Hear the music of that call, heed the lessons its reality teaches us, harken unto the echoes which resound through its lofty pillars and corridors.

What feasts of love and selfless giving will unfold, according to our obedience to the summons of our National Spiritual Assembly! The banquet is prepared and eternal radiance shines upon the Assemblies of our beloved Guardian’s Administration!

Giving! Giving! Giving is an art! Selfless giving proves our faith and love and hope in Bahá’u’lláh! When man gives everything in the Path of God he acquires abundant heavenly treasures in the Divine Kingdom, and although unseen below, they accumulate and pile up and erect a divine edifice of the spirit which becomes our habitation when this earthly life fades away. Is anything worth the keeping here below? And when the opportunity comes to us to share God’s material gifts for God’s eternal Cause, will we be found wanting?

The sacred Assemblies of the Administration are the purifiers of motives and as the members acquire perfection through sacrifice and order, a New Spirit descends among them, and a New Path opens before their faces until they see naught but the light of the Spirit of Bahá’u’lláh! Such an Assembly will bless the Community. All things can then be planned. The Spiritual Temple unfolds like unto the material one, and closely knitted together everything is done by Divine Guidance and blessings flowing therefrom upon all the world. If all Assemblies follow the plan, soon abounding success will come and our ‘Mother’ Temple in Wilmette will flourish and its beautiful accessories for relief and education, also, the establishing of all the principles of Bahá’u’lláh hover around a finished House of Worship.

There is no doubt that through prayer deeds will be born, and that through prayer and deed the world will be saved today. The Temple is the most important deed! Our National Spiritual Assembly has laid down for us our task, and the Nineteen-Day Feast becomes the focal center for Temple Unity.

The Nineteen-Day Feast is on a certain Day and at a certain Hour. If all of us together supplicate and plan for the Temple’s completion, Bahá’u’lláh will hear. He will open the hearts of every soul, and funds will flow into the National Treasury as the waters roll in a rapid stream. This will come by the Bounty of God, through the organized Kingdom—the Bahá’í Administration of Shoghi Effendi. There is no other way in which to build myriads of Mashriqu’l-Adhkar in a darkened world. The Point of Light hath been revealed unto us, from which Point all darkness of earth must flee. Glory and Peace be upon every heart!

O Assembly, there is another plea. In helping the Bahá’í World Book you are also helping the Temple. Will every believer send all the photographs of value which have accumulated during the long years of Bahá’í contact, to our Bahá’í World Committee, whose chairman is, (Mrs.) Nellie S. French, 501 Bellefontaine St., Pasadena, California. And will you let us know if the Master, ‘Abdu’l-Bahá, visited in your town, in what places he spent His hours, where He lectured and where He dwelt during His sojourn amongst you? Will you have photographs taken of the places, and send our sister any pictures you may have?

In our Guardian’s service, faithfully.

VICTORIA.

LETTER FROM SHOGHI EFFENDI TO MRS. VICTORIA BEDIKIAN

Sept. 5, 1931
Dear Bahá’í Sister:

Shoghi Effendi wishes me to acknowledge on his behalf the receipt of your letter dated July 15th, 1931, and to assure you of his profound appreciation of your continued and precious services to the Cause.

The Guardian was particularly gratified to receive your enclosed letters addressed to some of the believers encouraging them to endorse the New Plan of Unified Action recently issued by the National Assembly.

He wishes you, however, to persevere in your efforts and to be wholly confident in the promises of the Master concerning the ultimate triumph of the Faith.

We are passing through an age of scepticism and unbelief; but we should not let our faith lose in its strength or be dimmed by the mischief clouds of hesitation and doubt.

With the assurance of Shoghi Effendi’s best wishes and of his ardent prayers for your advancement and success,

Yours in His Service,
H. Rabbani.

My dear co-worker:

Your unremittting labors are a great encouragement to me and a source of real joy. You should continue, with undivided attention and undiminished energy, your historic work of enlisting world-wide support for the New Plan of Unified Action which I have already heartily endorsed. May the Almighty sustain and bless your exemplary endeavors.

SHOGHI.
BAHA'I ACTIVITIES IN OTHER LANDS

GREAT BRITAIN

London: The latest News Bulletin advises us of the result of the election of the first National Spiritual Assembly for England. Our English friends are lamenting the great loss of the passing of Mrs. Claudia Stewart Coles, who departed from us on the day of the declaration of the Báb, May 23rd. Her home, Warwick Gardens, appeared to have been turned, on the day of the funeral, into a garden of flowers. Her body was interred in the little country cemetery on Bledlow Ridge. The love and friendship which she showered upon her associates will always remain with them, a living memory. Her services to the Cause of Bahá'ulláh will be her monument.

Manchester: The Bahá'í group meets twice every month. The meetings are attended especially by the young people. Apparently the new generation is deeply interested in the Bahá'í Cause.

Bradford: Although no organized Assembly has been established, as a result of a visit by Mrs. Slade meetings have been held and the addresses given have been enthusiastically received.

Altrincham: There is no Spiritual Assembly here but plans for regular meetings have been made, through which it is hoped to extend the activities in the Cause.

York: Reports on small but very impressive meetings of the friends there in private circles.

Bournemouth: The friends meet weekly for the purpose of studying the Bahá'í Teachings. Mrs. Cowles from Montreal has done splendid pioneer work.

INDIA

Lahore: The Bahá'í Weekly, issued in Lahore, has brought the report of the passing of Mirza Mahmood Zargani who wrote the travels of 'Abdu'l-Bahá in America and Europe. Everyone acquainted with the great service rendered by Mirza Mahmood to the Cause of Bahá'u'lláh will realize how keenly his loss is felt.

Burma: India and Burma published in the Bahá'í Weekly of June 9th the report that the Delhi Bahá'í Weekly in Urdu has issued eight editions during the last year. The ninth will appear in January 1932. With the approval of the National Spiritual Assembly, the Assemblies in Bombay, Rangoon and Karachi have financed their publication. This publication in the Urdu language will be the means of bringing the Bahá'í Message to many in the north of India. At the Woman's Conference of All-Asia (January 1931) in Lahore, delegates attended from China, Japan, Afghanistan, Siam, Burma, Turkey, Persia and Egypt. Shoghi Effendi, as well as the Greatest Holy Leaf sent messages for the success of the Conference. A Tablet was read about the problems of women in this Bahá'í Age and met with great approval. At the reception to the delegates, a Bahá'í address was given, at which time many of the visitors to the Woman's Conference heard for the first time of the Bahá'í Cause. Hundreds of copies of the Bahá'í Weekly were sent out to the educated castes of India.

Karachi: A parcel of ground was purchased for the latter construction of the "Hazratu'l-Quds." It is named "Shoghi Gardens."

Calcutta: Has also bought land.

Mandayla: A very valuable property, business and garden, has been deeded over to Shoghi Effendi as a Bahá'í Estate by an old true servant of the Bahá'í Cause, Siyyid Mustafa Roumie and his wife. A copy of this deed is in the archives of the National Spiritual Assembly of India and Burma.

(Translated from the German Bahá'í News, by H. G. Pauli, New York City)

NEW ZEALAND

Auckland: We acknowledge gratefully receipt of circular letters from many Assemblies which are always of interest to us. We wish all to accept loving greetings and especially those American friends who so kindly entertained one of our members, Mrs. Dewing and her daughter when enroute to England. Mrs. Dewing's son Bertram was already known to some Bahá'ís as he had the good fortune to attend the Green Acre convention and since his residence in Montreal has been associated with the Bahá'í young people. Since Mr. Dewing's departure from New Zealand, the Herald of the South has been transferred to Australia and it is now published by the Adelaide, South Australia Assembly. In spite of losses to our numbers we still are able to function as an Assembly, but the work is chiefly in the nature of individual seed-sowing. Weekly meetings are held and a sewing guild provides garments for the City Mission. Our librarian loans magazines to people who are interested but who are unable to attend the meetings—a greatly appreciated effort. Reports received of the progress of the building of the Temple rejoice our hearts. We also give thanks for the continued good health of the Guardian of the Cause and the Greatest Holy Leaf.

MARGARET B. STEVENSON.

JAPAN

Mrs. Keith Ransom-Kehler, who has been lecturing on the Bahá'í Faith in Japan for the past five weeks, sailed aboard the liner Chichibu Maru on August 8th, continuing her lecture tour around the world. Newspapers have been received from Japan, three from Osaka under date of June 30th, July 23rd and 25th; also one from Tokyo August 1st, published in English, with presentations of the work of Mrs. Ransom-Kehler. Two of the articles are reports of meetings giving the principles and history of the Bahá'í Cause at considerable length, also two articles written by Mrs. Ransom-Kehler were given space in the newspapers on the subjects of "Religion and Social Progress," and "The Unity of Religions."

London: The friends in England have been enjoying a visit from our beloved teacher, Mrs. Mary Hanford Ford. Mrs. Ford reaches the English audiences with great appeal. She is very much sought after and has spoken before large audiences in many English cities.

FRANCE

Paris: The Persian Bahá'í students sent to Europe by the Persian Government and located in various European Educational Centers, have been holding a reunion in Paris for the purpose of effecting an organization for their mutual assistance and co-operation. These young men are very earnest in their desire to familiarize themselves with the places which were visited by 'Abdu'l-Bahá when he was in Europe, to study the best methods for presenting the Cause and to establish an organization which shall meet frequently and especially during vacation periods: where they may encourage and assist each other; where they may be helpful to new students coming for the first time into the Western World, and where they may invite non-Bahá'í Oriental students and make them welcome, thus sharing the Bahá'í Spirit. They are very hopeful that some such Persian Bahá'í Students' Group may be organized in the United States and the writer was earnestly requested to endeavor to bring this about in America. The students feel that newcomers have great need of guidance and friendly association, as western ways are totally unfamiliar to them and they feel strange and isolated.

NELLIE S. FRENCH

Paris, August 9, 1931.
GREEN ACRE IN 1931

By ALBERT VAIL

The green "'Alka' of America enjoyed this year an unusually long and refreshing season. It is becoming more and more a real summer school for Baha'i teachers. There were regular courses of lectures beginning early in July and lasting to the latter part of August; and they were splendidly attended by eager groups of younger and older people who longed to better understand modern science and social problems, the philosophies of our day, the great springtimes of the Holy Spirit in human history, the practical methods by which we as spiritual physicians may heal body, mind and soul in this distracted social order.

There were morning classes six days in the week which presented the comprehensive courses the program committee had carefully outlined. There were special evening lectures on psychology, progressive education, current events, spiritual administration, world travels, and sunset gatherings for quiet prayer and spiritual healing. Sunday mornings brought the memorable services of worship with their singing, readings from divine books, inspiring addresses and lovely music.

There was a Conference on International Relations arranged by the youth which awakened much interest. A specialist in international law and economics gave an illuminating series of addresses and a kindly and universally minded editor from Boston added greatly to the success of the program. The youth were chairmen and speakers at the various sessions. The students at Green Acre are evident proof of what the creative Words of the New Manifestation can do in transforming those who love and study these Words, into fluent speakers and shining lights.

A new feature at Green Acre this summer was regular services devoted to prayer. One of the pilgrims just returned from Haifa told how Shoghi Effendi had spoken of the need of special meetings for meditation. So at the Fellowship House there were special morning services of meditation on the meanings of the Divine Utterances. The one conducting the meeting read first a prayer, also a few words from the Divine Treasury upon the attributes of God, His Mercy, His Love, His Bounty and the radiant pathway of pure and holy living. Then those present endeavored to realize the glory of these Attributes and the joy of walking in His path. Often some one volunteered to chant a prayer, as music quickens and heightens spiritual susceptibilities. Then those present tried to rise on the wings of silent concentration into that "atmosphere which is hidden from the eye."

INTER-RACIAL AMITY CONVENTION

GREEN ACRE, ME., AUGUST 21-31.

By E. B. M. DEWING.

The Amity Convention this year was noted for the large attendance of colored people. The spirit of amity was outstanding and many permanent inter-racial friendships must have been created. The most notable gathering was on Sunday evening when a concert was given by noted artists of many races. The spirit was a revelation and an inspiration even to a Baha'i and the friends lingered, singing and talking, long after the concert was over.

At the two round-table meetings the large proportion of colored people was very noticeable; also their keenness, desire to reach constructive conclusions and frankness of speech. This report is not of the whole conference, but includes passages of the most valuable ideas and constructive criticism which were brought up in perfect love and kindness.

It often happens that some of the best thoughts that are the outcome of this type of conference are to be gathered from personal contacts and informal discussions after the convention proper is over. Hence this report of the two round-table meetings.

Miss Louise Thompson spoke of her recent visit to Haifa. She said that Shoghi Effendi told her that the greatest problem in Europe was the Jewish question, in England the class question and in America the race question. It was his wish that Green Acre become a great center for the white and colored people. He said we must take them into our homes and not be afraid of criticism. At the same time wisdom must be displayed.

As a result of this a number of friends later expressed the hope that various Negro and other organizations should be in-
vited to Green Acre to hold their annual conferences.

Mrs. Annie K. Lewis, colored Bahá’í, felt the need to be practical in their meetings; also that any conclusion reached should not end in words.

Mrs. Bechtold of New York, who does splendid work, considers that the most complete and lasting amity work can be obtained by personal friendships between peoples, active demonstration of love and understanding.

Mr. Samuel A. Allan of the Urban League, a Bahá’í, hoped the Bahá’ís would exercise more originality than other amity organizations. He hoped that we might have colored speakers on subjects other than amity and race. He suggested that Mr. Arthur A. Schornburg of Fisk University would be willing to give a course of lectures on Negro literature next year. He also suggested Dr. E. E. Just, noted scientist, as a speaker. He also wished that less attention be directed to the Negro-White question and that this be made a part of the general question of relationship between races. He would like to see Jews, Japanese and Chinese, and others, included in these conferences.

Prof. Sandoz said Bahá’ís should avoid speaking of other people as “colored.” They should ignore such distinctions entirely.

Mrs. Elizabeth Greenleaf spoke of the intensity of the race problem in New Orleans.

Mrs. Zylphia Mapp, colored Bahá’í, said that in her opinion there is a great difference between Southern and Northern colored people and that those of the South would take more notice of a Bahá’í teacher of their own race.

Mrs. Mapp lives in a town where her family is the only one of color. At first she met with difficulties but now all opposition to her has passed. Her children mingle freely with the white children and she entertains her white neighbors in her home.

Mr. Gregory said that pure souls can powerfully influence their environment, though hostile. Speaking of amity among Jews he said that Rabbis are highly intelligent and readily listen to the Bahá’ís teachings, but find it hard to carry their congregations with them.

Mrs. Weiss, whose husband is an associate editor of the magazine Time, felt that the Bahá’ís should conduct a vigorous educational campaign in the press and among clubs and other organizations. All should at least know that the Bahá’í Cause exists. Editors differ in their preference for news. Time likes the present and forecasts of future events. Most editors like sane, idealistic, well written articles; they discard the eccentric and emotional. Time likes news.

Mr. Dewing believes Bahá’í writers should study various publications with a view to supplying their needs. Perhaps certain ones should specialize with certain papers. Larger publicity committees should work on Bahá’í conferences and start earlier. Do not overwork the willing ones and find others with capacity to serve.

Mrs. Weiss said more effort should be made to attract clubs on racial amity and other principals of the Cause. Too much stress should not be laid on the deeper Bahá’í teachings. Get a list of all clubs and try to attract peoples of various races and nationalities.

Mrs. Fleming of New Haven, colored, would like her people to pay more attention to their own deportment. If they have assurance and look attractive, they are not so likely to meet rebuffs. She hoped that the Bahá’ís would co-operate with various state and national Negro clubs. The National Teaching Committee might furnish teachers with such addresses.

Mr. Dewing, when in Haifa was deeply impressed with the Guardian’s concern over the race question. The Guardian said that he was not sure that the friends were doing all they could to attract the colored people. While Mr. Dewing did not doubt that all who worked for the cause of amity were deeply concerned, he thought that an inquiry into methods might be beneficial. The great lesson of the Guardian to believers was his efficiency. Amity conferences should increasingly attract thought leaders by disseminating scientific and spiritual knowledge. Inter-racial sports should be encouraged among the children and youth. Green Acre, Geyserville and Lew-Helen (Flint, Mich.) may take the lead in this phase of amity, a step in the direction of the sublimation of conflict.

Mr. Gregory said there are difficulties that attack people of all races and such cannot be avoided. One person succeeds and another of the same race fails. This may be due to a difference of personality, or in the degrees of faith, devotion, sacrifice and spiritual attraction and confirmation. But it is with regard to problems which arise purely out of racial differences that we are concerned chiefly. It is our wish to remove prejudices to promote justice and fair play and to establish the unity of the human family regardless of racial differences. Factors in this effort are scientific proofs of the equality of races; the experiment of bringing to the fore talented people to challenge respect and win admiration for their groups; demonstrating both the subjective and objective harm of prejudice and the creation of the spiritual bond which can have complete expression and power only through the great message and teachings of Bahá’u’lláh.

**BAHÁ’Í JOURNALS**

“The News Letter (Bahá’í News) which you have lately initiated fulfills a very vital function and has been started admirably well. I would urge you to enlarge its scope, as much as your resources permit, that in time it may devote a special section to every phase of your activities, administrative, devotional, humanitarian, financial, educational and otherwise. That it may attain the object it must combine the essential qualities of accuracy, reliability, thoroughness, dignity and wisdom. It should become a great factor in promoting understanding, providing information on Bahá’í activity, both local and foreign, stimulating interest, in combating evil influences, and in upholding and safeguarding the institutions of the Cause. It should be made as representative as possible, should be replete with news, up-to-date in its information, and should arouse the keenest interest among believers and admirers alike in every corner of the globe. I cherish great hopes for its immediate future, and I trust you will devote your special attention to its development, and by devising well-conceived and worldwide measures transform this News Letter into what I hope will become the foremost Bahá’í Journal in the world.”

( Words of SHOHI EFFENDI from Bahá’í Administration, page 73).

Our brother, Mr. Pritam Singh, Editor of the Bahá’í Weekly of Lahore, India (9 Langby Road), is engaged in a work of loving service to the people of India in the publication of this Weekly, which has possibilities of the highest importance. The subscription to this Weekly is $2.00 per year, and a number of the American believers have already become subscribers. Pritam Singh has, up to September 2, 1931, registered 160 subscribers, and states that the total of 350 subscribers will make the Weekly self-supporting. The friends of the East have been magnanimous in contributing to the Bahá’í Temple in America. International co-operation and reciprocity between the friends in various countries is a means of unity and strength. Please address Pritam Singh as described above.

ALFRED LUNT.
URGENT APPEAL FROM THE NATIONAL SPIRITUAL ASSEMBLY

Bahá’í friends of the United States and Canada. October 15, 1931
Beloved co-workers:

On October 10th the members of the National Spiritual Assembly were compelled to take the unprecedented action of telegraphing the Local Spiritual Assemblies as follows:

“DIRE EMERGENCY NATIONAL FUND REQUIRES IMMEDIATE CONTRIBUTIONS, NOTIFY ALL BELIEVERS.”

The reason for this action was that the regular contributions to the National Fund have so decreased as to render the National Assembly unable to meet even current running expenses. Furthermore we faced the fact that $10,000 is immediately needed to safeguard the Temple structure during the coming winter.

What we want to impress upon every loyal believer is that the Temple Trustees have been forced to place contracts for heating installation to the amount of $10,000, without having that amount in the treasury or face the problem that the winter cold would seriously damage the structure built with such sacrifice and love. We are relying on the body of American believers to understand the emergency and arise to meet the situation. The needs of the Temple before this winter were made known at the Convention, and early in July the National Spiritual Assembly explained the matter fully in the new Plan of Unified Action.

The Welfare of the Cause in America depends upon the whole-hearted response made by the believers to this urgent plea. We implore the believers one and all to enter upon a season of fervent prayer for Divine assistance and confirmation. We share with you the following dynamic message just received from the Guardian:

“My dear and esteemed co-workers: The new Plan of Unified Action conceived, adopted and published by your Assembly is an admirable one. It is at once concise, appealing in tone, dignified in presentation and practical in its conception. It fully and truly deserves the unreserved support of every American believer. I shall be glad to associate myself with this further collective and heroic effort exerted by the friends by contributing to your National Fund, every month for a period of three years, the sum of $95. Your Assembly, faithful to its trust and conscious of its high calling, has sounded the call for a further and final effort on the part of the followers of Bahá’u’lláh in that land. It is for them, now if ever, to arise for the speedy consummation of a divinely appointed task. Shoghi.”

Yours in service to the Guardian,

THE NATIONAL SPIRITUAL ASSEMBLY.
SECRETARIAT OF THE
NATIONAL SPIRITUAL
ASSEMBLY OF THE
BAHA'IS OF THE UNITED
STATES AND CANADA

General Address: Bahá'í Secretariat, Evergreen Cabin, West Englewood, N. J.
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The Bahá'í News
The Bahá'í News is the Organ of communication between the National Spiritual Assembly and the believers, and is printed for distribution to believers only.

EDITORIAL COMMITTEE
SARAH WALRATH, Chairman.
ALBERT WINDUST, Editor.
SOPHIE LOEDING, Assistant Editor.
NINA MATTHESEN, Assistant Editor.
ALBERT VAIL, Assistant Editor.

In the last several issues the Editorial Committee has appealed to the friends for news items from the Bahá'í Communities throughout the country. The response has been very meagre and we are therefore again asking that every Assembly make a point of sending a brief, newsy report of the activities in its Community each month. These should reach the Chairman of the Editorial Committee at the above address, not later than the tenth of the month. We need the help and co-operation of all the friends and we are definitely counting upon it. To help us in our work we would ask that when quotations are used in these articles, the authority be stated also.

EDITORIAL COMMITTEE.

E D I T O R I A L

"THE MIDNIGHT SIGHS OF THE POOR"

The economic depression which is general, directly or indirectly affects all people, and necessitates many calls for relief. Those who have resources nowadays and the greater gift of a merciful heart, often find themselves taxed to the limit by steady and varied demands. These distressing conditions give play to the shining of various spiritual lights. The Holy Manifestations have all been most considerate of the poor. They have set before mankind the example of service to them and they advance the station of those servants who follow them in dispensing bounty. Among the qualities of a real man, tenderness, generosity and mercy, must be found. Those in need of material aid receive the greatest possible blessing if through the relief of their deprivations there comes to them a knowledge of God and the universal bounty. Thus may both the giver and receiver become enriched by the kindly service and generous act. There can be no doubt as to the feelings of relief which come to those who suffer when aided. Also a deeper insight into spiritual mysteries, a sense of happiness which God bestows as to the feedings of relief as to make them more spiritual. Over a period of years, stagnant material treasures and larger capacity to handle them wisely, may come as a result of relieving those who sigh.

In the Hidden Words Bahá'u'lláh says: "Mine is benevolence and bounty; well is it with him that adorneth himself with My virtues."
The divine civilization, whose light is increasingly reflected in the world, has vastly increased the number of philanthropies. Over a period of years, staggering—one might almost say fabulous—sums have been poured into channels of human progress and relief. So great has been the volume of this service that in nearly all cities it has been found necessary to organize the forces of relief so as to make them more scientific and effective. In numberless cases governments of cities, counties, states and nations have added their resources to those of private philanthropies in human relief. Co-operative service in such matters is one of the enlightening signs of the times. Bahá'ís are blessed in having a perfect organization, divinely created, which, if allowed to function in aiding the needy will bring to bear a balance between tenderness and mercy on the one hand and sanity and judgment on the other. As the friends of God bear at all times extremely weighty responsibilities, such as the building of the House of Worship and the maintenance of Bahá'í Admin-
istration with its various activities, as well as relief of the destitute among the friends and in the community at large, all calls for relief upon individuals should be adjusted, not directly and personally, as a rule, but rather through the Local Spiritual Assembly. In this way consultation and guidance will direct, and bewilderment will give place to clarity of vision. Even in giving that which according to every legal requirement is rightfully our own, a practice which will be found to minimize mistakes, it is that of seeking the advice of those whom spiritual communities have chosen as their representatives and whose collective observation, experience and vision exceed that of the individual. The duplication of service which often limits philanthropy can also thus be avoided.

In one of the cities it came to the attention of the Local Spiritual Assembly that one of their members was in sore need. The matter of relief was considered with sweetness and kindness. The little circle knew their own responsibilities, limited resources, yet also the urgent need of this friend. As a result of consultation a practical plan of help was evolved which laid no great burden upon anyone. By their cordial invitation this friend goes each day to dine with one of the families in this circle. From their Assembly fund his room-rent and other expenses are met. Each month they also find something to send to the National Fund for the inevitable expenses of the Cause. In this way their work grows and they are now engaged in a great constructive service to their city.

The means of overcoming every difficulty are revealed in the teachings. If both mind and heart are intelligent, if Supreme Guidance is sought, if the law of consultation and kindness is followed, all the glooms and shadows of the world will vanish before the Great Light.

IMPORTANT CABLE FROM SHOGHI EFFENDI DATED NOVEMBER 2, 1931

"Urge all English speaking Believers concentrate study Nabíl's immortal Narrative as essential preliminary to renewed intensive Teaching Campaign necessitated by completion Masriqu'l-'Adhkár. Strongly feel widespread use of its varied rich and authentic material constitutes most effective weapon to meet challenge of a critical hour. Unhesitatingly recommend it to every prospective visitor of Bahá'u'lláh's native land.

—Shoghi"
LETTER FROM SHOGHI EFFENDI

To the National Spiritual Assembly
Mr. Alfred Lunt, Secretary.
Dear Baha'i Brother:

I am directed by Shoghi Effendi to acknowledge on his behalf the receipt of your letter of April 8th, 1930, together with their enclosures, all of which he has read with careful attention and deep interest.

Our Guardian wishes me to express his lively satisfaction at the efficiency and promptness with which the National Spiritual Assembly have undertaken the publication of Nabii's Narrative. The plan you have conceived to further the means for its production has met with his unqualified approval, and he hopes that the response of the believers, not only among the English speaking Bahai's, but the friends throughout the world, will be such as to repay fully the painstaking efforts which you have exerted to insure its success.

He has already cabled you expressing his desire to associate himself with the effort that you have made, and he will be glad to forward in the month of October a check for the hundred copies of the standard edition which he has requested you to send him. In addition he will mail a sum of three-hundred dollars for nine copies of the special edition which he hopes to send to a few well-known friends of the Cause. Shoghi Effendi would be pleased to hear of the response of the believers to the call for both editions and would be glad to help in any way he possibly can for a wide and prompt distribution of the volume published by your committee.

Shoghi Effendi was rather affected to learn of the meager response of the believers to the call urging them to maintain the standard of their self-sacrificing endeavors in connection with the Temple. He is fully alive to the critical character of the financial situation throughout the world and is well aware of the extent of sacrifice that the completion of the structure has already entailed. The publication of the "New Plan of Unified Action," he fervently hopes and prays, will prove the signal for a fresh outburst of self-sacrificing zeal which can alone carry this sacred enterprise to a successful conclusion.

Regarding the report of the Committee on Persian travel, Shoghi Effendi feels that the paramount needs of the Temple should be given first consideration by the believers. Not until the work of the exterior ornamentation on the first unit (superstructure) of the Temple has sufficiently advanced would he advise the

American believers to embark on a fresh financial enterprise, however valuable and significant it might be.

Our Guardian trusts that a careful reading of Nabii's Narrative will not only serve to familiarize the American believers with the character of the stirring events which have marked the birth of the Cause in that land, but will serve to deepen their realization of the spirit that animated those who have achieved such immortal renown on its soil.

With Shoghi Effendi's renewed assurance of unqualified admiration for the manner in which you have arisen, in collaboration with the other members of the National Spiritual Assembly, to discharge your sacred and arduous duties.

Yours sincerely,

(Signed) H. RABBANI.

My dear and esteemed co-worker:

The "New Plan of Unified Action" conceived, adopted and published by your Assembly is an admirable one. It is at once concise, appealing in tone, dignified in presentation and practical in its conception. It fully and truly deserves the unreserved support of every American believer. I shall be glad to associate myself with this further collective and heroic effort exerted by the believers by contributing to your National Fund every month for a period of three years, the sum of ninety-five dollars. Your Assembly, faithful to its trust and conscious of its high calling, has sounded the call for a further and final effort on the part of the followers of Bahai'ullah, in that land. It is for them, now if ever, to arise for the speedy consummation of a divinely appointed task.

(Signed) SHOGHI

THE NEW PLAN OF UNIFIED ACTION

The Editors of the Baha'i News would urge all the friends to arise to the Call of Shoghi Effendi and the appeal of the National Spiritual Assembly to the New Plan of Unified Action.

In connection with this effort we would remind the friends of the following excerpt from the Koran (Sale's translation):

"Verily, this present life is only a play and a vain amusement but if ye believe and fear God, He will give you your rewards. He doth not require of you your whole substance: If He should require the whole of you, and earnestly press you, ye would become niggardly, and it would raise your hatred against His apostle. Behold, ye are those who are invited to expend part of your substance for the support of God's true religion; and there are some of you who are niggardly. But whoever shall be niggardly shall be niggardly towards his own soul; for God wanteth nothing, but ye are needy; and if ye turn back, he will substitute another people in your stead, who shall not be like unto you."

Also may we quote an extract from a letter from the Guardian to Mr. Willard Hatch, dated at Haifa, September 10, 1931:

"I hope and pray that you will be able to concentrate your efforts on arousing the believers and urging them to attain to still greater mass-sacrifice and self-abnegation. The new plan must not fall into abeyance, it deserves the sustained and energetic support of every believer in the Faith of Bahai'ullah. Inestimable blessings shall crown America's high and self-sacrificing endeavors."

And as a climax to this urgent appeal of the National Spiritual Assembly we present the following cablegram just received from Shoghi Effendi:

"Profondly deplore stringency (the) financial situation. An appeal to individuals and Assemblies alike (to) maintain despite world-wide depression, (their) high standard (of) self-sacrificing efforts (for the) National Fund is imperative. Abundant blessings shall be vouchsafed its staunch supporters.—SHOGHI."

Haifa, October 19, 1931.

THE BAHAI' MAGAZINE HOLIDAY OFFER

Since the holiday season is very near at hand The Baha'i Magazine is again extending a helpful offer to all those who may be thinking of gifts for friends at this time. During the months of November and December New Subscriptions may be had for $2.50 instead of $3.00 a year. We are ready to offer for two months the single issues of the Magazine (back numbers) as long as they last, at the rate of 15c a copy. We have very few of Volumes 1-2-3, more of Volume 4, but not many, and of the rest we will be glad to furnish them as long as they last. This will enable you to complete your files. Possibly you will be glad to have us bind them for you at the rate of $1.25 for the binding, plus postage, which varies according to distances.
MESSAGE FROM COMMITTEE ON BAHÁ'Í WORLD VOL. IV.

The Committee for the Bahá'í World Vol. IV. desires to express through the medium of the Bahá'í News, its gratitude and appreciation for the splendid co-operation of the friends who have undertaken the historical sketches of the various cities in which 'Abdu'l-Bahá sojourned while in this country, and to assure the friends that all of these manuscripts together with the interesting and valuable old photographs have been sent to the Guardian for his review and selection.

As has been stated before, the collection of these narratives was undertaken in the hope of preserving for all time the record of the visit of 'Abdu'l-Bahá as cherished in the minds of those personal participants who were blest with the privilege of being eye-witnesses of this sacred event.

If there are still manuscripts outstanding, the committee will be pleased to receive them (even though the date for their completion has transpired), and they will be forwarded to the Guardian and be subject to the same review and choice by him, as those which were received earlier.

The committee desires that it shall be clearly understood by the contributors to Vol. IV, that the material which will appear in the next volume is in no wise subject to their choice, but is wholly left to the judgment and wisdom of Shoghi Effendi.

CENTRAL STATES SUMMER SCHOOL

1931

Confirmation, joy and radiance marked the first session of the Summer School for the Central States which was held during the first nine days of August on the Eggleston farm at South Davison, Michigan, twelve miles east of Flint and about fifty miles northwest of Detroit. From thirty to thirty-five friends from Michigan, New York, Pennsylvania, Ohio, Tennessee and Washington, D. C., were present for all or part of the session and many more came for one or more of the daily sessions, so that some ninety souls were served and shared in the bounties of the week. Some heard the Message for the first time, attracted souls were confirmed, confirmed souls were strengthened.

The School was made possible through the devotion of Mr. and Mrs. Eggleston of Detroit who own the farm and are consecrating eighty acres of it to Bahá'í purposes, hoping eventually to see a Bahá'í community develop there.

The aim of the School was to prepare teachers, and the theme for the week was "The New World Order." In a series of four talks on The New Economics Mr. Ober traced the economic development of the western world, analyzed the present crisis, gave the Bahá'í solution to the present world problems, and set out the need of a Bahá'í community as a working plan of the new world order.

The series of talks by Mr. Ives gave inspiration and practical points on how to give the great Message. His talk on the Hidden Words was particularly inspiring as he shared with the group some of the precious results of his years of study and meditation. On the last Sunday morning Mr. Ober gave the picture of a future Bahá'í community, possibly right there, and Mr. Ives dwelt on the necessity of the spiritual basis of love for such a community, all felt a new urge to hasten to spread the glad tidings, that Bahá'u'lláh has already laid the foundation for this new world order.

A very practical contribution was made when Mrs. Gift spoke on The Education of Children for the New Day, giving in some detail the plan which some of the Peoria group are working out with children. The outline of this plan will soon be available for all.

As we look back, Mrs. Ives' daily class in public speaking, Mrs. Dorothy Baker's talks, full of spiritual insight, Miss Fanny Knobloch's personal reminiscences, Mrs. Ober's stories of 'Abdu'l-Bahá, Mrs. Collins' services, Miss McKay's care of the children, all seem indispensable to the success of the School. In fact, every one there contributed in some way.

Although a brief report cannot at all do the School justice this one would be quite incomplete without speaking of the beauty of the place and how well it lends itself to such a project. A peaceful and lovely ravine furnished the setting for most of the meetings. Rudvan Garden, it was named. The out-of-door life in this environment, the afternoon free from any set program, the informal gatherings around the evening camp-fire, the meals in one family group, all helped to create a normal atmosphere and a happy, restful one. In reviewing the session one asks how could such bountiful blessings be gathered into one week and how could a spirit of such impelling harmony and loving urge develop in so short a time?

Plans for the next summer's session are already under way. The committee has unanimously to continue to use the direct method of teaching, holding to Bahá'í subjects and Bahá'í teachers. As the knowledge of this new venture spreads many more will want to avail themselves of the opportunity it offers.

BERTHA H. KIRKPATRICK.

IN MEMORIAM

Word comes to us from Honolulu of the passing of Meta A. Sutherland, a member of the Spiritual Assembly of that city and one of the very early, faithful Believers. Mrs. Sutherland was apparently in her usual health, when, early in the afternoon of September 17th, she passed peacefully away. The Baha'is of the city will greatly miss her faithful and obedient service to the Cause.

Parveen Hunt, nineteen-year old son of Mr. and Mrs. D. Tandy Hunt of Portland, Oregon, crashed in an airplane on the morning of September 20th. In his death Portland has lost a young man of splendid character. He was chief mechanic for the Paragon Flying Service and was leaving that very day to go into business for himself with a school friend, who crashed with him. Parveen was brought up in the Bahá'í Faith and was named by 'Abdu'l-Bahá. He was an example to all who knew him, for thoroughness, painstaking endeavor, enterprise, energy and enthusiasm in his chosen work. He never spared himself to help or benefit others, and his sunny disposition, his charm, his courtesy and his happy smile won him countless friends, and his untimely passing is mourned by all who knew him. He had a beautiful Bahá'í funeral, and as a last tribute five airplanes followed the funeral procession to the cemetery, and circled above as the closing rites were read.

On October 14th, Mrs. Tressa Jacobsen, for many years a beloved member of the Kenosha, Wisconsin, Assembly, passed on suddenly into the life eternal. For her loving devotion to home and friends alike and as a social worker, Mrs. Jacobsen will long be remembered. This sad event coming as it did was a shock to her family and friends.

Mrs. Anna Bohanan, for twenty-three years, also a devoted Bahá'í in Kenosha, departed this life October 16th. The funeral was attended by a host of friends. The service was conducted by Mr. Albert Windust of Chicago. Mrs. Bohanan will be mourned by a wide circle of friends both within and outside the Bahá'í circle. A few days before passing Mrs. Bohanan expressed a wish that this message be sent to all who knew her: "You tell them I love them all very much—tell them I will pray for them." Both these Bahá'í sisters were pioneers in the Cause of Bahá'u'lláh in their city, and the Bahá'í News on behalf of its readers extends heartfelt sympathy to Mr. Jacobsen and to Mr. Bohanan and his four daughters in their bereavement, also to Mr. and Mrs. Hunt and the family of Mrs. Sutherland.
THE GUARDIAN HAS CALLED US TO FULL MATURITY

On November 12, the National Spiritual Assembly issued the first of a series of communications on the subject of the "New Plan of Unified Action," addressed to the Local Bahá’í communities through the Spiritual Assemblies, with the request that it be presented at the next Nineteen Day Feast.

This letter, prepared by the Office of the Treasurer and signed by the Treasurer, Associate Treasurer and Financial Secretary, carried the glad tidings that the urgent appeal for $10,000 made in October had been fully met. It was brought out, however, that larger regular contributions will be required in order to sustain the current Annual Budget, irrespective of the vital needs of the new Temple Construction Fund.

"It is now over a year since the Guardian called us to full maturity in those tremendous letters published as 'The World Order of Baha'u'llah.' Surely it is necessary for us to temper our joy at being received into the Kingdom with an ever-increasing effort to demonstrate to others that the Kingdom means 'This will be done on earth as it is in Heaven.'"

"It is an occasion for every believer to deepen his inner life, attain a higher standard of devotion and sacrifice, and bring order in his daily affairs. As the world plunges farther into confusion and chaos, emergencies will continue to arise, until the friends of God are united and wholly active in their services to the Cause."

On November 26, the second letter in the series was mailed. This communication emphasized the fundamental importance of full and frank consultation on the part of the Local Bahá’í communities at every Nineteen Day Feast, and reported the Financial Statement to October 30, 1931.

Although the contracts for heating installation in the Temple, amounting to about $10,000, can be met from funds now on hand, the National Spiritual Assembly wishes to impress upon the friends the fact that, between November 1 and December 31, other requirements of the Budget will amount to approximately $9,500. The principal item is the printing cost of the "Nabíl Narrative," about $7,500 over and above cash received to date for advance orders on the book.

In order to make an increased effort to achieve success in its paramount task set forth in the "New Plan of Unified Action," the National Spiritual Assembly has elected Horace Holley to the office of Associate Treasurer, as assistant to Roy C. Wilhelm, Treasurer, and Carl Scheffler, Financial Secretary.

THE DRAWING POWER OF THE TEMPLE

The attendance at the public meetings in the Temple is steadily increasing and the influx of visitors most encouraging. A large group of students from the Northwestern University came to the Temple after ten o'clock one evening and remained until past midnight. It has been observed that many who come first merely through curiosity return again and again because of awakened interest, and a number have become confirmed Bahá’ís.

The visitors from the environs of Chicago are kept systematically informed of the classes and group meetings throughout the city by the Secretary of the Hospitality Committee. Those from other cities and states are supplied with free literature and their names are also sent to the Secretary of the National Teaching Committee, who endeavors to bring about an association between these seekers and groups of Bahá’ís or isolated believers near them. This splendid cooperative work between the two committees is producing excellent results. During October the speakers at the Sunday afternoon meetings in the Foundation Hall of the Temple were Miss Pearl Easterbrook of Peoria, Mrs. Corinne True, Mr. Albert Vail and Dr. Zia Bagdadi, all of whom delivered very fine addresses.

The meetings in the Foundation Hall continue with unabated interest. The attendance has not fallen off, despite inclement weather, and the addresses seem to become more interesting and instructive each week. Speakers during November were Mrs. Corinne True, Mr. Albert Vail and Mrs. Sarah Walrath.

The number of daily visitors to the Temple is increasing, on November 9th three hundred club women having been guests. Truly we are witnessing the fulfillment of 'Abdu'l-Bahá’s words that the Temple will be the means of attracting countless souls to the Cause. How much more potent will be its influence when it is completed in all its beauty and splendor! Let us make every sacrifice to attain the accomplishment of this great purpose. Let us respond as never before to the support of the New Plan of Unified Action. It is our God-given privilege. Are we going to deny ourselves this blessing?

A short time ago, following a Sunday afternoon meeting, a few of the friends had the opportunity of making a tour of inspection, under the guidance of Mr. Edward Struven, of the new machinery for heating and ventilating the Temple. This is the machinery which is so urgently needed to protect the structure during the winter months, for the payment of which the recent call for $10,000.00 was made by the National Spiritual Assembly. The response to that call was splendid and the work of installation is going forward with all possible speed. It is regrettable that not all of the friends can see this installation, the majestic boilers, for there is majesty in machinery, the tremendous valves, the intricate flues and the still more intricate electrical devices governing this heart of the material shell which is the expression of a spiritual ideal.

PUBLICATION OF NABIL NARRATIVE DELAYED.

The Bahá’í Publishing Committee regrets to announce that the publication date for The Dawn-Breakers is unavoidably postponed until February 1932. For this reason we will allow the 10% discount from regular price of Standard Edition until February 1, 1932. Bahá’í Publishing Committee, P. O. Box 348, Grand Central Station, New York, N. Y.
BUILDING THROUGH CONCERTED EFFORT

One of the unique features of the Bahá’í Cause is this, that the spread of its teachings depends upon the individual effort of its adherents. No one is exempt from this responsibility and we have the command from ‘Abdu’l-Bahá, “with a firm resolution, a pure heart, a rejoiced spirit, and an eloquent tongue, engage your force in the promulgation of the divine principles.” If we lack the training, the eloquence, to set forth convincing arguments and fervent appeals that will reveal to our brothers the value of the Message that has come to us, each one of us may nevertheless directly assist in national teaching work by his sustained support of the New Plan of Unified Action.

Our National Spiritual Assembly, faced with an immediate necessity in the building of the Temple, has again been obliged to urge our support of the New Plan of Unified Action. In meeting this minor crisis the American believers seem to have overcome that paralyzing inertia which overpowered us after the goal of the first Plan of Unified Action was reached. Now that we have conquered this inertia, let us direct all our efforts toward increasing our momentum so that the accelerated motion may sweep us on to our new goal on scheduled time.

This challenge which we are now facing represents not an isolated phase but the whole present-day purpose of Bahá’í Administration in the United States and Canada. The Temple is the great outstanding teaching activity in this country. Remember that ‘Abdu’l-Bahá said, “When the foundation of the Mashriqu’l-Adhkár is laid in America and that divine edifice 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.”

Even in its present unfinished condition the Temple is a powerful center of teaching. The attendance at the services in the Foundation Hall is most gratifying, not only because of the increasing numbers but also because of the genuine interest and appreciation shown. The Temple serves the entire country. Visitors from all parts of America have found it a unique and illuminating experience thus to come into contact with the Bahá’í Movement with its teachings for the unification and service of all mankind.

Today the most effective work is done in groups and the strongest call for group action comes from the Mashriqu’l-Adhkár. Such an effort shared by each member of the group will culminate in a collective deed that will evidence to this country a spirit of faith that will compel attention to the Cause of which it is the fruit. The voluntary character of contributions to the National Fund insures a direct relation between giving and maturity of understanding. When a believer has really given all he can to the National Fund, and then and only then has he risen to the opportunity afforded him in this group deed. And it cannot be stressed too often that the value of the gift lies not in its amount but in the degree of self-dedication that impels it. This is because self-dedication forms the spiritual Temple which must precede the physical Temple that is its counterpart.

Let us not deceive ourselves. The present economic depression has little to do with our success or failure in meeting this opportunity. Our financial support of the New Plan of Unified Action is of the same substance as our individual dedication to teaching. Both are dependent, not upon present world conditions, but rather upon the spiritual understanding and consecration of the individual believers.

It may be that some can most effectively aid in spreading the Cause through large contributions to the National Fund. Many of us, however, wish to supplement our necessarily limited material assistance by devoting all the time we can give to individual or group teaching activities. Never before has there been so many opportunities for Bahá’í service, never a greater receptivity on the part of the people. We have common interest with, and a sympathetic approach to, almost all thinking people. We can offer the Divine Plan of Bahá’u’lláh with assurance to a bewildered world lost in the maze of conflicting human solutions to problems of international peace or economic stability. Not only does the Bahá’í Message offer the Plan, but it also supplies the spiritual dynamic which energizes it. With such a gift to share, do we dare to remain silent? It may be that we can teach only through our actions, or in terms of very general principles, but if we are sincere and steadfast and patient, the time will eventually come when we can speak more directly of our beloved Cause. Here again our greatest obstacle is our own inertia.

Shoghi Effendi has tried again and again to arouse us from our sleep of negligence. He has sounded many a stirring call to action through his letters and cables to the National Spiritual Assembly; he has urged individuals to concentrate their efforts on arousing the believers to greater and more sacrificial effort; he has suggested a stimulating example by his own generous and regular giving; he constantly
prays for our spiritual awakening to our responsibilities. And now he has sent us Nabil’s Narrative with the expressed hope that through it we may gain a larger realization of the degree of devotion and steadfastness to which he is calling us. May we through its stirring recital of events in the history of the Cause in Persia become imbued with the spirit which motivated the early believers.

We in America have been clinging in the past to superficial excuses for our lack of performance, whereas the fundamental reason has been our spiritual immaturity. Let us from now on reflect the spirit depicted in Nabil’s Narrative, and we shall see that in spite of small numbers, lack of material wealth, and a disordered world, the Temple will be speedily completed and all lines of teaching will meet with unprecedented success.

THE TEMPLE AND THE NINETEEN-DAY FEASTS

By "Auntie Victoria"
(Mrs. Victoria Beddian)

"May the Assembled Believers, now but a tiny nucleus of the Bahá’í Commonwealth of the future, so exemplify that spirit of universal love and fellowship as to evoke in the minds of their associates the vision of that City of God which the Almighty Arm of Bahá’ulláh can alone establish!"

Shoghi Effendi, Bahá’í Administration.

The Mashriqu’l-Adhkar with its central Edifice stands as a symbol of Bahá’í Unity. Its lights are pervading Humanity’s existence and its meanings are drawing the seekers and the beloved into the City of God not built by hands.

In our weakness we have arisen to finish the Temple of the Lord of Hosts. We are assured of the Assistance of the Divine Arm of Bahá’ulláh. We seek the guidance of the Master through our Beloved Guardian, Shoghi Effendi. It is clear that all failings shall be turned into blessings when we renounce them and enter the Arena of sacrificial service to the Mashriqu’l-Adhkar. The Way has been shown to us by our National Spiritual Assembly. The New Plan of Unified Action has verified brought to all our Assemblies a new courage, a renewed desire to forget self and enter the Kingdom of God.

During the Nineteen-Day Feast we are exhorted to fortify this New Plan and set it into a well-functioning Reality. This Plan is God’s Plan, it is an outgrowth and the fulfillment of the Creative Word. Bahá’í activities and Temple activities are identical and will be supported by the Divine Plan; thus the Temple, its accessories and the Plan are one movement, a mighty clock-work of wheels marking the advance of Divine Education, Spirituality, Progress and Knowledge upon the earth.

The New Plan of Unified Action is a God-send to all the Bahá’í Communities upon the earth, and an example to be followed by all the Assemblies. Its varying commands will open for us the flood-gates of success in every task of importance laid before us, and materialize our ideals and visions. Our Beloved Guardian says that the New Plan is "At once, concise, appealing in tone, dignified in presentation and practical in its conception." World-wide support has also been commanded for this Plan. Verily, it is a mighty example to all the Bahá’í World, and inspires the groups of Abhá in many different ways and directions.

It inspires us to become selfless, it teaches us to give, it glorifies the Feast Day, it broadens the vision, it teaches obedience and subordination, it regulates practical service, it distributes practical help, it teaches the power of the Word, it brings out prayer and supplication, it proves to us that in unity there is strength, and that anything can be accomplished in correspondence with such a divine Plan and appeal.

MT. CARMEL PROPERTY

The National Spiritual Assembly desires to make known to the friends an interesting piece of news which was transmitted through the medium of a letter from the Guardian under date of August 25th, 1931. The section of that letter follows:

"It would interest you to know that the American National Spiritual Assembly, Palestine Branch, has been incorporated according to the law in Palestine, not as a foreign corporation or a charitable trust, but as a "religious society" enjoying all the privileges attaching to recognized religious institutions in the Holy Land. Shoghi Effendi hopes to transfer to the name of your Assembly additional plots of land in the vicinity of the shrine of Bahá’ulláh at Akka and of the Bab at Mount Carmel as soon as he obtains the necessary authorization from the authorities, inasmuch as the right of holding real estate by religious institutions is strictly limited according to Palestinian law. This step which he has taken, which has necessitated many months of careful and delicate negotiations with both the local and central authorities, our Guardian feels will constitute the prelude to the eventual formation and recognition, by the Palestine Government, of a properly constituted International Bahá’í Assembly, functioning as an independent religious body in the Holy Land."

The measures thus taken by the Guardian and now made known to the friends will render it possible for those who have acquired pieces of property either at Akka or Haifa, or on Mt. Carmel to transfer these holdings to the National Spiritual Assembly should they so desire.

The knowledge of the necessary legal procedure which such transfer would entail may be obtained from the members of the National Legal Committee, of which Mr. Horace Holley, No. 125 East 10th St., New York, is the chairman.

PROTECTIVE SUGGESTION

Every so often word comes to the National Spiritual Assembly of the visit to a city where an organized Assemblé exists, of a traveler who is not a Bahá’í and who refers to his acquaintance with some Bahá’í or Bahá’ís living in distant cities and represents himself as being sponsored or approved by such distant Bahá’ís. On this ground, the friends have made cash gifts or loans to the person applying, only to find out later that his or her statements were inaccurate or wholly untrue.

In order to protect the friends from this kind of imposition, the National Spiritual Assembly feels that in all cases sufficient time should be taken to verify the statements through communication with the believers whose names are given as references in each case, and this action is recommended to the friends in all parts in case such a situation arises in their city or cities.

Care should be taken to ascertain the exact status of the applying visitor as reported to your Local Spiritual Assembly by those to whom he refers as sponsors.

ESPERANTO

We are indebted to Mr. H. G. Pauli of New York City for translations of excerpts from Sonne der Wahrheit published in Germany, telling of the ever increasing interest manifested throughout Europe in Esperanto. The inhabitants of the world are learning that direct communication through a universal medium of expression is conducive to the well-being of the nations.

IN MEMORIAM

Mrs. Earl H. Kaley, an isolated believer of Edmore, Michigan, passed away on September 15th, after a prolonged illness. On behalf of the readers of the Bahá’í News we extend loving Bahá’í greetings and heartfelt sympathy to Mr. Kaley.
CONCERNING THE FEAST DAYS AND BAHÁ’I HOLY DAYS AS MENTIONED IN THE NOTES OF MRS. CORINNE TRUE AND SUBSTANTIATED BY THE GUARDIAN.

Mrs. True brought definite word from Shoghi Effendi relative to the Bahá’í Holy Days to be observed by all. At the time that these days were enumerated there was no mention of the day called in our calendars “Fête Day of ‘Abdu’l-Bahá”, i.e., November 26th.

The Guardian was appealed to so that no misunderstanding should arise and he substantiated the nine Holy Days mentioned by Mrs. True and stated further in a letter to the National Spiritual Assembly that the Celebration of November 26th was to be observed. The following is the exact text of the section of the letter from the Guardian bearing on this matter:

"Regarding the quotation from Mrs. True’s notes, Shoghi Effendi wishes me to assure you of both their authenticity and present application. The celebration of November 26th as the Day of the Covenant should be observed by the believers throughout the world.” (Letter of August 25th, 1931.)

LETTER TO MRS. CORINNE TRUE, DATED AUGUST 29th, 1931

Dear Bahá’í Sister:

I am charged by Shoghi Effendi to acknowledge on his behalf the receipt of your kind letter of July 30th, 1931, and to extend to you his loving appreciation of your precious and continued services to our beloved Cause.

He wishes me also to inform you of the receipt of the picture of the first Convention which you had sent for, and he has placed it in the Mansion at Bahji.

Regarding the statements which you had made in your recent talk to the Racine Bahá’ís, Shoghi Effendi fully approves their validity and urges all the American believers to abide by them. He wishes you, therefore, to write again and recommend Dr. Morris, whose last letter addressed to you he read with careful attention, to not let himself become involved in the policies of the different new movements that are springing up in the States, and to concentrate all his efforts on activities which are purely Bahá’í in character.

This should not mean that the ideals which these societies are promoting are contrary to those proclaimed by Bahá’u’lláh. Most of them present great similarities to the Bahá’í teachings. But the chief difference is that the Bahá’í principles and the Bahá’í institutions are divine in their origin and their character and that they are under the divine protection of Bahá’u’lláh. It is in His Name therefore, that the Bahá’ís should strive. It is to Him that they should look for help, and it is in His Bounty that they should have an unswerving faith.

With the renewed assurance of Shoghi Effendi’s best wishes and of his constant and fervent prayers for your spiritual advancement and success.

Yours in His Service,

(Signed) H. RABBANI.

Written on the above letter by Shoghi Effendi:

“Dear and esteemed co-worker:

I have corroborated, in my recent letter to Mr. Lunt, the statements that you have made regarding my conversations with you in Haifa. They have been accurately and faithfully conveyed. Your staunch, unswerving faith, your boundless devotion and assiduous care to preserve the integrity and extend the bounds of the Cause, are among the most richly valued assets that the Faith of Bahá’u’lláh has in that land. Every visit you pay us in Haifa serves to confirm this conviction. I would now urge you to remind, encourage and appeal to all believers you meet, to rise, however great the obstacles, to contribute their share to the New Plan of Unified Action recently announced by the National Spiritual Assembly. The Plan has my wholehearted and unqualified approval. May every believer speedily and generously respond.

Your true brother,

“SHOGHI.”

Copy of Mrs. Corinne True’s Notes Taken at Haifa, Palestine

(1) The function of the Geneva International Bureau. The notes state that our Guardian defined this as follows: “The Bureau at Geneva is auxiliary to Haifa. Haifa is the International Center and Geneva is auxiliary to it. It forms a link between all other centers, therefore, it is International. Geneva is not administrative. It is a link. The National Centers should if possible support the Bureau in all ways financially as much as possible.”

(2) Spreading the Cause among young people and in the Colleges. The notes record our Guardian as stating: “The Bahá’í young people should make a deep study of the Bahá’í teachings themselves and as they are able to contact with other groups of young people, they should show them the great advancement these teachings have over other teachings, especially along the lines of its social and economic plans. The young are not so apt to be attracted to the religious side of our Teachings as to the social and economic. We must point out where the Bahá’í Teachings differ from Communism in the matter of the preservation of the rights of the individual. Bahá’u’lláh was very strict on this point.”

(3) Definition of the Nine Holy Days of the Bahá’í year:

“On these days, as far as possible, the friends should refrain from work and should even apply to the Government to allow the Bahá’ís to keep these as their Holy Days.” (Stated in Notes.)

2. April 21st. 3. April 29th. 4. May 2nd—These three days are most important of all; they are Ridván Days (April 21st to May 2nd).
5. May 23rd—The Declaration of the Bab.

(4) As to the building of the Bahá’í House of Worship and its unusually quick progress:

“At last Chicago is taking her right position and is now the center of the Cause in America. This will be made more apparent as time passes. The Cause was started on the Western Continent in Chicago. Later on, when it can be afforded, the Foundation Hall is to become the National Archives and the Convention and other things held in a separate building for that purpose.” (Stated in Notes.)

(5) As to the duty of Bahá’ís in relation to war:

“Shoghi Effendi stated that Bahá’ís should apply to their Governments for exemption from the operations connected with the killing or shedding of blood as the Quakers have done. Some may confuse this with “Conscientious Objectors” who refuse to sustain the Government in any way, but this plan of “Conscientious Objectors”, to refuse service of any kind and receive prison sentences for this abstention was not right.”

(6) The notes state that it is advisable for the Wilmette Assembly to use the Foundation Hall for Teaching meetings, subject to agreement and consultation between the Temple Program Committee and the Wilmette Assembly.

(7) As to the Day of the Covenant (Fête Day of ‘Abdu’l-Bahá): “The celebration of November 26th as the Day of the Covenant should be observed by the Believers throughout the world.”

(8) Commemoration of the Ascension of ‘Abdu’l-Bahá November 28th.
AN ECHO
From the Central States Teaching Conference-Notes by Recent Pilgrims to Haifa.

"Teachers should be pure channels for teaching the Word."

"There are international, national and local teachers. The National Assembly selects those to act as National teachers. The Local Assembly selects those to act as Local teachers."

"National teachers, when not on some special mission for the National Spiritual Assembly, should work with the Local Assembly of the city in which they are to teach. There should be co-operation."

"The Local Assembly chooses the teachers it wants in its locality except when the National Assembly has some plans to be carried out."

"There should be a variety of teachers. If the Assembly does not choose several teachers, then the teacher it selects should see that the group has other teachers. Sometimes in beginning to interest a new group one teacher is desirable for a brief period."

"Nearby Assemblies should look after groups and isolated believers by sending teachers to help build up an Assembly so that it can come under the protection and blessing of the Administration."

"There should be a variety of speakers on the program. Some can read beautifully and some can offer prayer with spiritual effectiveness who cannot make even a five minute talk. Some can speak fifteen minutes who cannot give a thirty minute address. Few can speak effectively for an hour."

"Some people are attracted through public meetings while some must be personally taught before ready for public meetings."

"Informal discussion meetings are a good type for young people, especially college students. Education, social science, and economics are good subjects to consider. We must remember that the Cause contains these as well as the religious teachings."

"The psychic and the 'mystical' is not a wise approach in teaching. There is truth in some visions and dreams but some come from physical causes, some from over-mental activity. They are not reliable. Visions and dreams must never be forced on others."

"The ancient religions have very few of the exact words of the Manifestations. (The question arises as to how much we should dwell on the old.)"

"We must avoid leadership in the Cause. There is too much personality. It should be eliminated. This can be done by a variety of teachers and a variety of speakers on the programs. In the House of Worship all should face the East."

"Meetings (especially referring to those in the Foundation Hall) should have a dignified approach to the subject. Young people making this sort of an approach could be asked to take part on these programs."

"Baha'u'llah need not feel they must prove science. It should be left to the scientists. They are making many discoveries."

"Shoghi Effendi said several times that each country has its problem. Primarily, in Germany it is the anti-Semitic problem. In England the class problem. In India the caste system. In America it is the race problem. We must accept the principles or teachings laid down by Baha'u'llah for this age. He knew what was best. Living the teachings or putting them into practice, such as accepting the colored races without distinction, would do more to convince the world of the value and efficacy of our beliefs than all our talking. It would also tend to attract open-minded people. We must not think of people as colored or white but as souls."

CENTRAL STATES TEACHING CONFERENCE

The second Central States Teaching Conference met in the Foundation Hall at Wilmette, Illinois, October 17th and 18th. Though not a large meeting it was a very enthusiastic one. Sunday morning a devotional meeting was held in the Auditorium of the House of Worship. It seemed as though we were immersed in a spiritual outpouring which inspired those attending with a deeper desire to carry the Great Message to new territory.

Mr. Carl Scheffler, Mr. Albert Winstead, and Mr. E. W. Mattoon assisted in presiding at the three sessions, because of the illness of the Conference Chairman, Dr. Clement Woolson of St. Paul, Minnesota.

There was a symposium on the subject, "Teaching Children" led by Mrs. Maye Harvey Gift, and one on "Teaching Young People" led by Paul Haney, in both of which several had a part. There were many very valuable suggestions for this exceedingly important work.

'Abdu'l-Baha's Teaching in America was summed up in a clear, concise and forceful manner by Dr. Bagdadi. The presentation was full of valuable hints for our teaching work. Dr. L. H. Clark was in charge of a symposium on Inter-Assembly Teaching. He has been instrumental in arranging teaching circuits for the North Shore. Reports were made of some of the work in the Michigan, Cleveland, Cincinnati and the Illinois-Wisconsin districts. All are carrying on some teaching work but none of the districts have begun expanding very rapidly into new territory. The discussion regarding this phase of teaching resulted in a motion to ask the Chicago Assembly to especially undertake to open new centers for Baha'i work.

Three unusual types of teaching were mentioned. The report from Peoria, telling of nearly two hundred interested in the teachings, given by Miss Pearl Easterbrook following another lecture series, gave us a new ideal for classes of beginners. Other teachers are there being given an opportunity to try out their talents and so develop ability to present the Cause.

The Kenosha delegate enthusiastically reported the remarkable results from an intensive Teaching Campaign then in progress in the form of meetings held each evening, in a store building rented for that purpose.

The Chicago Assembly reports that the activities inaugurated about a year ago at the Baha'i Reading Room, 116 S. Michigan Ave., through the Noon-Day Public Meetings, where short addresses are given on the Teachings, the Friday Noon-Day Public Prayer Services, the Evening Study Groups at the Reading Room and in the various homes throughout the city and suburbs, have shown splendid results in the confirming of many new believers.

The report of the Central States Summer School held on the Eggleston farm near Flint, Michigan, gave us a new insight into what can be accomplished in a brief time when work is done in His service and for His glory.

ESTHER G. HARDING.

KENOSHA BAHAI'S GIVE A UNIQUE LECTURE SERIES

The Baha'i Community of Kenosha, Wisconsin, having without success tried various methods of attracting the public, decided to do something quite different. Our Spiritual Assembly, after earnest consultation, came to the conclusion that it might be a good plan to rent an empty store for a lecture series and that many people passing by would be attracted by the lights and activity within. The plan was presented to the Baha'i Community and all were in favor and offered to fully co-operate in promoting a three weeks' series of lectures, meeting every evening in the week and twice on Sunday. The Local Spiritual Assembly therefore began formulating the necessary plans. We
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had only fifty dollars to meet all expenses, including electric lights and possible traveling expenses for the many speakers we wished to have take part in the program. However, Bahá'u'lláh, the Blessed Perfection, "assists all who arise to serve Him," and as we were all thoroughly united in this project, His Bounty descended upon us in such a measure that we were able to extend the series to six full weeks, and still have about ten dollars in the treasury.

The following details will be of interest to those wishing to try a similar plan. A vacant store was rented in the heart of our business district where hundreds pass every day. Large signs proclaiming a series of lectures on World Problems, absolutely free and no collections, were painted by our chairman and erected across the store front. In one window an excellently planned display, illustrated by means of a series of steps the succession of Prophets, with Adam the lower step and Bahá'u'lláh the top step, with a background placard of the twelve principles. Temple pictures, words of Bahá'u'lláh, photographs of Conventions and Bahá'í picnics filled the other window, making a very attractive display which was arranged by a new Bahá'í, who is a window dresser. Chairs were loaned us gratis by a local manufacturer. The believers contributed the piano, tables, curtains and lamps, making the store a beautiful homelike hall. Five thousand program cards were printed by a friend at half price, and out of town speakers were invited to take part in the programs.

The opening date was Sunday, October 11th. The meetings continued for six weeks, concluding on Sunday evening, November 22nd. During this period a total of forty-eight lectures were given with an average attendance of sixty-five, and twenty-five afternoon forums with an average of eighteen present. Those who assisted us so splendidly by coming here to give the talks and provide music were the following sincere devoted friends: Dr. Zia Bagdadi of Wilmette, Dr. Lof­tin Clark of Milwaukee, Drs. E. Lenore and A. Lawrence Morris of Racine, and from Chicago, Mrs. Sarah Walrath, Mrs. Nina Matthisen, Mr. Albert Win­dust and Mr. and Mrs. Robert Moffett, and Mr. Willard P. Hatch of Los Angeles, California.

During Mrs. Moffett's stay in Kenosha she made many contacts with churches and clubs.

Among those who assisted in the series by rendering music were Miss Annaleen Nelson, Mrs. Mae DeBruin, the Misses Parvene, Rouihieh and Rouha Bohanan and Mrs. Frederick Congdon and pupils of the Congdon Conservatory of Music. As a fitting close to the lectures, all who attended were invited to the Day­ton Hotel on Monday evening, November 23rd, for a social gathering. Mr. and Mrs. Congdon and pupils gave an excellent musical program and dramatic readings, after which refreshments were served.

As a result of the lecture series, eight old believers who had not been active for many years are again happily engaged in service to Bahá'u'lláh. Many of those who came regularly have manifested deep and sustained interest in the teachings and a few have become confirmed Believers. We praise Bahá'u'lláh for His great Bounty. We extend thanks to the regional teachers and others who assisted. Our future Sunday evening meetings will be held at the Dayton Hotel in the foundation hall and we invite all Bahá'ís passing this way to visit us.

Humbly your co-workers,
Kenoshá Bahá'í Community,
Louis J. Voelz, Sec.

MINNESOTA

St. Paul-Minneapolis: In a truly Bahá'í manner Dr. Zia Bagdadi of Wil­mette, Dr. A. Lawrence Morris of Ra­cine and Dr. Loftin Clark of Milwaukee recently addressed gatherings in these two cities. About one hundred and fifty in St. Paul and sixty in Minneapolis heard the Divine Message.

NEW YORK

New York City: During the month of October, New York City started a very full and constructive program of Bahá'í activities for the coming year.

At the Sunday afternoon meetings subjects were discussed covering many aspects of the international and economic questions of the day.

On October 4th, Miss Jessie Faufet Harris and Miss Martha Root presented the need for kindly sympathy, understanding and love expressed in the common daily contacts between peoples of the several races and nationalities.

On October 11th "The Bahá'í Peace Program" was discussed by Mr. Allan McDaniel, Mr. Alfred Lunt and Mrs. Nellie French of the National Spiritual Assembly, and Miss Martha Root. Each in turn gave the program of Bahá'u'lláh as the only possible basis for the Most Great Peace between members of the one human family.

On the 18th Mrs. Mary Hanford Ford told in her inimitable way of her "Experiences in Europe This Summer."

On October 25th there came the climax when the Young People's Group arranged for an opportunity for representatives of many Youth Groups to express their realization that after all, the world problems are indeed theirs to study, that they may evolve and hasten a permanent solution thereof. Their subject was "Youth and the Economic Peace; A Challenge and a Solution." Miss Elsa Russell, the chairman, conducted the discussion with the rare art of understanding, tact and grace.

Rabbi Jacob Eisen of the Jewish Insti­tute of Religion pointed out that the difficulties and fears and hatreds experienced by members of any group—family, racial, religious, national—when trying to live together in harmony and accord with­in their own or with other groups must be overcome through sympathetic knowledge of one another.

Then Mr. Paul M. Reid, President of the Student Body of the Union Theologi­cal Seminary, advanced the necessity of a truly ethical Christianity as the solution for all the social difficulties about us. He felt that the social meaning of Christianity evidenced in the spirit of service and sacrifice of the individual for the advancement of the whole, would, through the non-violent power of such Christian love, bring about that justice and peace and goodwill which is the goal of humanity—the Kingdom of God on earth.

Mr. Paul M. Reid was followed by Mr. Ira De A. Reid, Director of Research of the National Urban League. He made still clearer the principle that there could be no peace until an identity of interests and purposes amongst the various groups of peoples developed that art of living which in turn offered to each individual a chance to "joy of living."

Mr. Max Delson offered the ideals of the Socialist Party as the condition which makes possible a country like the United States having at once the greatest wealth in the world and the greatest amount of unemployment with its consequent suffering. The socialist, by transferring the control of necessities, productions and profits from the few to the many—to the producers themselves—promise peace, plenty and freedom for all.

Last of all, the Divine and therefore the only effective solution, that which is offered to the world by God through Bahá'u'lláh, was put forth by our beloved Martha Root as a call to Youth to study seriously that Divine Plan.

Following these inspiring efforts to promote the understanding and co-operation of all, the first session of the Inter­racial Amity Committee held its meetings at the New York Urban League Rooms on Saturday, October 31st, and at the Bahá'í Center on Sunday, November 1st. Professor W. L. Hansberry of Howard University was the outstanding speaker. His talk on the "Scientific Proofs of the
Oneness of Humanity” from the standpoint of the anthropologist and archaeologist was indeed as illuminating and instructive as it was interesting and thrilling. His theme developed the efforts and results of the scientists to trace in “bones” and “stones” the truths and evidences of the origin and evolution of mankind which Bahá’u’lláh describes in chapter XLVII of Some Answered Questions. This passage, in the words of Professor Hansberry, was used as his text.

Mrs. Louie Mathews of New York City spoke very impressively and at length on the wasted effort expended in the thoughts and acts of prejudice. Mr. Louis Gregory and Mrs. Mary White Ovington, one of the Directors of the Society of the National Improvement for Colored People, dwelt respectively upon the religious oneness of mankind and the human likenesses between the several races of mankind. The Convention was most inspiring and the spirit of oneness was manifest throughout.

The Nineteen Day Feast of October 16th was given by Miss Mary Bauer in celebration of her 15th birthday. It was very beautiful and Mary herself added much to the program.

The Young People’s Group met each Tuesday night. The clear statement of the program they wished to provide for their Sunday afternoon, the 25th, and the efficient way in which they carried out their plans speak for the assurance and power gained through their weekly studies and discussions.

Last, but by no means least, were the meetings of the Friday Night Study Class, which started October 23rd and which will continue to be held on Friday nights throughout the year. This is a class for study and discussion for all, with no “teacher.” A chairman helps by recognizing those who wish to speak, giving them their opportunity in turn, and summing up at the end of the hour the points discussed. Outlines and references for the lessons are previously distributed for study and the contributions, responses and questions put forth manifest an earnest, sincere effort to know the teachings.

Surely the results of these splendid October meetings will be felt throughout the year, stimulating and inspiring to still greater effort.

PENNSYLVANIA

Pittsburgh: A Conference for Interracial Amity was held in this city October 25th, 26th and 27th, through the cooperation of Mr. Gregory and the local community of Bahá’ís. Prominent musicians and speakers of both races contributed to the program of the three sessions.

CALIFORNIA

San Francisco and Oakland: These big cities of the west coast are concentrating, with excellent results, on interracial amity. The racial question is an important one today, and the friends in California are bending every effort toward bringing about that essential love and unity between the races.

A Teaching Conference and Interracial Amity meeting took place in Berkeley on October 18th, at which many phases of the teaching work and methods of instruction were discussed and compared, especial emphasis being laid on the training of children.

The Philanthropic Fund of San Francisco is already filling an important place in the community life, carrying out in concrete form, as it does, one of the principles laid down for the solving of the economic problem.

FIFTH ANNUAL BAHÁ’I SUMMER SCHOOL AT GEYSERVILLE

1931 Season

The sessions of the Bahá’í Summer School at Geyserville, again manifested the spirit of “unity and interest” and made a deep impression upon Bahá’ís and strangers alike.

Through the loving service of Mr. and Mrs. John D. Bosch, many improvements in housing conditions were made. To those attending the Summer School, it was truly a demonstration of the statement of Bahá’u’lláh that, “The city is the home of the body, while the home of the soul.”

There were about one hundred and seventy-five members and guests in attendance at the annual reunion under the “Big Tree.” The registration of the members during the sessions numbered ninety-nine, with an average attendance of forty-five.

The sessions were addressed by Professor William John Meredith, Dean of the Monteruma School for Boys, Mr. LeRoy Loos, Mrs. Ella G. Cooper, Mrs. Grace Holley, Professor Ward, of the University of California, Mrs. Helen Bishop, Dr. George P. Helley, Archaeologist and Scholar, Pacific School of Religions, Mr. George Latimer, Dr. E. C. Getsemer, Mrs. James Otis Lincoln, on such subjects as: “Accord of Science and Religion,” “Universal Education,” “The Development of a Universal Consciousness,” “The Solution of the Economic Problem,” “The New Political Outlook,” “The Machine Age,” “The Relation between Invention and Universalism,” “The Abolition of Racial Barriers and the Development of Latent Powers in All Peoples,” “The Aspects of Christianity,” a series of lectures on the Economic Plan as outlined by Bahá’u’lláh and the presentation of the educational film, “The Pyramid of Cheops.”

Those who were privileged to attend the Summer School at Geyserville received both spiritual and intellectual stimulation from these varied and comprehensively presented subjects.

BAHÁ’I ACTIVITIES IN ISOLATED GROUPS

CONNECTICUT

West Hartford: Through the teaching work of Mr. and Mrs. Howard Ives, and Ides O. Johnson, a united, earnest group of believers has been established in West Hartford. They meet once a week in the various homes. For a half hour preceding their Bahá’í Meeting, Stuart Kettredge, one of the youngest members of the class teaches a class in Esperanto.

Hartford: This Bahá’í Group is now tentatively organized. There are just seven souls. Doris Chamberlain writes: “We are so happy in Hartford because we have an organized group of seven and are hoping for an Assembly in April.”

Norwich: Of course our group is going to join the New Plan of Unified Action. We belong to the New Haven Assembly although we never get there but we will send our monthly contribution through this Assembly.

INDIANA

Indianapolis: Dr. Lillian Sielken is conducting a Bahá’í Study Group in Indianapolis—about thirty members when we last heard. Some of these people first heard of the Cause when Ossie Rexford gave the Message in that city last summer.

MARTHA’S BUSY SUMMER

Miss Martha Root has spent an exceedingly busy summer, engaged, as always, in the spread of the Cause. She has addressed gatherings at Harvard University, Boston University, New Hampshire University and Green Acre. The aim is to continue to stress the universality circles. Each day new engagements are being made. November will be spent in Washington with short trips to other cities for university engagements. Visits to Boston, Pittsburgh and the universities of central New York are also planned. Miss Root will sail from New York for Europe the third week in January.
THE INTERNATIONAL BAHÁ’Í BUREAU AT GENEVA, SWITZERLAND.

A most interesting letter has come to hand from the Secretary of the International Bahá’í Bureau in Geneva in which the following activities of the League of Nations and of the International Labor Office are noted:—

"At the International Labor Conference in June the dominant note was that of anxiety. Everywhere the economic crisis was being felt and unemployment assuming alarming proportions. . . . In the speeches of the delegates whether employer, worker or representative of government, each and all acknowledged that the world was facing—"A disruption of the present economic system," and that we need a new policy adapted to the new conditions. But where the difficulty lies, and where the means of meeting the situation are matters to be discovered, dealt with and adjusted. The employers’ delegates advocated economy, stringency, cutting down of wages, longer hours of work. The employees’ delegates were much more in the line of social evolution—the spirit of the age; they proposed dropping the old competitive system and bringing about co-operation between employer and employee, shorter hours, social insurance, etc. . . . Mr. Brauns, the German Government delegate used a very striking expression when he said: 'We are at the turning point in the history of humanity; this is the birth of a New Age.'"

The personnel of the Bureau endeavors to keep in touch with all the important events which transpire and their work therefore, is very arduous and very confining.

During the latter part of August and the month of September many meetings were arranged for Mrs. Mary Hanford Ford whose services to the Cause in Geneva are of inestimable value.

Mr. Steelo, Secretary of the "Life and Work Movement" spoke at the Bureau in July: also in September the Bureau entertained Mrs. Brijal Nehru ex-secretary of the All Indian Women's Conference who spoke on "The Spirit of India as revealed by the non-violence movement."

In June Miss Hayford, a delegate from West Africa to the "International Convention for African Child's Welfare" gave a fine talk on the West African folk songs, etc.

The Bureau acknowledges with great appreciation the receipt of the financial assistance rendered by the National Spiritual Assembly of the United States, and also expresses much gratitude for the contributions of books to the Library, which consisted of forty-one volumes sent by various friends.

The report mentions the very serious illness of Mrs. Emogene Hoag who is greatly handicapped the work of the Bureau, but states that Mrs. Hoag is unfortunately very much improved in health.

The friends in this country are urged not to forget that the International Bureau, established under the direction of the Guardian and greatly prized by him, is the best means for securing information for those traveling in Europe as the Bureau keeps an accurate record of all Assemblies and of the activities of the friends of the Cause everywhere.

(Summary of Report of International Bahá’í Bureau made by Nellie S. French, International Correspondent for the Secretariat.)

THE BAHÁ’Í WEEKLY PUBLISHED IN LAHORE, INDIA

The Bahá’í Weekly which is published in Lahore, India, on the 9th, 19th, and 29th of each month is an excellent presentation of the Holy Utterances of the Bahá’í Revelation and carries also some very illuminating articles on various subjects not well known to the friends in the west. Articles on His Holiness, Mohammed, on Saracenic Culture, on the Ahmaddiyah Movement furnish valuable information which should be understood by the believers everywhere, and it is very interesting to see how many important items are culled from our western Bahá’í publications as well as from other organs where scientific progress is noted or articles touching on the Bahá’í Principles are appearing from time to time.

The Bahá’í Weekly of Lahore is a very valuable contribution to the list of Bahá’í publications and the Editor, Prof. S. Singh is to be congratulated on the success of his enterprise.

(NEllie S. FRENCH, International Correspondent for the National Secretariat.)

INDIA

Burma: A historical survey of the Bahá’í Movement in India, Burma, Java, Siam and Malay Peninsula, from the year 1876 to 1932, is being made by Seyed Mustapha Rouni of Mandalay, Burma, the first article of which appears in the October issue of The Bahá’í Magazine under the heading, "Bahá’í Pioneers." Seyed Mustapha Rouni is a much loved member of the Local and National Spiritual Assemblies, and though eighteen years of age, is serving the Cause of Bahá’ulláh undauntedly and courageously.

AUSTRALIA

Melbourne: We are happy to say in all humility that, through the blessing and guidance of the Beloved One and the untiring efforts and devotion of the faithful teachers of the Cause who brought to Australia the glorious news of the Divine Manifestation, and who have been unwearying in the spreading of the Word, we have recently formed an Assembly, and we trust that with a deeper realization of our duty we shall live by His help in absolute sincerity of heart so that we may become mirrors of His Divine and Heavenly Attributes, attracting all we come in contact with toward the beauty of His Manifestation. Any progress we have made we attribute to the love and guidance of the Beloved One.

Victoria: The friends of this city are rejoicing to think that they will soon have with them such an eloquent and able exponent of the glorious Bahá’í Teaching as Mrs. Keith Ransom-Kehler, and hope and pray that her visit may be the means of greater development in Australia. The work of spreading the Teaching has been so nobly and heroically carried on for about ten years now by Mr. and Mrs. Hyde Dunn, but the field of labor is too great for two, albeit such devoted souls as they, so it is hoped that Mrs. Keith Ransom-Kehler will be but the first of many teachers who will come to tend the fields so lovingly prepared by these beloved pioneers.

ITALY

Florence: Mrs. Teresa G. Campani and Mrs. Emogene Hoag have translated "Bahá’ulláh and the New Era" into the Italian language. Mrs. Campani is planning to start meetings for the spreading of the knowledge of the Bahá’í Cause in Florence.
PROMISE TO THOSE WHO ARISE TO SERVE TEMPLE

Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America! I entreat God to assist the confirmed believers in accomplishing this great service and with entire zeal to rear this mighty structure which shall be renowned throughout the world. The support of God will be with these believers in that district that they may be successful in their undertaking, for the Cause is great and great; because this is the first Mashriqu'l-Adhkar in that country and from it the praise of God shall ascend to the Kingdom of Mystery and the tumult of His exaltation and greetings from the whole world shall be heard!

Whoever arises for the service of this building shall be assisted with a great power from His Supreme Kingdom and upon him spiritual and heavenly blessings shall descend which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God!


LETTER FROM SHOGHI EFFENDI

To a Believer

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated October 14, 1931. You seem to complain about the calamities, that have befallen humanity. In the spiritual development of man a stage of purgation is indispensable, for it is while passing through it that the uneventful material needs are made to appear in their proper light. Unwittingly, however, one learns to attribute more importance to spiritual matters, it would never be fit to enter the golden era foretold by Baha’u’llah. The present calamities are parts of this process of purgation, through them alone will man learn his lesson. They are to teach the nations, that they have to view things internationally, that they are to make the individual attribute more importance to his moral, than his material welfare.

MESSAGE FROM EDITORIAL COMMITTEE BAHÁ’Í WORLD VOL. IV.

The editorial committee of the Bahá’í World desires again to thank all of the friends who have to painstakingly striven to assist in providing material for the next volume and to assure them that all manuscripts were sent intact to the Guardian for his use and selection. No authority of selection was delegated to the members of the committee and every contribution was gratefully acknowledged so far as we know. We regret if there were any who did not receive due acknowledgement and thanks for their co-operation.

SEMINAR AT DIVINITY SCHOOL ON THE BAHÁ’Í RELIGION

Participation in the activities of liberal religious groups will sometimes open up opportunities for spreading the Bahá’í Teachings. A member of the Berkeley Bahá’í Community registered as a regular student at the Pacific School of Religion in Berkeley. This is a union divinity school sponsored originally by the Congregational Church but drawing its students from a number of churches. One of the courses offered is on modern religious movements. Hearing that the Bahá’í Movement was to be discussed, this believer approached the Professor giving the course and introduced herself to him as a Bahá’í. He very courteously invited her to be present at his seminar and lead a discussion on the Bahá’í Teachings. There were about thirty men in the group, some of them ordained ministers.

It may be interesting to list some of the questions asked. The following are some of the most important:

Is Bahá’ism a religion or a modern religious movement? Do Bahá’ís make the same claim for Bahá’u’lláh as Christians make for Jesus? Do you accept the words of the prophet as the end of argument? Is the Bahá’í Revelation a synthesis of all other religions? Is it Pantheistic? Under this teaching what becomes of the redemptive principle of Christianity? Do you consider the Manifestation to be God Incarnate or a divinely inspired man? In this age we are trying to get away from superstition: isn’t it simply adding a new superstition to the old ones to believe that in Persia in the middle of the last century God came down on earth to teach men? What is the Bahá’í teaching in regard to evil and its origin? What has the Bahá’í Revelation to offer that is better than what is offered by the old religions?

The last question opened the way for a brief talk on the Reality of the Faith. The speaker was able to command the interest and close attention of all present. At the close they expressed the hope that another such hour might be arranged before the end of the Semester.
SECRETARIAT OF THE
NATIONAL SPIRITUAL
ASSEMBLY OF THE
BAHÁ'ÍS OF THE UNITED
STATES AND CANADA

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BAHÁ'Í NEWS

The Baha'i News is the Organ of communication between the National Spiritual Assembly and the believers, and is printed for distribution to believers only.

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ALBERT WINDUST, Editorial Manager.

SOPHIE LOEDING.
NINA MATTHESEN.
ALBERT VAIL.

Editorial Office:

In the last issues the Editorial Committee has appealed to the friends for news items from the Baha'i Communities throughout the country, asking that every Assembly make a point of sending a brief newsy report of current activities in its Community each month. These should reach the Chairman of the Editorial Committee at the above address not later than the fifth of the month.

EDITORIAL COMMITTEE

EDITORIAL

OUR GREAT TEACHING OPPORTUNITY

The present chaotic conditions of the world anticipated by the prophecies of Baha'u'llah and the Master should bring to the consciousness of every believer the realization that now, more than ever, is our golden opportunity to spread the Cause. It is now more than a decade since we heard from the lips of 'Abdu'l-Baha, as He traveled in this country, the prophecies that are now being fulfilled. The believers in this country have been richly blessed. Certainly no group of people anywhere can face the difficult conditions through which humanity will pass in the near future with greater confidence and assurance. The thought of our blessings, however, brings with it also a realization of our responsibility, for we must know that rich blessing which we hold is a message potent to remedy the evils that beset all of humanity if we have the courage, the necessary wisdom to properly approach and the knowledge of the teachings to properly convey them to our fellow beings.

We have a rich literature. Many of the writings of Baha'u'llah and of the Master have been translated into English. The Master himself traveling in this country demonstrated to us how to teach and today all this is being richly augmented by the powerful writings that come from the pen of the Guardian of the Cause. In addition to this he has given to us in the Baha'i Administration a plan of administration that should in every community fuse us into an effective organism for the spread of the teachings. Even though the demands that are made on us by the work of erecting the Mashriqu'l-Adhkar, which we must not forget is in itself a tremendous teaching medium, are great and we cannot at the present time increase the number of traveling teachers, we may still find ourselves able to arise to the opportunity and effectively spread the Cause from every nucleus of Baha'i's.

Too long have we as a body been content to enjoy the rich pearls of divine wisdom that have come into our possession. The condition of the world, however, has awakened the people to a great hunger for the solution of their difficulties and no one of us today has a right to refrain from speaking out the glad tidings. In many of our communities the believers have felt that they lacked capacity to do what was necessary. They felt that they were not public speakers or that they had not the necessary equipment to convey to others a word of the great Truth. The Master, however, exhorted each and every one to arise for the spread of the Cause and the Guardian has for some time been urging us to prepare ourselves to become effective teachers. It is meet, therefore, that we should in every Baha'i community give serious thought to our own efficiency as individuals and as a group.

Let us ask ourselves, what are we doing to improve ourselves to become more effective Baha'i teachers? How may we cooperate with other believers in our vicinity? How can we combine to become more efficient? May we not consider in a Nineteen Day Feast, which we will attend, what each of us can contribute to united effort. Then if there are those who can speak in a public gathering, we may not help and do what we can to make the meeting attractive and if there are found none in our community who can do this, may we not find that small gatherings in the homes, to which we invite our friends, are oftentimes more effective than public gatherings.

Through consultation with Spiritual Assemblies in the larger communities, and with one another in the groups of believers we must, without doubt, in spite of every condition, even though we are entirely isolated, find ourselves capable of carrying on. Let us now arise to avail ourselves of the great strength that is in the Cause. This strength is our unity. Through co-operation every community of Baha'i's will find itself a strong fortress of the Divine Teachings. Unitedly we can bring new life and vigorous growth in our community. Let us not depend on others to speak for us, but do it ourselves. Let us each do our part, uphold one another's hands and unitedly give increase to this world's greatest blessing.

THE HEART OF DIXIE

TEACHING AMITY IN THE SOUTH

Some years ago the Guardian expressed the wish that a white Baha'i teacher and a colored teacher should go together into the South. This matter came to the knowledge of the friends in general during the last annual convention and there were several volunteers. In two cases the plan has recently worked out with unusually happy results.

Mr. Philip A. Marangella of Portsmouth, N. H., our Italian-American friend, and Mr. Chauncey Northern of New York, a young Baha'i and a very fine representative of the colored race, spent a fortnight touring the South, visiting Washington, D. C., and Baltimore en route and making some happy contacts with the friends. Then they struck out for Richmond, Va., traveling by motor. At Richmond University they were happily received by Dr. Samuel C. Mitchell,
Professor of History and friend of 'Abdu’l-Bahá whom he met at the Lake Mohonk Peace Conference of historic fame. Dr. Mitchell has given the message of 'Abdu’l-Bahá on many platforms. At Columbia, S. C., Mr. Marangella spoke at the University of South Carolina, through the courtesy of Professors in ethics and educational philosophy. Dr. Josiah Morse was found keenly interested in race relations and very helpful. In the same city addresses were made at Allen University and Benedict College, both for the education of Negro students. They thus succeeded in reaching both groups in the same city and the hope is that this will be the means of unity in the future.

At Orangeburg, S. C., there are two Negro schools, Claflin University and the State College, where responsive audiences were found and where the previous visits of other teachers of the Bahá’í Cause were recalled. The theologians and students showed the deepest interest. Several addresses were made and the singing of Mr. Northern lent an added charm. They were cordially invited to return. One of the Deans promised to start a study group as soon as literature was received for it. At Enfield, N. C., is the Bricks Junior College, under the American Missionary Association and for the training of colored youth. For a number of years have been Bahá’ís and always eagerly welcome teachers. Mr. Northern and Mr. Marangella had a very happy period of service under their hospitable roof. They each regretted that only a fortnight could be set aside for a number of meetings. They were peacefully entertained by the faculty, and besides the chapel meeting, a special faculty meeting to gain more information about the Cause of Bahá’u’lláh. The President said, “Please never pass us by without a call when you are in this section.”

At Montgomery, Ala., the Bahá’í school founded by the late Booker T. Washington, seven meetings were arranged during their stay of three days, the Principal giving up to the lecturers his time for talking to the students on Sunday evening, at which they addressed an audience of about a hundred. They were kept constantly in action and many beautiful things were told them indicating the attraction of souls. Dr. Mont said he wanted his students to hear this message. Dr. George W. Carver, famous scientist, declared that the Bahá’í way was the only way to unite humanity, and Mr. E. Davidson Washington, son of the great founder, announced the allegiance of himself and wife to the Cause. The two races thus joined in service for the cause had its psychology, as well as spiritual attraction. One of the most brilliant members of the faculty, himself a clergyman, said, “The only fault we have to find with you is that you do not come often enough to Tuskegee!”

At Montgomery, Ala., first capital of the Confederacy, much of interest was told to the teachers about the progress of the inter-racial work by a Professor of Sociology in the state colored college. They even go so far as to have refreshments at their inter-racial meetings, a practice recently sprang up and hitherto regarded as a capital abomination. The two workers in their turn were able to tell much that they had seen and heard, e.g. that Dean Comer Woodward of Emery University in Atlanta, (white), would be happy to have a colored Bahá’í lecturer come to them to explain the Bahá’í ideals of race relations, provided they would give him sufficient notice to plan ahead for it. The presentation of the Bahá’í Teachings were here received with the same glad approval. The Libraries of the South grow in numbers, vision, and power. It is unfortunate that so little is reported about them.

The State Institute for Colored Youth at Normal, Ala., had recently suffered a severe blow in having two of its teachers so beaten by white hoodlums that one was knocked senseless for a day or two and the other died in a few hours as a result of his injuries. In this they were in no wise to blame. Their car while stationary was run into by a truck and while they were peacefully adjusting the matter with the other party, a third party knowing nothing about the matter made this murderous attack. It can be readily imagined how grateful these dear people were to hear the great message and teachings. They entertained the two teachers royally and besides the chapel meeting held a special faculty meeting to gain more information about the Cause of Bahá’u’lláh. The President said, “Please never pass us by without a call when you are in this section.”

At Nashville, Tenn., Fisk University has long stood as a co-operative inter-racial center. An active Bahá’í was found upon the grounds and five meetings were held with different groups, or classes. The Jewish Librarian asked that a Bahá’í group be started and in this he was seconded by the Curator, who met 'Abdu’l-Bahá in New York years ago. A small child was impressed to ask her mother, “Why are that colored and white man traveling together?” The mother, wife of a noted publicist and scholar, was astonished at this question, seeing that in such a place there were so many inter-racial gatherings. It was explained to her how in their purity of heart children often were more sensitive to spiritual vibrations. Words about the Cause simply expressed usually rivet their attention. The State Normal School yielded its previously arranged program for a time to hear Bahá’í talks and Pearl High School sat in close attention for an hour to hear the co-operative messages.

At Cincinnati a public meeting was arranged which showed a fine growth of that assembly in a year, and the visit was arranged at the University of Cincinnati, where Dr. W. O. Brown, of the Department of Sociology, entertained the two teachers at luncheon, and agreed later to have them address his classes. He takes a strong stand against all forms of prejudice and does not fear. “Such a stand is now growing respectable,” he laughingly declared. When such work started in the South it had to be behind closed doors. Now they have come out into the open. When questioned about his antecedents Dr. Brown replied, “My parents were tenant farmers in Texas. I belong to the class designated ‘poor white trash’ and accused of stirring up all the racial troubles in the South.” At a request for something that he had written, Dr. Brown took the teachers into the university library and showed them a copy of Opportunity Magazine for December. It contains a most illuminating article...
from his pen on "The Myth of Prejudice." It is well worth digesting. After a joyful meeting with the Bahá'ís at Columbus, the two workers parted, each proceeding in his own way of travel, each joyful in the success of the journey and the divine protection that overshadowed its entire way. The Spirit of Bahá'u'lláh is moving the hearts and its power is affecting souls of great capacity in the South as in all other sections of this country and the world. The people of the South are by nature warm-hearted, generous and humane. Prejudices among them are naively expressed. Prejudices in northern climes are not less real, but more subtly expressed. In both sections a great work is to be done and happy are those who sincerely approach the task. People of great capacity are everywhere to be found nowadays and they are eagerly looking for a way out of the glooms and shadows of the world. Those who know should not be silent!

One of the students of Fisk University showed these travelers a thesis of three thousand words about Bahá'í ideals and teachings which he had written and used as a commencement address, with much approval by his audience. At Clarksburg, West Virginia, a teacher in the colored High School arranged for two meetings, and read in part to Mr. Gregory an article of twenty thousand words that he has written on the Bahá'í Movement as a study in his candidacy for a second degree in Ohio State University. He received the message from Dr. Herbert Adolphus Miller, recently of the Sociological Department, who put him in touch by correspondence with Bahá'í workers. He gladly arranged both meetings, one at his home, the other at school. So brightens the new day!

LETTER FROM ORECILLA REXFORD

"Just a brief note to let you know of the success we had in Boston recently with our Bahá'í work. Two lectures were given and great enthusiasm was shown. I find people are much more receptive to receiving the message to-day than they were even a year ago.

Dr. Glenn Shook, Professor of Physics at Wheaton College, volunteered to teach the study class. About 300 turned out to his opening lesson on "The Solution of the Economic Problem" and about 175 are regularly attending the Bahá'í study class which he is teaching. They meet twice a week in Wesleyan Hall. Dr. Shook is being assisted by Mrs. W. H. Coristine, Mrs. Elizabeth Greenleaf, Mr. Alfred Lunt and other members of the Boston group. We hope for a substantial increase in the Boston community.

We opened here in Washington last night and feel assured that the power of the spirit will confirm our efforts in this city so that we will be able to raise up a like number of souls and to have a similar study class. We expect to be here for three weeks and then will probably spend the winter in the south, coming north again in the Spring."

Washington, D. C., December 4, 1931.

HAWAII

Honolulu: Since our last report we have had the pleasure of a short visit from Mrs. Schopfocher. She sails today for Japan and China and then to Haifa. On Tuesday evening, November 17th, at our weekly public Bahá'í meeting, she spoke convincingly of the Cause, relating many interesting incidents in her Bahá'í contacts. The talk was equally inspiring to the Bahá'í group and to the interested inquirers who were present. On the following Thursday afternoon she spoke to our young people's Bahá'í class, composed for the most part of young university students, of the timely efforts of the young people throughout the world in helping to establish the New World Order.

On November 10th, Mrs. Seto and Miss Julia Goldman were invited to speak in the Parish House of the Central Union Church—the largest Protestant Church in Honolulu—on the Bahá'í Movement. They spoke of the Cause in its relation to the individual life; of its place and need in the world today and of the evidences of its penetrating power throughout the world. The interest expressed was most encouraging and gratifying. Several of these friends came to the meeting on November 12th, Bahá'u'lláh's birthday. A program of unusual interest was planned and carried out largely by the young people's group, giving a note of cheer, hope and joy that was truly contagious.

A report of our weekly meetings is published every week in the newspapers, a medium of expression we consider very important in this community.

CALIFORNIA

Pasadena: Due to the generous attitude and assistance of the editor of the most important newspaper in this city, the Pasadena Star News, the Cause is receiving a great deal of attention and all articles sent out by the National Publicity Committee are printed by this paper. Regular meetings are held in the most attractive hotel and while there are but few new people attracted usually, at the time of the visits of some of the National Teachers we frequently have very large audiences.

An inter-assembly young people's group is very earnestly studying the Teachings and meetings are held each week in the various homes, sometimes in Los Angeles, and sometimes in Glendale or Pasadena. These young people are all college students and they plan their own course of study and are diligently devoting their meetings to a consideration of the Administration. Frequently the older members of the communities are invited to address the group.

An address was given before the Pasadena Browning Society by one of the friends, the subject being "Spiritual Evolution." This was understood to be a Bahá'í address and it was very well received, and splendid publicity given in the papers.

The Theosophical Society has invited one of our members to speak on January 20th and they have also requested the subject of "Spiritual Evolution" from the Bahá'í angle.

Laguna Beach: In June, 1931, Dr. Ali Kuli Khan and family came to Laguna Beach, sixty miles to the south of Los Angeles, an important center of artists, authors, musicians and educators. It is the summer center of Pomona College. Mr. Sumner Crosby, the editor of the "South Coast News," arranged many social gatherings for Dr. Khan, including the large banquet of the Art Association, where Dr. Khan was the guest of honor and speaker of the evening. In the course of these various meetings the Bahá'í Message was presented by Dr. Khan, and the interest thus awakened led to a series of Sunday evening meetings in which Dr. Khan gave the Bahá'í Teachings and Principles in a systematic way.

On November 16th Mrs. Shahnaz Waite was invited by Dr. and Mrs. Khan to be their house guest for two weeks. Through Mr. Sumner Crosby's co-operation, two public Bahá'í lectures were arranged in the beautiful Hotel Laguna, at which Mrs. Waite presented the subjects: "The Dawn of a New Cycle," and "The Solution of the World's Problems," to a very influential group. The lectures were followed by Mrs. Waite answering questions bearing upon vital aspects of the Bahá'í Revelation. Mrs. Waite's audiences and friends included the chairman of Adult Education in Orange County, who is also President of the Business and Professional Women's League of Laguna Beach. There were
present leaders in the Theosophical circles, social workers, artists, writers, publicists, educators, business men and women, and others representing various organizations.

The San Francisco, Oakland and Berkeley communities held their "Inter-Bay" Teaching Conference and their Amity Meeting on the same Sunday, thus making it possible for more people to attend the successive events. At the last conference the thrifty budgeting and true service of Mrs. N. F. Ward, Chairman of the Berkeley Feast Committee, enabled the Berkeley friends to serve a splendid supper to over a hundred people at only thirty-five cents a plate. This charge not only covered the cost, but left a surplus sufficient to pay for the hall and for special guests.

Berkeley: That inter-racial amity is a joyous fact, and not a question for discussion, has been the principle motivating the new program of inter-racial activity in Berkeley. Race has not been discussed in the amity gatherings, the simple fact of loving association being taken as proof that prejudice and animosity have been overcome.

The topics have been chosen with the idea of presenting the Cause as a complete social and spiritual program. Furthering this principle, Mrs. Grace Holley of the Visalia Spiritual Assembly spoke on "The Bahá'í Economic Plan," opening the way for discussion. At another meeting, Dr. John Wright Buckram of the Pacific School of Religion lectured on "What is Religion?" Dr. Buckram developed the thought that religion evolves through experience. He stressed the point that Christ is pre-eminent among the prophets on the ground that His influence has been more important and more lasting. This opened the way for Mr. Howard Hurlbut of San Francisco, the second speaker, to give the full Bahá'í point of view. In an excellent "rebuttal" Mr. Hurlbut explained the Bahá'í concept of religion. He pointed out with all courtesy that the teachings of Mohammed have been even more powerful in changing the lives of people than the Christian teachings, citing historical facts. The talk was most penetrating. "The Oneness of Religion" was the topic for discussion at another inter-racial group meeting. Dr. Khandwalla spoke on the Brahmo Samaj Movement in India, showing how it promotes the unity of religion. Mrs. Rodney Williams followed this talk with a splendid Bahá'í address at the Inter-Bay Amity Meeting held in Berkeley. Professor William J. Meredith of the Monterey School for Boys addressed a large audience on "The History of Religion in the Social Program." A musical program given by local artists was arranged by Laura Kelsey Allen for this occasion. The most recent inter-racial affair was a tea at which Mrs. Kathryn Frankland was hostess to over fifty people of many different races, countries and religions.

In this way the Berkeley friends have carried on their amity work without magnifying racial differences by dwelling on them.

Oakland: Under the direction of Mrs. Ruth Williams, an "Amity Dinner" and meeting was held recently at the North Oakland Baptist Church. Miss Charlotte Linfield of Oakland introduced Mr. Leroy C. Joas, speaker of the evening, whose subject was "Love." The colored friends presented musical numbers and original poems.

An interesting note was struck by one of the Church Trustees, who said he had known Mr. Louis Gregory some years ago in Washington, D. C., and had attended Bahá'í meetings there. As a result of this gathering, the Reverend G. C. Coleman offered his pulpit to Bahá'í speakers whenever they might wish it, and several of the congregation planned to attend the Bahá'í summer school at Gey­se­r­ville.

OREGON

Portland: Donald Tenny, one of the Bahá'í youth, presented the Bahá'í economic plan to his Y. M. C. A. class in public speaking. Great interest was aroused and he answered questions on the Cause for forty-five minutes.

Over our leading Broadcasting Station, KGW, Miss Ella Misner gave an address on "The Need of Universal Peace," in commemoration of the birth­day of Bahá'u'lláh.

One of the outstanding colored women's clubs has requested Mrs. Myrtle Campbell to give another series of Bahá'í talks this year.

The interest in Esperanto which was aroused by Miss Martha Root has been kept alive by Mrs. Louise Caswell who has been able to found an Esperanto Society.

Carrying out the program for the Northwest Assembly Teaching Campaign, Charles and Helen Bishop, Louise Caswell and George Latimer made a trip to Seattle and Vancouver, B. C. In Seattle Mr. Latimer was the guest speaker on the National Broadcasting hour of Esperanto over KJR. He spoke on "International Good Will." The Seattle friends arranged a public meeting for the speakers. A remarkable demonstration of the Bahá'í spirit was the active participation in the meeting of Prof. Watanabe of Japan and Reginald Mar, Chinese Nationalist. This is of note because of the strained political relationship between their respective countries.

Upon arrival in Vancouver a fine meeting was held at the home of Mrs. Rhoda Harvey; during the succeeding days several afternoon and evening meetings were held which were attended by inquirers. Prof. Charles Hill-Tout, eminent anthropologist, contributed interesting data in the discussions following the Bahá'í talks.

A fine contact has been made with the large International Club, of which Mr. and Mrs. Kemp are active members. With the loving co-operation of the believers, the meetings gave an impetus to the Cause in Vancouver.

WASHINGTON

Spokane: Jews, Christians and those of other religious faiths have for the past five years united in worship in a Thanksgiving Union Service. The message from the Bahá'í Community, selected from the writings of Bahá'u'lláh, was read by Mrs. Agnes Blodgett. It is our hope that we may have a Bahá'í teacher here next year to give an address.

NEW YORK

New York City: November has been another busy month in the life of the New York Bahá'í community. Mr. Horace Holley spoke on November 9th on "Why This Depression?" The outstanding thought of the talk was that, today's depression is the very apparent darkness preceding the glorious day of Bahá'u'lláh — a day when the selfish profit motive of the restless present will give way to brotherhood, peace, and service among fellow-men.

On November 15th, Mrs. Mary Hanford Ford gave clearly and graphically the conditions of "What Constitutes a New Age," the dawning of which is so plainly evident to the thinkers in every field of activity and in every country.

Then on November 22nd, Mr. Hooper Harris spoke with feeling and power on "Replacing Fear with Faith." Humanity, today, as never before, feels
the need of that state of consciousness which is made possible only by the advent and power of One who indeed inaugurates a New Age.

On November 29th, Mr. Saffa Kinney put into words for us our "Thanksgiving for This New Era." Along with the giving of thanks for national and civic community blessings, the Bahá’í realize ever more deeply the Bounty which God has vouchsafed to humanity at this dawn of the New Day.

The union Tuesday afternoon programs of Mrs. Ford, which did much to enlarge the Cause through cultural contacts and inspiration last year, were started during the month of November. On the 10th Mrs. Ford gave the purpose and forecast of the meetings to be held during the year. Her subject was "What Are We Looking At?" and her last summer's experiences among the peoples of Europe enabled her to realize and present their reactions to the situation of the present.

On the 17th, the friends were privileged to enjoy a piano recital by Miss Rata Pront, a brilliant pianist whose comprehensive and illuminating interpretations of her program added so greatly to the pleasure and uplift of the afternoon.

On November 24th, Miss Frances R. Grant of the Roerich Museum, gave a talk on the Peace Movement in terms of international culture and art which is so widely represented by the works to be seen at the Roerich Museum.

These Tuesday afternoon programs of art and culture are followed by "tea" and a social hour with its opportunity of demonstrating the great Message of Oneness for the Day.

The Young People's Group met each Tuesday evening and followed its usual procedure of having some one of their number—Bahá’í or non-Bahá’í—speak upon a given subject which is then openly and vigorously discussed by all. Each week there are new friends, many of whom become vitally interested. The night of Tuesday, the 24th, was given over to a social time.

On the 28th, the New York Bahá’í Community was privileged to hold its meeting for the Commemoration of the Ascension of ‘Abdu’l-Bahá at St. Mark's Church in the Bowery. This meeting has been held at St. Mark's each year. The church with its unique lighting system, its splendid organ, and the evident spirit of welcome and cordiality shown to the Bahá'ís, is a fitting background for the beautiful program of readings: The Prayer of the Covenant, excerpts from the Tablet of the Branch, selections from the addresses given at the funeral of 'Abdu’l-Bahá, parts of His Tablet to America, His Will and Testament, and 'Abdu’l-Bahá’s Prayer for the World. Each year the service seems more beautiful and inspiring, and more deeply confirms the continued Presence and Power of the beloved Master, 'Abdu’l-Bahá.

The New York friends are very happy to have them again dear Mrs. Florian Krug.

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**Pennsylvania**

*Philadelphia: Miss Martha Root with Mrs. Little and Miss Crum of New York City visited Philadelphia for a few days late in September to follow up the preliminary work which had been done with the Universities in the vicinity. A month later Miss Martha returned and remained until she left for Washington, D. C. During this period she spoke to students of Swarthmore College, Haverford College, Temple University and Cheyney Training School for Teachers at Cheyney, Pennsylvania. It was very interesting and gratifying to witness the enthusiasm displayed by these young students and to hear the intelligent questions they asked.

On October 27th, Miss Root broadcast over Station "WCAU" Philadelphia, one of the largest broadcasting stations in the city. Her subject was: "My World Travels in the Interest of Universal Peace." In this talk the Bahá’í history and teachings were clearly given.

On November 13th, she again broadcast over Station "WSI" Philadelphia, on the subject of Esperanto, in which she mentioned Bahá’u’lláh and ‘Abdu’l-Bahá.

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**International News Items**

**Persia**

Teaching conferences have been held in Khorasan and the establishment of Bahá'í schools for boys and also for girls is being noted in many of the Persian cities and villages. Bahá'í teachers are traveling throughout the land and marked results are noted, and a most active campaign of advancing the Bahá’í Publications is going on. The report is so extensive that it is only possible to quote some parts of it, but it is supremely gratifying to note the great progress of the affairs of the Cause, and an account is also included of the work of the Bahá’í students now in Europe where they were sent by the Persian Government to equip themselves with valuable information and experience so that they may be of service to the Persian Commonwealth generally.

Many of these students have mastered the languages spoken in Europe in a wonderful way, and they are carrying a knowledge of the Cause into every association where they may be engaged.

A Bahá’í Character Study Class is very active in seeking to instruct the children along the line of spiritual education. Correspondence is carried on between this group and friends in other provinces in Persia to encourage this phase of work everywhere.

The passing of that distinguished member of the Cause, Jenabi Azizullah Khan Vargha, son of the beloved poet Vargha who suffered martyrdom for the Holy Cause, was noted with the deepest sense of grief at his loss.

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**Egypt**

The National Spiritual Assembly has been requested by the Guardian to send a copy of the Bahá’í World Vol. III to His Majesty King Foad of Egypt. A suitable inscription is to be written on the fly-leaf, but the package is to bear no evidence of having come from the Bahá’ís. This is both courteous and prudent.

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**India**

*Lahore:* A very interesting article on the Prophet Zarathustra written by Sir Rabindranath Tagore appears in the Bahá’í Weekly. Articles of this character are often very helpful to the friends who are constantly meeting with inquiries regarding the import of great religious systems of the Orient.

The Bahá’í Weekly published in Lahore is becoming more and more important and the general information which it carries is of the greatest value. In the issue of November 19th we note that the Editor, Prof. Pratam Singh was about to undertake a Bahá’í Tour of nine districts of the Punjab. He is traveling as a representative of the National Spiritual Assembly of India and Burma and will devote his time to teaching and lecturing on the Holy Cause.

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An interesting paper on Qur’átull-A‘yhn was read on the 17th of November before the Persian Society of the Government College, Lahore, by Mr. Inayat Ullah, a student. The students who attended were very much interested and expressed a desire to know more about the religion to which Qur’átull-A‘yhn belonged.
Karachi: The foundation stone of the "Hazira·ul-Qud" (meeting place of the Baha'is) was laid on November 6th amidst stirring scenes of enthusiasm. After chanting and prayers the friends were entertained with refreshments and the occasion was one of joy and thanksgiving. We in the West send congratulations and assure the friends of our fervent supplications for the Cause in its future development. After finishing a discussion of the political science and economics advanced by Baha'u'llah he fervently exclaimed: 'The Baha'is Cause is not only divine, it is scientific!' One evening warily, tentatively, as if fearing a rebuff he queried, 'Did Shoghi Effendi ever mention China or speak of her problems and her future?' How happy I was to be able to tell him of your several references to China when Elizabeth Greenleaf and I were in Haifa. He, too, seemed happy and relieved. Through the kindness of the American friends to his sister, now Professor of History at Lingnan University, and cable from Mrs. Ella Cooper to Agnes to meet her in Yokohama, I received this invitation to visit in Canton. She interpreted for me on several occasions and I am sure will embrace the Cause if she has not already done so.

Poona: News has been received of the good work done by Syed Ilmi, editor of Kauhab-i-Hind Delhi at Poona. Public lectures were delivered at the Seva Sadan (Women's Association) the Anjuman Fidayan Hall, the Depressed Classes Mission, and the Theosophical Hall. Mr. Ilmi is now planning a teaching tour in Northern India and intends visiting all the towns between Lahore and Calcutta and the tour is likely to last the whole of the winter.

JAPAN

Mrs. Keith-Ransom Kehler wrote to Shoghi Effendi recently as follows: "The contacts which Agnes Alexander made for me in the Universities and with student groups were most rewarding; Friday night Baha'i meetings were well attended by inquiring students, many nationalities being represented. Agnes felt that the most important work of all was the several meetings held for the confirmed Baha'is and those about to declare themselves, to study and grasp the import and modus vivendi of Administration."

Word comes from Miss Agnes Alexander that a translation of Baha'u'llah and the New Era is being prepared in Japanese. The Guardian is very much pleased to know of this move, but particularly warns the friends that all translations should be made by experts and the greatest care should be given to beauty and correctness of Bahá'í books rendered into other languages.

CHINA

"One of the most interesting figures in China is C. S. Liu," — Mrs. Kehler wrote to the Guardian—"new president of the Sun Yat Sen University Agricultural College. Confirmed by Jenabe Fazel, while an undergraduate at Cornell, fostered by our wonderful and devoted Mr. Roy Wilhelm, he has remained faithful and devoted though cut off from Bahá'í association and contact for six years. He has many important connections. Night after night while I visited him and his family in Canton, he sat until very late questioning me and discussing the implications of the Cause in its future development. After finishing a discussion of the political science and economics advanced by Baha'u'llah he fervently exclaimed: 'The Bahá'ís Cause is not only divine, it is scientific!' One evening warily, tentatively, as if fearing a rebuff he queried, 'Did Shoghi Effendi ever mention China or speak of her problems and her future?' How happy I was to be able to tell him of your several references to China when Elizabeth Greenleaf and I were in Haifa. He, too, seemed happy and relieved. Through the kindness of the American friends to his sister, now Professor of History at Lingnan University, and cable from Mrs. Ella Cooper to Agnes to meet her in Yokohama, I received this invitation to visit in Canton. She interpreted for me on several occasions and I am sure will embrace the Cause if she has not already done so.

Shanghai: Y. S. Tsao, affiliated with the Local Spiritual Assembly of Shanghai, writes: "... Our people are in great trouble and the Bahá'í Teachings ought to be proclaimed here. To most people to whom I have spoken there is a ready response that gives us increased conviction as to the power that the book of Dr. Eslemont will wield when published. Baha'u'llah and the New Era is being revised for the last time and will soon be in print in the Chinese language. A proof copy has been sent to Miss Agnes Alexander to help them in the Japanese translation. May the Light shine in its full effulgence in the Far East!"

"It is only by viewing the affairs of mankind through the Bahá'í Spirit that man may get the proper perspective." In a clipping from a Shanghai newspaper, written by Tsao and sent to us, he says: "The cure for all worldly ills is decidedly a spiritual one. All mankind must believe in the unity of the human race as he believes in the unity of the Supreme Being. The world belongs to mankind, not to any particular nation or race... Above nations there is Humanity! And a great Prophet has declared: 'Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.'" The whole article is called "ORDER OUT OF CHAOS."

The hearts of the friends will be gladened to learn that the distinguished scholar, Dr. Y. S. Tsao, has completed the Chinese translation of Baha'u'llah and the New Era, and that this valuable contribution to the literature of the Cause will soon be brought out by the Publishing Committee of Shanghai, China.

AUSTRALIA

In a recent letter Mrs. Kehler writes: "In Adelaide I gave a series of nine lessons on the teachings through which the Beloved has permitted me to assist in confirming about eighty souls. The average attendance was around 160, the first meeting numbering 121, and the last 225. In America it has always been the reverse; many at first, and few at last when they see that I am not going to tell them 'How to be healthy, wealthy and wise.' Seven were confirmed and a large study class was formed—among them being the Chinese Consul and his wife. I broadcast, spoke before many organizations and had much publicity. Mr. and Mrs. Dunn professed themselves much pleased."

ENGLAND

The program of meetings at the headquarters of the Bahá'í Community of London brings the interesting information that on Wednesday, December 16th, Sir Francis Younghusband is to speak there on the subject of "Unity in Religion." Distinguished traveler and lecturer, Sir Francis Younghusband has for many years identified himself with every fine movement whose object was World Unity. He was a prominent speaker at the "Conference of Religions Within the Empire" in London in 1924, and closely associated with the proceedings of the "World conference for International Peace through Religion," which held its initial meeting in Geneva, Switzerland three years ago, and which plans the assembling of representatives from all the great religious systems of the world in Washington, D. C., or some other important center in the near future.

London: We have much cause for deep thankfulness as we review the work of the summer months. The believers in the different centers have been stimulated and strengthened by contact with inspired souls from other countries, and many people have become interested in the Bahá'í Message. But this is not sufficient. Interest must be deepened till the Teachings are accepted in their entirety. We must show forth in our lives the beauty of the Bahá'í Revelation, we must show to the world that we have a message which can transform the world,—which can build up from the ruins of a broken civilization a new creation. 'Abdu'l-Bahá has said: 'When the Divine Message is understood, all troubles will vanish. Shadows disappear when the universal lamp is lighted, for whosoever becomes illumined thereby no longer
knows grief; he realizes that his stay on this planet is temporary, and that life is eternal. When once he has found reality, he will no longer know darkness.” And it is for us to show that we have found reality.

A general survey of the Holy Cause is here being prepared. Lady Blenfield, Mrs. Thornburn-Cropper and Mrs. George are preparing an article on “The Beginnings of the Cause in England”, in accordance with the instructions of Shoghi Effendi. Our Guardian has advised London Spiritual Assembly to appoint a Committee for this important and historical work of the Cause. Mrs. Romer, Secretary, also speaks of the great work accomplished by Mrs. Mary Hanford Ford in England. That she has given the Message successfully to thousands of souls during her five consecutive summers and is very well liked by all sorts of English speaking audiences. Speaking of the English nation Mrs. Romer writes: “These people are conservative in many things and bound by traditions, but God will work things out in His Way if we just put ourselves in His Hands and work with all our might as we are guided through prayer.”

**Sweden**

Goteborg: From this region comes the Voice of Divine Unity and effort; Mr. and Mrs. Palmgren are most actively spreading the Holy Teachings throughout Sweden. Our beloved sister, Anna Rudd-Palmgren writes: “Dr. Esslemont’s book is just now ready for printing and will come out in a few weeks. We are very happy to be able to send out the Word to the people of Sweden. The Cause is progressing but slowly in Sweden; times are hard and people are in distress and do not know what to do. We persevere in the work although it seems very hard and we hope that our Father will bless it. Mr. Palmgren is helping me teach the Glad Tidings; we would like to travel all around the country on a teaching tour but this costs much money.”

**Bulgaria**

Word comes of the activities of Miss Marian Jack in spreading the Cause in Bulgaria. She has been successful in introducing the Bahá’í Message in the Ministries and to people of all classes. Miss Jack and her associates in this pioneer work in Bulgaria feel keenly the lack of Bahá’í literature in the Bulgarian language, but are nevertheless getting splendid results with the German, English and Esperanto publications with which they are working. They have resorted to the method by which the writings were first disseminated in this country, translating into Bulgarian, making carbon copies and distributing them.

At the Bulgarian Esperanto Congress, a Bahá’í, Mr. Benke, was appointed chairman, and was thus enabled to make many valuable contacts.

Under date of November 26th, Miss Marion E. Jack, wrote to Shoghi Effendi of the interest she had been able to sustain in the city of Sophia, where Mrs. Louise Gregory and Miss Martha Root had made contacts with interested souls. Miss Jack has sent to the Guardian photographs of the believers and friends, and there is every evidence of the establishment of a Bahá’í Group in this important center.

**Florida Is Calling**

The Bahá’í Center of Miami extends a welcome to all visiting friends. Address Mrs. George Brown Wiles, Park Lane Apartments, Alton Road, Miami Beach. Phone 5-3415.

The Feast held in the home of Mrs. Wiles was an exceptionally joyous occasion. Ocella Rexford, Dr. Gayne Gregory, Luella Beecher of Budd Lake, N. J., Jane Paul of Indianapolis, Indiana, Mr. and Mrs. John Svensen of Chicago, Illinois and Fannie A. Knaebloch of Washington, D. C., contributed generously to our Bahá’í Service.

**Ohio**

Cincinnati: Several months ago Mrs. Ruth J. Moffett of Chicago, visited our city and brought to us new confidence and the impetus to greater activity. Since that time we have established our Headquarters in the Liberal Loan Building in the heart of the downtown section. The meetings here have been very gratifying.

**Temple Prayer**

O God, my aim, my hope! With hearts full of longing and breasts full of yearning, we beg of Thee and we supplicate at the threshold of Thy might to raise the Mashriqu’l-Adhkar in Chicago, in the most speedy manner. Make its basis firm and its structure enduring, suffer its pillars to remain unshakable and make its columns of the steel and iron of firmness. Glorify its servants, beautify the characters and make the worshippers beloved. Suffer its nightingales to sing “Ya-Bahá’u’l-Abhá” and wamble the praises of our Lord, the Most Supreme. Make its men the standards unfolded on the mountains of the world, and its women the sanctified angels of the tabernacle of the world!’’

‘Abdu’l-Bahá.
THE TEMPLE

The Mashriqu'l-Adhkár is a unique development of the Baha'i Cause, an outstanding expression of the universality of the Princples embodied in the Teachings of Baha'u'llah; a great institution for the spiritual, religious, scientific development of humanity, expressive of a movement that teaches the spiritual practice of brotherhood and the unification of the world religions.

Some American Baha'is were visiting 'Abdu'l-Bahá in the old prison city of 'Akká in 1908 and he said to them: "To have it (the Mashriqu'l-Adhkár) built is most important. Some material things have spiritual effect and the Mashriqu'l-Adhkár is a material thing that will have a great effect upon the spirits of the people. Not only does the building of the Mashriqu'l-Adhkár have an effect upon those who build it, but upon the whole world."

Again and again have we Bahá'ís been called to unity by the beloved 'Abdu'l-Bahá. He explained to us the dormant forces hidden in this unity, waiting release by our united efforts.

Since the beginning of history no people have had placed in their grasp the power to so benefit mankind as have the Bahá'ís. Their is the most glorious opportunity—to fail, the greatest ignominy.

The Mashriqu'l-Adhkár was designed by Bahá'u'llah, a perfect outer expression of the inner reality, the form indicating the meaning. He commanded the Bahá'ís to construct such institutions in all countries, and make them the focal points for the development of the religious, philanthropic, educational and charitable life of the people. 'Abdu'l-Bahá wrote: "The Mashriqu'l-Adhkár will become the center around which all these universal Bahá'í activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the teaching of God, will permeate to all parts of the world."

The voice of the appointed Guardian, Shoghi Effendi, is calling the Bahá'ís, in the most earnest tones, to unite and establish this center. Nothing succeeds until it has an established center around which to revolve. 'Abdu'l-Bahá says: "Know that there is in the world of existence a Center for each great matter and bounties shower from that Center." Clearly then, the Bahá'ís of America have within their power, through their united sacrificial efforts, the opportunity to construct a material edifice that will affect "the whole world". 'Abdu'l-Bahá wrote: "When the Mashriqu'l-Adhkár with its accessories is established in the world, aside from its religious or spiritual influence, it will have a tremendous effect upon civilization. Aside from the religiousists who will feel its influence, materialists will not be exempt therefrom. Moreover, it contains divine wisdoms, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident." 'Abdu'l-Bahá has unfolded to us the great potentialities of this Mashriqu'l-Adhkár so that the Bahá'ís might work with the divine enthusiasm which comes from first knowing and then doing.

The Guardian has recently sent the following word through one of his secretaries: "It is very gratifying to see the National Spiritual Assembly and the friends whole-heartedly arise for the completion of this edifice which was so dear to the Master's heart. If this spirit of co-operation and sacrifice should be sustained it will indirectly affect all the other phases of our activity and usher in a new era in the history of the progress of the Movement in that country."

FIVE HUNDRED MILES TO PRAY IN THE TEMPLE

In early winter a Bahá'í friend invited me to drive to Chicago "To Pray in the Temple". Needless to say we went.

Readers, the wish of my heart while there was that every believer on this Continent might have that experience, and privilege. Words cannot express the 'Power' that reaches down to the depth of heart and soul as one steps inside the upper part of that Divine House of Worship. Turning eastward toward "That White Spot, from which all regions have been perfumed" one faintly glimpses the significance of 'Abdu'l-Bahá's prophecy regarding the mighty tumult that would be set in motion upon its completion.

Standing outside the building quite a different reaction was realized. Beautiful as it is even in its unfinished state, these words rang in my heart—"I am naked. Will ye not clothe me?" If every believer in America could see it in its present stage there is no question that added sacrifices would appear in each individual life—"ere it is too late."

A trip to Kenosha was an unexpected blessing that has left its enduring traces. Dr. Zia Bagdadi was to be the speaker for the Sunday evening meeting, but graciously shared the time with the writer, as the subject was "Personal Experiences with 'Abdu'l-Bahá". Dr. Bagdadi's talk on the Holy Land as a preface to his own experiences with the Master was a most illuminating one. The Abá'í Spirit filled the hall in which were believers and new-comers. As the party drove back to Chicago all hearts were radiant and thankful.

Kenosha assuredly has come into a new station of enkindlement and illumination. The love of God fills the hearts. Sacrifices are being made daily by local and visiting teachers, as well as by the united assembly, for the spread of the Glad Tidings in that city. There is a great response.

Some of the faithful and tried believers of that Assembly have within the past year, ascended to the World of Light. Through their prayers they are no doubt assisting Kenosha to become "A Beacon Light to the World of Humanity"

GRACE OBER.

BOUND VOLUMES OF THE BAHÁ'Í MAGAZINE

To comply with requests it has been decided to complete 10 Bound Volume Sets of 17 volumes—(4 to 21 inclusive with Volume 17 missing) and offer them during March and April only, for $45.75; on time if desired. This is at the rate of $2.75 a volume instead of $3.50. If single copies of bound volumes are desired during March and April they may be had for $3.00 instead of $3.50 plus postage.

BAHÁ'Í Magazine Committee.
SECRETARIAT OF THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ’ÍS OF THE UNITED STATES AND CANADA

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BABÁ’Í NEWS

THE CALL OF THE KINGDOM

In a recent letter from Haifa, the Guardian writes:

"We should have faith in the power of the Master to come to our help and guide us in our difficulties. We should at the same time do our best in awakening the friends to their duties and urge them to keep up their sacrifices."

How well we recall the words of the Master years ago when he stated that the Temple would be built on the foundation of sacrifice! And now Shoghi Effendi urges the believers throughout America "to keep up their sacrifice."

This glorious effort will be sustained in spite of the business depression and financial stringency. We are learning the spiritual blessing that comes as the result of real sacrifice; giving when it means giving up.

So, during the coming year, let each and every believer decide upon his own measure of sacrifice. The New Plan of Unified Action is our goal, set up by the National Spiritual Assembly and endorsed by our Guardian. "It fully and truly deserves the unreserved support of every American believer."

While the New Plan, like the original Plan for Unified Action, established an average of nine dollars per month for each believer, many are unable to give as much, and nine cents will be acceptable. The spiritual principal of unity will be achieved only when every believer gives what he or she is able to on the basis of sacrifice. Even in these days of financial stress and distress, each one can give up some need or reduce some regular expense in order to cooperate with their fellow-believers in their respective Bahá’í communities in complete unity of action; 100 per cent co-operation toward our glorious objective; the early fulfillment of the New Plan of Unified Action.

Let us keep continually in our minds those stirring words cabled by Shoghi Effendi:

"An appeal to individuals and Assemblies alike to maintain, despite worldwide depression, high standard of self-sacrificing efforts (for) National Fund, is imperative. Abundant blessings shall be vouchsafed its staunch supporters."

"O God! Make all My ideals and thoughts one ideal and one thought, and suffer Me to attain to an eternal, unchangeable condition in Thy service—"
EXCERPTS FROM LETTER FROM SHOGHI EFFENDI TO NATIONAL SPIRITUAL ASSEMBLY DATED DEC. 20th, 1931.

Shoghi Effendi views the great sacrifice the friends are making to complete the Temple with great admiration. He, however, hopes that this will be continuous and not spasmodic. We have to show the world that though our number is small, our spirit of service is beyond measure and we can face any emergency with absolute assurance as to the final victory. Shoghi Effendi is now looking forward to the time when the external decoration will start, for that will begin to present the real beauty that edifice will possess when completed.
Teaching and the completion of the Temple construction are the two subjects that should obtain the most careful attention.

(In the Guardian's handwriting)
Dear and valued co-worker:
I deeply appreciate the continued and self-sacrificing endeavor of the Americans in the face of the grave financial and economic depression into which their country and the whole world is now plunged. That the Temple edifice should arise under such circumstances that its elaborate and exquisite ornamentation should be carried out, through the efforts of a mere handful of Bahá'ís, despite the gloom, the uncertainty and the dangers which surround them is but another evidence of the mysterious all-compelling power of Bahá'u'lláh whose blessings will be bountifully vouchsafed to all who arise to carry out His purpose. The Cause is entering upon a period of unprecedented achievements. The full measure of its glory and power will be gradually manifest. If we, on our part, execute in their entirety the instructions and bequests bequeathed to us by our beloved Master, The Americans believe they have made a splendid beginning. Let them bring to a speedy and successful termination a task which they have so nobly initiated and which they alone are destined to accomplish.

(Signed) SHOGHI

“NOT MERELY AN ECONOMIC, BUT A SPIRITUAL TASK”

On December 16th the National Spiritual Assembly sent to its Local Spiritual Assemblies the third in its series of letters devoted to the Plan of Unified Action. In this letter the Assembly stated its firm confidence, that every true believer will also arise in full devotion and sacrifice, is based upon the conviction that the completion of the beloved Temple of Bahá'u'lláh is not merely an economic but far more a spiritual task. We are convinced that the apparently overwhelming obstacles on the path leading to that success are the means of discipline, purification, and unity given us all from the wisdom and mercy of the Manifestation Himself. On no easier path could believers in the Cause of God arrive at the glorious station of service.

On January 14th the fourth letter was sent. “We send these letters for consideration at every Nineteen Day Feast, that all the believers may concentrate their minds and hearts on the success of the Plan of Unified Action. No one can estimate the full measure of that blessing which shall be poured out upon the co-workers of Shoghi Effendi when the mysterious power of unity takes effect in all the local gatherings of Bahá'ís. Only what we give—of love, devotion and wise counsel, as well as of material wealth—will be saved in this Great Day of God. What we hold back will be lost.” In this letter the National Spiritual Assembly stated that by February 29th, the contributions required amount to a total of $7,424.00 if all obligations are to be met. “The ideal condition is that in which every recognized believer contributes faithfully every month, even if circumstances in some cases permit giving only five cents. Will the Local Spiritual Assemblies assist in the attainment of this ideal?”

LETTER FROM SHOGHI EFFENDI TO A BELIEVER

Shoghi Effendi has directed me to write this in answer to your letter, expressing his appreciation of your aspirations and conveying to you his loving greetings.

As to material sacrifices toward the welfare of the Cause, he wishes you to understand that the general interests of the Cause take precedence over the interests of the particular individuals. For instance, contributions to the welfare of individuals are secondary to contributions to the National and Local Funds and that of the Temple.

This is a general instruction. Of course helping the individuals in case one is able to help, is also desirable and merits appreciation. He is glad to learn that you have been helping... Surely God will reward you. He prays for you and for... so that you may prosper more day by day and may also be released from the inconveniences of life.

Your humble brother
in His Name,
(Signed) AZIULLAH S. BAHADOR.

SHOGHI EFFENDI APPROVES NEW YORK DECLARATION OF TRUST

The chairman of the Local Spiritual Assembly of the Bahá'ís of New York City has received from Shoghi Effendi a letter and also a cablegram which indicate his approval of the Local Declaration of Trust recently adopted by that body.

Since this letter comments on the matter of the legal status to be assumed by Local Spiritual Assemblies in general, the contents of the Guardian's communication are shared with all believers.

The first portion of the letter was written through his secretary: “It is surely very important to give to the Local Spiritual Assemblies some legal standing, for as the Cause progresses and its adherents increase, they will be confronted with duties they cannot even imagine at present. Not only will they have to make contracts for acquiring halls for their meeting place, but also they will be obliged to create new institutions to care for their sick, poor and aged people. We hope that before long the Bahá'ís will even be able to afford to have schools that would provide the children the intellectual and spiritual education as prescribed in the writings of Bahá'u'lláh and the Master.

“For such duties that will naturally devolve upon the Local Spiritual Assemblies there will be an increasing need for a legal standing. They will have to be considered as a legal person with the power of making binding contracts.

“In small centers where the friends are still few, the taking of such steps is rather premature and may add to the complexity of Bahá'í administration. Not so, however, with New York which, I suppose, is the largest center in the United States.”

The Guardian added the following words in his own handwriting: “Kindly convey to the members of your distinguished Assembly and through them to the entire Bahá'í Community in New York, the expression of my heartfelt gratification, admiration and gratitude for the historic step that has been taken by the Bahá'ís of New York, the City of the Covenant, for the consolidation of their local activities. I am entirely in agreement with the provisions of the Declaration of Trust, endorse its principles, approve its purpose, and believe it to be eminently practicable, useful and serviceable to the interests of the Cause. It will serve as a pattern for every Bahá'í Local Spiritual Assembly in America and a model for every local community throughout the Bahá'í world. This document, being the first of its kind, should, I feel, be published, in its final form and in its entirety, in The Bahá'í World.”
The foregoing letter was dated December 25, 1931. Three days later the Guardian dispatched this cablegram: "Urge mail promptly two photographs, one of New York Assembly, another of entire local community to accompany the publication in (the) Baha'i World of New York's splendid Declaration of Trust. Heartfelt congratulations." (Signed) Shoghi.

NEW YORK

New York City: The Baha'i Activities of this city have continued with undiminished ardor and consecrated effort during December—inspired by the presence at the Center of the splendid portrait of 'Abdu'l-Baha which was painted by Mr. Sigismund Ivanowski of Westfield, New Jersey, a gift from one of the Buffalo believers to Shoghi Effendi for the holy shrine of 'Abdu'l-Baha on Mt. Carmel.

The presence of the portrait provided the central theme for the meetings of the month. On the first Sunday, Mrs. Mary Hanford Ford and Hooper Harris spoke on "Who is 'Abdu'l-Baha?" Mrs. Ford stressed the mystery and bounty of the station of 'Abdu'l-Baha as the Center of the Covenant of God, the divinely appointed channel through which the creative Word and Power of God could reach the whole of humanity, the one who should make clear to humanity the revelation, the purpose, and the power of the Great Manifestation for this Day. Mr. Harris cited most clearly and convincingly those passages of our Old Testament which describe the One who is to come, the Servant, the righteous Branch, the man who shall build the Temple of the Lord, the Sun which should rise in the West, etc., concluding with the promise of 'Abdu'l-Baha Himself that He would be with all those who turn their hearts to the Great Orb of Guidance of which Bahá'u'lláh proclaimed him, 'Abdu'l-Baha, to be the Center.

On Sunday, the 13th, Mrs. Loulie A. Mathews conducted a most beautiful and uplifting "Symposium on Prayer." Mrs. Mathews emphasized these reasons for praying: first, in order to unite ourselves with the Source of Bounty for all our needs; second, in order to connect ourselves with the love and assistance of those who have gone on before; third, prayer—meditative prayer—is the surest way to help us to distinguish between the selfish ego and the spiritual reality in each one of us.

On December 20th, Mr. Harris explained "the Message of 'Abdu'l-Baha," referring again to the Old Testament prophecies.

On December the 27th, Mr. Safa Kinney gave the Christ Message for this Day. He reminded us that no message was ever given as unique as the message of the Christ Himself for this Day. Christ brought out the intimate relation of the fatherhood of God to man and in this Day we have in the two lives of Bahá'u'lláh and 'Abdu'l-Baha, the perfect demonstration of this fatherhood and sonship, each giving as the message and gift to the world, the Kingdom of Heaven on earth with Shoghi Effendi as guardian.

The Tuesday afternoons in December under the direction of Mrs. Ford, gave the public the privilege of hearing more about the qualities and reality of 'Abdu'l-Baha which Mr. Ivanowski strove to reveal in the portrait itself.

On Thursday, the 17th, Mrs. Krug began a series of intimate talks at the Center, to which she invited the many friends to whom she has given the message during many years. The spirit of 'Abdu'l-Baha, a living and ever-present reality in Mrs. Krug's life, was felt by all.

The Young People's Tuesday meetings continued as usual with a splendid social time on the 27th.

The Friday Night Study class continues to hold the attendance and devoted study and effort of a large group.

On Wednesday evening, the 23rd, the study class invited the members of the Local Spiritual Assembly to its "party." The hearty singing of many old beloved Christmas carols, the joy of learning a new carol which Safa Kinney wrote for the occasion, and the games, all contributed to the joy and pleasure of true fellowship.

In response to a suggestion made at one of the open consultation meetings of the Baha'i community, the Local Spiritual Assembly appointed a special Committee whose function will be to watch out for articles, editorials, speeches, etc., given by those who seem to have sensed the underlying causes, realities and remedies for the problems of this Day. The Committee will then communicate with such persons and send to them some appropriate Baha'i literature which clearly substantiates, develops, and fulfills their vision and hopes.

Finally the year 1931 was brought to a close and the new Christian year of 1932 was ushered in during a feast given to the friends by Mr. and Mrs. Kinney and Mrs. Krug, held at the home of the Kinneys. It was a happy ending to the Christian year of 1931 though as one of the friends pointed out there was still some time before the close of the 87th year of the Baha'i Era.

In response to an appeal from the Baha'i Peace Committee of New York, the New York Local Spiritual Assembly compiled and published a little sixteen-page pamphlet on The Most Great Peace, to be used at this auspicious time for free distribution in New York City.

WASHINGTON, D. C.

We have had the great privilege of a visit from Miss Martha Root. To give an accurate account of her busy five weeks or more in this city would require many pages. At all times Martha's attitude was that of implicit obedience to the Guardian's wishes; therefore her first consideration was to find opportunity to proclaim the Glad-tidings to the students in the universities, colleges and schools of the city and surrounding towns. This was done most acceptably—doors to the great institutions opening for her by the confirmations of the Almighty.

Washington is a vastly different city from any other American city. It is the national capital and there are innumerable obstacles in the way of making important contacts, but all who seem to be swept away when spiritual laws are in operation. It was a great achievement, therefore, to proclaim the Name of Bahá'u'lláh before so many students—in one High School alone fifteen hundred students were assembled. Thus we can see that in figuring up the total number of students present at these various gatherings, many thousands must have heard the Name of Bahá'u'lláh and the great principles of our religion. The students for the most part gave wonderful attention. We hope in many instances follow-up work will be done by personal contacts. We feel the final result will be of this great service rests with God and the confirmations He gives to the friends who strive to do personal work with those who manifest an interest.

In addition to this, and probably equally as important if not even greater, was the dynamic service which Martha, accompanied by Mrs. Parsons, rendered in connection with their personal visits to officials from foreign countries who are members of the Diplomatic Corps in this city. This was indeed an outstanding and superb service, and one which will doubtless be very far reaching in its effect. No one save these two servants could have had entrance to this exclusive circle, and even they could not save through the Power of God.

On Martha's program also there were many group meetings, and she had several interviews with people in private life as well as with an important government official. Also the Message reached many thousands through her broadcasting.

Altogether we feel that she served the Cause of God in this city most efficiently.
and with that spirit of devotion and loyalty for which she is justly famous.

Another service we would like to touch upon in this report is the work done by Orcella Rexford. Her way of serving is decidedly unique and different. She certainly is an enthusiastic Bahá’í, and she has the ability and capacity to reach thousands of people. The audiences gathered to hear her primarily talk about Diet and the Chemistry of Food. She was traveling her living now as a Food Scientist, and at her free lectures for six nights in succession she had an audience of from eight hundred to a thousand each night.

At her private classes she prepared her students for the Great Message by dropping seeds of Truth continually so that by the time she was ready to give her great public lecture on the Bahá’í Religion she had prepared many hearts. In one Bahá’í lecture she gave the most important historic points in Bahá’í history, and did so in no uncertain way, referring to the Great Bab, Báb’u’lláh and ‘Abdu’l-Bahá and Shoghi Effendi; she very definitely stated the principles and many of our most wonderful teaching, and held the attention of an audience of around one thousand people for two hours and a half.

She invited those who wished to hear more about the teachings to join a study class. Mr. Cobb was chosen as the teacher for this class. At the first meeting about one hundred were present. This class will continue one night every week for an indefinite period, and out of this group we are praying there will be some confirmed souls actually willing to join our ranks in full membership.

CALIFORNIA

Pasadena: Genuine interest and enthusiasm is centered here in the group of young believers, all college graduates and members of the Communities of Glendale, Los Angeles and Pasadena, who are meeting regularly to study and equip themselves so that they will be ready at any time to answer questions, or to speak in public on the Cause. A few Sundays ago this group took complete charge of the Sunday public meeting and gave a very able presentation of the “Solution of the Economic Problems from the Bahá’í Standpoint.” Not only was the program intellectually sound but a profound spiritual atmosphere prevailed which filled the audience with reverent awe and wonder.

Los Angeles: A World Friendship Dinner was given on February 1st by the Bahá’í Assembly. Mr. Horace Hahn, a student at the Los Angeles High School, spoke on “Education of the Multitudes for Peace”; and Mr. Emmett Smith, a student at the Venice High School, spoke on “The World Court and Peace”. Both of these young men were successful contestants in the fifth annual World Friendship oratorical contest held in December and sponsored by the Speech Arts Association of Southern California, the Efe­bian Society of this city and other organizations interested in world friendship.

Dr. Getzinger is conducting his fourth annual series of lectures and classes in which he gives the Bahá’í message from a scientific and philosophical standpoint with blackboard illustrations.

The Los Angeles Bahá’ís have also a self teaching class meeting the first and third Monday of each month. This class has no teacher but each one attending is given the opportunity to speak or present a paper on any phase of the Bahá’í Revelation. The object of the class is to enable those speaking to develop and improve their method of giving the message to individuals or groups of people.

Another class to be started in January is a study class the object of which is to assist all the friends to deepen in the Cause and obtain a better understanding of the Teachings. A chairman will arrange subjects for discussion and will assign to individuals the preparation of answers to questions that will be brought up. It is hoped that many of the Bahá’ís and others in and around Los Angeles will participate in this class. Plans are at present under way to hold several large public meetings in the city during January and February.

Berkeley: An inter-racial group of college students, many of whom had never before attended a similarly mixed gathering, were recently invited to the home of Mr. and Mrs. A. M. Yazdi to discuss the Bahá’í teachings. A brief introductory talk was given, after which the meeting was devoted to questions and answers. Interesting questions upon the Bahá’í view of race inter-marriage, the duty of the new negro generation in associating with other races, and the inadequacy of most internationally-minded groups due to their influencing only internationally-minded people and their failure to overcome the far more numerous ranks of the prejudiced. The Bahá’ís of Berkeley present an Amity Meeting every month, and are doing much toward eliminating race self-consciousness in their community.

Long Beach: The little group all take part in the meetings for study, working in love and harmony. The Nineteen-Day Feasts are held in the various homes. A series of public meetings is planned for the Third Friday of each month throughout the spring. Mr. Willard P. Hatch and Dr. W. M. Madson, a young medical student of Pasadena, opened the campaign, January 29th. Mr. Hatch spoke on the Bahá’í Principles and Dr. Madson presented the Bahá’í Economic Plan, both being well received.

COLORADO

Letter from Loulie A. Mathews
 Colorado Springs had the privilege of being visited for three days by 'Abdu’l-Bahá who spoke in glowing terms of its future. It is a region where the sick come to regain their health and is the scene of sacrifice and exile. Here many illuminated Bahá’í teachers have visited, Martha Root, Mrs. Ella G. Cooper, Orcella Rexford, Mrs. Brent and others. Building upon the foundation of their brief giving of the Message, a class was formed last summer. The faithful and regular attendance, in one season, brought such results that upon my return to New York I was happy to leave the class to Mr. and Mrs. H. H. Hadsell, who are confirmed believers. All the members of the class have become earnest students and are fired by the enthusiasm which inspires success. The class of fifteen members is now meeting at the home of Miss Katherine Bachus, and we confidently expect to form an Assembly in the Spring upon my return to Colorado.

Anyone having friends going there should invite them to attend this brilliant class by writing to either Miss Bachus at 311 East Uniah St., or Mrs. H. H. Hadsell of 827 East Willamette St.

ILLINOIS

Chicago: Great things are happening in Chicago. Day by day we can see how the Cause of Báb’sulláh is growing in this great cosmopolitan center, which 'Abdu’l-Bahá called the heart of America. Greater strides have been made, numerically, in the last year than in many preceding years. Undoubtedly the erection of the Temple is the underlying cause for this phenomenal expansion. The beautiful room in the Lake View Building, which we opened on December 31, 1930, has already been out-grown and we have taken a much more beautiful and commodious suite in the same building. We hope that any visitors to Chicago will make it a point to call at our headquarters, 116 S. Michigan Avenue. The rooms are open daily from 12 to 4 p.m. Every Wednesday, from 12:15 to 12:45 p.m. there is a public meeting; every Friday from 12:15 to 12:45 p.m. there is a public prayer service. Wednesday eve-
nations at 8 o'clock there is a study class. Every Friday evening at 8 o'clock there is a public meeting. In our new quarters we will be able much more efficiently to serve the Cause and the friends and confidently expect an even greater expansion than that which has taken place in the last year.

_Springfield:_ Word comes to us that one of the young Bahá'ís of that city, a student at the University of Illinois, took for the subject of his last address in his public speaking work, "The New World Religion," addressing the instructor and twenty class mates. He was graded "A" on this work. This is a field which offers the young Bahá'ís who are students in the colleges and universities of the country boundless opportunities for spreading the teachings of Bahá'u'lláh.

_WISCONSIN_

_Milwaukee:_ The Feast on December 31st was a very happy event for Milwau- kee Bahá'ís, for at that time ten new believers were formally accepted. Public meetings are held on an average of twice a month on Sunday evening in the Med ford Hotel. For these meetings we have a visiting speaker whenever available. Friday evening Study Groups are held in the home of Mrs. Bruss. Several teaching groups have been meeting regularly each week for those just becoming interested in the Cause. There are also classes for the study of Esperanto, public speaking and singing. An inter-assembly party was given at the home of one of the friends and the splendid co-operation of Racine and Kenosha Assemblies made this an affair that will long be remembered.

_INDIAH_

_Indianapolis:_ Since April, 1931, a number of teachers have visited this city with the result that several classes have been organized. These classes now meet jointly and it is hoped that by April of the current year an assembly may be formed.

_MONTREAL_

The Bahá'í Community in Montreal has been steadily increasing its numbers, becoming well known in the city and enlarging its activities during the weight of aversion and bigotry, that for so long has made our headway slow and in the face of truly colossal opposition, is giving way. During the heat of the summer months our Tuesday evening young people's group filled to overflowing the Bahá'í Hall. This same group also held weekly picnics on Sundays by the river about twelve miles from the city, making economical arrangements by train and truck. They were enabled in this way to meet in hours of companionship and relaxation, the young people who have been attending their discussion group, forming those personal bonds so essential to the spirit of the Cause and transmitting it "from heart to heart" as well as from speaker to listener.

The development of our young people's group has been by a most natural growth and we owe it entirely to the foresight and liberality of our Spiritual Assembly. Having been given at first perfect freedom to do as they felt best, subject of course to supervision by the Local Assembly, they were allowed to develop and adapt themselves to best spreading the Teachings among young people. Within the last year, however, that initial separateness that was needed to give them strength has entirely disappeared and the Tuesday group is a most integral and co-operative part of the community at large.

Montreal has received many stimulating visitors during the past year; Mrs. Sonita Knowles, following the suggestion that Shoghi Effendi gave her in Haifa, has been traveling all over the country to different Assemblies, and bringing us tidings of our Guardian and reports of Bahá'í activities in other places. We were happy to have her with us a week in August. Over the New Year we also had the great pleasure of a short visit from Mrs. Elizabeth Greenleaf from Boston, accompanied by Miss Roushan Wilkin- son, refreshing and gladdening us by her continuous devotion and steadfastness in her service to the Guardian.

The 13th and 14th of January Martha Root spent in Montreal. We have all been drawn into the deeper realms of our great and blessed Cause through her finding our reason (which we overwork) at a standstill to explain or account for the openings we were able to get for her and the response in believer and stranger alike to the power of Bahá'u'lláh which she mirrors. For the first time in Canada the names Bahá'u'lláh, 'Abdu'l-Bahá, and Bahá'í, were voiced into the listening air. Her broadcast was merely a symbol, to us, of the power of an "Apostle of Bahá'u'lláh.". She also spoke to the Montreal Social Workers Club at a luncheon of seventy-five or so, and to a public meeting of over two hundred; a luncheon to twenty people who had hitherto made no organic contact with the Cause, and to a round table meeting of thirty before taking her train, as well as meeting the friends at a reception and at a tea.

_HAIFA_

A recent letter from the Guardian to The Bahá'í World Committee chairman mentions the interesting fact that he expects to create two new sections in Volume IV of The Bahá'í World, one devoted to Bahá'í poems, and another to Bahá'í music. He says: "I hope that the friends will gradually arise to enrich these sections and improve the standard of their contributions."

In the same letter Ruhi Afsaa says that "If in every center, the friends could win the co-operation of at least one of the local papers, they could thereby start a teaching campaign far more effective than anything yet attempted."

_GERMANY_

_Hamburg:_ The young people of this assembly have a wonderful workshop where they are trained in all manner of arts and crafts. The products of their labors are sold and the proceeds contributed to the Cause. They have sent a beautiful assortment of doilies and hand painted covers to America to be sold for the Temple fund. All such things should henceforth be sent to our American official Sales Committee Chairman: Mr. George Spendlove, 1700 K Street, Northwest, Washington, D. C., U. S. A.

Speaking of the beautiful arts sent by the German Assembly children for the Temple fund, our National Chairman, Mr. McDaniel, says: "We are glad to have these lovely art works which we will sell for the Temple. These little mats or doilies are so attractive that I am sure that we shall find a good sale for them. We are happy to keep some for our own use. This is a very fine and generous contribution to the Temple and I am sure that these loving labors of the children will be confirmed. Our Temple utilities are now completed so that this glorious structure will be protected and preserved and can be used in the future. Now we must make every sacrifice to raise additional funds to proceed with the exterior ornamentation."

_NEWS NOTES FROM THE BRITISH ISLES_

The Guardian, Shoghi Effendi, sends the following message through the National Spiritual Assembly: "I deeply sympathize with the increasing difficulties confronting the believers in Great Britain, but I feel that these will serve to deepen
their faith in the power of the Cause and will enable them to reinforce the spirit of Bahá’í solidarity among them. I strongly feel that the maintenance of the Center (Walmart House) is indispensable and vital to the interests of the Cause, and I will continue to pray that Bahá’u’lláh may protect and bless and sustain the upholders of His Faith in that land.”

A paragraph from Ruhi Afzal written under the direction of the Guardian seems also so significant that it is here quoted.—“He hopes that the friends will display a certain amount of faith and courage and not fear present economic conditions. We should not let financial considerations hamper our work and discourage us in rendering our services. Giving lavishly during days of plenty cannot be termed sacrifice. It applies only to our activities when depression and economic difficulties seem to block the way. Whatever we sacrifice at present is to assure the welfare of humanity and ourselves as members of it in the future.”

Nellie S. French, International Correspondent, December, 1931.

THE PASSING OF MME. deLAGNEL

Once again the friends of Washington, D.C., were called upon to translate into the world of action the divine injunction of Bahá’u’lláh, “I have made death to thee as glad-tidings.” Without this teaching the devoted friends of Mme. Josephine Cowles deLagnel would have been a sorrowful group, for her passing into the life eternal and radiant would have meant a bereavement inexpressibly great and very deeply felt. This faithful maid-servant was for many years an active and beloved member of the Washington Bahá’í Community and for many years she had served on the Local Spiritual Assembly.

Mme. deLagnel became a Bahá’í in 1902, and from the day she entered the Fold she was a comprehending follower of the Faith—loyal, devoted, sincere at every point and at all times. She had “found her Lord,” as she so often said, and so all of the Teachings emanating from the Source of Life and Light and Love in this Great Day constituted her armor and buckler and were indeed all-in-all to her. Through the creative effect of the Holy Utterances she had developed spiritual ears and spiritual eyes and a keen spiritual perception. Her greatest charm was her firmness in faith and her longing to serve the Most Great Cause. She was eighty-five years of age, yet she was active up to the time of her serious illness which began about six weeks before the final dissolution of that once very strong body. She was well equipped for service for she had a strong spirit and a strong mind in a strong body.

Those who knew her well during all the thirty years of her devotion to the Cause will remember her unique and beautiful character, and the Washington friends in particular will always remember that her home was the Bahá’í meeting-place for years. When ‘Abdu’l-Bahá was in Washington in 1912, He visited her home, and thereafter she herself and many others considered the home was especially blessed and that it had an unusually pure spiritual atmosphere.

‘Abdu’l-Bahá said of her, “She is my real daughter, there is no one who could be dearer to me than she is because she really serves. I love her. I love her very much.” And in one of her own Tablets from Him, these words, “Every soul has a protector, but praise be to God thou hast God.” And during the storms and stress of life she held firmly to these Holy Words.

(Signed) Mariam Haney.

A SUGGESTION FOR TEMPLE FUND

Some of the friends will recall that during the sojourn of ‘Abdu’l-Bahá in America there were times when the meal consisted of bread and gravy—nothing more. Shoghi Effendi once said to an American pilgrim that when the spirit of sacrifice and devotion which permeated the believers in the Orient appeared in the Occident, the Temple would be built. With these two memories fresh in mind and heart, the following plan was set in operation and is proving to be a blessing to all, so we send it forth; perchance those in other cities might like to try it also.

Once a week the believers gather at one of the homes for an Economy Dinner. The host gives the meal which consists of one main dish. All who come give to the Temple Fund what their dinner would cost them at home. For instance: a large dish of rice and gravy or bread and gravy with plenty for everyone, water to drink, will cost around five cents per person for the hostess. The more there are of course the smaller the cost per person.

No one can provide such a meal at such a cost at home. After the meal there is an opportunity to build up, in the Bahá’í Community, a greater social and friendly bond that is not possible in the regular Bahá’í meetings. Discussions, music, prayers or readings according to the inspiration of the occasion, follow.

As a result there is something “Extra” in the Treasury each week to keep sending, small though it may be, to the National Fund. Just try it and see what happiness will come as a result! A rotation of homes is a good plan.

(Signed) A Bahá’í Community.

STUDY COMMITTEE ANNOUCEES NEW COURSE

Dear Bahá’í Co-workers:

The recent letter from the Guardian with its clear statement of oncoming world events is a call that awakens us to the urgent necessity of a wide expansion of our teaching activities. We must transform ourselves to the idea of dealing with large numbers, while pondering in our hearts what service we can best render to mankind in this transitional period. Surely a solution offered to a world which knows not which way to turn, shall attract to the Cause a multitude of people made alert by suffering and the apprehension of world chaos.

To seize this opportunity a band of trained Bahá’í teachers will be needed. In the words of Shoghi Effendi: “How pressing and sacred the responsibility that now weighs upon those who are already acquainted with the teachings! How glorious the task of those who are called upon to vindicate their truth, and demonstrate its practicability to an unbelieving world!” Certain it is no true believer can remain silent when confronted with the burning questions of the age, for which we alone have the answer.

The Bahá’í Study Committee wishes to point out that with the turning of a new cycle in human history, a fresh and timely approach to the teachings must be thoughtfully considered. This enlarged scope of Bahá’í subject matter is suggested in the statement of Shoghi Effendi, who says: “For Bahá’u’lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these, He, as well as ‘Abdu’l-Bahá, after Him, 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.”

Would it not be well for Bahá’í teachers and students to re-study the history, principles and precepts of the Cause with a special view to attaining to a more profound comprehension of the background which they furnish to the inauguration of the New World Order? How glorious will be our victory if the teaching work can go forward in ac-
cordance with a plan in which all, in the briefest possible time, can equip themselves with a sound knowledge of the Cause and its application to this significant hour.

The Study Committee is offering at this time a course of thirty-six lessons on the Baha'i Teachings. The course was designed to fit, not only the needs of the many new groups throughout the country, but also to furnish a framework for Assembly Study Classes and public meetings.

Unlike other courses offered by the Outline Bureau, a large library of Baha'i books is not required. Nor is it a correspondence course. The course is based upon three text-books, Baha'u'llah and the New Era, The Wisdom of 'Abdu'l-Baha and The Foundations of World Unity. Each lesson consists of one or more quotations on the subject from some other Baha'i source, a prayer, definite reference to the text-books and questions for discussion. A lesson is short enough to be easily covered in one evening.

In order to make this course available to all, we will sell the three text-books and the thirty-six lessons for two dollars. The set of lessons without the books will sell for one dollar.

The Study Committee has on hand a large edition of the outline on "Material and Divine Civilization", which it recommends for close study since it consists of reference material on the social, economic and administrative teachings of the Cause. The outline is on sale at fifteen cents.

Orders will be filled after March first from the office of the Baha'i Study Committee, 2704 Tilbury St., Pittsburgh, Pa.

PUBLISHING COMMITTEE ANNOUNCEMENT

The members of the Publishing Committee share with all believers the recommendation received from the Inter-Assembly Teaching Conference held in Washington, D.C., on November 8, 1931. The Baha'i Communities of Philadelphia, Baltimore and Washington, D.C., participated. As reported by Mr. Spendlove, the Conference adopted the following resolution: "That this Conference bring to the attention of the Baha'i Publishing Committee the need of having a full and sufficient supply of literature calculated to interest and appeal to people with a fundamentalist Christian outlook."

The Publishing Committee appreciates the rapidly increasing need of literature in book and pamphlet form dealing with the Teachings from the Christian fundamentalist and many other prevalent group points of view. As a committee functioning under the conditions laid down by the National Spiritual Assembly, however, it does not initiate literature but merely manufactures and sells the books and pamphlets approved by the Reviewing Committee and chosen by the National Spiritual Assembly.

It seems advisable to make it clear that those believers who write books and pamphlets should submit them first to the National Spiritual Assembly for review and approval. When approved by the Reviewing Committee, the question of how to use available publishing funds in the manufacture of new books and pamphlets is subject to final decision by the National Spiritual Assembly.

The Publishing Committee would like to explain to the friends that the delay in publishing the Guardian's translation of The Dawn-Breakers: Nabil's Narrative of the Early Days of the Baha'i Faith has been due to the extreme complexity of this work, involving so many hundreds of pages of text and in addition so many illustrations and colored frontispiece. No Baha'i work ever issued compares with this volume in the care required to produce a perfect book.

The publishing date on both the Standard and Deluxe (autographed) editions will now, it is confidently expected, be early in February, but the date during which the advance, reduced price can be accepted has been extended to March 1, that all the believers may have ample opportunity to take advantage of the lower price on advance orders. Until March 1, the Standard Edition will be $6.75—after March 1, $7.50. The Limited Edition autographed by Shoghi Effendi is $35.00, and this price will remain unchanged until the 150 copies are sold.

Other titles in which the friends have special interest at this time are: Kitab-i-Injln, translated by Shoghi Effendi ........................................... $2.50 Baha'i Calendar for 1932 ............. .50 Esselemont's Baha'u'llah and the New Era, translated into Esperanto by Lidja Zarnenhof ........... 1.50 The World Economy of Baha'u'llah, 32-page pamphlet, sold only in lots of ten or more copies. Per copy ............. .10 Baha'i Publishing Committee P. O. Box 348 Grand Central Station New York City

LETTER RECEIVED BY THE PUBLISHING COMMITTEE

Persian Colony
Haifa, Palestine
12-29-31.

Dear Mrs. Little:

Shoghi Effendi wishes me to acknowledge the receipt of your letter, written on behalf of the Publishing Committee, regarding the Publication of the Divine Art of Living.

Shoghi Effendi has laid down a principal that the Baha'is should not attribute much importance to talks, reported to have been given by the Master, if these have not in one form or other obtained His sanction.

Baha'u'llah has made it clear enough that only those things that have been revealed in the form of Tablets have a binding power over the friends. Hearsays may be matters of interest but can in no way claim authority. This basic teaching of Baha'u'llah was to preserve the Faith from being corrupted like Islam which attributes binding authority to all the reported sayings of Muhammad.

This being a basic principle of the Faith we should not confuse Tablets that were actually revealed and mere talks attributed to the founders of the Cause. The first have absolute binding authority while the latter can in no way claim our obedience. The highest thing this can achieve is to influence the activities of the one who has heard the saying in person.

Those talks of the Master that were later reviewed by Him and corrected or in some other form considered authentic by Himself, such as the Some Answered Questions, these could be considered as Tablets and therefore be given the necessary binding power. All the other talks such as are included in Ahmad's diary or the other diaries of pilgrims, do not fall under this category and could be considered only as interesting material to be taken for what they are worth.

For this reason Shoghi Effendi has not been encouraging the publication of reported sayings that were not authenticated by the Master Himself. Shoghi Effendi is trying to prevent the friends from considering as actual words of the Master things that were not authenticated by Him.

Now in so far as the Divine Art of Living is concerned, some of the friends wrote Shoghi Effendi and stated that the book is very much liked, so he did permit its publication in its old form. The question, however, totally changes when the prices are no more exist. For we would not advise you to undertake that expense at this time and bring out a book where authentic and non-authentic material is hopelessly confused. It greatly detracts from the worth of a book to have in it quotations from Tablets which are absolutely binding and reported sayings that have no authority.

In closing may I assure you of Shoghi Effendi's prayers and best wishes and assure you of his loving greetings.

Yours ever sincerely

(Signed) RUH'I AFINAN.
ENLIST WORLD-WIDE SUPPORT
FOR THE NEW PLAN OF
UNIFIED ACTION

Assemblies of His Divine Plan of
Unity: We are all one! Although
humble and defective is this poor one's
effort, may it indicate the beauty and
power of the Word of God in action, in
Unified Action and Deeds! The Temple
invites you all. Mashriqu'l-Adhkár in-
vites you all. The New Plan of Unified
Action is the prelude so sweet and tender
to the melody of world order and interna-
tional commonwealth of God! This is
the Truth—this is the test for us—this
is the path of our advancement all over
the whole of the world. Help support this
Plan. Make it a joyful noise in the As-
semblies. Make it a song of the heart
and hand of every living believer. Support
the World-wide Plan. Build up Mash-
rigu'l-Adhkár everywhere! If you will
support the New Plan endorsed by our
Guardian, if you will recommend it
amongst your Local Spiritual Assemblies
and groups, you will have served the
Threshold of 'Abhá and its advancing
strides of justice and selflessness and co-
operation, preparing thus and developing
the Cause toward the ultimate end of the
Creative Will, upholding the international
relations and universal ideals of the Bahá'í
world community!

In service to our Guardian,
AUNTIE VICTORIA.
(Mrs. Bedekian)

(Continued on page 8.)

BUILDING THE TEMPLE

Thus, the Guardian has set a definite
objective for us in the completion of the
exteriors of the dome and
ribs to the top of the first gallery or
second story by the latter part of Spring
of 1933. To accomplish this great task
requires having $30,000 available within
the next two months, or by June 1st, 1932,
and the balance of $120,000 on hand
by November 1st, 1932, for the continue
and completion of the work.

On a firm foundation has arisen the
present Temple structure. The exterior
ornamentation, which will reveal the
beauty and glory of the design, will be
applied beginning with the dome and its
ribs. Our supervising engineers have esti-
mated that it will require six months
of labor and expenditure of about $30,000
to prepare models and molds. Subsequently
an additional six month period will be
necessary for the manufacture and erection
of the sections of the ornamentation.

In a time of great financial difficulties
and business depression, we are confronted
with a task that will truly test our faith,
our courage, and our capacity to unselfishly
and wholeheartedly sacrifice to do His
will.

"If we falter or hesitate, if our love
for Him should fail to direct us and keep
us within His path, if we desert Divine
and emphatic principles, what hope can
we any more cherish for healing the ills
and wrongs of this world?"

GUARDIAN CABLES
CONCERNING
CONVENTION

A cable from Shoghi Effendi was
received on March 9th commenting
upon the action of the National
Spiritual Assembly in calling the
Twenty-fourth Annual Convention
as disclosed by the Minutes of the
Assembly meeting forwarded to him.
The cable is as follows:

Haifa, Palestine, March 9, 1932.

Spiritual advantages derived from
deliberations of delegates in Con-
vention assembled outweigh financial
considerations. Urge eliminate un-
necessary expenses.

SHOGHI.

CONVENTION ANNOUNCEMENT
BY THE NATIONAL
SPIRITUAL ASSEMBLY

The National Spiritual Assembly has
approved the following program for the
coming Twenty-fourth Annual Convention
of the Bahá'ís of the United States and
Canada, to be held at Temple Foundation
Hall, Wilmette, Illinois, April 29th, April
30th and May 1st, 1932.

The Hospitality Committee for the Con-
vention has been named consisting of —
Miss Edna True, Chairman
Mrs May Scheffler
Dr. Zia Bagdadi
Mr. Willis Hilpert
Miss Sophie Loeding

who will have headquarters at the Evans-
town Hotel, chosen as the official Conven-
tion Headquarters. We have arranged
with the management of the Hotel Evans-
town to provide room and meals to all at-
tending Bahá'ís and their friends, without
racial discrimination. Delegates and
friends should in all cases, however, con-
sult the Hospitality Committee at the Hotel
before applying for rooms. A special din-
ing room will be assigned to Bahá'ís guests
so that we may all be together.

Mrs. Nellie S. French has been appoint-
ed Chairman of the Ridvan Feast Com
SECRETARIAT OF THE
NATIONAL SPIRITUAL
ASSEMBLY OF THE
BAHA'I'S OF THE UNITED
STATES AND CANADA

General Address: Baha'i Secretariat, Evergreen Cabin, West Englewood, N. J.

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HORACE HOLLEY, Associate Treasurer, 125 East 10th St., New York City.
CARL SCHIEFFLER, Financial Secretary, 1821 Lincoln St., Evanston, Illinois.

THE GOAL OF MANKIND

It is with joy, assurance and gratitude that we peruse and study the great epistle of our revered Guardian, dated November 28th, 1931, and published under the caption The Cause of a New World Order. This luminous document is not, in circulation, limited to believers, but it is our hope that it will mould the thoughts and enlighten the hearts of many people of influence and capacity who are in a state of inquiry. It brings us measureless aid by its clear, simple and forceful analysis of the world situation; by the faith it deepens, the hope it brightens, the love it inspires. Wonderful is its exposition of that great principle of Bahá'ulláh, the Oneness of Humanity and its binding power in the new cycle. There is the gentleness, yet decisiveness of the true physician who lays bare the wound he would treat, in the very striking picture of the way of fiery trials through which mankind must pass in its journey to the desired goal. The vanity of adherence to out-worn dogmas and forms that have no bearing upon present needs; the stirring appeal for general recognition of the Supreme authority of Bahá'ulláh, the impressive quotations from the Manifestation of God and from the Center of His Divine Covenant, the focussing of our attention upon the signs that make it clear that human problems have over-reached human control, while humanity totters to the brink of a great cataclysm; and the supreme guidance and confirmation that animate every syllable of this eloquent missive, compel our reverent homage. Graphic is our Guardian's vision of mankind as a whole, regenerated by the Breath of the Infinite and at length finding its reality in a world that reflects the light of Heaven.

The Guardian has paid a tribute to the fathers of the American Government for the vision and sacrifices that created so noble a structure. Students of our constitutional history may well be amazed by the range of his knowledge, yet nothing is hidden from the One who sees with divine insight. That he sees in some of our institutions and the early struggle for their erection, an analogy, in some ways, to the form which a federated world is to take, places upon American Bahá'ís both an honor and a responsibility. It is nothing short of divine favor that we have been privileged to live in a system from which some ideals are to be used for the building of a universal structure. Can we value too highly the opportunity of service and sacrifice that arises for the restoration and expansion of ideals now veiled in darkness, as well as the greater panacea which showers upon mankind the wealth of God in new principles of light and a world system that banishes strife?

While it is made clear that frowardness of spirit on the part of weak mortals will take their toll in mortification and mental agony, in heart-breaks and the ordeal of fire and blood, yet it is consoling to know that this, too, will ultimately pass. The time is here authoritatively set when the many shocks that befal mankind will be absorbed by the music of real life. May our efforts be increased that the Divine Cause, although its adherents be but clay, should at all times express perfect harmony, the effect of which both as object lesson and magnet will attract and tranquilize the world.

Letters written by Shoghi Effendi since this great epistle makes it clear that he wishes us to emphasize its positive program and not dwell too much upon the thought of calamity.

CHICAGO ASSEMBLY INCORPORATES

Under date of February 16, 1932, incorporation papers were filed with the Recorder of Deeds of Cook County, Illinois, to meet the requirements of the Illinois State laws for religious organizations.

We quote the following paragraph which was used as an introduction to the Articles of Incorporation and By-Laws:

"The Spiritual Assembly of the Bahá'í's of Chicago adopts this form of corporate association in order to supply proper legal status to its conduct of the affairs of a religious community, which has had continuous existence for thirty-six years, and continuous organized existence since 1901. A.D., in the City of Chicago, County of Cook, and State of Illinois, being the first local Bahá'í community established in North America. During the period from 1901 to the present date the Spiritual Assembly has been recognized, encouraged and instructed in nineteen Tablets and letters addressed to it by 'Abdu'l-Bahá. This first Local Spiritual Assembly of Bahá'ís in North America was vested with the responsibility of founding the first Bahá'í Temple—Masriqui'l-Adhkar—in the Western Hemisphere, until the organization of a National Body in 1909 A.D.

The Spiritual Assembly was visited by 'Abdu'l-Bahá three times in the year 1912, during His sojourn in North America. The Spiritual 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 Chicago 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 foundation of that body in 1909 A.D. The Spiritual Assembly is at present enrolled in the list of Local Spiritual Assemblies recognized by the National Spiritual Assembly.

"The members of the Spiritual Assembly of the Bahá'ís of Chicago have taken this action 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 religions."

NEW YORK

New York City: During the month of February the Sunday meetings, for the public, were as follows: February 7th, Mr. Hooper Harris spoke with interesting and illuminating detail concerning "Prophecies Fulfilled," explaining how the seven great cycles of history fulfilled the great vision or prophecy revealed by God of ultimate accomplishment.

On February 14th, Mr. Horace Holley inspired his audience with his portrayal of "Spiritual Citizenship" which would through man's complete and harmonious development of physical, mental and spiritual capacities, enable him, through cooperation with all, to evolve the World Federation for which Bahá'u'lláh has given the plan, the power and the promise of ultimate accomplishment.

On February 21st, Ex-Governor W. E. Sulzer of New York spoke eloquently on "Abdu'l-Bahá Marching On." He rejoiced with us in his account of meeting 'Abdu'l-Bahá in New York and Washington, and with his appreciation of 'Abdu'l-Bahá's message which he earnestly summoned the people to study and follow.

On February 26th, New York was indeed happy to hear Louis G. Gregory, who spoke on the "Consciousness of Peace," stressing the thought that all peace, whether between individuals or nations, can result only through definitely organized effort of those inspired by justice and love for their fellow beings.

The "Tuesday afternoon teas" afforded much pleasure and profit and opportunity to demonstrate the Bahá'í culture. Those who were able to attend enjoyed hearing, on February 2nd, Charles Edward Davenport's dramatic reading of his "Silent Forces," and on February 28th, Miss Grace Stanistreet's beautiful rendering of modern poems, and some brilliant piano selections by Mercedes Ramírez. Then on February 9th, following the glorious song recital by Mrs. Caroline Wallace Murray, we had the opportunity to witness and take part in a demonstration of the Czez method of teaching Esperanto, given by Professor Jen Schjerf of Stockholm. On February 16th, Jennie M. Davis gave a masterful talk on "The Way of Peace"—peace that cannot be enforced but must be provided for and promoted by definite steps in education for appreciation of unity and justice.

The Friday night Bahá'í Study Class affords great comfort and progress to those who avail themselves of the opportunity to read, ponder, and clarify their views through the effort to clearly express those views.

The Nineteen Day Feast held February 7th was given by Mrs. Marion Little and the selections from the Holy Utterances were most inspiring.

Mrs. Florian Krug's informal gatherings on Thursday afternoons are a joy and inspiration to the friends who are thereby enabled to hear from Mrs. Krug her personal experiences with the Master and with the Holy Family.

An hour of prayer and meditation is held at noon at the Center, daily.

During February there were started Sunday evening meetings for prayer, meditation, and the reading of the Tablets of Bahá'u'lláh and 'Abdu'l-Bahá.

On Wednesday, February 17th, the Young People's Committee was asked to meet with the Local Spiritual Assembly to discuss their activities and budget in relation to the work of the Bahá'í Community as a whole. The reports of their regular Tuesday night meetings for discussions, and other monthly meetings for spreading the Bahá'í principles through social contacts, and of the personnel of those attracted were very encouraging. The Local Spiritual Assembly felt that the young people, sensing and experiencing the need for some solution of the economic conditions of the world today might in their discussions formulate some practical suggestions for bettering the economic condition along with Bahá'í principles, amongst the members of the Bahá'í community itself. Therefore, the Young People's Group was made a committee for this purpose and they will report back to the Local Spiritual Assembly.

The Saturday, February 27th issue of the New York World-Telegram printed in full a long and scholarly article on the Bahá'í Cause which Horace Holley was requested to write for it. This is the sixth in a series of articles explaining the "Little Known Religions in New York."

As a superb climax to the activities of the month the National Bahá'í Committee for Racial Amity and the New York Local Spiritual Assembly gave a dinner in honor of the National Association for the Advancement of the Colored People and the New York Urban League, "in appreciation of their devoted service in the cause of justice and protection of the Negro People"—at the Hotel Shelton.

Mrs. L. A. Mathews and Louis G. Gregory presided. All felt that the evening was unique in the history of inter-racial love and fellowship. All shared in making the occasion one to be remembered and recalled with joy—those who spoke, those who gave their message through piano selections or through song, and those who demonstrated their love and fellowship through genuine appreciation, enjoyment and accord. A full report of this meeting will be given elsewhere.

The portrait of 'Abdu'l-Bahá painted by Sigismund Ivanowski seemed to have become an integral part of the Center, when it was taken from the rooms and placed in the Art Center at 55 East 56th Street, where the public has been very responsive to it. A leaflet telling about 'Abd'l-Bahá and his mission was prepared for distribution to those who wished to know.

The New York Assembly was pleased to record that the Committee appointed during December availed itself of the opportunity to send to each delegate who sailed on the President Harding for the Disarmament Conference at Geneva, two or three of the Bahá'í leaflets including a copy of the new leaflet on "The Most Great Peace."

On January twenty-seventh, the Bahá'í Community assembled to bear the letter of Shoghi Effendi, dated November 28, 1931, to the believers of the West. After the reading we were pleased to hear Mr. Albert Windust of Chicago who had just returned from Haifa, tell about his recent visit and the seriousness and purpose of Shoghi Effendi in sending this letter at this time. After allowing a week for the members to re-read and study the letter individually the community will meet again on February 3rd, to discuss the letter, its meaning, and what we might do toward preparing for the great days immediately ahead of us—days of final victory to be sure, but following these days of great tribulations.

Pennsylvania

Philadelphia: Recently Mr. Horace Holley of New York City came here to follow up the Bahá'í work done by Miss Martha Root. In the morning he spoke at the Friends Meeting House in Lansdowne, Pennsylvania, to a splendid audience. His talk covered, in general, some of the points in Shoghi Effendi's letter of November 28th, 1931. In the evening he addressed a very appreciative audience at the rooms of the Ethical Culture So
ciety. His subject was "A World Economy—The Reconciliation of Ethical Values and Human Needs." The address was followed by an open forum.

NEW JERSEY

Newark: During the past year the activities of the Newark Community have increased. On November 12th the birthday of Bahá'u'lláh was celebrated in a beautiful and impressive manner at the home of Mrs. Clark. At that time Mrs. Knowles of Portland, Oregon, paid the Community a visit. On February 10th a public meeting was held, at which Mrs. Mary Hanford Ford spoke on "The New Day." Much interest was manifested and questions were answered. It is planned to hold further public meetings from time to time. On March 2nd a Bahá'í meeting was held at the home of Mr. Henry Grasmere. Mrs. Ford was the speaker and gave interesting reminiscences of 'Abdu'l-Bahá.

ILLINOIS

Chicago: The Feast of February 7th was given by Peter Walrath, it being the occasion of his fourteenth birthday, and was the last one celebrated in our old room. The large attendance proved to us again the inadequacy of the quarters we had occupied for a year. It was a gathering long to be remembered because of the items of interest marking the event. Mr. Windust had just returned from the Holy Land and it was the "Welcome Home of the Chicago Community" to this devoted servant. At this time the marvelous letter from our Guardian, "The Goal of a New World Order" was read for the first time to the friends.

On March 1st our next Nineteen Day Feast was celebrated in our new home, in the same building at 116 S. Michigan Avenue, Suite 308-310. It comprises a large hall for public meetings and a smaller room which serves as office and library. There is also a well-equipped kitchenette which greatly simplifies the serving of feasts. The carefully planned furnishings, the softly carpeted floors, beautiful hangings and comfortable chairs, lend to the room that air of grace and dignity so beautifully in keeping with our beloved Cause.

The public addresses given on Wednesday evenings and Friday evenings are meeting with splendid response, enabling us, as they do, to convey the Message of Bahá'u'lláh to seekers who find it difficult to attend the Sunday afternoon lectures in the Temple. Our desire is to utilize our new hall to the fullest possible extent, and for that reason further public meetings are being planned.

Once each month an inter-racial amity meeting is held. In furtherance of the spirit of amity, a delightful dinner was given at the home of one of the believers, at which forty-two friends were present. The spontaneity of the love and happiness manifested on this occasion will long be remembered. Because of the results of this gathering, which are now becoming apparent, other amity dinners are being planned.

Our Sunday School is filling an important place in the development of the Cause in this city. Under the guidance of Mrs. Maria Joas and her daughter, Mrs. Viola Tuttle, the attendance is rapidly growing and the children are being trained in the historical and spiritual aspects of the Cause. A new activity, the study of Esperanto, has recently been added to the Sunday School curriculum.

In addition to the public meetings, study classes each week are being conducted in the homes of believers and in the hall. It is these classes that are the means of attracting and training the many new believers who are becoming members of the Chicago Community.

A report from Chicago would hardly be complete without a word about Mr. Windust's recent pilgrimage to the Holy Land. This beloved brother, who has given so many years of service and devotion to the Cause of Bahá'u'lláh, was, we feel, the true emissary of Chicago to that blessed spot, and has brought to us a vision of what it means and will in the future mean, to the world. We feel that the fulfillment of his deep desire to visit the Holy Shrines has enriched not only his life, but that of the Community as well.

WISCONSIN

Racine: We are happy to share with our Bahá'í brothers and sisters the result of four weeks of intensive teaching in our vicinity which created a great deal of interest in the Bahá'í Movement.

A series of lectures was given by Mrs. Ruth Moffett of Chicago, Illinois, which were the means of adding thirty-one new believers to our community. Realizing the importance of fellow-work, classes for study and teaching have been organized. These are well attended by large and interested groups of students.

Sunday evenings are devoted to public meetings where addresses on the Bahá'í Cause are given by visiting teachers. Among the recent guest speakers were Mr. Robert Lee Moffett, Dr. Zia Bagdadi, Mr. Benjamin Shapiro, Mrs. Sarah Walrath, Miss Sophie Leeding and Mr. Albert R. Windust, all of Chicago. Mr. Windust having just returned from the Holy Land, brought to us a clearer vision of the greatness and wisdom of our beloved Guardian.

MINNESOTA

Saint Paul: We are pleased to inform you that the Bahá'ís of St. Paul have opened an Assembly Room at 414 Midland Trust Bldg., Number 8, East 6th Street. We have a seating capacity of seventy-five people. It is equipped with a kitchenette for "Feast" purposes.

Our program at present consists of an Esperanto Class, Advertising Lectures, a meeting for Bahá'ís to study the teachings of Bahá'u'lláh and 'Abdu'l-Bahá, and a public meeting Sunday afternoon. We lovingly solicit from other Assemblies any helpful suggestions which may be offered.

MONTANA

Wiltoned: The Wilcott family wishes to thank all the assemblies for the help rendered during the economic shortage in their vicinity. They are relieved and grateful.

ARIZONA

Phoenix: Mrs. Shahnaz Waite of Los Angeles visited our city from January 16th to February 16th, during which time she gave her twelve lessons compiled from the Bahá'í writings. We are deeply appreciative of the inspiration brought to us by this beloved teacher.

Mrs. Cimita Knowles from Portland, Oregon, and Mr. and Mrs. LeRoy Ioas of San Francisco, California, also visited our Community. Such visits are tremendously helpful and stimulating and a great aid in the spread of the Cause.

CALIFORNIA

San Francisco: Mrs. Ella G. Cooper was recently asked to address a group of musicians at the home of Mrs. F. Stenberg in St. Francis Wood, and her talk on the Bahá'í Cause was received with enthusiasm. Mr. LeRoy Ioas has just returned from a trip, in the course of which he spoke on the Bahá'í Cause in Santa Barbara, Los Angeles, and Phoenix, Arizona; as a result of this several groups have accepted the Bahá'í Faith.

Bahá'í study classes such as those held by Mr. and Mrs. J. B. Shaw and Mr. and Mrs. Lorne Matieson are interesting weekly events and prove continually that Bahá'í home meetings are an effective means of offering the Bahá'í teachings to attracted inquirers.

The San Francisco Extension Division of the University of California announces a course in Esperanto beginning Wednesday, March 16th.
BAHA’I NEWS

Oakland: The Oakland Assembly has conducted two study classes all during the fall and winter. The one on Friday night was arranged for the friends who wished to deepen their knowledge and understanding of the Teachings, and the Monday night class was organized as a result of the interest in the Cause aroused through a series of inter-racial amity meetings held monthly through the spring and summer. The Friday classes have also been most worth while. In addition to the two adult study classes there is a Sunday School. The theme for the Nineteen Day Feasts this spring is based on passages chosen from our Guardian’s recent document. The Assembly continues to hold one public meeting each month with a good speaker on some aspect of the Baha’i Movement.

Pasadena: Since the receipt of the recent letter from Ruhi Effendi Afshan emphasizing the importance of using the medium of the good local newspapers for bringing out the Teachings, the Editor of the Pasadena Star News has been approached by the Secretary of the Spiritual Assembly and he has graciously accorded the privilege of the use of space for five hundred words on the Baha’i Cause each week. It is the intention to send in excerpts from the teachings chosen with a view to interesting the public in a general way, and probably entitle the articles the “Loom of Reality” as this name seems to have a special application to the teachings, and may arouse interest because of its novelty. The first article will be a somewhat condensed reproduction of one which appeared in the New York World-Telegram of Saturday, February 27th.

The friends of Pasadena sincerely hope that in other cities this very helpful policy may obtain a foothold as there is no more efficient way of presenting the Cause to the public.

Los Angeles: On February 27th an interesting inter-racial amity dinner arranged by Mrs. Sarah Witt was given at the Metropolitan Club under the auspices of the Los Angeles Assembly. The American Indian, the Chinese, Japanese, Filipino and Negro were represented. Mrs. Stuart French of Pasadena acted as chairman and among the principal talks given were: “First America and Peace” by Chief Standing Bear; “World Court and Peace” by Emmet Smith; “Esperanto and World Friendship” by Joseph R. Scherer; and “The Oneness of Mankind” by Willard Hatch. Shorter talks were given by representatives of the various races. Many favorable comments were made by friends who were guests of the Baha’is and there was much rejoicing over the spirit manifested in a meeting that brought together the various races in friendship and fellowship.

NEWS OF THE CAUSE IN FOREIGN LANDS

INDIA

A real “New Era” for the Cause must have dawned in India, judging from copies of the Poona Edition of the Indian Daily Mail of Bombay, of the dates of January 24th and 26th which have just been received by the International Correspondent of the National Secretariat.

The Secretary of the Poona Spiritual Assembly, in a fine Baha’i letter, announced that he was sending copies of this newspaper which contained the advertisement of the Baha’i Book Stall in the National Hotel at Poona. This very well worded advertisement which appears in the upper corner of one of the most important pages of the paper is devoted to a statement of the Baha’i Principles headed by large type announcing “The New Era.” Below, there appears a beautiful statement of the purpose and Founder of the Baha’i Cause with a description of Dr. Esslemont’s book, and the information that catalogues of Baha’i Literature will be furnished gratis to any one applying.

A printed catalogue of the complete list of English translations with their prices quoted in Indian money has also been received, and we heartily congratulate our Indian brothers on the efficiency and initiative which they have displayed.

PALESTINE

‘Akka: Upon a request a correct translation of the Holy Koran has been sent by Yadollah Irani, Secretary of ‘Akka Assembly, to one of the friends of ‘Akka for intense study of God’s knowledge from that direction for the sake of enlightenment of the Christian seekers. A fine edition has been obtained from Ispandiar Bakh­tiari, Secretary of Karachi, India, Assembly, and brought by an Indian pilgrim to ‘Akka. It is now in the grateful hands of “Auntie Victoria,” and whosoever wishes such a Koran may note the publishers: The Koran, Translated from the Arabic by Rev. J. M. Rodwell, M. A., J. M. Dent and Sons, Ltd., E. P. Dutton and Company, New York City.

ENGLAND

London: A delightful letter from Mr. Zia’ullah Asgarzadeh of London, that faithful and devoted servant of the Cause who is the medium through which all communications are sent to the National Spiritual Assemblies of the Caucasus and Turkestan, and who will always be remembered as the donor of that marvelous silk carpet now reposing in the Foundation Hall of the Temple which was originally his gift to ‘Abdu’ll-Baha and by Him placed in the Holy Shrine of Baha’u’llah, tells of the success of the weekly meetings in Isbogbad, and also of the meetings which are held by the Baha’i women of that city. He is rejoiced, as are we, to learn of the progress of the Cause there.

Mr. Asgarzadeh also mentions a publication called “My Magazine” in the February issue of which there appears an article entitled “The Garden on Mt. Carmel.” He comments that although not quite accurate as to the history of the Cause, it gives a very good description of the Garden and of our aims.

NELLIE S. FRENCH, International Correspondent.

NEWS ITEMS FROM INTERNATIONAL BUREAUS AT GENEVA

“The foundation of the Palace of Peace is the Consciousness of the ‘Oneness of Mankind.’”

Shoghi Effendi said to a believer recently in Haifa that “by ‘Oneness of Mankind’ is meant an organized unification, not mere brotherhood. It is not a humanitarian principle, it does not imply a theoretical abstract conception, but a promise that the world is going to be unified politically, socially, economically and religiously.”

The question of Iraq entering the League of Nations is being discussed in the Council of the League and in the Mandates Commission even as we write these lines. It will be remembered that one of the conditions of Iraq’s admission as member of the League was a solution, in the spirit of justice, of the question of the Baha’i property at Baghdad. We shall incorporate in our next Circular extracts from the Minutes of the next Session regarding the final decision on the matter.

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

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

On the 29th of December, Mr. Windust of Chicago, Illinois, arrived in Geneva on his way from Haifa, and we were very happy to welcome him at the
BAHA'I NEWS

Bureau. He left for Germany on the 2nd of January, where he visited friends in Weinheim and Berlin, thence proceeding to England before sailing for America.

Mme. Dreyfus-Barney finds time in between the Sessions of the Disarmament Conference and her activities with the International Council of Women to pay occasional visits to the Bureau. Mme. Dreyfus is one of the Vice-Presidents of the Disarmament Committee of Women's International Organizations representing fifteen organizations with branches in fifty-six countries and a membership of forty-five million. The first week of the meeting, this Committee presented a petition to the Disarmament Conference through Mary A. Dingham, its President.

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

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

Two Hebrew translations of Dr. Esslemont’s book, and one in the Portuguese language have been donated by the Guardian to the International Bureau Library.

Albania: Our friend, Mr. Reo Chapary (N. K. Luno Skendo, Tirana), writes us that he is translating some Answered Questions and the Book of Iqan into the ancient language of Squip (Albanian). Quite recently we heard that he has also begun to translate Bahá’u’lláh and the New Era. He has published a very handsome edition of the Hidden Words in the same language.

Bulgaria: Miss Jack’s enthusiastic and laudable work in Bulgaria has resulted in the establishing of a group in Sofia. There are five declared believers, all of whom are helping with the work.

Germany: From Mr. Paul Wustrow we have received a notice of a very interesting public meeting held at Berlin on the 12th of November in commemoration of Bahá’u’lláh’s birthday. The program was interesting and many outsiders were present. This is very encouraging. We hear from Herr Kitzing of Ostebad Muritz that he is preparing a compilation of biblical texts referring to this Day and especially to Bahá’u’lláh and ‘Abdu’l-Bahá, as explained and elucidated by ‘Abdu’l-Bahá.

New York: Mr. Ludwig Anjer of Oslo writes that he and Miss Schubarth, the only believers in that country, meet twice a month and are working on the translation of Dr. Esslemont’s book into the Norwegian language.

Pelanda: We hear from Miss Lidia Zamenhof that she is especially happy to know that Martha Root is to be in Europe this year, and hopes to meet her and other friends in Paris where she is going to attend the Esperanto Congress.

Switzerland: Mr. Leo Bernhard of Zurich, writes that he and Mme. Vauthier meet twice a month to discuss possibilities of spreading the knowledge about the Cause. Mr. Bernhard is a new believer who came into the Cause through Dr. Ford’s Testament.

Hungary: Mr. Nicholas Erdelyi of Gyor writes us that he is translating the Bahá’í literature into Hungarian. He and Mr. George Stein are isolated believers. So far there have not been any publications in the Hungarian language excepting the pamphlet “The Dawn of the New Day.”

MRS. KEITH RANSOM-KEHLER IN NEW ZEALAND

The long hoped for visit of a Bahá’í teacher in New Zealand materialized on November 10th, 1931, in the arrival of Mrs. Keith Ransom-Kehler of New York. Her charming and gracious personality won the hearts of her hearers, but not more so than the “light of illumination” on her countenance as she delivered the “Most Great Message,” a light peculiar to those who have “seen the Glory.”

On the evening of her arrival Mrs. Ransom-Kehler attended a great Disarmament Meeting. This afforded an opportunity for her to meet some of the representative people of Auckland, and later to speak for the League of Nations Union at their monthly luncheon.

The next day Mrs. Ransom-Kehler met the Bahá’í Group at the home of the chairman Mrs. E. M. Axford who welcomed her on behalf of the Bahá’ís of New Zealand. In a very helpful talk Mrs. Ransom-Kehler urged the necessity for consultation, and stressed the importance of individual consecration to Bahá’í ideals and service.

Mrs. Ransom-Kehler spoke for the Theosophical Society on the evening of Sunday, November 15th, on the subject: “The Hope for the New Day.” On the 29th at the Higher Thought Temple, and Sunday, December 6th, she occupied the Unitarian Pulpit for the evening service, the subject being “The Most Great Peace.”

In furtherance of the object of her visit to this country, namely the promotion of the Bahá’í Cause, Mrs. Ransom-Kehler gave a series of six free public lectures in the Friends Meeting House, kindly lent for the purpose.

On the last Sunday of her stay she spoke from the wireless station on “The New Adventure,” a plea for peace and goodwill. To us Mrs. Keith Ransom-Kehler has been an inspiration and a benediction. Our faith has been strengthened, our power increased, and our vision extended and clarified. We pray that she may be permitted to return to these shores in the not distant future—the field is wide, the workers are few.

REVIEW AND PUBLICATION OF BAHÁ’Í LITERATURE BY LOCAL ASSEMBLIES

With the development of the Cause, the increased opportunity for teaching arising among local Bahá’í Communities will from time to time bring up the question of whether a Local Spiritual Assembly has the right to publish Bahá’í literature. This question, in turn, brings up the parallel question of how far the jurisdiction of a Local Spiritual Assembly involves the right of review.

In order to anticipate these and similar questions, the National Spiritual Assembly has noted in its minutes a general policy which is now brought to the attention of the believers.

By “publication” several different activities are implied. Many Local Spiritual Assemblies already issue printed programs and bulletins which contain excerpts from the literature. In this case no question arises as to the jurisdiction of the local body. Each Assembly has not only the right but also the duty and responsibility of presenting its activities to the Bahá’í Community and to the public in the most dignified and effective form.

Similarly, a Local Spiritual Assembly is responsible for the accuracy of the teachings as presented by members of its Community or by visiting believers. This, in a way, corresponds to the function of review. Moreover, a Local Spiritual Assembly alone can pass upon the material furnished to the press on behalf of its Bahá’í Community.
LETTER FROM
SHOGHI EFFENDI
TO MR. ALBERT WINDUST
Haifa, Palestine.
February 28, 1932.

Dear Mr. Windust:

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated February 7th, 1932, written on your arrival in Chicago.

The account of your trip, of the centers you have visited and the friends you have met, was very interesting. Shoghi Effendi is sure that they have enjoyed seeing you as much as you have obtained from meeting them. There is always a mutual give and take in such visits and commerce of love. How much Shoghi Effendi hopes that other pilgrims would do the same! The service rendered is far beyond what we can estimate at the time.

Shoghi Effendi was especially glad to hear of the nice re-union you had with your relatives in England. He sincerely hopes that this introduction you have given them to the Cause, will awaken their interest and induce them to study the teachings. While visiting the Shrines, Shoghi Effendi will pray for them and ask for them all divine guidance and blessings.

The Cause in England is at a standstill. It is only occasionally that someone enters the fold as a confirmed believer. They generally get interested and then drop off. The friends there are constantly writing Shoghi Effendi to ask the Baha'is who come to Haifa, to so arrange their plan as to visit England on their way home. They need assistance and the friends in America are in a position to render it.

Shoghi Effendi hopes that by now your business has taken some shape and that you do not find life so very exacting. Please convey his greetings to all the friends, especially to your daughters. Assuring you of his prayers and loving greetings.

Yours ever sincerely,

RUHI AFNAN.

Let the Guardian's instructions in Baha'i Administration make it clear that all Baha'i literature of a general character, that is, aside from programs and bulletins, are to be reviewed by a committee of the National Spiritual Assembly. This makes it evident that, as far as the review function is concerned, a Local Spiritual Assembly (apart from local teaching and publicity work) is subject to the general jurisdiction of the National Spiritual Assembly.

Still another point to be considered is whether a Local Spiritual Assembly can publish, as a pamphlet or book, any literature (such as excerpts from the recognized writings) already approved by the Reviewing Committee of the National Spiritual Assembly.

Here the policy adopted by the National Spiritual Assembly makes a distinction between publishing for sale and publishing as free literature. According to this policy, the publishing of Baha'i literature for sale is vested solely in the Publishing Committee appointed by the National Spiritual Assembly, as otherwise it would be impossible to develop one well-organized, responsible and efficient national publishing activity.

On the other hand, if it is a matter of a Local Spiritual Assembly publishing a pamphlet for free distribution, as part of its teaching activity, the National Spiritual Assembly feels that this is permitted by Baha'i administrative principles, provided that the material so published has already been approved by the National Reviewing Committee. To sum up the attitude of the National Spiritual Assembly, Local Spiritual Assemblies are requested, for the sake of the well being and orderly progress of the Cause in the United States and Canada, to observe this policy. Aside from evident causes, like programs, a Local Spiritual Assembly has no right of review or publication of Baha'i literature except in the one case that it may issue, as free literature, printed leaflets and pamphlets containing material already in its entirety, approved by the National Reviewing Committee and subsequently confirmed by action of the National Spiritual Assembly. The members of the National Spiritual Assembly sincerely hope that this policy will be universal and applicable to all Baha'i Communities, as a just and reasonable attitude based upon the Guardian's instructions.

Visit to the Baha'i centers testify to the deep impression you have made upon the believers. I will from the depth of my heart supplicate for you and your daughters, the Almighty's richest blessings.

Your true brother,

SHOGHI

LETTER FROM
SHOGHI EFFENDI TO
MR. AND MRS. HARLAN OBER
Haifa, Palestine.
February 2, 1932.

Dear Mr. and Mrs. Ober:

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated January 22nd, 1932. You inquired concerning the Huquq. Shoghi Effendi would much prefer if the friends in America concentrate their financial resources towards the completion of the Temple, rather than dissipate their energy along the channels that do not as yet call for immediate attention. When the time comes that the Cause would need the enforcement of this religious donation Shoghi Effendi would say it and would set forth, the amount prescribed. It is only gradually that the teachings of Baha'u'llah can be enforced. The time has to become ripe if the desired result is to be obtained.

Concerning the number of Baha'is throughout the world. This is a very difficult question to answer. Shoghi Effendi has been trying hard to obtain even an approximate figure but without result. This is true especially in Persia where besides the large number of the friends who are declared believers, there are innumerable souls who for some reason or other prefer to keep their faith a secret.

Orientalists who wrote many years ago gave the figure as two million. Sir Denison Ross in an article published last year in the London Times said that over one-half of the educated people of Persia are Baha'is. All these, however, are personal impressions, the best thing is to say that we do not know. Shoghi Effendi hopes that before long the friends in Persia would send him an approximate figure, but he does not know when that will be, for he has been waiting for this figure ever since he took up the reins of the administration.

In closing may I assure you of Shoghi Effendi's prayers and best wishes for the services you are rendering the Cause.

Yours very sincerely,

RUHI AFNAN.

Dear and Precious co-workers:

I wish you to urge the friends, far and near, to concentrate their energy, attention and resources on the immediate needs and
requirements of the Temple. Everything else, except the Teaching work, must be
sub-ordinated to this pressing issue, this high enterprise, this noble ideal. I will
continue to pray at the Shrine of Bahá'u'lláh for the success of your unspiring
efforts, and wish to assure you in person of my great love and appreciation of your
many past and present services to our be-
loved Faith.
Your true brother,
SHOGHIL.

CONCERNING GREEN ACRE

At last Green Acre plans for the
coming Summer are forming and the prosp
pect looks well for a constructive season.
Mrs. Valentine has taken over the Inn,
Tea House and cottages and will care
for all who can be there with the same
cooporative spirit as in the past two years.
The dates for opening have not yet been
set but at the Convention more details
will be available.

In the effort to follow the Guardian's
instructions of January 9th, 1932 to the
National Spiritual Assembly that "Green
Acre is to be developed into a center
where teachers are created to go out into
the field as able servants" there will be
held at Fellowship House a Teacher's
School conducted by a faculty Committee
composed of well known teachers in the
Cause.

In spite of depression and hard times
we hope the friends will make every effort
to spend at least part of their vacation in
Green Acre.

IN MEMORIAM

Robert J. Edgar, member of the Phoe
nix Assembly, passed on to the "Abhá,
Kingdom on February 13th, 1932. He
will be greatly missed by all who knew
him because of his beautiful and illuminated
character. Always a seeker after knowl-
edge, Robert attended Orcella Rexford's
classes and thus became acquainted with the
Bahá'í Teachings. The Bahá'í service
was the first one in Phoenix and very
beautiful and impressive to all those who
attended.

Our dear brother is survived by his
father and mother, Mr. and Mrs. R. J.
Edgar, and two brothers, Earl and Ever-
ett.

A young daughter of Mr. and Mrs.
Kendricks, new believers of Hinsdale,
New Hampshire, has ascended to the
Kingdom.

To its many readers, The
extends to the bereaved
felt sympathy.

SYRIA

Beirut: We supplicate for the success of
the wonderful and lofty Plan initiated
by the National Spiritual Assembly of the
Bahá'ís of America. We all pray to the
Almighty Father, and to the Threshold
of Bahá'u'lláh, that we may prove worthy
to behold that great day in all its splendor
and glory. This enterprise of ours is a
great one, a divinely supported one, an
age-marking and epoch-making one! It
is a command of Bahá'u'lláh, and that is
sufficient to make the Bahá'í world rally
to its wafted banner! We hope to make
our contribution, although insignificant it
may be, very soon. Our beloved Guardi
an tells us of the Promised Day at hand.
Let us march on courageously and unse-
lishly, trusting in His supreme guidance!

SWITZERLAND

Geneva: Now about the Plan—you
know that we are very poor in Geneva
and our little incomes must carry us along
with the work here, but your energy is
certainly worthy of a great attempt, so we
are going to try and save our pennies. The
"mite" will certainly be small, but it will
be a help.

ENGLAND

London: That vast and poverty rid-
den greatest city in the world is giving its
blessed "mite" to the Mother Temple of
Wilmette. Although the friends of God
just manage to pay the rent for their head-
quarters which the Guardian recommends,
ye are able to put aside a sum for the
Holy Structure of Nations. Isabel Slade,
beloved Treasurer, writes that as soon
as she is able to she will buy a ten pound
draft for the collected contribution for the
Temple from London Community. This
is great news and a sign of the workings
of the Divine Plan through the New
Plan. Verify this is a glorious beginning,
and poverty is no object, for the Lord pro-
vides. He turneth stones into
jewel and poverty into riches! We are thrill-
ed with the accounts of the Temple. It
will be as the Master said, the cause of a
great blessing to the Movement. Pro-
gress is slow here and we have no great
increase in numbers, but the seed is being
sown and we must not expect to see the
harvest at once.

ILLINOIS

Springfield: Hurrah! Our plan for
Springfield, Illinois Bahá'ís is 100 per-
cent. Each of the believers (14) is pledging
a regular sum each month, be-
ginning January, 1932. That brings the
total to $14.85. Some of us who can
spare more at times will just add to this
amount.

BAHÁ'Í NEWS (Continued from page 1.)

Committee and this will be held on the even-
ing of Friday, April 29th at six o'clock
in Foundation Hall.

The delegates will assemble on Friday,
April 29th, at 9:30 A. M. The sessions
will be continued throughout Friday morn-
ing and afternoon; Saturday morning,af-
ternoon and evening; Sunday morning and
Sunday evening. Sunday afternoon will
be devoted to a public meeting to be ar-
anged by the Temple Program Commit-
te at 3:30 P. M. in Foundation Hall.
The Sunday evening session will be for
consultation with all believers present in-
cluding both delegates and non-delegates.
The election of the National Spiritual As-
ssembly is scheduled for four P. M. Fri-
day, April 29th. Printed programs giv-
ing Convention details will be available at
the Convention.
The National Secretary requests us to
include in this announcement the desir-
ability that all elected delegates who are un-
able to attend and hence unable to cast
their ballots in the Convention, mail their
ballots and other required papers to Alfred
E. Lunt, Secretary, 89 State Street, Bos-
ton, Mass., or before April 15th. In
case of inability to do this, ballots may be
mailed after April 15th to the Secretary,
care of the Evanston Hotel, Evanston,
Illinois. Ballots received after four P.
M., Friday April 29th cannot be counted.

The believers will be happy to read
the cablegram recently received from our
Guardian calling us to realize the spiritual
advantages which these annual consults bring. The National
Spiritual Assembly is certain that the com-
ing Convention possesses a great potential-
ity for service to the Cause and to the
world, and hopes every delegate as well as
every believer will seek guidance for the
evolution of far reaching plans which will
promote the "Oneness of Mankind" and
achieve victory in the face of the unpreceden-
ted conditions of the present hour.

TEACHER'S CONFERENCE
APRIL 28, 1932

The National Teaching Committee is plan-
ing to hold a Conference the day be-
fore the Convention. Detailed announce-
ment will appear in the next issue of the
Bahá'í News. It is hoped that the dele-
gates and friends will all participate in this
most important phase of Bahá'í work, as
"teaching is one of the twin outstanding
activities of the believers in America."
LETTER ADDRESSED TO THE VARIOUS NATIONAL SPIRITUAL ASSEMBLIES OF THE WORLD FROM THE NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF THE UNITED STATES AND CANADA.

The National Spiritual Assembly of the Bahá'ís of the United States and Canada greet their beloved co-workers of the National Spiritual Assemblies throughout the world, and seek from the Hand of Divine Bounty the great gift of an enduring and ever more radiant unity with you. May this unity, and the spiritual love that is inseparable from it, attain to the supreme degree residing within the Spirit of Faith, as defined by 'Abdu'l-Bahá (Bahá'í Scriptures, pp. 815, P. 447-48). The radiance and warmth of Bahá'í love, and that rare spiritual joy that ever accompanies the deepening of consciousness of the Divine Knowledge, must be our common possessions. Through the attainment of these priceless gifts the vigorous health of the Cause becomes assured, its triumphant advance confirmed, and its resistance to every attack immeasurably strengthened,—for this degree of unity is impregnable. It destroys both wavering and doubt, and converts the ignorance of uncertainty into the light of wisdom and guidance. The National Spiritual Assembly of the Bahá'ís of the United States and Canada earnestly desires for itself, attainment to this degree of oneness, so that we may work hand in hand with you in service to humanity, and the accomplishment of the noble aims recorded by Bahá'u'lláh, to which we all have steadfastly aspired.

We are informed, from time to time, recently, of the problems that have assailed the integrity of the Cause in certain countries and centers of Bahá'í life, which though minor and negligible in effect, have saddened the hearts of the true and faithful friends of God. These disturbances gravitate around that failure in vision and faith which sees in the blessed Will and Testament of 'Abdu'l-Bahá a mere human document susceptible only, for proof of its validity, to the capricious and fallible judgments of men. This attitude is but a repetition of the dissensions following the execution of His Holiness, the Báb, and the departure of the Manifestation of God, HImself. Logically and consistently those who question the truth of the Will of the Master on this ground, should demand the submission of Bahá'u'lláh's Testament, Kitáb-i-'Ahd, as well as the documentary evidence relied upon by Subí Ezel to establish his spurious claim, to handwriting experts, and meanwhile, to disavow their faith in Bahá'u'lláh as well as in 'Abdu'l-Bahá, until proof satisfactory to them is adduced,—for those proofs of the succession were never treated in the manner now demanded concerning the Will and Testament of 'Abdu'l-Bahá. The adherence of the believers to Bahá'u'lláh, as "He whom God shall manifest," and later, to 'Abdu'l-Bahá as "The Center of His Covenant," was not based upon the imaginations, or the findings of non-believing experts, but upon an inherent and understanding Faith, upon the illumination of the inner consciousness, and the recognition of the innate qualities that ever differentiate the genuine from the counterfeit.

Notwithstanding the bounty that this great instrument confers upon all humanity, certain souls have arisen to weaken and, if possible, destroy one of its greatest bestowals, the institution of the Guardianship. The rock of test upon which these souls have cast themselves, is the divine law of consultation and obedience to its considered decisions. Consultation in turn, implies detachment from (insistence upon) individual opinion. Unwillingness to accept the results of consultation of the duly elected administrative bodies, we believe, is the real basis of this agitation. It is the reappearance of the disorganized forces, composed of those whose faith is too weak to allow them to yield their opinions to the collective opinion), which have appeared at the dawn of every great religious cycle, to breed schism and compromise. These forces, at the present time, utterly disregard the divine bounty which, in this age, is intended to safeguard the divine Cause from autocracy and tyranny through the institution of the electoral franchise in each individual believer. They are impatient and do not care to await the gradual evolution of this unprecedented addition to the previously ordained religious foundations of the past. This is manifest blindness, for it supports a kind of freedom contrary to the Tablet of Bahá'u'lláh. They do not apparently realize that every reasonable right of individual initiative has been preserved, and a balanced order established. May these souls reconsider and witness the real divine purpose hidden and manifest in the

(Continued on page 8.)
EDITORIAL

BUILDING BAHÁ’Í CHARACTER

Are We Equal to Our Task?

The thought that is uppermost in our hearts is the building of the Mashriqu’l-Adhkár—the Bahá’í Temple. To that thought let us add also the building of Bahá’í Character. Without the strength of the one the other can never be fully realized in all its beauty.

The architect’s plan for this beautiful edifice is clearly and perfectly defined. There is symmetry and harmony in every line, and by following the plan accurately, we know what we are producing.

How about ourselves? What kind of character are we producing? What are we trying to produce? Evidently this is our task as a religious movement, as a religious agency. For are we not the agents and disciples of Bahá’u’lláh? As such we are called upon to serve many purposes, but the building of Bahá’í character is fundamental to them all.

The fact is that Bahá’í character is a perfectly definite type. The plan has been given by Bahá’u’lláh. While it does not reduce all persons to the same level of lifeless sameness, its outstanding marks, its dominating spirit, are the same for all.

Do we know as much about the spiritual plan for the building of Bahá’í character as we do about the architectural plan of our Mashriqu’l-Adhkár? Do we know enough about this character because of the way we are living to be able to reproduce it? This is our first great business; the completion of the Temple will naturally follow. We must think this question through until we have an answer as clear and definite as the architectural plan. We must think this question through until we have an answer as personal and definite as the individual who is to be influenced by what we are and by what we are doing as followers of the Bahá’í Faith.

We are all aware that nothing but the power of the Holy Spirit is able to create Bahá’í character so necessary to meet the test of the days that lie ahead. A few years back the followers of Bahá’u’lláh supplicated the Master to grant them the privilege of building a Mashriqu’l-Adhkár in America. We all know the answer and are familiar with the many Tablets in which ‘Abdu’l-Bahá pointed out the blessings and benefits that would accrue to all mankind when it was completed. But he also pointed out that during the interim great self-sacrifice had to be made and ceaseless effort exercised to attain to the “Standard” set before us is the building of a living temple to our God.

In passing might we not say that our temptation has been to depend too much on the beautiful promises to secure results, and too often fail utterly to hold ourselves solemnly to the requirement that brings about the result that is reached only by uniting effort!

In the dome of the Mashriqu’l-Adhkár there is to be a beacon light that will illuminate the country for many miles around. In the heart of Bahá’í character Bahá’u’lláh has placed a light that is far more permeating. When we move about in this light we become the real soldiers of light, fighting against the forces of darkness. Our Supreme Commander is Bahá’u’lláh; from the heights of Glory He is directing us. To the degree of our attraction and exultation will the searchlight of Truth penetrate our being; and little by little the darkness of self will vanish.

Self is effaced, every longing, every ambition, every plan that is not loved by God is given up completely to the “Will of God.”

Bahá’í character means the willingness to sacrifice everything and submit ourselves entirely to expressions of real obedience to Bahá’u’lláh and absolute readiness to follow through and perform whatever we are called upon to do in the Cause of God.

LETTER FROM SHOGHI EFFENDI TO THE WASHINGTON ASSEMBLY

Haifa, Palestine, February 20, 1932.

Dear Mr. McDaniel:

Shoghi Effendi wishes me to acknowledge the receipt of your letter dated Dec. 8th, 1931. You mention the need of the Cause for capable and enlightened souls who would arise and help the promotion of our beloved Faith and the carrying through of its divine plans. This has been for long the earnest prayer of Shoghi Effendi but for some reason or other it does not seem to be realized. It may be because we have failed to do our best, in living the life, and promoting the spread of the Message to the best of our ability. We have first to create the material with which we have to work and then hope to succeed. In the Bayán the Báb says that every religion of the past was fit to become universal. The only reason why they fail to attain that mark was the incompetence of their followers. He then proceeds to give a definite promise that this would not be the fate of the revelation of “Him whom God would make manifest,” that it will become universal and include all the people of the world. This shows that we will ultimately succeed. But could we...
not through our shortcomings, failures to sacrifice and reluctance to concentrate our efforts in spreading the Cause, retard the realization of that ideal. And what would that mean? It shall mean that we will be held responsible before God, that the race will remain longer in its state of waywardness, that wars would not be so soon averted, that human suffering will last longer.

Shoghi Effendi will pray that the friends of God be helped in their task, that the hand of divine mercy lead us on to victory and that we may win the good-pleasure of our Lord.

Assuring you of his loving greeting, I remain,

Yours ever sincerely,

RUHI AFNÁN.

LETTER FROM SHOGHI EFFENDI TO MRS. CORINNE TRUE

"Shoghi Effendi wishes me to acknowledge the receipt of your letter dated January 28, 1932, together with the enclosed photograph of the Master.

Concerning the number nine: the Bahá'ís reverence this for two reasons, first because it is considered by those who are interested in numbers as the sign of perfection. The second consideration, which is the more important one, is that it is the numerical value of the word "Bahá." (B equals 2, h equals 5, a equals 1, and there is an accent at the end of the word which also equals 1; the "a" after the "B" is not written in Persian so it does not count.) In the Semitic languages, both Arabic and Hebrew, every letter of the alphabet has a numerical value, so instead of using figures to denote numbers they used letters and compounds of letters. Thus every letter had both a literal meaning and also a numerical value. This practice is no more in use, but during the time of Bahá'u'lláh and the Báb it was quite in vogue among the educated classes, and we find it very much used in the Bayáns. As the word Bahá also stood for the number nine it could be used interchangeably with it.

Besides these two significances the number nine has no other meaning. It is, however, enough to make the Bahá'ís use it when an arbitrary number is to be chosen.

RUHI AFNÁN.

Dear and precious co-worker:

The news of the splendid results of the completion of the Temple superstructure is a source of great joy and satisfaction and greatly heartens me in my arduous work. I would urge you to do all in your power to arouse the believers, far and near, to continue in their heroic efforts for the completion of their great enterprise. You should regard it as your first and most sacred obligation to stimulate the friends to maintain, nay to raise, if possible, the already high standard of their self-sacrifice. You will thereby be ennobling and enriching the record of your manifold and unforgettable services to the Cause in that land.

Your true brother,

SHOGHI.

EXTRACT FROM LETTER FROM RUHI AFNÁN TO MR. ROY WILHELM

Haifa, Palestine,
January 29, 1932.

My dear Roy:

Many thanks for your card of Jan. 12th.

Shoghi Effendi and the rest of us are delighted as to the work that is being accomplished in America. This failure of material civilization should bring man near to spiritual matters. Working for material comfort and prosperity is becoming so useless and hopeless that we may well turn our attention more to God and the future life. The Temple also seems to be attracting so much attention and arousing so much interest in the teachings. We do hope that the friends are availing themselves of these opportunities and are really active in spreading the Message.

Shoghi Effendi and the rest of the family are well and send you their loving greetings.

Yours ever sincerely,

RUHI AFNÁN.

EULOGY OF ABU'L-QÁSIM KHURÁSÁNÍ BY SHOGHI EFFENDI

[It is with deep regret that we learn of the passing into the Realm of the Unknown, of the faithful Custodian of the Sacred Shrine of the Báb on Mt. Carmel, Abu'l-Qásim Khurásáni. He was greatly loved by ‘Abdu'l-Bahá and Shoghi Effendi and recognized as an outstanding servant of the Cause. His loving devotion to the care and upkeep of the gardens surrounding the Shrine was reflected in the exquisite beauty of that Sacred Spot recognized as the most beautiful in Palestine.]

Haifa, Palestine.

Dear Mr. Lust:

Shoghi Effendi sent today a cable addressed to “Bahá'í, New York” conveying the sad news of the sudden death of our dear and beloved friend, Abu'l-Qásim Khurásáni, custodian of the international archives and caretaker of the gardens surrounding the Holy Shrine of the Báb on Mt. Carmel.

Though originally from Khurásán, Persia, he had spent most of his life in the near East, especially Egypt and Palestine. He came to Haifa at about the same time that the Master returned from Egypt, after His tour in the West. All during the history of the Cause, the friends of Khurásán have been known for the tenacity of their faith and their desire to sacrifice all in the path of God. During the war, the caretaker of the Shrine of Bahá'u'lláh in Bahji passed away, and the Master, seeing in Abu'l-Qásim the same spirit that animated the friends that came from that part of Persia, chose him as custodian of that blessed spot. With such sincerity did he serve the Shrine that the Master looked to him with great admiration. He used often to say that “when Abu'l-Qásim is in Bahji, my heart is at rest.” He was confident that that servant of His would perform his duties properly and use true love and worship in pursuing his noble task. So conscientious was he, that when the Master passed away, instead of rushing to Haifa to attend the service and partake of that wondrous honour and privilege, he remained at his post, even more vigilant than before—knowing that at such a crisis the enemies of the Cause would become even more active than before.

His fears were not wholly unwarranted, for only a few days later the violators pretending to desire to visit the Shrine of Bahá'u'lláh wrested the keys from his hands. He refrained from violence but informed Haifa immediately and remained himself on the spot to see that no object was taken away. Fortunately, the government immediately stepped in, took over the keys and placed guards to see that peace was kept. After thorough investigation on the part of the government as to the rightful successor of the Master as custodian of the Shrines—in connection with which the Will of the Master was seen and authenticated—and constant cables from all parts of the world saying that the keys should go to Shoghi Effendi, the governor in Haifa withdrew the guards, delivered the keys in person to Abu'l-Qásim and returned to our exclusive care the service and custody of our Most Sacred Shrine.

All during this period, Abu'l-Qásim showed wisdom coupled with devotion and unerring vigilance. Those were difficult days, but he performed his task in a most exemplary manner.

A few years later, Shoghi Effendi transferred him to Haifa and put the gardens surrounding the Shrine of the Báb under his care. Those who have had the privilege of visiting that beautiful spot will bear witness to the wonderful spirit of love, absolute self-abnegation, strenuous exertions and exemplary fidelity that he
put in his work. He showed his devotion to the Báb and ‘Abdu’l-Bahá by making the gardens adjoining their resting place the most beautiful in the country.

When Shoghi Effendi decided to create an international archives, he chose Abú’l-Qásim as its caretaker. He tried to keep the place spotlessly clean and night after night kept watch over its precious contents.

Besides these services, he was always ready to contribute from his meagre means to the progress of the Cause. When Shoghi Effendi made an appeal to the friends to contribute to the Temple fund, he was the first in Haifa to send his share and also donate the little sacred treasures he possessed to the archives in America.

His funeral was very simple but the service was led by Shoghi Effendi. The sense that everyone of us had of losing a precious and devoted friend has undoubtedly gladdened his spirit. We are sure that in the world beyond he will receive the blessings and bounties that await every true and devoted servant of the Master. Knowing how Shoghi Effendi was attached to him and how deeply he mourned his loss, we feel a certain sense of envy. But, however much Shoghi Effendi’s affection, Abú’l-Qásim fully deserved it—he has on his record almost nineteen years of devoted service to the Shrines. Shoghi Effendi hoped to include in The Báb’s World a copy of his photograph. Maybe the friends would desire to see the face of one of the most selfless and humble servants of our Beloved Faith.

In closing may I assure you of Shoghi Effendi’s best wishes and loving prayers. Yours ever sincerely, 

RUHI AFTÁN.

P. S.—Shoghi Effendi would like you to publish this letter in the Bahá’í News. He wishes the friends to know something of Abú’l-Qásim Khurássání, the faithful gardener of the Shrines.

RUHI.

A DISTINGUISHED SERVANT OF HUMANITY

On the fifth of February last, a remarkable woman completed her earthly journey and ascended to her Lord—Mrs. Nora Burt Dunlap, wife of Senator Henry M. Dunlap, who for some thirty years has been a noble member of the Legislature of the State of Illinois.

Mrs. Dunlap was a member of Mr. Albert Vail’s congregation in Urbana, Illinois and became a Bahá’í while Mr. Vail was living in Urbana. She was one of the most beloved women of the State of Illinois, and spent her life in traveling throughout the State, speaking to thousands of people upon making better homes and upon scientific and spiritual education. She served high and low, rich and poor as though each one was her best friend. A leading magazine recently published a long account of her life and services. The University of Wisconsin awarded her special recognition as a “Master Homemaker.” It was while preparing to leave her home to speak at a meeting of the Urbana Bahá’í study class that the call came and her spirit was released.

Following is a quotation from the Champaign News Gazette:

“A life characterized by ‘personalized friendliness, pioneering spirit, pleasure in the beautiful, preference for home-making, public service of an unselfish sort, and pursuit of knowledge,’ was honored by state executives, Home Bureau leaders, educational organizations, and women’s clubs of many types, at the funeral service of Mrs. Henry M. Dunlap, at 2 o’clock Friday afternoon at Senator Dunlap’s "Rural Home," on the Savoy Road.

"On the bright sunshine afternoon of Lincoln’s birthday, this country home was the scene of one of the largest gatherings ever assembled at any event in this part of the community in some years. Old and young, men and women, from state administrator to farm homemaker, assembled to pay high homage to the life of a woman whose work in the last several decades stands as a high symbol of her character and her efforts.

"The house, although spacious and roomy, could not hold many of those who gathered in silence, to honor their friend, and co-worker. Expressions of sympathy in the nature of huge floral offerings banked the entire east end of the living room, there being flowers from state officials, agricultural organizations, women’s societies, the University of Illinois, and individual friends.

"Following a dignified service at the home conducted by Mr. Albert R. Vail, national Bahá’í teacher, from Evanston, and Rev. H. Clifford Northcott, pastor of the First Methodist Church, Mrs. Dunlap was laid to rest in the Dunlap family lot, in Mt. Hope Cemetery alongside the graves of her four children.”

MRS. KEITH RANSOM-KEHLER IN BURMA

Our distinguished Bahá’í teacher and the indefatigable promulgator of the Word of God, Mrs. Keith Ransom-Kehler of New York, came from Singapore to Rangoon according to her itinerary, on the morning of February 16, 1932. The Rangoon friends received her at the wharf and welcomed her with spiritual affection. She was the guest of Dr. ‘Abdu’l-Hákim, the President of the Bahá’í Spiritual Assembly of Rangoon.

At the decision of the friends Mrs. Ransom-Kehler left for Mandalay by the noon express on the very day of her arrival in Rangoon. After delivering instructive lectures and giving the divine Message with much success in cultural circles, in Mandalay and Maymyo, she returned to Rangoon on Wednesday, February 24th, accompanied by the well known American Bahá’í, Mrs. Schoppficher, who is touring around the world with the object of taking motion pictures of interesting places. It is understood that these pictures will enable Mrs. Schoppficher to illustrate her lectures which she intends to deliver in the United States and Canada next winter.

In Rangoon, Mrs. Ransom-Kehler delivered her first lecture on Wednesday, February 24th, at 6 P.M., at the Theosophical Society, on the subject of “Universal Brotherhood,” and her eloquent and inspiring discourse was deeply appreciated by the President, Mr. Anek Selma, B. A., and the enlightened members of the Society.

On Thursday, February 26th, Mrs. Ransom-Kehler and Mrs. Schoppficher visited the Bahá’í village Koongyangoo with a party of friends and returned to Rangoon on the same day at about six o’clock in the evening. Mrs. Ransom-Kehler, by her lively talks relating to the Bahá’í Cause infused quite a new spirit in the friends in that village, who immensely enjoyed her pleasant and highly inspiring company. Mrs. Schoppficher took some motion pictures of the Koongyangoo Bahá’ís.

Three public lectures were arranged for Mrs. Ransom-Kehler after our return from Koongyangoo, the announcement of which was duly published in the two leading papers, the Rangoon Gazette and Rangoon Times. A large number of handbills advertising her lectures were also printed and promptly circulated.

Mrs. Ransom-Kehler’s addresses delivered in the above mentioned Societies before an audience composed of men of all shades, creeds and thought, were enthusiastically received. After every lecture pertinent questions were asked and their answers by Mrs. Ransom-Kehler were received by the audience with great satisfaction. Both Mrs. S. N. Sen and Mr. B. R. Rao, who took the chair, expressed their profound appreciation of the glorious principles and teachings advocated by the Bahá’í Faith.

The reporter of the Rangoon Times, who had an interview with Mrs. Ransom-Kehler, caused an article to be published with her photograph in that newspaper.
A meeting of the Bahá’í ladies of Rangoon was held on Sunday evening, February 28th at the residence of Mr. Sya Abd’l’Hassan Shreeze where Mrs. Ransom-Kehler addressed the ladies on the Teachings of the Cause and proposed to them various measures for their spiritual advancement.

On the morning of the first of March, 1932, all the friends met at the Rangoon wharf to bid farewell to our precious and well beloved teacher, Mr. Keith Ransom-Kehler, who sailed on that day for Calcutta. We are all fervently praying at the Divine Threshold for her health and happiness as well as her success in spreading the Cause of Bahá’u’lláh throughout the world.

With high spiritual regards, your humble brother in El’Abba,

S. G. Murtaza All

LETTER FROM ORCELLA REXFORD

The Bahá’í Message was given in Miami, Florida, to about seven hundred people. It was most fortunate that Miss Fanny Knobloch of Washington, D. C. was present to take charge of the study classes which were formed as the conclusion of the lecture on the Cause. Miss Knobloch reports that the first meeting was attended in the evening by about one hundred and fifty people and the morning class by about seventy-five. The number has dwindled somewhat in the weeks that have passed, but the attendance in the evening class is averaging around seventy-five and eighty and the morning class around thirty-five and forty. All are very much delighted with her presentation of the Bahá’í Teachings and many of the students have written expressing their gratitude at having the privilege of hearing her.

The Message was presented to about one hundred people at the home of Mrs. Clayton Sedgwick Cooper, one of the leaders of society of Miami Beach, who was conducting a study class of comparative religions at her home. There was great enthusiasm shown by the audience and many inquiries received regarding literature and where further instruction could be obtained.

On March 22nd the Message was delivered in Jacksonville to an audience of four hundred. The Seminole Hotel, one of the leading hotels in the city, very kindly offered the use of the ballroom for the occasion and the management was most co-operative in assisting us to have our Bahá’í class there. Again, fortunately, a Bahá’í of many years’ experience was able to take charge of the class. Dr. Walter Guy came up from St. Augustine, a distance of forty miles, to teach the class. Dr. Guy reports there were about seventy present at the first class and that much enthusiasm was expressed. The meetings continue at the Seminole Hotel and it is hoped that a center will be established in Jacksonville in the future as the outcome of these efforts.

We ask that the friends supplicate the Master’s blessing on the work in Florida, that it may be productive of results, and upon the dear teachers who are so earnestly striving to bring about these results.

TO THE SPIRITUAL ASSEMBLIES AND BAHÁ’Í TEACHERS OF THE UNITED STATES AND CANADA

The National Teaching Committee wishes to bring to your attention certain matters of vital importance in teaching work.

At a recent meeting the National Spiritual Assembly considered in detail the relation of the work of traveling teachers to the spread of the Cause and the feasibility of supplementing it effectively by the distribution of literature to progressive, broad-minded non-Bahá’ís. As a result of their discussion, the National Teaching Committee was asked to present to you the three following points:

1) The National Spiritual Assembly wishes all teachers to realize more fully the importance of instilling into the heart of the believers whose groups are visited the need of their own arising for action in teaching. It is felt that every group conceals latent teaching talent that is sorely needed in the service of the Cause and that perhaps can best be detected and encouraged by a sympathetic and experienced individual from outside the locality. It is the earnest hope of the National Spiritual Assembly that the traveling teachers will continually bear in mind this important, though perhaps less obviously conspicuous, part of their work.

2) The National Spiritual Assembly wishes to have both the traveling teachers and the Local Assemblies send to the National Teaching Committee from time to time the names of people in various places who they believe would welcome Bahá’í literature. This would include both representative people already interested in the Cause and broad and progressive types who would be responsive to our universal program. The National Spiritual Assembly believes that a careful use of literature with such a list would have excellent results in spreading information about the Cause among people whose opinion is of value, as well as introducing the teachings to some who may be personally attracted.

3) The National Spiritual Assembly wishes to urge upon both the teachers and the Local Communities the importance of having the teacher stay long enough in a place so that newly attracted individuals or groups may be established on a firm basis; and that when the work of the teacher is turned over to the local believers, the latter should carefully plan and carry out follow-up contacts that will bring to fruition the labor already expended.

In bringing these three items to the attention of the Local Assemblies and the traveling teachers, the purpose of the National Spiritual Assembly is to co-ordinate the entire teaching program by both reaching representative people of capacity through the distribution of literature and serving immediate seekers through direct teaching.

Present world problems not only make the spread of the Message of Bahá’u’lláh imperative but economic conditions within the Cause are placing the responsibility for this expansion more and more upon the individual and the Local Assembly. We, therefore, urge your community to analyze critically the effectiveness of its teaching work and to seek a new vision and impetus for the coming year through the Teachers’ Conference and the Convention.

Sincerely in the service of the Guardian,

National Teaching Committee
by Charlotte Linfoot, Western Secretary.
Mary Collison, Eastern Secretary.

TO THE BAHÁ’Í YOUTH OF THE UNITED STATES AND CANADA

Dear sisters and brothers:

Was there ever a more thrilling age to be alive in? The recent stupendous letter from our Guardian makes us realize this more clearly than ever. It is a challenge to us and a bounty so great that we do not comprehend it now.

Perhaps we are beginning to understand more vividly than ever before that we must arise, individually and collectively, and that it must be at once! From day to day world events are shaping with terrific speed. Shall we turn our hearts to Bahá’u’lláh, have faith, and call to the four corners of this continent the Message of salvation for the world, or shall we wait just too long and find ourselves repenting eternally for opportunities lost? With these glorious words of ‘Abdu’l-Bahá ringing in our hearts we can accomplish anything we desire! “The triumphant Hosts of the Celestial Concorce arrayed and marshalled in the Realms above stand ready and expectant to assist and assure victory to that valiant horseman who with confidence spurs on his charges into the Arena of service.”
What shall we do? Could we not hold Youth Conferences in co-operation with important organizations in each city? This idea has been enthusiastically received by leading youth groups in Montreal with the result that a mass meeting for peace, for ten thousand people, is being planned for the middle of April. Plays and pageants are another means of reaching people, liberal clubs and large public speaking classes, also. Through consultation we can evolve worthwhile plans. Will you please send us your ideas, quickly! What do you feel would bring the thought of Peace most forcefully to the greatest number of people in the quickest way?

Although we know that a world catastrophe is upon us, yet 'Abdu'l-Bahá has said: "I charge you, each one, to concentrate all thoughts of your heart on love and unity. When a thought of war comes oppose it by a stronger thought of peace, a thought of hatred must be destroyed by a more powerful thought of love." This does not mean that we can be inactive, it calls us to a greater effort than we have ever made, in these drastic times.

When we receive your suggestions for service and action we will write again telling you the consensus of opinion. Then together as one unified body throughout the country we can help set in motion a powerful force for peace. It seems as though this is a period when only through the country we can help set in motion a powerful force for peace. We are longing to hear from you all, throughout the country.

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SOUTHERN DISTRICT TEACHING CONFERENCE

The Fourth later-Assembly Teaching Conference of the Southern District, in which the Philadelphia, Baltimore and Washington, D. C. Communities participated, was held in Baltimore on Sunday, March 27th. In view of the enormous importance of the Guardian's letter on the New World Order of Bahá'u'lláh, this subject was selected as the general subject of the Conference, and different aspects of it were touched upon by various speakers. At the morning session, at which Miss Jessie Revell presided, the first speaker was Miss Doris Lohse, who discussed the Bahá'í Economic Plan and Economic Co-operation; next Mr. Howard C. Ives discussed the activity of the Bahá'í in World Reconstruction, followed by a general exchange of constructive thought. Mr. Ives presided at the afternoon session, at which the first speaker, Mrs. Pauline Hannen, gave ways and means of hastening the New World Order by obedience to the Master's injunctions to spread the Cause. Mrs. Howard C. Ives then spoke on "The Spiritual Significance of the World Order of Bahá'u'lláh" after which general discussion followed.

JAPAN

This is to convey to the friends the glad news that a Bahá'í Assembly of Tokyo has been formed, and this week, March 25th, we will hold the first gathering. Now we know that the work here will take on new life and progress. Our Assembly is composed of five ladies, two of whom are American (myself and Mrs. Naganuma, who is married to a Japanese), and four men.

Yesterday we held a happy Naw-rúz gathering in Dr. R. Masujima's garden and library where we had some talks, heard the record of the Master's voice and started a work for the poor in the northern districts where they have been almost starving because of loss of crops last year, besides starting a Memorial Library of Bahá'í books to the memory of our dear brother, Mr. Susumu Aibara, who died last December leaving his daughter, one month old, and young wife. He was thirty-two years old and was working in the League of Nations' Tokyo office.

Last evening I sent a cable to our Guardian to let him know the happy news of the Assembly formation and this morning a reply has come: "Loving remembrance, Shoghi."

Our Assembly may be addressed in care of Agnes B. Alexander, 31 Nichome, Fujimicho, Kudan, Tokyo, Japan.

In his great love, your sister,

AGNES B. ALEXANDER.

“BAHÁ’U’LLÁH AND THE NEW ERA” IN BRAILLE FOR THE BLIND

Subsequent to the transcribing of the Hidden Words in Braille for the library at Bahjí, by command of the Guardian, a request has just been received from him to transcribe Bahá'u'lláh and the New Era also, if feasible. It has been found entirely feasible to do this and the work has been ordered and should be ready for delivery by July first.

The plates are being made in Los Angeles and will be the property of the National Spiritual Assembly when finished, and the intention is to order printed from them a certain number of copies which will undoubtedly be placed in circulation through the medium of the larger state Bahá'í libraries, of which there are now nineteen. The details of circulation and disposal of the books will rest entirely with Shoghi Effendi, as this matter is not one which is at present being handled by the National Publishing Committee.

To render the book in Braille will require four months and the text will make three large volumes, so that in ordering, if the friends desire to do so, they should understand that the sets of three volumes will cost $7.00. The sets which have been ordered thus far are for public circulation, but wherever the friends desire to acquire a set the orders should be placed at once, or before June first.

NELLIE S. FRENCH.

MINNESOTA

St. Paul: The St. Paul Bahá'í Spiritual Assembly, 414 Midland Trust Building, St. Paul, Minn., has been the recipient of a beautiful oil painting reproduction, of the "Paris" photograph of our beloved 'Abdu'l-Bahá, painted by the donor, Dr. Charles Frink, of the Minneapolis Bahá'ís. Dr. Frink expressed his willingness to make more of these portraits, with the idea that they might be hung in the various Public Bahá'í Assembly Rooms throughout the country.

"The only cost," he said, "to any Assembly having a public meeting place, who might wish to have a life-size, oil portrait of our beloved Teacher, would be for actual materials such as an enlarged photo copy which greatly facilitates accuracy and saves time in drawing, canvas, transportation and suitable framing; all of which should not exceed $12.00." Should any Assembly, having a public meeting place, desire to have such a portrait of the Master, it is suggested that they communicate with Dr. C. S. Frink, 24 West Grant St., Minneapolis, Minn.
ILOINOIS

Chicago: The recent outstanding activities were the Inter-Racial Amity meeting on March 25th and the Pageant presented by the Sunday School children at the last Nineteen-Day Feast on April 9th. The Inter-Racial Amity meeting was one which will long be remembered by the friends who were present, not only because of the spirit of loving fellowship manifested, but also because of the exceptionally fine program presented. Many races were represented, and each had a part in the evening's entertainment. The meeting was opened with a chant by Said Mehrem, after which Biblical references pertaining to the Message were read by Mr. J. V. Richardson. The address of the evening was given by Mrs. Ruth Moffett on "The Great New Mosaic."

The musical part of the program consisted of songs by Miss Edna Ketchum and Mrs. June Fischer, a piano solo by Miss Mame Hampton and several charming numbers by Professors Franklin Gordon, tenor, Ncanor Abela-carlo, composer and violinist, and Randolph Coreajo, pianist, members of the faculty of the Chicago Musical College.

Refreshments were served and a delightful social hour gave the friends an opportunity to strengthen the bonds of friendship.

The children called their little play the "Pageant of the Prophets," the underlying idea of which was the progression of the prophets since the time of Abraham, and the Message each brought to the world. The readings given outlining the teachings of each Manifestation were short essays prepared by the children in their Sunday School work. The Hidden Words, which struck the note for the New Day, were recited by the children individually and in unison. The third part of the Pageant beautifully brought out the Plan of Universal Action in a dialogue emphasizing the need of sacrifice and devotion for the building of the Temple. By contributing $63.91 during the last six months, these children have demonstrated that "sacrifice" is not merely a word to them, but a fact which they are actually living.

The musical part of the program was delightful. In chorus the children sang the "Song of Peace," the words of which were written by the late Jane Patten, set to music for this occasion by Nina Mattheson. A duet, "The Making of the Temple," and a violin solo, "Concerto" by Seitz, followed. This was a joyous occasion and we hope that our children will continue to live and radiate the Message of Baha'u'llah with ever increasing beauty.

NEW YORK

Yorkers: It is with a feeling of deep joy that we convey to the Baha'i News the activities which the Yorkers Center is able to report.

This past winter in Yorkers witnessed the enthusiastic awakening of a number of young people. In the last month our Assembly has received and accepted the declaration of four confirmed believers in all the requirements of voting members of the Cause, from the ages of twenty-one to forty. We now have a Tuesday afternoon study class in addition to our regular Friday night meetings. All show absolute devotion to the Nineteen-Day Feasts. At our Feast of Naw-Ruz the friends came out in spite of a very dangerous ice storm. A committee had prepared a pilau feast and there was much joy and happiness throughout the evening. The last Baha'i News was read and very enthusiastically discussed as one of the inspiring contributions to the Temple readings.

For the Feast of April 9th we have invited some of the young believers of New York City, West Englewood and Montclair to join us in a unity Feast and we hope to have Mrs. Edith Inglis sing for us and tell us some of the wonderful stories of the Master, of which she has such a rare store, as the Master was many times in the home of her beloved mother, Mrs. McGee.

FLORIDA

Miami: As a result of a unique and convincing lecture given by Orcella Rexford in Miami on March 4, 1931, a class of sincere seekers has been formed. It has been the privilege of Miss Fanay Knoblock to follow up the interest so marvelously awakened in the blessed Cause of Baha'u'llah. The first evening the class met there was an overflow attendance, many standing during the entire evening. During a four-week period of intensive teaching, the attendance was very well sustained. Some of the subjects upon which Miss Knoblock spoke were: "History of the Baha'i Cause," "Golden Rule and Comparative Religions," "Baha'i Calendar," "Taking the Message to South Africa," "A Pilgrimage to Akka" and "The Baha'i Temple."

The members of the classes were invited to join with the friends in celebrating the Naw-Ruz Feast at which Miss Knoblock spoke on "The New Year and New Dispensation."

Deeply grateful for the opportunity to spread the Cause, the friends in Miami hope that God will continue to send teachers of ability and influence to carry on the work so splendidly begun.

A WORD OF INSTRUCTION FROM THE NATIONAL SPIRITUAL ASSEMBLY

From time to time, requests have been received from Local Spiritual Assemblies, as well as from individuals, to apply for exemption from active military service from the respective Governments. In this connection reference has been made to "Pilgrim Notes," published in a former issue of the Baha'i News. For the information of the friends, Shoghi Effendi made it clear to the National Spiritual Assembly that he would advise us in ample time whenever he wishes to have the necessary steps taken to register our attitude towards the shedding of blood and the wanton destruction of property and lives, and that our services should only be called upon towards those activities which would alleviate suffering, such as service in ambulance corps, hospitals and convalescent homes, services which, by no means, are easy to perform, exposing the friends to utmost danger, but would not be designed to arouse the ire and ill-feeling of a war-mad populace. In truth, these services would be worthy of a Cause whose adherents and followers in the past have given to a suffering world thousands of martyrs, who have willingly and unflinchingly given their property, their lives, and their spirits towards the welfare of humanity by upholding the Faith of Baha'u'llah.

It should also be kept in mind that these "Pilgrim Notes" would not necessarily call for action, as Shoghi Effendi has repeatedly emphasized that everything he wishes to be acted upon would be sent to the National Spiritual Assembly over his own signature. We trust, therefore, the friends will rest assured that this Body is fully aware of its solemn and sacred obligations.

This does not mean, however, that the friends should not continue to make suggestions, preferably through their Local Body, but they must not, however, feel hurt if these suggestions are not at all times acted upon, but should continue to give expression to new ideas. The friends should at all times direct their thoughts, activities, and heart-felt desires into positive channels and keep away from the negative.

The greatest need at this moment is the completion of the Temple. No effort should be spared and no sacrifice could be too great to attain this end, and all communications received from our Guardian point out to us the necessity of fulfilling this obligation. We must always be reminded of Shoghi Effendi's statement—that the Cause will suffer, its prestige be impaired, should we fall short in the fulfillment of this great obligation.
Baha'i law. On their part, the organized
Assemblies must ever look to the preservation,
application and expansion of the indwelling holy spirit of Baha'i administration,
which is loving and humble fellowship with all believers and with the people of the whole world,—free from every hint or trace of autocracy or unauthorized domination, and animated solely by the consciousness of a wise and loving service to the beloved of God. This attitude of love and servitude is, in many instances, divine healing to the disaffected.

These wavering faith and understanding, are inevitable in the growth of so great a Cause; and have always emanated from those who are unwilling to accept the implications and direct definition of the Most Great Infallibility, as stated in the Tablet of Ishragati. These people would substitute for the divine Word, "Verily, He doeth whatsoever He willeth and commandeth whatever He desireth," their words "we do what we will."

We are speaking here of the fomenters of this effort to break down the orderly processes of the Baha'i administration. Unaware of those authentic writings of 'Abdu'l-Baha, revealed long prior to His passing, which deal directly and positively with similar instances, they advance the idea that He, 'Abdu'l-Baha, could not have used the words found in the Will and Testament, wherein the wrath and indignation of God is invoked against those who deviate and turn away from the Guardian and the established representative bodies. Nevertheless, in many Tablets, the Master made mention of these things, involving identical situations, and quoted extensively from the Words of Baha'u'llah. Himself, to the same effect. These pretexts, and false interpretations are all definitely described in the Will, itself, (see p. 12 Baha'i Administration), as the means by which the Covenant of God is sought to be broken, by the stubborn and rebellious. Can it be the hope of these few leading spirits to bring adverse publicity to bear upon the Cause of God, to suit it asunder, and to destroy the unity of the people of faith? Little do these misguided ones realize what chaos would follow such a result. They are ignorant of the requirements of Divine Civilization, and of the World Order created by Baha'u'llah. Were they in the least aware of the inner realities of the Divine Unity, they would know that the Holy City, which is the Law of God, is organized in accordance with the universal requirements; that a center is found and exists in every essential organism; that the Guardianship represents and is that Center in the establishment of the Kingdom of God in this universal cycle. Defining Shoghi Effendi as the "primal branch," "the blest and sacred bough," "that shadoweth all mankind," "Abdu'l-Baha, in His Will, has established this merciful Center, an office and an identity, not only as an absolute requisite of the world-wide Baha'i organism, but also as the channel through which the blessings of Providence may continue to flow to humanity. Without this function, so divinely bestowed, no spiritual equilibrium in the world of the Kingdom could be attained, for this exquisite balance is necessary to preserve harmony and order between the otherwise conflicting forces of human will and destiny.

This third agency, hitherto lacking in the organizations of nations and peoples, from antiquity to the present hour, is the advent of the divine lineage itself into its appropriate field of the World Order, as that third or triune principle existing in every universal organic form. It is the fulfillment of the promise mentioned in the Holy Books, the establishment of the continuous divinely sanctioned office of protection to all peoples, in this cycle of the Day of God. It is a mark of permanence and eternal. Nations of the past, having fulfilled their brief cycles of glory, have crumbled and passed. Their weaknesses are found in the lack of true equilibrium in their governmental order. Monarchies and Republics alike have respectively exacted, on the one hand, the power of the individual sovereign, or on the other, the will of the people. A few nations have essayed to combine the two, even though, inevitably, one must need find subordination. But in this glorious age, when the spiritual realities must needs be unfolded, that missing vitality, vitality needed to harmonize and balance the age-long conflict,—the true supplement of that which otherwise imperfect and divided,—has been revealed and made a part of the World Order, in the institution of the Guardianship. It is the spiritual fulcrum, as it were, holding in equilibrium these two otherwise conflicting and incompatible forces or tendencies of individualism and collectivism in human society, the monarchical and republican schools of thought. This alone would amply justify the new World Order.

But the divine outpourings are not purely static. Through this Center, the emanations of love, wisdom and justice radiate as water from a full, pure and undiminished reservoir, reviving, restoring and refreshing the souls, and sustaining in full co-operation every agency of Baha'i government. Through this divine agency, the blessings of unity find their ultimate guaranty, for the door of the guidance, protection and love of God is thereby left open. In former cycles, confusion, discord and even warfare have fallen upon the believers who survived the passing of the Manifestation of God. Compromises were set up in the effort to preserve unity, and lacking access to an appointed Center, the people at times became the prey of mistrust and of the ambitious plots of wolves in sheeps' clothing, in the guise of true believers. The world was not yet ready to avail itself of or to accept an established continuity, through divine appointment, of the guardianship succession, which would protect not only from worldly compromise but from hypocritical attack. But in this "Promised Age" the matured thought of humanity sees the introduction of this new principle as the utmost bounty of God, while the prophetically minded find in it the brilliant light of God's presence, foreshadowed yet concealed in countless divine texts.

But even apart from these essentials, the authenticity of the Will and Testament of 'Abdu'l-Baha is as clear as limpid water to any discerning eye. Only dullness of vision, and willful lack of support with His spirit, and with His inimitable, unique mode of expression, could account for failure to witness in this epoch-making document the very essence of the heart and mind of the Master, whose style none has ever been able either to imitate or emulate. As Mohammed said to the scoffers of His time, "Produce a Sura (of the Qur'an) like unto this, if ye speak truth"; so let these questioners and doubters of the validity of the Will, who ascribe its brilliant and eloquent words to mere forgery, strive to produce its peer.

With an ever-increasing realization of the sacredness and vital importance of this hour in the history of the Cause, and wholly assured that every basic principle of the divine teachings will, like the great waves of the ocean, cast every opposing element upon the shores as innocuous foam, and become firmly established in the hearts and minds of all mankind,—we inscribe ourselves as your loving and devoted brothers and sisters.

In His Path,
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF THE UNITED STATES AND CANADA
By Alfred E. Lunt, Secretary

"O ye servants of the Merciful One!
Arise to serve the Cause of God, in such wise that cares and sorrows caused by them that have disbelieved in the Day of the Sign of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the kindred of the earth and each people hath followed its own fancy and idle imaginings."—BAHA'U'LLAH.
Twenty-fourth Annual Convention Report

By LOUIS G. GREGORY

The Convention is always a time of festival and spiritual refreshment among the followers of the faith and they are assisted by the Unseen Powers to convey these favors to others. Each occasion has its distinct features which are woven into the history and progress of the Cause. Each unfolds treasures and capacities hidden in minds and hearts. Each calls into play the service and sacrifice which glorify man. Each involves resignation to the Divine Will which brings guidance and establishes peace. The most striking feature of this Convention was its light, contrasted with the world’s gloom.

The twenty-fourth annual Convention, opened by prayer to the Throne of Guidance and in charge of the Chairman and Secretary of the National Spiritual Assembly, an organization afterwards made permanent, was called to order in the Foundation Hall of the Mashriqu’l-Adhkár in Wilmette, Illinois, April 29th and remained in session three days. Mr. Allen McDaniel, presiding, read from the volume, Baha’i Administration and referred to the beautiful music that was rendered as having a correspondence with the Spirit of the Divine Utterances and the music overflowing our hearts. Quite feelingly he referred to the divine ideals of love and service set before us by the Master, now so nobly exemplified in the services of our Guardian. He stated that the Guardian was now trying to raise the standard of administrative efficiency and to help America realize its high destiny as revealed in the Sacred text. He hoped that deliberations might proceed in the spirit of the beautiful message of Shoghi Effendi.

The Secretary, Mr. Alfred E. Lunt, then read the latest message from Shoghi Effendi, one replete with heavenly illumination and guidance, and conveniently printed for circulation among the delegates. The title given this letter is The Golden Age of the Cause of Bahá’u’lláh.

"That the Cause associated with the Name of Bahá’u’lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamour, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will, if not already apparent, become increasingly manifest as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind."

 Depths of assurance are in those beautiful lines. The Convention listened with deep reverence to the further reading of the message from Haifa, which unfolded the heroic days of the Cause in Persia; the great contribution to come from America; the inevitable decline of all that is born from the fleeting passions of a sordid world; the contrast of the majestic revelation of today with those revelations of the past; the fundamental unity of religion; the wisdom of the Holy Manifestations and their compassionate teaching of men; the meekness of the Divine Teacher; His disclaimers of finality; yet withal, the days’ dire need of a new revelation. Other weighty utterances shed light upon the Station of the Great Bab, or First Point of Revelation, the peerless exaltation of Bahá’u’lláh; the mighty seas of spiritual out-pouring; admonitions against political activities, bartering the faith for power, surrendering its essential ideals of lowering its standards in the hope of progress. Other sections reveal the serious harm that may come to a universal Cause by its adherents in any land, taking a political stand; a plea for solidarity among the friends; the claims upon our devotion of the beloved Temple; a feeling tribute to the Greatest Holy Leaf and the opportunity offered by the Great Fair of 1933 in Chicago, Illinois, to the American Bahá’ís to present their Temple in such a way as will challenge the admiration of the world.

The Convention expressed its gratitude by the following telegram to the Guardian: "Profoundly impressed by America’s divine destiny. Conscious incapacity for heroic task. Will unitedly press forward under Guardian’s invincible leadership in fulfillment of plan ushering in the golden age of the Cause of Bahá’u’lláh."

(Signed) Bahá’i Convention.

The Convention was reminded of the cosmic range of Bahá’í activity by messages, by letter or wire, from various cities at home and abroad. Phoenix, Los Angeles, Rockford, Philadelphia, Seattle, Rodondo Beach, Geneva (Switzerland) and the National Spiritual Assembly of India and Burma, indicating the oneness of spirit which identifies distant friends, by sending loving greetings.

The Convention sent its own felicitation to Mr. Montfort Mill, praising his international services to the Cause, the Greatest Holy Leaf and the newly established Spiritual Assembly of Japan.

SECRETARY’S REPORT

The annual report of the Secretary of the National Spiritual Assembly was read by Mr. Alfred E. Lunt. It was a fine presentation of the progress of the Cause during the past year, marked by the formation of new centers and the stirring to new life of many who have been inactive; the constructive record of eleven National Spiritual Assembly meetings. It contained an eloquent tribute to The Dawn Breakers, which the friends should place in public libraries; report of the new translation of theFS; an explanation of the power of consultation and the Guardian’s ceaseless efforts in the translation of these works; the number of Spiritual Assemblies, now fifty-three; the consideration of five hundred and fifty separate matters forming subjects of consultation by the National Spiritual Assembly, a volume increasing with the growth of the Cause, the distribution of fifteen hundred copies of The Goal of the New World Order; the expansion of the Cause from nine delegates who attended the first Convention in 1909 to the present Convention with ninety-five accredited delegates, fifty-five of whom were in attendance and ending with a high note of optimism and spirituality.
GREEN ACRE

An important item of the Secretary’s report covered Green Acre, the Bahá’í Summer Colony in Maine. The former program committee has been retired and a Faculty Committee appointed in lieu thereof. The purpose of this was the wish of the National Spiritual Assembly to put into effective operation next summer the ideal of the Guardian for the study of Nabil’s Narrative and the conversion of Green Acre into a training school for the preparation of Bahá’í teachers. This is in line with the wishes of ‘Abdu’l-Bahá and His vision of a great university there in the future. To end classes for study, earnest, serious study, will be conducted, Nabil’s Narrative being used as a text book. It is hoped that the marvelous spirit revealed in this book will sweep America. It is hoped that the Guardian’s preference will bring on the part of all a ready and active response.

The report of the Secretary on motion of Mr. Harlan Ober was received with marks of appreciation and thanks.

Percentages of increase of the number of Bahá’ís in various cities were reported as follows:

Oakland, California, 15%; San Francisco, 16%; Columbus, Ohio, 18%; Berkeley, California, 20%; Peoria, Illinois, 20 or 25%; Seattle, 25%; Youngsters, New York, 30%; West Englishwood, 40%; Milwaukee, 37%; Miami, Florida, 90%; Racine, Wisconsin, 110%. Besides these, Cleveland, Ohio reported eight new believers. Thereupon the delegate from St. Paul asked if numerical gain only should be considered. He assured the Convention that St. Paul has gained 75% in quality. This sally provided laughter. Both quality and numbers mark the increase of the Cause. The former will assuredly bring the latter.

TREASURER’S REPORT

Mr. R. C. Wilhelm in presenting his report, stated that his office was consolidated action on the part of Messrs. Holley, Matthias, Miss Herklotz and himself. In reality it was a “treasurer-ist.” He referred to the day of small things when there was but a very small sun, $2,000, to purchase land which was to be the future site of the Temple. Now the work is well advanced and sums are sent in by more people than ever before. Various countries as remote as China and Japan are listed, among other givers there is a family of four generations even the little members of which are sending in their gifts. Yet at this time the contributions are only enough to pay running expenses. Once before this happened, yet a large sum was raised through consultative judgment. The Guardian and the Greatest Holy Leaf have both expressed hopes that the present Plan of Unified Action will succeed.

Mr. Holley, associate treasurer: Our economics in regulating our lives, our sacrifices, visions and co-operation, will bring results. We must raise our incomes and earnings to the place where they reflect the Divine Cause. This may save the country from a calamity that may take place. How quickly, in the crash of 1929, did the country lose the big profits it secured on foreign warfare. The thousand people whose incomes were a million or more a year, had they but realized how soon they would lose them, would doubtless have used them more largely for human relief. Unified Action is a plan with a foundation of spiritual reality. This Convention will set forces in motion which will bring spiritual victory.

Mr. Matthias, as a practical Bahá’í, presented figures to show how regular and systematic giving on the part of all the American friends on the basis of their number, will soon bring the $150,000.00 needed to complete the work on the dome. It was reported that the number of givers in Washington, D. C. has been increased from fifty to one hundred percent.

MASHRIQU’L-ADHKAR

The Temple trustees reported $350,000.00 required for the projected expenses in the completion of the Temple. The beautiful Temple model through the effort of Mr. Schopflocher and Mr. Benjamin Shapiro, was in evidence during the Convention and appealed by its beauty to the interest of the friends. It is deemed wise to complete the dome of the Temple first. This will eliminate danger to the lower section in placing the derricks, etc. The architectural concrete will be very strong to meet various meteorological conditions. The ornamentations will carry out the spirit of the architect’s design.

Mrs. True read the Master’s Tablet to the first Convention, held in 1909, when there were but nine delegates from as many centers. In this Tablet it is made clear that this is the “Mother Temple” which will give birth to many others and now is the beginning of the organization of the Kingdom. Of the sums needed for work on the dome $30,000.00 should be immediately available. Outside aid is not allowable or usable. The Temple must be erected through the sacrifices of the friends.

FEAST OF RIDVAN

This greatest of all celebrations was held in the Temple foundation, Mr. Leyroy Ioas of San Francisco presiding. After reading passages from the Book of Isin he said, “The dynamic Words of Bahá’u’lláh enable us to understand the hearts of those pioneers who were with Him in the Garden of Baghádí when He made His immortal declaration, fulfilling both ancient and modern prophecies. Realize the mental misery and spiritual anxiety that filled their hearts just prior to this declaration, how the deepest gloom was suddenly turned into joy. And today we have the letter of Shoghi Effendi, with its challenging note, revealing more of the Divine Plan of Bahá’u’lláh. Forty years after the ascension of Bahá’u’lláh we have come in greater effort and sacrifice to hear His message and to rededicate ourselves to the great task that He has laid before us.

In a short time people from all over the world will come to visit this Temple.”

Mr. Albert R. Windust read prophecies from the Bible about the appearance of the Lord of Hosts, also the words of ‘Abdu’l-Bahá about the future of Aká and Haifa, then gave a detailed description of the scenes around Aká and Haifa and a report of his pilgrimage and conversation with Shoghi Effendi. The gardens on Mt. Carmel, he said, were the most beautiful in Palestine. He described Shoghi Effendi’s charming manners, insight and great abilities as a master of detail. He wants us to be ourselves, to worship God, but not to be imitators of others. During his visit he said that Shoghi Effendi never took the head of the table, but gave that honor to the oldest pilgrim. He pours forth a stream of divine eloquence and wisdom, both intellectual and spiritual. In his presence all imaginations flee as mists before the sun’s rays. He wants the friends to avoid political positions although they may do administrative work. Bahá’u’lláh forbade His followers to take part in politics. Even voting at this time may result in serious consequences for the Cause and the believers in other lands. But the time will come in the future when all Bahá’ís will vote.

Russia sent emissaries to Persia to find out if Bahá’ís take part in politics.

The visit to Bahjí is a great event today. Its entire structure has been repaired by Shoghi Effendi. It is a great Bahá’í Archives as well as a Holy Shrine. The room in which Bahá’u’lláh received Professor Brown in 1890, has been completely restored.

The Guardian sent greetings to the believers in Europe and America, laying emphasis upon the Temple and teaching work. Mr. Windust referred to page fifty-seven of Some Answered Questions as shedding light upon the station of the Guardian. He is establishing the Kingdom of God upon Earth.

The only other speaker was Orella Rexford who displayed two sets of pictures of Palestine, ancient Christian shrines and Bahá’í shrines of today end-
SECOND DAY
A prayer read by Mrs. Harlan F. Ober began the work of the second day. Greet­ings were received from various cities and from Mrs. French, detained by illness.

TEACHING
The report of this committee was presented by Mr. Leroy Ios and justly occupied a great part of the time of the Convention. Mr. Ios said, "a new situation confronts the Cause. The progress of the Temple and the work of traveling teachers have drawn the attention of people. Local communities must show forth a mode of living which will unite all races and nations, impress and motivate people. New methods are now more effective in producing results. Recommendations as follows were made by the Teaching Conference:

1. In all assemblies individual teaching service should be encouraged. Confirmations come through service.
2. Be sure to follow up the work of traveling teachers. Nurture and protect those attracted, supply teachers in a small area.
3. Train the children. Remedy defects in education. Mrs. Gift and Miss Linfoot should be made the nucleus of a National Committee on training children.
4. Outline studies for the development of Baha'i teachers. Summer schools should function this way.
5. Traveling teachers should not scatter their seeds too widely but more deeply. Both preliminary and follow-up work should be associated with them.

This report was amplified by talks by Mrs. May Maxwell for the youth, showing strides made by the group in Montreal through their elders granting them freedom.

Mr. George Latimer who felt that too much of the teaching journey in the South, the many contacts made and the reading of a letter from the Guardian that the Message should reach every man, woman and child. The Guardian, like the Master before him, has at all times taken the keenest and liveliest interest in every phase of the Amity work and has given his blessing and confirmations in many beautiful letters written those who are active.

ELECTION
At this point the tellers reported the result of the election of the new National Spiritual Assembly as follows: Messers. McDaniel, Holley, Lunt, Wilhelm, Schop­flocher, Mrs. French, Messers. Scheffler and Leroy Ios and Mrs. Collins. With one exception the personnel of the new body is the same as that of last year.

As touching the matter of whether or not those chosen to teach should serve on committees a letter from the Guardian to Mr. Willard W. Hatch read in part as follows:

"You raise in your letter the question whether teachers should become members of different committees and assemblies. Shoghi Effendi prefers to lay no hard and fast rule on such a matter. The teachers are free to accept such posts or not. But it would be much preferable if they would keep themselves free from administrative duties and concentrate upon teaching."

SACRIFICE
Mr. Harlan Ober gave emphasis to the need of sacrifice, inspired from Nabii's Narrative. Do not think, he said, of accumulat­ing, but of what we can dispose of. Make a definite sacrifice from present resources.

Mrs. May Maxwell: In this discussion we are really addressing ourselves. The Guardian knows the resources of the American friends and that through their sacrifices the work can be done by this group of believers. May not this convention in cash and pledges raise the $30,000.00 now so urgently needed?

A'budal-Bahá once told one of the believers who was His companion to give to a poor person the only coin he possessed. He obeyed. The next day this donor of his all was taken into an enterprise which made him the richest man in Persia. Then he made himself poor by giving again. When his all was spent, he went to the bazaar and declared himself a Bahá'í. Then the enemies took him out and beheaded him. Thus he gave his all, not excepting his life. This, said A'budal-Bahá, is the standard of giving.

Friends told various ways of saving by cutting out needless expenses and saving extras. One of the stories was that of Ocella Rexford, about saving small
PUBLIC MEETING

The public meeting for teaching was held on Sunday afternoon and was one of the most brilliant and attractive ever held on such an occasion. The seating capacity of the Temple foundation was entirely taken, with standing room only, and hundreds turned away for lack of room.

Presiding was Mr. Allen B. McDaniel who read the divine utterances on the Day of God. He referred to the visit of 'Abdu'l-Bahá twenty years ago coming to spread the message of the oneness of mankind. Who warned of the danger of the great war and urged all to unite in amity and accord and bring the millennium. The universal getting together is the Divine Plan and the only one that can bring a remedy for existing ills.

Mr. Alfred Lunt spoke with deep earnestness and power on "The Spiritual Aspects of the Divine Plan." He said in part:

"We are meeting in a structure devoted to the greatest light and teachings that have ever come into the world. In the past great teachers and founders of religions have appeared and have done great service to humanity. But in this age a great teacher has arisen giving us remedies for the ills of today. This Temple is a symbol of brotherhood and oneness, joining all the races and religions together. It is one of the greatest symbols of God in all the world.

Man has strayed away from the Path of God, like a child separated from his father. God reveals Himself today to bring again the Holy Spirit, the flaming fire of His Love. Some think Him remote. But in the colorful and wonderful history of the Baha'i Movement in Persia, it is seen how the Power of the great teacher moved thousands of souls to give up life and more than life for the love of God and to remove the slaughter of warfare and the barriers between races and nations. The speaker read the inscription of 'Abdu'l-Bahá in the Bible in the London Temple. He then made clear the mystery of the resurrection as explained in the Gospel and its application to the great changes in this day. The spirit of Baha'illah is making living beings out of dead beings. He voiced the need of release from misunderstandings through connection with the Great Reality and gave eloquent expression to the power of love and sacrifice.

Mr. Horace Holley was the second speaker. He said, whenever any living organism becomes cognizant of danger it instantly recoils. This is true whether in the jungle or the State. It is the instinct of self-preservation. When a danger persists the rational mind awakens and feels the need to remove it by understanding the real nature of the attack. The human organization has been subjected to danger for many years. It is sinister and widespread. He then reviewed the great civilizations of the past, including Greece and Rome, showing how great was the culture of the one and the might of the other, yet how rapidly they were consumed by the forces of disintegration because of the lack of spiritual cohesion. Marcus Aurelius, a man of culture and vision, tried to stem the tide of dissolution in the state he ruled. But his wisdom and might were insufficient. Rome could not recover from its degradation until its emperors bowed to Christ. This held only so long as spiritual ideals were followed. Mr. Holley then spoke of the modern world, reviewing the events which led to the great upheaval of 1914, showing how the body of Europe lacked in spirit which can be supplied only by Divine Love. A true unity must be a sign of human association and not purely a regulation of material things. Both Europe and America must now turn, amidst their great difficulties, to the world of spirit and find the ingredient of love. It is necessary to bring the world of mind and heart together. 'Abdu'l-Bahá warned of the present difficulties. He compared the world to the body of a sick man, grievously in need of healing. It is a great privilege to be alive at this time. People of various races are inspired by the One Holy Spirit. Talents of inventors and workers, turned to the good. Now we turn from selfishness and death to ideals of human fellowship and peace. This meeting, whose spiritual atmosphere was blended with beautiful music and the aroma of flowers, left its divine impress upon the hearts and minds of the visitors and believers.

FINAL CONSULTATION

The evening meeting was informal. Mr. Albert R. Wendt presiding for the delegates. Visitors had the privilege of the floor. The Baha'i News, The Baha'i Magazine, Green Acre, Geyserville, Lew-Helen, Amity in the South, etc., came in for expression and consultation. The general plan for Green Acre as modified by the Guardian's instructions and wishes for Nabil's Narrative, the report of the editors of the Baha'i News; the plan of the Summer School at Lew-Helen to study Nabil's Narrative; a very interesting report from The Baha'i Magazine with the reading of fine letters of commendation from many parts of the world, the reading of a letter from Haifa, later to be published, were among the matters considered at this session.

Despite the depression, this year's Convention appeared to show an increased volume of work, a large number of delegates and visiting friends from afar and near, many signs of humanity and kindness, expressed by simplicity, to visiting friends and the happiness, peace and spiritual attraction which mark the majestic onward movement of the Cause.

Report of the Secretary of the National Spiritual Assembly of the Baha'is of the United States and Canada---1931-1932

In the general field of Baha'i activity in this western world, the past year, appeared several thrilling, enheartening and outstanding accomplishments. Undeterred by the depressing economic conditions, the believers of God in many towns and communities have displayed divine courage and a radiant faith in advancing the Cause of God.
Particularly in the middlewest, the favored region of the Temple, and on the Pacific Coast, the Baha'i cohorts have set up new frontiers in the teaching and the affirmation of many new souls who have joyfully accepted the Great Message and have enrolled in the army of Love and Peace. Almost everyone of the Baha'i communities contiguous to Chicago and Wilmette has witnessed a new birth. Baha'i communities and groups which have remained seemingly stagnant and without progress for many years, have this year arisen to great heights of devotion in the service. Our brothers and sisters in Racine, co-operating with true Baha'i fervor with the resourceful and able teaching provided by Mrs. Moffett, have held public meetings in a room opening upon a main street. Many new souls have joined that community. A leading newspaper has been most helpful in co-operation.

Milwaukee, Los Angeles, Seattle, Montreal, Pittsburgh are other Baha'i communities gleaned from the rolls, that have made substantial gains in membership. But in this report a complete survey of the whole field would be too extended. In many of the places not named here stellar activities have been carried on, which will become recorded in American Baha'i history.

Chicago, upon whose willing shoulders so much responsibility rests, in caring for the throngs of seekers who visit the Temple, has achieved a new unity and performed a truly great service this year. This is evidenced by a twenty per cent increase in enrolled believers. Chicago, the heart of our Baha'i organism, is, with heart and soul, drawing ever nearer to the sublime vision of the Master for that city. Love and unity are the keys not only to His good pleasure for that city but to every Baha'i community in the United States and Canada, which sincerely desires to accomplish its divine destiny. Action and yet more action is the fairest fruit of those two great attributes, and we may be certain that where action and accomplishment are lacking the surest proof is at hand that somewhere along the line unity and love have not found entrance into the hearts. The water may be clear but Baha'u'llah tells us that if it is also bitter with discord and personal differences it cannot quench the thirst of the weary traveller.

Equally true is it that unity and love are never found where a true regard for the great gift of consultation and obedience to its results, is not fully understood and applied by all the members of a Baha'i community. Consultation is one of the great pillars of the New World Order, a truly divine bounty to humanity. The believers of God must ever march forward, a disciplined spiritual army, with the results of true Baha'i consultation. For this divine law enables us to draw nearer to the Mind and Will of the All Glorious One, than has any means previously evolved by man, or revealed by the former Prophets. Consultation is our shining armor, our shield and buckler against the divided hosts of the world. For Baha'i consultation is kindred, open-minded, solicitous for the well-being of every soul, impregnable in its unity and power. It is the strong arm of the Administration in which every soul has a part. Obedience to its behests both purifies and glorifies the body of the Cause and this light is shed upon every sincere believer. For thus Unity is served, against which no human power can prevail. Unity is the song of the morning stars with a million voices, forth the sublime and divine Unity and Simplicity of the Lord of all men. Praise be to God, who has, in this unexampled century, laid the foundation of unity. His greatest mystery, in the hearts of His servants. Let us, this coming year, drink of this cup more deeply than ever before. No greater step can be taken to achieve oneness than in a closer study of the refinements of consultation which feeds the life-blood of the great Baha'i organism.

The fair city of New York, the City of the Covenant, has, likewise, this year, consolidated its ranks, performed a notable service in reaching out to the public, carried on a varied and attractive program of teaching continuously, and shows, too, a twenty per cent increase in its membership.

This new spirit has pervaded yet other communities and in giving these notable examples, the purpose is mainly to show the trend of events in conspicuous Baha'i centers.

The outstanding factor is the astonishing fact that in a world of gloom and doubt, whose initiative has been largely lost and beset with fear, the believers have advanced. Forgetting their personal hardships and lack of means, they have shaken off fear and now displaying traces of the unconquerable spirit of the men of Tabarsi and Zanjân, have attained these spiritual victories in their own communities. It is the same spirit, directed along the lines of giving and sacrifice, that will victoriously place upon the Temple its radiant covering within the time asked for by our beloved Guardian.

I wish there were time to tell you in detail of Keith Ransom-Kehler's beautiful and vigorous Baha'i work in Honolulu, Japan, China, Java, Australia and India. She has written us some most informative reports, and if any time is available during the sessions, all will be inspired to hear these reports read. They bring us new facts, never before known, of conditions in those countries, and particularly of the operation of the Baha'i Assemblies and groups.

I would refeer you to the Teaching Conference and reports for details of the numerous goings and comings of our teachers in this country.

Although the enrollment shows a net gain in organized Assemblies over last year, fifty-three Assemblies in all, Geneva, New York; Flint, Michigan; Burlingame, California and Dayton, Ohio, have been dropped from the list, because of various local conditions, all of which pertain to decreased membership. In some cases, the believers have moved away or death has intervened; in others at the request of the Assemblies and themselves for local administrative problems.

A year ago, at the Convention, the National Spiritual Assembly announced the receipt of the precious manuscript of The Dawn-Breakers. This unique volume with its multitude of reproductions, photographs, the priceless original Tablets of His Holiness, the Bab, and its stirring text was completed early this year and has already found distribution almost throughout the world. The preparation of this book for the printer required months of the most painstaking and ceaseless effort, to which the Publishing Committee gave its unremiring attention.

This truly great volume is bound to have a profound influence upon the western world. It is similar to the Book of Acts in the Bible, only multiplied in scope and sheer heroism to include the very flower of Persia's entire population, depicting a spiritual dynamic so tremendous as to rock the very foundations of that ancient state. And all this within the few short years of the Bab's ministry. Nowhere in human religious history can an event like this be found. One becomes breathless as one goes with Mullá Husayn into the darkened abodes and cities of cruelty and ignorance after his marvelous conversion at the hands of the Bab. And, later, as we mingle, in the consciousness of a holy reality with the starving, heroic, severed men who, at Tabarsi, discomfited so many long months the flower of the Shah's army, we witness, as it were, veritable swords of light flashing in the midst of murky darkness. What divine elixir was this these men had drunk! An elixir that severed them from the world of "I" and "thou," changing them into companions of the Supreme Concourse while yet living upon the earth. Truly, these exalted souls were the companions of the Lord, consumed with the fire of love for Him, thereby becoming an example in action, to the believers of God. They were
men of action. In them, the holy mystery of the Divine Reality was unloosed.

As we read this supreme account of the dawning of the Day of God in the world, our hearts turn with gratitude and love to our beloved Guardian whose pain-taking and brilliant labors of translation and translation have alone made its perusal possible.

Another great milestone in the history of Bahá’í publications, the past year, was achieved through the printing and distribution of the Guardian’s new translation of the Kitáb-i-Íqán. This noteworthy production now brings us Bahá’í’íllah’s matchless work in a form more readily understood and appreciated by western readers. Like a powerful, flowing stream, this divine exposition of the mysteries of prophethood, and the prime reasons for their rejection by the people of every age, sweeps away the debris of the past, and builds a new and glorious hope and an assured knowledge in the hearts of men. Before its resistless logic and its all compelling knowledge, every merely human dogma is swept away. The dark superstitions and cruel prejudices of the nations and ecclesiastical orders are revealed in their true light. There is no possible answer or refutation to this divine exordium. Truly the Word of God is an immeasurable bounteous to all mankind.

It is the earnest hope of the National Spiritual Assembly that every Bahá’í Community in the United States and Canada will take two important steps in the very near future. First, place a copy of The Dawn-Breakers and the Kitáb-i-Íqán in their local public library; second, themselves read and study both these books with a new and concentrated attention, beginning now.

The National Spiritual Assembly, on behalf of every believer in the United States and Canada, wish to thank each and every member of the various National Committees of the past year, for their faithful, willing and at all times able services rendered in carrying out their manifold and arduous responsibilities. Few realize the care and attention incident to the constantly growing obligations of Bahá’í National Committees. Our Guardian has made it plain that their work is of a most important and essential character. In proportion to the increase in the work of the Committees, the National Spiritual Assembly has to face the task of the ever growing responsibility of supervision of each branch of the work, keeping in constant contact with each committee and communicating to them the new policies which are constantly being inaugurated. In the field of Bahá’í Administration, the National Committees occupy not only an important place but one which affords unrivaled opportunities for learning and applying the great administrative principles.

The National Spiritual Assembly realizes more keenly every day—and this knowledge should be in the possession of every believer—the vital and really transcendent significance of the early days of Bahá’í Administration. Only intense devotion, meditation and prayer—coupled with unity—can protect us from deviating from the sword-like and hair-like road that has been marked out for us by the Founders of the Cause, and by Shoghi Effendi. The slightest deviation today, the least compromise in principle will, history shows, become the cause of infinite suffering to succeeding generations. The world is always eager to offer its compromises, its temptations to incorporate in the pure body of Bahá’í principles the many half-truths that are at present rampant in the minds of men, to introduce some outworn dogma or suggestions that more believers will be won if we accept some former religious custom or belief. These very things, however, in the early days of Christianity, polluted and diluted the pure teachings of Christ, and caused the presentation of a distorted picture of His Divine Reality and purpose throughout the centuries. Hold fast, therefore, to the firm rope of the Manifestation. Permit no circumstance, however grievous, to lead you astray from the firm highway of the administrative order. In your local communities, follow its precepts, become enamored of consultation, learn obedience to it, and drink deeper and deeper of the cup of divine love and unity. For the administration is the body, the vehicle of the Holy Spirit. Let us learn and apply the divine mystery mentioned by the beloved Master at Green Acre, when He said—in effect—that the believers of God must show forth such love to one another that the world will marvel and say—"what manner of love is this that we witness among the Bahá’ís."

And so we say that if in any Bahá’í Community in any group of believers, conditions exist that are not conducive to this divine love of friend for friend, if personalities are clashing, if rivalry exists, if worldly ambitions are chilling the hearts,—that community must awaken to the realization that the most precious gift of God is being cast aside, that the distinguishing mark of a Bahá’í is being mingled with clay, and the Holy Cause in that place is being withheld from the souls who dwell therein. This dwindling love, this sacrifice for one another is the greatest power the Cause possesses. When these divine attributes are expressed in every act of Bahá’í Administration, that marvelous instrument becomes a mercy and a fortress to every believer, and foreshadows the new world order in shining light to all mankind. How great then, our individual responsibility.

This year the National Spiritual Assembly has gathered for eleven meetings, all in West Englewood, New Jersey and New York City, and has dealt with, in consultation, approximately something over five-hundred and fifty separate matters. Sessions usually occupy two full days and nights until about 11 p.m. Within these forty-eight hours no respite is taken—the meetings, with the exception of meals, are continuous. In the United States and Canada, an ever increasing volume of Bahá’í work pours in from the Assemblies and believers. Our Guardian has recently written that the duties and obligations of the National Spiritual Assembly in this respect will constantly increase, from now on.

We have recently distributed nearly fifteen hundred free copies of the Goal of a New World Order to a splendid list of intelligent and well known people outside the Cause all over the country. The responses from a large number of the recipients have been astonishingly cordial and appreciative. These lists were furnished by the Bahá’ís themselves from all the various centers. Through this and similar methods the Cause is winning friends and well-wishers among people of influence and capacity. Few realize the keenness with which the world without is watching the spiritual strength, fortitude and resourcefulness with which the believers are meeting the problems of the Faith, both great and small. The search-light of public opinion will before long cast its rays into every phase of Bahá’í activity. The mirrors of the hearts must become very pure so that only universal reflections will radiate; that the dynamic beams of the Orb of Truth may, from our hearts, show the world what Light really is, that the Holy Spirit is active in the world, that we are fully performing our part of the Divine Covenant.

The National Spiritual Assembly several months ago supplicated for the guidance and the advice of Shoghi Effendi, concerning the future policy of Green Acre. In this connection we sent him various data and reports covering the entire field of the work there. His reply recently received was that “Green Acre is to be developed into a center where teachers are created to go out in to the field as able servants.” Previously he told us that Green Acre should be made self-supporting and, if possible, income producing. Immediately following these instructions, the National Spiritual Assembly dissolved the former Program Committee and instituted a new Committee which we call the Green Acre Faculty Committee. Through this means, we believe we will be
able to apply our Guardian's policy concerning Green Acre with a new and greater efficiency. We can never forget the Master's prophetic saying, when He stood on Mount Salvat, in Green Acre, and definitely pointed to the spot where the second Mashriqu'l-Adhkár in America would be built, and beside it, the great institution of learning. These projects, He said, were ordained matters. The new Faculty committee is the first trace of a succeeding line of trained Baha'i servants who will gradually evolve the greatly needed plan of 'Abdu'l-Baha for true Baha'i education, concerning which He revealed so many basic and stirring Tablets. We are assured the friends of God will put forth a great effort to help this first Baha'i educational institute, so that the children of this and future Baha'i generations may receive the divine blessings of studying in a school or college whose classes and courses will be based, without reservation, upon the original teachings and rules revealed by the Center of the Covenant of God.

It is now many months that we have been publishing in Baha'i News the moving appeals of Shoghi Effendi, ever increasing in power and directness, for the completion of the exterior ornamentation of this Divine Edifice. During the winter substantial and necessary interior improvements were installed, made possible by the generous gifts of the loving friends. But up to this hour, the Temple Construction Fund remains practically dormant, being just now but a little over one thousand dollars. The first Plan of Unified Action attained no successful momentum until its final year. The benefits of regular and systematic giving during the first three years were almost entirely lost. Our Guardian, however, has appointed, under the New Plan of Unified Action, a new period of three years for fulfilment. One of these years has already elapsed.

Beloved friends, no merely human power sustained the defenders of Tabarsi, or filled with terror the serried ranks of their foes. In repeated instances a little band of sixty men raising their resounding cry of "Ya Sathibu-z-Zaman" caused the flight of sixty thousand of the regular army of Persia. In the hearts of that little band remained no attachments to the things of the world. An invincible and unified will accompanied by a unity like unto that of the Supreme Concourse itself, completely dominated the minds of their earth-bound besiegers. The laws and mysteries of the heavenly realm, flowing through those pure and revered souls, paralyzed and numbed those lesser laws which govern the lives of those who are enmeshed in the miry clay of fear and cowardice. Each hour a miracle was performed, a miracle to those unable to understand the Might and Power that flows from the Pure Realm of Reality.

It is this lesson that our beloved Guardian wishes us in America to learn. He desires for us no less than the attainment of a consciousness like that possessed by the men of Tabarsi, Nayriz and Zanjan. He wishes us to step into that realm of brilliant heroism, as the Temple builders of the west. And he knows that if the tried and true believers of America and Canada bend their united wills to reflect a trace of that measure of sacrifice, the Temple can and will be completed within the fixed period. The Master told us that nothing is impossible to the possessors of pure intentions and divine determination. The unification of our collective power constitutes a divine magnet so compelling that victory hastens to its aid.

The delegates to this Convention are capable of generating a unity and a love sufficient to electrify and win the entire Baha'i body into an unquestionable flame of sacrifice and achievement. "For every hour"—Baha'u'llah said, "there is a fate." Our Guardian has signified this hour as an hour of fateful import in a world whose ramparts are progressively crumbling. He tells us we should complete the Temple while there is yet time. Will history record the vain regrets of the present body of believers as they look back from the midst of the on-coming crisis upon an uncompleted task, or will an astonished world in 1932 and 1933 pause to witness the final tap of the hammer that converts this builded symbol of the Law of God for this glad new Day, into its finished symmetry? Strange to say, there has been granted to us, unworthy as we are, the opportunity to answer, yes or no, at this hour which all the atoms of creation have longed for and awaited. Our supreme hope is that the consultation you will give this all important and pre-eminent matter, during the Convention sessions, will evolve such measures as will stream, like golden light, into the hearts and wills of every sincere believer in His Manifestation.

ALFRED E. LUNT.
Secretary

Annual Reports of the National Committee of the National Spiritual Assembly of the Baha'is of the United States and Canada---1931-1932

REPORT OF RACIAL AMITY COMMITTEE

The past year has been the banner year in this particular line of activity during the period since it was started. Information has come to us from over a wide area, extending from Maine to California of notable successes won by those working to establish in the world the divine ideal of human solidarity. But first of all, let us mention with deep reverence and grateful appreciation, the stimulus, encouragement, protection and mighty confirmation that have come to us from and through our beloved Guardian. With his powerful arm of assistance every difficulty has been met and successfully overcome.

The first undertaking was the Amity Conference of Portsmouth and Green Acre last August. Mr. Alfred E. Lunt, chairman, as the opening session and keynote speaker, gave the message of Baha'u'llah with a wealth of imagery and spiritual attraction. The cities represented by those who appeared upon the program were New York City, N. Y., Washington, D. C., Boston, Mass., St. Augustine, Fla., Pitsfield, N. H., Eliot, Me., Portsmouth, N. H., Cleveland, O., New Haven, Conn., Portland, Ore., and Auckland, New Zealand. Science, religion and music unfolded their treasures of enlightenment. A greater number of people of capacity than were ever attracted by a similar meeting at Green Acre came for this congress. Consultation over matters of very practical value in human relations was a valuable feature of this effort.

The Pittsburgh, Pa. Spiritual Assembly, in collaboration with the National Amity Committee, held an Amity Conference in October. The local branch of the National Urban League gave valuable assistance, as well as other welfare organizations of the city, a learned Rabbi and several liberal clergymen. The three sessions were held at the Colored Branch Y. M. C. A., at the Oakland M. E. Church and in the Auditorium of the Frick Training School. The Baha'is of that city, few in number, showed great courage in boldly upholding their principles and ideals in such a stronghold of orthodoxy. As a result of their efforts and sacrifices the fame of the Divine Cause was spread and several rare and beautiful souls became attracted to the investigation of the Cause. This applies to both races.

The New York friends planned two Amity Conferences on their program of
activities for the season. The first was held in November, with two sessions, one held in the Auditorium of the Urban League in Harlem and the other at Bahá’í Center. Among the speakers were Prof. Hunsberry of Howard University, Messrs. Hubert and Allan of the Urban League, Mrs. Jesse Fawsett Harris and the chairman and the secretary of the National Amity Committee. These gatherings were notable in attracting to the Cause the flower of the colored race in Harlem.

Some years ago Shoghi Effendi wrote, asking that a white teacher and a colored teacher go South together to spread the Bahá’í Cause. His directions were specific.

“A vital necessity, a step fraught with immense possibilities for our beloved Cause,” He wrote, “May ‘Abdu’l-Bahá guide every step you take and protect and inspire you, who are his chosen, dearly beloved standard bearers in that vast continent. Teach, teach, teach and the victory, the most glorious victory is ultimately yours.”

The two inter-racial parties, the first traversing the states of Virginia, North and South Carolina and consisting of Messrs. Philip Marangella and Chauncey Northern, and the second, consisting of Mr. Willard J. McKay and Mr. Louis G. Gregory and traveling through Georgia, Alabama, Tennessee, Kentucky and Southern Ohio, bear testimony to the fine contacts they were able to make among people of both races, large audiences addressed, very great interest and attraction of souls and the signs of a mighty, spiritual confirmation. Shoghi Effendi has again written, expressing great approval of such efforts and urging their continuance, with follow up work. He further writes: “When one of the friends arises to spread the Cause with absolute determination and complete secession, God will confirm his efforts and guide his steps.”

WASHINGTON, D. C.

In the Nation’s Capital, some of the Bahá’ís conduct an Inter-racial Discussion Group which meets monthly. This circle they gradually widen, doing an extremely delicate and difficult task in a place where it is greatly needed. During November they arranged an inter-racial dinner at the Grace Dodge Hotel in honor of Miss Martha Root. Mrs. Mariam Haney presided and those in attendance were about eighty of the most influential people of Washington, almost any one of whom would honor an occasion and add to the dignity and beauty of a program. This effort has done much to establish the Cause in the hearts and minds of many very able people. It was a noble and generous sacrifice on the part of its sponsors and its success was a sign of great confirmation. Special music by distinguished artists was a charming feature. Members of the Amity Committee co-operated.

CALIFORNIA.

In California, the Amity Committee at the Oakland Bahá’í Assembly had a series of home meetings. The first was held at Miss Ruth Williams’, with twenty-seven present; the second, at Miss Charlotte Linfoot’s, with thirty; and a third, at the home of Mr. Paul Jones with an attendance of twenty. At the first meeting Mrs. Kathryn Frankland spoke, introducing the Bahá’í Cause to inquirers; at the second, Mr. Leroy Iosas, on the Relation of the Bahá’í Cause to Christianity; at the third, Mrs. Keith Ransom-Kehler, on the Bahá’í Cause and Prophecy. Mrs. Kehler also gave an informal talk at the home of Miss Linfoot on the subject of the Bahá’í Faith and ‘Abdu’l-Bahá. As a result of these meetings, a class of sixteen was formed and valuable contacts have been made.

On two occasions Miss Charlotte Linfoot addressed the members of the Linden Club of Business and Professional Girls of the Young Women’s Christian Association. At the last annual Easter breakfast of this Club, the President read the Bahá’í meaning of Easter, and many of these present expressed their delight in this interpretation. She also spoke of the Bahá’í Cause to the members of the Art and Industrial Club and at the Berkeley Forum, a part of the Acorn Boys Club.

The Berkeley Bahá’ís friends planned two Amity meetings which were well attended. The first was at the home of Mrs. Bur- land with thirty present. Mrs. Holley of Visalia was the speaker. The second, at the home of Professor and Mrs. Ward, was addressed by Dr. Kandwalla of Indiana and Mrs. Ruth Williams.

LOS ANGELES.

In February, a very brilliant Amity dinner and program were successfully conducted by the Amity Committee of the Los Angeles Assembly, Mrs. Sarah L. Witt, chairman. Quoting from the report:

“The presence of a number of American Indians, dressed in their full regalia, added much color and atmosphere to the gathering.” The Leader, Chief Standing Bear, from the picture of the banquet a picturesque figure, spoke on “the first Americans and Peace.”

Representatives of China and Japan were among the speakers. The colored and white races were of course much in evidence.

Other subjects on the program were:

“The Youth; Movement in Japan.” Takeshi Haruki.

“World Court and Peace,” Emmett E. Smith.

“Esperanto and World Friendship,” Joseph R. Scherer.

“Oneness of Mankind,” Willard P. Hatch.

Remarks by other notable speakers, including a Chinese lady. Mrs. Nellie S. French presided and Mrs. G. C. Finks acted as Secretary. The musical program was a treat. A young Negro artist being among the chief attractions.

This delightful occasion ended with the “Benediction” played by its author, Mrs. Shahnaz Waite.

NEW YORK.

Perhaps the most noteworthy success of Amity since the first Convention, held in 1921, was the inter-racial banquet in New York on February 27th, an affair given in the name of the National Amity Committee in honor of the National Association for the Advancement of Colored People and the New York Urban League. One hundred and fifty people were delightfully entertained and the Cause of Bahá’u’lláh was promoted in a most impressive way. The Bahá’ís speakers were Mrs. Louie A. Mathews and Louis G. Gregory who acted as co-chairman, followed in turn by Hooper Harris, Mrs. Mary Hanford Ford and Horace Holley. These facilitated the two great bi-racial organizations upon their fine achievements and stressed the new day of spiritual understanding, peace and brotherhood whose signs are all about us. Responses were made by Dr. W. E. Burghardt Dubois, Editor of The Crisis, William J. Schieffelin, president of the Citizens’ Union and chairman of the Trustee Board of Tuskegee Institute; Dr. John Hope, president of Atlanta University; Arthur C. Holden, president of the New York Urban League; Walter White, secretary of the N. A. C. P.; James H. Hubert, secretary of the N. Y. Urban League and speaking for the Bahá’í youth of the world, Mrs. Wanden Mathews La Farge. The way in which distinguished outside speakers eulogized the Divine Cause was most impressive and beautiful. It was an occasion of spiritual exhilaration and divine happiness. After all, perhaps the most eloquent of all the speakers was Mr. E. R. Mathews who financed the undertaking but said nothing, though so ably represented by his wife and daughter.

The musical program was equal to the other in brilliancy and charm. Saffa Kinsey, David Fontaine, “the Southern sires” a Quartett renowned in radio circles, whose voices were marvelous imitations of
REPORT OF TEMPLE TRUSTEES

The Temple Trustees have held nine meetings during the past year, beginning with their organization meeting on May 4th, 1931, following the last Annual Convention and ending with the meeting on April 28th, 1932.

During the year, steps have been taken and about $11,000 expended to complete the boiler room and the heating and ventilating equipment so as to protect the Temple structure and to provide for its use throughout the year. This work has been completed and has been in satisfactory operation during the past winter and spring months. The details of this installation of utilities and accessories are as follows:

1. Installation of feeders to transformer vault, temporary switchboard, and connection with present equipment. $3,700.00

2. Complete covering of all boilers, breeching, steam supply mains and branch lines, cold and hot water tank in basement. 1,900.00

3. Tile partitions around boiler room, with exception of elevator shaft. 1,200.00

4. Doors in partition around boiler room complete with frames and hardware. 288.35

5. Metal frames and partition around boiler room for future heating and ventilation ducts. 100.00

6. Automatic oil burner. 950.00

7. Radiator enclosures and grills. 100.00

8. Ventilating system exhausts for toilets and kitchen. 1,200.00

9. Plaster patching. 20.00

Total of original contract, $9,458.35

Seven items involving an expenditure of slightly less than $1,000.00 are involved and should be done as funds become available.

The entire extension of these utilities has been made under the general supervision of The Research Service, Inc., and the immediate direction of its Chicago representative, Mr. Benjamin B. Shapiro, to whom credit is due for the successful installation and operation of the equipment.

The Guardian has frequently urged the believers in America to concentrate on the fulfillment of the New Plan for Unified Action, and especially on the completion of the Temple.

In two recent letters, Shoghi Effendi urges the believers to sacrifice to the end that the first section of the exterior ornamentation, including the dome and ribs, may be completed by the end of the Spring of 1933. The preparation of the models and molds will take six months and an expenditure of $30,000, and the casting and erection of the sections of the ornamentation will require an additional six months and cost $120,000.

Thus our Guardian has issued to the believers in America a great challenge; to demonstrate the capacity of the Cause of Bahá’u’lláh to transmute material poverty into true wealth, and worldly weakness into spiritual power.

Respectfully submitted,

TEMPLE TRUSTEES,
Mr. Allen McDaniel, Chairman
Mr. Carl Scheffler

REPORT OF BAHÁ’Í NEWS
EDITORIAL COMMITTEE

In July of 1931 the Committee entered upon its duties. The first issue of the Bahá’í News prepared by the present Committee was that for the month of July, Number 53. Since then there have been monthly issues. Numbers 53, 55, 57, 58, 59 and 60 are eight-page publications: numbers 54 and 56 are four-page Issues numbers 53 and 54 were printed by Grier Press, Inc. The other issues were printed by the Lincoln-Ringley Company. The Lincoln-Ringley Company is, we feel, giving us an exceedingly low rate and are further generous in making linotype corrections gratis. This is a most unusual concession, as there is invariably a charge for this service.

The members of the committee wish to take this opportunity of expressing their gratitude for the service they have been permitted to render.

Faithfully yours,

MRS. SARAH S. WALRATH, Chairman
Mr. ALBERT R. WINDUST
MRS. NINA MATTHESEN
MISS SOPHIE LOEDING
MR. ALBERT R. VAIL
REPORT OF GREEN ACRE PROGRAM COMMITTEE

Under the existing conditions, the Program Committee cannot contemplate an elaborate program, but it hopes to elevate the general level of Green Acre activities and to give to the friends, few or many, something that will be of vital assistance in promoting the work of the Cause.

Perhaps we cannot announce the names of all the speakers until later nor can we give dates of all the lectures at this time, but we expect to broaden our field and make it compatible with the maturity of this age.

We are convinced that if we are to carry out the Guardian's wishes concerning Green Acre, we cannot use the entire land for a mere handful of Bahá'ís. We must either make Green Acre a real factor in the intellectual and spiritual life of America or confine our activities to one or two buildings, say the Fellowship House or the Tea House.

Perhaps many of the friends cannot come to Green Acre this season. Perhaps this is not the important thing. It may be necessary to open the inn to those who can afford it and to make Green Acre significant in this way.

Yours faithfully,
PROF. GLENN A. SHOOK, Chairman
MRS. MARY CORISTINE
MISS AGNES O'NEILL

REPORT OF GEYSERVILLE SUMMER SCHOOL COMMITTEE

The sessions of the Bahá'í Summer School at Geyserville, again manifested the spirit of "unity and interest" and made a deep impression upon Bahá'ís and strangers alike.

Through the loving service of Mr. and Mrs. John D. Bosch, many improvements in housing conditions were made. To those attending the Summer School, it was truly a demonstration of the statement of Bahá'u'lláh that: "The city is the home of the body, while the country is the home of the soul."

There were about one hundred and seventy-five members and guests in attendance at the annual reunion under the "Big Tree." The registration of the members during the sessions numbered ninety-nine, with an average attendance of forty-five.

The sessions were addressed by Professor William John Meredith, Dean of the Montezuma School for Boys, Mr. Leroy Joas, Mrs. Ella G. Cooper, Miss Grace Holley, Professor Ward, of the University of California, Mrs. Helen Bishop, Dr. George P. Hedley, Archaeologist and Scholar Pacific School of Religion, Mr. George Latimer, Dr. E. C. Getsinger, Mrs. James Otis Lincoln, on such subjects as: "Accord of Science and Religion," "Universal Education," "The Development of a Universal Consciousness," "The Solution of the Economic Problem," "The New Political Outlook," "The Machine Age," "The Relations between Investigation and Universal Value," "The Abolition of Racial Barriers and the Development of Latent Powers in All Peoples," "The Aspects of Christianity," a series of lectures on the Economic Plan as outlined by Bahá'u'lláh and the presentation of the educational film, "The Pyramid of Cheops."

Those who were privileged to attend the Summer School at Geyserville received both spiritual and intellectual stimulation from these varied and comprehensively presented subjects.

Respectfully submitted,
MR. JOHN BOSCH, Chairman
MR. GEORGE O. LATIMER
MR. LEROY JOAS
MRS. AMELIA E. COLLINS
MRS. ELLA G. COOPER

REPORT OF BAHÁ'Í MAGAZINE BUSINESS OFFICE

In spite of the great depression on all sides and the increasing number of letters telling of believers out of work for months and even a year, we feel the Bahá'í Magazine has held its own fairly well.

Our cash receipts have fallen off considerably because some of the friends have asked for renewal but deferring payment to a later time (a few subscribers have asked for renewal but deferring payment for teaching purposes."

Our yearly contribution from the National Spiritual Assembly last year was $3,800.00; this year we received $3,529.00, or $271.00 less than the previous year. Having returned to the National Spiritual Assembly last year most of our balance ($700.00), this left us quite uneasy some months to find funds for running expenses, but we emerged at the end of this year—through careful economy on the part of our office manager—with $15.13 less in actual running expense than last year.

We are sorry to have to report a falling off in cash receipts of $328.18, but considering world conditions we do not want to be discouraged, and we are sure that the back payments will be made up as soon as conditions improve.

It is gratifying to see that more people have availed themselves of the Bound Volumes, an increase of $182.50 and an order for three sets waiting to be filled. We also show a gain of $13.22 in Single Issues and only four less in Trial Subscriptions which shows that the Magazine is being used for teaching purposes.

Respectfully submitted,
MRS. MARGARET B. MCDANIEL, Business Manager

REPORT OF BAHÁ'Í ECONOMICS COMMITTEE

This Committee has been active for some months in collecting, arranging and rearranging, also indexing a compilation of the Words of Bahá'u'lláh and 'Abdu'l-Bahá on the economic question, and this compilation will be ready by the time the Convention meets. If it is possible to have this compilation multigraphed so that copies may be distributed, this will be done, but this may not be possible until after the Convention.

The National Spiritual Assembly has arranged to have put into type an article on the entire subject of "Bahá'í Economics and the Social Order," which was prepared for The Bahá'í World by the Chairman of the Committee, Mr. Lunt, and it is hoped that advance sheets of this article may be available for the Convention. It is planned to publish this article in the form of a teaching pamphlet through the Publishing Committee.

The Committee keenly appreciates the need for more exact knowledge on the part of all the friends of the universal economic remedies established by Bahá'u'lláh and 'Abdu'l-Bahá, and we hope that in the coming year, the friends will avail themselves of every opportunity to study this urgent question which has become a world-wide problem in these times of necessity and depression, and it is also our hope that energetic measures may be introduced to spread this knowledge into the hands of the general public, especially economic leaders and those having responsibility for governmental action on this subject.

Respectfully submitted,
MR. ALFRED E. LUNT, Chairman
MR. DALE S. COLE, Secretary
MR. GEORGE O. LATIMER
MR. HARLAN F. OBER
MR. S. SCHOPFLOCHER
MISS JUDIE RUSSELL
MR. WILLARD MCKAY
MR. ROBERT L. MOFFETT
MR. WRIGHT
REPORT OF WORLD'S FAIR
(1933) RELIGIOUS CONGRESS
COMMITTEE

This committee, appointed after the annual Convention of 1931 in Chicago, was entrusted with the responsibility of securing if possible, adequate and dignified representation during the period of whatever religious congress the authorities of the World's Fair might decide to hold during the Fair.

The Guardian, Shoghi Effendi, having been first consulted as to his wish in this matter, gave explicit instructions to your chairman in the following quotation which is taken from his personal postscript to a letter dated November 30th, 1930:

"I feel that every effort should be made to secure from the authorities their approval for the holding of a special Bahá’í session in connection with the Inter-Religious Congress, at which a paper should be read on the Cause, its purpose, teachings and activities. The American believers, and if feasible, believers from Europe, should be adequately and definitely represented. It would, I am sure, be of great value to the Cause, and if properly organized, would considerably enhance the prestige of the Cause. An international Bahá’í Congress would, on the other hand, due to manifold obstacles in our way, not produce this result. I trust and pray that the Assembly will be divinely assisted and inspired in taking the most effective preliminary measures for such a valuable and far-reaching undertaking."

SHOGHI.

With the utmost zeal and happiness the committee proceeded, through its secretary, Mrs. Maxwell, through Mr. McDaniel and through Mr. Vail, also members of this committee, to secure some definite information as to the identity of those in charge of such matters for the World's Fair Commission, and to obtain an interview in order to present our hopes and make known our purpose. After repeated efforts Mr. McDaniel was able to secure some definite information in Washington, and later Mr. Vail was accorded an interview in Chicago with Dr. Odum who was acting with authority for the proposed Religious Congress.

At the time of Mr. Vail's interview definite statements were made to the effect that the World's Fair Commission had decided that the Fair should be entirely scientific and commercial, and that all thought of a Religious Congress had been abandoned. No encouragement whatever was held out that the plan might be changed and the outlook was decidedly unfavorable. For this reason, and because further efforts were made during the summer of 1931 without any semblance of success, your chairman reported at the National Assembly meeting of October, 1931, and asked that the committee be dissolved. This action was taken by the National Spiritual Assembly.

Some months subsequent to this, through the agency of some circulated literature sent out by some organization, the name of which I no longer recall, your chairman learned that arrangements were under way for a Religious Congress in connection with the Fair after all, and although the committee had been dissolved, called the attention of the National Spiritual Assembly to this matter, urging that a new committee be appointed which should be composed of members resident in or near to Chicago so that any measures found to be desirable might be speedily set in motion. As an additional urge to the National Spiritual Assembly your chairman quoted again the text of the Guardian's letter which appears above, feeling that the tone of that letter was of such character as to almost promise the realization of our hopes. It was suggested that Mr. Holley be asked to approach Dr. Atkinson of the Carnegie Foundation and that he be asked to state our desire to participate in any kind of Religious Congress which might be held during the World's Fair.

In the National Assembly minutes of the meeting of February 12th, 1932, your chairman finds that no action was taken regarding the above suggestions and that the National Spiritual Assembly preferred to await further developments, and further, that the National Spiritual Assembly felt that it "might be very much better to hold our own meetings during that period at the Temple, together with a carefully planned Unitarian meeting at Chicago."

Your chairman desires to express her appreciation to the members of the committee who so diligently served in this capacity, at a time all of us, and in particular Mr. Vail, was stressing that there is no more definite result was the outcome. She beg to state, however, that she still entertains the hope that should any plans for a Congress materialize, that the National Spiritual Assembly will at once remember the expressed wishes of the Guardian and take steps to secure the kind of representation which he, in his wisdom, has indicated.

MRS. NELLIE S. FRENCH, Chairman
MRS. MAY MAXWELL
MRS. MARGARET B. MC DANIEL
MR. ALBERT VAIL
MR. HORACE HOLLEY
MRS. ELLA G. COOPER

REPORT OF LEGAL COMMITTEE

Your Legal Committee submits the following report on matters referred to it by your body during the current Bahá’í year:

1. Approval was voted of the settlement made by the Trustees under the Temple Indenture with the Estate of the late Major Burt, whereby sums due his Estate for services rendered in his capacity of Engineer representing Bahá’í Temple Unity were agreed upon with Mrs. Burt and made payable to her in monthly payments. In this connection it may perhaps be well to record again for the information of American Bahá’ís that the Temple Trustees assumed all responsibility for contracts entered into by their legal predecessors, Bahá’í Temple Unity.

2. At the date of this writing it is necessary to record the fact that the Temple Trustees have not yet been able to reach a similar settlement with the Estate of the Temple architect, our Bahá’í brother, Mr. Louis Bourgeois, deceased. This settlement involves several conditions arising under the two contracts entered into with Mr. Bourgeois: one contract covering his services as Architect, the other related to the permission granted him to place a temporary working studio on Temple land. There is also a condition arising from a loan made to Mr. Bourgeois and secured by mortgage on his studio. We feel sure that all American Bahá’ís will appreciate the desire and active effort of the Temple Trustees to effect a final settlement of these matters in full conformity with the spirit of Bahá’í justice and with the definite legal responsibilities laid by the Indenture upon the Trustees.

3. The question of Canadian incorporation has been pending for several years. A member of the National Spiritual Assembly has been appointed to make further investigation and report recommendations to the Assembly. It is hoped that the Declaration of Trust adopted by the National Spiritual Assembly will be recorded in Canada; otherwise the solution may be found in legal incorporation by Local Assemblies in the manner already done by New York and Chicago, as reported under section 6 below.

4. Careful examination has been made of the By-Laws of the National Declaration of Trust related to the Annual Convention, with a view to possible clarification of the status of participating Local Communities, but the present By-Laws were found sufficient as statements of the Bahá’í principles involved. In this connection it might be pointed out that delegates elected to represent a Local Community which, by loss of members or otherwise, loses its status between the date of the election of delegates and the date of the Annual Convention, cannot be recognized by the National Spiritual Assembly as qualified to serve as Convention delegates. That is, all delegates must represent a Local Bahá’í Community in
existence at the time the Convention is held.

5. In August, 1931, the National Spiritual Assembly adopted an amendment to Article V of the Declaration of Trust, which now reads as follows: "The central office of the Trust shall be located in such place as may be decided upon from time to time by the National Spiritual Assembly."

6. On November 12, 1931, the New York Spiritual Assembly adopted a local Declaration of Trust, afterward unanimously ratified and approved by the Baha'i Community of that City, and submitted it to the National Spiritual Assembly and also to the Guardian for approval. Your Legal Committee was requested to examine this document. An attorney obtained from Miss Alice Gremacrc, attorney, of Chicago, stating that this Local Declaration conformed to the National Declaration of Trust.

After its own independent study, the Legal Committee reported favorably to the National Spiritual Assembly. The Guardian approved the New York Declaration of Trust in a letter which is quoted hereon account of its general importance to all Local Communities. Writing through his secretary, the letter being dated December 25, 1931, the Guardian stated that: "It is surely very important to give to the Local Assemblies some legal standing, for as the Cause progresses and its adherents increase, they will be confronted with duties they cannot even imagine at present. Not only will they have to make contracts for acquiring halls for their meetings, out of present funds, but also they will be obliged to create new institutions to care for their sick, poor, and aged people. We hope that before long the Baha'i's will even afford to have schools that would provide the children the intellectual and spiritual education as prescribed in the writings of Bahai'ullah and the Master. For such duties that will naturally devolve upon the Local Assemblies there will be an increasing need for a legal standing. They will have to be considered as a legal person with the power of making binding contracts. In small centers where the friends are still few the taking of such steps is rather premature and may add to the complexity of Baha'i administration." In his own handwriting Shoghi Effendi added these words: "I am entirely in agreement with the provisions of the Declaration of Trust, endorse its principles, approve its purpose, and believe it to be eminently practicable, useful and serviceable to the interests of the Cause. It will serve as a pattern for every Baha'i Local Assembly in America and a model for every local community throughout the Baha'i world." At this date of writing, your Legal Committee has before it the text of the incorporation adopted by the Chicago Spiritual Assembly in February, 1932. The committee has not had time to make its collective report to the National Spiritual Assembly, but there seems to be no doubt of the validity and Baha'i accuracy of the Chicago incorporation.

7. An interesting situation from the point of view of your Legal Committee has arisen this year through the desire of an American believer to constitute the National Spiritual Assembly as the repository for certain papers and documents not coming under the exact classification of the Baha'i Archives. As originally stated, this desire was for the Assembly to serve passively, as custodians of the papers, that they might be preserved for the future under Baha'i auspices. Later, it appeared that certain conditions were laid down whereby the Assembly would be responsible for the specific performance of certain actions, irrespective of the authority and responsibility vested in the Assembly. The wisdom of permitting the National Spiritual Assembly to yield its freedom of acting under all circumstances solely for the interests of the Cause as a whole seemed more than doubtful, and the Assembly felt compelled to refuse to meet the request.

8. In the annual report made by your Legal Committee last year it was stated that the National Spiritual Assembly considered it preferable for Local Assemblies desiring legal status to obtain it by setting up an indenture rather than a Declaration of Trust or other form of incorporation which might confuse the Baha'i status of believers already provided for under the National incorporation. It is therefore desirable to explain in this report that the difficulty mentioned last year has been removed in the local incorporation adopted by New York and Chicago. These instruments give further emphasis to the matter of individual Baha'i status, without confusion as between the National and Local Assemblies.

9. A recommendation from one of the Local Assemblies, that the National Spiritual Assembly hereafter reserve one of the ninety-five delegates to represent the isolated believers, was referred to this Committee. The National Spiritual Assembly accepted the view of the Legal Committee that this proposed plan has no justification in any administrative teachings of the Cause.

Yours faithfully,

Mr. Horace Holley, Chairman
Mr. Allen B. McDaniel
Mr. Louis G. Gregory
Mr. Siegfried Schofflocher
Mr. Carl Scheffler

REPORT OF PUBLICITY COMMITTEE
(BAHAI' NEWS SERVICE)

Your Publicity Committee submits the following report on activities undertaken during the current Bahai' year.

1. Articles issued. The publicity articles prepared and sent to Local Assemblies were:

June, 1931—three photographs showing Temple exterior and interior, with descriptive text. In addition to Assemblies, about one hundred sets of photographs were also sent to important newspapers and magazines in the architectural and engineering fields.

During the same month the Committee issued an article on the nine Baha'i Holy Days.

December, 1931—article on Ten New Baha'i Assemblies in America, and article on World Plan of Baha'i'ullah. The text of the "World Plan" article, adapted to the requirements of a general letter, was also issued in the form of a letter and mailed to 1,000 leading educators, economists and ministers. Ten Local Assemblies accepted the offer made by the Committee to furnish extra copies of this letter for local distribution.

March, 1932—article on the subject of the public interest aroused by the Temple; article entitled "International Baha'i Leader Describes Goal of New World Order." The latter article quoted from the Guardian's general letter of November 28, 1931, on that subject. It was prepared in view of Shoghi Effendi's expressed desire that the Baha'i's teachings on a plan for a federated world be promoted throughout the general public, but with care lest the Cause be presented as a political movement.

Special emphasis should be given to the value of the Temple publicity secured by your Supervising Engineers, the Research Service, Inc., in the form of magazine articles and technical journal advertising reprinted for wide distribution.

The Publicity Committee has also participated in the following special work, in some cases as a Committee and in other cases through individual members:

Preparation of book review material for the Kitab-i-Haq and for The Dawn-Breakers.

Distribution of 500 copies of The World Economy of Baha'i'ullah booklet to newspapers, magazines and public men.

Distribution of about 1,500 copies of Shoghi Effendi's The Goal of a New World Order booklet, with letter from the National Spiritual Assembly, to names and addresses supplied by several National Committees and by Local Assemblies. These names provide a valuable mailing list available for similar use from
time to time in the future. Many appreciative acknowledgments have already been received.

Preparation of reply to unfavorable review of the Kitab-i-Iqan published in magazine The World Tomorrow for January, 1932. This reply was published in the February issue of that magazine.

Preparation of article on the Cause for Religious Editor of The New York World-Telegram issue of February 27, 1932.

Correspondence of article on the Cause for New Standard Encyclopædia.

Correspondence with Editor of Encyclopædia of the Social Sciences, requesting changes in article prepared for that Encyclopædia by a non-Bahá’í.

Statement on prophecies made by ‘Abdu’l-Bahá, for a national radio talk given May 23, 1931.

Preparation of article outlining the Bahá’í teachings on inter-racial amity for a Negro weekly.

Material on the Cause and the Temple for the 1931-32 Church Directory of Vancouver, B.C.

Your Committee appreciates the deep interest and effective co-operation given by the Local Publicity Committees. The “publicity value” of the Cause has greatly increased since the construction of the Temple last spring, but it is obvious that the ground has only been prepared for the real seed sowing to come. Now is our precious opportunity to practice the lesson and perfect ourselves in the art of serving the Cause through the great mediums of newspaper, magazine and radio.

The National Publicity Committee is unable to report on the great services rendered by individual teachers and the Local Assemblies in the publicity field outside our own limited program. These services, we hope, will be brought to your attention by those who know the details.

A scrap book containing clippings was sent to the Guardian on December 5, 1932.

The following comments have been received from Shoghi Effendi since our last Annual Report: “He wishes me to congratulate you on the same, sober but interesting and appealing tone which you have given to all your writings and which he trusts will find a suitable place in the press of the country.” (April 16, 1931).

“Shoghi Effendi wishes me to express his full appreciation of the statement concerning the Temple which the Assembly is going to send out to the news agencies.” (May 6, 1931). “Shoghi Effendi read the open letters written by the Publicity Committee with great interest and he hopes that these appeals will awaken the intelligent people of that country to the importance of the teachings and their need for rehabilitating our dislocated society.” (December 25, 1931).

In view of this year’s experience, the Committee recommends that the incoming National Spiritual Assembly consider carefully the possibility of closer co-operation and consultation between the Publicity, Teaching, Amity and Publishing Committees next year. The total budget required by these National Committees can be greatly reduced if they concentrate on the production of the right teaching material, and leave more of the teaching work to the Local Assemblies. What the Cause in America seems to need most at present is a series of little printed folders (four pages each) outlining the Bahá’í attitude on Peace, Racial Amity, World Order and the Economic Problem. With this material, the problem of arranging public meetings, and doing “follow-up” work would be largely solved. In such a large territory as the United States and Canada, economy and efficiency both indicate the value of equipping every individual believer to give the Message as part of his daily life, in his own community, in contrast to the method of arranging a few public meetings a year, often involving more traveling expense than would be required for a large edition of these printed leaflets.

Yours faithfully,

Mr. ALLEN B. MC DANIEL, Chairman
Mr. HORACE HOLLEY, Secretary
Mr. STANWOOD COBB
MRS. FLORENCE R. MORTON

REPORT OF INTERNATIONAL CORRESPONDENT
(BAHÁ’I SECRETARIAT)

The work of this office for the past year has combined so wonderfully with the work of The Bahá’í World committee that it is difficult to dissociate them in this report, for frequently a letter to an individual or group, or even to the National Spiritual Assemblies has had the two purposes of conveying news and soliciting work for the next volume of The Bahá’í World. And too, one of the greatest means of promoting co-operation and unity has been through the personal contacts enjoyed through the privilege of travel.

For three successive years your international correspondent has met personally the believers in certain parts of Europe and the exchange of ideas and experience in handling the work of the Cause has proven both helpful and inspiring. During the last two periods of summer vacation England, Denmark, Germany, France, Italy, Sweden and Switzerland have been visited, and while only a few of the cities of these countries were reached, it has had a remarkable effect upon the greater understanding of the responsibilities which lie upon the shoulders of the believers in the Holy Cause.

During the past year eight circular letters have been sent to the National Spiritual Assemblies in which the important news of the Cause has been mentioned, while the ideal of establishing for their office the status of official medium for the dissemination of authoritative news of the Cause has always been borne in mind. A letter to this servant written under the direction of the Guardian by Mr. Windust while he was in Haifa, carries this instruction: “In discussing the Bahá’í News with me (I did not introduce the subject) he wished the Bahá’í News committees to receive all National Spiritual Assemblies all of the news of the Cause. He thought that as you were the Secretariat of the National Spiritual Assembly of the United States and Canada, that you should send to the Bahá’í World all information that comes to your hand, as well as all news that comes to the National Spiritual Assembly, direct to the Bahá’í News Committee. He said further, that if they withhold this information it will be of no value to the believers, therefore they should send it to the Bahá’í News so that it can be used if deemed advisable.”

This instruction is immensely valuable, and in time certain methods will evolve which will function smoothly and with no duplication. During this last year there has been some uncertainty on the part of this servant as to how much was expected of this office in summarizing the reports of the various Assemblies and Communities; whether the reports were sent direct, or whether the international correspondent was alone the recipient of the bulletins and alone responsible for the transmission of them to the Bahá’í News. As the volume of work in the various communities throughout the world increases, and the number of communities increase also, it would seem that the most efficient and more economical method of handling the news of the Cause should be the permanently established medium which should be in close co-operation with the Bahá’í News Service. This would apply more particularly to the foreign centers, and therefore would logically come within the province of the International Correspondent.

During the year copies of all printed circular matter have been forwarded at once to the National Spiritual Assemblies, and by this is meant such articles and pamphlets as The Goal of the New World Order of Bahá’u’lláh and all the data printed in connection with the construction of the Mashriq’i-Adhkar to-
gather with photographs of the Convention and of the building as it now stands.

It would naturally become the sacred obligation also of this office, to inform the National Spiritual Assemblies of any destructive or adverse actions or criticism of the Cause by disaffected or negative individuals, so that the admonitions of 'Abdu'l-Bahá and the warnings of the Guardian may be closely adhered to and protection afforded to distant communities to whom damaging literature may have been circulated. Indeed contact with the different centers in Europe has proven beyond question the great need for the protection of the friends from the nefarious operations of those whom the Guardian and the National Spiritual Assembly have found to be disturbers of peace and disseminators of evil. Firmness and courage are required to deal with these situations so that they may be removed from any vestige of personal animus, and only emphasize the direct and positive laws of administration in the most dignified and helpful way. Had such wise methods been employed earlier, much of the confusion which it has taken nearly two years to undo might have been avoided. We are only beginning to glimpse the beauty and perfection of the system which must ultimately become the perfectly functioning medium for circulating general information.

As soon as it became evident to this servant that the news was to be distributed in this way, and that co-operation with the Bahá'í News to the fullest extent was essential, every effort has been made to qualify in this capacity and regular news items have been sent in for use in the Bahá'í News at the discretion of the Editorial Committee.

Many personal letters have been received, all of which have been promptly answered and every request for literature or information has received the most careful attention. Isolated believers, like for example, Mr. W. E. M. Grosfeld of Batavia, Dutch East Indies, or the two sons of Mirza Hosein Rubi who now reside in Salt, Transjordania, or that beautiful and devoted Miss Johanna Sorensen of Copenhagen, Denmark, are cheered and comforted by a word now and then from this office, and the hundreds of letters which went to different countries in connection with the compiling of a new address list, brought in many warm and loving words of appreciation.

A letter of grateful appreciation was sent to the friend in 'Akká who sent some pomegranates for the National Spiritual Assembly through Mrs. Bedikian, and the gratitude of the friends was also expressed to 'Abdu'l Ali Khan Mithraqi for the beautiful gifts which he sent to be sold for the Temple Fund.

One of the most delightful experiences which will forever remain indelibly impressed on the mind of this servant was a personal interview with Mr. Zia Agharzadeh in London when he told in detail the wonderful story of the purchase and ultimate delivery of the beautiful silk rug which now adorns the Temple, to 'Abdu'l-Bahá, and the placing of it in the Holy Shrine of Bahá'u'lláh at Bahji. While this narrative may never be available in its entirety to the believers, because of the delicate political circumstances which it involves it is hoped that some portions of the remarkable story may be preserved through the medium of The Bahá'í World.

The acquaintance formed with the group of young Bahá'í students from Persia who had gathered in Paris last summer for the purpose of forming an Oriental Bahá'í Students Union for the mutual comfort and assistance of the young students who find themselves suddenly transferred into strange and somewhat alien surroundings, was helpful and enlightening in the extreme. The hope was expressed at that time that this servant should do all in her power to assist in the establishment of some such students' organization in this country, but the work has come to standstill after its having been urged through the medium of the Bahá'í News.

Only very few letters have been received from non-Bahá'ís, in fact none of importance this year has reached this desk, but the editors of The Bahá'í World received a communication from Dr. Peter Ainslie of the Christian Union Quarterly which is published in Baltimore, enclosing a program for the Christian Union Conference which was to take place in Cleveland on November 17-18 to which a cordial invitation was extended. Through the very helpful suggestion of Mr. Horace Holley a letter was written to Dr. Ainslie thanking him for the invitation, and the Local Spiritual Assembly of Cleveland was asked to see that someone attended the Convention merely as a courtesy, and to show the Bahá'í willingness to co-operate. The Local Spiritual Assembly of Cleveland asked Mrs. Dale Cole to serve in this capacity, and subsequent letters from Mrs. Cole, the substance of which was given in the Bahá'í News, proved how willingly and efficiently this courtesy was extended.

So much of the work of the Cause, and of the Administration is practically pioneering in new fields and blazing new trails, that every step is of the most absorbing and vital interest, and every minute detail gives promise of greater things in the future. To grow, to expand, to step into that spiritual freedom of Bahá'u'lláh which complete and absolute obedience to the Guardian and the Administration only can procure, must be the ideal toward which to direct all our supplications, our ideals and our efforts. Here consultation with the devoted servants of the Cause becomes such a joy and inspiration that one yearns for the constant association of understanding souls such as are only to be found among the believers, those who have been fed by His generous hand and nurtured in the bosom of His faith. To serve more, and to serve more intelligently, to become completely absorbed in the execution of the Holy commands and the instructions of the Guardian, to render "instant, complete and exact obedience" this is the goal. Where wisdom and justice guide the hand and love and patience the heart—these are the needs of the humble and devoted servants of the Cause today.

Faithfully and humbly submitted by, Nellie S. French.

REPORT OF BAHÁ'Í WORLD COMMITTEE

A report of progress of the work of this committee was rendered previous to the expiration of the Bahá'í year—i. e. in March, 1931. In this report the activities of your committee and the various meetings for consultation were stated, together with the general plan of procedure which had been decided upon, and a tentative list of names of persons who might be approached and invited to write for the book.

It was decided to try to collect from those of the believers in every community where 'Abdu'l-Bahá passed some time, a short historical sketch of the beginnings of the Cause in that Community, and the circumstances which lead to the bounty of His visit.

It was further determined to divide the work of the Committee in such wise that your chairman was to solicit by correspondence or otherwise all material to be sent to the Guardian for his approval and possible acceptance. To Mrs. La Farge was delegated some special work of soliciting articles along the line of Racial Amity; to Mr. Holley was assigned the duty of making a general survey of the work of the Cause from the International standpoint, together with the generous and useful aid and suggestions which his skill and experience have so eminently enabled him to render.

To Mr. Windust was assigned the preparation of the material for the Guardian, and the passing on to the Guardian by him of all contributions to the text of the book by December first, 1931.
Pursuant with this general plan therefore, your chairman began at once an extensive correspondence to solicit articles, and also to compile a complete new list of addresses from foreign countries, as many had been changed, and some completely abandoned, so that the list of the former volume was both incomplete and incorrect. Circular letters were sent out to all National Assemblies and groups in foreign countries asking for a correct list of names and addresses of secretaries where communications should be sent. At the same time that this work was undertaken by this committee, the International Bureau at Geneva also started a campaign for the same purpose, and a subsequent comparison of results with the Secretary of the International Bureau, and an exchange of notes has placed in the hands of the Guardian for use in The Baha’i World as nearly complete and correct as it is possible to obtain. Too much cannot be said in appreciation of the splendid co-operation and generous assistance of the force of the International Bureau, and beside making this survey for the assistance of this committee, they are keeping always on file an up-to-date list of all believers in Europe so that travelers may apply to them for addresses of recognized Baha’is in all the cities where the Cause is known.

Frequent letters from the Guardian offering suggestions to be followed in the collecting of manuscripts made the work intensely interesting and vital, and the good fortune which enabled your chairman to visit Europe again last summer made it possible for her to solicit contributions from several sources which might otherwise not have been reached.

When the new issue of The Baha’i World appears it will bear evidence of the blessings which attended the work for this important volume, and to go into detail might seem superfluous, especially as all manuscripts, of which there were a great many, and all very excellent, are subject to the selection of the Guardian and will eventually appear, as he desires.

In England your chairman wrote to General Viscount Allenby asking for his impressions of his various interviews with ‘Abdu’l-Baha. General Allenby responded with the greatest courtesy, saying that he would never forget hearing ‘Abdu’l-Baha explain His Teachings. The letter of General Allenby is in the hands of the Guardian, but in the event that it is not used, it is mentioned here.

Several hours were spent with Lady Blomfield in going over her precious memoirs in which she has preserved her many and rich experiences with ‘Abdu’l-Baha both in England and in the Holy Land. Out of the wealth of material which Lady Blomfield possesses it was necessary to choose only certain parts as the entire collection was too voluminous to be used in The Baha’i World, but it is devoutly to be hoped that these writings will all be made a permanent record in the annals of the Cause, as they are choice and beautiful in the extreme.

A personal approach to Mrs. Alexander Whyte of Edinburgh also, whom your chairman had met during her visit to ‘Abdu’l-Baha in 1921, and who had entertained ‘Abdu’l-Baha in her home during his sojourn in Scotland, brought out certain important details and some personal impressions which will prove of great interest to the world in the future.

In Paris your chairman had a very interesting interview with Mme. Laura Dreyfus Barney, whom she urged to contribute something of her early experiences with the Holy Family in the very early days, and of her marvelous privilege of taking down the notes for Some Answered Questions. Incidentally Mme. Dreyfus-Barney was also urged to begin at once upon the preservation of her memoirs as she has never yet made even a beginning at setting them down. Mme. Dreyfus promised to write for the book, but the subsequent loss of her mother, and the great pressure of work for the interests which she represents undoubtedly were the cause of her failing to do so, to our great regret.

While in Switzerland your chairman received a letter from the Guardian requesting her to send a copy of the last The Baha’i World to Dr. Tagore and also to M. Privet, noted Swiss Esperantist, asking both of these gentlemen to write for the book. No reply of any kind whatever was received from Dr. Tagore, but M. Privet wrote most courteously, acknowledging the receipt of the book and of his appreciation of the Baha’i Cause. He mentioned also the great interest which was aroused by the reading of the Will of Dr. August Forel, in which he stated his belief and acceptance of the Cause. The Will was read before a large and important group of people who were deeply impressed at its contents.

To Miss Martha Root is due the beautiful letter of appreciation from Her Majesty the Queen of Roumania. This letter will appear in the book. Also Miss Root devoted many hours to a survey of her work in Europe and the Orient, and with her characteristic thoroughness and devotion she has given to the book, and thus to the world, an imperishable record of service.

Miss Lidja Zamenhof on being asked to write a beautiful article in Italian, which is an appreciation of the Exemplum book Bah- du’l-lah and the New Era, written by her distinguished Baha’i friend, General Renato Piola Cassi.

Dr. Bayard Dodge, President of the American College at Beirut, Syria, accepted most cordially the invitation to write for us, and sent in a manuscript which pleased the Guardian greatly. Dr. Dodge mentioned incidentally that he had a Baha’i secretary, saying that between them both, he was sure they would be able to present something acceptable for The Baha’i World.

During the absence of your chairman in Europe last summer, the work of The Baha’i World correspondence was carried on from this end by Miss Emmanu Wever, a beautiful young Baha’i college girl, whose devotion to the Cause was fully evidenced by the way she fulfilled her duties as secretary for several months.

On the return of your chairman the last of October, 1931, the work of assembling the manuscripts which had been promised began, and a vigorous correspondence elicited a most gratifying result, but in the meantime Mr. Windust who had been delegated to prepare the material to be sent to the Guardian, himself departed unexpectedly for the Holy Land, and it was necessary therefore, to mail all his care in Haifa. As the Guardian had specifically mentioned the first of December as the date when he wished all the material, every effort was bent toward the execution of his wishes, and practically all the material was forwarded by that time. Whatever was received subsequent to that date was also forwarded at his request, as some unavoidable delay made it possible for him to accept the belated contributions.

A most important part of the work for the book was prepared by Mr. Holley under the direction of the Guardian who expressed the greatest admiration and confidence in his ability to make of the International survey a beautiful and valuable addition to the work. Nor was Mr. Holley’s assistance limited to this subject alone, for he had been collecting suitable data for the book for months previous to that time, and his co-operation was a priceless asset.

A list of the various books, magazines and other publications wherein the Cause was mentioned was prepared by Mr. Bishop Brown of Pittsburgh and this will prove very interesting reading.

It is to be greatly regretted that the entire work of selection, arrangement, and correction must needs be thrust upon the Guardian, for the editing of so voluminous a work, together with his ever increasing responsibilities is one of which we would so joyfully relieve him, but it
REPORT OF THORNTON CHASE MEMORIAL COMMITTEE

Your request of March 11, 1932, for a report regarding the Thornton Chase Memorial, has reached this servant per your esteemed Secretary, Mr. Alfred Lunt.

This servant on his return from Palestine and Europe and the eastern United States, in November, 1931, conveyed to Mr. John D. Bosch, custodian of all Mr. Chase's data and fellow member of this Committee, the statement of the Most Beloved Guardian of the Baha'i Cause to the effect that if Mr. Bosch cared to do so it would be well for him to put all this data in the National Archives.

Mr. Bosch was here in Los Angeles, day before yesterday (March 19th) and stated that he had already sent the tablets of Mr. Chase and that he will forward the balance of Mr. Chase's papers to the Archives. When this is done the wish of the revered Guardian will have been carried out and will consist of the work of this committee—and thus complete the need of its being, as at present constituted.

Cordially in El-Abba,
MR. WILLARD P. HATCH
MR. JOHN D. BOSCH

REPORT OF MUSIC COMMITTEE

Several members of the Music Committee met at Green Acre last summer. Music appropriate for use in the Mashriqu'l-Adhkar as well as in the Community meetings was considered. The first and only possible meeting during the year resulted in discussion as to what would not be acceptable rather than forming decisions.

As the members of this committee live too far distant from one another to meet in consultation, and as through correspondence good results cannot be secured, perhaps a more satisfactory outcome might be obtained if the Committee were selected from some one city where the members could frequently meet to hear the music presented for their consideration and through this close association fruitful results could be expected.

In Haifa last spring, Shoghi Effendi spoke of this subject. He was inclined to favor the use of a single voice when sacred words were used. But after considering the beauty, dignity and spiritual effect of the great Russian choirs, he gave his consent to the use of such choirs when the Words of Baha'u'llah are set to music.

Shoghi Effendi was asked if he thought it advisable for the Western composers to pattern their music after the beautiful Eastern way of chanting. He did not approve of this, he said the West should use its own natural gift of expression, that imitations were never spontaneous and therefore not acceptable.

Regretting that this report cannot be more satisfactory,

Faithfully submitted,
MISS LOUISE D. WRIGHT, Chairman
MISS NINA MATTHISEN
MISS MARGARET KLEES
MISS RUTH LUNT
MRS. EDITH INCLIS
MR. ALBERT R. WINDUST

REPORT OF THE TEMPLE PROGRAM COMMITTEE

During the year the activities in this great teaching center of the Cause in America have steadily grown. Day by day the number of people, who, attracted by the beautiful edifice, come to inquire regarding its nature and purpose, increases. They are met by believers who conduct them through the building, explain the Teachings of the Cause, present to them some literature and extend an invitation to the meetings. This has continued throughout the winter and many of the friends in Wilmette and Chicago have found there glorious opportunity to give the Message.

The numbers who flow in and out of the building on a Sunday or holiday have become so great that the Program Committee is planning to arrange a public meeting for Sunday mornings in addition to the regular Sunday afternoon meeting. During the winter the attendance at the Sunday meetings averages one hundred and fifty people, two-thirds of whom are not known. In summer the number runs well over two hundred. An increasingly large percentage of these visitors are becoming more or less regular attendants. Over four hundred have placed their names on the list of interested inquirers, expressing a desire to receive notices of future meetings or literature. Many have joined study classes. Such classes have been conducted uninterrupted in Chicago, Evanston, Wilmette, Winnetka, Cicero, Oak Park, Riverside and Maywood, for the purpose of deepening the knowledge of these inquirers.

In addition to the regular Sunday meetings, the major Feasts held in the Temple have become wonderful points of contact with the public, so that these meetings frequently fill the Foundation Hall to capacity. Numerous organizations, bible classes from churches and students from theological seminaries and universities have visited the building, where they have been addressed by Baha'i teachers.
Active opposition to the structure has entirely disappeared and as a result of these before described activities, the misconceptions regarding the nature and significance of the Temple and the Cause are rapidly being dispelled, so that the name, “Bahá’í” is now generally regarded at least with a fine respect.

We feel strongly that the near future will eclipse the recent gratifying growth that has come to the Temple area since the erection of the superstructure of the Temple.

The Committee is aware of the extreme importance of the work that must be done in the Temple and is endeavoring to arrange programs that are of high intellectual and spiritual character, are dignified and simple and give the pure Teaching of Bahá’u’lláh. The Temple is attracting a splendid type of people, spiritually and intellectually representative of every walk of life and capable of maintaining the high standard enjoined upon the followers of Bahá’u’lláh.

Respectfully submitted,

Mr. CARL SHEFFLER, Chairman
MRS. SARAH S. WALRATH
MRS. SHELLEY N. PARKER
MRS. EDRIS RICE-WRAY CARSON
MRS. ANNE BARTHOLOMEW
Mr. WILLIS S. HILPERT
Mr. MONROE IOAS
Mr. A. F. MATTHEISEN

REPORT OF ARCHIVES COMMITTEE

The good work of the Archives Committee continues. Many original Tablets of ‘Abdu’l-Bahá have been received during the past year for preservation in the National Bahá’í Archives. The work of indexing and filing preparatory to publication has made progress. The members of the Committee, who have been active in this service, are deserving of the highest praise.

It has been my privilege to see the Archives in the Shrine of the Bab on Mt. Carmel and in front of Bahá’í houses. While there, ‘Abdu’l-Bahá gave me several photographs for the Archives in America.

When the room in front of the Temple is prepared to house the Bahá’í Archives of America, it will be of interest to strangers as well as the believers, and will undoubtedly be an effective means of publicity as well as preservation.

Respectfully submitted,

Mr. ALBERT R. WINDUST, Custodian
Miss GERTRUDE BUUKEMA, Secretary
Mrs. RUTH CORNELL

REPORT OF BAHÁ’Í PUBLISHING COMMITTEE

NEW PUBLICATIONS

THE DAWN BREAKERS—NABIL’S NARRATIVE OF THE EARLY DAYS OF THE BAHÁ’Í CAUSE.

Translated by
SHOGHI EFFENDI

The work on this history of the early days of the Cause, was begun last May and completed in March, 1932. During this time the Committee was in constant communication with the Guardian, obtaining his opinion upon any matter of which there was a doubt. Regarding the method of advance sales in the form of subscriptions as well as the limited autographed edition, he gave his wholehearted approval.

The many details made necessary to prepare a book of its size for the press, containing so many illustrations and Persian accents, made it very difficult to produce the finished book at a stated date. Therefore the Publishing Committee wishes to offer its deep regret for the many delays, and to thank all those who have waited so patiently, for their gracious understanding.

KITAB-I-IQAN—THE BOOK OF CERTITUDE.

Translated by
SHOGHI EFFENDI

The manuscript was turned over to the printers in June, 1931, after the National Spiritual Assembly had approved and accepted the estimate. It was completed and ready for distribution in September, 1931. Review copies were sent out with an accompanying letter, through the National Spiritual Assembly to Literary Editors of Newspapers and Magazines, and to many important people in the Educational and Religious world. We quote the following letter from the Guardian since receiving a copy of this edition:

“I am greatly pleased with the new edition of the ‘Iqán’ and I am arranging to send a large number of copies to distinguished people throughout the country.”

Shoghi

WORLD ECONOMY OF BAHÁ’U’LLÁH.

Compiled by
HORACE HOLLEY

This compilation was completed in October, 1931, and has filled a great need.

One thousand copies of this pamphlet were presented to Literary Editors, chief Editorial writers, Authors, Educators, Scientists, and a few individuals here and abroad. This was made possible through the generosity of Mr. Holley who purchased this number for free distribution.

MY PILGRIMAGE TO THE LAND OF DESIRE.

By the Late
MARIE WATSON

This small book was printed for the Estate of Mrs. Marie Watson, through its executor, Mrs. Agnes Parsons, of Washington, D. C. In it Mrs. Watson gives the story of her visit to Haifa in 1921, and it contains an interesting account of her healing by ‘Abdu’l-Bahá.

HIDDEN WORDS, ENGLISH EDITION.

The Publishing Committee wishing to co-operate with the English National Spiritual Assembly, who some time ago published an edition of the Hidden Words, a later translation by Shoghi Effendi, have ordered 100 copies. The edition, however, is handsomely bound and we are obliged to sell it at $1.00.

In order to supply the great need for a less expensive edition we have obtained an estimate from London for a paper bound edition which we hope in a short time to have on sale for about 25 cents.

THE GOAL OF A NEW WORLD ORDER.

By
SHOGHI EFFENDI

This letter from the Guardian was printed, and distributed by the National Spiritual Assembly.

This stupendous message to the World, written with such power, makes us halt for a moment at the threshold of a new civilization. The poignancy of the Guardian’s words has awakened the great realization of the inevitable onward march of the Cause of Bahá’u’lláh.

The National Spiritual Assembly has turned over 648 copies to the Publishing Committee for handling and distribution, which will be sold for 25 cents each. The amount received to be refunded to the National Spiritual Assembly to defray the expense of publication. There has been some criticism of this charge which does not allow the regulation discount, and for additional postage charged; the impression is given that the Publishing Committee is not consistent in carrying out its own policies. The National Spiritual Assembly considering the importance of this communication from the Guardian, thought it advisable to print this book independently, and were wholly unconscious
that this divided activity in the same
department of the work would cause con-
fusion.

REPRINTS

WHAT IS THE BAHÁ’Í MOVE-
MENT?

Twenty-five thousand copies were or-
dered printed for the National Spiritual
Assembly for distribution to the Teach-
ing Committee and Amity Committee.

These also are sold in lots of 1,000
and 500 to the Local Assemblies.

TRANSLATIONS OF BOOKS IN
FOREIGN LANGUAGES
BAHÁ’U’LLÁH AND THE NEW
ERA.

In Russian

We have received 200 copies for dis-
tribution.

BAHÁ’U’LLÁH AND THE NEW
ERA.

In Chinese

This translation is of especial interest
as it was made by well known scholars
and educators, and is indeed indicative
of the forward march of the Cause in
the far East.

BAHÁ’I CALENDAR.

Compiled by
MRS. DORIS HOLLEY

Copies of the Calendar were sent to
all Local Spiritual Assemblies, requesting
them to put them on sale in their Centers
before Christmas.

SELLING EFFORTS

The Publishing Committee has endeav-
ored to stimulate an interest in Bahá’í
Literature, by making personal calls upon
some of the leading wholesale distribut-
ing houses in New York, such as, Baker &
Taylor Co. and Campbell & Leening Co.
The Secretary has also written to A. C.
McClurg in Chicago and to the Library
Association also in Chicago. It was con-
sidered advisable by the Committee to
send this Association one copy of each of
our best titles, for their reference file.

They are the guide and source of infor-
mation for library purchases, the latter
depending upon their judgment as to
the choice of books for libraries. A letter
was also written enclosing catalogue to the
Bookmobile, operated by T. J. Mc-
Laughlin, who uses this ingenious method
of selling books through a traveling book
store, in the southwest.

There has been no response up to date
from this first effort, but we will soon
follow it by another letter.

SUGGESTIONS FOR FURTHER
DEVELOPMENT OF THE WORK

Four years ago the Publishing Com-
mittee adopted and put into effect the
policy of allowing the regulation trade dis-
count of 33 1-3 per cent to all Local
Spiritual Assemblies purchasing books.
This was done primarily to create and
put into action the spirit of co-operation,
and co-relating the work of spreading the
Teachings by this reciprocal contact with
the Spiritual Assemblies throughout the
country. The material benefits received
are said to assist in establishing the foundation for
the support of a Bahá’í Center in each
respective community.

The Publishing Committee feels that
the time has come to take another step
by uniting all our forces as one body in
spreading the Teachings. There is no
doubt that it is through circulating the
written Word that the greatest and most
effective method of teaching can be ob-
tained. The following quotation from a
letter written by the Guardian to the Pub-
lishing Committee, clearly indicates his
feeling on the matter:

"... "Much of the progress of the
Cause depends upon you (the Publishing
Committee), for more people are attracted
through reading than by hearing lectures.
The first requisite, however, is that every-
thing put before the public should be of
the highest type both literary and artistic.
The Cause is in great need of first class
publications."..."

Therefore, although it is first the task
of this Committee to do its utmost to
fulfill the Guardian’s wishes in striving to
attain the high standard which he desires
us to achieve; the real need which we can
readily read in his word is to reach out to
the public and get before them the
literature, which contains words revealing
the true and lasting healing for a sick and
distressed world.

It is a great responsibility as well as a
blessed privilege to be numbered among
those who, fully accepting this message,
have been given a great work to accom-
plish.

Therefore the Publishing Committee
feels at this time the need of appealing to
all Local Spiritual Assemblies to work
with us in establishing in their Communi-
ties the need of every individual member
to do his utmost to circulate the litera-
ture. This can become the greatest force:
to bring to the attention of thinking peo-
ple the realization and understanding of the
Revealed Words contained in the Bahá’í
Literature.

We would suggest that the Local As-
semblies through the members of their
Communities form committees whose duty
it would be to bring the literature to the
attention of Librarians of Public Libraries,
and to the leading bookstores in their lo-
calities. We would also suggest that from
time to time they make inquiries regarding
Bahá’í Books at these different stores. In
time it is natural to suppose that if the
demand is persistent enough the book deal-
ers would soon feel it necessary to carry
stock of Bahá’í Books, thereby reaching
many who otherwise would not hear about
the Cause. We ask the Local Secretaries
to send us the names of these leading
bookstores which have already been made
familiar with the literature, by the Com-
mittee working in that district. We in
turn would place them on our list for no-
tices of new publications. The Publish-
ing Committee feels that this will soon put
into motion a spiritual power which is
bound to have far reaching results.

The followers of Bahá’u’lláh in this
country have been given the stupendous
task of completing the Mashriqí’-Adi-
ká, in a very short period of time. A
task made still more difficult in view of
the economic depression which is affecting
the whole world. We should all reflect
deeply upon the significance of erecting a
spiritual edifice at this specific time.

Has this task been given to test merely the capacity
of our faith? . . . Could not the an-
swer be, that first we must have the full
realization of that Spiritual Edifice which is
in itself the very Cause of God as
brought to the world today by Bahá’u-
’lláh? First it must be built in its en-
tirety in the heart, before it can be
reflected and find its counterpart upon
the material plane. This seems to be the
time in the history of the work in the
Cause when everything is directed toward
the great need of a united effort, for all
the believers to focus their activities upon
one central point, and that this vital point
is the very base of the structure of the
Bahá’í Revelation. The realization of
the meaning of this revelation in its en-
tirety, we believe to be the manifestation
of the spiritual constantly being reflected
in the material.

Therefore let us all strive to look upon
our activities as one work, interdependent,
circulating through one central organi-

Respectfully submitted,

MR. HORACE HOLLEY, Chairman
MRS. MARION M. LITTLE
MR. ROY C. WILHELM
MISS BERTHA L. HORKLOTZ
MRS. M. B. MOORE
MRS. LOULIE MATHEWS
MRS. C. R. WOOD.
REPORT OF BAHÁ’I STUDY COMMITTEE

The Baha’i Study Committee has issued a study course of thirty-six lessons on the Baha’i Teachings, consisting of textbooks, references and questions.

Since the second week in March, when this course was put on sale, about twenty centers have subscribed for the lessons. The course is being used with marked success for subject matter both for study classes and meetings.

The Committee has carried on the sale of the following study courses throughout the year—Study Kits containing study outlines including an outline on Material and Divine Science, Baha’i Teachings Concerning Christ, Material and Divine Civilization and Correspondence Course in the Baha’i Teachings.

Respectfully submitted,

MRS. DORIS MCKAY
MRS. HARLAN F. OBER
MRS. RUTH RANDALL BROWN

REPORT OF BAHÁ’I SALES COMMITTEE

As the Sales Committee has just been organized, its report must be of future prospects and hopes rather than past performance; however, we can report that an adequate assortment of Bahá’i photographs, ringstones, voice records and other articles of interest to the believers, is now on sale by this Committee. It is hoped to have before long a fully comprehensive collection of photographs of places dear to all Bahá’ís by their association with Bahá’u’lláh and ‘Abdu’l-Bahá.

One important part of the duties of this Committee is to appraise and to arrange for the disposal of any articles of value contributed to the National Bahá’í Fund, and there is now in our hands for disposal property conservatively estimated at between four and five hundred dollars in value. Many believers who find themselves unable to give in money may be able to send in jewelry, old gold or silver, unset stones, antiques or art objects, any of which will be welcomed by the Committee and the proceeds sent at once to the National Fund. They should be sent directly to any member of this Committee. Undoubtedly such contributions will greatly increase with the passage of time and may become a very important source of revenue. The Sales Committee feels that it is also possible to build up a remunerative business in unusual articles sent by Bahá’ís from foreign lands, which may be sold not only to believers but to others as well. We have every hope that future committees will be able to render valuable service to our beloved Cause.

Obediently in His Service,

MR. F. ST. G. SPENDLOVE, Chairman

MR. R. Y. MOTTAHEDEH

REPORT OF THE EDITORIAL COMMITTEE

This Committee understands that most of the problems with which it deals are referred to it by other committees, in particular the Reviewing Committee and the Publishing Committee. That is to say, this Committee does not initiate any activities. Because of this fact, and also because we have been organized for work for only the past two months, we have very little to report.

We have made recommendations as to the use of the word “Bahá’í” as applied to music, painting, poetry and other art forms—as published in the February number of the Bahá’í News. We are at present working on a revision of the Glossary in Shoghi Effendi’s translation of the Iqán, at the request of the National Spiritual Assembly.

With cordial greetings,

DR. GENEVIEVE L. COY, Chairman
MR. HORACE HOLLEY
MRS. MARIE B. MOORE

REPORT OF THE NATIONAL REVIEWING COMMITTEE

The work of the National Reviewing Committee for the year 1931-1932 actually began with a special meeting called by the National Spiritual Assembly in New York City on April 12, 1931, for consultation with some of their members and the Publishing Committee to confer in the matter of The Dawn-Breakers, a stupendous manuscript sent by the Guardian for publication in America. The editing of this manuscript by the Reviewing Committee, which was supplied with photostat copies, carried through July, when it was turned over to the Publishing Committee, upon whose shoulders the real burden of the enormous detail involved descended, and this book has just come off the press at the date of writing this report.

In June, 1931, a letter was received by the Reviewing Committee from the National Secretary announcing the re-election of the Reviewing Committee of the year 1930-1931, for the year 1931-1932.

The manuscripts which have been received and approved, were considered in the following order:

The Dawn-Breakers. The several suggestions made by the Reviewing Committee have been accepted by the Guardian.

Baha’i Calendar, compiled by Doris Holley. This calendar (now in print) was composed of quotations from Bahá’u’lláh, ‘Abdu’l-Bahá and Shoghi Effendi. It was approved by the Reviewing Committee with the recommendation that in all cases the source of the words should be included. This was done wherever possible, but in the case of quotations taken from Bahá’í Scriptures from the chapter, The Loom of Reality, the source was not always known.

Teaching Lessons, by Shahnaz Waite. Compilations by Flora Clark. Both these manuscripts were returned to the National Assembly as material seemed to belong to the general work of the Teaching Committee to be used in mimeographed form in connection with classes, etc.

The Miracle, by Marie B. Watson. A record of her visit to ‘Abdu’l-Bahá. This manuscript was approved and is now in print.

The Temple of Light, by Allen B. McDaniel. Technical description of the Temple. This manuscript was approved with certain suggestions and recommendations to bring it up to date in regard to time and tense.

Light and Life, by Marie B. Moore. This compilation of short passages for meditation composed of the words of Bahá’u’lláh, ‘Abdu’l-Bahá, Bahá’í Prayers and a few selections from the sayings of Jesus, Buddha, the Psalms, Muhammad, the Gita, etc., was approved with the recommendation that wherever possible the translation of Shoghi Effendi be used in place of earlier ones.

Glossary of the new edition of the Iqán. On request from the National Assembly the Reviewing Committee examined the Glossary published in the Guardian’s translation of the Iqán and recommended that a new glossary be compiled to include only terms contained in the actual text of the book.

The World Economy of Bahá’u’lláh, by Horace Holley. Pamphlet on the economic teachings of the Bahá’í Revelation. The manuscript was approved. Now in print.

The Supreme Affliction, by Alfred E. Lunt. Pamphlet or article on the economic teachings of the Bahá’í Revelation. This manuscript was approved.

The Reviewing Committee begs to bring to the attention of the National Assembly the need of committee members being within consulting distance as joint consultation for review of a manuscript is almost imperative.

The attention of the friends is called to the fact that the National Assembly has appointed an Editorial Committee which will pass upon the general literary and artistic side of Bahá’í manuscripts. This work has previously been assumed by some to come under the work of the Reviewing
Committee which really only passes upon the authenticity of the text from a Baha'i point of view.

Respectfully submitted,
Mr. Bishop Brown, Secretary
Dr. Genevieve L. Coy
Mrs. Doris Holley

REPORT OF THE BAHAI NATIONAL TEACHING COMMITTEE 1931-32

The specific details of the teaching work done under the National Teaching Committee for the past year are so numerous and varied that, in spite of their great interest and significance to the general Baha'i Community, the present report of the Committee will deal only with the general trend of this activity throughout the country during 1931-32. In her most excellent and comprehensive report of the progress of the Cause on the Pacific Coast, Miss Charlotte Linfoot, Western Secretary of the National Teaching Committee, writes of the work in the West:

"No extensive teaching campaigns were carried on in any part of the area, and yet there has been a marked increase in the number of Centers which have opened up for receiving the Teachings and there were during the past year more individual Baha'is engaged in teaching than ever before. The idea of initiating the Cause in a new locality by means of a series of large and widely advertised public meetings has been discarded and the plan of intensive, informal work with comparatively small groups is being found more effective, less expensive and productive of greater results. Because of the many problems which arise as a result of this period of rapid transition in the Cause, new groups cannot be left to struggle through alone and the Western branch of the Teaching Committee, recognizing the importance of frequent follow-up visits by older and experienced teachers, has given special attention this year to the needs of these young groups with gratifying results. We feel that we have reached a new stage when teaching work must associate itself with the organism of the Cause, and that teaching is effective to the degree to which it is reflected in the actual functioning of Local Assemblies. Therefore, the program upon which the members of the Western Teaching Committee have concentrated this year has been that of building up the Assemblies which were already organized, to the highest possible state of perfection and preparing the new groups for organization in accordance with the principles of Baha'i Administration. We feel we have made some progress and above all, we believe that the past year has laid the foundation for rapid growth in the coming year."

In the east there has been a tendency in the same direction.

Throughout the country there is a general increase in the activity within the Local Spiritual Assemblies, which is tremendously strengthening the individual, the Local Community, and therefore the entire structure of the Cause. As Miss Linfoot says, "Practically every Assembly in the west shows that there has been a greater effort than ever before to draw all of the believers into active work by giving them definite responsibilities. This expansion in the activities of individual Bahais is partly due to the larger fields of service opened up as a result of Inter-Assembly activity but perhaps more so to the increased realization that everyone should be given an opportunity for self-expression and a feeling of responsibility for the development of the Cause within the locality."

Individuals and Assemblies, both in the east and the west, are finding opportunities for service in study classes, fireside discussion groups, teas to meet Baha'i teachers, children's classes, inter-racial dinners and meetings, welfare work and Esperanto classes.

The study class is proving to be a versatile and effective medium of teaching. Almost every Assembly in the country sponsors at least one. Twelve home study classes meet weekly in different sections of Chicago. Probably very few study groups are of the same type. They are large and small, public and private, for inquirers, new believers and confirmed Bahais of long standing. They are usually based on one or more of the study outlines distributed by the National Baha'i Study Committee or upon some Bahai book. They have resulted in a deeper knowledge of the Teachings, the development of active workers and teachers, and many new believers.

The fireside discussion group is a semi-social means of attracting one's friends to the Cause and preparing them for more intensive study within classes. San Francisco, with at least four weekly fireside meetings, has concentrated on this form of activity with very remarkable success.

The work of establishing Bahai Sunday-schools seems to us especially important. We commend the recent extension of this phase in many centers and hope it will receive careful consideration from all communities in the coming year.

In certain Assemblies the young people have been drawn into active participation in administration and teaching, with gratifying results. The National Teaching Committee has this year had among its members two young people whose point of view has been most helpful and constructive and feels convinced that not only do young people have a better approach to others of their age, but that a pooling of the contribution that both older and younger people can make will mean added vigor and diversity in the work of the Cause. We urge all Assemblies both to encourage the formation of youth groups and to share with the young people the responsibilities of teaching and administration.

In the west there are now no Assemblies maintaining public headquarters. They are reducing local expenses to a minimum in order to give greater support to the New Plan of Unified Action. In the east where conditions and methods differ, our larger cities are still maintaining public headquarters and results seem to warrant the expense. Some of them are making their headquarters effective teaching centers rather than mere lecture halls.

Some of the encouraging developments of the past year among the Assemblies are the unmistakable evidences of growth and activity in groups that have been dormant for years; and the success of a few Assemblies, notably Racine and Kenosha, in sponsoring an intensive teaching campaign in their localities.

On the other hand, we regret exceedingly that two Assemblies formed last spring have disintegrated. Since both were clear cases of premature organization, the whole question of the formation, strengthening and supervision of new Assemblies is being considered most seriously by the National Spiritual Assembly.

In many places throughout the country the Cause is being introduced into new territory either through the efforts of isolated believers, individuals from nearby communities, or through the co-operative action of an Assembly or group of Assemblies. So far as we know, no Assembly in the east has assumed as a group the responsibility for introducing the Cause into some nearby town or city. This is being done in the west. However, good work is being done by individual believers in Laguna Beach and South Pasadena in California, in New Castle, Pa., Youngstown, Ohio, Rochester, N. Y., and no doubt many other places.

Many Assemblies have received encouragement, assistance and inspiration and many new people have been reached through contacts with such Bahai travelers as Miss Martha Root, Mrs. Cimta Knowles and Mr. Willard Hatch.

Mrs. Louise Waite spent a month with the new Assembly at Phoenix, Arizona, and made many other important teaching trips. Mrs. Bertha Hyde Kirkpatrick lived in Ann Arbor, Michigan, for the
winter as a resident teacher. Mr. Howard Ives has been teaching in Washington and Baltimore for over three months. Miss Juliet Thompson and Mrs. Howard Ives visited Indianapolis and the new Assemblies in southern Ohio. Mr. and Mrs. Leroy Loas visited Phoenix and the Assemblies of southern California. Miss Beatrice Garrison traveled and taught in the south for a month last fall. Mrs. May Maxwell found the opportunities for teaching in Montreal increasing so rapidly that she stayed home all winter. Many other people have given valuable assistance through repeated trips to nearby places.

Mr. Louis Gregory, in addition to the work of his particular committee on inter-racial work, has done important pioneer work in the south through churches, schools and colleges, has visited many Assemblies and has at times been most co-operative.

Mr. Willard McKay accompanied Mr. Gregory on one of his southern teaching trips. Mr. Chauncey Northern and Mr. Philip Mayorga together toured another part of the south and spread the knowledge of the Cause. Both of these ventures were as successful as they were unique.

Another outstanding service in teaching during the past year was that of Mrs. Ruth Moffett of Chicago. Since the last Convention Mrs. Moffett has visited 22 different cities and given 474 lectures, of which seven were radio broadcasts. She spent five weeks in Kenosha and four weeks in Racine, giving an average of over two lectures a day. Many new believers were confirmed in both cities. Milwaukee and Cincinnati were also effectively served.

The work for the year, as a result of her work, thousands were attracted to the Cause, hundreds deeply interested and willing to study further. 57 new believers joined Bahá'í Communities and nine who had left were reunited.

Another outstanding service in teaching was rendered by Miss Oreella Rexford, who, following her series of paid lectures, introduced the Cause to an average audience of one thousand and arranged for a Bahá'í teacher to follow her in Indianapolis, Boston, Washington, Miami and Jacksonville.

The follow-up work is being done in Indianapolis by Dr. Lilian Sielken, in Boston by Prof. Glenn Shook, Mrs. Elizabeth Greenleaf, Mrs. Mary Coristine, Mr. Alfred Lunt and others, in Washington by Mr. Stanwood Cobb, in Miami by Miss Fanny Knobloch and in Jacksonville by Dr. Walter Guy and Miss Alma Knobloch.

An Assembly will soon be formed in Indianapolis through the constant, devoted and excellent teaching done by Dr. Sielken, the only confirmed Bahá'í in the city when Miss Rexford gave the Message last June. The Boston and Washington Communities will undoubtedly be augmented by a number of new believers. It is too early to predict lasting results in Florida but after a month Miss Fanny Knobloch is still holding four classes a week with an average attendance of 65 each, and having many personal interviews.

Inter-Assembly work has progressed very unevenly in different parts of the country. The most active Inter-Assembly districts seem to be northern California, southern California and the Illinois-Wisconsin district, although conferences have been held and some co-operative work done in the Washington, southern Ohio and Northwestern districts. It is interesting to note that with the exception of a few individual Assemblies, the greatest activity has coincided with the best Inter-Assembly organization.

Miss Linford writes, "Perhaps the greatest accomplishment of these Inter-Assembly activities is that the ability of Assemblies to co-operate has been clearly demonstrated and they can come together and consult freely and openly without any preliminary: Simpsons. The Cause is developing beyond the confines of the Assemblies and there is a rapidly growing need for teachers. A single Assembly does not provide the necessary training for those who plan to go out into larger fields, and in the work of the Inter-Assembly grouping, the individual experiences an enlarged influence, an increased power, and profits by the experiences of the larger group.

"Some of the results traceable directly to the Inter-Assembly program in California are the following: ability to use the time of teachers and delegates to the Convention with the least possible waste; consultation on problems which are sectional in nature; well-rounded inter-racial activity programs; development of children's classes; co-operation in planning participation in the Olympic Festival, and above all larger opportunities for service and a greater outlet for abilities and capacities of the individual Bahá'ís."

Many of the same general constructive results have been noted in the active eastern Inter-Assembly districts. We hope that the success of this co-operative work wherever it has been really tried, will encourage the other districts to greater effort next year.

You may be interested in the financial side of the National teaching work. Last spring the National Spiritual Assembly voted $8,000.00 to the National Teaching Committee and in September reduced it to $2,000.00, when Mr. Vail was removed from the jurisdiction of this Committee. After taking out the amount voted to Mr. Gregory, there was $2,120.00 left for the year's teaching budget, of which we have asked for and received $1,300.00. In view of the urgent need of money for the Temple we spent as little as possible and were glad not to use $820.00 of our budget. We believe it would be only just to divide equally all money received between the eastern and western branches, since the services of our two paid teachers have been entirely in the east for some time. The western division has used very little of its money this year and has a balance of about $300.00 to be used later for teaching activities in connection with the Olympic Games. The eastern division, on the other hand, has spent practically all of the $700.00 received this year. Of this, we spent $100.00 to assist teachers for our summer schools, $250.00 for teachers to new Assemblies, and $315.00 for half rent and teachers to follow up Miss Rexford's lectures.

Before closing this report we must mention several phases of teaching activity that lie outside the jurisdiction of our Committee and will be reported separately, but which are really an integral part of any record of Bahá'í teaching in America.

The inter-racial unity work of the Assemblies is such a fundamental part of teaching that it is really impossible for us to separate them, but the Inter-Racial Unity Committee will report the activities of Assemblies and individuals most closely concerned with different races. We cannot help but rejoice that one of the most effective approaches by Bahá'í Communities to the general public during the past year has been through racial unity work.

The Temple is one of our most potent teaching agencies. The work of Mr. Vail and others at the Temple and in the vicinity has been very valuable. Details of this field will be given by Mr. Vail and the Temple Program Committee.

Our three summer schools at Green Acre, Geyserville and Louhelen Ranch will also be reported separately. The type of program carried out at Geyserville has been especially productive of worthwhile teaching contacts.

The National Teaching Committee believes we are in a new phase of teaching which not only demands new methods in spreading the Cause but also a more effective development in committee organization in order to insure more accurate and prompt knowledge of teaching activities and problems in all sections of the country, closer co-operation of the National Spiritual Assembly, the National Teaching Committee, our teachers and the Local Assemblies, and therefore an increased sense of cohesion in the Cause. May the coming year bring us greater understand-
ing, devotion, selflessness and consecration in this work, which Shoghi Effendi declares of equal importance with the completion of the Temple.

Respectfully submitted,

National Teaching Committee
Mr. Reginald Collison, Chairman
Mr. Leroy Isaacs, Vice-Chairman
Mrs. Ella Cooper
Prof. Forsyth Ward
Mr. Willard Hatch
Mr. George Latimer
Mrs. Bahiyih Lindstrom
Mrs. Maye Gift
Miss Margarette McKay
Dr. Albert Heist
Mr. Paul Haney
Miss Charlotte Linfoot, Western Secretary
Mrs. Mary Collison, Eastern Secretary

THE Baha'i MAGAZINE

EDITORIAL OFFICE

The twelve copies of the magazine for the year are submitted, primarily, as the most important part of our report since these several issues constitute a report in themselves.

The year has been filled with experiences of absorbing and thrilling interest to the members of the Editorial Staff. Even in these times of depression, the magazine has grown in interest and value to many, inside and outside of the Cause. Letters in great abundance testify to the inspiration and encouragement it brings monthly into many homes. Here is a sample of one of the letters from France:

"I always receive and read The Baha'i Magazine with great joy. It is inspiring written and gives us great encouragement. Many persons are reading it on my copy who unhappily cannot afford personal subscriptions."

And from Australia the following:

"The Baha'i Magazine is very helpful. We cannot do without it. It is always so very helpful whenever I am giving a Peace Talk, and in my other lectures, too, there is a wonderful opportunity to use the magazine."

From England we have had many expressions like this for instance:

"I look upon the Baha'i Magazine as the pure and best magazine in the world, and hope in future News Letters to draw more and more attention to it."

From Geneva, Switzerland, a non-Baha'i writes:

"We beg to thank you most sincerely for the issues of The Baha'i Magazine... and we hope very much that you will be able to continue this generous gift (to our Free Public Reading Room).

Both adverse and constructive criticisms are always valued, and we have been helped, inspired and encouraged by such expresions.

Sometimes we have adverse criticism which perhaps might not be forthcoming did the friends know the instructions under which we are editing the magazine. For instance, we are warned not to condemn the existing religions. There is, we can see at a glance, tremendous wisdom in this. We have so much that is beautiful and constructive to herald—that which will bring joy to a troubled world—that there is no time or space to devote to that which displeases. One of 'Abdu'l-Baha's most definite instructions about editing the magazine was not to print anything which would displease any one.

A matter of general interest and which we would like to share with you is in connection with the question as to whether it is advantageous to publish in The Baha'i Magazine articles of a general humanitarian nature, such as the splendid article of Mrs. Cook on the subject of Mr. Rosenwald. This question has been answered for us by a direct communication from Shoghi Effendi which reads as follows:

"Shoghi Effendi fully approves the idea of publishing articles that are humanitarian even if they are not purely Baha'i, such as the one by Mrs. Cook and Mr. Rosenwald. Such articles are also educative for the Baha'is, and will enhance the interest of the magazine."

In any such editorial plan we try always to consult our Guardian in order to be sure that he heartily approves. We have felt that such articles would give breadth to the magazine as well as help in its wider circulation.

One of the delicate services we have to render is in connection with the return of manuscripts not usable according to the editorial policy. We feel quite sad to have to return a great many; they are for the most part worthy documents, but so very intimate in nature that they would only fit into a publication which would be strictly for Baha'is. We may offend some in the discharge of what we know to be our duty, but on the other hand, we often derive great encouragement from contributors who write like this, for instance:

"This little incident helps us to realize the world in which we would be living. Such a spirit and such instances serve in strengthening our faith."

And still another writes:

"Just received the letter (with returned manuscript). It breathed forth the spirit of the Abhá Kingdom, and also gave me a glimpse of what our business world will be when love permeates it. If necessary refusals of manuscripts of budding authors are like yours, rejection would become more like a benediction and Godspeed."

The past year we have missed the many illuminating articles by Martha Root, the absence of which has been due to her continued traveling and intensive work in this country. The friends will note with joy, we feel sure, that these informing and fascinating contributions have been resumed with the April number, and we have every reason to believe that they will continue of surpassing interest throughout the year.

We are always trying to secure just the type of article best suited to the magazine, especially the kind recommended by our Guardian. We like also articles from every country in the world, if possible, thus showing the universality of the Cause, its world-wide scope. Articles of this type dealing with Baha'i life and activities in the Orient and other countries have a strong appeal and are always well received. The past year we have had several, dealing with the life and activities in Pernia, the wonderful articles about China, India, etc. After much writing we finally secured the stories now running in serial form about the history of the Cause in India. This story is being especially written for the Baha'i Magazine, and it is a noteworthy and valuable contribution to Baha'i history. We would like the friends to know that it is a painstaking effort on the part of the author. It is written in ink by his own hand. We think the entire original manuscript should be sent, eventually, to the Archives for preservation. Ruhi Afnán, writing for the Guardian, says: "Shoghi Effendi found the articles written by Siyyid Mustafa Roumie excellent and deeply enjoyed reading them. He is an old war horse and has won many battles for the Cause."

Our editorial policy for any number is to make it as varied as possible, to make it readable, vital as to teaching the Cause, and to have the articles short.

Very important additions to the Editorial Staff of the magazine have been made by the National Spiritual Assembly. Mrs. Bertha Hyde Kirkpatrick was appointed as one of the Editors about two months ago. Her efficient and even brilliant assistance cannot be over-emphasized, and her appointment caused us to rejoice exceedingly. Mrs. Kirkpatrick has been associated with us for many years as a regular contributor, and her outstanding ability is recognized. She is eminently qualified for the position she occupies, and her good judgment, her wise decisions, her purity of purpose and real sincerity, her co-operative spirit and her spirituality, have brought joy to us all. Her absolute freedom from any
Another new plan is that a number of friends in different parts of the country have been chosen by the National Spiritual Assembly to especially serve the magazine by furnishing material for its pages from time to time,—thus subjects such as the Temple, inter-racial, economics, teaching, etc., will be kept in mind by these various helpers who will make it their special business to keep the magazine supplied with good material, thus there will be some one representing the magazine for each of the outstanding activities in the Cause. This does not mean that others should not be doing all they can to cooperate, but it does mean that more material will flow to the magazine thru these various channels. We can therefore see how before another year passes the magazine will have to “multiply its pages,” as the Guardian hoped it would be able to do; at least there will surely be a measure of development and expansion which we hope will make happy the heart of the Guardian.

The Staff of the Magazine, therefore, as now definitely appointed by the National Spiritual Assembly is, Stanwood Cobb, Editor; Mrs. Bertha Hyde Kirkpatrick, Assistant Editor; Mrs. Mariam Haney, Managing Editor; these three constitute the Editorial Committee. In addition there are the Associate Editors who are “empowered,” by the National Spiritual Assembly, “to send in suggestions as well as noteworthy addresses or other literary material of interest which has passed through their hands as a Committee. Our vote,” as stated by Mr. Lunt, Secretary of the National Spiritual Assembly, “did not give these Associate Editors any function of editing or reviewing the text of the magazine.” Those appointed are: Mr. Leroy Loas, representing the Geyerville Summer School; Mr. Willis Hilpert, Temple Program Committee; Mrs. May Maxwell and Mrs. Doris McKay, Teaching and Outline Bureau Committees; Mrs. Loulie Mathews, Bahá’í Inter-racial Committee; Mr. Alfred E. Lunt, Mrs. Marjory Morton, Bahá’í Economics Committee.

It is possible that some changes may soon be made in the list of Editors from other countries, like for instance, adding the name of Florence E. Pinchon for England, and Dr. Y. S. Tsao for China. Steps have been initiated to this end.

From around the world comments like the following come to us. They are submitted entirely impersonally, for “the service of the friends belongs to God, and not to them,” as the Master instructed, and for the further reason that this information is due you.

From India: “I congratulate the Editors on the splendid progress made by them in editing this magazine of world-wide importance.”

“Many, many words of congratulation for the joy the magazine always brings. It gets better and better.”

“The Bahá’í Magazine is like a real friend. It grows dearer and more necessary to one each month and we look forward to its coming so eagerly.”

“I appreciate the magazine very highly and it is the last thing I should be slack about settling for.”

“We are so proud to lend the magazine to forward-looking people. It improves every month. I am hoping for more subscriptions from our city this year as we are reaching many people of great capacity.”

“I love the Bahá’í Magazine—all of it. I particularly have enjoyed the life stories, or rather the stories about how friends have come into the Cause (for I am a new believer). I lend my copies and boost the magazine as I have always seen its spiritual leadership among progressive periodicals.”

“Your magazine has some very fine contributors, and I wish for it a wide circulation for your kind of education is much needed.”

“My friend from India has expressed his appreciation of the Bahá’í Magazine and its lofty pure spirit. The extra copies are being wisely used, they are reaching quite a new circle of people. For instance, I am sending some new young workers in Holland, also to an entirely new group in India, and to other circles before untouched. This is what we want—to extend the influence of this pure magazine.”

“I read and re-read the editorials and the spiritually fine articles, and I am always impressed with the pure tone of the magazine. I want you to know it is just like drops of water to a thirsty traveler in a desert.”

“I hope there are a sufficient number of outsiders who come in contact with this magazine to get the benefit of the illuminating editorials and all the other spiritual instructions and suggestions which the magazine contains and which are so vital to the peace and well-being of society.”

“We enjoy the Bahá’í Magazine very much. It is such an inspiration during these trying times. It gives us comfort and courage, and may God bless its readers and those who are contributing to it.”

“Sending my copies of The Bahá’í Magazine for binding, and enclose money for postage and renewal of subscription. I read every word in the magazine, and you can imagine what it means to me out here alone.”

“There is something particularly dynamic about the March issue of the Magazine. The ‘seed’ elements of this number seem charged with creative vitality. They must be scattered about! Perchance some may fall on fertile soil. The dozen extra copies I sent for have just arrived, but the number falls short of the need. Please mail me twelve more; check enclosed.” (It may be interesting to know that this friend ordered forty-one extra copies of the March number).

“I always welcome The Bahá’í Magazine when it comes, and read it with great interest; also with deep appreciation and admiration for the work that is being done.”

The general impression as gleaned from verbal as well as written expressions is that the magazine has improved very much in literary style, in the quality and tone of the articles, and in the fearless heralding of the Bahá’í Teachings without, as our Guardian instructed, “antagonizing any existing institution or peoples.”

In conclusion we should like to leave with you that which is the most important of all, namely, our latest word from our beloved Guardian, Shoghi Effendi: Speaking of the Magazine, Ruhi Afnun, writing for our Guardian, says: “He is fully satisfied with its present rate, and hopes it will keep on developing. He does read its numbers with great interest and really enjoys some of its articles... Shoghi Effendi wishes me to express his deep appreciation for the wonderful work you, as well as those associated with you, are doing in the field of service. May the Master ever guide and assist you in your noble task.” And in our Guardian’s handwriting the following: “I wish to confirm in person the message written on my behalf, and to assure you of my keen and loving appreciation of the many and notable services you are rendering to the Faith.”

And this encouragement from our Guardian and Protector, from the one who is protecting not only the Most Great Cause, but all those fortunate enough, through the Mercy of God, to be included in the ever-increasing numbers of the followers of the Faith, constitutes for us a life-giving message.

Humbly your servants,

STANWOOD COBB,
MARIAM HANEY,
BERTHA HYDE KIRKPATRICK,
Editorial Committee.

During the past year nine meetings of the Green Acre Trustees have been held, beginning with the organization meeting on May 4, 1931, following the last Annual Convention and ending with the meeting on April 28, 1932, just prior to the Twenty-fourth Annual Convention.

The Green Acre season of 1931, was a successful one in the further carrying out of the policy established by the National Spiritual Assembly three years ago—the operation of Green Acre as a teaching and training center for the believers in the Cause. In order to provide suitable living accommodations, the Inn was operated by Mrs. Flora Valentine on a co-operative basis and at a profit both for the Trustees and herself. The lectures, classes and group meetings were held in the auditorium of the Inn and at the Fellowship House and were well attended. During July, Miss Martha Root inspired the friends with her enthusiasm and spiritual fervor. In August, Miss Pearl Easterbrook, Miss Orcella Rexford, Mr. Albert Vail and others carried on the classes and did most effective work among the friends in instructing them in methods of teaching and in the presentation of the Cause under varying conditions and circumstances.

Late in the fall, the Trustees sent to the Guardian the available reports and financial statements relative to Green Acre, and requested his wishes as to the policy under which Green Acre should be operated during the season of 1932. Under date of January 9, 1932, Shoghi Effendi wrote the National Spiritual Assembly as follows:

"Concerning Green Acre, Shoghi Effendi believes that the National Spiritual Assembly has to devise some method whereby this institution will become profit-bearing or at least self-supporting and not remain a source of constant expense to the Cause. There are more important activities such as the Temple construction and teaching work to be carried through and these absorb all the funds available.

"Besides being self-supporting, Green Acre should be developed into a center where teachers are created to go out into the field as able servants. What are the means to be used? This is for the National Assembly. They may deem it wise to have a larger committee for Green Acre or call an Esperanto Congress to meet there in the summer, or invite Miss Lydia Zamenhof for a trip to Green Acre. Such things, however, should be undertaken if it is not going to add to the financial burdens of the Cause. The Assembly knows best whether such steps are advisable or not and whether their advantages outweigh their disadvantages."

The Trustees at the meeting on March 20, 1932, acting on the recommendations of the Properties Committee, authorized the operation of the Inn and Tea House during the coming season by Mrs. Flora Valentine. These properties are to be open to the public and at rates to be established by Mrs. Valentine, who, however, has agreed to work in close co-operation with the Properties Committee and in harmony with the policy of Green Acre.

The Guardian's instructions that "Green Acre should be developed into a center where teachers are created to go into the field as able servants," will be fulfilled by a newly appointed Faculty which will conduct classes at the Fellowship House. It is hoped that a large number of believers will avail themselves of this unusual and timely opportunity to prepare themselves for the important work of teaching our glorious Cause.

In order to carry out Shoghi Effendi's wishes to make Green Acre self-supporting as soon as practicable, steps will be taken to lease the Inn property in the future and to operate the other properties somewhat along the lines recommended in the report of The Research Service, Inc., made to the Trustees two years ago.

Respectfully submitted,

GREEN ACRE TRUSTEES,

ALLEN McDaniel,
Chairman.
"O My beloved friends! You are the bearers of the name of God in this Day. You have been chosen as the repositories of His mysteries. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. . . . Be­seech the Lord your God to grant that no earthly entanglements, no worldly afflictions, no ephemeral pursuits, may tarnish the purity or embitter the sweetness of that grace which flows through you. I am preparing you for the advent of a mighty Day. Exert your utmost endeavor that, in the world to come, I, who am now in­structing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements."—The Báb’s parting words to Letters of the Living. (The Dawn-Breakers, page 92-94.)

A LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

The Bahá’ís of the United States and Canada, through the Spiritual Assemblies.

Beloved friends:

The National Assembly elected by the recent Convention has sought, by consultation and by prayer, those sources of Guidance which alone can make its services to Shoghi Effendi and to the believers truly effective at this crucial time.

This coming Bahá’í year, for every American believer, will be one of profound significance. Little by little we will be able to understand the Providential forces which inspired the Guardian to give us his translation, and his discerning editorship, of Nabil’s Narrative, and immediately after its publication to issue to us the communication dated March 21, 1932, recently sent to all American Bahá’ís under the title of "The Golden Age of the Cause of Bahá’u’lláh," in which we are addressed as "Fellow-defenders" of the Faith.

"In the blood of the unnumbered martyrs of Persia," Shoghi Effendi writes in that communication, "lay the seed of the Divinely-appointed Administration which, though transplant­ed from its native soil, is now budding out, under your loving care, into a new order, destined to overshadow all mankind. For great as have been the attainments and unforgettable the services of the pioneers of the heroic age of the Cause in Persia, the contribu­tion which their spiritual descendents, the American believers, the champion builders of the organic structure of the Cause, are now making towards the fulfillment of the Plan which must usher in the golden age of the Cause is no less meritorious in this strenuous period of its history.

When read at the Convention, these words evoked in every delegate and believer present a deeper understanding of the vital importance of the Plan of United Action, adopted in order to complete the external decoration of the Temple. Since, as our Guardian has affirmed, the completion of the Temple is the condition laid down by Divine Wisdom for the golden age of the Cause of Bahá’u’lláh, nothing must prevent us from making, collectively, the contribution of $150,000 needed for the first unit of external decoration by June, 1933.

It was in the form of a united, heart-felt pledge that the Convention responded by sending Shoghi Effendi this message: "Profoundly impressed America’s Divine destiny. Conscio­us our incapacity for heroic task, will unitedly press forward under Guardian’s invincible leadership in fulfillment Plan ushering in golden age of the Cause of Bahá’u’lláh."

"Would to God," Shoghi Effendi writes in concluding his message of March 21, "that by the end of the spring of the year 1933 the multitudes who, from the remote corners of the globe, will throng the grounds of the Great Fair to be held in the neighborhood of that hallowed shrine may, as a result of your sustained spirit of self-sacrifice, be privileged to gaze on the arrayed splendour of its dome—a dome that shall stand as a flaming beacon and a symbol of hope amidst the gloom of a despairing world."

It is the essence of faith to recognize that with a call from on high there comes, simultaneously, the kindling flame which, entering the hearts of the believers, inspires the superhuman power to give the call effect. That call from on high has reached the hearts of American Bahá’ís—may we be among the faithful who, by self-sacrifice, can contribute to the full success of the Temple Plan!

Sacrifice and Concentration of Effort

The first endeavor of the National Assembly has been to find ways and means by which the combined efforts of the believers, fed from the "hidden springs of celestial strength," can move forward steadily toward the mighty goal.

Not only sacrifice, but concentration of effort, is needed throughout the coming year in greater measure than ever before. The Assembly urges each American believer, anxious to respond to the Guardian’s plea, to acquaint himself with the details of the Plan and associate himself whole­heartedly with its progressive unfold­ment.

In order to bend every energy of the Cause in America to the one supreme task, the National Assembly takes this first opportunity to explain its general aims and methods.

Bahá’í News

The monthly and also special num-
bers of Baha'i News recently published have made a great advance in the direction of Shoghi Effendi's expressed hope that this publication shall one day become the foremost Bahá'í newspaper in the world.

Not merely for economy but also in order that under the special conditions facing us at this time Baha'i News may do its part in maintaining continuous and immediate communication between the National Assembly and all the believers called upon to support the Plan of Unified Action, it has been decided to reduce its size to four pages and have it edited and published from the National Office. During this period of sacrifice and concentration, Baha'i News is to be conducted as the National Assembly's bulletin, or monthly letter, to the friends. We hope that the result of success in completing the Plan will be, in the near future, to provide far larger facilities for the extension both of Baha'i News and The Baha'i Magazine than either publication has been granted so far.

Monthly Reports

The National Assembly requests each Local Spiritual Assembly to make a monthly report of its activities in the various fields of Bahá'í effort: Teaching, Inter-Racial Amity, National Fund, etc. These reports will have a twofold value—first, in permitting each Local Assembly to grow in responsibility and administrative capacity by more careful study of its affairs and more efficient planning of all local activities; and second, by enabling the National Assembly to become better acquainted with the progress of the Cause in America as a whole. These reports may deal frankly with problems and difficulties as well as with constructive service and accomplishment. In our Cause, many obstacles vanish when sincerely and humbly faced.

Assemblies in the Pacific States are instructed to send their monthly reports to Mr. Leroy Ions, 640 46th Avenue, San Francisco; Assemblies in the Central States should send them to Mr. Carl Scheffler, 1821 Lincoln Street, Evanston, Illinois; and Assemblies in the Eastern States to Mr. Siegfried Schopflocher, 1102 University Street, Montreal, Quebec. Through these channels the reports will be transmitted to the National Assembly.

Monthly reports are also requested from each Committee of the National Assembly. These are to be sent to the Secretary, Evergreen Cabin, West Englewood, New Jersey. To meet the new conditions of the world, and effect every possible economy of effort and money, National Committees are urged to plan their work so as to build Bahá'í activity upon the substantial foundation of the Local Assemblies. The National Assembly, and its Committees, will seek to avoid unnecessary and complicated arrangements not part of the permanent, administrative body of the Cause. To assist in releasing the tremendous spiritual forces latent in all local Baha'i communities, and must be our highest aim. As the Guardian pointed out many years ago, authority is vested in the National Assembly, power in the Local Assembly. Obviously, such institutions as our three Bahá'í Summer Schools do not fall within the range of this general principle.

Since the new plan for Baha'i News will not permit the National Assembly to publish all news of interest and importance, Local Assemblies are urged to issue Inter-Assembly letters conveying details of the activities and services of local character rendered by members of their communities.

The Supreme Objective

To finish the Temple dome before the opening of the Chicago Exposition, contributions to the National Fund will be required in the amount of $150,000, plus the annual budget, approximately $25,300 for activities administered by the National Assembly, approximately $10,000 for Temple operation administered by the Temple Trustees, and approximately $2,500 for Green Acre operation administered by the Green Acre Trustees, a total of $187,300.

We need not be dismayed by this seemingly impossible sum.

The item of $150,000 for Temple construction has been analyzed as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cost of molds</td>
<td>$30,000</td>
</tr>
<tr>
<td>Decoration of the nine ribs</td>
<td>72,000</td>
</tr>
<tr>
<td>Decoration of the nine dome</td>
<td>48,000</td>
</tr>
<tr>
<td>sections</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>$150,000</td>
</tr>
</tbody>
</table>

Under this analysis the cost of each of the ribs is $8,000. Each dome section consists of three strips, cast and applied separately, making twenty-seven units of external decoration, the cost of each being one-twenty-seventh of $48,000, or $1,777.77/7.

Thus, as soon as the molds are prepared, which requires $30,000, the actual external decoration can proceed at the rate of less than $1,000 per unit until the nine sections are cast and applied, after which the nine ribs will be made at the cost of $8,000 each.

$10,000 has already been made available toward the cost of the molds. (Note: All the molds made for this first Temple in the West can be used for other similar Bahá'í Houses of Worship in the future.)

Assuming 1,800 contributing believers, it follows that donations averaging only $1.00 each (over and above the current yearly budget) will produce one of the twenty-seven strips. By considering the matter in this light, the Temple construction resolves itself into the wholly spiritual problem of maintaining unswerving, conscious and loving devotion among all the believers for the supreme objective established by the Guardian for his present Bahá'í year.

"Spiritual Descendants of the Persian Martyrs"

In terming the American believers the "spiritual descendants" of those whose complete sacrifice of self revealed the power of the Cause of God in the land of its birth, the Guardian has described the greatness and also the true character of our task. We, too, must sacrifice self in the path. In the ordering of our daily lives so that every penny of surplus funds may be transmuted by consecration to Bahá'í use; in the rending of those veils of personality which separate the workers in each local community and prevent the outpouring of the Light of Truth and the Fire of Love; in raising our hearts to the plane of prayer and our minds to the degree of meditation; in constant, unremitting study of the creative Word; in the faithful performance of every Bahá'í duty assigned us by our co-workers and enthusiastic association with our fellow-believers at Nineteen-Day Feasts, Anniversaries and other meetings—thus, and thus alone may we arise to the heights of the privilege foreseen for us collectively by Shoghi Effendi, the inspired Mouthpiece on earth of the celestial powers.

This communication is long and detailed. The members of the National Assembly can only ask for your loving consideration of the needs of this tremendous hour which have made full explanation imperative.

Faithfully your co-workers,

The National Spiritual Assembly,

HORACE HOLLEY, Secretary

"Fear not the threats of the wicked, neither be dismayed by the clamour of the ungodly. Each one of you has his appointed hour, and when that time is come, neither the assaults of your
enemy nor the endeavours of your friends will be able either to retard or advance that hour. If the powers of the earth league themselves against you, they will be powerless, ere that hour strikes, to lessen by one jot or tittle the span of your life."—Quddus to his companions. (The Dawn-Breakers, page 92.)

BAHA'I SUMMER SCHOOLS

"Shoghi Effendi feels that the real purpose of these Summer Schools is to deepen the knowledge of the friends. Lectures are very essential for they give a wonderful picture of the subject matter. But it is not sufficient to have a picture; the friends should deepen their knowledge and this can be achieved if, together with the lectures, there are study classes and seminar work carried on, by the same lecturer. The world is undoubtedly facing a great crisis and the social, economic and political conditions are becoming daily more complex. Should the friends desire to take the lead in informing the world, they should start by educating themselves and understand what the troubles and problems really are which baffle the minds of men. It is in these Summer Schools that this training should be provided for the friends." (Shoghi Effendi, through his secretary, to Mr. John Bosch.)

1. Green Acre

Green Acre will be open from July first until Labor Day. The efficient and devoted services of Mrs. Flora Valentine have been secured again this year.

Room and board at the Inn and adjacent cottages may be obtained at prices ranging from $15 to $25 per week for single room with board, and from $15 to $20 per week for double room and board. By the middle of July the Tea House will be opened and tea and light refreshments served a la carte. Rooms at the Inn and cottages can only be obtained at the rate which includes the price of meals. Guests taking rooms at Fellowship House may board at the Inn for $12 per week, or $1.85 per day, Sundays $2.00.

Inquiries concerning rooms at Fellowship House, including lodging in the dormitory, and concerning camp sites and facilities for a community kitchen, should be directed to Miss Agnes O'Neill, Vice-Chairman, Green Acre Properties Committee, Eliot, Maine.

Green Acre imposes no distinction of race, class or creed.

Dr. and Mrs. Glenn Shook announce that their home will be open to several girls at $7 per week, or $1 per day per person, for room and board. Inquiries should be addressed to Mrs. Glenn Shook, Norton, Mass., to June 20, and after that date, Eliot, Maine.

The Bahá'í Summer School to be conducted at Green Acre by the Faculty appointed by the National Assembly (Dr. Glenn Shook, Chairman, Dr. Genevieve Coy, Mrs. May Maxwell, Mr. Louis Gregory, and Mrs. Mary Coristine, Vice-Chairman) will include the following interesting courses—a detailed announcement will be made next month:

1. Early History of the Bahá'í Cause in Persia (From The Dawn-Breakers).
2. The New World Order: Economic Questions; Human Relations.
3. The New World Order: Universal Peace; Education for Peace.
4. The New World Order: Abolition of Racial Prejudice; Progress toward Reconciliation; Organizations Promoting Better Racial Relationships; Artistic Achievements of the Colored Race.
5. Bahá'í Economics.
8. Psychological Principles for the Control of Personality: The Remaking of the Personality.
9. Teaching the Bahá'í Cause: Equipment of the Teacher; Varying Methods of Approach to People of Different Backgrounds.

Special Conferences: On Experiences in Teaching the Cause; On Esperanto Around the World; On the World We Want to Live In.

Of special interest to Esperantists, and to Bahá'ís wishing to study Esperanto, is the announcement that one of the cottages adjacent to the Inn has been placed at the disposal of Esperanto Informo, 50 Congress Street, Boston, Mass. This Esperanto organization will conduct the cottage as an "Esperanto-Domo" during the Green Acre season. Only Esperanto will be spoken within the Domo, and an hourly lesson in Esperanto will be given free each day. On March 14, 1932, Shoghi Effendi, through his secretary, wrote the following letter to Mr. Winthrop Lee, one of the officers of Esperanto Informo: "The Bahá'ís have always considered with deep interest and esteem the wonderful work the Esperantists are achieving in putting into practice one of the foremost principles of their Faith. Many of their numbers have been encouraged to study that language and participate in promoting its many interests. They would therefore be very willing to cooperate with you in matters that are of mutual interest. . . . May God hasten the day when your hopes as well as ours will be realized."

2. Geyserville, California

(Preliminary Announcement)

The sixth annual season of the Bahá'í Summer School at Geyserville, California, will open with the Unity Feast at noon on Sunday, July 3, 1932, and continue for two weeks to July 16th inclusive. The school dates have been set earlier this year so as not to conflict with the meetings planned by the friends in Southern California for the Olympic Games which start the end of July.

The program and study courses of the school this year will center around "The Goal of a New World Order." The daily program, therefore, will consist of two lectures followed by seminars each morning, study and round-table discussions on certain afternoons and public meetings on various evenings. There will also be a prepared course of instruction and recreation for the children under the supervision of a special committee.

The friends are requested to bring any Bahá'í and secular literature that bears on the New World Order and Bahá'í Administration.

The program is being prepared and will be issued in the near future.

On Sunday, July 10th, an informal teaching conference will be held, under the direction of the National Teaching Committee, to review the latest teaching work; inter-Assembly cooperation and new methods of approach.

The housing and eating arrangements will be the same as last year. Excellent camping locations are available.

It is very important for the friends and students who plan to attend the Summer School to notify Mrs. John D. Bosch, Geyserville, just as soon as possible of their time of arrival and length of stay.

The Committee appointed by the National Assembly consists of Mr. L. W. Eggleston, Mrs. Dorothy Baker and Mrs. Bertha Hyde Kirkpatrick. From this Committee the following announcement has been received:—

The Summer School will hold its second session at Louhelen Ranch, Davison, Michigan, July 30 to August 8.

Those attending the session last summer were enthusiastic over it. The confirmations of the Spirit were present in that harmony prevailed, the Glad Tidings were spread, souls were confirmed. In regard to it Ruhi Abbasi wrote:

"To achieve success in such manner the first year is surely beyond what we could expect. Shoghi Effendi hopes that the friends will make the necessary preparation to do even more next season. Such gatherings will give chance to friends from different localities to come together and exchange views on the different problems of the Cause and also attract new souls to the spirit and teachings of the Faith. Not only will their knowledge of the writings deepen but also the unity of the Cause will be strengthened and the work of teaching be enhanced. It is surely a wonderful service Mr. and Mrs. Eggleston have rendered to the Cause. It is only God that can compensate them for it.

"Shoghi Effendi was very glad to hear that so many souls were confirmed there. As we see the suffering around us, caused by the prevailing financial crisis, we should redouble our efforts in bringing the message of comfort and peace to those desperate souls, and add to our labors, that the golden age promised by Bahá'u'lláh may dawn sooner."

In Shoghi Effendi's own hand are added these words:

"The account regarding your Bahá'í summer school is most encouraging and augurs well for the future. I wish you to persevere in your efforts and extend its scope and influence. I will especially pray for the success of your devoted and continued efforts."  

(Signed) Your true brother, Shoghi.

On account of the high cost of this work, and the importance of meeting the cost without calling upon the National Assembly for an appropriation, the Publishing Committee does not allow Librarians the usual discount in remitting for this book.

THE DAWN-BREAKERS

Believers who read this issue of Bahá'í News are urged to pay most careful attention to the several excerpts chosen from "The Dawn-Breakers," the Guardian's translation of the early history of the Bahá'í Faith. In Local Communities where a beginning has been made on the study of this miraculous book, the friends are stirred by the profound realization that in this work they have received a source of new and precious spiritual inspiration.

Once more we quote the cablegram sent by Shoghi Effendi to the National Assembly on November 2, 1931: "Urge all English speaking believers concentrate (on) study (of) Nabil's Immortal Narrative as essential preliminary to renewed intensive Teaching campaign necessitated by completion (of) Masrichul-Adhkár. Strongly feel widespread use of its varied, rich and authentic material constitutes most effective weapon to meet challenge of critical hour."

The first of the numbered, special edition of 150 volumes containing the Guardian's autograph has been sent to Shoghi Effendi inscribed with the love of the American Bahá'ís. The Publishing Committee, through Mrs. Marion Little, Secretary, has received a cablegram from Shoghi Effendi expressing his gratitude and high appreciation of the excellence of the printing.

A sample copy has been sent by the Publishing Committee to each Assembly Librarian, that the friends may inspect the book and come to realize its vital importance. Local Assemblies may obtain copies on consignment, and have full right to allow members of their communities to purchase the book by installment payments, payable to the local Librarian. The standard edition sells for $7.50; the autograph edition for $35.00.

"The palatial residence I have built with the sole intention that it should be eventually demolished in the path of the Cause, and the stately furnishings with which I have adorned it have been purchased in the hope that one day I shall be able to sacrifice them for the sake of my Beloved. Then will friends and foes alike see that he who owned this house was endowed with so great and priceless a heritage that an earthly mansion, however sumptuously adorned and magnificently equipped, had no worth in his eyes; that it had sunk, in his estimation, to the state of a heap of bones to which only the dogs of the earth could feel attracted. Would that such compelling evidence of the spirit of renunciation were able to open the eyes of this perverse people, and to stir in them the desire to follow the steps of him who showed that spirit."—Vahid to his wife. (The Dawn-Breakers, page 473-474.)
O SON OF SPIRIT!
My first counsel is this: Possess a pure, kindly and radiant heart, that shine may be a sovereignty ancient, imperishable and everlasting.

A CABLEGRAM FROM SHOGHI EFFENDI
"Assembly's momentous decision fraught with incalculable consequences, worldwide benefits. Greatest Holy Leaf filled with delight. Both devoutly praying (for) unrelaxing determination (to) consummate heroic enterprise. Abiding gratitude."
(Signed) SHOGHI.
Haifa, June 10, 1932.

LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY
The Baha'is of the United States and Canada.
Beloved friends:

The Guardian's cabled message, quoted above, clearly indicates the importance which Shoghi Effendi attaches to an action taken by the Temple Trustees since the June number of Baha'i News was issued.

This action consisted in the decision to make an immediate beginning of construction work on the Temple dome unit—the goal of our collective effort this year—rather than to await until the entire sum of $150,000 had been raised.

The Trustees had on hand a Temple Construction Fund of $10,000. They were informed of the urgent need to have the work begun at once, as otherwise the time required on construction would make it impossible to complete the dome by the date, June 1, 1933, fixed by the Guardian. The Trustees were also informed that it would be possible to make a contract under the terms of which the construction might proceed as rapidly as permitted by funds in hand, without assuming liability for any amount aside from whatever definite appropriations are voted from time to time.

"Feel impelled appeal entire body American believers (to) henceforth regard Nabil's soul-stirring Narrative as essential adjunct to reconstructed Teaching program, as unchallengeable textbook in their Summer Schools, as source of inspiration in all literary (and) artistic pursuits, as an invaluable companion in times of leisure, as indispensable preliminary to future pilgrimage (to) Baha'u'llah's native land, and as unfailing instrument to ally distress and resist attacks of critical, disillusioned humanity."
(Cablegram signed) SHOGHI.
Haifa, June 21, 1932.

Such a contract, therefore, has been made. The contractor is John J. Earley of Washington, D. C. Mr. Earley has perfected a process which the late Louis G. Bourgeois, Temple architect, considered by far the best for the carrying out of his unique plan of external decoration. Mr. Earley, furthermore, has been recommended by two different committees appointed to investigate the matter of material adapted to the external decoration of the Bahá'í House of Worship. The model prepared by Mr. Earley a few years ago and since then exposed to the weather on the Temple grounds, has perfectly met the test. Moreover, specific requests made to other firms for an estimate of cost have brought no satisfactory result.

The believers may have full confidence that in Mr. Earley we have a creative genius and an experienced, conscientious craftsman whose skill and whose enthusiasm fit him ideally for the task of producing a material embodiment of Mr. Bourgeois' marvelous and intricate design which will reflect its beauty and endure for centuries to come.

The Research Service, Inc., which supervised the building of the Temple superstructure, have been appointed the engineering representatives to supervise the work for the Trustees, at the special request of Mr. Earley.

Among the structures which have already proved the quality of the Earley process are: Church of the Sacred Heart and Ambulatory of the Monastery, Washington, D. C., the Parthenon, Nashville, Tenn., the Fountain of Time, Chicago, and the great Du Pont Conservatories, Wilmington, Del.

The vital thing is that an important step has already been taken to fulfill the Guardian's ardent hopes respecting the completion of the Temple dome unit (as made known to the believers in Baha'i News for June) before the opening of the Exposition at Chicago next spring. The $10,000 already appropriated on the contract will make a substantial beginning, but the members of the National Assembly must rely upon the power of the Faith, inspiring the believers throughout the United States and Canada, to continue a steady flow of contributions so that the mighty task may proceed without interruption.

The progress of construction work, illustrated whenever possible by photographs, will be reported regularly to the believers.

Imbued by steadfast faith, steered by true spiritual understanding, inspired by Shoghi Effendi's Providential leadership, and whole-heartedly unified in an indomitable effort to play our part at this time of worldwide confusion, may the American believers give evidence, as it has been given by the Persian believers before us, that the Bahá'í Faith offers the sole source of regeneration and order in this Day of God!

Do we feel the lack of capacity; are we inclined to the attitude that inaction at least has the merit of real humility? But the Guardian—in a cablegram appearing in this same issue...
of Baha'i News — asserts that if we turn to the Nabil Narrative we shall find a source of power greater than ourselves.

Ten years have passed since the Guardian evoked the station of maturity among the believers. Surely now at last we can put behind us the doubts and troubles and hesitations of spiritual childhood, and concentrate calmly and firmly upon our constructive task.

Faithfully your co-workers,

The National Spiritual Assembly, Horace Holley, Secretary.

NATIONAL COMMITTEES

Requests to accept committee appointments have been sent to the believers named in the following lists. The National Assembly hopes that each of these believers will recall the Guardian's advice about not refusing the results of Baha'i elections and appointments, and endeavor to render active service, despite any obstacles that may confront him or her at this time.


Inter-Racial Amity Committee: Loulie A. Mathews, Chairman, Louis G. Gregory, Secretary, Mrs. Witt, Dr. Bagdadi, Mabelle L. Davis, Coralie Cook, Mrs. Shelley N. Parker, Dorothy Richardson, Mrs. Edwin Horne.

Temple Program Committee: Carl Scheffler, Chairman, Mrs. Bartholomew, Secretary, Willis Hilpert, Sara Walrath, Mrs. Albert Matthiesen, Mrs. Shelley N. Parker, Dr. Edris Rice-Wray, Monroe Ioas, Mrs. Ullrich.

Study Outlines: Mary Collison, Marguerite McKay.

Training and Teaching Children: Mrs. J. W. Gift, Chairman, Miss Charlotte Linfoot, Secretary. (Other members to be appointed.)

Free Literature: George Latimer, Chairman, Louise Caswell, Helen Bishop.

Publishing Committee: Horace Holley, Chairman, Marion Little, Secretary, Roy C. Wilhelm, Marie B. Moore, Bertha Herklotz, Clara B. Wood.


Baha'i Magazine—Business Manager: Margaret McDaniel.


Reviewing Committee: Doris Holley, Chairman, Marie B. Moore, Dr. Genevieve Coy.

Editorial Committee: Dr. Genevieve Coy, Chairman, Marie B. Moore, Horace Holley.

Editing Tablets of 'Abdu'l-Baha: Corinne True, Chairman. (Other members to be appointed.)

Archives Committee: Albert R. Windust, Chairman, Gertrude Buckena, Secretary, May Scheffler.

Green Acres Faculty: Glen A. Shook, Chairman, Mary S. Coristine, Vice-Chairman, Dr. Genevieve Coy, May Maxwell, Louis G. Gregory.

Baha'i Summer School at Gelsey: John D. Bosch, Chairman, George Latimer, Leroy Ioas, Amelia Collins, Ella G. Cooper.

Baha'i Summer School at Louhelen Ranch: L. W. Eggleton, Dorothy Baker, Mrs. John Kirkpatrick. Editorial Committee: The Baha'i World (Volume V): Horace Holley, Chairman, Nellie S. French, Secretary, Albert R. Windust, Wanden LaFarge, Marion Holley, Bahiyih Lindstrom.

Committee on Bahai Music: Louise D. Wright, Chairman, Mrs. Albert Matthiesen, Secretary, Albert R. Windust, Edith Inglis, Margaret Klehs, Ruth Lunt.

Sales Committee: Grant Spaulding, Chairman, R. Y. Mottahadeh, Ali M. Yazdi.


Accountant: Albert Matthiesen.

Economics Committee: To be appointed.

SON OF SPIRIT!

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

NATIONAL TEACHING

To the Baha'is of the United States and Canada:

Beloved Friends:

In appointing the National Teaching Committee this year, the National Assembly has sought, by consultation with officers of this Committee and by consideration of recommendations made by the officers of the previous Teaching Committee, to adopt a general policy and attitude conforming to the special needs of this time.

The Teaching Committee, through its Western and Eastern executive members, takes this opportunity to convey to the Local Spiritual Assemblies and to the body of American believers its understanding of the aims and methods to be embodied in the National Teaching program during the present Baha'i year.

The Committee feels profoundly the immensity of our mutual responsibility, as American believers, to present the Baha'i Faith as the sole solution of the dire conditions threatening the collapse of civilization throughout the world. The time surely has come to give to humanity in greater and purer measure the constructive principles and regenerating spirit revealed by Baha'u'llah. No longer can we be passive and silent in the face of the progressive disintegration of human hopes, for knowledge of the path to God is identical with the most active and self-sacrificing efforts to summon others to that path.

The completion of the physical structure of the Temple, and the publication of the Guardian's translation of The Dawn-Breakers, combine as evidences that a new and mighty wave of spiritual power has arisen to reinforce the efforts of every faithful believer.

The hearts of the friends, we are assured, are stirred to the depths by
the consciousness of the divine task we are called upon to do. The only question is agreement upon ways and means, and true inner unity necessary to attract the confirmation of the Holy Spirit.

The following outline of a National Teaching Plan contains no essentially new elements, but is rather the result of endeavor to penetrate more deeply into the realities of the Faith in relation to the needs of this crucially important year.

1. Let us regard every confirmed believer as a teacher, sharing his or her measure of responsibility for the triumph of the Cause. Unlike the older religions, we are not divided into a clerical and lay body. Even though some souls have greater capacity and experience than others in teaching, nevertheless this does not create arbitrary distinction nor confer special privilege. Our spiritual status is one — all are servants, all have the same rank as voting members of the Bahá’í community.

The hope is that this year more individuals will become active in the teaching field. None can hide behind the accomplishments of others. The same Power will confirm the efforts of one as confirms the effort of another.

2. The essential administrative unit is the Local Spiritual Assembly and its community. The Cause must go forward on the knowledge, loyalty and unified action of the Local Assemblies. An important part of the work of the Teaching Committee this year is to assist Local Assemblies to become more energetic and more efficient in promoting teaching plans which will include, if possible, every member of their community. Bahá’í teaching, unlike the work of formal churches, can and must be done in hundreds of different ways. Every type of believer is needed. As the Guardian has said, the most useful suggestion might be advanced by the humblest believer. The Teaching Committee hopes that the subject of teaching will be discussed continuously in all Local Communities, until each Assembly becomes the focal center of a mighty outflowing spiritual power.

Specifically, each Local Spiritual Assembly is requested to undertake the development of at least one new Bahá’í community in its locality, sending a succession of teachers there until the community is prepared to elect its own Assembly. The more work we do in a new field, the better we can serve in our own home community. Let us kindle the enthusiasm of all Bahá’í workers, and give free rein to initiative in serving the Cause.

3. To achieve complete success, every teacher should work directly under the supervision and recognition of his or her Spiritual Assembly. A teacher traveling to another city, where an Assembly exists, is to serve under that Assembly while in its sphere of jurisdiction.

4. With increased individual service, more Assembly effort and the expansion of the Cause into new localities, the need of mutual assistance in providing teachers and planning follow-up work will tend to bring neighboring Assemblies into active cooperation.

Where conditions justify it, inter-Assembly conferences can be held at intervals, the result of which will be to stimulate new ideas, increase enthusiasm and energy and lead to more openings for believers hitherto inactive. In some localities, inter-Assembly conferences have been the greatest factor in developing teaching activity. These conferences, however, are not a direct part of Bahá’í administration, and should be regarded as having consultative value but not special authority.

5. A new National Committee has been appointed to perfect ways and means for the education and training of children. When this Committee reports, Local Assemblies will be better fitted to discharge their responsibility toward children.

6. With means lacking to meet the expenses of large public meetings, and for any considerable travel on the part of teachers, the right use of Bahá’í literature seems of vital importance. Other Committees are at work studying the field of free literature, and this subject will be referred to more adequately at a later date.

7. Most essential of all is the holding of local Study Classes, that the believers themselves may become better grounded in the Teachings, and that those attracted by lectures and addresses may have opportunity for continuous progress until they become fully confirmed. The vital importance of “The Dawn-Breakers” as a textbook is emphasized in the Guardian’s cablegram of June 21, published elsewhere in this issue.

8. Each Assembly, and every individual believer, should keep in close and constant communication with the National Teaching Committee in the development of new communities. The National Assembly has voted that before any community is accepted as having a Spiritual Assembly, the recommendation of the National Teaching Committee will be secured that the new group is prepared for service in the Cause.

9. In order to carry on its work more effectively, the Teaching Committee has been organized with an Eastern and a Western branch, with regional members covering all parts of the country.

The duties of the regional members will consist particularly in visiting Local Assemblies, encouraging the extension of teaching work, and serve the aims described above by maintaining constant contact with Assemblies and groups in their respective regions. They will also initiate inter-Assembly conferences and assist in their success.

In conclusion, we express the heartfelt hope that this year, as never before, all believers will become conscious that their Bahá’í life depends upon active service as cells in the new spiritual organism, and that as the result of deeper consciousness and greater devotion, the Guardian’s wishes for the Temple may be completely realized.

Yours faithfully,
National Teaching Committee.
By: LEROY C. IGAZ, Chairman.
Bishop Brown, Vice-Chairman.

O SON OF MAN!
Veiled in My immemorial being and
in the ancient eternity of My essence,
I knew My love for thee; therefore I created thee, have engraved on thee
Mine image and revealed to thee My beauty.
LETTERS FROM HAIFA

The National Assembly is grateful to the Assemblies and individual believers who from time to time share the contents of letters received from Shoghi Effendi. Excerpts from such letters recently received are here published for the inspiration and guidance of our co-workers.

"Public speaking is undoubtedly very important for a person who desires to teach, but this should be learned in schools and classes especially arranged for such training. We should not permit an inferior presentation of the Cause to the public for the sole reason that we desire to learn to do it better in the future. The youth should be encouraged to train themselves in public speaking while they are still pursuing their studies in schools or colleges.

"It is surely very necessary that the friends should keep in touch with the modern social movements, but their main objective should be to draw more people to the spirit and teachings of the Cause. They should learn from the experience of others and not permit themselves to go (off) at a tangent, and finally be so absorbed in other movements as to forget the Cause of God." (To Mrs. Harding, Urbana, through Ruhi Afnan. Received December 25, 1931).

"You mentioned in one of your letters that some of the old believers who for many years had kept away are now coming back and attending the meetings. How wonderful it would be if all such persons, together with all those who met the Master and whose life was changed through His influence would come along and help us in spreading these divine teachings! Perhaps the friends should take the initiative and make their meetings so inspiring and their activities so interesting and far-reaching in importance that they would of their own accord come forward and lend us their help." (To Roy C. Wilhelm, West Englewood, through Ruhi Afnan, March 9, 1932.)

"Every now and then we hear that a new Assembly has been formed and that more people are being attracted to the Cause, but there is still much to be desired. As you mention in your letter the Cause needs some more people who are able to shoulder its responsibilities and extend real help in promoting its many interests, both spiritual and material. These people whom we are so eagerly awaiting to appear will not, however, come of their own accord. They have to be brought in. It is for us to become active and really spread the Message." (To Allen B. McDaniel, Washington, D. C., through Ruhi Afnan, April 4, 1932.)

"Another essential thing is that those who do embrace the Faith should be constantly urged to study the literature of the Cause. It is not sufficient that our numbers should increase, we want people whose faith stands on a rock no trial can move. We want people who in turn arise and carry the message to other people and guide others.

"From every corner of the earth letters come to Shoghi Effendi asking for teachers, but he is far, far from being able to answer all the demands. The only way we can satisfy that need is to have every Baha'i follow the command of Baha'u'llah and become himself a teacher. And that task is not so very impossible; it only needs a thorough knowledge of the teachings and a burning desire to spread the message." (To Spiritual Assembly of Pittsburgh, Mrs. Franyce, Secretary, through Ruhi Afnan, April 13, 1932.)

"As to teaching work in colleges and universities, this is very important, for students as a whole are open-minded and little influenced by tradition. They would easily enter the Cause if the subject is properly presented and their intellect and sentiments properly satisfied. This, however, should be attempted only by persons who have had university training and are therefore acquainted with the mind of the intelligent and educated youth.

"The movement surely needs educated and devoted souls who will through their deeds as well as pen promulgate the teachings throughout the world." (To Mrs. Mabel Paine and Miss Sylvia Paine, Urbana, through Ruhi Afnan, received in April, 1932.)

"A group that does not progress and show signs of life will soon die out and be forgotten. We have to keep virile and remain active and desire our Cause to prosper and become an active force in shaping the destiny of the world... You asked concerning some plans whereby funds could be gathered for the Temple. Shoghi Effendi believes that the best and noblest method is to have free donations that are made spontaneously and with the sense of making some sacrifice in furthering the Cause. It is with sacrifice that this Temple is to be built. This is the truly worthy method. This principle therefore excludes any method whereby the help of non-Baha'is is included." (To Kenosha Spiritual Assembly, through Ruhi Afnan, April 14, 1932.)

"He (Shoghi Effendi) was very sorry to learn that you are passing through difficult times, but such seems to be the fate of every single person on the surface of the earth at the present time. When such a crisis sweeps over the world no person should hope to remain intact. We belong to an organic unit and when one part of the organism suffers all the rest of the body will feel its consequences. This is in fact the reason why Baha'u'llah calls our attention to the unity of mankind. But as Baha'is we should not let such hardships weaken our hope in the future. Read the last general letter of Shoghi Effendi ("The Golden Age of the Cause of Baha'u'llah") and see the description of the future which he has tried to put before our eyes. We may be suffering at present but that will soon cease and glorious days will dawn.

"In all such matters as you mention in your letter, Shoghi Effendi wishes the friends to take the Assemblies into their confidence and discuss it with them. Being on the spot they can judge better and take into consideration all the different aspects of the problem. We should always trust the Assemblies and go to them for advice. Our debts, however, should be considered as sacred and take precedence over any other thing (i.e., payment of debts comes before contributions to the Cause) for upon this principle does the foundation of our economic life rest." (To a Baha'i family of Kenosha, through Ruhi Afnan, April 14, 1932.)

BAHA'I DIRECTORY

Each Local Assembly will be supplied with a Baha'i Directory for Inter-Assembly correspondence as soon as the National Assembly receives the Assembly Enrollment forms which were sent out in May. Returns are awaited from Buffalo, Eliot, Visalia, Racine and Baltimore.

A CORRECTION

On page 2 of the special Convention Issue of Baha'i News, in the Convention Report under sub-heading "Feast of Ridvan," where Mr. Windust refers to Some Answered Questions as shedding light upon the station of the Guardian, the reference should be to page 67 and not 57 of that volume.

O SON OF MAN!

If thou livest Me, turn away from thyself; and if thou seest My pleasure, regard not thine own, that thou mayest die in Me and I may eternally live in thee.
O SON OF SPIRIT!
There is no peace for thee save by renouncing thyself and turning unto Me; for it behoveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

THE ASCENSION OF BAHIYYIH KHANUM

On July 15 the National Assembly received from the Guardian the following cablegram:—

Shoghi Effendi’s Message

“Greatest Holy Leaf’s immortal spirit winged its flight Great Beyond. Countless lovers her saintly life in East and West seized with pangs of anguish. Plunged in utterable sorrow humanity shall erelong recognize its irreparable loss. Our beloved Faith, well nigh crushed by devastating blow of ‘Abdu’l-Bahá’s unexpected Ascension, now laments passing (of) last remnant of Bahá’u’lláh, its most exalted member. Holy Family cruelly divested (of) its most precious great Adorning. I for my part bewail with pangs of grievous loss the joy and solace of my life. Remains will repose (in the) vicinity (of the) Holy Shrines. So grievous a bereavement necessitates suspension for nine months throughout Bahá’í world every manner religious festivity. Inform Local Assemblies and groups hold (in) befitting manner memorial gatherings (to) extol a life so laden with sacred experiences, so rich (in) imperishable memories. Arrange holding additional Commemoration Service of strictly devotional character (in the) Auditorium (of the) Mashriqu ’Adhkar. (Signed) Shoghi Effendi.

On that same day the Assembly dispatched cablegrams as follows:—

Messages to Haifa and National Assemblies Abroad

To Shoghi Effendi. “Throughout America the followers of Bahá’u’lláh will share your extreme sorrow in loss of one whose life exemplified the perfect believer. May we faithfully walk upon path lighted by her glorious Faith and attain the goal she steadfastly upheld to East and West since earliest days of divine Cause.” (Signed) National Assembly.

To Munirih Khanum. “Our profoundest grief and sorrow unites us with each and every member of the Holy Family in the hour of withdrawal of that supreme embodiment of love.” (Signed) American Bahá’ís.


On July 18 a letter was sent to Local Assemblies and groups, quoting the Guardian’s message and requesting that Memorial Gatherings be held on Sunday, July 24. With that letter was sent a copy of the communication addressed to the Friends of the Lord and the Hand-Maidens of the Merciful throughout the West by Bahá’í Khanum on March 30, 1924.

The Temple Program Committee has been requested to prepare the Commemoration Service in the Mashriqu’Adhkar. Notice of this Service will be sent to Local Assemblies and groups.

Up to the date of this writing, the National Assembly has had no opportunity to consult upon the exact meaning for the American believers of the Guardian’s statement that every manner of religious festivity is to be suspended for nine months. The letters of inquiry already received will be answered as soon as possible.

It is not within the capacity of the National Assembly to add any comment to our Guardian’s message concerning the ascension of the Greatest Holy Leaf. May each believer ponder this occurrence within his or her own heart.

Bahá’í News

Published by
The National Spiritual Assembly of the Bahá’ís of the United States and Canada
General Office: Evergreen Cabin, West Englewood, New Jersey

No. 65 August, 1932

BABIYYIH KHANUM’S APPEAL

That the friends may draw near the spirit of that exalted Bahá’í soul who has rejoined her Father Bahá’u’lláh, let us consider anew some of the words written us in 1924.

“Let us then, affectionate brothers and sisters, ponder for awhile upon the underlying reason that had made God’s divine Messengers prefer a life of torture to one of ease, and those blessed martyrs, so many of them cut off in the springtime and promise of their youth, choose death with faces radiant with joy. What did the Bab sacrifice? His promising youth except out of a burning desire to have mankind live in unity and peace; and what was the spirit that animated those bold and heroic martyrs but love and adoration to a Cause they wished to triumph? What made Bahá’u’lláh, born and brought up in opulence, fling away all earthly possessions and choose upon Himself unspeakable hardships and deprivation, save for an earnest appeal to the world at large to turn their hatred for one another into genuine love and to make a world seething with blood a peaceful home for God’s children; and why did ‘Abdu’l-Bahá who could have chosen a life of ease and comfort, prefer to lead a crusade against the strongholds of human hearts and make a direct appeal to individuals as well as groups that unless we love one another with all our might and with all our heart.
we are absolutely doomed. He carried a crusade not with a sword of steel but with a sword of love and affection. And if we dare call ourselves Bahá'ís, it simply means that we have to follow in their wake. It means that we must always have the public weal in mind and not give up ourselves wholly to our inclinations and desires, and it means that we must picture before us the perseverance and self-sacrifice of those early volunteers and make a whole-hearted effort to be like unto one of them; and it shall be only in this way that we can safeguard this great Cause of God.

"This in brief, is what our beloved Guardian, Shoghi Effendi, is patiently and eagerly expecting from every single one of us. This, he says, should mark us from all other men and this should differentiate us from those to whom such a mission is something to believe in and not to inspire to action . . . .

"Finding that the individual letters were too many to answer in person and not wishing the progress of the Cause to be hampered by the slightest thing he sacrificed sending his personal messages of love and encouragement to the individual friends and he expressed his heart-felt sentiments in general letters to Assemblies and countries. The organization of the Assemblies was thus moving rapidly forward, the Cause was being spread in every country and Shoghi Effendi's heart the happiest for it all. Such were the circumstances when he received to his utter astonishment letters that he noted showed lack of love and unity among the loved ones of 'Abdu'l-Bahá. It grieved him very much to see some of those whom the Master so dearly loved, bear ill feeling towards one another and through their lack of love and unity and through denial to follow the advice of their Spiritual assemblies, relegate the whole standard of the Cause to a mere philosophy of life. Such news had great effect upon his tender heart and it reflected upon his physical health. Whereupon the wish and desire of the friends then present in Haifa, and through mine and the family's insistent appeal, he consented to take a rest during the hot summer season.

"All the happy news that we had received from abroad and that we had forwarded to him so filled his blessed heart again with encouragement and joy that upon his return from his summer rest he resumed his work with an astonishing zeal and activity. His heart was joyful and in his evening meetings with the friends he always shared the news he had received from abroad and through his encouraging words he instilled such a fervor in every single one present that they all felt they would fly away and share in this noble task. Indeed his love for those earnest workers had grown so great that he had decided to make an effort and append to the answer of each letter a short personal message in his own handwriting.

"Again the unexpected took place and the news reached from some centers that the spirit which 'Abdu'l-Bahá said should characterize every Bahá'í community does not prevail and that many have belittled the guidance of the different spiritual assemblies. His heart was thus sore and depressed and he again decided to seek seclusion until the friends realized their great responsibilities and make an effort toward real unity. I and the members of the house have put our power in our power to give him the happy news we had received from some countries and we begged him to change his decision but he said: 'My heart is very sensitive to such things. Inasmuch as I am rejoiced when I hear of true love and fellowship among my brothers and sisters, in an equal measure if not more I am grieved when I hear that such is not the case. It is quite true that every Bahá'í heart swells with love and adoration at the mention of the Báb, Bahá'u'lláh or the Master's name, and stands firm and true to the last word of 'Abdu'l-Bahá, and for that I am very thankful to them, but you agree with me that this alone cannot be the emblem of this world Cause. There should be love and sympathy among the individuals of every group and true affection for one another should be the stamp for their hearts. Suppose a non-Bahá'í should ask us as to what should denote a Bahá'í and to differentiate him from everybody else, and were we to answer a hero-worship and adoration to the Center of the Cause that makes a Bahá'í willing to give up his life and property, he would be sure to answer you that that alone will not bring about the regeneration of the world. That alone will not wipe out international hatred fostered for ages past, and will not solve the economic plight before which the world stands aghast today. And were we to tell him that our religion proclaims certain principles that no one can challenge or deny, we would be told that principles alone are no proof of its effect either, and not until the Bahá'ís first translate these principles into their own everyday life and live according to the standard of the Cause they proclaim, will they be qualified to invite the whole world to come and follow their teachings. It is when the Bahá'ís prove their religion by no greater argument but actions and deeds that we are truly to be promoting the Cause and that men will come and willingly join our ranks.' And when he said, 'Many are carefully watching today the life and behaviour of the Bahá'ís and many are trying to estimate the true value of the Bahá'í Movement and the effect that it shall have in future through the ideas and self-sacrifice of its followers. The friends must therefore be very careful to wipe out of their ranks all feeling of hatred or misunderstanding and to replace it by genuine love. Just as discord among the friends has deeply grieved me, in every manner will their unity and harmony fill my heart and win over my life and strength to themselves. I shall now leave and when I see that the circumstances have changed and that sincere affection is the reigning force in every Bahá'í community, I shall at once return and cooperate with them with my heart and soul. Send this message to all my friends abroad.' After these touching remarks, two weeks ago he again left us to ourselves.

"Now brothers and sisters remember what our Master 'Abdu'l-Bahá tells us in His last Will. Let us recollect the passage where He asks us not to do anything that will depress and grieve Shoghi Effendi or mar the shining brightness and radiance of his heart, but always to try to help him in raising this lofty edifice of world-brotherhood. May we not keep that always in our memory and strive forward toward a unity that shall not only win the heart of every non-Bahá', but shall to a larger and larger measure gladden our own and dear Guardian. My days are numbered and my life is flying to a close and yet I feel certain that those dear ones abroad will accept this eager and humble appeal, and will make me cherish the hope that before I am called away and ready to separate in body from you, I can see genuine love and unity prevail among those my Master so dearly loved and I can witness with human eyes my Guardian's heart overflow with joy. This is what I beseech you and may it be fully realized.

The Guardian's Renewed Appeal

The unveiling guidance of the Guardian now once again points the path of true service in this cablegram.

* March, 1924.
received July 21 —

"Entreat sorrow-stricken American believers never allow consciousness of their agonizing loss (to) paralyze (their) determination (to) prosecute an enterprise on which (the) adored Object (of) our mourning centered her brightest hopes."

As the friends know, this refers to the completion of the Temple.

LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

The Baha’is of the United States and Canada.

Beloved friends:

More than ten years ago, on January 21, 1922, the era of Justice dawned in the Cause with the Guardian’s first message to his “dearly beloved brethren and sisters in ‘Abdu’l-Bahá.”

During this period of time, the believers in all parts of the world have received loving instruction, tender exhortation and heart-felt warning concerning the vital importance of a Baha’i government which combines the two essentials of spirit and form, the two factors of free initiative and discipline, the two divine principles of love and justice, and the threefold elements of local, National and International jurisdiction.

The heart-felt warning, oft repeated, indicated to us that adherence to this government was, first, a test of the purity of each individual soul, and second, a matter of establishing the only perfect Baha’i unity capable of surviving the public calamities and social upheavals plainly foretold for this great Day of God.

Your associates and servants, the members of the National Spiritual Assembly, believe that the time has come when all American believers, without exception, should appreciate the infinite value of the Guardian’s loving instruction and understand the import of the note of exhortation and warning that sounds so dearly in his messages to the Baha’i world.

Surely, a period of ten years is sufficient for us to learn and apply the fundamental principle of the Cause in this new era—the principle of consultation which brings together all ideas and suggestions in a Local or National Baha’i community, and then establishes a definite source for final decision in the Spiritual Assembly.

It has become apparent to the National Assembly that in many Local communities the principle of full and frank consultation has not yet become thoroughly developed. The National Assembly has no power nor resources that will enable it to perform the obligations laid upon Local communities by the world order of Bahá’u’lláh. The National Assembly longs to see many and impressive evidences that Local Assemblies are arising to fulfil more of their wonderful opportunities for Baha’i service. Amid the threatening perils that surround humanity today, there is dire need for Local Baha’i communities fully conscious of their high mission and endeavoring to realize it with every available resource of prayer, consultation, study and action.

Faithfully your co-workers,

The National Spiritual Assembly,

Horace Holley, Secretary.

"The day wherein I found Thy beloved One, O my God, and recognized in Him the Manifestation of Thy eternal Spirit, I foresaw the woes that I should suffer for Thee. Great as have been until now my sorrows, they can never compare with the agonies that I would willingly suffer in Thy name. How can this miserable life of mine, the loss of my wife and of my child, compare with the blessings which the recognition of Thy Manifestation has bestowed on me! Would that a myriad lives were mine, would that I possessed the riches of the whole earth and its glory, that I might resign them all freely and joyously in Thy path."—Hujiya.

(The Dawn-Breakers, page 572.)

QUALIFICATIONS OF MEMBERSHIP IN A BAHÁ’Í COMMUNITY

On October 24, 1925, in response to a request for information on how Local Spiritual Assemblies should determine the qualifications of those to be enrolled as members of a Baha’i community, the Guardian (Baha’i Administration, page 81) gave the following explanation: "Regarding the very delicate and complex question of ascertaining the qualifications of a true believer, I cannot in this connection emphasize too strongly the supreme necessity for the exercise of the utmost discretion, caution and tact, whether it be in deciding for ourselves as to who may be regarded as a true believer or in disclosing to the outside world such considerations as may serve as a basis for such a decision, I would only venture to say 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 as a true believer or not. Full recognition of the station of the Fore­runner, the Author, and the True Exemplar of the Baha’i Cause, as set forth in ‘Abdu’l-Bahá’s Testament; unreserved acceptance of, and submission to, whatsoever has been revealed by His 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 Baha’i administration throughout the world—these I conceive to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a vital decision. Any attempt at further analysis and elucidation will, I fear, lead us in barren discussions and even grave controversies that would prove not only futile but even detrimental to the best interests of a growing Cause. I would therefore strongly urge those who are called upon to make such a decision to approach this highly involved and ever-recurring problem with the spirit of humble prayer, and earnest consultation, and to refrain from drawing rigidly the line of demarcation except on such occasions when the interests of the Cause absolutely demand it."

With the adoption of the Declaration of Trust, which required some clear definition whereby the National Assembly might establish the status of voting members of the local communities, the problem of applying the Guardian’s standard became one of the most important duties of a Spiritual Assembly. That this problem is being considered very seriously is evident from the number of inquiries which have come to the National Assembly for specific instructions on method and procedure.

It is evident that if the Guardian’s standard is too rigidly applied, a community will be choked and stifled, while if it is too loosely applied, the result will be to make a Baha’i community lose its distinctive character, its spiritual integrity, its very reason for existence.

For some months the members of the National Assembly have given special thought to this subject, in the hope that it might be found possible to lay before all Local Assemblies some statement in the form of suggestions and recommendations that will prove useful to their members in meeting what the Guardian has termed a "very delicate and complex question."

First of all, we feel, should be emphasized the fact that the enrollment of new voting members is the function of a Spiritual Assembly as a whole. Such a matter cannot be left to one or more members, or be met by
passively accepting the endorsement of a teacher, no matter how well-informed and loyal the teacher may be.

The act of passing upon the qualifications of one who seeks enrollment surely involves consultation, the distinctive attribute of a Spiritual Assembly, followed by decision representing unanimous or at least majority vote. The members of an Assembly assume no higher responsibility than in determining the character of their community by controlling its new growth. In admitting a new voting member, they recognize and affirm his or her right to be eligible to every office in the Cause. Since those elected delegates to the Convention elect the members of the National Assembly, and since later on the National Assembly will be one of the electoral bodies constituting the International House of Justice (see Article I, By-Laws of the National Spiritual Assembly), the degree of this responsibility is manifest.

The question has been raised as to whether a Spiritual Assembly may not most effectually meet this responsibility by having the applicant sign an application blank which sets forth the exact qualifications of membership.

The question has also been raised as to whether it would not be well to lay down a definite period of time—for example, a year—before an Assembly can act upon an application after it is received.

Both these suggestions are admirable; but the National Assembly is not yet prepared to adopt any standardized system. The Cause is too new and inexperienced to justify such an important step at this time. The chief requisite is that each Local Assembly shall possess sufficient insight to discriminate between those who are qualified to serve in the Cause and those not qualified to serve. The Master has warned us that the time will come when hypocrites will seek to enter the Cause in order to work destruction, consequently it is the capacity of the Spiritual Assembly in each case, and not the operation of any standardized system of enrollment, which stands as the safeguard against such invasion.

One requirement, however, the National Assembly does lay down at this time: that Local Assemblies shall read to applicants the qualifications of voting membership as defined in the By-Laws, and record in their minutes the full and complete acceptance by each applicant. This appears to be the irreducible minimum of procedure in the admission of new voting members. In reporting new members to the National Assembly, Local Assembly Secretaries are requested to submit, in each case, an extract from the minutes proving that this procedure has been followed.

The essence of the matter seems to be that each Assembly is called upon faithfully to stand as witness that the spirit of the person seeking membership has turned to Bahá'u'lláh and become quickened for life in His Cause. Quality, and not numerical quantity, must ever determine the power of a Bahá'í community.

Therefore we are not a board of examiners on the one hand nor a mere committee of welcome on the other. The qualifications do not imply that the applicant must please us personally, nor satisfy our human ideas as to whom we would like to associate with in Bahá'í service. The qualifications have come from the Manifestation Himself: to the degree that we are ourselves true Bahá'ís, we can determine who else is likewise a true Bahá'í.

The National Assembly has been vested with the responsibility of passing upon local membership rolls, and thus in cases where a Local Assembly has clearly been in error in enrolling a member, the mistake can be corrected and the matter transferred to a Bahá'í body not affected by exclusively local conditions.

Being charged with this ultimate responsibility, the National Assembly feels great concern that all the Local Assemblies function as wisely as possible in carrying out their share of the Guardian's instructions. The members of the National Assembly see no way to establish definite procedures and uniform methods for the performance of a spiritual task. It is for each Local Spiritual Assembly to take whatever steps it deems necessary and advisable in conferring with each applicant, ascertaining his or her acceptance of the Báb, Bahá'u'lláh and `Abdu'l-Bahá, the provisions of the Master's Testament, and association with the world-wide Bahá'í community. Before the application can be made, there exists the prior and vitally important problem of how inquirers are taught. Thus, attempting to follow the sequence of all the steps leading to enrollment of new members, we realize how urgent it is for Assemblies to assure themselves that those serving as Bahá'í teachers make the focal point of all their efforts the preparation of souls for service in the Bahá'í community. It is not enough to promulgate the "principles" of the Cause, most of which have already been adopted by the liberal public unconscious of their Source—a teaching program must include classes in which inquirers are brought into full acceptance of the Faith.

We are dealing with matters of deep mystery, as one perceives on reading the following words which Bahá'u'lláh uttered in the presence of Nabí (The Dawn-Breakers, page 386)—

"Be thankful to God for having enabled you to recognize His Cause. Whosoever has received this blessing must, prior to his acceptance, have performed some deed which, though he himself was unaware of its character, was ordained by God for a means whereby he has been guided to find and embrace the Truth. As to those who have remained deprived of such a blessing, their acts alone have hindered them from recognizing the truth of this Revelation. We cherish the hope that you, who have attained to this light, will exert your utmost to banish the darkness of superstition and unbelief from the midst of the people. May your deeds proclaim your faith and enable you to lead the erring into the paths of eternal salvation."

ANNOUNCEMENT BY SALES COMMITTEE

In view of the present urgent need of money for the completion of the Temple, the Sales Committee wish to appeal to all the believers for contributions of jewelry, diamonds, old gold or silver, ringstones, antiques, and anything else having a realizable value to be sold for the benefit of the National Bahá'í Fund. Any member of the Sales Committee is authorized to receive such contributions, to give receipts for them and to arrange for their disposition. They should be sent directly to the addresses given below. The Sales Committee also have available ringstones, photographs and records of 'Abdu'l-Bahá, and other articles of Bahá'í interest. Price list on request.

BAHÁ'Í SALES COMMITTEE:
F. St. G. Speedlove, Chairman,
2811 Albermarle St., N. W.,
Washington, D. C.
R. Y. Mothi, Assistant Committee,
235 E. 22nd Street,
New York City.
Ali H. Yazdi,
1472 University Ave., Studio J.
Berkeley, California.

BAHÁ'Í NEWS
THE GUARDIAN’S TRIBUTE TO BAHYIIH KHANUM

A tribute, poignant in feeling and exquisitely beautiful in character, has been paid by Shoghi Effendi to the life and spiritual nature of the Greatest Holy Leaf. Received by the National Spiritual Assembly in the form of a communication, entirely hand-written, addressed to the believers, this tribute is being reproduced photographically in its entirety. Local Secretaries will receive a copy, in entering into the profound spirit of the Guardian’s words, we shall be making effort to respond to the plea recently cabled by Shoghi Effendi, and reproduced in this issue of Baha’i News as the final paragraph of the article entitled “The Crucial Matter.”

Undoubtedly every believer will cherish the possession of this precious Bahá’í document, the more because it is a true facsimile of the original. It would be well to have the tribute read at the next Nineteen-Day Feast.

SERVICE OF COMMEMORATION IN THE BAHÁ’Í HOUSE OF WORSHIP

The Guardian’s cablegram informing us of the ascension of the Greatest Holy Leaf concluded with these words: “Advise holding additional Commemoration Service of strictly devotional character (in the) Auditorium (of the) Mashriqul-Adhkár.”

In accordance with this beautiful suggestion, the National Spiritual Assembly has requested the Temple Program Committee to hold the Service of Commemoration in the central Hall of Worship at eight P. M., Saturday, October 8.

This Service is a National Bahá’í observance. It will be held under the auspices of the National Spiritual Assembly in the name of the Bahá’í community of the United States and Canada.

The passing of this last remnant of Bahá’u’lláh on earth is a momentous event in the history of His Faith. Those of the friends who cannot be present in person will direct their hearts yearningly to so impressive a gathering representative of the devotion of Bahá’ís throughout the world.

THE CRUCIAL MATTER

The Guardian’s Words to America on the Completion of the Temple

In lieu of a letter from the National Assembly this month, it seems more essential to place before the Local Assemblies, Bahá’í groups and isolated believers throughout the United States and Canada the several statements which the Guardian has made on the most important matter, the completion of the external decoration of the Temple dome unit by June, 1933.

This is the focal point of our collective capacity, the test of our faithfulness.

“The New Plan of Unified Action conceived, adopted and published by your Assembly is an admirable one. It is at once concise, appealing in tone, dignified in presentation and practical in its conception. It fully and truly deserves the unreserved support of every American believer. I shall be glad to associate myself with this further collective and heroic effort exerted by the friends by contributing to your National Fund every month for a period of three years, the sum of ninety-five dollars. Your Assembly, faithful to its trust and conscious of its high calling, has sounded the call for a further and final effort on the part of the followers of Bahá’u’lláh in that land. It is for them, now if ever, to arise for the speedy consummation of a divinely appointed task.”

August 25, 1931

“I deeply appreciate the continued and self-sacrificing endeavors of the American believers in the face of the grave financial and economic depression into which their country and the whole world is now plunged. That the Temple edifice should arise under such circumstances, that its elaborate and exquisite ornamentation should be carried out, through the efforts of a mere handful of Bahá’í followers despite the gloom, the uncertainty and the dangers which surrounded them is another evidence of the mysterious, all-compelling power of Bahá’u’lláh whose blessings will be bountifully vouchsafed to all who arise to carry out His purpose. The Cause is entering upon a period of unprecedented achievements. The full measure of its glory and power will be gradually manifested, if we, on our part, execute in their entirety the instructions and bequests bequeathed to us by our beloved Master. The American believers have made a splendid beginning. Let them bring to a speedy and successful termination a task which they have so nobly initiated and which they alone are destined to accomplish.”

December 20, 1931

“I wish to add a few words in person in order to reaffirm the paramount, the urgent necessity of devising ways and means that will ensure the success of the Plan of Unified Action, and compensate for the disadvantage it has, unavoidably and owing to unforeseen circumstances, suffered. I would appeal to every conscientious follower of the Faith in that land not to rest until the means have been made available to ensure the completion of the decoration of the Dome of this imposing and marvelous Edifice before the end of the spring of next year. The Cause will suffer, its prestige will no doubt be affected if the Plan, so admirably conceived, should again fall into abeyance. This we must at all
cost prevent." February 2, 1932.

"I grieve, beyond words, to learn of the scanty response of the friends to the Plan of Unified Action to which the sacred interests of the Faith are at present so vitally and closely related. I am acutely conscious of the unprecedented character of the depression under which you labor. I am fully aware of the sacrifices you have already made, and realize the urgent need of allaying the burden which weighs so heavily on some of the poor and distressed believers. But I realize also the uniqueness of the opportunity which it is our privilege to seize and utilize. The world is watching the progress of our Faith and the steady expansion of our institutions. The eyes of countless men and women, both high and low, whether in the East or in the West, friendly or critical, are fixed upon the Mashriqu'l-Adhkar, eager and expectant to know whether the growing vicissitudes and the successive crises that affect your country are such as to paralyze their efforts in the prosecution of their sacred task. Ours is the duty to vindicate the vitality and invincible power of our Faith." March 14, 1932.

"In the blood of the unnumbered martyrs of Persia lay the seed of the Divinely-appointed Administration which, though transplanted from its native soil, is now budding out, under your loving care, into a new order, destined to overshadow all mankind. For great as have been the attainments and unforgettable the services of the pioneers of the heroic age of the Cause in Persia, the contribution which their spiritual descendents, the American believers, the champion builders of the organic structure of the Cause are now making towards the fulfillment of the Plan which must usher in the golden age of the Cause is no less meritorious in this strenuous period of its history. . . . Would to God that by the end of the spring of the year 1933 the multitudes who, from the remote corners of the globe, will throng the grounds of the Great Fair to be held in the neighborhood of that hallowed shrine may, as the result of your sustained spirit of self-sacrifice, be privileged to gaze on the arrayed splendor of its dome—a dome that shall stand as a flaming beacon and a symbol of hope amidst the gloom of a despairing world." March 21, 1932.

"May completion dome Mashriqu'l-Adhkar crown united labors newly elected National Assembly." (Cablegram) May 3, 1932.

"I am eager to learn of the status of the national finances of the Cause, and of the prospects of an early resumption of the construction of the Temple. I have already appealed to the American believers in this connection and wish to reiterate my plea and reaffirm my conviction that the completion of the dome before the end of the spring of 1933 is vital to the highest interests of the Cause in that land, and is the supreme obligation of every conscientious and loyal believer in the Faith of Bahá'u'lláh. Great damage will be inflicted on the prestige of the Cause if this glorious plan fails to materialize, while, on the other hand, its fulfillment will confer untold blessings on all branches of the activities of our beloved Faith." June 8, 1932.


"Entreat sorrow-stricken American believers never allow consciousness their agonizing loss paralyze determination (to) prosecute an enterprise on which (the) adored Object (of) our mourning centered her highest hopes." (Cablegram) July 21, 1932.

"Pray assure American believers (on) behalf (of) the Holy Family (and) myself abiding gratitude (for) the numerous evidences (of) their valued sympathy. Our sorrow laden hearts much relieved (and) filled with gratitude. Out of (the) pang of anguish (which) bereaved America experienced in her sudden separation from 'Abdu'l-Bahá, (the) administration (of) God's invincible Faith was born. Might not this present grief at loss (of) Bahá'u'lláh's precious daughter release such forces as will ensure speedy completion (of) Mashriqu'l-Adhkar, (the) administration's mighty bulwark, (the) symbol of its strength and harbinger (of) its promised glory." (Cablegram) August 8, 1932.

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*The decision to begin work immediately on the external decoration.—Editor.

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A NEW SPIRIT IN BAHÁ'Í TEACHING

Suggestions from The National Spiritual Assembly

Reports from the National Teaching Committee, and correspondence from Local Assemblies and individual teachers, indicate that a great forward movement is taking place in the promulgation of the Bahá’í Faith. The suffering and restlessness of the public on one hand, and the partial completion of the Temple on the other, create an altogether new and favorable social environment for the teacher, and release in the hearts of all faithful believers a mighty impetus which gives to each delivery of the true Message a mysterious confirming power.

The members of the National Spiritual Assembly feel assured that in America the Cause has already entered the first stages of an era of unprecedented expansion. The spirit of progress and achievement can be discerned in all parts of the body of the Cause.

Such a profound movement, surely destined to multiply the numbers of the believers in every community, must necessarily bring to us a few evidences of misunderstanding and temporary confusion. Between impetuous enthusiasm and the conservative instinct there is a wide chasm which here and there must be bridged with unshakeable sympathy and full knowledge of the simple but essential principles which assure success in the teaching field.

It has therefore seemed necessary for the National Spiritual Assembly to assist in alleviating the sources of misunderstanding that may exist by reminding the friends of those principles on which successful teaching effort must depend.

In the first place, the Assembly would emphasize the right of every individual believer to undertake some kind of teaching activity. A Bahá’í life is identical with effort to serve and promote the Cause. There should be no obstacle placed in the way of any believer desiring sincerely to contribute to the promotion of the Cause.

On the contrary, Local Assemblies and their committees should recognize this desire as the very life-blood of our blessed Faith, and spare no effort to encourage and assist each and every active believer who arises to teach the divine Faith. The ideal of the Bahá’í Cause is not a few active teachers in an inactive Bahá’í community, but a community in which every single member, to the degree of his capacity, is ever active. A healthy body is equally alive in every organ and limb.

Of paramount importance, if we as the American Bahá’í community are to meet our vast opportunities, is the whole-hearted effort and encouraging attitude of Local Assemblies and committees on behalf of the individual believers who long to render active service. Let us consider membership on
an Assembly or committee as a sacred obligation to serve our fellow-Baha'is—to enlarge their sphere of usefulness, to find for them specific things to do, to encourage them to fulfill their utmost capacity in the Cause. The divine Power itself protects all souls who desire to serve by teaching—any unjustifiable obstacle placed in the path of the teacher will eventually be removed.

On the other hand, the Power which confirms the teacher has also revealed principles of unity which control individual action and initiative. The ideal teacher is he who most clearly recognizes the wisdom of these principles and most conscientiously obeys them. It does not profit the Cause if, through unwise zeal, a teacher expounds the Faith to a group of seekers under conditions which enhance the teacher's personal influence at the expense of the prestige and due authority of a Local Assembly. It cannot be called Baha'i teaching unless the end of one's effort is to bring people fully into the general community of believers. Without discipline no really useful teaching work can be accomplished.

Purity of motive is the great essential on the part of all Baha'i's who stand before the public in the distinction of a Baha'i teacher. As the Bab declared to His apostles, the Cause of God is served only through self-sacrifice. If, even though unconsciously, we seek either honor and influence or material gain, we are not ourselves confirmed and we cannot therefore quicken any other soul into spiritual life.

The National Spiritual Assembly devoutly prays that no believer, under any circumstances, will fall into the error of considering that the intention of teaching is in itself sufficient. With the intention should go willingness to consult with the Local Assembly, that the Cause may be protected against the calamity of disagreement and division and that only pure teachings may, without admixture of personal belief or imagination, be given to the public. The authority of a Local Assembly is unquestionable when it asserts itself against improper teaching methods—this authority, however, should not be exercised against any teacher, no matter how humble and inexperienced, on grounds of mere prejudice or personality.

Teachers who are able to visit other cities can render the utmost service, especially at this time when the National Spiritual Assembly is endeavoring to concentrate upon the Temple Construction Fund. Just as their activities in their home community are under the supervision of the Local Assembly, so in traveling from city to city the teachers should recognize the same authority in the Local Spiritual Assembly wherever they serve. Let the invitation to visit a city come from the Assembly in that city—let plans be made and thoroughly understood in advance—if misunderstanding and grief are to be avoided. A sincere, well-informed teacher is always welcome, and Local Assemblies will be happy to learn of the traveling plans of such a believer prepared to serve without interference with the Assembly's budget, which this year is necessarily devoted first of all to the National Fund. The Bab's words to His disciples reveal the conditions under which teaching becomes truly fruitful in the Cause of God.

Cities without Local Assemblies, whether they have Baha'i groups or no believers at all, have been placed by the National Spiritual Assembly under the supervision of the National Teaching Committee. It is to this Committee that teachers should turn for cooperation and guidance in places where no elected Assembly yet exists. The Teaching Committee has also been requested to assist, encourage and cooperate with all Local Assemblies, but this relationship in no way detracts from the authority of a Local Assembly in its own community.

By heeding the law of consultation—by recognizing the fact that even the most experienced teacher can continually learn and improve—by Local Assemblies becoming alive to their opportunities and sacred obligations—much of the confusion inevitably attendant upon periods of expansion can be overcome. When, however, an issue arises that brings grief and discouragement to any of the believers, the National Spiritual Assembly would remind them of the tremendous words of steadfast assurance from Shoghi Effendi: "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 from without, reinforce its foundations, and excite the intensity of its flame."

COMMITEE ANNOUNCEMENTS

The Publishing Committee, P. O. Box 348, Grand Central Station, New York City, informs the friends that two new publications are now available: Hidden Words (the latest, revised translation by Shoghi Effendi) in paper covers, $0.25 per copy; and Pilgrimage to the Land of Desire, by Marie Watson, $0.50 per copy. The proceeds from the sale of this book go to the Temple Construction Fund.

The Reviewing Committee requests believers who submit manuscripts to supply two copies of each manuscript, typewritten double spaced, that one copy may be retained in the files of the National Assembly in the exact form in which it is approved. Where manuscripts are submitted in long hand, and only one copy, the Committee does not wish to be held responsible for loss or destruction by fire or other accident. Authors are urged always to retain one copy, for safety. Manuscripts are submitted to the Reviewing Committee through the channel of the National Assembly and not direct.

An Inter-Assembly Teaching Conference under the auspices of the National Teaching Committee was held...
at Green Acre on Friday, August 19 and Saturday, August 20. Subjects for discussion: The Reconstructed Teaching Program; How Can the Local Assemblies Function More Vitality According to Bahá’í Administration and the Reconstructed Teaching Plan; Nabil’s Narrative, the Basis for the Success of the Reconstructed Teaching Plan and the Completion of the Temple.

An Inter-Assembly Teaching Conference similar to that announced above was held at Louhen Ranch on Sunday, July 31.

TEACHING AND TRAINING OF BAHÁ’Í CHILDREN

To the Bahá’ís of United States and Canada:

We are happy to report that the National Spiritual Assembly has appointed a special committee this year to give special attention to compiling material and stimulating the organization of classes for the teaching and training of Bahá’í children. The task is an enormous one and progress this first year may be slow. The cooperation of the Local Spiritual Assemblies in trying out the various types of study outlines which may be submitted is essential and at first the work must necessarily be largely consultative and experimental. The exchange of ideas, suggestions and the results of experiments with the various types of courses will be of infinite assistance in laying the foundation and selecting reference material for the future.

With the multitudinous educational systems already in existence, the only justification we have for offering another is that the Bahá’í Faith has something vital, something fundamental which is quite unique. Not only that but this divine educational plan has been given by the Messenger of God for this particular age. Its purpose is two-fold: To give to individual souls the impetus necessary to their eternal unfoldment, and to enable them to function in all human relationships in such a way as to bring into objectivity those divine laws which are the basis of the true civilization.

Such a supreme objective is the aspiration of these inadequate instruments. The courage to face such a responsibility is engendered only by the assurance that we will be divinely assisted when we arise to serve the Cause of God, and that we may rely upon the active cooperation of the entire body of the friends.

To that end we are asking two things: (1) That every one will definitely and continuously pray for the guidance of this committee, and (2) that each believer will send in to the secretary (Miss Charlotte M. Linfoot, Oakland, California) all suggestions and materials that may assist in making this effort representative of the collective wisdom of the friends. May we have any Tablets on this subject that may not be generally available—notes of conversations with either ‘Abdu’l-Bahá or Shoghi Effendi; or letters from Shoghi Effendi? We shall appreciate suggestions from our friends in the educational field both as to our objective and the sound pedagogical methods for attaining that goal, and particularly shall we welcome their analysis of ‘Abdu’l-Bahá’s methods. Also, will each community send us definite information as to their classes: the ages of the children, length of class periods and class season, their material, their methods including charts, diagrams, stories, etc., their suggestions, their difficulties and their needs?

Will each one of the friends respond to this general request just as if it were a personal letter, giving us speedily and according to their guidance all possible assistance? This whole-hearted cooperation can alone make possible a service to our beloved Faith of such far-reaching consequences as we can scarcely imagine. Surely we owe at least this much to that body of our youth who will be the ones to face great difficulties and to achieve great victories!

Maye Harvey Gift, Chairman.
Charlotte M. Linfoot, Secretary.

COMMITTEE APPOINTMENTS

The following members have been added to the Committee on Training and Teaching Children: Miss Dorothy Baker, Miss Alice Parker, Miss Doris Lohse and Prof. Stanwood Cobb. Additional members from the Western States will be added later on.

The Committee on Bahá’í Economics has been reappointed. The members being: Mr. Alfred E. Lunt, Chairman; Mr. Dale S. Cole, Secretary; Mr. George O. Latimer, Mr. Harlan F. Ober, Mr. Siegfried Schopflocher, Miss Elsa Russell, Mr. Willard McKay, Mr. Robert Moffett, Mr. Wright.

Please note change of address for Miss Charlotte Linfoot, Secretary, Western Division, National Teaching Committee, and Secretary of Committee on Training and Teaching Children. New address: 376 60th Street, Oakland, Calif.

To the Committee on Editing the Tablets of ‘Abdu’l-Bahá, Mrs. Corinne True, Chairman, have been added the following members: Mrs. Slater, Mrs. Nourse, Dr. Zia Baghadi.

Mrs. Ella G. Cooper has been appointed third executive member of the National Teaching Committee, Western Division.

Miss Martha Woodsum has been appointed member of the Publishing Committee to represent the activities of this Committee whose function has been assumed by the Publishing Committee.

SPIRITUAL ATTITUDE OF BELIEVERS TOWARD POLITICAL AFFAIRS

Believers who have given special thought to the Guardian’s recent references to the importance of non-participation in political matters are requested to note the following excerpt from a Tablet revealed by ‘Abdu’l-Bahá to the Spiritual Assembly of Mashad, Persia, during the year 1910.

“In these days the banner of political dissension and revolution is raised throughout Persia. Every part is afflicted with disturbance and each district is in the grasp of turmoil. All the people are in the utmost confusion. But, praise be to God, the friends of God did not mix with any of the political affairs, neither did they interfere with the plans of either party. They were the friends of all parties and kind to everyone, inviting all to unity and concord, which is the fundamental basis of progress and civilization. They did not utter a word, neither did they offend any one; they made no complaint against any one; but they praised and glorified the unity and concord of the world of humanity. Therefore they were protected and preserved. Whosoever acted otherwise became afflicted with great calamity.”

A CORRECTION

Last month it was stated that among the Assemblies which had not yet reported the results of the election held on April 21 was the Assembly of Racine, Wis. This was an error. The Racine Assembly reported promptly soon after May 1, but their reply was somehow mislaid or lost in the mails.

THE BAHÁ’Í WEEKLY

Believers desiring to enter subscriptions for the admirable Bahá’í Weekly of India, are advised of the following rates: United States, $2.00; England and British Colonies, 8s.
Beloved Friends:

Last month we quoted excerpts from the Guardian’s letters which refer directly to the supreme urgency of Temple construction at this time. While each group of believers is inclined to lay chief emphasis upon some one detail of Baha’i activity, the Guardian alone brings us the world vision by which matters of primary and immediate importance can be separated from lesser matters or from matters which may be deferred to a later time.

Therefore the National Spiritual Assembly desires to renew, again and again, its conviction that the steady, uninterrupted prosecution of Temple construction is our greatest privilege and unequaled responsibility—every other affair must be made not merely secondary but directly contributive to that end.

In order to bring home to all the friends what has already been accomplished on the external decoration of the dome unit, and what remains to be done before June 1, 1933, this letter will quote passages from the three reports received to date by the Temple Trustees.

From the first report, dated June 30, 1932: “Mr. Earley has set aside his plant in Virginia near Washington for the work involved in this project. The preliminary work involves the laying out on the ground of a dome panel and its adjacent rib and the establishment of definite points of reference and of elevation. On the points located on the ground will be erected a wooden framework that will afford a full size template which will be an exact replica of the steel framework of the present dome. This entire structure has been designed, using the dimensions given on the general structural drawings and checked with the structural steel shop drawings. Mr. Earley expects to start the laying out of this structure at the plant on the first of July and to proceed with it uninteruptedly until completed.

“As soon as this dome framework work has been erected it will be carefully checked and templates made. These templates will be taken to Chicago and checked with the existing dome structure.”

From the second report, dated August 2, 1932: “During the month of July, Mr. Earley and his associates made layouts of the plan or horizontal projection of a dome panel and rib and of a vertical cross-section or projection of the outer dome framework. The outlines of the outer steel framework which will support the dome ornamentation were first accurately outlined on concrete. On the outline plan a wooden framework has been erected and will give a full-sized model of a section of the actual outer steel framework of the dome.

“As soon as this framework work has been completed, templates will be made and shipped to Wilmette where they will be checked up with the dome structure. This check will make it possible to reproduce the wooden framework as an exact model of the steel framework work of the present dome.

“The purpose of this wooden framework work is to serve as a basis for the study of the architect’s design and the preparation of the models and molds of the various sections that will constitute the external decoration of the dome, including the dome panels and ribs. . . . “A large sign will be erected on the top of the structural frame work at the plant and this will explain to the thousands of people who pass the plant yearly the nature and purpose of this project.”

From the third report, dated September 3, 1932: “About the middle of August the check template was completed and shipped to the Temple, where it was applied to the steel framework work of the dome by Mr. Taylor and three assistants.

“During the latter half of August plaster surface molds have been prepared to serve as a base on which to model the panel sections.

“At the date of this report the modeling of the first and lowest section of a dome sub-panel is being finished. This panel as modeled in clay has a width of about ten feet and a height of about seventeen feet. If cast in one section it would weigh about four tons, hence the panel will be cast in two sections weighing about two tons each.”

These interesting facts enable us to visualize just what is going on during the present, preliminary phase of the work. The present month of October will probably conclude this preliminary work and bring us to the point where Mr. Earley can commence casting some of the dome sections.

Up to the present time, $15,000 has been available for Temple construction, and this amount will be used up by November. The sum of $35,000 is still required in order to complete the dome unit by June, 1933. The National Spiritual Assembly reports this fact with full conviction that every American Baha’i will do his utmost to make this tremendous achievement possible.

The devoted believers of Persia, longing to assist their American brothers and sisters, but unable to send any donations in the form of cash on account of the law that prohibits exporting gold or currency, have sent four bales of rugs to be sold here for the benefit of the Temple Fund. The believers of the British Isles likewise have a Temple fund which will be made available later on. What an inspiration this worldwide unity brings to us in our effort to meet the Guardian’s high standard!

Above all, we can appreciate the urgency of this task in the light of the prevailing international economic and political difficulties, analyzed so clearly
by Shoghi Effendi in his letter on the "Goal of a New World Order." Our Bahá’í House of Worship is more than a beautiful structure—it is the evidence of the new Revelation, the new manifestation of the Holy Spirit, which can alone afford guidance and protection to mankind.

Faithfully your co-workers,
The National Spiritual Assembly, HORACE HOLLEY, Secretary.

IN MEMORIAM

The prayers of the friends are besought for the following believers who have entered the spiritual Kingdom:
Mother Beecher, Lima, Ohio.
Dr. Frederick W. D’Evelyn, San Francisco.
Mr. Charles Greenleaf, Texas.
Miss Mary Vistue, Denver.
Miss Martha Robinson, New York.
Miss Ann Boylan, New York.
Miss Jennie Bishop, New York.
Mrs. Cora C. Horn, New York.
Mrs. Marion Hotchkiss, New York.

THE SUSPENSION OF RELIGIOUS FESTIVITIES

On September 12, the National Spiritual Assembly wrote the Local Spiritual Assemblies to announce the Service of Commemoration for the Greatest Holy Leaf, and in that letter quoted a cablegram received from the Guardian which explains what religious festivities are to be suspended.

"Festive Anniversaries should be suspended. Administrative gatherings, including Nineteen-Day Feasts, should be held with the utmost simplicity."

The Anniversaries affected by this message are: the Birth of the Bab, the Birth of Bahá’u’lláh, the Fête Day of ‘Abdu’l-Bahá, the Feast of Naw-Rúz.

PURCHASE OF LAND ON MOUNT CARMEL

On September 2, Shoghi Effendi cabled this important information: "Prolonged delicate negotiations resulted purchase (for) $5,000 a lot adjoining the precincts of the Bab’s Shrine. The deed has been officially registered (in the name of) American National Assembly, Palestine branch. Mailing documents to national Secretary. Inform all believers to transmit their donations through the National Assembly."

This refers to the appeal which the Guardian made in his letter dated October 24, 1925, at which time it had become apparent that certain non-Bahá’í interests were contemplating the purchase of land on Mount Carmel. As the result of that appeal, a number of believers sent contributions to the Guardian, who purchased various pieces of land in the name of the individual donors. Other believers contributed to this special fund through the National Spiritual Assembly, and it is these combined and joint donations which have made possible the latest purchase mentioned in the cablegram.

Within the past few months, the Spiritual Assembly of Honolulu has taken steps to transfer to the National Assembly, Palestine branch, the title to the property on Mount Carmel which they purchased some years ago through the Guardian and had held in the name of one of their members as trustee.

It is for the best interests of the Cause that as many individual believers as possible, who now hold land on Mount Carmel, follow the example of the Honolulu friends. The Guardian will have the transfer of title made at Haifa, and believers may write him of their intention.

THE SPIRIT OF SUCCESSFUL TEACHING

As conditions change, it is incumbent upon local Spiritual Assemblies to initiate new methods and policies in the teaching field.

Having accepted as its first responsibility, the promotion of Temple construction, the National Spiritual Assembly is unable to provide facilities for teaching sufficient to meet the needs and opportunities made known by local communities and groups. The National Assembly feels this inability keenly, and longs for such resources as will make it possible to establish teaching circuits covering the entire country.

There is a mystery, however, in the contrast between the material weakness and the spiritual power of our Faith. Perhaps the time has come when Local Assemblies are called upon to develop a greater degree of responsibility in all that concerns the progress of the Cause in their own communities. This reflection seems to be confirmed by a statement which the Guardian wrote on August 25, through his secretary, to Mr. and Mrs. Bishop Brown, members of the National Teaching Committee: "You have rightly realized that there is a great need for the Local Spiritual Assemblies to learn to function, and they have hitherto been rather passive in the hope that the National Assembly can by itself do all the work."

What is a Local Assembly to do in the teaching field when its community possesses no trained public speakers? It is the conviction of the National Assembly that this condition offers an opportunity and not merely a hardship. Public speaking is by no means the only or most important method by which to attract qualified souls to the Cause of Bahá’u’lláh. It is merely one of many channels of service.

In the case of small communities, the method of intimate home meetings offers the greatest possibility for successful teaching at the present time. The older religious organizations have no provision for such meetings, because they function through a professional clergy and not through the body of the believers. Even in the largest cities, thousands of seekers will respond to the appeal of true fellowship and frank discussion, who have given up all hope of religion in its traditional forms.

The National Assembly offers this suggestion, with an earnest prayer that all Bahá’í communities, large and small, will abandon false conceptions of religious meetings and realize the overwhelming power of sincerity and devotion. May Local Assemblies encourage and cherish every effort to begin as many intimate home study groups as possible this year, trusting to the Spirit to confirm new souls and increase the ranks of faithful workers.

TEACHING REPORT FOR WESTERN STATES

July, 1932

All Assemblies report their major activities during the summer period. First, the study of the "Dawn-breakers," concentration on the Unified Plan of Action, and careful consideration of the re-constructed Teaching Program of the National Spiritual Assembly.

These efforts became crystallized in the gathering of the Friends at the Summer School of the Bahá’í's of the Pacific Coast area, at Geyserville, the first two weeks of July, and the Teaching Conference held during the Summer School on July 10th.

Outstanding, and unequalled, was the new spirit continuously sustained in all the meetings. Nothing was able to disturb the quiet and calm of this elevating force that seemed to lift everyone from the things of the world, into a new realm that knew only the onward roll of progress. This spirit was directly attributable to the study of the lives of the heroic examples of perseverance and selflessness of the early pioneers of the Faith in Persia. Their indomitable courage permeated...
the souls of the Friends bringing a renewed determination to assist in the glorious work. Shoghi Effendi has given the American Bahá’ís.

In considering at the Teaching Conference, the new Teaching program, the following are briefly the more important fields of service that may be advantageously carried out:

**Individual Service:**

As never before is it realized that the Cause of Bahá’u’lláh is one of increasing joy and enthusiasm; that it is a vibrant life, looking ever to the happier paths of human fellowship. No Bahá’í should permit the gloom and distress of the distracted and chaotic world to enter his consciousness. Each Bahá’í should radiate that spirit of alluring spiritual felicity that will become a beacon light to all.

The Bahá’ís should not separate themselves from the activities of the world, but engaging in, and taking part in the progressive efforts of all, become the centers of guidance. Each Bahá’í, to the extent possible should associate himself with some liberal progressive movement in his community, not in order to become mere attachments, but to seek out people of capacity who are looking for fresh hope and inspiration.

Fireside group meetings to attract friends and develop discussion of the Teachings is a most effective manner to bring about.

**Expansion of Assembly teaching activities:**

Isolated Believers, if given continuous assistance afford one of the most effective immediate doors of endeavor in establishing new Bahá’í Communities. The Teaching Committee will give to each Assembly a list of the isolated Believers in its territory, so this important field may early be utilized.

Whenever a group of Bahá’ís can travel together to a new center or group, this is most effective. The presentation of the Cause by the various ones in a slightly different manner, proves particularly impressive, and the contagion of the Bahá’í spirit more potent. A group of the Portland Friends, Mr. and Mrs. Charles Bishop, Mrs. Louise Caswell, and Mrs. Alta Krenger, recently made such a trip to the Bahá’í centers in the Pacific Northwest, Vancouver, B. C., Seattle and Monroe, Washington. In Vancouver, at one of the meetings, Prof. Charles Hill-tout, eminent anthropologist, and Fellow of the Royal Society of Canada, stated that the fact that the Bahá’í Teachings were given to the world from darkest Persia in the nineteenth century, was proof of the divine origin of Bahá’u’lláh. Professor Hill-tout is president of the International Club, and has aroused much interest in the Cause by his many favorable comments to people of capacity. At this same meeting a former member of parliament of British Columbia was asked to speak about the doings of the League of Nations at Geneva. She replied that anything she had to say was less important than what had been said and she felt the Bahá’í Teachings held the most prominent solution of world problems.

Each Assembly should make it a duty of first importance to see that Bahá’í Literature is properly catalogued and available in public libraries. Increasing demands are being made for Bahá’í books in the libraries, and it is our duty to see that the latest and best books are continuously available. Shoghi Effendi has particularly stressed the importance of the Dawnbreakers; and to make it possible to have these priceless books in all public libraries, the Publishing Committee has made a special price of $5.00 for library copies.

Teachers should endeavor to spend a month or two in new centers until either a strong group is actively studying the Teachings, or the basis laid for the establishment of a new Bahá’í Assembly. Mrs. Laura Luther in response to this advice of Shoghi Effendi, has gone to Monroe, Washington, for an indefinite period to assist the Friends there in establishing an Assembly.

**Inter-Assembly Cooperation:**

The benefit of inter-assembly cooperation cannot be too strongly emphasized. Inter-Assembly Conferences are of the greatest benefit, as they give all the Friends the benefit of the wider service and experiences of the Bahá’ís of other centers, a fuller feeling of mutual dependence is developed, and a greater spirit of enthusiastic service achieved.

Most important is the continuous exchange of speakers, as each new speaker, brings a new wave of interest; and often contacts are made, which the local friends had been unable to accomplish. As an illustration, Mrs. Gale Marsolais, of Monroe, Washington, visited the Bahá’ís in Vancouver, B. C. and while there, contacted the outstanding Bible prophecy authority among the Jews of Great Britain. He became greatly interested in the Bahá’í explanation and fulfillment of Bible prophecy, and promises to visit with the Bahá’ís at their study group in Mon­rie in August. Up to that time the Bahá’ís of Vancouver had not been able to contact this distinguished gentleman.

The Bahá’ís in Southern California are to hold two important meetings of International Friendship during the Tenth Olympiad at Los Angeles, July 28th to August 13th, inclusive. The first meeting will be in the nature of a seminar, with speakers from inter-racial and international groups, while the second will be purely a Bahá’í meetings to explain the World Order of Bahá’u’lláh.

Study classes to gain a closer knowledge of the Cause, and a more intimate contact with its conquering spirit, are being held in all Assemblies, the text book being of course, the Dawnbreakers. Teachers’ preparation classes are also being organized with great effect.

All of the Bahá’í centers are anxiously awaiting the course of instruction for Children, which the new National Committee on Training and Teaching of Children are shortly to issue. Miss Charlotte Linfoot, Secretary of this Committee, urges that any Friends or Assemblies having important data of Bahá’í training of children, send it to her, for correlation with the data already in hand.

Radio Stations are becoming more liberal in their attitudes toward addressing on progressive movements, looking to the betterment of the social conditions, and many Assemblies are able to make openings for Bahá’í discussions. In Seattle many talks are given on Esperanto, while one or two have been given on the Faith of Bahá’u’lláh. Likewise in Portland, talks have been given on Esperanto, with a recent talk by Mrs. Louise Caswell, on the “New Era,” being an exposition of the Declaration of the Bab, and His Teachings.

All Assemblies report renewed activity in the Inter-Racial activities. The Oakland Assembly holds inter-racial gatherings once a month, in the homes of the various Bahá’ís. They now have a study class, developed from these inter-racial gatherings, which promises to be beneficial in furthering our contacts with the colored races of that city. In Berkeley inter-racial gatherings have been held with good effect; one of the largest being a

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**BAHÁ’I NEWS**

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[The remainder of the text continues with various articles and updates related to the activities and teachings of the Bahá’í Faith.]
dinner, May 23rd, at which there were some 100 present and great interest developed in the Bahá’í attitude toward the Oneness of the World of Humanity.

INTER-RACIAL AMITY CONFERENCE

The National Committee on Inter-Racial Amity, through Mr. Louis G. Gregory, Secretary, reports on its activities as follows:

"Your Committee on Racial Amity is happy to report that its major activity since the Annual Convention has been the holding of an Amity Conference at Green Acre. It was carried through as planned, except that Miss Orcella Rexford very capably supplied the place of Mrs. Grace Ober, unavoidably absent. The number of sessions, six, was greater than before attempted in Amity Conferences since their beginning in 1921. They were interesting and well attended and supported by an enthusiasm which did not lag from beginning to end."

The program used with this report lists the following speakers: Mr. Harlan F. Ober, Judge Edward H. Adams, Portsmouth, Mr. Samuel A. Allen, Industrial Secretary, New York Urban League, Mrs. Mabel Ives, Mr. Carl Cartwright, Cambridge, Mass., Mr. Louis G. Gregory, Mr. Philip A. Marangella, Mrs. May Maxwell, Mr. F. St. George Spendlove, Rev. Henry Benton Harris, and Mrs. Grace Ober.

LETTERS FROM HAIFA

"Mrs. Keith Ransom-Kehler is now with us in Haifa and in a few days will start for Persia. She rendered wonderful services in both Australia and India and Shoghi Effendi trusts that she will do the same in Persia. One of the things the Guardian has asked her to do is to obtain the permission of the authorities to bring Bahá’í literature into Persia. This is a very difficult task but it is also so important that Shoghi Effendi feels we ought to attempt it.

"Regarding the hoarding of gold, Shoghi Effendi would not advise that, but have your investments very secure." (To the Secretary of the National Assembly, through Ruhi Afnán, June 8, 1932.)

"Shoghi Effendi hopes that you two, who have come to appreciate the light of guidance shed so gloriously by Bahá’u’lláh, will first try and deepen your knowledge of the teachings and then arise to lend an effective hand in spreading them throughout the world. For it is only with the saving grace of God, revealed this day through the Bahá’í Faith, that the world can hope to be relieved from its many social and spiritual ills." (To Mr. John B. Richardson, Chicago, through Ruhi Afnán, April 6, 1932.)

"Shoghi Effendi has never said that the members of the National Assembly have to be renewed partially every year. The important thing is that they should be properly elected. It would be nice if there should be new members elected, for new blood always adds to the energy of the group and will keep up their spirit. But this depends entirely upon the will of the delegates as represented in the result of their voting.

"The teachers of the Cause can surely become members of any Assembly or committee. There should be no incapacity attached to them. But Shoghi Effendi would just prefer to see them devote all their time to teaching and leave the administrative functions for those who cannot serve as teachers." (To Mr. Willard Hatch, Los Angeles, through Ruhi Afnán, April 27, 1932.)

"How wonderful it would be if all the friends could arrange to spend at least a few days in one of these summer schools and take an active part in their development. These centers could attract many souls if properly planned; those non-Bahá’ís who visit them will then have some time to get into the spirit of the place and make a study of the Cause ... We constantly receive letters from people who became Bahá’ís by visiting one of these centers and obtaining the Message there." (To Miss Cora Gray, received about May 1, 1932, through Ruhi Afnán.)

The Dawn-Breakers

"You may be interested to know that many of the distinguished men to whom Shoghi Effendi sent a copy of The Dawn-Breakers as a present, wrote him in answer that it is one of the most beautiful books they have seen for a long time. This proves how successful you have been in that important task." (To Mrs. Marion Little, Secretary of the Publishing Committee, New York, through Ruhi Afnán, May 7, 1932.)

In the same letter, written by the Guardian: "I wish to reaffirm in person the cable I was moved to send to your address expressing my keen appreciation of and profound gratitude for the manner you as well as your collaborators have cooperated in producing such a splendid and impressive edition. It is a striking and abiding evidence of the efficiency and exemplary devotion which characterize your work for the Cause."

"Shoghi Effendi was glad to hear of your work among the ranchers. He sincerely hopes that they will advance in spiritualty and become imbued with the Spirit of Bahá’u’lláh. Country people should be much reader for the Message, for they are not so completely carried away by material civilization and its blinding influence. They ought to be more receptive and more pure in heart." (To Mrs. Shahnaz Waite, Los Angeles, through Ruhi Afnán, May 13, 1932.)

"Shoghi Effendi undertook the translation of The Dawn-Breakers only after being convinced that its publication will arouse the friends to greater self-sacrifice and a more determined way of teaching. Otherwise he would not have devoted so much time to it. Reading about the life and activities of those heroic souls is bound to influence our mode of living and the importance we attach to our services in the Cause. Shoghi Effendi therefore hopes that the friends will read, nay rather, study that book, and encourage their young people to do that as well.

"It is also very important to hold study classes and go deep in the Teachings. A great harm is done by starting to teach without being firmly grounded in the literature. Little knowledge is dangerous' fully applies to the teaching work. The friends should read the Writings and be able to quote from the Tablets when discussing subjects pertaining to the Faith." (To Mrs. Edith Hildebrand, Clearlake Highlands, California, through Ruhi Afnán, May 9, 1932.)

On Teaching

"Administrative work and teaching do not exclude each other. Even though you will find yourself forced to give more time to the former, Shoghi Effendi hopes that you will keep up the latter form of service and continue to draw new souls into the movement. Shoghi Effendi read the plan of work you have set for the National Teaching Committee with great care. It surely depends ultimately upon the National Assembly to approve it, or to modify it, but it seems as a whole to be most promising.

"Shoghi Effendi has seen, through the experience of the international teachers that keep him informed regarding their activities, that intensive work is ultimately of a more lasting
nature. It has proven to be far better that a teacher should spend a month or two in one center and wait until a group is formed, than to cover a larger area and not stay enough in a center to help the progress of those interested to the stage that they would feel themselves able to embrace the Cause and identify themselves with it." (To Mr. Leroy Ioas, San Francisco, through Ruhi Afnán, May 30, 1932.)

On Collection of Babá’s Funds

“Shoghi Effendi wishes me to acknowledge the receipt of your letter dated May 8th, 1932, telling him of some incidents that transpired during the Convention this year, especially when funds were collected for the Temple. He was very glad to learn of the wonderful spirit that prevailed in those gatherings; for it is only through such a spirit of devotion and sacrifice that the Cause can prosper and its message embrace the whole world. It was also wonderful to see the interest shown by the public in the general gatherings that formed part of the Convention program.

“Shoghi Effendi hopes that as the Temple is gradually completed this interest will increase and they will try to share in the spirit that motivates the friends and accepting the Faith of Babá’u’lláh, arise to serve it and dedicate their life to its spread.

“Such gatherings for collections of funds are permissible if it is done with a true spirit of sacrifice, not when the audience is especially aroused to a frenzy and mob psychology is used to induce them to pay.

“Shoghi Effendi has repeatedly stated that no pressure should be used upon the friends and psychological pressure falls under that category. But there is much difference between such gatherings often used by religious bodies, and a true, prayerful atmosphere when a person is, of his own accord, aroused to make some sacrifice. The distinction is very delicate, but it is for the Chairman to use his power to see that one desirable form is not corrupted into the other. All the activities of the Cause should be carried through in a dignified manner.

“Shoghi Effendi is sure that the funds gathered at the last Convention were not due to the play of mob psychology but to the prayerful attitude of the friends and their desire to make further sacrifice.” (To Mrs. Corinne True, Wilmette, through Ruhi Afnán, May 28, 1932.)

Persian Government Removes Ban on Entry of Bahá’í Literature

One of the great obstacles in the path of the Cause has apparently been removed by the recent action of the Persian government in raising the ban on entry of Bahá’í literature into that land, and its free circulation within Persia.

Information of this important action was conveyed to the National Spiritual Assembly by Mrs. Keith Ransom-Kehler in a cabledram dated Teheran, August 20, 1932. Following this announcement the Assembly has received from Mrs. Ransom-Kehler a letter containing the following explicit statement: “On August 15 I saw his Highness Teimourtash and received from him the direct, unqualified assurance that Babá’í literature would be admitted freely into Persia and permitted to circulate.”

Mrs. Ransom-Kehler in this meeting with the Court Minister was the personal representative of the American National Spiritual Assembly, in accordance with the wish of the Guardian, who had requested her to journey from Haifa to Teheran and undertake the important mission of presenting a petition to the Shah.

The successful performance of this mission reveals the power of the Cause in the land of its birth, where only a few years ago martyrdom was still inflicted upon faithful followers of Babá’u’lláh.

On September 14, the National Assembly dispatched the following cablegram: “His Highness Teimourtash, Court Minister, Teheran. On behalf of American Bahá’ís we express abiding gratitude for removal of ban on entry of Bahá’í literature into Persia. This noble action of His Imperial Majesty’s government has profoundly impressed Bahá’ís of the United States and Canada, who have already felt strong attachment to Babá’u’lláh’s native land. We wish to assure your Highness of our sympathy for his Imperial Majesty, our great interest in the progress and welfare of his empire and our desire to assist in enhancing its prestige throughout the world.” (signed) American Bahá’í Assembly.

News from Other Lands

As space permits, every effort will be made to publish the important news received in letters from Local and National Assemblies throughout the world. The following excerpts are taken from communications received by the American National Assembly since the Convention.

“You would be very much pleased to learn that Mrs. Keith Ransom-Kehler, who recently visited Burma under the direction and with the sanction of our dearly beloved Guardian, Shoghi Effendi, rendered excellent services to the Cause in Mandalay and Rangoon, and was the cause of creating great zeal and enthusiasm among many enlightened persons for investigating the truth of the Bahá’í Revelation. Her heart-stirring speeches given at the Brahmo Samaj and the Theosophical Society of Rangoon were simply wonderful.”—S. G. Murtaza Ali, Secretary, Spiritual Assembly of the Bahá’ís of Rangoon, March 7, 1932.

“In this hour of desolating gloom when the very thought of the rest of mankind falters, does not the work we Bahá’ís have set our hands to demand of us a more continued and tenacious devotion than ever before, does it not call for a persistent and unyielding effort greater than any we have displayed in the past? We are blessed, indeed, in that we know the cause, understand the significance and are assured of the outcome of the crises that convulse present-day society. But every trial with it a responsibility—and grievous will be our loss if we fail to set aside our cares and carry the Message of Salvation to a despairing world.”—Hormuzdy Khodabaksh, Secretary, Spiritual Assembly of the Bahá’ís of Poona, March 12, 1932.

“The friends in India and Burma are extremely pleased and very happy for the visit of Mrs. Keith Ransom-Kehler to India and Burma. She addressed public meetings in Rangoon, Mandalay, Benares, Lucknow and Aligar. Amritsar and Lahore, was welcomed in the universities at Benares, Lucknow and Aligar and did very splendid work in spreading the Most Great Cause in India and Burma. She was in Bombay for a week and addressed large meetings almost every evening. She has gone to Deccan Hydrabad and will be there for a week. We in India are most grateful to the friends in America for sending such able teachers to India to spread the Holy Cause.”—N. R. Vakil, President and Treasur er, National Spiritual Assembly of the Bahá’ís of India and Burma, April 8, 1932.

“We learn with the greatest joy of the activities and wonderful efforts which are being made by the friends in that beloved country (America) for the completion of the construction of the Temple in Wilmette. We had
The Publishing Committee will cooperate with Assembly Librarians in promoting the sale of The Dawn-Breakers, by sending copies on consignment, to be paid for when sold. The price of the Standard Edition is $7.50; of the Limited Edition, autographed by the Guardian, $35.00. In view of the fact that the cost of this book has been guaranteed by the National Spiritual Assembly, no discount can be allowed to local Librarians. Local Assemblies are requested to give all possible consideration to the spiritual importance of having every believer possess a copy of this unique work. In a number of cities, arrangements have been made by which believers can purchase copies on installment payments.

DUTIES AND OBLIGATIONS OF A LOCAL SPIRITUAL ASSEMBLY
From New York By-Laws Approved by the Guardian

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 relations to the National Spiritual Assembly, in its relation to the Guardian of the Bahá’í Faith, to other local Bahá’í communities, and to the general public in the City of New York. It shall be charged with the recognition of all applicants requesting membership in the local Bahá’í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the 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 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 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 relationships 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 whole-heartedly 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 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.
A LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

Beloved Friends:

Last month we quoted excerpts from the Guardian’s letters which refer directly to the supreme urgency of Temple construction at this time. While each group of believers is inclined to lay chief emphasis upon some one detail of Bahá’í activity, the Guardian alone brings us the world vision by which matters of primary and immediate importance can be separated from lesser matters or from matters which may be deferred to a later time.

Therefore the National Spiritual Assembly desires to renew, again and again, its conviction that the steady, uninterrupted prosecution of Temple construction is our greatest privilege and unequalled responsibility—every other affair must be made not merely secondary but directly contributive to that end.

In order to bring home to all the friends what has already been accomplished on the external decoration of the dome unit, and what remains to be done before June 1, 1933, this letter will quote passages from the three reports received to date by the Temple Trustees.

From the first report, dated June 30, 1932: “Mr. Earley has set aside his plant in Virginia near Washington for the work involved in this project. The preliminary work involves the laying out on the ground of a dome panel and its adjacent rib and the establishment of definite points of reference and of elevation. On the points located on the ground will be erected a wooden framework that will afford a full size template which will be an exact replica of the steel framework of the present dome. This entire structure has been designed, using the dimensions given on the general structural drawings and checked with the structural steel shop drawings. Mr. Earley expects to start the laying out of this structure at the plant on the first of July and to proceed with it uninterruptedly until completed.

“As soon as this dome frame work has been erected it will be carefully checked and templates made. These templates will be taken to Chicago and checked with the existing dome structure.”

From the second report, dated August 2, 1932: “During the month of July, Mr. Earley and his associates made layouts of the plan or horizontal projection of a dome panel and rib and of a vertical cross-section or projection of the outer dome frame work. The outlines of the outer steel framework work which will support the dome ornamentations were first accurately outlined on concrete. On the outline plan a wooden framework work has been erected and will give a full sized model of a section of the actual outer steel framework work of the Temple dome.

“As soon as this frame work has been completed, templates will be made and shipped to Wilmette where they will be checked up with the dome structure. This check will make it possible to reproduce the wooden framework work as an exact model of the steel framework work of the present dome structure.

“The purpose of this wooden framework work is to serve as a basis for the study of the architect’s design and the preparation of the models and molds of the various sections that will constitute the external decoration of the dome, including the dome panels and ribs. . . . A large sign will be erected on the top of the structural framework work at the plant and this will explain to the thousands of people who pass the plant yearly the nature and purpose of this project.”

From the third report, dated September 3, 1932: “About the middle of August the check template was completed and shipped to the Temple, where it was applied to the steel framework work of the dome by Mr. Taylor and three assistants.

“During the latter half of August plaster surface molds have been prepared to serve as a base on which to model the panel sections.

“At the date of this report the modeling of the first and lowest section of a dome sub-panel is being finished. This panel as modeled in clay has a width of about ten feet and a height of about seventeen feet. If cast in one section it would weigh about four tons, hence the panel will be cast in two sections weighing about two tons each.”

These interesting facts enable us to visualize just what is going on during the present, preliminary phase of the work. The present month of October will probably conclude this preliminary work and bring us to the point where Mr. Earley can commence casting some of the dome sections.

Up to the present time, $15,000 has been available for Temple construction, and this amount will be used up by November. The sum of $135,000 is still required in order to complete the dome unit by June, 1933. The National Spiritual Assembly reports this fact with full conviction that every American Bahá’í will do his utmost to make this tremendous achievement possible.

The devoted believers of Persia, longing to assist their American brothers and sisters, but unable to send any donations in the form of cash on account of the law that prohibits exporting gold or currency, have sent four bales of rugs to be sold here for the benefit of the Temple Fund. The believers of the British Isles likewise have a Temple fund which will be made available later on. What an inspiration this worldwide unity brings to us in our effort to meet the Guardian’s high standard!

Above all, we can appreciate the urgency of this task in the light of the prevailing international economic and political difficulties, analyzed so clearly...
by Shoghi Effendi in his letter on the "Goal of a New World Order." Our Bahá’í House of Worship is more than a beautiful structure—it is the evidence of the new Revelation, the new manifestation of the Holy Spirit, which can alone afford guidance and protection to mankind. 

Faithfully your co-workers,

The National Spiritual Assembly, 
Horace Holley, Secretary.

**IN MEMORIAM**

The prayers of the friends are besought for the following believers who have entered the spiritual Kingdom:

Mother Beecher, Lima, Ohio.
Dr. Frederick W. D’Evelyn, San Francisco.
Mr. Charles Greenleaf, Texas.
Miss Mary Viste, Denver.
Miss Martha Robinson, New York.
Miss Ann Boylan, New York.
Miss Jennie Bishop, New York.
Mrs. Cora C. Horn, New York.
Mrs. Marion Hotchkiss, New York.

**THE SUSPENSION OF RELIGIOUS FESTIVITIES**

On September 12, the National Spiritual Assembly wrote the Local Spiritual Assemblies to announce the Service of Commemoration for the Greatest Holy Leaf, and in that letter quoted a cablegram received from the Guardian which explains what religious festivities are to be suspended. "Festive Anniversaries should be suspended. Administrative gatherings, including Nineteen-Day Feasts, should be held with utmost simplicity."

The Anniversaries affected by this message are: the Birth of the Bab, the Birth of Bahá’u’lláh, the Fete Day of ‘Abdu’l-Bahá, the Feast of Naw-Ruz.

**PURCHASE OF LAND ON MOUNT CARMEL**

On September 2, Shoghi Effendi cabled this important information: "Prolonged delicate negotiations resulted purchase (for) $5,000 a lot adjoining the precincts of the Bab’s Shrine. The deed has been officially registered (in the name of) American National Assembly, Palestine branch. Mailing documents to national Secretary. Inform all believers who, in response to my appeal, transmitted their donations through the National Assembly."

This refers to the appeal which the Guardian made in his letter dated October 24, 1925, at which time it had become apparent that certain non-Bahá’í interests were contemplating the purchase of land on Mount Carmel. As the result of that appeal, a number of believers sent contributions to the Guardian, who purchased various pieces of land in the name of the individual donors. Other believers contributed to this special fund through the National Spiritual Assembly, and it is these combined and joint donations which have made possible the latest purchase mentioned in the cablegram.

Within the past few months, the Spiritual Assembly of Honolulu has taken steps to transfer to the National Assembly, Palestine branch, the title to the property on Mount Carmel which they purchased some years ago through the Guardian and had held in the name of one of their members as trustee.

It is for the best interests of the Cause that as many individual believers as possible, who now hold land on Mount Carmel, follow the example of the Honolulu friends. The Guardian will have the transfer of title made at Haifa, and believers may write him of their intention.

**THE SPIRIT OF SUCCESSFUL TEACHING**

As conditions change, it is incumbent upon local Spiritual Assemblies to initiate new methods and policies in the teaching field.

Having accepted as its first responsibility the promotion of Temple construction, the National Spiritual Assembly is unable to provide facilities for teaching sufficient to meet the needs and opportunities made known by local communities and groups. The National Assembly feels this inability keenly, and longs for such resources as will make it possible to establish teaching circuits covering the entire country.

There is a mystery, however, in the contrast between the material weakness and the spiritual power of our Faith. Perhaps the time has come when Local Assemblies are called upon to develop a greater degree of responsibility in all that concerns the progress of the Cause in their own communities. This reflection seems to be confirmed by a statement which the Guardian wrote on August 25, through his secretary, to Mr. and Mrs. Bishop Brown, members of the National Teaching Committee: "You have rightly realized that there is a great need for the Local Spiritual Assemblies to learn to function, and they have hitherto been rather passive in the hope that the National Assembly can by itself do all the work."

What is a Local Assembly to do in the teaching field when its community possesses no trained public speakers?

It is the conviction of the National Assembly that this condition offers an opportunity and not merely a hardship. Public speaking is by no means the only or most important method by which to attract qualified souls to the Cause of Bahá’u’lláh. It is merely one of many channels of service.

In the case of small communities, the method of intimate home meetings offers the greatest possibility for successful teaching at the present time. The older religious organizations have no provision for such meetings, because they function through a professional clergy and not through the body of the believers. Even in the largest cities, thousands of seekers will respond to the appeal, and frank discussion, who have given up all hope of religion in its traditional forms.

The National Assembly offers this suggestion, with an earnest prayer that all Bahá’í communities, large and small, will abandon false conceptions of religious meetings and realize the overwhelming power of sincerity and devotion. May Local Assemblies encourage and cherish every effort to bring as many intimate home study groups as possible this year, trusting to the Spirit to confirm new souls and increase our ranks of faithful workers.

**TEACHING REPORT FOR WESTERN STATES**

**July, 1932**

All Assemblies report their major activities during the summer period being, first, the study of the "Dawn-breakers," concentration on the Unified Plan of Action, and careful consideration of the re-constructed Teaching Program of the National Spiritual Assembly.

These efforts became crystallized in the gathering of the Friends at the Summer School of the Bahá’ís of the Pacific Coast area, at Geyersville, the first two weeks of July, and the Teaching Conference held during the Summer School on July 10th.

Outstanding, and unequalled, was the new spirit continuously sustained in all the meetings. Nothing was able to disturb the quiet and calm of this elevating force that seemed to lift everyone from the things of the world, into a new realm that knew only the onward roll of progress. This spirit was directly attributable to the study of the lives of the heroic examples of perseverance and selflessness of the early pioneers of the Faith in Persia. Their indomitable courage permeated
the souls of the Friends bringing a renewed determination to assist in the glorious work Shoghi Effendi has given the American Bahá'ís.

In considering at the Teaching Conference, the new Teaching program, the following are briefly the more important fields of service that may be advantageously carried out:

**Individual Service:**

As never before is it realized that the Cause of Bahá'u'lláh is one of increasing joy and enthusiasm; that it is a vibrant life, looking ever to the happier paths of human fellowship. No Bahá'í should permit the gloom and distress of the distracted and chaotic world to enter his consciousness. Each Bahá'í should radiate that spirit of alluring spiritual felicity that will become a beacon light to all.

The Bahá'ís should not separate themselves from the activities of the world, but engaging in, and taking part in the progressive efforts of all, become the centers of guidance. Each Bahá'í, to the extent possible should associate himself with some liberal progressive movement in his community, not in order to become mere attachments, but to seek out people of capacity who are looking for fresh hope and inspiration.

Fireside group meetings to attract Friends and develop discussion of the Teachings is a most effective manner of serving. These informal home gatherings should be semi-social, so as to give opportunity to discuss the World Order of Bahá'u'lláh in an intimate manner otherwise difficult to bring about.

**Expansion of Assembly teaching activities:**

Isolated Believers, if given continuous assistance afford one of the most effective immediate doors of endeavor in establishing new Bahá'í Communities. The Teaching Committee will give to each Assembly a list of the Isolated Believers in its territory, so this important field may early be utilized.

Whenever a group of Bahá'ís can travel together to a new center or group, this is most effective. The presentation of the Cause by the various ones in a slightly different manner, proves particularly impressive, and the contagion of the Bahá'í spirit more potent. A group of the Portland Friends, Mr. and Mrs. Charles Bishop, Mrs. Louise Caswell, and Mrs. Alta Kreuger, recently made such a trip to the Bahá'í centers in the Pacific Northwest, Vancouver, B. C., Seattle and Monroe, Washington. In Vancouver, at one of the meetings, Prof. Charles Hill-tout, eminent anthropologist, and Fellow of the Royal Society of Canada, stated that the fact that the Bahá'í Teachings were given to the world from darkest Persia in the nineteenth century, was proof of the divine origin of Bahá'u'lláh. Professor Hill-tout is president of the International Club, and has aroused much interest in the Cause by his many favorable comments to people of capacity. At this same meeting a former member of parliament of British Columbia was asked to speak about the doings of the League of Nations at Geneva. She replied that anything she had to say was less important than what had been said and she felt the Bahá'í Teachings held the most prominent solution of world problems.

Each Assembly should make it a duty of first importance to see that Bahá'í Literature is properly catalogued and available in public libraries. Increasing demands are being made for Bahá'í books in the libraries, and it is our duty to see that the latest and best books are continuously available. Shoghi Effendi has particularly stressed the importance of the Downto-breakers; and to make it possible to have these priceless books in all public libraries, the Publishing Committee has made a special price of $5.00 for library copies.

Teachers should endeavor to spend a month or two in new centers until either a strong group is actively studying the Teachings, or the basis laid for the establishment of a new Bahá'í Assembly. Mrs. Laura Luther in response to this advice of Shoghi Effendi, has gone to Monroe, Washington, for an indefinite period to assist the Friends there in establishing an Assembly.

**Inter-Assembly Cooperation:**

The benefit of inter-assembly cooperation cannot be too strongly emphasized. Inter-Assembly Conferences are of the greatest benefit, as they give all the Friends the benefit of the wider service and experiences of the Bahá'ís of other centers, a fuller feeling of mutual dependence is developed, and a greater spirit of enthusiastic service achieved.

Most important is the continuous interchange of speakers, as each new speaker brings a new wave of interest, and often contacts are made which the local Friends had been unable to accomplish. As an illustration, Mrs. Gale Marsolais, of Monroe, Washington, visited the Bahá'ís in Vancouver, B. C., and while there, contacted the outstanding Bible prophecy authority among the Jews of British Columbia. He became greatly interested in the Bahá'í explanation and fulfillment of Bible prophecy, and promises to visit with the Bahá'ís at their study group in Monroe in August. Up to that time the Bahá'ís of Vancouver had not been able to contact this distinguished gentleman.

The Bahá'ís in Southern California are to hold two important meetings of International Friendship during the Twelfth Olympiad at Los Angeles, July 28th to August 13th, inclusive. The first meeting will be in the nature of a seminar, with speakers from inter-racial and international groups, while the second will be purely a Bahá'í meetings to explain the World Order of Bahá'u'lláh.

Study classes to gain a closer knowledge of the Cause, and a more intimate contact with its conquering spirit, are being held in all Assemblies, the text book being of course, the Dawn breakers. Teachers' preparation classes are also being organized with great effect.

All of the Bahá'í centers are anxiously awaiting the course of instruction for Children, which the new National Committee on Training and Teaching of Children are shortly to issue. Miss Charlotte Linford, Secretary of this Committee, urges that any Friends or Assemblies having important data of Bahá'í training of children, send it to her, for correlation with the data already in hand.

Radio Stations are becoming more liberal in their attitudes towards addresses on progressive movements, looking to the betterment of the social conditions, and many Assemblies are able to make openings for Bahá'í discussions. In Seattle many talks are given on Esperanto, while one or two have been given on the Faith of Bahá'u'lláh. Likewise in Portland, talks have been given on Esperanto, with a recent talk by Mrs. Louise Caswell, on the "New Era," being an exposition of the Declaration of the Bahá'ís, and His Teachings.

All Assemblies report renewed activity in the Inter-Racial activities. The Oakland Assembly holds inter-racial gatherings once a month, in the homes of the various Bahá'ís. They now have a study class, developed from these inter-racial gatherings, which promises to be beneficial in furthering our contacts with the colored races of that city. In Berkeley inter-racial gatherings have been held with good effect; one of the largest being a
God, revealed this day through the Bahá’í Faith, that the world can hope to be relieved from its many social and spiritual ills.” (To Mr. John B. Richardson, Chicago, through Ruhi Afnán, April 6, 1932).

“Shoghi Effendi has never said that the members of the National Assembly have to be renewed partially every year. The important thing is that they should be properly elected. It would be nice if there should be new members elected, for new blood always adds to the energy of the group and will keep up their spirit. But this depends entirely upon the will of the delegates as represented in the result of their voting.”

“The teachers of the Cause can surely become members of any Assembly or committee. There should be no incapacity attached to them. But Shoghi Effendi would just prefer to see them devote all their time to teaching and leave the administrative functions for those who cannot serve as teachers.” (To Mr. Willard Hatch, Los Angeles, through Ruhi Afnán, April 27, 1932.)

“How wonderful it would be if all the friends could arrange to spend at least a few days in one of these summer schools and take an active part in their development. These centers could attract many souls if properly arranged and made interesting; those non-Bahá’ís who visit them will then have some time to get into the spirit of the place and make a study of the Cause . . . We constantly receive letters from people who became Bahá’ís by visiting one of these centers and obtaining the Message there.” (To Miss Cora Gray, received about May 1, 1932, through Ruhi Afnán.)

The Dawn-Breakers

“They may be interested to know that many of the distinguished men to whom Shoghi Effendi sent a copy of The Dawn-Breakers as a present, wrote him in answer that it is one of the most beautiful books they have seen for a long time. This proves how successful you have been in that important task.” (To Mrs. Marion Little, Secretary of the Publishing Committee, New York, through Ruhi Afnán, May 7, 1932.)

In the same letter, written by the Guardian: “I wish to reaffirm in person the cable I was moved to send to your address expressing my keen appreciation of and profound gratitude for the manner you as well as your collaborators have cooperated in producing such a splendid and impressive edition. It is a striking and abiding evidence of the efficiency and exemplary devotion which characterize your work for the Cause.”

“Shoghi Effendi was glad to hear of your work among the ranchers. He sincerely hopes that they will advance in spirituality and become imbued with the Spirit of Bahá’ulláh. Country people should be much render for the Message, for they are not so completely carried away by material civilization and its blinding influence. They ought to be more receptive and more pure in heart.” (To Mrs. Shahnaz Waite, Los Angeles, through Ruhi Afnán, May 13, 1932.)

Shoghi Effendi undertook the translation of The Dawn-Breakers only after being convinced that its publication will arouse the friends to greater self-sacrifice and a more determined way of teaching. Otherwise he would not have devoted so much time to it. Reading about the life and activities of those heroic souls is bound to influence our mode of living and the importance we attach to our services in the Cause. Shoghi Effendi therefore hopes that the friends will read, nay rather, study that book, and encourage their young people to do that as well. “It is also very important to hold study classes and go deep in the Teachings. A great harm is done by starting to teach without being firmly grounded in the literature. Little knowledge is dangerous” fully applies to the teaching work. The friends should read the Writings and be able to quote from the Tablets when discussing subjects pertaining to the Faith.” (To Mrs. Edith Hildebrand, Clearlake Highlands, California, through Ruhi Afnán, May 9, 1932.)

On Teaching

“Administrative work and teaching do not exclude each other. Even though you will find yourself forced to give more time to the former, Shoghi Effendi hopes that you will keep up the latter form of service and continue to draw new souls into the movement. “Shoghi Effendi read the plan of work you have set for the National Teaching Committee with great care. It surely depends ultimately upon the National Assembly to approve it, or to modify it, but it seems as a whole to be most promising.”

“Shoghi Effendi has seen, through the experience of the international teachers that keep him informed regarding their activities, that intensive work is ultimately of a more lasting...
nature. It has proven to be far better that a teacher should spend a month or two in one center and wait until a group is formed, than to cover a larger area and not stay enough in a center to help the progress of those interested to the stage that they would feel themselves able to embrace the Cause and identify themselves with it.” (To Mr. Leroy Ioa, San Francisco, through Ruhi Afnan, May 30, 1932.)

**On Collection of Bahá’í Funds**

“Shoghi Effendi wishes me to acknowledge the receipt of your letter dated May 8th, 1932, telling him of some incidents that transpired during the Convention this year, especially when funds were collected for the Temple. He was very glad to learn of the wonderful spirit that prevailed in those gatherings; for it is only through such a spirit of devotion and sacrifice that the Cause can prosper and its message embrace the whole world. It was also wonderful to see the interest shown by the public in the general gatherings that formed part of the Convention program.

“Shoghi Effendi hopes that as the Temple is gradually completed this interest will increase and they will try to share in the spirit that motivates the friends and accepting the Faith of Bahá’u’lláh, arise to serve it and dedicate their life to its spread.

“Such gatherings for collections of funds are permissible if it is done with a true spirit of sacrifice, not when the audience is especially aroused to a frenzy and mob psychology is used to induce them to pay.

“Shoghi Effendi has repeatedly stated that no pressure should be used upon the friends and psychological pressure falls under that category. But there is much difference between such gatherings often used by religious bodies, and a true quiet, prayerful atmosphere when a person is, of his own accord, aroused to make some sacrifice. The distinction is very delicate, but it is for the Chairman to use his power to see that one desirable form is not corrupted into the other. All the activities of the Cause should be carried through in a dignified manner.

“Shoghi Effendi is sure that the funds gathered at the last Convention was not due to the play of mob psychology but to the prayerful attitude of the friends and their desire to make further sacrifice.” (To Mrs. Corinne True, Wilmette, through Ruhi Afnan, May 28, 1932.)

**Persian Government Removes Ban on Entry of Bahá’í Literature**

One of the great obstacles in the path of the Cause has apparently been removed by the recent action of the Persian government in raising the ban on entry of Bahá’í literature into that land, and its free circulation within Persia.

Information of this important action was conveyed to the National Spiritual Assembly by Mrs. Keith Ransom-Kehler in a cablegram dated Tehran, August 20, 1932. Following this announcement the Assembly has received from Mrs. Ransom-Kehler a letter containing the following explicit statement: “On August 15 I saw his Highness Teymourtash and received from him the direct, unqualified assurance that Bahá’í literature would be admitted freely into Persia and permitted to circulate.”

Mrs. Ransom-Kehler in this meeting with the Court Minister was the personal representative of the American National Spiritual Assembly, in accordance with the wish of the Guardian, who had requested her to journey from Haifa to Tehran and undertake the important mission of presenting a petition to the Shah.

The successful performance of this mission reveals the power of the Cause in the land of its birth, where only a few years ago martyrdom was still inflicted upon faithful followers of Bahá’u’lláh.

On September 14, the National Assembly dispatched the following cablegram: “His Highness Teymourtash, Court Minister, Tehran. On behalf American Bahá’ís we express abiding gratitude for removal of ban on entry of Bahá’í literature into Persia. This noble action of His Imperial Majesty’s government has profoundly impressed Bahá’ís of the United States and Canada, who have already felt strong attachment to Bahá’u’lláh’s native land. We wish to assure your Highness of our sympathy for His Imperial Majesty, our great interest in the progress and welfare of his empire and our desire to assist in enhancing its prestige throughout the world.” (signed) American Bahá’í Assembly.

**News from Other Lands**

As space permits, every effort will be made to publish the important news received in letters from Local and National Assemblies throughout the world. The following excerpts are taken from communications received by the American National Assembly since the Convention.

“You would be very much pleased to learn that Mrs. Keith Ransom-Kehler, who recently visited Burma under the direction and with the sanction of our dearly beloved Guardian, Shoghi Effendi, rendered excellent services to the Cause in Mandalay and Rangoon, and was the cause of creating great zeal and enthusiasm among many enlightened persons for investigating the truth of the Bahá’í Revelation. Her heart-stirring speeches given at the Brahmo Samaj and the Theosophical Society of Rangoon were simply wonderful.”—S. G. Murtaza Ali, Secretary, Spiritual Assembly of the Bahá’ís of Rangoon, March 7, 1932.

“In this hour of world-encircling gloom when the very life of the rest of mankind falters, does not the work we Bahá’ís have set our hands to demand of us a more continued and tenacious devotion than ever before, does it not call for a persistent and unyielding effort greater than any we have displayed in the past? We are blessed, indeed, in that we know the cause, understand the significance and are assured of the outcome of the crises that convulse present-day society. But every blessing carries with it a responsibility—and grievous will be our loss if we fail to set aside our cares and carry the Message of Salvation to a despairing world.”—Hormuzdyar Khodabaksh, Secretary, Spiritual Assembly of the Bahá’ís of Poona, March 12, 1932.

The friends in India and Burma are extremely pleased and very happy for the visit of Mrs. Keith Ransom-Kehler to India and Burma. She addressed public meetings in Rangoon, Mandalay, Benares, Lucknow, Aligarh, Amritsar and Lahore, was welcomed in the universities at Benares, Lucknow and Aligarh and did very splendid work in spreading the Most Great Cause in India and Burma. She was in Bombay for a week and addressed large meetings almost every evening. She has gone to Deccan Hyderabad and will be there for a week. We in India are most grateful to the friends in America for sending such able teachers to India to spread the Holy Cause.”—N. R. Vakil, President and Treasurer, National Spiritual Assembly of the Bahá’ís of India and Burma, April 8, 1932.

“We learn with the greatest joy of the activities and wonderful efforts which are being made by the friends in that beloved country (America) for the completion of the construction of the Temple in Wilmette. We had
some time ago collected a small sum to be offered as a contribution to the Mashriqu’-i-Adhkar Fund, but we have so far not been able to transmit the money to you owing to the difficulty we had in connection with the obtaining of foreign exchange. . . . The Spiritual Assembly in Tihran has thought it advisable to purchase some carpets for the equivalent of the contributions collected and send the same to America.

"We have learned with greatest satisfaction and joy of the completion of the wonderful portrait of 'Abdu’l-Bahá. This is indeed a wonderful and important service rendered by the beloved friends in America which will be remembered through ages to come and of which the friends in that country should rightly be proud. . . . Another noteworthy service rendered by the friends is the publication of the Nabil Narratives translated by the beloved Guardian. We have so far received a few copies of this book. It is indeed a wonderful work."—Massoud Vedad, Secretary, Spiritual Assembly of the Bahá’ís of Persia, April 20, 1932.

"Bahá’ís of Persia, and especially the older ones who have been subject to all kinds of humiliations and tor­tures until recent years, now shed tears of joy to see the evident glory of the Cause and the freedom of Bahá’ís. In many of the Bahá’í public meetings of Tihran one meets non-Bahá’ís who are naturally attracted to these meet­ings and among them are many who formerly opposed the Bahá’ís. Now when these individuals see with their eyes the Bahá glory they pretend to call themselves Bahá’ís or at least friendly toward them. True is the promise of His Holiness ‘Abdu’l-Bahá who said a time will come when many a person would pretend to be a Bahá’í and would try to prove this by saying that he has a distant relationship with a Bahá’í. Bahá’ís of Persia feel certain that the Bahá’í Glory will, most decidedly, be established in its fullest form in the time of their Master, Shoghi Effendi.

"You will be pleased to hear that a Bahá’í Committee called ‘Association of the Bahá’í Youth’ is progressing well. The plan of this Committee is to manage a Bahá’í Club and prepare the means of progress for Bahá’í youth, mentally, physically and spiritually. It has two hundred and forty mem­bers at present.

"For the first time the Bahá’í Lib­rary of this Assembly called by the Spiritual Assembly ‘Central Bahá’í Lib­rary of the Bahá’ís of Persia’ has announced its establishment in the Bahá’í News Letter of Tihran, and would like to have all Bahá’í Assemblies and Committees of Bahá’í Pub­lications informed that copies of Bahá’í publications together with any contributions will be thankfully ac­cepted."—Zikrahn Khadim, Unity Rela­tions Committee between East and West, Iraq Legation, Tihran, April 21, 1932.

"Here in Persia we still have our difficulties to fight with; the general tendency in the world against religion is gradually gaining ground here still worse than the prejudice and religious bigotry and persecution which it re­places and which led to martyrdoms so many thousands of our dear brethren in the past. The Mulas, although on the decline, still have enough malig­nancy left for as long as we have congregations, whose ranks are admittedly thin and wavering, to passive animosity and revengeful hatred. No persecution is manifest but still no freedom of even recognition is accorded. . . . We would advise you to address all letters to us as follows in order to avoid all possible delays, in care of: ""For Persian, Tihran."" A. A. Rouhani, Secretary, National Spiritual Assembly of Persia, April 24, 1932.

"A fit termination to the eventful year was the visit of Mrs. Keith Ran­som-Kehler to our city. She was with us the three days prior to Ridván. . . . The three days she was with us were truly remarkable. For each succeeding lecture the hall engaged chance to be larger than that of the previous day and yet it proved too small to hold all those who had come to hear her. What better evidence of the attractive spirit of this noble teacher? . . . Our beloved sister speaks as she inspired. Possibility of her to all the other cities that she has visited, was en­rapured by her engaging personality and pleaded that she extend her stay here. Owing to other engagements elsewhere it was not possible for this tireless worker to comply with this wish.

"Some Poona friends have donated outright to the Bahá’í Archives Com­mittee of America all the original Tab­lets received by them from the beloved Master. The Guardian has approved of this course of action and has recom­mended that all the Indian friends likewise adopt this measure to ensure for future generations the preservation of these precious relics of the Foun­ders of our Faith."—Hormuzdyar Khodabakhsh, Spiritual Assembly of the Bahá’ís of Poona, April 21, 1932.

"The Annual Convention of this year was very successful and proved more clearly its great significance. Delegates as well as many friends from various centers in Egypt have at­tended. Redoubled by the visit of our radiant sister, Mrs. Schopflocher, whom our Guardian wished to attend the meeting, was the joy of the Con­vention and also the celebration of Ridván. It might be mentioned that Mrs. Schopflocher took some moving pictures of the gathering of the friends. It is hoped that these pictures will be of interest to our western friends.

"During the last months of last year negotiations (with the Egyptian gov­ernment) have made wider progress. Directed by the beloved Guardian, friends kept up a continuous appeal to the Prime Minister, Minister of the Interior and Minister of Justice. Pet­i­tions were submitted and copies of the letter lately coded and revised by Shoghi Effendi have also been fur­nished. The National Assembly of America has supplied this body with an appeal together with a copy of the official recognition of the American Government, which documents were duly submitted to the Egyptian author­i­ties. The Convention has also sent a telegram to the Prime Minister solicitating sympathetic consideration of the Bahá’í case. We have great hopes in the final success and will keep you acquainted with further results."—Abdul Fattah Sabry Effendi, Secretary, National Spiritual Assembly of the Bahá’ís of Egypt, May 1, 1932. (Note: the Bahá’í case mentioned above was described a few years ago by the Guardian in one of his general letters published in Bahá’í Administration.—Editor).

"In compliance with the repeated in­structions of the Guardian, the Na­tional Assembly last year held several extraordinary sessions to discuss the important matter of applying to the local government for the recognition of the Bahá’í Cause. The Assembly, with the cooperation of committees ap­pointed for the purpose, prepared and submitted to the Guardian the necessary drafts and documents which included: Declaration of Trust, By­Laws, By-Laws of Local Assemblies. Shortly afterward a letter from the Guardian revealed the fact that all the National Assemblies in the world should adopt without any alteration one kind of Trust and By-Laws. The best model existing being that of the U.S.A. and Canada, which he strongly recom­mended; and as to the By­Laws of Local Assemblies, that of the New York Local Assembly, which is to be published in the forthcoming Bahá’í World, Volume IV, must be actu­ally adopted."
"We are delighted to say that the Cause, in Iraq in particular, has been gaining widespread publicity while its prestige and dignity has been greatly enhanced in the estimation of non-believers. The people have begun to perceive that the Bahá’í Cause, which has attracted the deep attention and concern of all the nations of the world, is other than what they were taught by those who did all in their power to disparage its fair name and noble purpose. The minutes of the Council of the League of Nations, declaring the urgency of expropriating the House of Bahá’u’lláh were duly published by the local press, thereby causing joy to the believers. And although, in the words of the Guardian, gloom and humiliation has now beset the Bahá’í Cause in Iraq in particular, has been given more and more definitely heard by the people through the efforts of a steadily increasing number of friends.

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

"Mrs. George, indefatigable and faithful at all times, has continued her Sunday afternoon meetings, the most precious function of which is to deepen in the souls of people the profound spiritual teachings of the Cause."--News Letter from Bahá’ís of the British Isles, March. 1932.

"The most pleasant and encouraging feature of the year ending April 21, 1932, was the visit of our international teacher, Mrs. Keith Ranson-Kehler; with her transparent sincerity and honesty of purpose, she has enthused in us the spirit of real work which we hope will enable and hearten us to work for the general welfare of the community and the teaching work in particular. The account of our beloved Keith's activities in Bombay is enclosed." (The account mentioned is, unfortunately, too long for publication here. It gives details of addresses made by Mrs. Keith Ranson-Kehler of the Ridvan Feast at the Arva Samat Mandir, at Theosophical Hall, and at meetings of the Bahá’í community.—Editor)—O. Mollier, English Secretary, Spiritual Assembly of the Bahá’ís of Bombay, May 3, 1932.

"The construction of the 'Hazíratu’l-Quds' was the first decision of this Assembly. A plan was drawn and a copy sent to our beloved Guardian. The building work took five months, and it was decided by the Assembly to hold the opening ceremony on the first day of the month of Bahá, the Bahá’í New Year Day. To our great joy we heard that our spiritual sister, Mrs. Keith Ranson-Kehler, of New York, intended to come to Karachi to dedicate the Bahá’í Hall. It was a miracle that an American lady could come at such a time to India, for opening the 'Hazíratu’l-Quds' which is the first Bahá’í Hall in India."—M. R. Momenzadeh, Secretary, Spiritual Assembly of the Bahá’ís of Karachi, May 5, 1932.

As frequently as possible, similar excerpts from our International Bahá’í Correspondence will be published in Bahá’í News.

IMPORTANT WORK ON THE BAB

The Bahá’ís of Paris, in a letter dated August 19, 1932, announce that they are consulting with M. Nicholas, the well-known French historian, who has written a number of books concerning the Bab. As result, it is hoped that a new edition, in French, can be published of his work "Seyyed Ali Mohamed le Bab." The book will contain 350 pages and sell for 15 francs, postage additional.

American believers who read French will find this work of great interest. While not listed as an authoritative Bahá’í publication, it nevertheless has importance as a source of historical information.

Advance orders can be sent to: Mr. C. Kennedy, 104, Avenue de Versailles, Paris, France.

Mr. Kennedy has received a letter from the Guardian strongly encouraging the publication of this new edition and offering to contribute to its expense.

ANNOUNCEMENTS BY PUBLISHING COMMITTEE

A new edition is available of the Study Outline, and copies may be obtained with or without the three Bahá’í books needed as sources of reference in the use of this Outline.

Price of Study Outline ........ $0.50
Price of Study Outline and one copy of the following books: Bahá’u’lláh and the New Era; Wisdom of 'Abdu’l-Bahá; and Foundations of World Unity ............. 1.50

This Study Outline is invaluable for individual students of the Teachings, and especially for communities and groups who desire to follow a definite course of study.

A small number of copies of Religious Education Magazine for September, containing Mr. Albert Vail's review of The Down-Breakers, are offered for sale at 60¢ each, postpaid.
The Publishing Committee will cooperate with Assembly Librarians in promoting the sale of The Dawn-Breakers, by sending copies on consignment, to be paid for when sold. The price of the Standard Edition is $7.50; of the Limited Edition, autographed by the Guardian, $35.00. In view of the fact that the cost of this book has been guaranteed by the National Spiritual Assembly, no discount can be allowed to local Librarians. Local Assemblies are requested to give all possible consideration to the spiritual importance of having every believer possess a copy of this unique work. In a number of cities, arrangements have been made by which believers can purchase copies on installment payments.

DUTIES AND OBLIGATIONS OF A LOCAL SPIRITUAL ASSEMBLY
From New York By-Laws Approved by the Guardian

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 relations to the National Spiritual Assembly, in its relation to the Guardian of the Bahá’í Faith, to other local Bahá’í communities, and to the general public in the City of New York. It shall be charged with the recognition of all applicants requesting membership in the local Bahá’í community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the 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 formation 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 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 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 relationships 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 whole-heartedly 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 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.
A PLEA FOR INCREASED EFFORT
IN BAHÁ'Í TEACHING
A Statement by the
National Spiritual Assembly

In order to give release to all available resources for teaching at this time when world depression is quickening the hearts of countless people, the National Spiritual Assembly authorized and heartily endorsed the outline of plans and policies prepared by the Teaching Committee and published in the July issue of BAHÁ'Í NEWS.

The Teaching Committee, through both its Western and Eastern divisions, has with notable energy and devotion labored to carry out the aims adopted after consultation with previous Teaching Committee members and careful thought of the changed conditions in the outer world. Every Local Spiritual Assembly has received valuable suggestions, and each individual believer has, through successive issues of BAHÁ'Í NEWS, been urged to feel his or her measure of responsibility in promoting the Cause.

As friends of our Faith point out, if Bahá'ís cannot carry this Message to the people now, when do they hope to prove their knowledge and vindicate their loyalty?

Perhaps, as seems inevitable, there still exists here and there among us a conception of teaching based on facts and conditions of former years. When we realize how everything else has progressed, how the world has been transformed, how our administrative institutions have all been renewed and revitalized since the appointment of the Guardian only eleven years ago, development of teaching activities cannot lag behind.

In the early days, most of the teaching was carried on by a relatively few people, whose capacity was such that Bahá'í communities gradually appeared in all parts of this vast country. Lacking our present supply of published authentic literature, seekers turned to teachers as the only available source of information about this new and mighty Revelation. Without knowledge, moreover, of the law of consultation as exemplified in the institutions of Local and National Spiritual Assemblies, the early gatherings rallied around human personalities and took courage from the constant devotion of these outstanding pioneers. Little by little, some of the Bahá'í texts were translated and circulated, but the friends for a time still continued to look for inspiration and guidance to the Master's Tablets revealed in reply to personal letters.

The first step toward unity was the adoption of Bahá'í Temple Unity as the national organization, which above all emphasized the construction of the Temple as the centralizing responsibility and most important task. Teaching and other Committees existed from year to year, but could not be fully coordinated as aspects of Bahá'í community life as a whole. The older friends will recall periods when individual believers were uncertain whether to contribute to the Temple or to the Teaching Fund, since these matters seemed somewhat separated before the present National Fund came into existence. Generous believers made it possible for teachers to give their whole time to visiting local communities and extending the fame of the Cause. The Star of the West was a separate activity, carried on with tremendous sacrifice by a few, while for years Green Acre was also distinct and separate, with only bonds of sympathy uniting it with the Cause in other fields.

With the establishment of a National Spiritual Assembly began a new era which we still understand only in part, so tremendous are its possibilities with the full unfolding of the innate capacities of the worldwide Faith. But we can already see that a real beginning has been made in unifying and coordinating all Bahá'í activities, and in constituting true centers of unity not only for the local but also for the national and international community of believers. With one central Fund, it is now for the first time possible to decide between the relative needs of the different activities, bring them all into harmony not only one with another but all with the ultimate aims of the Cause as a whole. The Bahá'í Faith, in brief, has under the Guardian already become a "federated world" and hence a prototype of the World Order which is the outer goal of the teachings.

Nearly all our difficulties and misunderstandings have arisen from the need to adjust ourselves mentally and spiritually to this organic unity. Not only did each national committee have to subordinate its special work and function to the authority of the Cause as a whole, but each local community also found much of its early independence and spiritual isolation sacrificed to the new principle of true unity explained in the Guardian's general letters.

It is perfectly clear today that the teachings of Bahá'u'lláh contained all these provisions from the beginning. The principles of the Faith have not been altered, but due to our immaturity they could only gradually be applied. The change has been in ourselves. As children who pass from class to class in a school, so we collectively were first given easy, simple lessons, then little by little more difficult ones, and this process will surely continue through all the worlds of God. Until our daily attitude and outlook.
corresponds to the worldwide immensity of the Cause, we are behind in our Bahá’í education.

The completion of the Temple structure, the economic depression, and the Guardian’s translation of The Dawn-Breakers, are all recent factors compelling us collectively to take another great step in our growth. An attitude which became crystallized and rigid before we received the inspiration of The Dawn-Breakers must, if we do not willingly abandon it, become a source of inner conflict and suffering and a cause of outer confusion in the general work of the Cause. The principle operating here does not and cannot arise from the exercise of Assembly authority—it is a universal and divine law. It is for Local and National Spiritual Assemblies to strive to make their decisions conform to the ever-changing conditions of a living, irremissibly widening and deepening world movement. No Assembly could ever enforce any part of Bahá’í service if it failed to keep pace with this growth and development emanating from the invisible realm.

No where more than in the mighty field of teaching does this truth apply. Teaching is identical with living the life. Teaching opportunities surround every faithful believer at every moment, attracted by the presence of radiance, enthusiasm, knowledge and integrity. Greater and greater opportunities will come to us without artificial effort on our part, when our local communities manifest unity among all the friends. In this blessed Faith, teaching is far removed from the methods and practices of the creeds, where one is set apart in a special position, and religion is divided into “lay” and “clerical” bodies.

In taking the attitude that all believers are teachers, each according to his or her capacity, the National Assembly has brought forth no “new” teaching policy, but has on the contrary succeeded in asserting a vital Bahá’í principle that has always existed in the Sacred Writings but has not sufficiently become part of our daily lives.

Since all believers are teachers, it follows that the National Spiritual Assembly could not always be justified in maintaining an institution or method, begun before the National Assembly was instituted, which tends to make Bahá’í teachers a special class of believers and thus tends to keep the local communities undeveloped and passive in their highest spiritual function.

The members of the National Assembly can only point out the underlying reasons for terminating this method during the present Bahá’í year, when difficult conditions make it imperative to study the operation of all activities more intensely than ever before, and to trust that the friends will see for themselves that the decision was not arbitrary but arose from fresh consideration of the nature of the Cause itself.

It is profoundly hoped that the period of transition will not be difficult, and that as all communities begin to appreciate their responsibility for teaching, individually and collectively, a great new wave of sacrificing and ardent effort, like that displayed by the heroes of The Dawn-Breakers, will sweep over the continent of America. Divine protection will surely be extended to any sincere and loyal believer on whom this transition lays any special burden.

In a letter dated Haifa, September 10, 1932, the Guardian has written to the National Spiritual Assembly, through his secretary, as follows: “The Guardian fully agrees with your idea that the permanent welfare of the Faith demands the steady development of local Bahá’í community life. The policy your Assembly has adopted regarding the publication of Bahá’í News, the signing of a new contract regarding the dome of the Temple, and various measures involving a strict retrenchment of administrative expenditure, have met with the Guardian’s whole-hearted and unqualified approval. He truly admires the spirit which enabled you to face the rigors and surmount the obstacles of a crisis unprecedented in its gravity and world-wide in its effects. The constancy, wisdom, courage and loyalty you have so thoroughly displayed are beyond all praise, and are worthy of your high station as the standard-bearers of the Administration of the Faith of Bahá’u’lláh.”

To this letter the Guardian added the following words: “I am moved to add a few words with my own pen, to what has been written on my behalf, renewing my plea to you, and through you, to each member of your beloved community, to prosecute, with undiminished vigor, the enterprise which you have so splendidly inaugurated. The Greatest Holy Leaf, from her retreat of Glory, is watching over you, is interceding for every one of you and is expecting you to play your part in the great task with which the prestige of her Father’s glorious Cause is so closely associated. You have, while she lived among us, contributed to a remarkable degree to the brightening of her earthly life. By your persistent, your heroic endeavors, you will, I am sure, bring added joy to her soul, and will vindicate afresh your unyielding loyalty to her memory.”

IN MEMORIAM

The prayers of the friends are asked for those believers who have passed into the Kingdom.

Mr. Thomas Lovenore, New York City.
Miss Georgiana Dean, Pasadena, Calif.
Mr. Charles Stewart Campbell, Portland, Ore.

PROGRESS OF TEMPLE CONSTRUCTION

The Temple Trustees have received from The Research Service the following interesting report on the work up to October 8.

“The work during the month of September has largely consisted of the moulding and carving of the two lower segments of sub-panels of the field of the dome. This work has been completed and these two sections are ready for the preparation of the moulds in which the casting of the final segments of the dome ornamentation will be made. The completed plaster of Paris models of the two dome sections begin to reveal the real beauty of the final structure. Every one who sees these models is impressed with the uniqueness of the design and the impressiveness of the structure.

“The clay models for the third and fourth sections of the sub-panel of the field of the dome have been completed and steps are being taken to convert these into the permanent plaster of Paris form. This work will be completed during the month of October.

“The lower section of the dome rib has been started and will also be completed during the month of October. This part of the ornamentation is especially beautiful in its conception....

“You will be interested to learn that this work has already aroused considerable interest and a statement concerning the work to date is to appear in the October 13th issue of our leading civil engineering journal, Engineering News-Record, of New York City.”

TEMPLE CONTRIBUTIONS FROM OTHER LANDS

American Bahá’ís will rejoice to learn that contributions have been made to the Temple Fund this year,
or are soon to be made, by the following National and Local Spiritual Assemblies in other lands: National Assemblies of Egypt, Persia, India and Burma, and the British Isles; Local Assemblies of Adelaide, Baghdad and Pretoria. In addition, individual believers have contributed from China, Japan, France, Germany, Geneva, Turkey and Irish Free State.

Such evidence of solidarity in sacrifice, in thought and in faith, manifested at a time when the civil populations of these countries are desperately divided by material and also moral barriers, should redouble the efforts of the American friends.

Recently the National Assembly received a letter from a believer in another country inquiring why we did not apply the "New Plan of Unified Action" outside the United States and Canada. The reason, of course, is that the American National Assembly, while conscious of the unbreakable spiritual tie uniting all Bahlis', has no jurisdiction outside the United States and Canada, and moreover is unwilling even to suggest that believers elsewhere should assume any of the responsibility placed upon America. Each country and locality has its own direct responsibility in promoting the Cause, and the Temple is first and foremost a goal set up for American Bahlis'.

The Guardian has, however, greatly encouraged Mrs. Victoria Bediian in her service of internation correspondece on the subject of the Temple, and to her is due most of the credit for bringing the Temple close to the hearts of our co-workers abroad. In a recent letter to her the Guardian has written, through his secretary: "I need not remind you of the importance the Guardian attaches to your worldwide correspondence on behalf of the Bahai Cause, and he wishes me to assure you, once more, that such an exemplary effort on your part constitutes an inexhaustible source of spiritual and moral strength."

LETTERS FROM HAIIFA

"The present condition of the world—its economic instability, social dis-sensions, political dissatisfaction and international distrust—should awaken the youth from their slumber and make them inquire what the future is going to bring. It is surely they who will suffer most if some calamity sweep over the world. They should therefore open their eyes to the existing conditions, study the evil forces that are at work and then with a constituted effort arise and bring about the necessary reforms—reforms that shall contain within their scope the spiritual as well as the social and political phases of human life." (To Mrs. Mande Gaudreary, Yonkers, New York, through Ruhi Afnan, Haifa, March 13, 1932.)

"He (Shoghi Effendi) was very glad to see you offer to help Mr. and Mrs. . . . to stay in . . . . and serve the spread of the Movement. They are surely wonderful souls and very competent to deliver the message to others. They are versed in the teachings and have the true Bahai spirit, and these are the only capital a real teacher of the Bahai Cause needs to be successful in his work. Moreover, it is the duty of the Bahais to help one another in time of difficulty—in times such as these when our economic life is disrupted and and as a result innumerable people are left without work and proper means of livelihood.

"But though your offer is most commendable, Shoghi Effendi would prefer to have the local Assembly of . . . . or the National Assembly decide whether the stay of Mr. and Mrs. . . . . in . . . . is vital enough for the Cause as to necessitate so much sacrifice on your part." (To Mrs. Besie F. Seker, Pittsburgh, Pa., through Ruhi Afnan, Haifa, April 26, 1932.)

"As regards the statement of our own views and explanations of the teachings: Shoghi Effendi believes that we should not restrict the liberty of the individual to express his own views so long as he makes it clear that these views are his own. In fact, such explanations are often helpful and are conducive to a better understanding of the teachings. God has given man a rational power to be used and not killed.

"This does not, however, mean that the absolute authority does not remain in the revealed Words. We should try and keep as near to the authority as we can and show that we are faithful to it by quoting from the Words of Bahai' Allah in establishing our points. To discard the authority of the revealed Words is heretic and to suppress completely individual interpretation of those Words is also bad. We should try to strike a happy medium between these two extremes." (To Dr. E. C. Getsinger, Los Angeles, Calif., through Ruhi Afnan, Haifa, June 18, 1932.)

"Shoghi Effendi wishes me to acknowledge the receipt of your letter dated May 1, 1932, as well as the enclosed general letter of the Los Angeles Spiritual Assembly. He was deeply interested to read of the activities of the friends in attracting new souls to the teachings of the Cause.

"Of special interest was the fact that the talents of the younger members of the group were also used. The best Assembly is the one that capitalizes the talents of all the members of the group and keeps them busy in some form of active participation in serving the Cause and spreading the message." (To Oni A. Finks, Corresponding Secretary, Spiritual Assembly of Los Angeles, through Ruhi Afnan, Haifa, August, 1932.)

"Every day has certain needs. In those early days the Cause needed Martyrs, and people who would stand all sorts of torture and persecution in expressing their faith and spreading the message sent by God. Those days are, however, gone. The Cause at present does not need martyrs who would die for their faith, but servants who desire to teach and establish the Cause throughout the world. To live to teach in the present day is like being martyred in those early days. It is the spirit that moves us that counts, not the act through which that spirit expresses itself; and that spirit is to serve the Cause of God with our heart and soul." (To Tahrihm Nawi, Baltimore, Md., through Ruhi Afnan, Haifa, August 3, 1932.)

PUBLISHING ANNOUNCEMENT

Through the generous action of the Teaching Committee in foregoing part of its annual budget, the Publishing Committee has been able to issue a new edition of the Guardian's letter, "The Goal of a New World Order."

Shortly after the first edition was published, the National Assembly received word from Haifa that the Guardian would like the believers to make the contents of that letter known to "every man and woman in the world."

Local Assemblies and also individual believers can thus make an important effort in the teaching field by arranging to distribute copies of this pamphlet far and wide. The new edition sells for only 5c a copy, but the Publishing Committee can supply orders only in lots of ten copies, and units of ten. Please order, then, at least ten at a time, the cost of which will be 50c plus postage.

Announcement is also made of a Study Guide based upon The Dawn-Breakers, prepared by Mr. and Mrs.
Willard McKay and Mrs. Bahiyih Lindstrom. This Study Guide will enable classes and also individual students to become thoroughly acquainted with the contents of this inspiring book. Per copy, 25c.

In view of the fact that some of the earlier pamphlets dealing with Bible Prophecy are no longer in print, the Publishing Committee reminds the friends that the book "Baha'i Revelations," by Thornton W. Chase, is a remarkable approach to the Cause from the Christian standpoint. This book may be obtained for $1.00 per copy.

The Committee feels very responsible for repaying, from sales of The Dawn-Breakers, the sums advanced by the National Assembly to defray the cost of this work. It is therefore hoped that Local Assemblies which received copies on consignment will remit for these as soon as possible.

BAHA'I NEWS SERVICE

The publicity committee during October issued a general letter to the Local Assemblies enclosing a newspaper article on the subject of the Persian Government's action in raising the ban on entry of Bahá'í literature. The general letter offered very useful suggestions on how to secure publicity on local events of interest.

In connection with this important phase of our activities, the words written by the Guardian on November 27, 1924, should be borne in mind: "It is our bounden duty to give the Cause from day to day a fuller publicity, to maintain and stimulate the interest aroused, and to concentrate at the same time our attention on a chosen few, endeavoring tactfully and persistently to make them earnest and unreserved supporters of the Bahá'í Faith."

BAHA'I MAGAZINE RENEWALS

The National Spiritual Assembly desires to assist the business office of The Bahá'í Magazine by reinforcing their effort to maintain old subscriptions and also secure new readers. At present it appears that a considerable number of subscribers have not sent in their renewals. The difficulties and hardships of the friends are fully appreciated, but it is necessary to point out that the National Fund is responsible for all deficit incurred in publishing the magazine. In cases where believers feel it preferable to contribute for the Temple the amount formerly given for a magazine subscription, there is no real gain to the National Fund. The Temple Fund can receive only what the National Spiritual Assembly has left after defraying the cost of all current Bahá'í activities.

Local Spiritual Assemblies are requested to consider the needs of our magazine in the light of the many Tablets revealed concerning it, and to make this a subject for discussion at a Nineteen Day Feast.

INTER-ASSEMBLY CORRESPONDENCE

The National Spiritual Assembly makes grateful acknowledgment of the receipt of the following general letters issued by Local Spiritual Assemblies: Los Angeles, dated April 15; Honolulu, dated July 15; and San Francisco, dated May, June, July, and September-October. The Spiritual Assembly of San Francisco appears at present to be the only one which issues a circular letter at regular intervals.

These Inter-Assembly general letters play an important part in upholding the solidarity of the Bahá'í world. Until Bahá'í News can be developed to the capacity of serving as a national or international newspaper, with sections devoted to local affairs in all parts of the world, no medium exists by which local communities may convey to fellow-believers detailed information about their plans and activities, their methods for rendering service, their overcoming of special problems, and their loving interest in the general progress of the Faith.

This matter is commended to all Assemblies for their careful consideration. Even the smallest community might issue at least an annual letter, while the larger communities, like San Francisco, can prepare a general letter or news bulletin at frequent intervals.

CREDENTIALS FOR TRAVELING BELIEVERS

A few years ago the suggestion was published in Bahá'í News that believers planning to visit other centers should secure from their local Secretary a letter of introduction which would constitute proper credentials establishing their status as recognized Bahá'ís. At the suggestion of the Spiritual Assembly of the Bahá'ís of Chicago, this thought is once more advanced. Particularly should such letters be carried by friends who change their residence and therefore are required to transfer their voting right to a new community.

Such a practice may at first glance appear to be excessively formal in a spiritual Cause. Deeper consideration, however, will lead to the realization that it rests upon a sound basis. The word "spiritual" has too long been associated with the idea of some type of individual "freedom" whose greatest duty is to resist the false claims of "organization." In a Cause, possessing a worldwide administrative plan, spiritual values become identical with common sense. There is every reason why a Local Spiritual Assembly should inform itself about the status of a person before granting him the great privileges due to a true Bahá'í.

HOW TO ENROLL NEW BELIEVERS

Following the outline supplied by the National Spiritual Assembly in its article on "The Qualifications of a Voting Believer," published a few months ago, the Spiritual Assembly of the Bahá'ís of Chicago have recorded in their minutes the acceptance of a new believer in such a clear and comprehensive manner that an excerpt from these minutes is now published as a model that might well be followed by other Assemblies.

"This is to certify that on (date), 1932, the Local Spiritual Assembly of the Bahá'ís of Chicago met in consultation with (who had made application for affiliation with the Chicago Bahá'ís, and in compliance with suggestions made by the National Spiritual Assembly, the following procedure was carried out). The Chairman, Mr. Windust, read to the applicant excerpts from Baha'i Administration, the qualifications for voting membership in a Bahá'í Community as outlined in the By-Laws and excerpts from the Will and Testament of 'Abdu'l-Bahá, and gave a very interesting and complete explanation of Bahá'í organization.

"It was ascertained that Mr. (name) had carefully studied Baha'i Administration and the Will of 'Abdu'l-Bahá, as well as much other Baha'i literature, and following the above procedure acknowledged his understanding and complete acceptance of the tenets of Baha'i Faith. It is therefore upon the unanimous vote of those present that Mr. (name) be accepted as a voting member of the Chicago Bahá'í Community."
Baha'i News

Published by
The National Spiritual Assembly of the Bahá'ís
doctor the United States and Canada
General Office: Evergreen Cabin, West Englewood, New Jersey

NO. 69 DECEMBER, 1932

"UNITED WILL AND CONCERTED ACTION"
Words of Shoghi Effendi to the Chairman of the National Spiritual Assembly

"I am deeply conscious of the many obstacles that stand in the path of the American believers in their stupendous endeavor to attain their goal—a goal on which our dearly beloved Greatest Holy Leaf had set her fondest hopes. I cannot, however, overlook, much as I sympathize with them in their financial tribulations and anxieties, the mysterious power that resides in the United Will and concerted action of all the members of that self-sacrificing community—a community which, since the passing of 'Abdu'l-Bahá, has put an impetus to the advancement of the Cause out of the many evidences of youthfulness and experience of the powers latent in this sacred Faith. What an untold wealth of blessings will flow out of a renewed, an irrevocable resolution, representing the combined will of all the steadfast lovers of the Cause of God in that land, to carry out in its entirety during the few remaining months a Plan on which so much that is vital to its world-wide interests depends! The American believers, the stout-hearted supporters of the Faith of Baha'u'llah, have already given too many evidences of their preponderating influence in the direction of its affairs to allow the slightest disappointment to mar the radiance of their past achievements. Their will to succeed must eventually triumph."

(signed) SHOGHI.
Haifa, Palestine, October 27, 1932.

PRESENT CONDITION AND FUTURE NEEDS OF TEMPLE CONSTRUCTION

The work of the preparation of the dome ornamentation of the Temple has gone ahead with encouraging speed and success at the plant of the John J. Earley Studio at Rosslyn, Virginia. We wish that it were possible for each and every believer in America to visit the plant at this time and to see the remarkable demonstration that Mr. Earley and his associates are making in the preparation of the models for the dome panels and ribs.

During the summer a wooden frame-work was erected at the plant so as to reproduce exactly in shape and size the outer structural frame-work of one panel of the Temple dome. As soon as this frame-work was completed a set of templates were made and these were taken to Wilmette and checked up with the existing steel structure of the dome. Astonishingly slight deviations were found and allowances have been made for these discrepancies in the wooden structure at the plant.

The accompanying illustrations will show the frame-work and four plaster sections of Paris models of a dome panel in place. As these plaster of Paris models are completed, they are set in place so as to check them up for size and appearance as regards percentage of openings, lighting, shadows, etc.

Each section of a dome panel is first modeled in clay in the Studio. A plaster cast is then made from the clay model and the plater of Paris model is cast in the rough from these molds. The rough plaster of Paris models are then carved to their final shape and form. These plaster of Paris models serve as the basis for the preparation of the architectural concrete sections which will form the ornamentation to be erected on the present dome structure. A set of molds will be made of plaster of Paris from each model and each set of molds will be used for the casting of the 27 sections of the dome ornamentation. Each of these panels will be made up of 9 parts or sections, and these parts or sections there will be 243 pieces or sections in the entire field of the dome.

The ribs will similarly be made up of parts or sections, each rib being composed of 14 sections and as there are 9 ribs, it will be necessary to prepare 126 parts or sections.

The entire work is being done at the Rosslyn, Virginia, plant and when completed the sections will be shipped to the Temple and erected in place.

An interesting phase of the work is the design of the light structural frame-work necessary to support the architectural concrete sections on the present structural frame-work of the dome. A careful investigation is being made to secure a non-corrosive and enduring material. After the sections are in place, it will be impossible to paint this supplemental structural frame-work and hence it is necessary to secure a non-ferrous alloy material that will not be affected by the alkali of the concrete, or by climatic conditions. It is likely that some such material as stainless steel will be used for the preparation of the special shapes and fastenings.

Research is being made to secure a suitable surface material for the architectural concrete. This material must be white in color, opaque and have a high reflecting surface. We have decided upon a particular type of quartz and it is now necessary to find a sufficient deposit of this material in this part of the country. We are visiting many quarries and outcroppings of quartz material through the Piedmont region of the South. It is likely that we will find a suitable and sufficient quantity near Washington.

The estimated cost of the construction of the ornamentation for the dome panels and ribs is approximately $150,000.00. Our estimate for the dome panels is $82,300.00 and for the ribs $67,700.00. This estimate includes the preliminary work which will probably be completed at a cost of about $30,000. Each of the 27 dome panels will cost about $2,440.00. As each dome panel is divided into 9

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During the summer a wooden frame-work was erected at the plant so as to reproduce exactly in shape and size the outer structural frame-work of one panel of the Temple dome. As soon as this frame-work was completed a set of templates were made and these were taken to Wilmette and checked up with the existing steel structure of the dome. Astonishingly slight deviations were found and allowances have been made for these discrepancies in the wooden structure at the plant.

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The entire work is being done at the Rosslyn, Virginia, plant and when completed the sections will be shipped to the Temple and erected in place.

An interesting phase of the work is the design of the light structural frame-work necessary to support the architectural concrete sections on the present structural frame-work of the dome. A careful investigation is being made to secure a non-corrosive and enduring material. After the sections are in place, it will be impossible to paint this supplemental structural frame-work and hence it is necessary to secure a non-ferrous alloy material that will not be affected by the alkali of the concrete, or by climatic conditions. It is likely that some such material as stainless steel will be used for the preparation of the special shapes and fastenings.

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The estimated cost of the construction of the ornamentation for the dome panels and ribs is approximately $150,000.00. Our estimate for the dome panels is $82,300.00 and for the ribs $67,700.00. This estimate includes the preliminary work which will probably be completed at a cost of about $30,000. Each of the 27 dome panels will cost about $2,440.00. As each dome panel is divided into 9
parts, there will be 243 pieces or sections and each section will cost about $270.00. Similarly each of the 9 ribs will cost about $6,020.00. As each rib is divided into 14 sections, there will be a total of about 126 sections and the cost of each section will be about $430.00.

It is suggested that Baha’i communities or believers may find it possible to take as an objective the furnishing of an entire dome panel or one or more sections of a dome panel or rib. By establishing a definite objective of service and sacrifice it will soon be possible to guarantee sufficient funds to proceed with the making of the architectural concrete sections without delay during the coming spring months. The funds in hand provide for the carrying on of the work until early in January, 1933. At this time Mr. Earley will be ready to go ahead with the casting of the sections of the dome panel and ribs, and funds must be available at the rate of $25,000.00 a month for five months in order to complete the work and have the Temple Dome Ornamentation in place by June 1, 1933, in accordance with the instruction of our Guardian.

The National Spiritual Assembly
By: Allen B. McDaniel, Chairman

"YOUR ENDEAVORS IN THE PATH OF DETACHMENT"
A Letter from the National Spiritual Assembly

Beloved Friends:

Those imbued with true conscious faith sacrifice their all for the sake of the Divine will. But when the inner and outer substance of their lives has been consumed on the altar of devotion, meager is their gift to the Cause in comparison to what they receive from the Treasury of the Merciful. And those who, by lack of faith, withhold their hearts, their lives and their fortunes, eventually lose all, and have nothing but emptiness and regret.

Consider the toll the world has paid for its blindness and selfishness during our own generation! The lives destroyed in war and revolution, the homes laid waste, the lands made desolate! Estimate, if possible, the fortunes that have melted away even in the past three years! Had there been faith and knowledge, every town and city in America could have had, with a fraction of this wasted wealth, a Mashriq’ul-Adhkâr to attract the blessings of the highest heaven!

But under Providence, that was not to be. Instead, the little Community of the Greatest Name, that humble band of devoted believers, poor and insignificant, struggle valiantly to raise, stone upon stone, the Dawning-Place of the Remembrance of God in the heart of a vast continent!

Do we think the task easy, an undertaking that may be indefinitely deferred to a more convenient season, a responsibility that others will assume? Can we slumber and seek repose trusting that when we awake the House of Worship to the Glory of God will, somehow, have been completed?

Beloved friends! Even as we delay, the forces of that final World Conflict foretold by all the Prophets plunge forward swiftly to their terrible consummation. When that hour comes, shall we have done our part by building, in the Temple, the "bulwark of Baha’i administration," that strong fortress of sacrifice which alone can protect the races, nations and tribes of earth from destruction?

Until the Guardian’s hopes have been fulfilled, and the external decoration of the Temple dome unit is completed in the allotted time, other Baha’i matters must be given secondary importance. Our individual aspirations and hopes and means must merge and be completely unified in the unshakable intention that our collective loyalty is to be achieved.

Therefore the members of the National Spiritual Assembly request Local Spiritual Assemblies to emphasize, throughout their communities, the facts presented by our Chairman in the statement on “Present Condition and Future Needs of Temple Construction.” Let us no longer feel overwhelmed by the total Temple Fund of $150,000 required before June 1, 1933, but rather aim to make possible, one by one, the completion of the 27 dome panels at $2,440 each, and the 9 ribs at $6,020 each—each panel constituted of 9 parts, at $270 each, and each rib constituted of 14 sections, at $430 each. Surely, this division of total cost into small units enables each Local Baha’i community, and each smaller group, to visualize the vital part it can play in contributing to the final result.

Failure in this undertaking, at such a crucial stage, is unthinkable for a single true follower of Baha’u’llah. As He declared in Hidden Words: "I bear witness, O friends, that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the Divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All praise to God, the Lord of all worlds."

Yours faithfully,

The National Spiritual Assembly
By: Horace Holley, Secretary.
presented to the National Spiritual Assembly her interesting scrap-book on race relations, a treasure that has been put at the service of this committee. From the Michigan metropolis monthly reports are sent, showing well nigh ceaseless activity in contacts with persons, groups and organizations, in the effort to overcome prejudices and to widen the vision of humanity. Liberal members of the clergy are lending aid to the amity workers and many hearts are gladdened by these cooperative endeavors.

The Chicago and Wilmette friends are happily united in amity meetings which largely center around the residence of Mrs. Fanny Lesch, chairman of the Chicago amity committee, and she has the cooperation of Dr. Zia M. Bagdadi of this committee. From time to time these meetings find larger expressions and audiences in the new Bahá’í Center, one of the largest and best equipped to be found among the American friends. It is our suggestion that these capable workers will, in cooperation with the Temple Program Committee, arrange periodically an Amity Congress in the basement of the Mashriqu’l-Adhkar, the sacred monument to human understanding, and in such meetings have the cooperation of nearby Assemblies.

Mrs. Sara E. Witt, our far western member, writes a letter bubbling over with happiness and amity news, accounts of activities which give a picturesque coloring and radiance to the Los Angeles friends. The Olympic games, the program of Japan night, honoring the Japanese officials, the schedule of the international soirée, under the auspices of the Chinese Club of Los Angeles, the work of reconciliation between the white and colored, all give play to the devotion of our very able committee member, who is stalwartly supported by her husband, Dr. Charles R. Witt and members of the local Amity Committee. May their joys increase.

The benefit concert arranged by the Bahá’ís of West Englewood, N. J., to aid the unemployed was a brilliant success. Mr. Chauncey Northen and his Negro Art Group, Mr. Hans Helms, described as a unique musical entertainer, Mr. Nicholas Marangella, concert accordionist, were the noted contributing artists. A substantial sum was raised for humane service and this has served to strengthen the bond of love and understanding for the Cause among the people of that section. The widely circulated program contained the majestic words:

"The poor among you are My trust:"

Guard My trust."—Bahá’u’lláh.

Such accounts happily illustrate ways in which the friends apply the Divine teachings of racial amity so as to heal the ills of the world. Contacts with individuals, races and groups through the sociability of homes, welfare endeavors and teaching have a full measure of value and achieve limitless results.

That form of activity which seems especially favored, however, is the Racial Amity Conference, initiated and organized under the Master’s direction and guidance. There has yet been no record of a single failure among undertakings of this sort. The program, social features and expenses may be varied and adapted to suit time and place; but the great principles that govern are eternally set. Commingling of various racial groups in such meetings has its psychology as well as spiritual attraction. It is our hope that all the centers, despite the pressure of the times, will fully appreciate the value they can render by such a service. The awakening of the world is apparent. Shall we not seize the opportunity to bring balm to countless souls? The Supreme Commander bids us march!

With Abhá love and high hopes.

THE NATIONAL RACIAL AMITY COMMITTEE

By: Louis G. Gregory, Secretary

November 12, 1932.

IN MEMORIAM

The prayers of the friends are besought for the following believers who have entered the spiritual Kingdom:

Frederick Huether, Bloomfield, New Jersey.

William R. Ripley, Orlando, Florida.

"See how through national hatreds, economic shortsightedness and racial prejudice the world is reaching the verge of ruin. Should we stay our hand and fail to apply the Divine remedy Bahá’u’lláh has prescribed in His Writings, all the people of the civilized world will perish."

—From a letter written by the Guardian, through his secretary, to Mr. C. G. Nordquist, Seattle, dated Haifa, Palestine, November 15, 1931.

THE NON-POLITICAL CHARACTER OF THE BAHÁ’Í FAITH

A Statement by the National Spiritual Assembly


Through these messages of our inspired leader, the true and sincere adherents of the Faith find themselves parts of a world body whose existence is protected by a Providential power and whose future path amid the confusions and disturbances of a disordered aged is laid down in accordance with Divine will. Nothing is more essential to believers at this crucial time than clear and intimate knowledge of the Guardian’s considered statements to the Bahá’í world, and firm resolve that both locally and nationally the affairs of the Cause shall be conducted in the light of his highest hope.
Now, in the swift movement of human affairs, the time has come for Baha'is to take one more forward step in our progress as the community of the Greatest Name—one more step in the direction of separating the Baha'is body from the negative influences and disintegrating forces working for destruction throughout the world.

This step consists in the conscious realization of the fact that our Faith is non-political in character, raised above the plane of worldly ambition and selfish competition, striving to establish the pure spirit of Baha'u'llah's Word, and forever apart and different from other movements which would "fish in troubled waters" and directly or indirectly seek to benefit by the difficulties and sufferings of their fellow men.

The friends will recall that in the letter published as "The Golden Age of the Cause of Baha'u'llah," Shoghi Effendi declared, "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 Baha'u'llah, 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."

This instruction raised among American believers the important question whether the act of voting, in the normal pursuance of the function of citizenship, should be construed as a participation in political matters. The question was referred to the Guardian by the National Spiritual Assembly, and the following explicit reply has now been received.

The reply is dated Haifa, Palestine, October 22, 1932, and consists of a letter written by Shoghi Effendi through his secretary, with a postscript in the Guardian's own hand. "As regards the participation of the friends in general elections, Shoghi Effendi has written about it in his letters explaining his views on the subject. He strongly feels that the friends should abstain from any election that is along party lines. In elections that are not political the friends can enter but not when it is in any way political. The Assembly can judge best as to what is political and what is not."

The postscript: "The Baha'i Faith as it forges ahead throughout the western world and particularly in lands where the political machinery is corrupt and political passions and prejudices are dominant among the masses, should increasingly assert and demonstrate the fact that it is non-political in character, that it stands above party, that it is neither apathetic to national interests nor opposed to any party or faction, and that it seeks through administrative channels, rather than through diplomatic and political posts to establish, beyond the shadow of a doubt, the capacity, the same patriotism, the integrity and high-mindedness of its avowed adherents. This is the general and vital principle; it is for the National representatives to apply it with fidelity and vigor."

Your National Spiritual Assembly feels a great responsibility in applying the principle to all the detailed situations that can arise among the local communities. The following statement, however, summarizes the Assembly's understanding of this new instruction. Whatever incident or situation that may arise not covered by this statement should be referred to the National Assembly for further consideration.

1. Recognized believers of the United States and Canada shall not hereafter take part in any local, provincial or national election conducted by political parties, where votes are to be cast for one or two or more rival candidates.

2. Recognized believers shall not run for any public office as candidate of any political party, nor take part, directly or indirectly, in the promotion of any party or party platform.

3. Political issues of a partisan character shall not be discussed at Baha'i meetings.

4. Recognized believers shall abstain from affiliation with movements of a radical and disruptive character, whether avowedly political in nature or, while non-political in name, advocating social changes that presume partisan political action.

5. Baha'is are loyal to the government of their country and will obey the laws of that government.

6. Believers who speak on Baha'i platforms shall refrain from making negative and critical statements about any particular Government or National policy.

7. Every Local Spiritual Assembly shall be responsible for the carrying out of these instructions by the believers in their respective communities. Local membership lists shall include only the names of those believers who faithfully preserve the non-political character of the Faith.
LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

Beloved Friends:

The response to the Temple appeal published last month has been gratifying and significant. The members of the National Spiritual Assembly are convinced that the determination of the American believers to complete the Temple by June first has become unshakable. Despite the overwhelming material and economic difficulties, the Baha'i community stands firm in its faith that "a mysterious power" will confirm the union of minds and hearts in one supreme resolve.

The fact that one section of the dome ornamentation can be made and put in place for $270, and one section of a rib ornament similarly costs $430, has inspired individuals and communities alike to contribute definite sums which already assure the completion of a number of sections.

At the meeting held on December 27 and 28, the Assembly adopted a plan which Local Communities will find extremely helpful and interesting. Large drawings of the Temple dome are being prepared on which will appear the 243 sections costing $270 each, and the 126 rib sections costing $430 each. One of these drawings will be sent to each Local Spiritual Assembly early in January.

The aim of this plan is to make it possible for each local community to follow each step in Temple construction.

The plan will work out as follows:

Once a month in BAHAI NEWS, and two weeks later by postcard, all Local Assemblies will be notified of the amount which the National Assembly has been able to appropriate for the Temple Fund. When the financial reports are received, each Local Assembly can fill in with a colored pencil on the drawing as many sections of the dome as are provided for by the appropriation announced in the report.

For example: if on February first Local Assemblies are informed that $9,700.00 has been appropriated since the previous report, the friends can check off 20 dome sections at $270, and 10 rib sections at $430. If $4,050 is reported, that would mean the completion of 15 dome sections at $270 each. Thus, every two weeks the Assemblies can bring the drawing up to date, and have before them at all times a simple, graphic illustration showing how much of the external decoration has been provided for, and how much still remains awaiting further donations.

Each Spiritual Assembly is requested to have its copy of the drawing on view at its meeting place, so that the entire community may follow the progress of our glorious enterprise. In the case of the larger local communities, it would add further interest if the sections paid for by local contributions are given a different color than is used in filling in the other sections.

The status of the Temple Fund on January first, 1933, is as follows: A total of $18,500 has been received toward the expenses of the preliminary work of making the models and moulds. About $5,000 additional will be required for the preliminary work. After that amount has been received, every contribution will go directly toward casting the actual sections in final form, ready for putting in place on the Temple dome.

As stated in BAHAI NEWS for December, contributions in the amount of $25,000.00 a month must be made from January to June in order to complete the task which our Guardian has assigned.

The members of the National Spiritual Assembly fully realize their own heavy responsibility in effecting the utmost economy in all departments of activity, so as to concentrate every possible resource upon the Temple Fund. At the meeting held on December 27 and 28, it was voted to suspend the entire Budget adopted after the Convention of 1932, and to pass upon every individual request for funds from the various Committees. For example, a Committee which received an appropriation of $2,000 in the Annual Budget, and has received $1,100 up to December 28, can no longer expect to receive the balance of $900 between now and April 1. If that Committee needs additional amounts before April 1, it must apply for a special appropriation, and the National Assembly will only approve...
appropriations which seem absolutely necessary. Moreover, the Assembly has notified the Green Acre Trustees that it will contribute only enough to pay the fixed annual charges this year—taxes, fire insurance, etc.—and that the Trustees must therefore adopt some plan by which Green Acre can be used throughout the season of 1933 without any Budget.

These two decisions will reveal to the friends how important the National Assembly considers it to subordinate all activities to the needs of the Temple Fund until the dome has been completed.

Now let us ponder these words written by Shoghi Effendi to the National Treasurer on December 4, 1932: “The photograph of a section of the exterior decoration of the dome has thrilled me. What a great and priceless opportunity lies before the American believers! How great a responsibility rests upon their shoulders! It is in their power by their self-denial, their heroism, and concerted efforts, to lend an impetus to the world-wide spread of the Faith, such as no believer has ever yet witnessed since the inception of our glorious Cause. Let them ponder the assurances, the promises, the warnings, of our departed Master and, despite the prevailing depression, arise to carry out the last wishes of His beloved sister, the Greatest Holy Leaf.”

May each Local Spiritual Assembly appreciate the fact that to its members the National Assembly looks as the instrument to arouse the ardor and sacrificing effort of every individual Baha’i in its community.

Yours faithfully,

THE NATIONAL SPIRITUAL ASSEMBLY
By: Horace Holley, Secretary.

THE NATIONAL SPIRITUAL ASSEMBLY AND ITS COMMITTEES
Their Inter-Relationship Explained

The focal point of effort on the part of the National Spiritual Assembly is to encourage greater initiative and activity among all local Baha’i communities.

In the gradual application of this principle, the Assembly has found it desirable to make a distinction between the special services rendered by each National Committee and the general problem of making these services available throughout the body of the Cause.

It has therefore been voted to record the fact that the function of each Committee is of an advisory rather than of an administrative character. The results of Committee consultation are to be referred to the National Spiritual Assembly for approval, and then (as far as possible) after approval, issued to the friends in Baha’i News. Thus will be established one definite, responsible channel of communication representing the National Assembly and its Committees as one spiritual unit and organism.

The National Spiritual Assembly assumes responsibility for applying Committee recommendations and plans to the conditions of local community life, and also for meeting any administrative problems that may arise therefrom. Each Committee is requested to submit, as far as possible, its recommendations and suggestions in a form adapted to publication in Baha’i News for the information and encouragement of all believers.

In explaining this general principle, the National Assembly is conscious of the fact that the National Committees are entrusted with different types of activity. For example, the three Summer School Committees not only make programs but carry them out in classes, while the Publishing Committee has its own continuous and direct contact with communities and individual believers through the sale of the literature. The essential principle, however, is clear, and the members of the Assembly believe that as time goes on the result will be a tremendous concentration of our collective spiritual and material resources for the development of the Cause along the lines laid down by the Guardian.

INFORMATION FOR BELIEVERS OWNING LAND ON MOUNT CARMEL

Believers who purchased land on Mount Carmel are informed that the National Spiritual Assembly has received from the Guardian, through his secretary, a form of Power of Attorney for use in transferring title of such land to the Cause. A copy of this Power of Attorney, and necessary details, may be obtained by writing the National Secretary.

It should be pointed out that this transfer must be made during the owner’s lifetime, and not attempted through a codicil in the owner’s last will and testament. On account of a specific provision in Palestinian law, lands not transferred during the owner’s lifetime must, under the law, revert to heirs according to certain principles of proportionate shares. Thus, in cases where the believer who owns land has natural heirs not believers, control of the land on Mount Carmel would pass outside the Cause.

IN MEMORIAM

The prayers of the believers are behooven for the following Baha’is who have entered the spiritual Kingdom:

Mr. Frank Miller, Los Angeles, California.
Mrs. Ellen Davies, Detroit, Michigan.
Mr. Miller for many years was a member of the New York Baha’i Community, and Mrs. Davies was one of the early believers of Chicago.

1933 ANNUAL CONVENTION
Preliminary Announcement

On December 15 an application form for participation in the next Annual Convention was mailed to all Local Spiritual Assemblies elected on April 21, 1932. The Assemblies are requested to fill out and return these forms to the National Office by January 15, so that the National Assembly may have all the data necessary in order to assign the 95 delegates by proportionate representation among the Local Baha’i Communities.

By February 15, the National Assembly plans to issue the Convention Call, as provided in the By-Laws of the Declaration of Trust.

The Annual Reports of the National Assembly, Temple Trustees and Green Acre Trustees, as well as of all National Committees, will be published in a special number of Baha’i News in advance of the Convention. The Convention Agenda will be entirely devoted to the discussion of important current Baha’i subjects, aside from the act of electing a new National Spiritual Assembly, and no time will be spent on the presentation of Reports already supplied to delegates in printed form.

The Convention can therefore function as a consultative body, concerned with the discussion of such subjects as: The Qualifications of Voting Membership, The Place of Baha’i Summer Schools in the National Teaching Program, Baha’i Youth Activities, etc. It is confidently expected that the result of this plan will be to clarify many important matters and stimulate greatly our collective capacity to serve the Cause throughout coming years.

A detailed announcement will be published in Baha’i News for March.
TEACHING THROUGH UNITED COMMUNITY ACTION
A Statement by the National Teaching Committee

The world is looking for a way out.
At no time since the birth of our Faith has the call for guidance from the whirlpool of material civilization been so forceful. Every member of the human family has been seriously affected, first by the World War, later by the war, and now by the world-wide depression. Everyone realizes that existing religions do not respond to the spiritual hunger of the people, nor do the existing institutions of social control respond to the complex problems of social life.

Where is the Divine Call and where the life of the New Day to solve these problems? There have been so many new movements arising from day to day, claiming the panacea for spiritual and material problems but which like the mirage have faded away, when put to the test of actual correction of life's problems, that humanity is now seeking a movement born of the spirit with teaching of universal scope; and demonstrating in the organism it necessarily develops a perfect coordination of all human actions and relations.

The article in the November Bahá’í News "A Plea for Increased Effort in Bahá’í Teaching" outlines the gradual growth of the organism of the Cause in America particularly as it has brought into play the unifying element of the Faith. Now that methods of administration under the guidance of the Guardian are responding to the ever-widening scope and capacities of the friends, we must give increasing consideration to the spirit that must motivate all these services.

Only as each individual and each community carries forth the full Bahá’í life can the Movement go forward and its influence be felt in the world at large. If the Faith does not solve our problems and establish among us a new life, then how can it solve the problems of, or establish a new life in, the world at large?

The greatest teacher of the Cause, therefore, is the perfect Bahá’í Community. In such a community all difficulties have been overcome, a happy, radiant, and enthusiastic group of people have coordinated their activities to the welfare of humanity and are motivated by a spirit of love and devotion that exists nowhere else and could only come from the force of a new Manifestation of God.

Let us see how the Teaching Program can aid in bringing this most important result into fruition.

The head cornerstone of Bahá’í life is teaching the Cause. Bahá’u’lláh says, "Verily, God hath made it incumbent upon every soul to deliver His Cause (the Message) according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness." How can a Bahá’í individual or community mirror forth the full splendors of Bahá’u’lláh when its most important virtue, that of teaching the Cause, is not adequately developed?

The doors of service are open on all sides as never before and only waiting for the friends to step forth. So astonishing are the confirmations that the National Teaching Committee hesitates to offer specific suggestions as to methods to be used in the new teaching service, feeling that these suggestions themselves might crystallize effort into too definite channels. As the dynamic spirit which animated the early pioneers of the Faith sweeps through the body of the American believers, new methods and new opportunities will present themselves unequalled in previous American Bahá’í experience. The magnet the individual requires to gain these confirmations is: self-analysis, increased study of the teachings, meditation and prayer, to become a purified channel, and then action; not a single attempt, but, continuous sustained teaching effort. Persuere! "Learn ye perseverance from your Heavenly Father, Bahá’u’lláh," is the injunction of 'Abdu’l-Bahá. In this period of unification in service will one finally find how and where he can best serve and thus perfectly perform his responsibilities in the Cause.

As one becomes more active in the work of promoting the Cause, he becomes more enthusiastic over the efforts of other believers, complete confidence is established and the full fellowship of a spiritually united group becomes manifest. Increased individual service will establish a resplendent Bahá’í Community life.

In encouraging each Spiritual Assembly to endeavor to establish the Faith in a new center there will develop a new attitude in each Spiritual Assembly toward all its problems and responsibilities. Shoghi Effendi says, "As the administrative work of the Cause steadily expands, as its various branches grow in importance and number, it is absolutely necessary that we bear in mind this fundamental fact that all these administrative activities, however harmoniously and efficiently conducted, are but means to an end, and should be regarded as direct instruments for the propagation of the Bahá’í Faith." Therefore, this effort will tend to divert our attention from merely routine data, and bring constructive and positive action in all our deliberations. The Spiritual Assembly will become the source of inspiration to all the Bahá’ís; and will direct by leading.

Inter-Assembly Teaching Conferences are of greatest importance. They give each and every one the benefit of the experiences of every other. They bring to small Communities and groups the benefits of the work and experience of the larger Communities. The general understanding of the tenets of the Faith, the sanctity of Bahá’í service, as exemplified by those of wider and longer periods of service, and the raising of the consciousness of every one is brought about. In this way the entire body of the believers is elevated to the degree of understanding and service of the most devoted of the friends.

When we realize that ours is the privilege of expounding a new world order, wherein all human difficulties are solved and all men are at peace, we can see that our program can succeed not by aggressive service on the part of a few, but by every individual and unit doing its part; the entire Cause surging forward as a single organism. The secret of our success in saving humanity from the destruction into which man-made theories are plunging it, is by our promoting the World Order of Bahá’u’lláh and shedding its radiance by our teaching activities. Let us have an unending Faith in the efficacy of Bahá’u’lláh and realize that He will direct our efforts to victory if we act and serve with complete devotion.

TEACHING COMMITTEE
By: LEROY C. IOAS, Chairman

REPORT OF CENTRAL STATES BAHÁ’I SUMMER SCHOOL

The Central States Summer School held its second session at Louhelen Ranch, Davison, Michigan, July 31 to August 9 inclusive. Mr. and Mrs. Eggleston own this farm and plan to turn over 80 acres of it to the N. S. A. for Bahá’í use as soon as it is able to take charge of it. Meanwhile the Egglestons, in consultation with the N. S. A. and a committee appointed by it, use the buildings and raven for a summer school for Bahá’ís. This lasts for only nine days, but the house is open all summer and is used for weekend outings for Bahá’i groups and
short vacations for city folk who want a quiet rest in the country. The natural environment of the place is beautiful and conducive to the development of "the world of the heart and spirit." Besides that, the owners have done much to improve the place, adding and remodeling buildings for the convenience and comfort of the guests and making the grounds attractive and usable.

The average attendance for the week was a little less than sixty. This was twice as many as last year and just about as many as could be cared for comfortably. On one or two days when groups came from Detroit there were seventy or seventy-five. This increase is largely because it is becoming more widely known that there is a summer school for the Central States. But the fruits were not measured by numbers merely and never can be.

The first Sunday was largely devoted to a teaching conference under the guidance of Mr. and Mrs. Bishop Brown of the new National Teaching Committee. What an inspiring beginning their leadership, enthusiasm and devotion made for the week! For one of the chief objectives which our Guardian has set for the summer schools is the instruction and inspiration of teachers. In the morning Mrs. Brown explained the new outline of the study of "The Dawn-Breakers" which the teaching committee in collaboration with others have developed and which they told us would be available for all this fall. This outline has been worked out on the foundation laid by our Guardian in his cablegram dated June 21, 1932. (see Baha'i News for July, 1932). In the evening Mr. Brown unfolded for us the reconstructed teaching plan. Earnestly and convincingly he showed us that this plan puts greater responsibility not only on all local Assemblies but on each individual Baha'i. This calls for larger knowledge of the teachings, greater devotion, greater severity. It gives an opportunity for individual as well as group initiative. It demands the cooperation of the Assembly with the individual desiring to serve and the consultation with and dependence on the Assembly of such individuals as arise to serve.

This conference between the group and Mr. Brown was continued during the consultation period Monday morning.

On the afternoon of that first Sunday a public meeting was held at a community hall about sixteen miles from the ranch. The meeting was arranged for by the Reverend J. M. Pengelly who became interested in the Cause during the summer school of 1931. This was the beginning of seed sowing in an entirely new field. Mr. Pengelly also invited Mrs. Ruth Moffatt to speak on the Baha'i Cause from his own church pulpit on that Sunday morning.

The daily program for the week was a period of prayer and meditation conducted by Miss Pearl Easterbrook; a period devoted to the study of Nabil's Narrative conducted by Mr. Vail; a consultation period for adults and one for youth; a public lecture; a class in public speaking; and informal evening talks around a camp-fire when conditions were favorable. This left some of the afternoon free for recreation.

We were proud of our fine group of eighteen or twenty young people. A few of these were glad of an opportunity to pay their way by assisting in the kitchen and dining room. Some of this group of youth were awakened to the true meaning and power of the Baha'i Cause and went away eager to serve in spreading the Glad Tidings. One of this group writes: "I love to think of the days at Davidson; it really was almost perfect." Mrs. Dorothy Baker was the wise, inspiring and beloved guide of these young people. The young people conducted their meetings as a forum, headed by a chairman elected from among their own number. Their own program committee, working in consultation with the summer school committee, planned the course of study and called upon two ten minute speakers for each meeting, one from their own group and the other a guest speaker. At the close of these talks an open forum was held to which all contributed. At all times the guest speaker remained silent unless called upon, thus insuring delightfully free expression among the members.

Mr. Vail's contribution to the study of Nabil's Narrative was especially valuable as he gave us some of the history of Muhammedan religion, of the long line of saints—material which it is difficult for the average reader to get hold of and which furnishes a valuable background for the understanding of the early history of the Cause.

On the last Sunday afternoon ten or a dozen young people from Detroit drove out and were present at the public lecture. Some of these who had understood little of the Cause before were greatly stirred if we can judge from their words.

Appraising as well as we may the results of this brief session we think we did accomplish something in each of the objectives set us by our Guardian: our study did deepen our knowledge of the Cause; our widened acquaintance and friendship and knowledge of each other's problems strengthened the unity in the Cause; much teaching was done right there and those in attendance became better fitted to teach; new souls were attracted. One very tangible result was the collection of a gift of $50 for the Temple. This was inspired by Orcella Rexford at a sewing and tea party where she helped us make little orange colored "prosperity bags." We hope these bags are still collecting money for the Temple!

Program Committee,
L. W. Eggleston
Mrs. Dorothy Baker
Mrs. John Kirkpatrick

Revised Glossary for Kitab-i-Iqan

The Publishing Committee has issued a revised Glossary to be inserted in all copies of the new edition of the Kitab-i-Iqan translated by Shoghi Effendi. Believers who possess copies of this book may obtain the revised Glossary by applying to their local Librarians. The Glossary will be sent without charge by the Publishing Committee to Librarians in whatever quantity is requested. Believers not members of a community having a Librarian may write direct to Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

Registration of Local Groups

A general letter has been issued by the National Spiritual Assembly to all local groups of Baha'is in the United States and Canada, requesting them to meet and appoint one of their number as Corresponding Secretary. When this is done, it will be possible for the National Assembly to cooperate more closely with these small groups and assist them to develop to the point of electing a Spiritual Assembly.

With the letter was enclosed a number of registration cards, to be filled out and returned to the National Office.

Any group which failed to receive a copy of this letter is requested to apply for one as soon as possible.
Dear Co-Workers:

Your National Spiritual Assembly has recently been able to make Authorization No. 6 in the amount of $5,000.00, which makes it possible to proceed with the Temple dome ornamentation work until about the middle of March, 1933, without interruption or delay to the work. A total of $23,500 has been made available for this project. At this time (February 4), the four lowest rib section models have been cast and carved and the molds for the lowest and largest rib section completed. This mold is a unique plaster of Paris structure, which will be shipped to the Temple structure and used nine times to cast the lowest section of the inner dome ribs in place.

The preliminary work of the preparation of the 10 molds for the dome sections and the 13 molds for the rib sections is well under way and will be completed by the last of March. Then the work of casting the 270 dome panel sections and the 117 rib sections will begin.*

In this issue is enclosed for the information and use of each believer a diagram showing the panel and rib sections of the dome. This diagram and accompanying table can be used by each Local Assembly, group and believer to keep an up-to-date progress record of the sections of ornamentation provided for by the funds contributed after the preliminary work has been completed, beginning about April 1, 1933. As stated in the Letter on page 1 of the January, 1933 (No. 70) Baha'I News, each believer will receive detailed monthly reports in Baha'I News, and intermediate reports will be mailed to all local Assemblies at two week intervals.

The construction of the panel and rib models has resulted in the final division of each rib into thirteen (13) sections, and of each panel into ten (10) sections. Thus a revision of the figures given in the December, 1932 and the January, 1933 issues of Baha'I News is necessary, as regards the cost of each section. Assuming a dome panel as costing $2,440.00, each of the 10 sections would cost about $244.00. Similarly, with a rib costing about $6020.00, each of the 13 sections would involve an expense of approximately $463.00. These costs are of course approximate estimates, but of sufficient accuracy as the basis for contributions.

Your managing and supervising engineers are conducting an extensive research to locate sufficient quantities of a suitable quality of opaque, white quartz, which is to form the outer, radiant surface of the ornamentation. A large number of outcrops, deposits and quarries from Washington, D. C. to northern South Carolina have been visited and investigated. Recently 8 panels of the material from various localities have been made and are being studied for color, texture, light reflection and refraction, etc., at various times of the day in an outdoor location at the plant.

Another and most interesting research has concerned the design of a suitable metal furring system or framework to support the dome ornamentation on the present dome steel structure. To provide a permanent and enduring structure, a type of non-corrosive metal must be used. Your engineers have consulted with metalurgists and scientists and are studying various alloys of aluminum, steel and the non-ferrous metals.

In a letter dated November 30, 1932, our beloved Guardian in his own handwriting utters these inspiring words:

"Dear and Precious Co-Worker: I would infinitely deplore any cessation, or even an interruption, however brief, in the magnificent work which is now being undertaken by Mr. Earley and his associates. It is for the American believers, and particularly those whose financial resources have been relatively less impaired, to ensure, through their concerted, their constant and self-sacrificing endeavors the uninterrupted progress, and the successful termination of an enterprise on which so much that is vital to our beloved Faith must depend. Blessings, unimaginable and incomparably more potent than any in the past, will assuredly crown their efforts if they only persevere. Your true brother, Shoghi."

May this significant utterance arouse the believers of America individually and collectively to the supreme effort of sacrifice and service to do His Will!

Yours in loving service,

THE NATIONAL SPIRITUAL ASSEMBLY
ALLEN B. MC DANIEL,
Chairman.

THE GUARDIAN'S LETTERS TO INDIVIDUAL BAHAI'S

The exact status which Shoghi Effendi has intended the friends to give to those communications he sends to individual believers is explained in the following statement written through his secretary to the National Assembly on November 16, 1932: "As regards Shoghi Effendi's letters to the individual Baha'is, he is always very careful not to contradict himself. He has also said that whenever he has something of importance to say, he invariably communicates it to the National Spiritual Assembly or in his general letters. His personal letters to individual friends are only for their personal
benefit and even though he does not want to forbid their publication, he does not wish them to be used too much by the Baha'i News. Only letters with special significance should be published there.

LETTERS FROM HAIFA

"Shoghi Effendi wishes me to acknowledge the receipt of your letter dated October 24, 1932, regarding elections in the United States.

"The Guardian has written the National Assembly in detail and given them the principle upon which he would like to see them act. He has asked them to advise the friends accordingly and also to expound the principle so as to apply to the local conditions in America.

"To facilitate matters and avoid misunderstandings he prefers to refer you and the individual friends to them (the National Assembly). He is sure that you will obtain full satisfaction by putting the question to them. The purpose of the Guardian in this is not to avoid the issue but only to facilitate matters and eliminate misunderstandings. In all such matters the friends should first approach the Local, then the National Assembly and only in case they cannot obtain any satisfaction should they approach the Guardian on these matters. This way many difficulties will be avoided."—(To Mrs. Corinne True, Wilmette, Illinois, through Ruhi Afnán, Haifa, November 11, 1932).

"The friends have a great duty, first towards the Cause and then towards society at large. Bahá’u’lláh has come to the world with a divine Message and devoted all His life and strength to strengthen all forms of persecution in the hope of establishing it firmly. We are now the trustees of that Mission. It is for us to bring that task begun by Bahá’u’lláh to a final consummation. Should we fail, we have been untrue to our Lord and also remained deaf to the cry of humanity seeking salvation."—(To Miss Elsa Nordquist, Seattle, Washington, through Ruhi Afnán, Haifa, November 15, 1931).

"The report of your teaching work in Milwaukee made him (Shoghi Effendi) very happy. He sincerely hopes that every one of those individuals who expressed his desire to join the Movement will gradually become so confirmed that no amount of trials and tribulations will deter him from sharing in the work of spreading the Faith throughout the world.

"Before undertaking such a task, however, it is necessary that they should deepen their knowledge of the Teachings. They should learn to study the words for themselves and both grasp their significance and also become imbued with their spirit. The hope of Shoghi Effendi is not only to increase the number of the friends but also to have true and more understanding Bahá’í’s. The task of the teachers is to produce such efficient servants for our beloved Faith. These nine months, during which the Guardian has asked the friends to discard Feast Days, are meant to be months of mourning for the passing away of the Greatest Holy Leaf. The friends should also use them as a period of redoubled energy in serving the Cause, in expression of our deep love for her as well as for the Cause for which she suffered so much."—(To Mrs. Ruth Moffett, Chicago, Illinois, through Ruhi Afnán, Haifa, October 18, 1932).

"What impressed him (Shoghi Effendi) most in the account of your services was the statement that the old and the young Bahá’ís are firmly united and cooperating in bearing the burden of the Faith in that locality. Nothing will attract God’s blessings and grace more than the unity of the friends, and nothing is more destructive of their highest purpose than divisions and misunderstandings. Cling therefore to unity if you desire to succeed and abide by the will of your Lord Bahá’u’lláh; for that is the true objective of His Mission in this world."—(To the Spiritual Assembly of West Englewood, New Jersey, through Ruhi Afnán, Haifa, October 11, 1932).

"The Guardian values your Hymns which you so beautifully composed. They certainly contain the realities of the Faith, and will indeed help you to give the Message to the young people. It is music which assists us to affect the human spirit; it is an important means which helps us to communicate with the soul."—(To Mrs. Shawnaz Waite, Los Angeles, California, through Ruhi Afnán, Haifa, November 15, 1932).

THE DIVINE POLITY

In adopting the statement on "The Non-Political Character of the Bahá’í Faith," published in Baha'i News for December, the National Spiritual Assembly sought not merely to make perfectly clear the definite instructions contained in the seven numbered paragraphs, but also to indicate the general principle involved in the instructions by explicit reference to the Guardian’s words.

For example, the statement quoted from the Guardian’s letter of March 21, 1932, issued as a pamphlet entitled "The Golden Age of the Cause of Bahá’u’lláh." Those who read and ponder that letter as a whole will be prepared to grasp the deeper significance of the new instruction about non-participation in political affairs, which applies to the Bahá’í world as a whole, and not simply to North America.

Moreover, intimate knowledge of the Guardian’s preceding letters—more especially that published under the title "The Goal of a New World Order"—enables a Bahá’í to realize that the Master’s definite prophecy concerning another war compels a Guardian responsible for a worldwide Cause to foresee changing conditions and prepare the minds and hearts of the friends. Without this providential guidance, so varied and so widely separated a Bahá’í community could not hope to survive the “fiery ordeals” that must come between now and 1963.

The members of the National Assembly are assured that even though at first the importance of this instruction may not be appreciated and fully realized by every individual believer, nevertheless through local consultation the matter can be illumined, its details clarified, and thus made for us all not merely an occasion for blind obedience but rather for conscious, grateful cooperation.

One or two points raised in correspondence since December should perhaps be more definitely explained. The instruction not to take part in political elections leaves us free to vote in any election where the various political parties have combined upon one candidate or one ticket. While Bahá’ís should not run for offices dominated by party politics, they are perfectly free to hold administrative posts based upon personal capacity, as for example the posts within the field of civil service examinations. In considering this general instruction, Local Spiritual Assemblies should surely assume that each believer is entirely loyal to the Guardian’s request, and not take the step of requiring explicit obedience in advance. It is only in the event of deliberate disloyalty, when every effort of local consultation has failed, that the question of denying to anyone of his Bahá’í membership is involved.

We should recall the fact that the qualifications of a voting believer include the element of “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 Baha’i administration throughout the world.” Thus, numbered paragraph 7, in the statement published in December, does not create any new degree of either responsibility or authority for Local Spiritual Assemblies, but merely calls to their attention the fact that it is incumbent upon believers to accept this particular instruction from the Guardian as well as those which preceded it and those which will follow it in the future.

Moreover, the quality of sympathetic understanding with which a Local Spiritual Assembly approaches its task of explaining a new instruction makes a vast difference in the response the community will make. The Cause of Bahá’u’lláh has no arbitrary commands—every positive teaching and instruction emanating from its spiritual Center carries a divine blessing which makes obedience not blind and meaningless but an act of devoted faith fulfilling our individuality.

The Guardian’s cablegram, quoted elsewhere in this issue, informing us that believers in Turkey have been imprisoned by the government on the charge that they are members of a movement intending to carry on political intrigue—charges no doubt instigated by Muhammadan sources—now serves to give us a concrete example of the vital importance of this whole issue. In less than two months after the National Assembly published its statement on the non-political character of the Faith, its members are called upon to appeal and intercede on behalf of their suffering brothers in a far-distant land! This instance surely reminds us in a most emphatic manner how essential it is to cast aside all provincial limitations, all traditional values, and assert our devotion to a Cause whose vision includes mankind.

IN MEMORIAM

Mr. Stephen Saghatelian, Portland, Oregon.
Mr. Karl G. Hillmann, Seattle, Washington.
Mrs. Belle Blaney, Cleveland, Ohio.
Mrs. Shari Boros, Cleveland, Ohio.
Mrs. Hazel Chandon Hopkins, Gridley, California.

NEW PUBLICATIONS

The text of the National Declaration of Trust and By-Laws, and of the By-Laws approved for use by Local Spiritual Assemblies, has been published in pamphlet form at the special request of the National Spiritual Assembly, that all believers may inform themselves of these elements of Baha’i administration. Per copy, 10c. Local Librarians are requested to order a supply and bring this pamphlet to the attention of the friends.

A new, revised edition of “Divine Philosophy,” for some years out of print and greatly missed by the friends, is now available. Per copy, $0.75.

During recent months there has been great demand for copies of “Study Guide to the Dawn-Breakers,” at 25c per copy. The Study Guide can be used in classes or by individual believers making an intensive study of Nabil’s inspiring Narrative.

Send orders to Baha’i Publishing Committee, P. O. Box 348, Grand Central Station, New York, N. Y.

TEACHING COMMITTEE REPORT

Such encouraging news has been received from various parts of the country where earnest attempts are being made to put into effect the reconstructed teaching program, outlined in detail in the Baha’i News of July, 1932, that the National Teaching Committee feels it essential to give all the friends the benefit and inspiration of some of them as new opportunities of service.

First: Let us assure ourselves that the source of confirmation in successful teaching work is complete reliance on the power of Bahá’u’lláh to remove all obstacles before the pure in heart and sincere in service. We must place all our faith in the unfailing guidance of God; knowing of a certainty that in this day of supreme affliction, He will lead his devoted followers to victory.

Second: Our efforts must be filled with the irresistible spirit of the invincible Pioneers of the Faith in Persia, who so ably assisted the Bab in preparing the way for the coming of Bahá’u’lláh. This spirit can be achieved through study and re-study of Nabil’s Narrative. ‘Abdu’l-Bahá wrote that Shoghi Effendi’s purpose in translating this display of spiritual force was that the power of the Holy Spirit, which animated those beings, might likewise now animate our activities. Shoghi Effendi writes: “I feel an organized, systematic and thorough study of Nabil’s Narrative should constitute this year a valuable adjunct to the teaching program.”

In order to assist the friends in this thorough and systematic study, Mrs. Doris McKay and Mrs. Bahiyyih Lindstrom at the request of the Teaching Committee, prepared a Study Guide of the Dawn-Breakers, which can be secured from the Publishing Committee, 25 cents per copy. It has come to our attention that many of the friends have refrained from purchasing copies of the Dawn-Breakers because they felt it more important to send the funds to the National Fund. The National Spiritual Assembly must meet all expense of the activities of the Faith in America out of the one Fund. There is still over $3000 due to the printers for the publication of the Dawn-Breakers, a portion of which is being paid monthly by the National Assembly. Therefore purchasing copies of the Dawn-Breakers does not withdraw money from the Temple Fund. Each and every Baha’i should have a copy of this invaluable book, with the fact now understood that purchase of the Dawn-Breakers by funds which otherwise might be sent direct to the National Funds, does not divert that money from its intended purpose, but in this instance does double service, giving you the much needed Nabil’s Narrative, and aids the Temple Fund by decreasing the indebtedness of issuing the Dawn-Breakers.

Third: Bahá’ís should keep in touch with those progressive groups whose principles are in accord with Bahá’í principles. In each city, if one Bahá’í could keep in contact with the people of capacity in each progressive and universal group, numerous doors would be opened for Bahá’í service. Social Service Agencies and workers are almost always prepared soil for the seeds of the New Life.

“I would infinitely deplore any cessation, or even an interruption, however brief, in the magnificent work which is now being undertaken by Mr. Earley and his associates. It is for the American believers, and particularly those whose financial resources have been relatively less impaired, to assure, through their concerted, their constant, and self-sacrificing endeavors, the uninterrupted progress and the successful termination of an enterprise on which so much that is vital to our beloved Faith must depend. Blessings, unimaginable and incomparably more potent than any in the past, will assuredly crown their efforts if they only persevere.”

Your true brother,

Haifa, Palestine
November 30, 1932
To Mr. Allen B. McDaniel

SHOGHI
Where it is impossible to have individual membership, Assemblies might accomplish the same ends, by appointing a Contacts Committee, or making it a part of the specific responsibilities of the local Teaching Committee, which would keep in constant touch and cooperation with all desirable groups and activities.

Fourth: Attend all Conference of an Inter-racial, Inter-religious, or International nature, endeavoring, if possible, to have Bahá’ís active delegates and workers in the Conference. This is a field which presents almost unending sources of Bahá’í work. Astounding results are always achieved, as in the case of the young Bahá’ís of Southern California at the World Council of Youth, held in Pasadena, immediately after the Olympic Games; or as the individual work of Mr. C. G. Nordquist in meeting the leaders of the Rotary Clubs, during their 10th International Convention held in Seattle.

Fifth: Too much cannot be said of the holding of “fireside” meetings. This is worked out in many ways. In one community a very carefully picked group of key people are invited to tea once every two weeks, a program planned, which will present aspects of the Cause in a manner to incite interest in it. In another community, an authority on some subject with which the Cause deals, is invited for an informal evening at which people interested in that subject are invited. The Bahá’ís present, after the lectures, lead the individual discussions over the tea cups in a constructive and universal manner, into the paths of the Faith. If every Bahá’í once a Bahá’í month will invite their friends in for an educational evening, they will find soon the deepest thoughts of each will find expression, and those thoughts always are concerning life and its purpose.

Sixth: A Public Program on Universal Subjects is very beneficial. It is always possible to secure speakers for such meetings: particularly from those who are interested in Universal Peace and International Welfare. Always have a Bahá’í Chairman. Be sure the meetings are attractive, full of the warmth of Bahá’í fellowship, and the alluring spirit of the Cause present. Usually excellent newspaper publicity can be secured. In one center a two months program was arranged, with speakers including College Professors, Ministers, Peace Workers, Bahá’ís, etc. General interest was created, which brought fine publicity in the daily papers. This publicity in turn established interest on the part of a local broadcasting station, which asked for certain of the talks to be broadcast, and other releases.

Seventh: Newspapers and magazines are daily publishing addresses, statements, and articles by leaders of thought, on current problems and their solution. Bahá’í literature dealing with the specific subject can be sent to the individual, usually with very beneficial results. Data sent to a man broadcasting on current topics lead to a discussion of the Cause by him in a subsequent broadcast. The “Goal of a New World Order” usually is an excellent document to send to public spirited men and women. Each Assembly would do well to appoint a special Committee to handle this important, delicate function in the appropriate manner it deserves.

May we reiterate that the Teaching Committee feels itself the servants of the friends in putting into action the new wave of teaching enthusiasm reaching the friends and Assemblies. Therefore if the Committee can be of special assistance in any particular function, we know you will not hesitate to call upon us.

LEROY IOAS, Chairman
BISHOP BROWN, Vice-Chairman

LETTER FROM LIBRARY COMMITTEE

Dear Co-Workers:

The Library Division of The Publishing Committee is very anxious to stimulate a new activity in the circulation of the Bahá’í Literature, as we believe that this is a very important branch of the Teaching Program. The field is a large one and many people can be reached, who perhaps could not be in any other way.

Our plan is to create a definite demand for the Bahá’í books in the Public and University Libraries, as there is a great urge for the study of Comparative Religions throughout the world today, particularly among University students.

We have sent out a Questionnaire to all the Local Assemblies asking for their cooperation in supplying us with a list of all the Bahá’í Literature now catalogued in their respective Public and University Libraries, and also the heading under which they are listed, for we find that The Bahá’í Cause is classified under several different headings, which we wish to correct.

We wish to take this opportunity to thank the Assemblies for their prompt response to this Questionnaire.

We now would like to suggest that each Local Assembly assume a personal responsibility in creating this demand, by having members frequently going to the Libraries and asking for certain books, books of particular importance such as Bahá’í Scriptures.


If the Libraries recognize sufficient demand, they will no doubt put those they have of these particular books out on the open shelves where they can be seen, and if they haven’t them, we are in hopes that they will buy them. Several Assemblies have written us to ask if we could supply Public Libraries with a complete set of Bahá’í books. We are sorry to say that this is impossible, as there is no fund for such an expensive undertaking. We want the demand to force the Libraries to purchase them, and we also would like each Assembly to make some contribution to their Public and University Libraries of one or several of the most important books, including The Dawn-Breakers, if possible.

However, there are a few books which we can supply: The Book of Assurance, due to the new publication of the Kitab-i-Iqan, Volumes II and III of The Bahá’í World, Bahá’í: The Spirit of the Age, and The Bahá’í Revelation, which we will gladly supply upon request, to any Local Assembly for the above purpose.

We also wish to call your attention to another important matter. We find that many Libraries have certain books listed under “Bahá’í” heading which should not be catalogued as such.
as they are not authentic, and in some cases are directly opposed to the Cause. Each Assembly can render a great service by taking steps to correct all such errors. We therefore suggest that your Assembly appoint a representative to take up the matter with the local Librarian in this way: Show the Librarian the complete list of authorized Bahá'í books given on pages 242, 243, 244, 246 and 247 of The Bahá'í World, Volume Three, and appeal to her to give some other listing to any books in her Library not mentioned in The Bahá'í World. For example, a book attacking the Cause by a Christian missionary should logically be listed under Christianity, while a book which may be partly favorable and partly untrue could be listed under the general heading of Religion. The important point is to make the Librarian understand that the Cause is properly organized and that real Bahá'í literature is that which is recognized as such by the official representatives of the Cause. While we do not fear attacks, we think it only fair that people inquiring for Bahá'í books should be given only such as are recognized as accurate.

We trust your Assembly will give this matter due consideration, as the main object in sending out this appeal is to try to stimulate every believer in the country to cooperate with active service in a national effort to spread the Literature, and make known to the world the power which exists in this Message of Báb, through spreading the Creative Word to a people who are in sore need of knowledge and guidance.

Faithfully yours in His Service,

Martha Woodsum, Chairman,
Library Division.
c/o Bahá'í Publishing Committee,
P. O. Box 348,
Grand Central Station,
New York, N. Y.

**COMMITTEE ON TRAINING AND TEACHING CHILDREN**

**Bulletin No. 1**

As this Committee begins its first year's work, it is mindful of the immediate need for lessons for children's classes already organized or about to begin. Bulletin No. 1 is addressed to this particular problem. To meet this situation, as well as to lay the foundation for the future, we offer a series of experimental lessons, and have devised the following plan for their distribution and use:

We are sending to each Bahá'í Assembly, free of charge, the first installment consisting of six lessons, together with pedagogical suggestions and the list of objects for the entire course of thirty-six lessons. We wish to ask each local group to take definite responsibility along two lines in order that our work may develop in the spirit of true consultation and cooperation.

First: Will each group desiring the orders, remaining three installments at the rate of twenty-five cents each or seventy-five cents for the entire set. Early orders will be appreciated.

Second: As each installment is completed, will the teacher report this or her experience with the lessons already covered? This is of utmost importance to the future usefulness of the work we are developing together. Without this active cooperation at this point the work will lose much of its effectiveness and a more adequate program will be considerably delayed.

We suggest only in the most general way the information we desire so that your reports may be as varied as possible.

To what extent do these experimental lessons meet your needs:
1. as to age?
2. as to sufficiency of material?
3. as to definitiveness of material?
4. as to references both from Bahá'í and outside sources?
5. What changes or additions would you suggest?
6. Report any experiences or methods you think would help others.

Please be sure to send answers to the above questions with your order for the second installment of lessons.

Charlotte M. Linfoot, Secretary.
376 60th Street
Oakland, Calif.

**1933 CONVENTION DATE**

On January 28, 1933, the National Spiritual Assembly cabled Shoghi Effendi as follows: "Please advise Convention date whether as usual or later for Chicago Fair."

This cabled reply was sent by the Guardian on February 2: "Advise June 1st. Research entire body American believers by love they bear departed Greatest Holy Leaf not allow slightest interruption progress Temple work, so near her heart, (to) dim (the) splendor (of their) past achievements. Beg them ponder (the) extreme urgency (of my) entreaty."—Shoghi.

**DIAGRAM OF DOME ORNAMENTATION**

Inserted in this issue of Bahá'í News is a diagram showing every unit casting which enters into the ornamental plan designed by Mr. Bourgeois for the Temple dome.

Last month the believers were informed that one diagram would be furnished to each local Spiritual Assembly, but in view of the extreme importance of completing this ornamentation by June 1, a task which requires self-sacrificing effort on the part of each and every American Bahá'í, it was considered advisable to provide a copy of the diagram to all the friends. It will be noted that each section has been divided into ten casting units instead of nine, as first planned by the Earley Company. The cost of each casting unit will consequently be slightly less than the figure of $270 announced last month.

The purpose of the diagram is to make it possible for the believers to check off the units as fast as they are paid for from contributions actually received. The National Spiritual Assembly will report the progress of Temple construction to all believers once a month in Bahá'í News, and to Spiritual Assemblies more frequently by mail.

Mr. McDaniel's letter in the present issue supplies the important details. Since his letter was prepared, it is possible to report that approximately $3000 additional can be appropriated for Temple work.

**BAHÁ'Í YOUTH ACTIVITIES**

Many plans have been adopted from time to time during recent years to provide some definite channel for the proper expression of the special capacities of Bahá'í youth. Recently this matter has been brought to the Guardian's attention by the National Spiritual Assembly, and as the result of this correspondence the Assembly has appointed a Bahá'í Youth Committee.

In announcing this appointment, the Guardian's advice are shared with the friends. In a letter dated Haifa, Palestine, October 27, 1932, written through his secretary, the Guardian's views were expressed as follows: "Shoghi Effendi believes that the best solution is to have some reasonable age limit for the actual membership of the body of the organization so that only the young people may take part in the different activities and have no older person usurp the floor or deprive them..."
of their chances to train themselves and express their ideas. At the same time the National Assembly could appoint on the National Committee that is to supervise their work some older and experienced persons who could cooperate with them and guide them in their activities. The National Committee should be composed both of people within the age limit and also older people.

The Guardian likewise wrote to Mrs. Stuart W. French, in reply to a letter written by her after the meeting of the World Council of Youth which was held in Pasadena during August, 1932. "The activities, hopes and ideals of the Bahá’í youth in America, as well as in all other parts of the world, are close and dear to my heart. Upon them rests the supreme and challenging responsibility to promote the interests of the Cause of God in the days to come: to coordinate its worldwide activities, to extend its scope, to safeguard its integrity, to exalt its virtues, and translate its ideals and aims into memorable and abiding achievements. There is a mighty task, at once holy, stupendous and enthralling. May the spirit of Bahá’u’lláh protect, inspire and sustain them in the prosecution of their divinely appointed task." (Dated October 26, 1932.)

The Bahá’í Youth Committee appointed at the December meeting of the National Spiritual Assembly includes:

Mrs. Elizabeth Greenleaf, Chairman, Mrs. Grace Holley and Mrs. Dorothy Baker; Miss Marion Holley, Secretary, Miss Allison McDaniel, Miss Gertrude Gewirtz, Miss Sylvia Paine, Miss Rosemary Gillies, Miss Florence Mattoon, Miss Parvin Bagdadi, Mr. Paul Haney, Mr. James McCormack, Mr. James Stone.

This Committee has been requested to make a study of the range of activities suitable for Bahá’í young people and to recommend plans and programs to be carried out by Bahá’í Youth Committees to be appointed by Local Spiritual Assemblies.

As soon as the Committee makes its report to the National Assembly, the latter body will, after approving it, transmit the report to all Local Assemblies with the request that Local Youth Committees be appointed.

INSTRUCTIONS ON THE RECEPTION OF ORIENTALS

Statements on this subject have been published from time to time, but the National Assembly feels it advisable to remind the friends of the latest instructions received from the Guardian. From Minutes of National Spiritual Assembly, April 11 and 12, 1931—

"The Secretary read a letter from the New York Spiritual Assembly quoting a passage from a letter written that Assembly by our Guardian recently referring to the reception of Orientals in America. This letter was dated March 9, 1931 and the extract is from the Guardian's own handwriting, as follows:

"My dear Co-workers: I wish to add a few lines and remind you of the necessity of refusing to admit to your Assembly, or associate with, any Oriental who does not have proper credentials from a recognized Spiritual Assembly. No excuse whatever is acceptable. I am sure that a few are trying to cause mischief and bring about a split in the ranks of the believers in these days of stress, and the utmost caution should be exercised, lest these mischief-makers succeed in undermining the foundation of the Cause.

Your true brother and well-wisher, (signed) SHOGHII."

From Minutes of National Spiritual Assembly, March 14 and 15, 1931—

"A cable from Shoghi Effendi to the New York Assembly concerning the reception of Orientals in this country, dated February 7, 1931, a copy of which had been sent this body by the New York Assembly, was read, as follows:

"Appeal believers recall Master's repeated warnings exercise vigilance discrimination reception Orientals otherwise great mischief will result; their credentials behavior should be critically examined."

REGISTRATION OF ISOLATED BELIEVERS

A general letter has recently been issued to all Bahá’ís who have been listed as “isolated believers.” This letter requested all such believers to fill out and return a registration card; thus permitting such believers to record their adherence to the Bahá’í Faith and giving the National Assembly a true and correct mailing list.

Copies of Bahá’í News and other communications will in future be sent only to those isolated believers who register themselves with the National Assembly.

Any isolated believer who fails to receive a registration card is requested to notify the National Office.

ON CORRESPONDENCE WITH INDIVIDUAL BELIEVERS

At the meeting held on November 12 and 13, 1932, the National Spiritual Assembly voted to adopt the policy that general Bahá’í matters must first be presented by individual believers to their Local Spiritual Assemblies, and the National Assembly will respond to all such matters presented to it by a Local Assembly, it being understood that communications received from individual believers on personal matters will be answered directly. It was the sense of the meeting that this action should be brought to the attention of all believers in Bahá’í News.

The purpose of this vote is to discourage individual believers from undertaking correspondence with the National Assembly on matters related to the Cause in general and not confined to the individual’s personal affairs. In the case of matters concerning the Cause as a whole, if individuals wish to seek information or make suggestions, they are requested to do so through their Local Assembly. In the case of personal affairs, the National Assembly will be happy to carry on correspondence with individual believers to the extent of its capacity.

Let us learn to make fuller use of our facilities for local consultation.

THE ATTITUDE OF THE NATIONAL SPIRITUAL ASSEMBLY ON APPEALS FROM LOCAL SPIRITUAL ASSEMBLIES

In order to clarify the important subject of the right of individual members of local Bahá’í communities to make appeal to the National Spiritual Assembly for reconsideration of actions taken by a Local Spiritual Assembly, and to set forth for the information of the Bahá’ís of the United States and Canada a definite procedure controlling the making of appeals to the National Bahá’í body, the members of the National Spiritual Assembly have adopted the following statement and incorporated it in the minutes of the Meeting held on December 27 and 28, 1932.

1. The By-Laws of the National Spiritual Assembly contain the following references to the subject of appeals.

Article I. "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 qualifications of an individual or group for continued voting rights and membership in the Baha’i body is in question.

Article VII. Section 6. “The Local Assembly shall pass upon and approve the qualifications of each member of the Baha’i 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 Baha’i qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.”

Article VII. Section 9. “All questions arising between two or more Local Spiritual Assemblies or between members of different Baha’i communities, shall be submitted in the first instance to the National Assembly, which shall have original and final jurisdiction in all such matters.”

Note: Article VII. Section 9, properly speaking, does not refer to the subject of appeals, since an appeal is from a lower to a higher jurisdiction, and the National Spiritual Assembly is the only Baha’i body having jurisdiction in cases of an Inter-Assembly character. It is quoted here, however, as an instruction to be noted by believers in their study of the principles of administration.

2. It will be seen from the above quotations that the right of individuals to appeal is subject to the decision of the National Spiritual Assembly whether the appeal is important enough to be considered or of a trivial nature and therefore not to be entertained. This brings out the vital principle that the National Spiritual Assembly is not a passive body compelled to deal with all matters brought to its attention, but has paramount executive and legislative powers in addition to its function as a judicial body.

3. Since with the lapse of time it becomes difficult to bring together all evidence bearing upon a situation or matter, the National Assembly has voted that all appeals must be received within sixty days of the date when the action or decision of the Local Spiritual Assembly has been made known to the believer appealing from that action or decision. The period of sixty days is ample in which individual believers can take steps to safeguard their legitimate rights.

4. The National Spiritual Assembly will entertain only such appeals as are made from decisions of a Local Assembly after the individual believer who makes the appeal has presented his views to the Local Assembly and endeavored sincerely to solve the problem by local consultation. The members of the National Assembly believe that practically every Baha’i problem can be removed by full and frank consultation on the part of the believers directly concerned. But this does not mean that a dissatisfied believer is to agitate any matter among the members of the local Baha’i community apart from the Local Spiritual Assembly. The responsibility for decisions is clearly placed upon the Local Spiritual Assemblies and not upon the believers of the community.

5. The National Spiritual Assembly can rightly entertain only those appeals which express dissatisfaction with actions or decisions of a Local Assembly—it cannot be expected to deal with appeals which are an effort to deny the authority and power of the Local Assembly in general. The authority and power duly vested in Local Spiritual Assemblies will always be upheld and defended by the National Assembly. But where a duly elected Local Assembly acts unjustly toward a believer, or acts in such a way as to work some harm upon the Cause, an appeal to the National Assembly is entirely justified after consultation with the Local Assembly has proved fruitless.

6. The National Spiritual Assembly, in entertaining an appeal, will deal only with the believer or believers by whom the appeal has been made. The National Assembly will not recognize any believer’s right to be represented by another believer nor by a non-Baha’i attorney, advocate or representative. In becoming a voting member of the Baha’i community, every believer accepts the recognized qualifications for membership, which include full acceptance of the power and authority duly vested in Local and National Assemblies, including the power to remove any name from the voting list if the recognized qualifications for membership are no longer observed. The right of every believer to be a member of the Baha’i community is conditional upon continued faithfulness to the Cause, and that right is acquired by asserting one’s acceptance of the qualifications for membership, and is not in any way a vested right nor a right that may be permanently claimed without permanence of loyalty and faithfulness to the Cause.

7. Appeals must be made in writing, and on receiving an appeal the National Assembly will request the Local Assembly to furnish an attested copy of its minutes or other records bearing upon the matter in question, including a record of the consultation requested by the appellant. The nature of the appeal will be made known to the Local Assembly, and the Local Assembly be given opportunity to furnish a written explanation of the matter, before the National Assembly decides whether to entertain the appeal. By “attested copy” is meant a copy signed by the Secretary or other Officer of the Local Assembly duly chosen by the Local Assembly to furnish the record.

8. The National Assembly will announce both to the appellant and to the Local Assembly its decision, which decision is binding upon the appellant, the Local Assembly and the local Baha’i community. In entertaining an appeal, the National Spiritual Assembly will endeavor to raise the problem from the realm of personality to the plane of the Teachings and Principles of Administration, and seek not merely to announce a final decision but also to point out wherever possible the grounds for true understanding and reconciliation on the part of the believers immediately affected by the problem appealed.

9. Unless the National Spiritual Assembly is entertaining an appeal of a strictly personal and private nature, the Local Spiritual Assembly should present the decision of the National Assembly to the entire local Baha’i community, for the information and guidance of the community.

10. Local Assemblies are requested to give individual believers every opportunity for full and frank discussion of matters which seem to cause dissatisfaction, in order to prevent local problems coming to the point of formal appeal to the National Assembly. Local Assemblies should freely receive appeals for reconsideration of its decisions from members of the local Baha’i community, and endeavor to turn these into occasions for increasing the spirit of true unity between itself and all members of the community. Believers having a grievance against their Local Spiritual Assembly, or against another believer in the community, have a right to present that grievance privately to the Local Assembly. If the Local Assembly considers a grievance between two or more members of the community, and cannot remove that grievance, it should refer the matter to the National Assembly for advice and assistance, after securing the approval of all parties to the grievance that the matter be referred to the National body. Any believer unwilling to have
the grievance referred to the National Assembly must accept the decision of the Local Assembly in regard to the grievance. But when the grievance has been referred to the National Assembly with the approval of all the individual believers directly affected, all such believers are bound to accept the decision of the National body. Local Assembly and National Assembly, should deal with believers directly and not through any representative.

11. Individual believers may justifiably appeal to the National Assembly not merely in matters affecting themselves personally but also in larger matters affecting the Cause in their community. For example, if there be real evidence that a Local Assembly has not been properly elected, any Bahá'í in that community may and in fact should join with other local Bahá'ís in making the matter known to the National Assembly. In the same way, if a duly elected Assembly for any reason is unable or unwilling to hold regular meetings and function as a Local Assembly, it is incumbent upon the Bahá'ís of that community to report the matter to the National Assembly. In such case the National Assembly may order a new election.

12. A Local Assembly which finds itself in dispute with another Local Assembly may refer the matter to the National Assembly if the matter can not be settled by the two Local Assemblies in accordance with the Teachings and Principles of the Cause.

In conclusion, the members of the National Spiritual Assembly would emphasize the vital fact that in the Bahá'í Faith, all rights are balanced by the obligation to maintain true unity among the followers of Bahá'u'lláh. But "Justice is loved above all," and this statement on appeals has been prepared in order to make it possible for every believer to obtain the fullest measure of justice in relation to his Local Assembly and to his fellow Bahá'ís.

BAHÁ'Í NEWS

London

At the end of September the Bahá'í centre was moved from Walmar House to 19, Grosvenor Place, S.W.1.

Here we have a large room for meetings and also a small one opening out of it which is very useful. These rooms are on the third floor and the windows look out over the trees of Buckingham Palace Gardens, so there is plenty of light and fresh air. By this move we have obtained a most suitable centre at slightly less cost, but even this has only been achieved by sacrifice and generous help from friends abroad. It will need continued effort and unshakable faith to keep this Bahá'í Home during these troubled times, but we believe that God will help us as He has in the past.

Since our last Letter was circulated we have had many visitors. Miss Grünzweig who was brought up in the Bahá'í Cause in Stuttgart and now lives at Beirut in Syria and is in frequent communication with Haifa.

Miss Julia Goldman from Honolulu is now in England and we have been very much pleased to welcome her at our meetings, at which she has spoken several times.

Other visitors who have been with us are: Dr. N. P. Nigan, Mr. A. C. Chakiavartti and Miss A. Allen.

The Bahá'í Room is open daily from 1 to 5 (except Saturdays and Sundays) for consultation and reading. A well stocked Library of Bahá'í writings is available.

A "Youth Group" has recently been formed among the London Bahá'ís, and it is exceedingly promising for it is full of enthusiasm and fire.

They have their meetings every Friday night at 8 o'clock, tea is served at 10, but they often do not separate till 10:30, so great is their interest.

The energetic committee composed of Mr. and Mrs. Alisade, Mrs. Brown, Mr. Balyuzi, Mr. Dekkan, Mr. Dear, Miss Phillips and Mr. Aziz Yazdi, and the two Misses le Gray, seem to have hit on a most successful plan for keeping up this interest and including everyone in its activities, for though at the first meeting there were only 6, ever since the numbers have run to 19 or 20, with the young men and the girls in about equal proportions.

Mr. Aziz Yazdi from Egypt, and the young Persian men students here in London at present, help the meeting a good deal.

One week the "Youth Group" has half-an-hour's address given by one of its members, a reading from the Bahá'í writings, and questions and discussions. The following Friday every member present has to speak for 5 minutes on a given subject. This is a most excellent way of overcoming their self-consciousness and nervousness, and learning to put their ideas in order and express them.

Tibráin

At the Eastern Women's Congress held in Teheran recently, Rouhanguz Kahanum Fat'h A'zam, representing the Bahá'í women, delivered an inspiring address, the gist of which we are delighted to report herewith to our many friends throughout the world. After mentioning the spiritual power and the astute wisdom and knowledge of the famous Persian heroine Qur-rat'ul' Ayn, the speaker called attention to the fact that this great emancipator of women reached the height of glory as a result of her becoming inspired by the life-giving Teachings of Bahá'u'lláh. Since her martyrdom, many Persian women have followed in her path and endeavored to demonstrate their equality to men. In the Bahá'í religion the teachings on the equality of men and women are numerous. The Spiritual Assemblies whether local or national, do their best to promote social, educational and spiritual organizations to help in the development of men, women and children, giving them all equal opportunities, and as a matter of fact attaching more importance to the education of girls as the latter are going to be the mothers of the future generation. That is why the Bahá'ís emphasize the progress of women. The "Tarbiat School for Girls" in Teheran was established when there were no other girls' schools in that city. In the district of Yazd, there are eleven Bahá'í schools, seven of which are for girls and four for boys. In His Western tours, 'Abdu'l-Bahá mentioned frequently that men and women should enjoy equal rights and privileges, equal education and opportunities. "Humanity is like a bird with two wings," said He, the one is male, the other female. The Bahá'í woman does not interfere in politics, nor does she uphold any revolutionary methods for her progress and development which are greatly facilitated by the fact that the Bahá'í men, in obedience to the Teachings of Bahá'u'lláh, hold themselves responsible and are very desirous and willing to grant woman her freedom and consider her equal to them in obtaining her rights and privileges. This is the reason why the endeavours of Bahá'í men and women have led to united action in an atmosphere free from any disturbance or agitation, thus winning the approval of the Persian nation and Government.
TEMPEL CONSTRUCTION

1. The Guardian’s Prayer

“Would to God that by the end of the spring of the year 1933 the multitudes who, from the remote corners of the globe, will throng the grounds of the Great Fair to be held in the neighborhood of that hallowed shrine may, as the result of your sustained spirit of self-sacrifice, be privileged to gaze on the arrayed splendor of its dome—a dome that shall stand as a flaming beacon and a symbol of hope amidst the gloom of a despairing world.”—Shoghi Effendi to the American believers, March 21, 1932.

2. Progress to Date

Between June, 1932 and March, 1933, a total of $27,500 was donated toward the sum of $150,000 estimated as the cost of completing the external decoration of the dome unit. On March 25, 1933, the National Spiritual Assembly was able to appropriate $6,000 additional, which provides for the continuation of the work until the end of April.

This work goes forward in several definite stages.

- The first stage consisted in making a model of each different unit of Mr. Bourgeois’s plan of decoration, and from these models making molds from which the final sectional units are to be cast.

- During this stage it was also necessary to find a source of quartz in the required quality and quantity, and to decide upon a system of non-rusting metal fittings for holding the decorative units in place upon the dome.

- The second stage consists in casting the many units of the dome sections and the ribs, and the production of the metal fittings. These fittings have to be set in place before the decorative units are applied to the dome.

- The third stage will be the actual placing of the beautiful sectional units upon the dome.

The National Spiritual Assembly understands that the first stage is now completed as far as the molds are concerned. Orders have been placed for the quartz and the metal fittings.

3. Progress by June 1

The original estimate of $150,000 has been reduced to $135,500 as the result of economies and decreased labor costs. Under the financial schedule represented by the flow of contributions to date, the work on June 1 will be brought up to the following point:

A. The lower portion of the nine ribs, extending from the bottom of the dome to the second gallery, will be completed and set in place.

B. The metal fittings (technically known as the “furring system”) will be set in place, ready for the various sectional units.

C. A certain number of the units will be cast.

4. Financial Schedule

It is emphasized that this construction is a new type of work, a piece of pioneering work, that could not be rushed through in the same way as ordinary construction. The dome unit demands a certain period of time during the preliminary stages, and this period could not be shortened very much even if millions of dollars had been available.

The casting and final application of the units to the Temple dome can, however, be hastened if the flow of contributions is from now on greatly increased. But the Temple Trustees have been obliged to set up a tentative schedule corresponding to an estimate of future donations based upon experience in the past.

In publishing this schedule, the National Spiritual Assembly utters a heartfelt prayer that not only will this considerable sacrifice be met throughout each of the coming months, but that the devotion of the American Baha’is will so exceed it that a far more rapid construction schedule can be substituted.

Please note that the following schedule contemplates final completion of the Temple dome unit by November 30, 1933.

- Amount required by April 30, 1933—$9,000.
- Amount required from April 30 to May 31—$13,000.
- Amount required from May 31 to June 30—$16,000.
- Amount required from June 30 to July 31—$16,000.
- Amount required from July 31 to August 31—$16,000.
- Amount required from August 31 to September 30—$16,000.
- Amount required from September 30 to October 31—$16,000.
- Amount required from October 31 to November 30—$16,000.

Your National Assembly can but lay these facts before you, together with the Guardian’s inspiring words, that each and every believer may, by prayer and meditation, achieve his or her own standard of sacrifice in contributing to the Mashriqu’l-Adhkár.

THE FIRST MESSAGE OF ‘ABDU’L-BAHÁ TO HIS FRIENDS THROUGHOUT THE WORLD

He is the All-Glorious

The world’s great Light, once responsive upon all mankind, has set to shine everlasting from the ‘Abha Horizon, His Kingdom of fadeless glory, shedding splendor upon His loved ones from on high, and breathing into their hearts and souls the breath of eternal life.

Ponder in your hearts that which He hath foretold in His Tablet of “The Divine Vision” that hath been spread throughout the world. Therein he saith: “Thereupon she wailed and exclaimed ‘May the world and all that is therein be a ransom for Thy woes, O
Sovereign of heaven and earth! Wherefore hast Thou left Thyself in the hands of the dwellers of this prison-city of ‘Akka? Hasten Thou to other realms, to Thy retreats above, unknown as yet to the mortal glance of the children of the world.” We smiled and spake not. Reflect upon these most exalted words, and comprehend the purpose of this hidden and sacred mystery.

"O ye beloved of the Lord! Beware, beware, lest ye hesitate and waver. Let not fear fall upon you, neither be troubled nor dismayed. Take ye good heed lest this calamitous day slacken the flames of your ardor, and quench your tender hopes. Today is the day for steadfastness and constancy. Blessed are they that stand firm and immovable as the rock, and brave the storm and stress of this tempestuous hour. They, verily, shall be the recipients of God’s grace, verily shall receive His divine assistance, and shall be the truly victorious. They shall shine amidst mankind with a radiance which the dwellers of the Pavillion of Glory laud and magnify. To them is proclaimed this celestial call, revealed in His most holy Book: "O my people! Be not perplexed should the star of My presence disappear, and the ocean of My utterance be stilled. In My presence among you there was the wisdom of God, and in My absence from you there is yet another, inscrutable to all but the One, the All-Knowing. Verily, We behold you from Our realm of effulgent glory, and will graciously aid whosoever striveth for the triumph of Our Cause with the hosts of the celestial Concourse and a company of Our chosen angels."

The Sun of Truth, that most great Light, has set upon the horizon of the world to rise with deathless splendor over the Realm of the Limitless. In His most holy Book He calleth the firm and steadfast of His friends, “O peoples of the world! Should the radiance of My beauty be veiled, and the temple of My body be hidden, feel not perturbed, nay arise and bestir yourselves, that My Cause may triumph, and My Word be heard by all mankind.”

ANNUAL REPORTS FROM COMMITTEES

The National Spiritual Assembly requests each of its committees to submit an annual report not later than April 10, 1933.

It is the intention of the Assembly to issue its annual report and the annual reports of its committees, in BAHA’I NEWS for May, a month previous to the Convention, which as you know, will be held this year on June first, second, third and fourth.

By placing all annual reports in the hands of the delegates previous to the Convention, it is the hope of the Assembly that the Convention this year can concentrate upon present and future problems and not merely review the details of the various activities during the previous Baha’i year. While brevity is very desirable, the National Assembly will welcome reports which are not only complete as to important details, but also contribute to the future growth of the Cause by making constructive suggestions based upon past experience.

Reports received by April 10th will be referred to the Assembly for approval, and it is urgently hoped that no committee report need be omitted from the Special Pre-Convention Number of BAHA’I NEWS.

CONVENTION CALL

Dear Baha’i Friends:

The National Spiritual Assembly sends this notice that the Annual Meeting, known as the Baha’i Convention, will be held at Foundation Hall of the Mashriqui’l-Adhkar, Wilmette, Illinois, on June 1, 2, 3 and 4, 1933, this being the Twenty-fifth Annual Convention.

The attention of Local Spiritual Assemblies is called to Article VIII of the By-Laws, which provides that each Assembly shall call a meeting of the Baha’i community for the election of the delegate or delegates to the Convention assigned to its community as shown on the attached list of “Participating Baha’i Communities.” Immediately following that election, each Spiritual Assembly shall fill out and return a Certificate of Election of Delegates, a copy of which is also enclosed.

This notice carries the following enclosures related to the forthcoming Convention: (1). List of Participating Baha’i Communities. (2). Certificate of Election of Delegates. (3). Information for Delegates. (4). Nine ballot slips, one ballot envelope and one mailing envelope for each delegate. (5). Individual Registration Blank for each Delegate. We trust that the information furnished herein, and reference to Article VIII of the By-Laws, will enable each Delegate to fulfill his or her responsibility in the Convention.

As stated in February BAHA’I News, the date of June 1 was chosen for this Convention on advice cabled by the Guardian. It is on that date that the Guardian centers his hopes that American Bahais shall carry out their supreme privilege of completing the external decoration of the Temple dome.

Never before have we believers of the United States and Canada borne such responsibility in the worldwide development of the Cause of Baha’u’llah. The present Baha’i year began with the whole-hearted pledge of the Delegates and friends present at the last Convention to meet the Guardian’s standard of achievement. May it end with that standard completely observed.

Faithfully yours,

National Spiritual Assembly.
By: Horace Holley, Secretary

LIST OF PARTICIPATING BAHAI COMMUNITIES

Twenty-fifth Annual Convention—1933

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<tr>
<th>Community</th>
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<td>Berkeley, California</td>
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<td>Denver, Colorado</td>
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<td>New Haven, Connecticut</td>
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HOW TO TRANSFER

MT. CARMEL LAND TO THE
PALESTINE BRANCH

Since the preliminary notice on this matter was published a few months ago, a number of individual believers have taken steps to transfer their land on Mt. Carmel to the Palestine Branch of the National Spiritual Assembly. By these generous donations, thousands of dollars worth of this precious property is now held in perpetuity for Bahá’í use.

Specific instructions how to effect the transfer of legal title are now supplied in the following letter and Power of Attorney.

“Shoghi Effendi wishes me to send you these few lines to enclose a copy of the power of attorney that our lawyer here has framed in case any one of the friends desires to transfer the property he holds around the Shrine to the name of the National Assembly. As I told you in my previous letter, by law such lands can only be transferred during one’s lifetime. Otherwise it will go to the heirs according to prescribed shares. The will of the deceased is inoperative in such cases. Shoghi Effendi does not want to bring any form of pressure upon the friends. They are naturally free to keep the property in their name and have it go to their heirs.

“In case they express the desire to make such a transfer and have the property revert to the Cause then they have to sign this power of attorney before a Notary Public and then have it countersigned by the British Consul in that locality.

“The power of attorney is in my name and not in the name of the Guardian because he represents the N. S. A. and will sign for them. He cannot represent both parties to the transfer.

For the transfer there are some expenses, among them 3 percent of the value of the land, which is government taxes. They do not, however, amount to very much.

“Please note that besides putting their name and signature, they have also to state the situate of the deed which is mentioned on the Certificate of Registration which they hold.

“Assuring you of Shoghi Effendi’s prayers and best wishes, I remain,

Yours ever sincerely,

RUHI AFNAN.

Haifa, Palestine,
October 2, 1932.”

Power of Attorney

I/we the undersigned ................. do hereby give power of attorney to Mr. Ruhi Agnan of Haifa, authorizing him in my/our place and name to sell, transfer and register in the name of the National Spiritual Assembly of the Bahá’í’s of the United States and Canada—Palestine Branch the property registered in my/our name under deed No.......... situate in Haifa and also to administer the said property, to effect partition, parcellation, correction of area and boundaries, sue in Courts and generally do such things and steps in connection with the said property as my said agent shall think fit, and for that purpose to appear before the Land Registries, Courts and Government Offices, sign applications, deeds and other documents, admit receipt of purchase price, and also to appoint other or others in his place and revoke at pleasure such substitutes.

In Witness Whereof I/We Have Set Hereunto My/Our Hands.

MESSAGES FROM THE HOLY LAND

The responsibility which the American believers have so generously and spontaneously assumed through their national elected representatives for the preparation and publication of The Bahá’í World—an international activity of the utmost importance—is yet another evidence of their preponderating influence and their decisive share in the prosecution of this mighty Cause. (signed) SHOGHJI. Haifa, Palestine, November 16, 1932.

I wish to express to your distinguished Assembly my gratitude for the action they have taken in reproducing in facsimile my humble tribute to the Greatest Holy Leaf. The hundred copies you sent me have been received and are splendid reproductions of the original. The finest and most enduring tribute which can be paid to her memory lies within the grasp and constitutes the supreme opportunity of the American believers. Her earthly life, as it drew to a close, was much brightened by the brilliant accomplishments of her devoted lovers in the American continent. May her pure, angelic soul in the realms above derive satisfaction from the uninterrupted progress and the eventual completion of an enterprise on which she centered the one remaining joy of her life. (signed) SHOGHI. Haifa, Palestine, October 27, 1932.

Before you extend any sort of help to, or affiliate yourself with, the World Fellowship of Faiths, Shoghi Effendi feels that the N. S. A. should find out whether its purpose is in any way political, especially now that its leadership is transferred from Rabbi Wise to Mr. Das Gupta. In case it is non-political and its purpose is not in any form of Indian propaganda, then the Guardian feels you should take part in their gatherings. The first task is to find out the underlying motive of the Society and then, in case it coincides with the Bahá’í spirit, lend them help and advise the friends to cooperate with them. Otherwise the Guardian believes we will be involved in grievous difficulties. (signed) RUHI AFNAN. Haifa, Palestine, November 16, 1932.

Your letter of November 17 reveals the character of the Fellowship of Faiths and I would urge the Assembly to exercise the utmost possible pressure on any believer no matter how influential he or she may be to withdraw from participation in its political activities. (signed) SHOGHI. Haifa, Palestine, November 30, 1932.

The Guardian wishes me to draw the attention of the friends through you that they should be very careful in their public utterance not to mention any political figures—either side with them or denounce them. This is the first thing to bear in mind. Otherwise they will involve the friends in political matters, which is infinitely dangerous for the Cause. (signed) RUHI AFNAN. Haifa, Palestine, January 12, 1933.

From Mrs. French’s letter I gather that steps are being taken to gather the necessary material for Vol. V of The Bahá’í World. I am delighted, for it seems to indicate that Vol. IV will soon be published. I earnestly hope that its early publication will be reconsidered by your Assembly, as an indefinite postponement of such a valuable international record will damage the prestige of our beloved Cause. (signed) SHOGHI. Haifa, Palestine, January 12, 1933.
Cablegrams

Repeated evidences American believers sleepless vigilance courageous loyalty exemplary self-sacrifice established them in every Bahá’í heart as champion builders World Order Bahá’u’lláh. Founder of our Faith well pleased tokens their wise stewardship ‘Abdu’l-Bahá proud of their valor Greatest Holy Leaf radiant with joy at their fidelity. SHOGHII. (Received February 18, 1933.)

Istanbul friends acquitted, 53 still imprisoned Adana. Urge renew energetically representations immediate release. SHOGHII. (Received March 7, 1933.)

LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

Beloved Friends:

The matter of the non-political character of the Bahá’í Faith has arisen this year for the purpose of stimulating deeper awareness of our privileges and responsibilities in the World Order of Bahá’u’lláh. Only four years ago the Guardian first upheld that glorious conception of the goal toward which humanity is being so rapidly impelled by the power of divine Will.

For many of us, the idea that we should no longer take any part in the normal political activities of our environment came as a distinct shock. The need that we arise to a higher level of our existence than that of the partisan-is, above all else, a higher spiritual level.

The need that we arise to a higher level of our existence than that of the partisan—this inspiring new attitude the Guardian first upheld February 18, 1933.)

The Guardian’s letter of January 26, already quoted in part, has the following words in his own hand: “Dear Co-workers: I feel it incumbent upon me to clarify the above statement, written on my behalf, by stating that no vote cast, nor 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. Your true brother, Shoghi.”

On receipt of this letter, shortly after the February meeting, the Assembly requested the Guardian to advise how this subject should be treated in the next issue of BAHÁ’I NEWS. On March 16 the following cablegram was received: “Elaborate, emphasize in News Letter excellent explanation paragraph five, page two, February News Letter. (signed) Shoghi.”

That paragraph was as follows: “The instruction not to take part in political elections leaves us free to vote in any election where the various political parties have combined upon one candidate or one ticket. While Bahá’ís should not run for offices dominated by party politics, they are perfectly free to hold administrative posts based upon personal capacity, as for example the positions in the field of civil service examinations. Local Spiritual Assemblies should surely assume that each believer is entirely loyal to the Guardian’s request, and not take the step of requiring explicit obedience in advance. It is only in the event of deliberate disloyalty, when every effort of local consultation has failed, that the question of depriving anyone of his Bahá’í membership is involved.”

Now the members of the National Spiritual Assembly respond to the Guardian’s instruction that the explanation outlined in February’s BAHÁ’I NEWS be elaborated and emphasized.

It seems clear at this time that we have no absolute prohibition not to vote in public elections, but rather a warning against allowing any exercise of our Franchise as citizens to embroil the Cause or ourselves (as individuals) in partisan politics. We are all free to vote in such elections as are non-partisan—that is, where the parties have combined upon one set of candidates, and voting is not merely a choice between two or more party tickets. In enrolling ourselves upon the voting list, we should enroll without any party designation. Bahá’ís are free to hold office, when such office is of an administrative character.

Above all, we are reminded that Bahá’ís are invariably loyal and obedient to the Government, irrespective of change from one party control to another. Let us recall those words written by the Guardian in his general letter dated January 1, 1929 and published soon afterward in BAHÁ’I NEWS: “To all these (i.e., actions of the Soviet Government) 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 principles 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 royally 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.”

The instruction of ‘Abdu’l-Bahá referred to above was as follows: “Thou hast asked regarding the political affairs. In the United States it is necessary that the citizens shall take part in elections. This is a necessary matter and no excuse from it is possible. My object in telling the believers that they should not move against the opinion of the Government, but obedience to the laws and the administration of the Commonwealth is necessary. Now, as the government of America is a republican form of government, it is necessary that all the citizens take part in the election of officers and take part in the affairs of the Republic.”

Cablegram from the Guardian to the Assembly, dated January 1, 1929: “The Broad and all these (i.e., actions of the Soviet Government) 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 principles 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 royally 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 a world through which runs so many conflicting torrents of popular passion and partisan struggle, the spirit of calm peace, of steadfast faith and unswerving assurance marks the true Bahá'í and sets off a Bahá'í community from every other type of human gathering. The wisdom of the Guardian's appeal, its conformity to the essential teachings of Bahá'u'lláh and also to the present transitional condition of society, will not fail to win the heart and convince the reason of every avowed Bahá'í.

We believers, having no concern with the fruitless political and economic efforts of those endeavoring to maintain the structure of the past, but concerned heart and soul with the privilege of contributing our life to the Cause, can turn to an unfailing source of confidence, of wisdom, of courage and of power. In the establishment of Local, National and International Bahá'í communities, we have the most glorious field of service ever granted to man. In this field the innate capacities of human being will gradually unfold, grow in discipline and mature in sacrifice. Emotion transmuted to the higher plane of devotion to the Bahá'í community; thought ennobled and expanded by the daily vision of the needs of a dynamic Faith; will and action severed from the vicissitudes of the world, however distressing, can never shake. Are not these words wherein He assures us of the onward march of the Cause—a march which no one can resist and which is sure to lead humanity to its glorious destiny—(abundantly sufficient)?

“Now in the world of being, the Hand of Divine Power hath firmly laid the foundations of the all-highest bounty and this wondrous gift. Whatever 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 dawning 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 springtide and how heavenly was that gift!”

“And as the outlook grows darker and despondency overtakes the hearts, it is incumbent upon us to arise with greater confidence than ever before, endeavoring to clear the mists of hate and prejudice that have dimmed the vision of mankind and, relying upon these assuring words of His, point out to a weary world the way of true Salvation.”

“I very eagerly await the news of the progress of the Movement in your cities and shall be grateful and delighted to hear that you have reinforced your numbers, extended your activities, established a center and founded a Spiritual Assembly that shall direct and coordinate your efforts for the promotion of the Cause. Awaiting your joyful news and beseeching the blessings of the Almighty on your efforts, I am your brother and co-worker, Shoghi.”

ANNUAL LOCAL ELECTIONS

On April 21 members of local Bahá'í communities will gather together for the purpose of electing their Spiritual Assembly.

Reports recently received makes it evident that this year a number of new Spiritual Assemblies will be established. This is a matter of extreme importance in the steady growth of the Cause.

Representatives of the Teaching Committee will make every effort to visit the groups which have become ready to form an Assembly, to lend advice and assistance and encourage the believers undertaking this great step.

IN MEMORIUM

The friends are requested to remember in their prayers the spirits of these beloved departed believers:

Mr. S. T. Ditmars, Spokan, Washington.

Mr. Arthur James, Bloomfield, New Jersey.

Mr. Augustus Dobleman, Baltimore, Maryland.

Mrs. Henrietta Wagner, Santa Barbara, California.

Dr. Emma McKay Appel, Chicago, Illinois.

“Concerning funeral services, Shoghi Effendi wishes me to state that there are no special ceremonies provided by Bahá'u'lláh and the few that exist are written in the book of Akdas. Whenever that book is translated into English and published, then you will undoubtedly obtain the necessary guidance by its contents.” (Letter from the Guardian, through his secretary, to Mr. Willard Hatch, dated Haifa, Palestine, November 20, 1932.)

CENTRAL STATES SUMMER SCHOOL

Plans are being made for the third session of the Central States Bahá'í Summer School at Louhelen Ranch, Davison, Michigan, nine miles from Flint.

The dates set are June 25 - July 3 inclusive, a month earlier than last year. Courses are being planned in Bahá'í administration, the Iqán, Náhibí Narrative, the Influence of Religion on Society. There may be other courses if there is demand. There will be special classes for young people under the counsellorship of Mrs. Dorothy Baker. New Pullman apartments have been added in the big barn so that many more can be accommodated than last year.

Look for further announcements in the May issue of the BAHA'I NEWS. Reservations may be made by writing to Mrs. L. W. Eggleston, 201 E. Kirby Street, Detroit, Michigan.
CONVENTION COMMITTEES

The Committees named by the National Spiritual Assembly to serve in connection with arrangements for the Convention are announced at this time. Next month will be published the Convention Agenda, setting forth the topics on which consultation is considered most important. Suggestions for the Agenda will be welcomed from all elected to be delegates at the forthcoming Convention.

Committee on a Decoration of Foundation Hall—Mrs. Hilpert, chairman, Mrs. Barton.

Committee on Music and Selection of Prayers for Opening Business Sessions—Mrs. Walrath, chairman, Mrs. Matthisen.

Feast Committee—Mrs. Amelia Collins, chairman, Mrs. Nourse, Dr. Leonora Morris, Mr. Andrew Matthisen.

Committee on Devotional Services in Temple Auditorium—Mr. Scheffler, chairman, Mr. Albert Windust, Mrs. Gift, Mrs. Andrew Nelson, Mrs. True, Mrs. Paine, Mrs. Barnard Jacobson.

Committee on Hospitality—Miss Edna True, chairman, Mrs. May Scheffler. Note: Inquiries about rooms and board, and reservations for hotel accommodations, should be directed to this Committee. In view of the unusual demand for rooms on account of the Century of Progress Exposition, the Committee urges all delegates and Bahá'í visitors to make their arrangements as soon as possible.

PUBLISHING ANNOUNCEMENTS

The Publishing Committee announces three important additions to the Bahá'í literature.

National and Local By-Laws. The text of the National Declaration of Trust, and also By-Laws suitable for a Local Spiritual Assembly, has been issued in pamphlet form, to sell at 10c each. Librarians are urged to order a supply, that all believers may acquaint themselves as to the details of our administrative principles.

Bahá'í Administration—New Edition. The volume containing the Guardian's letters, published in the early months of 1928, has been enlarged to include all his general letters up to the present time. Among the important communications received from Haifa since the date of the first edition are: the two World Order letters, The Goal of a New World Order, The Golden Age of the Cause of Bahá'u'lláh and the Guardian's Tribute to the Greatest Holy Leaf. The National and Local By-Laws are also included. This edition is an indispensable part of every believer's Bahá'í library. Per copy, $2.00.

The Bahá'í World—Volume IV. The Guardian considers this biennial record of Bahá'í activities a work of international importance, second only to the construction of the Mashriqu'l-Adhkar. The new volume—ready in April—is rich in illustrations as well as textual content. As the National Spiritual Assembly guarantees the cost of publication, all purchases of this book represent contributions to the Temple Fund just as though the same amount were sent direct. Each month the Publishing Committee will remit to the National Assembly all receipts from sales of The Bahá'í World, in the same way as is done in the case of The Dawn-Breakers. In order to know the international aspects of the Cause, believers must make a careful study of this work. Shoghi Effendi is its editor in chief, and gave much time to arrangement of its content. $2.50 per copy.

INTER-RACIAL AMITY ACTIVITIES

The outstanding events since my last report in the way of racial amity, which in view of pressure of work must be given in very brief compass, follow:

December 9 and 10, 1932, an amity conference was held in New York City, with the local and National Committee cooperating with the Urban League of New York. An overwhelming number of the speakers and workers were Bahá'ís and there was a fine and enthusiastic response on the part of the most cultured circles of Harlem and other parts of the city. The conference was divided into several sessions. At the first, devoted to economics, our noble brother, Mr. Louis Wanden M. LaFarge and Mr. James W. Bechtold presided was held in the auditorium of the Harlem Branch of the New York Public Library. One of its special charms was African music. This was followed by a session devoted to art, at which the speakers were Mr. Saffa Kinney, who strongly advised the colored race to improve their wonderful native gifts in music uninflected by foreign masters, so as to make a great contribution, and Mr. Arthur A. Schomberg, director of the Schomberg collection of books about the Negro, who exhibited and explained his fascinating studies. This session was followed by an interracial social. For a number of years, in fact since the first amity convention in Washington, Dr. Alain Locke has during the years been a contributor to the work of the Cause, without formally identifying himself with it. Perhaps the most significant feature of this conference was his strong, eloquent and beautiful address, in which he took a decided and definite stand for the ranks of the Cause. This attitude we believe will increasingly with the years influence people of capacity to investigate the mines of spiritual wealth to be found in the Revelation of Bahá'u'lláh. It will also make what has long been a grandly useful life more glorious, serviceable and influential than ever before. It is to be hoped that the friends both locally and nationally, will largely make use of the great powers of Dr. Locke both in the teaching and administrative fields of the Cause. He has made the pilgrimage to Haifa. The Master in a Tablet praised him highly and it is known that the Guardian shares his love for our able brother.

The Committee of Arrangements for this conference, led by Mr. Samuel A. Allen and including Miss Laurretta Noisette, Mrs. James H. Hubert, Mrs. E. P. Roberts, Mrs. Ludmila Bechtold and Mrs. Lois Allen, merit much admiration for their wise and proficient services. An interracial dinner was another feature.

The Bahá'í Assembly of Portsmouth, N. H., cooperated well with the Citizens Committee in observance of the commemoration of emancipation day on January 2. A dinner was followed by a large meeting of both races. The newly elected mayor of Portsmouth spent the entire evening with this occasion, as did a municipal judge. A Bahá'í served as master of ceremonies and another Bahá'í as principal speaker. Mrs. Loulie Mathews, chairman of this committee, on her amity tour has reached Honolulu. Another interracial tour is about to start for the South.

The National Bahá'í Committee for Racial Amity, By Louis G. Gregory, Secretary.
NATIONAL TEACHING COMMITTEE

Activities of Western Division

During the month of January practically all of the Baha'i communities in California were visited by friends from other sections who brought them much inspiration as well as gratifying news of Baha'i activities in various parts of the United States. Mrs. Florence Morton of Worcester, Massachusetts, was one such visitor to the state. Her inspiring report of the teaching work of the Assemblies in the region which she represents on the National Teaching Committee gave great joy to the friends in the west as well as suggestions for new lines of endeavor. Mrs. Morton spoke at a Sunday morning meeting on the San Francisco Assembly and later in the week at a joint meeting of the Oakland and Berkeley friends in Oakland and in both places she impressed the friends with the fact that the earnest desire to teach opens the way and that united action upon any plan such as that of the National Teaching Committee this year brings opportunities and results, the like of which could not have been anticipated. From Central California Mrs. Morton went to Los Angeles and Pasadena where she spent a few short days with the friends before leaving for the east. While she was in San Francisco the executive of the Western Section had the pleasure and privilege of consulting with her on many items which were discussed at its committee meeting.

Mr. George Latimer of Portland and Mrs. Millie Collins of Pasadena were also in San Francisco a few days, primarily in connection with Geyserville Summer School plans but they were able to attend a Sunday morning meeting of the friends and as usual brought them fresh enthusiasm and joy.

Mr. Forsyth Ward and Mrs. Ward spent several days in Southern California early in the month, visiting Visalia, Long Beach, Pasadena, Glendale and Los Angeles. Meetings were arranged for the friends in each of these cities and Prof. Ward in his talks dealt mostly upon the unified plan of action and the extreme importance of completing the plans for the Temple as set forth by Shoghi Effendi and the National Spiritual Assembly.

Late in the month Mrs. Loulie Mathews and Mrs. Marion Little, who spent several weeks in Honolulu, returned to San Francisco where they spent a few days before going to Geyserville for a short visit. Both met with the San Francisco friends at their regular Sunday morning meeting and gave interesting news of the work being done by the friends in the Pacific.

The Bahais of San Francisco Bay area were the participants in three rather important events among the negroes during the month. By invitation, Mrs. Ella Cooper addressed one section of the annual convention of the Federated Colored Women's Clubs of California which met in San Francisco. Her subject, "Co-operation," was very timely because of the fact that a serious effort was being made to draw the clubs of the northern and southern parts of the state into closer relationship. Many inquiries regarding the Cause have been received as a result of Mrs. Cooper's address.

Mr. Cooper was also the guest speaker at the annual meeting of the Colored Branch of the Oakland Y. W. C. A., being advertised on the programs as a Bahai. Her subject which dealt with the removal of differences was exceedingly well received and the Oakland friends are hopeful that it will do much toward drawing the two branches of the Y. W. C. A. in that city into closer cooperation.

Miss Charlotte Linfoot was the speaker at the 20th Annual Women's Day program among the Colored Baptist Churches in Oakland, taking as her main theme the Bahai teachings concerning the equality of men and women and referring to the new station made possible for women through the great sacrifices of Tahirih and Zaynab. A minister from one of the Baptist Churches for white people in East Oakland was present and asked many questions concerning the Cause following the service.

Reports have reached the Committee of two new study groups which have been organized during the past month—one in San Diego and the other in La Jolla—as a result of the efforts of Mr. Stephen Kittsmiller who is making his residence in San Diego for some time. Literature and assistance in his work have been provided by the Teaching Committee.

The consignment of books in Chinese and Russian sent the committee in December has been distributed among the various Assemblies in the West. As far as possible the requests for a definite number of the books were filled and to those Assemblies from which no orders were received a few samples were sent with suggestions for their use. Each Assembly has been asked to report on its local distribution of these books. When these reports have been received a general statement will be compiled for the N. S. A.

The Committee has decided to send to each Assembly a small supply of "The Goal of the New World Order," with suggestions as to its distribution in the community. So far as possible the Committee is cooperating with the N. S. A. in its endeavor to get this publication into the hands of all leaders in this country.

Plans have been made to follow up recent communications sent by the N. S. A. to groups, with offers of assistance from the Teaching Committee and encouragement to enlarge the number of Bahai's looking toward the organization of Assemblies. Continued efforts are being made to stimulate activity among the isolated friends as well.

Letters have been sent to all Assemblies in the west asking for reports from which the committee may compile its annual report for the Convention. Special requests were made for information as to applications which have been made of the teaching program as outlined to the Assemblies early in the summer.

A Committee meeting was held in San Francisco, January 14th, of which the N. S. A. has already had a copy of the minutes.

Committee on Teaching and Training of Children

The work of the Committee on the Teaching and Training of Children continues to be more or less in the nature of study and research and planning for future development. The second set in the series of four sets of lesson outlines has been approved by the Reviewing Committee and will be mimeographed and mailed to the Assemblies upon receipt of their orders. Only a few Assemblies have ordered these lessons to date. The Committee is not discouraged, however, since the Christmas holiday is not long past and time is required to consult and plan for the work. The third and fourth sections of the outline will be submitted to the Reviewing Committee at the same time and it is hoped that the full set of lessons will be in the hands of the teachers who want them by the first or middle of March at the latest.

Several teachers and secretaries have sent in letters expressing complete satisfaction with the material received to date. The Chicago classes are using the subject matter in the first set of lessons and building excellent programs out of it, including plays, poems, etc.
The Pasadena Assembly plans to introduce the material to a class of colored children; other Assemblies are also planning classes for the spring.

Requests are being received from a number of Assemblies for suggestions for adolescent groups. This is a matter to which the Committee plans to give special attention as quickly as possible. Some of the groups in existence at the present time are studying various Bahá'í books, a number of them studying portions of "The Dawn Breakers."

The Geyerville Summer School Committee has placed upon the western members of the Committee on the Teaching and Training of Children the responsibility for planning the children's department of the Summer School this year. A large number of village children attend the school each year and the tentative plan at present is to present to them certain portions of the outlines which are already available.

The Committee is greatly encouraged over the splendid letters of suggestions which are coming in, and yet, as the work develops the field becomes wider and wider and there comes an ever-growing sense of responsibility and opportunity in this new phase of Bahá'í activity.

CHARLOTTE M. LINFOOT,
Secretary.

POONA BAHÁ'ÍS' TEMPLE CONTRIBUTION

Dear Friends:

Recently our Guardian was graciously pleased to bestow on us a gift of five copies of the Persian Translation of Dr. Esslemont's famous book. Moved with gratitude too deep for words at this fresh token of his grace, the believers of Poona prayerfully resolved to make a special contribution for the Mashriqu'l-Adhkar. For most of the friends this was too truly an occasion of emptying themselves, fountain-like, of all that they had, relying on the unfauliting bounty of the source of all wealth and all good. One noble soul, who had three mouths dependent upon him for bread, who was under notice to quit within a fortnight from that date the small shop that yielded them the necessities of life,—whose uncomplaining wife, even then, was sorely ill and with child—gave, with a radiant smile, gave till nine lone annas was all that was left to him of his capital. To take the instance of another soul, a heroic Bahá'í who, despite the burden of a debt which he was courageously striving to repay, was yet regularly contributing his mite to the Assembly's fund. From his meagre earnings he had laid aside a pitance throughout the summer and autumn months for the purchase of a rug with which he hoped to ward off, in a measure, the severity of the cruel nights of winter, but, wishing not to be deprived of the privilege of contributing his share to our Mother Temple, he forthwith offered all his savings, joyfully deciding to forego the "luxury" of a rug and to endure the long wintry nights even as before, without a cover over him, with but cheerless plank under him.

Thus did the friends give, thus was a collection made. We then informed our Beloved and he came to us, this precious reply, this cheering, loving message:—

"He (Shoghi Effendi) was very glad and gratified to learn that the friends of Poona have contributed the sum of one thousand rupees towards the construction of the Temple in America. It is a most appropriate and timely contribution because the friends have undertaken to complete the exterior decoration of the dome before the end of spring, that is, before the opening of the World Fair that is to take place in Chicago about June of next year. And the sum needed for the purpose, due to the existing depression, is not flowing in. Any sum offered by the friends at this time is most welcomed and will be deeply appreciated by Shoghi Effendi and the friends in America.

"The Guardian is most pleased with the way the friends in Poona are striving to serve the Faith and consecrate their life for its promotion. In his hours of prayer at the blessed Shrines he will think of them and ask God to help them and sustain their noble endeavors. He trusts that, through their persistent efforts and Bahá'u'lláh's infinite blessings the Cause will be established in that land and thousands of pure souls will be brought under its banner." Ruhi Afnan. And in our Guardian's own blessed hand this postscript:—

"Dear co-workers: I am eagerly awaiting the news of the completion of the Urdu, the Hindi, the Gujarati, and the Burmese translations, and eventual publication of Dr. Esslemont's valued book, for I regard them as essential preliminaries to an intensive campaign of teaching among the unbelieving masses in that great and promising country. May your efforts, in collaboration with the believers of that land, hasten the fulfilment of this, my heart's cherished desire."—Shoghi.

In the general Epistle dated December 6, 1928, our Guardian defines what the nature of our contributions to the Temple fund should be:—"Not by the abundance of our donations, not even by the spontaneity of our efforts, but rather by the degree of self-abnegation which our contributions will entail, can we effectively promote the speedy realization of 'Abdu'l-Bahá's cherished desire. How great our responsibility, how immense our task, how priceless the advantages that we can reap!"

May our Almighty Father from on High bless our united efforts and enable us, one and all, to attain that station to which our Guardian calls us—the station of utter self-renunciation. Ya-Bahá'u'll-Abha!
The Poona Bahá'í Spiritual Assembly,
RUSTOM KHOSE ROVE,
Secretary.

Telegram to American Assemblies. March 30, 1933:—

"THE INTENSEST EFFORT AND A STILL HIGHER, A MORE COMPPELLING EVIDENCE OF THE VITALITY OF OUR FAITH ARE REQUIRED TO INSURE THE REALIZATION OF OUR FONDEST HOPES." THIS MESSAGE RECEIVED TODAY FROM BELOVED GUARDIAN. CONSUMMATION (OF TEMPLE CONSTRUCTION BY JUNE FIRST) REQUIRES ONE HUNDRED THOUSAND DOLLARS IMMEDIATELY. URGE HOLDING WEEKLY MEETINGS CONSULTATION AND FERVENT SUPPLICATION. LOVING GREETINGS.

NATIONAL SPIRITUAL ASSEMBLY.
On April 26 the National Spiritual Assembly sent out the first of a series of weekly letters, to continue until the date of the Convention, reporting on what new efforts are being made by Assemblies and individual believers to serve the Temple Fund. On April 30 the National Spiritual Assembly was able to appropriate the sum of $13,000 toward Temple construction. The total appropriated previously has been $33,000. There has thus been devoted to the dome contract up to May 1, 1933 the sum of $46,000. As reported in April Bahá’í News, this contract calls for a total appropriation of $135,000. In order to meet the Guardian’s hopes there still remains to be donated the sum of $89,000.

The weekly letters issued in May to Assemblies and groups will show what the National Treasurer is receiving as the friends make final effort to complete that sum by June 1.

Work done by Mr. Farley on the dome contract during April is described in the following excerpts from the Temple Trustees dated April 28.

“During the month of April the work has involved the continuation of the preparation of the models and molds, the building of a special shed and runway for the casting of the concrete sections, the follow-up of the three important contracts for material awarded during March, and other miscellaneous work.

“The models and molds of the ten sections of the field of the dome have been completed and are now being placed in position in the casting shed for the making of the concrete sections.

“The sculptor is working on the final and top section of the great rib. The models and molds for the three parts of this last section will probably be completed by the middle of next month. The models and molds of the lower dome sections of the great rib are completed and ready for casting of the concrete sections.

“Mr. Farley and his associates plan to begin the casting of the sections at the Virginia plant next week. We are making every effort to expedite the work so that the casting of the lowest 19-foot sections of the ribs of the dome may be begun at the Temple as soon as possible during the early part of May.”

GREEN ACRE PROGRAM

The significance of Green Acre has been greatly augmented this year by the unexpected discovery of the original Tablets revealed by the Master to Miss Sarah J. Farmer. The dates cover the period April, 1900 to July, 1908. A few of these Tablets have been published in past years, but the greater number are made available for the first time.

In the Master’s own words we can now trace the history of the founding and development of Green Acre as an institution destined to play an important part in the future growth of the Cause. After the lapse of more than twenty years, one can perceive and appreciate how the Master surrounded that great believer with His protection and guidance, inspiring her to an achievement that will endure throughout coming centuries.

“I hope that through the favor of the Blessed Perfection thou wilt become the lamp of the society of Green Acre, and wilt become the cup bearer of the wine of the love of God; that thou wilt invite a great number unto the Kingdom of the powerful Lord, and wilt teach numerous souls.”

“O maid-servant of God! By God, the True One, verily ‘Abdu’l-Bahá invokes God to strengthen thee through the mightiest power, so that thou mayest become a star of guidance in Green Akka, to diffuse the fragrance of God, to blow forth the spirit of God, to summon (people) to the Word of God, and speeches may pour forth
from thy pure mouth as a torrent which rapidly pours down from the loftiest mountains."

"Verily, 'Abdu'l-Bahá was with you in Green Akka, in His Spirit, Soul and in all His spiritual graces, and He was your companion in your meetings, and was bearing unto you His spiritual tongue the glad tidings of the divine splendors which shall in a short time be poured upon you from the Kingdom of God.

"O maid-servant of God! Be rejoiced at this glad tidings, whereby the hearts of the people of the Kingdom of El-Abba are moved with joy. Verily, I beseech God to make Green Akka as the 'Paradise of El-Abba,' so that the melodies of the nightingales of sanctity may be heard from it, and that the chanting of the Verses of Unity may be raised therein, to cause the clouds of the great Gift to pour upon it the rains falling from heaven, to make those countries become verdant with the myrtles of truth and inner significance, and to plant therein blessed trees, with the hand of Providence, which may bring forth pure and excellent fruits wherefrom the fragrance of God may be diffused throughout all nations. These signs shall surely appear, and these lights shall shine forth."

"O maid-servant of God! Opposition shall surely pass away, the dark clouds in all regions will be dispelled, and the Lights of the Covenant shall shine forth. At that time your value shall appear among the nations of the world, and tribes and peoples will arise to praise you. Take warning of the former cycles and the bygone Manifestations."

"O thou beloved maid-servant of God, exert thyself with all heart and soul that Green Acre may become the arena for the action of the beloved of Bahá and its administration pass into the hands of the friends. If such become the case, good results will ensue, otherwise all endeavors will come to naught. Devise thou a plan by which that place become the Lamp of the Light of the Cause of God and whereby the old sects and beliefs, like unto spurious decayed and unproductive trees produce no influence there, that the time of those assembled there be not uselessly spent. Should the friends of God buy Green Acre and make that place the center for the diffusion of the fragrance of God and establish meetings for teaching the truth unquestionably good results will be manifested!"

These are a few of the Master's words. In a letter dated March 27, 1933, the Guardian wrote as follows to Mrs. Ivy Edwards, Secretary of the Eliot Spiritual Assembly: (through his secretary) "Your group occupies an important position in the Bahá'í world for you are situated in that locality where the Green Acre Summer School is held—the most important institution of its kind in the world. Through your persistent efforts all the people living in that vicinity should learn of the true spirit of the Faith and be drawn to it. They should not only be made to befriend the Cause, but arise for its active service."

"The world is in great turmoil and its problems seem to become daily more acute. We should therefore not sit idle; otherwise we would be failing in carrying out our sacred duty. Bahá'u'lláh has not given us His teachings to treasure them and hide them for our personal delight and pleasure. He gave them to us that we may pass them from mouth to mouth until all the world becomes familiar with them and enjoys their blessings and uplifting influence."

"You inquired regarding the meaning of the sentence, 'The Mysterious Power that creates new spiritual worlds.' This, Shoghi Effendi believes, refers to the transcendentinal Essence of God who is the Creator of this world and the worlds to come; for as Bahá'u'lláh says, God's worlds are infinite." And in the Guardian's hand: "May the Almighty bless you and enable you, together with your diligent, able and devoted collaborators in Eliot to hoist the standard of the Faith in that part of your native land, where its institutions are fast developing and where its light will be fully and resplendently revealed."

Living Arrangements This Season

The ideal upheld for Green Acre at this time is "the lowest possible cost for the largest possible number of believers."

Mrs. Ella Guthrie has volunteered her loving and efficient services in conducting the Inn and adjoining cottages. The following rates have been fixed: Room and board, $6.00 a week for guests who give two hours daily of service; room and board $8.00 and $10.00 a week without service; board alone, $7.00 a week; single meals at $7.50 for breakfast, 65c for dinner and 40c for supper. Mrs. Guthrie plans to surround the Inn with a homelike, informal and cordial atmosphere. Tea is to be served daily, to be called "Temple Teas," there being no charge made but a silver collection taken for the Temple Fund.

Fellowship House will not be opened, but it is hoped that it can be rented for the season and so add to the income of Green Acre. All Bahá'í classes, cultural lectures and other social activities will be held in the Inn auditorium.

The National Spiritual Assembly expresses the profound hope that believers will come to Green Acre in great numbers this summer from all cities in the East of Canada and the United States. Under existing social conditions, it is most desirable for believers to make special effort to attend the study classes, exchange views on Bahá'í subjects, and deepen their sense of fellowship in the Cause.

Study Classes

General plan: Four Courses of one week each, each Course to cover six days, the last day devoted to general discussion and review. The aim of the Study Courses at Green Acre is to train believers to serve actively as teachers in their local communities. The Study Course leaders are preparing their subjects directly from Bahá'í literature, and all attending the Courses will be provided with a list of references. The first Course aims to provide a suitable background for the better understanding of the appearance of the Cause in 1844.

Course I. July 31-August 5. Leader, Dr. Genevieve Coy. Subject: "The Dawn of the New Day."

Course II. August 7-12. Leader, Dr. Stanwood Cobb. Subject: "Bahá'u'lláh: The Sun of Truth."


Other Activities

During July, before the Study Courses begin, there will be various lectures and activities at Green Acre. Dr. Glenn Shook of Wheaton College will give four evening lectures on "Modern Aspects of Science and Religion." Dr. Genevieve Coy will re-act her discussion of "The Psychological Approach to Bahá'í Teaching" for the benefit of those who were not able to attend her classes last year. Miss Louise Wright, if she returns from her teaching work in Holland in time, will hold morning meditations and conduct a study of the Tablet of Iqan. Mr. Harland Ober will give
several lectures on "The New World Order." There will be opportunity to study Persian and Esperanto. The Arts and Crafts Studio, where most attractive pottery was made last summer, will again be under the direction of Miss Agnes O'Neill. There will be evenings of music and poetry, picnics and social gatherings, so that although the regular Study Courses do not begin until July 31, those who are at Green Acre earlier in the season will find ample opportunity for recreation and study.

Further details will be announced as soon as plans for Teaching and Amity Conferences have been perfected.

REPORT OF GREEN ACRE FACULTY COMMITTEE

Last year the N. S. A. appointed a Faculty Committee to organize a Bahá'í summer school for serious study. While its primary object was class room work it did undertake other activities which are a necessary part of any summer school. This year it will confine its work to preparing believers for more efficient teaching.

Under present conditions Green Acre must be self-supporting, i. e., the N. S. A. cannot take any financial risks so that we may not be able to utilize all of our material equipment. However, provision will be made for all who wish to attend the school.

Last season we did not have very definite ideas as to the nature of this future Bahá'í university, the way seemed to open as we proceeded and in the end we all felt that we had had an unusually good season.

Our success was due largely to the singular fact that practically all who attended the classes, regardless of age or experience, made some contribution to the work. We soon discovered that we accomplished far more with a few active members than with a large number of passive ones.

We wish to stimulate profound study and our discussions must be based upon study rather than accumulated opinions.

It is not too much to say that in the long run the lecture system has very little, if any permanent value.

To be sure everyone will be welcome to any class and may derive some benefit from it, but we must not forget that the real success of the school depends upon individual study.

If a number of believers, with a real desire for study, can assemble at Green Acre this summer we can make it one of the best seasons we have had. Where Bahá'ís are gathered to study the Word there is no priest, no teacher; we are one.

Faculty Committee
By: G. A. Snook, Chairman.

A STATEMENT BY THE NATIONAL SPIRITUAL ASSEMBLY ON MIRZA MEGHAMI'S GIFT TO THE TEMPLE FUND

The Bahá'í News Letter issued in January, 1927, included an announcement of a visit made to this country by two Persian Bahá'ís, Mirza Meghami and Mirza Benan, their arrival at New York having been preceded by a cablegram from the Guardian which introduced them as distinguished Persian believers.

On page 8 of the News Letter dated April, 1927, reference was made to a generous contribution which Mirza Meghami had made to the Temple Fund.

This reference was based upon a letter written by Mirza Meghami to the National Spiritual Assembly on February 7, 1927, in which he enclosed a receipt for Persian art objects which Mirza Meghami had left on sale with Dr. Ali Kuli Khan at an agreed net valuation of $9,000.00. The letter informed the Assembly that Mirza Meghami wished to make these objects or their proceeds a donation to the Fund of the Mashriqu'l-Adhkar.

The Treasurer of the National Assembly was instructed at the meeting held in April, 1927, to write Dr. Khan that the Assembly felt that these objects should be exhibited at the forthcoming Convention to be held in Montreal. At that same meeting a letter was presented from Dr. Khan informing the Assembly that he had given Mirza Meghami a number of shares of stock in the Persian Art Center of New York City in exchange for these objects and that he would turn the objects over to the National Assembly on return of those shares of stock.

At the meeting held in June, 1927, a letter was presented from Dr. Khan, dated May 15, of that year, stating that the Assembly held in the Persian Art Center, held by the latter, be returned to Dr. Khan, since the certificate was given as a guarantee for the value of the art objects and does not represent ownership in the corporation of the Persian Art Center. After discussion of this letter it was recorded as the sense of the meeting that the Assembly could not enter into any arrangements made between Dr. Khan and Mirza Meghami.

A letter from Dr. Khan dated November 30, 1927, was presented at the meeting of the National Spiritual Assembly held in January, 1928, again referring to this business arrangement with Mirza Meghami, and the Secretary was instructed to reply that the Assembly make no claim to the art objects donated to the Temple Fund by Mirza Meghami in view of these business arrangements, but is content to wait until Mirza Meghami and Dr. Ali Kuli Khan have come to a mutually satisfactory settlement.

The meeting of the Assembly held in August, 1932, gave consideration to a letter written to the Assembly by Mirza Meghami, dated May 20, 1932, at Teheran. This letter requested the Assembly to explain its years of inaction with reference to his donation of $9,000 in merchandise to the Temple Fund, and expressing surprise and disappointment at the Assembly’s failure to send him the usual receipt for his donation.

The minutes and records were thereupon searched for the history of the matter, and the original documents located. On October 17, 1932, the National Spiritual Assembly wrote Dr. Khan to inform him of this letter from Mirza Meghami and to state that the Assembly had voted to request him to make the payment of $9,000 to its Treasurer or to return the original merchandise as itemized in the receipt which Dr. Khan had signed and delivered to Mirza Meghami in 1927.

At the meeting held in November, 1932, a letter was presented from Dr. Khan dated October 28, 1932, stating that the letter written him by the Assembly on October 17th, ignored his (Dr. Khan’s) rights in the matter, and claiming that Mirza Meghami could not have donated this merchandise to the National Spiritual Assembly or transfer it to any other party whatsoever in view of the fact that Dr. Khan’s possession of it was confirmed by an agreement signed by Mirza Meghami in New York during 1927 under the terms of which Mirza Meghami received shares in the Persian Art Center as security for the $9,000 in merchandise.

On December 18, 1932, the Guard-
ian wrote the National Spiritual Assembly as follows: "In the minutes of the Assembly and other communications he has received from America, the Guardian has read of the gift Mirza Ghaem Meghami made to the Temple Fund several years ago. He thinks that the Assembly should communicate with him and find the real truth of the matter and take a decision. It is the sacred duty of the Assembly to safeguard the interests of the Faith, and such gifts dedicated to the Cause fall under such interests. If such a gift was really made the Assembly should secure it and face any odds."—P. S. "Read and approved. Shoghi." The Assembly invited Dr. Khan to attend the meeting held in December, 1932, and explain his views of the matter. As the result of this conference the National Spiritual Assembly was called upon to decide whether, in the face of the other, separate agreements and contracts entered into between Dr. Khan and Mirza Meghami in 1927, (dealing with the shares of corporation stock and various unlisted items of Persian merchandise), the transfer by Mirza Meghami to the National Assembly for the Temple Fund of the receipt for merchandise executed by Dr. Khan constituted a valid gift and transfer of rights in this merchandise to the Temple Fund. or whether that merchandise to the Temple Fund.

The National Assembly has studied all the documents and correspondence bearing upon this matter with extreme care. At the meeting held in April, 1933, the Assembly made its decision, which was that:—

1. The National Spiritual Assembly is the trustee of a legal gift to the Temple Fund made by Mirza Meghami in 1927 by transfer to the Assembly of his rights in the merchandise listed in the receipt duly signed by Dr. Ali Kuli Khan.

2. Dr. Khan, as consignee of the merchandise intended to be conveyed by the gift, was obligated to turn the merchandise over to the National Spiritual Assembly, or its equivalent in cash.

3. The Assembly understands from Dr. Khan that none of this merchandise has been sold and that he still holds it intact.

4. The National Spiritual Assembly has no concern with any other and personal business arrangements that in 1927 existed or may now exist between Mirza Meghami and Dr. Ali Kuli Khan.

5. In making this decision, and in asserting its responsibility as trustee of the Temple Fund, the National Spiritual Assembly is dealing only and exclusively with the realm of objective fact and does not to any degree attempt to enter the realm of human motives.

Relation of the Case to the Baha'i Law and the Believers

Quite apart from the controlling facts of this case having to do with the property rights involved, and upon which the above decision is based;—other considerations, relating to the spiritual foundation of the Cause, have, we regret to say, intruded themselves. Had this case been left to the decision of the National Spiritual Assembly as to the facts and the evidence alone, as it should have been, much sorrow and wounding of hearts would have been avoided.

But, from the time this case became acute, in August, 1932, the spiritual law binding upon us all, i.e., to utterly refrain from gossip and backbiting, has been violated, by certain believers. We can only hope that this breach of one of Baha'u'llah's greatest commandments was unhinging rather than deliberate; in other words, that no motives of personal hostility, envy or suspicion darkened the atmosphere of this deplorable episode.

Unfortunately, the consequences of backbiting are the same, whether ignominiously or deliberately inflicted. In this particular case, untrue and wholly unfounded reports were whispered about, from ear to ear, which questioned the honesty of our brother, Dr. Ali Kuli Khan, in this transaction. As is always the case, these fleeting reports gained strength and significance as time went on, until a point was reached where reputation and Baha'i standing were, alike, affected. Because of this, deep sorrow penetrated the heart, not only of our brother, but the hearts of many believers and Assemblies to whom these reports were carried.

The poison thus instilled is the greatest enemy of unity and of the divine happiness of the friends. Our Master admonished us all, without exception, to praise the friends, and not to detract or condemn; and in this instance, His luminous utterance "to look to the good qualities" in all matters, is like unto a gleaming sword of truth.

Nevertheless, instances like these, continually arise among us. This carelessness, in the face of the new, Divine Command, withholds the Cause from advancing as it otherwise would. Not only are we commanded to refuse to listen to gossip mongers and slanderers, but, more especially, to rebuke them when they approach us with tales of others' faults.

All this was done while the matter was still before the National Spiritual Assembly and before its decision as to the ownership of the property involved, and deplorably these calumnies were spread without any proper or just basis, expressed or implied, for any suspicion or criticism concerning the motives of anyone involved in this matter. Those responsible for the rumors, were unjustifiably asserting their personal views without knowledge of the facts and without willingness to await the decision of the National Spiritual Assembly.

For these reasons, the National Spiritual Assembly feels it necessary, representing as it does the entire Baha'i body, and responsible in a definite sense, for the correction of any manifest injustice substantially affecting the spiritual status and purity of the Cause in this Country,—to publish this statement to the entire body of believers as an expression of regret and sorrow that such things could still happen.

The National Spiritual Assembly feels it incumbent to state that Baha'u'llah's command applies equally upon those who agitate for and those who agitate against any human personality. For such agitation leads to partisanship, and we must recall the Master's warning against those who form a party round about themselves. The Guardian also has stated that partisanship must be eradicated from the Cause.

We unitedly appeal to every individual believer, that from this time on, no similar incident will darken the pages of American Baha'i history; that those few who have made a breach in the Temple of His Command will make spiritual restitution; and that from this incident, we may forever trace a new and divine acceleration in the purity and integrity of our beloved Cause.

How true the searching Word of Baha'u'llah: "He must never seek to exalt himself above anyone, must wash away from the tablet of his heart every trace of pride and vain glory, must cling unto patience and resignation, observe silence, and refrain from idle talk. For the tongue is a smouldering fire, and excess of speech a deadly poison. Material fire consumeth the body, whereas the fire of the tongue devoureth both heart and soul.
The force of the former lasteth but for a time, whilst the effects of the latter endure a century."

"LIKE THE GOOD SHEPHERD"

A Letter from the Guardian

The Guardian is fully familiar with the difficult circumstances facing the Assembly, especially in providing for the financial needs of the Cause and completing the construction of the dome. Yet he is confident in God's blessings and assistance and the persistence and sacrifice of the friends in fulfilling their sacred pledges. In his moments of prayer at the Blessed Shrines the Guardian will think of you all and ask God to assist you and reinforce your efforts.

As regards the admittance of new members into the different groups as declared Bahá'ís, and the expulsion of any from the community, Shoghi Effendi believes that the Assemblies should not act hurriedly. They should be wise and most considerate, otherwise they can do much harm to the body of the Cause. They should see to it that the new-comer is truly conversant with the teachings, and when he expresses his belief in the revelations of Bahá'u'lláh, knows what he is saying and what are the duties he undertakes.

On the other hand when any person is expelled, the Assembly should not act hurriedly. There is a great spiritual responsibility attached to the act. The Assemblies do not have only rights against the individuals, they have great duties also. They should act like the good shepherd whom Christ mentions in His well-known parable. We also have the example of the Master before us. The individual Bahá'ís were organic parts of His spiritual being. What befell the least one of the friends brought deep affliction and sorrow to Him also. If by chance one of them erred he counselled him and increased His love and affection, if the Master saw that that friend is still stubbornly refusing to reform his ways, and that his living among the other Bahá'ís endangered the spiritual life of the rest, then He would expel him from the group. This should be the attitude of the Assemblies toward the individuals. The best criterion whereby you can measure the spiritual attainmet of an Assembly, is the extent its members feel themselves responsible for the welfare of the group. And perchance they feel forced to deprive a person from his vote it should be only to safeguard the rest and not merely to inflict punishment.

Dean and prized co-workers:
The handling of this delicate and vital problem regarding non-participation by Bahá'ís of East and West in political affairs, calls for the utmost circumspection, tact, patience and vigilance, on the part of those whose function and privilege it is to guard, promote and administer the activities of a worldwide, ever-advancing Cause. The misgivings and apprehensions of individual Bahá'ís should be allayed and eventually completely dispelled. Any misconception of the same and genuine patriotism that animates every Bahá'í heart, if it ever obscures or perplexes the minds of responsible government officials, should be instantly and courageously dissipated. Any deliberate misrepresentation by the enemies of the Cause of God of the aims, the tenets and methods of the administrators of the Faith of Bahá'u'lláh should be vigorously faced and its fallacy pitilessly exposed. The Cause to which we belong stands on the threshold of an era of unprecedented expansion. Its problems are many, diverse and challenging. Our methods and ways of approach must likewise be characterized by unusual sagacity, consummate skill and wisdom. He will surely never fail us in meeting the needs of a critical hour.

Shoghi
Haifa, Palestine,
March 16, 1933.
To the National Spiritual Assembly.

Dear and precious co-workers: I greatly value the Tablets addressed to Sarah Farmer and I thank you for having sent them to me. Will you kindly send me a few more copies of the Study Guide to Nabil's Narrative and the reprint of the Declaration of Trust, copies of both of which I wish to distribute among those who are deeply interested. Your letters of March 31 and 30th, written on behalf of the Assembly, have just reached me. Concerning the removal of believers I feel that such a vitally important matter should be given the most serious consideration and preferably be referred to the National Assembly for further consideration and final decision. We should be slow to accept and reluctant to remove. I fully approve and whole-heartedly and unreservedly uphold the principle to which you refer that personalities should not be made centres around which the community may revolve but that they should be subordinated under all conditions and however great their merits to the properly constituted Assemblies. You and your co-workers can never overestimate or over-emphasize this cardinal principle of Bahá'í Administration.

Your true brother,
Shoghi.
Haifa, Palestine,
April 11, 1933.

INVESTIGATION OF RESOURCES FOR BAHÁ'Í MAGAZINE

During 1932, the World Unity Magazine gradually adopted and developed a policy for the presentation of the direct Bahá'í teachings to its readers. Toward the end of the year, the work of the World Unity Foundation was drawing to a close, the World Unity Publishing Committee, through its secretary, Mr. Horace Holley, wrote to Shoghi Effendi, offering the resources of its publication for the direct teaching work of the Cause in the following statement:

"Discussing these matters, we three also agreed to write you and express our hope that the time has come when it may be possible to bring World Unity into union with the Bahá'í Magazine, and thus give the National Assembly a broader and more influential medium for the public expression of the teachings."

"The thought is that World Order is not an isolated conception but represents the fulfillment of social policy in connection with a new spirit, a new mind and a new heart in mankind. In combining the magazines, all these as-
pects of the teachings can be balanced and harmonized, with World Order the public objective, and the different aspects of the teachings as the necessary mental and moral preparation. But this thought is only our effort to explore the possibilities of such union. Our real aim is to lay the intention before you and seek your advice. We fully appreciate the fact that if World Unity can bring a new asset to the Cause, the various elements of policy and plan must be established by proper consultation on the part of the Assembly or by your guidance. What we would deeply appreciate from you is whether our intention and aim are acceptable to you in your vision of the Cause and the world as a whole, and if so, what should be our next step. Perhaps it should be added that this possibility of union has been brought to Dr. Randall's attention and he is quite willing to withdraw from the work so that the magazine may enter a new phase."

Under date of Nov. 30, 1932, the Guardian, in a letter to the National Spiritual Assembly, referred to this matter as follows:

"The Guardian welcomes such a proposition with deep gratification for it means that the energy that has been until now dissipated along channels not strictly Bahá'í, will now be used solely for the progress of the Faith, and the promotion of its principles in their entirety. He was sure that sooner or later those directing the policy of the World Unity will take this step, for they believe in the Cause of the Bahá'í with the highest idea of the age and the highest goal towards which they can work. This is the logical result of those forces that operate in their hearts."

The Guardian also welcomes this proposition because it means the strengthening of the organ of the Cause in America and bringing to its support both the talent and means that are now at the disposal of the World Unity Magazine. Both will therefore profit from such a unity.

"There are, however, certain questions that Shoghi Effendi would urge the National Assembly to take into consideration before deciding on this important issue. First and foremost is the fact that the Magazine which is to result from such a union should become the organ of the Cause and under the full jurisdiction of the National Assembly. Non-Bahá'ís can cooperate but the responsibility for its policy should be in the N. S. A. In other words, the World Unity should become fully Bahá'í."
winter suit, with profuse apologies that she had nothing more to give to the Mashriqui'-yehi in Chicago.

Three ardent friends in the villages of Mazindaran gave their gold earrings to be contributed to the Temple Fund. These are only a few of many similar instances.

One very poor servant brings small coins from week to week, too small to have any equivalent in our American currency, and has thus amassed several tumanas as her contribution.

In far away, Adelaide, Australia, the zealous and loving friends have offered through me an ancient gold coin, all, all working to the same great end, that in the midmost heart of the world may appear the unanswerable argument of human love and brotherhood—a Temple of universal worship.

Courage, my beloved Friends! The far-off places of the globe are not mere locations on a map; for round this pulsating world are faithful hearts beating in unison with yours, loving devotees willing to sacrifice to the full, that your joy may be complete, loyal companions in the pathway of God who see no difference between your great aims and their own.

May the glorious blessings of Bahá'u'lláh encircle forever in the Temple of men's hearts the shining hosts of those who toiled and suffered to animate with His Beauty the "Dawning Place of His Praises."

Your sister in El-Abhá,

KEITH.

Téhrán, Persia,
January 21, 1933.

"IN ITS FULL SPLENDOR"

Mrs. Clara Weir of Hollywood has received a letter from the Guardian which carries an inspiring message to all believers.

Last spring Mrs. Weir staged a "Pageant of Nations" at her school which attracted widespread attention. Most of the lines spoken in the Pageant were selected by Mrs. Weir from the Promulgation of Universal Peace." A copy was sent to Shoghi Effendi, whose reply, written through his secretary, follows:

"Shoghi Effendi was very much interested to learn of the success of the "Pageant of Nations" which you produced. He sincerely hopes that all those who attended it were inspired by the same spirit that animated you while arranging it.

"It is through such presentations that we can arouse the interest of the greatest number of people in the spirit of the Cause. That day will the Cause spread like wildfire when its spirit and teachings are presented on the stage or in art and literature as a whole. Art can better awaken such noble sentiments than cold rationalizing, especially among the mass of the people.

"We have to wait only a few years to see how the spirit breathed by Bahá'u'lláh will find expression in the work of the artists. What you and some other Bahá'ís are attempting, are only faint rays that precede the effulgent light of a glorious morn. We cannot yet estimate the part the Cause is destined to play in the life of society. We have to give it time. The material this spirit has to mould is too crude and unworthy, but it will at last give way and the Cause of Bahá'u'lláh will reveal itself in its full splendor."

The National Spiritual Assembly has voted to request Mrs. Weir to bring the Pageant to the particular attention of the three Bahá'í Summer Schools, and if the use of the Pageant by believers becomes an important matter, the Pageant can be approved by the Reviewing Committee and copies made available to Local Assemblies.

"TURKISH BELIEVERS RELEASED"

A cablegram received from the Guardian on April 2 brought the important news that the believers imprisoned at Adana, Turkey, on charges of belonging to a radical political movement, have been released.

The National Assembly, at the Guardian's request, has conveyed appreciation to the Turkish Ambassador at Washington.

ON BAHÁ'Í ECONOMIC ACTIVITIES

The Guardian's instruction concerning the activities of the Economics Committee, conveyed in a letter written through his secretary to Mr. Dale S. Cole, Secretary, on January 11, 1933, has great importance at this time:

"As regards the activities of the economic committee of the National Assembly; Shoghi Effendi fully sympathizes with the desire of some of the members to see the committee find ways and means to put into practice the economic teachings of the Cause, as explained in some of the recorded writings and sayings of Bahá'u'lláh and the Master. But he believes that the time is not yet ripe for such activities. First we have to study the economic teachings in the light of modern problems more thoroughly so that we may advocate what the founders of the Faith say and not what we conjecture from their writings. There is great difference between sounding a great general principle and finding its application to actual prevailing conditions.

"Secondly, the Cause is not financially in a position to launch itself in such undertakings at present. Such plans need great financial backing to be worked out in a permanent form. In time, Shoghi Effendi hopes all these things will come to pass. For the present we have to consolidate our basic institutions and spread the teachings and spirit of the Faith among the public.

"This is, in short, the attitude of the Guardian; but as you are a committee of the National Assembly he wishes you to follow its directions. In creating your committee the N. S. A. had undoubtedly some definite purpose in mind for which they asked you to labor and it is your task to work for that purpose.

"In his moments of prayer at the Blessed Shrine the Guardian will think of you as well as the members of the Committee and ask God to guide and assist you in the service of His Faith."

LETTER FROM VIENNA ASSEMBLY

"In reporting the activity of the Vienna Assembly we are glad to say that our work is constantly increasing. Our weekly meetings are without ex-
ception well attended and during the year we have had the privilege of receiving several prominent Bahá'ís. Among these were Mrs. Schopflocher and Mr. Loveday, who visited us on their return from Haifa and told us many things concerning the Cause. To keep up the great interest which resulted was the task of Mrs. Anne-Marie Schweizer, who arrived a few days afterwards, and presided over three meetings a week during a period of six weeks; these meetings were advertised in the newspapers and attracted a great many people. Mrs. Schweizer began each session by reading from the Bahá'í writings and devoted all the rest of the time to answering questions, and her success revealed her love and self-sacrifice.

During the summer Mrs. Louise Gregory at the Guardian's direction visited Austrian provincial towns, as well as Czechoslovakia and Hungary, in order to do preliminary work there, and was especially interested in the Esperantists. Mr. Kluss, an American citizen born in Czechoslovakia and well known in Vienna, also visited us recently and was enabled to work in an effective way. Dr. and Mrs. Howard Carpenter of San Francisco are now with us, giving English lectures and also a course in the Dawn-Breakers, which last is proving of tremendous importance in our understanding of the Faith.

"As for our methods of teaching, we advertise our meetings in the newspapers, and have a statement of the Bahá'í principles posted on our street door; numerous people have become acquainted with the Cause in these two ways. We keep a register of interested visitors. At the present time there are fifty Bahá'ís in Vienna. The city authorities here are fully aware that we have nothing to do with politics, and so do not interfere with our activities. There is very little official inter-religious work here, of the type that exists in America: that is, religious leaders do not usually come together to discuss their views. To supply this lack, we have recently inaugurated a series of lectures by distinguished representatives of other Faiths, and presided over by a Bahá'í chairman.

"In closing, we send loving greetings to our co-workers everywhere."

In the Guardian's service,

Vienna Spiritual Assembly.
January 12, 1933.
Twenty-Fifth Annual Convention of the Bahá'ís of the United States and Canada

June 1, 2, 3 and 4, 1933 — Foundation Hall
Bahá'í House of Worship, Wilmette, Illinois

Agenda

Convention sessions will be held from 9:30 A. M. to 1 P. M., from 2 P. M. to 5 P. M. and from 7:30 P. M. to 9:30 P. M. daily, except that on Friday evening will be held a Bahá’í Feast, and on Sunday, June 4, the afternoon session will be omitted in order to hold a public meeting at 3:30 P. M. The morning sessions on Friday, Saturday and Sunday will begin with a devotional service in the Temple Auditorium. The Convention will close with the public meeting on Sunday afternoon.

Order of Business

Opening of Convention by Chairman of the National Spiritual Assembly.

Roll Call of Delegates.

Election of Presiding Officer and Secretary of Convention.

Reading of Communications from Shoghi Effendi.

Convention Message to Shoghi Effendi.

Discussion of Annual Reports of National Spiritual Assembly and National Committees. (These reports are published in the present issue of Baha'i News.)

Election of National Spiritual Assembly at 3 P. M., Friday, June 2.

Deliberation on current Bahá’í subjects of national and international importance:

1. Completion of the Temple.
3. Functions of a Local Spiritual Assembly.
4. Appeals from Local to National Assembly.
5. Qualifications of Voting Members in Local Communities.
7. Inter-Assembly Activities.
8. Teaching methods — new approaches to the public in the Guardian’s World Order letters.
9. Publicity, local and national.
10. Youth Activities.
11. Importance of Nineteen Day Feasts.
12. Economic and Social Aspects of the Teachings.

Note: These general topics are proposed in order to induce deeper consideration of fundamental Bahá’í matters. The time devoted to any topic will be decided by the Delegates in Convention. Any Delegate may move to introduce other subjects for discussion at any time. Non-Delegates may only participate in the Convention through representation by a Delegate, except at the morning session on Sunday, June 4, when discussion is open to all Bahá’ís without distinction. The Twenty-fifth Annual Convention has been planned so as to devote to active consultation the time hitherto given to the reading of Annual Reports. Delegates are requested to study the Annual Reports before attending the Convention.

ANNUAL REPORT

NATIONAL SPIRITUAL ASSEMBLY OF THE Baha’ís OF THE UNITED STATES AND CANADA 1932-1933

To the Bahá’ís of the United States and Canada, through the Delegates of the Twenty-fifth Annual Convention.

Beloved Friends:

In a rapidly evolving Cause, the ultimate aim of which is to fulfill the principle of the oneness of mankind in the realm of spirit, and to establish that principle by means of a World Order in the realm of affairs, the relations between any one Bahá’í body, such as the National Spiritual Assembly, and other Bahá’í bodies and the believers, cannot remain rigid and static, but are in a state of constant development representing degrees of progress made by all Bahá’í efforts to attain the common goal.

An Annual Convention represents, among its many important functions, a proper and suitable occasion for the believers to mark carefully what steps of progress appear to have been made during the year now terminated, and to ponder deeply what specific lines of progress should be attempted in the year to come.

Every American believer will agree that this past Bahá’í year has been characterized by three supremely important events: First, the receipt of the Guardian’s general letter known as “The Golden Age of the Cause of Bahá’u’lláh”; second, the Ascension of the Greatest Holy Leaf; and third, the sacred obligation laid upon us to complete the external decoration of the Temple dome.

It will be recalled that copies of “The Golden Age of the Cause of Bahá’u’lláh” were distributed first among the Delegates who attended the Twenty-fourth Annual Convention, and its text read at the opening session of that Convention. Then it was that we
American believers became aware of the fact that predominant responsibilities were henceforth to rest upon the shoulders of American Baha'is, to the same degree that in the early days of the Cause they were laid upon our Persian brothers. That same letter likewise set forth clearly the non-political character of the Baha'i Faith, and closed with the Guardian's prayer that the Temple dome might be completed by the date of the opening of the Chicago Fair.

In these days, Reality in terms of human development and of Baha'i action enters the world through Shoghi Effendi and is by him communicated to the followers of Bahá'u'lláh in East and West as their supreme privilege and highest obligation. We who share possession of his words may and indeed must precede all human beings in our understanding of world events and our capacity to stand firm in the operation of the Divine Will. Since it has been made known to us that this continent is to lead in the establishment of righteousness, and that the supreme hour has come for the completion of the House of Worship, the Guardian's fervent wishes concerning the Temple dome can only be interpreted by us as a plea that by unremitting struggle and sacrifice the American believers make their full contribution to the Cause of Universal Peace. Far more than any architectural achievement; far more than any new Shrine dedicated to God, the building of this Temple is a conscious assertion of the power descended from on high to unity mankind and bring humanity under the rule of divine Justice. There is thus for each of us a unique measure of possibility in even the trivial actions of our daily lives, since we have power to determine whether these actions are aimed to assist the work of the Temple or are merely confined within the little circle of our personal affairs.

Whatever we find accomplished when as Delegates we approach the Temple on June first, that accomplishment will be far less than could have been achieved. The Guardian cannot wish the impossible for us. Rather do his wishes reveal what is possible if we but rise above our limited selves and move in the radiant atmosphere of the Holy Spirit.

The present National Spiritual Assembly in taking up its duties had before it the unanimous pledge made by the Delegates at the last Convention that they would strive to meet the Guardian's wishes concerning the Temple dome.

As soon as possible the Temple Trustees accordingly entered into an agreement with John J. Earley under which the external ornamentation of the dome as rapidly as permitted by funds placed at his disposal on a total estimated cost of $150,000. The amounts available for construction from time to time during the year have been duly reported in Baha'i News. Not until the local communities received the telegram sent by the National Spiritual Assembly on March 30, 1933, was the heart of the Cause in America truly inspired with determination to achieve the difficult but necessary task.

Very significant sacrifices have been made, and tremendous efforts put forth by believers in every local community for the sake of the Temple. In this connection it might be remarked that we are all called upon to realize that no matter how important are the results accomplished by spurs of enthusiasm, the nature of this task, and its magnitude, demand the working out of plans carefully made far in advance, and require, in addition to the power of enthusiasm, the sustained vigor of effort maintained day by day over long periods of time.

It was in June, 1931 that the National Spiritual Assembly issued the "New Plan of Unified Action" which contemplated the accumulation of sufficient funds to make possible a renewal of Temple construction. Difficult as the economic situation was at that time, it was from 20% to 40% more favorable than conditions at present. Vital as enthusiasm is in a spiritual Cause, it seems evident that a steadily maintained effort begun in June, 1931, could have produced a larger Temple Fund by now than the method we have actually pursued, of remaining quiescent for one year and then attempting to press forward during the last few months of the allotted time.

As a matter of record it is significant to note that in December, 1931, the Guardian sent this cablegram: "Kindly cable approximate time and expense required to complete external ornamentation first Temple unit, stop. Cable date opening Chicago Fair." Thus the Guardian, after it became apparent that the "New Plan of Unified Action" (which he had strongly endorsed), had not penetrated our hearts, himself assumed control of the matter and from that time to the present has sought to quicken our spirits and concentrate our efforts upon the one goal. This brief history is recounted here in order to emphasize the vital fact that devotion to the highest interests of the Cause, to be completely fruitful, must be translated into steady daily thought and action, and not into occasional "drives" under emotional stimulus which will inevitably recede.

The Holy Leaf, made known to us by cablegram from the Guardian in July, 1932. Then began that period of mourning fixed by Shoghi Effendi for the worldwide Baha'i community that the believers might undergo inner purification; and then came to us that Tribune which Shoghi Effendi wrote in his own hand—words of the most poignant grief, exquisite love and ardent aspiration, before which the hearts of all Baha'is were bowed in silence.

The Guardian's Tribute has since, together with his other general letters written to America since 1927, been incorporated in a new edition of Baha'i Administration, prepared by the National Spiritual Assembly and published by the Publishing Committee this Spring. This text has basic importance in that it reveals to us both the nature of the Cause at this stage of its development and also lays bare...
the ills afflicting the society in which we live. Our collective association and action for the Cause receives its guidance and inspiration from this source.

From the letters and cablegrams which the National Spiritual Assembly has received from the Guardian since the last Convention — letters written through his secretary — excerpts have been published in Bahá’í News embodying all general instructions and information. The Assembly has also published excerpts from letters written by the Guardian, through his secretary, to individual believers and Local Assemblies. Thus, Bahá’í News for July, 1932, quoted two cablegrams; the August issue quoted the message concerning the Greatest Holy Leaf; in September a number of references to the Temple were published; the December issue contained an important statement addressed to the Chairman of the National Spiritual Assembly; in January, 1933, a statement written to the National Treasurer was quoted; the February number contained Shoghi Effendi’s explanation of the status he intends us to give to his letters to individual believers and also two cablegrams; while in April was quoted the cablegram received February 18, 1933 conveying such joy to American Bahá’ís.

Late in April the Guardian’s translation of Tablets revealed by Bahá’u’lláh and ‘Abdu’l-Bahá to the Greatest Holy Leaf, at his request, was published as a pamphlet and copies given to believers throughout the World.

The Bahá’í World, Volume IV, will according to present information be published about May 12th. The friends understand, from statements made by Shoghi Effendi during recent years, that this work has special significance as an international Bahá’í activity. Volume IV would normally have been published shortly after April, 1932, but the National Spiritual Assembly felt unable to authorize this rather considerable expenditure until February, 1933.

Communications from the Assembly have as far as possible been published in Bahá’í News in order to place them in the hands of all the friends. Reference might be made to several statements on subjects of permanent importance: The statement on “Qualifications of Membership in a Bahá’í Community,” published in August, 1932; on “A Plea for Increased Effort in Bahá’í Teaching,” published in November; on “The Non-Political Character of the Bahá’í Faith,” in successive statements published in December, 1932, and in February and April, 1933; and on “The Attitude of the National Spiritual Assembly on Appeals from Local Spiritual Assemblies,” published in February, 1933. It may be in order to suggest that each Local Spiritual Assembly might maintain a special file in which to preserve all such general statements the effect of which is not limited to one brief period of time. For while personal attention is subject to change, and personal memory has definite limitations, an institution of the character and importance of a Local Spiritual Assembly can and in fact must transcend the limitations of human personality so as to carry forward the results of general Bahá’í experience from year to year.

In the field of international Bahá’í action the year has been extremely significant. Among the matters of international importance to be recalled are: The appointment of Mrs. Keith Ransom-Kehler as representative of the American National Assembly to submit to the Shah of Persia a petition that the ban on entry and circulation of Bahá’í literature be raised; the generous and beautiful gift to the Temple Fund made by the Persian believers in the form of a number of costly rugs; the request made by the National Spiritual Assembly of the Bahá’ís of Egypt that pending its recognition by the Egyptian Government as an independent religious body a branch of the American National Assembly be duly constituted in Egypt, after the manner of the American branch constituted by the Guardian in Palestine; the imprisonment and subsequent release of believers in Turkey, after urgent representations had been made to the Turkish Government by the American Assembly at the Guardian’s request; the continuance of notable teaching work by Miss Martha Root, Mrs. Louise Gregory, Miss Marion Jack, and Miss Louise Wright in Europe, and by Dr. Moqy, Mrs. and Miss Sharp and Mrs. Ransom-Kehler in Persia; the cooperation extended in the publication of Bahá’í literature in Chinese and Russian; and above all, the Guardian’s plan of establishing Palestine branches of other National Spiritual Assemblies and of creating American branches in Persia and Iraq, a comprehensive and far-sighted plan which will no doubt have an important bearing upon the international growth and stability of the Cause in future years.

The results of the mission undertaken by Mr. Mountfort Mills for the Guardian in connection with the effort to secure the Holy Shrines at Bagdad are not known at the moment this report is being prepared.

The National Spiritual Assembly has this year sought to define more carefully the scope and operation of individual teachers, the relation of Committees to the Assembly, the conditions under which believers may appeal from decisions of Local Spiritual Assemblies, the acceptance of new members by Local Assemblies, and the recognition of local groups and isolated believers.

A distinctly new trend set in motion has been the assumption of fuller responsibility by Local Spiritual Assemblies for the promotion of all Bahá’í activities in their respective areas of jurisdiction. The day when local communities may passively await representatives of National Committees to initiate teaching, racial amity and other activities has passed. The result will be to stimulate each Local Assembly in development toward its final consummation as a Local House of Justice.

Two amendments have been duly voted in the By-Laws of the National Spiritual Assembly, and incorporated in the revised text recently published.

A full report cannot yet be made on the number of Local Spiritual Assem-
bles newly constituted or re-established on April 21, 1933, but from information already received it is gratifying and encouraging to note that at least four new communities had the intention of forming an Assembly on April 21.

A very large portion of the activities of the Cause are reported in the Annual Reports of the various National Committees, so that further detail in this report would only be duplication. Committee reports are in fact to be viewed as supplementary to this statement.

A great measure of gratitude is due the members of the many Committees whose active efforts, maintained under a very minimum of expenditure, have enabled the National Spiritual Assembly to administer an ever-increasing range of Bahá’í activities in America. The Assembly, in fact, took the unprecedented step some months ago of cancelling all the customary Committee budgets for the sake of the Temple Fund. The National Fund, however, bears a permanent responsibility in addition to Temple construction and maintenance, as will be readily appreciated by careful analysis of the different interests represented by the list of National Committees.

To create a complete record of the year it would be necessary to add to this report not only the Committee reports but also statements from each Local Spiritual Assembly covering its activities during the same period. Since it is not yet feasible to publish so much material, the Assembly has requested the Local bodies to keep the believers informed through circular letters. We hope that the practice of issuing monthly circular letters will be more generally adopted next year.

If we may venture an opinion on the most important development to be met in the immediate future, it would seem that the Bahá’í world, and particularly the Bahá’ís of North America, are being prepared to bear an increasingly heavy responsibility in relation to the general public. Swiftly is the Cause being transformed from a small, weak and inconspicuous movement into a movement which will be carefully studied and emphatically challenged from pulpit and press. Only with true inward assurance, calm courage, sound knowledge of the Teachings and administrative principles and with confidence in our administrative institutions can we successfully pass through such an era and transform its problems and difficulties into occasion for the advancement of the Faith of Bahá’u’lláh.

Faithfully yours,
National Spiritual Assembly
By: Horace Holley, Secretary

SUPPLEMENTARY STATEMENT
Since this report was prepared, the National Spiritual Assembly has received two communications from the Guardian to which the friends will give most careful attention.

The first of these was the letter dated Haifa, April 11, 1933, and published in Bahá’í News for May. In this letter the Guardian explains his views on the matter of removing names from the voting lists of local communities. It was written in reply to a letter from the National Assembly which outlined a general problem arising recently in a few localities and requested the Guardian’s advice. Shoghi Effendi’s reply gives each Local Spiritual Assembly the true standard to observe both in admitting new voting believers and in acting to take the voting right away from any believer for due cause. Hitherto the National Spiritual Assembly has held the attitude that it was within the jurisdiction of a Local Assembly to remove a name from the voting list, after which any believer so affected might appeal to the National Assembly for reconsideration of the case. In this letter the Guardian indicates that the matter should be given the most serious consideration and preferably be referred to the National Assembly for further consideration and final decision. This statement makes it advisable for a Local Assembly, before taking final action against any believer, to place the circumstances before the National Assembly and seek its view.

It is becoming increasingly clear that a great measure of responsibility lies upon each Local Spiritual Assembly, and in fact upon every believer, to become deeply conscious of the Guardian’s general instructions concerning the form as well as the spirit of the Cause. As the Master wrote in a Tablet, “As conditions change, new instructions will be sent.” The Guardian has for many years been preparing us all for service in a Cause destined to pass through many tremendous experiences before its mission can be fulfilled.

This observation is confirmed by the most recent communication from Shoghi Effendi—a general letter addressed to all American believers and dated April 21, 1933. In this letter the Guardian unveils the rôle of the American believers in the future of the Cause. Copies are being published as rapidly as possible, in pamphlet form like that in which the “World Order” letters have been issued, so that Delegates and other believers may have this inspiring message before the opening of the Convention.

ANNUAL REPORT OF THE TEMPLE TRUSTEES 1932-1933
The believers throughout America will recall the urgent supplication contained in the Guardian’s letter, presented at the 24th Annual Convention, for the completion of the Temple dome ornamentation by the opening of the Chicago Exposition — Century of Progress. With this supplication still ringing in their ears, your Trustees at their first meeting gave immediate consideration to the formulation of a definite plan whereby work might be started as soon as practicable on this monumental task.

Your Chairman was requested to investigate the whole situation and to present a plan whereby the contract might be entered into and the work commenced although funds for the construction of the dome ornamentation, amounting to about $150,000, were not then available and might not
be made available for a period of several months.

A thorough study of the whole situation was made and conferences held in Washington with Mr. John J. Earley, who had been studying this whole project over a period of 12 years and whose special process of architectural concrete had been recommended favorably to the Temple Trustees by The Research Service in a special report in 1930. This process was also preferred by Mr. Louis Bourgeois.

As a result of this investigation, the Temple Trustees took action at their meeting early in June and entered into a contract with Mr. John J. Earley as of June 6, 1932 for the construction of the ornamentation of the Temple dome and on the basis that work should be started within ten days and should proceed on the basis of authorizations which would be made by the Trustees as funds became available. The first authorization was made as of June 6, 1932, in the amount of $10,000 and Mr. Earley and his associates began work within a week of this time. The work has proceeded with all possible expedition as additional funds have become available and authorized to the contractor as follows:

Authorization

- No. 2 Aug. 25, 1932... $3,000
- " 3 Oct. 1, 1932..... 2,000
- " 4 Dec. 2, 1932..... 500
- " 5 Dec. 29, 1932..... 3,000
- " 6 Jan. 30, 1933.... 5,000
- " 7 Feb. 15, 1933..... 3,500
- " 8 March 27, 1933. 6,000
- " 9 April 29, 1933. 13,000

making a total of $46,000 appropriated as of April 30, 1933. Of this amount the total construction expenses, contractor’s service fee and engineering fees as of the same date amount to $38,258.47. It should be noted that the construction work has proceeded as fast as funds have been made available, and the Trustees at each of its monthly meetings have appropriated every cent they could spare from required maintenance and operation expenses of the Cause to the Temple construction fund. The various Committees have cooperated in cutting down their budgets to a minimum. For example, the National Teaching Committee has spent only $600.00 for its activities during the past year and other Committees have functioned without any expenditures.

In each issue of Baha’i News, the National Spiritual Assembly has made an urgent appeal for the greatest sacrifices and the fullest cooperation on the part of the believers throughout America in order that funds in increasing amounts might become available so that the work might be expedited with a view of carrying out our Guardian’s wishes. The Guardian’s appeals have been published in Baha’i News and have been presented to the spiritual communities from time to time at our Unity Feasts. As the result of an inspiring appeal received from our Guardian under date of March 7, 1933, the National Assembly sent out a telegram transmitting this appeal to all of the assemblies in America and urging their immediate cooperation toward the raising of the balance of $100,000 so that The Research Service and Mr. Earley might plan construction operations ahead with a view of carrying on the work toward its completion as early in the year as practicable. This appeal was followed up by visits to groups of assemblies by Mr. Philip Sprague and by weekly Temple meetings held universally throughout the United States and Canada. The results of this supreme appeal have been encouraging but we are still far short of our objective.

It has been necessary for The Research Service, your managing and supervising engineers, to arrange weeks ahead for the various phases of this unique and remarkable construction project. During the fall and winter of 1932 several months were spent in a search for suitable deposits of quartz to serve as the radiant white aggregate for the concrete ornamentation and for suitable structural materials to be used in the framework to support the dome ornamentation. No effort has been spared to secure the best possible materials available in the fields of science and industry. Your Temple Trustees have set up the highest standards of materials and workmanship with a view of producing a structure that will be not only beautiful in accordance with the design, but permanent and enduring through the ages. The project has been a pioneer one in every sense of the word and has involved the use of new methods, processes and materials.

It has been necessary for The Research Service to assume responsibility for ordering ahead various materials, including the quartz, the fittings for the concrete sections, and the structural framework. Although funds were not available and authorization made to the contractor, your engineering representatives have assumed this responsibility in order that the work might not be delayed and these materials available when required. These actions have been taken with the knowledge of and subsequently confirmed by the approval of the Temple Trustees.

As this report is being written, May 1, 1933, the casting of the sections is being started at the Virginia plant. Steps are being taken to initiate within the week the beginning of the casting of the clerestory sections of the nine ribs of the dome. The Trustees are making every effort to have one or more of these sections of the great ribs and some sections of the field of the dome available for your inspection during the 25th Annual Convention.

During the year, in the maintenance and operation of the Temple structure, a number of minor improvements and repairs have been made especially in connection with the mechanical equipment. Due to the incomplete status of the building, it has been necessary to check up on the various parts of the building in order to make the dome window spaces and floors waterproof and storm tight. Much of this maintenance work has been done without any expense to the Temple operation fund as the sub-contracts were accompanied with five-year guarantees, which provide for the repair of any leaks or defects over this period of years. We are happy to mention the

TEMPLE CONSTRUCTION PHOTOGRAPH
Sectional units on framework at Earley plant.

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tireless and devoted efforts of the caretaker, Mr. Edward D. Struven. The report of the operation cost during the past year indicates a considerable saving over our original estimate.

Let us unitedly supplicate that individually and collectively we may rise to the supreme task of true obedience and sacrifice in making available the necessary resources for the earliest possible completion of the dome ornamentation. As our beloved Guardian points out, in his many appeals to the believers in America, this is our day of spiritual opportunity and responsibility. Let us unite and arise, ere it is too late, to do His Will.

Respectfully submitted,

TEMPLE TRUSTEES,

ALLEN McDaniel, Chairman.

ANNUAL REPORT OF THE GREEN ACRE TRUSTEES
1932-1933

The Green Acre season of 1932 was unique in the initial step toward the development of a teaching and training center for the believers of the Cause under the direct supervision of a faculty appointed by the National Spiritual Assembly. Emphasis was placed on the conduct of classes that required outside preparation, and cooperation in real study.

Classes were held in the New World Fellowship House and were attended by enthusiastic and appreciative groups of believers. Dr. Glenn L. Shook, Dr. Genevieve L. Coy, Mrs. Elizabeth Greenleaf and others gave generously of their time and efforts in the conduct and supervision of the class work.

Mrs. Flora Valentine operated the Inn, cottages and Tea House during the season under unfavorable conditions. During the early part of the season the number of believers living at the Inn were small and even with the strictest economy and greatest care the operation of the Inn involved a deficit of about $500 at the close of the season. This deficit sustained by Mrs. Valentine was shared by the Green Acre Trustees.

At the meeting of the Trustees at Green Acre in August, 1932, arrangements were made with the caretaker, Mr. Burt Hagadorn, for his employment in the future on the basis of $500 per month.

The Green Acre Trustees, in cooperation with the caretaker, Mr. Edward D. Struven, had made a number of repairs and improvements, including a new roof for the Tea House, repair of the roof of the Fellowship House, grading of the road to the Inn, etc.

During the spring of 1933, the Green Acre Committees have given considerable study to the formulation of a plan whereby the Green Acre season of this year might be carried on, without any expense to the National Assembly outside of the overhead expenses, including taxes, insurance and caretaker's salary. At a meeting of the Green Acre Trustees on March 26, the plan submitted by the Properties Committee was approved. This plan contemplates the concentration of all living and teaching activities during the season of 1933 at the Inn and cottages. The Fellowship House will be closed and the Tea House will be continued as a home and teaching center for Mrs. Elizabeth Greenleaf and headquarters for the National Spiritual Assembly. Mrs. Guthrie will have charge of the maintenance and operation of the Inn and cottages and be assisted by Mrs. Dorothy Cress. Mrs. Guthrie has offered to cooperate with the Green Acre Committees in the operation of the Inn and cottages as inexpensively as possible and with a view of providing living facilities at a minimum of cost to the believers.

As referred to in the report of the Legal Committee, the settlement of the Sarah J. Farmer Estate has been finally effected.

The survey and platting of the five separate parcels of the Green Acre properties has been completed and the official plats of these properties are now recorded with the Register of Deeds at Alfred, Maine.

Respectfully submitted,

GREEN ACRE TRUSTEES,
ALLEN McDaniel, Chairman

COMMITTEE REPORTS

Teaching Committee

Teaching the Cause of God and conveying the message of the dawn of universal peace is in a most unique position due to a remarkable combination of circumstances.

The crumbling of social institutions, the intensification of the depression with its tragic divisional activities, together with the deepening realization of the inadequacy of established religions to respond to the needs of humanity in travail, have caused an ever increasing number of people to search for a new approach to God and a new way of living.

The steady progress of the work of the ornamentation of the dome of the Bahá’í Temple in Chicago, at a time when practically all great enterprises of this nature are being abandoned, has brought the small body of American Bahá’ís more noticeably to the attention of the public than ever before. This attention is resulting in close scrutiny of our attitude toward world affairs and our application of these ideals in our community life. Thus the very foundation of our teaching work is the perfect functioning of the fully integrated Bahá’í community. In “The Golden Age of the Cause of Bahá’u’lláh” Shoghi Effendi states that the direct results of the appearance of Bahá’u’lláh are the communities bearing His name and reflecting the splendors of His Coming World Order.

Since the crowning glory of Bahá’í life is teaching the Cause, the “reconstructed teaching program” was formulated to give that resplendency to individual service as well as group action. Each and every individual, with the approval and support of the Local Spiritual Assembly, was urged to undertake some definite teaching service. Each Assembly was encouraged to introduce the Cause into a new community. In order to bring about a new enthusiasm in these undertakings, as well as to elevate our teaching work generally, inter-assembly conferences were arranged.

To meet the increasing need of qualified teachers, classes were fostered for the study of such important subjects as the history of the Cause, Bahá’í Administration, the fundamental principles of religion, and world unity. Likewise the need for a definite step for the training and teaching of children as well as for stimulating the service of Bahá’í youth was outlined. These two latter functions became so important that the National Spiritual Assembly found it advisable to appoint separate committees to carry that work to fruition.

In the working out of this program most remarkable results have been achieved. Individuals who believed themselves incapable of teaching in the past have risen in response to the call and the results of their work have been most reassuring. The Spiritual Assemblies, in carrying forward their part of this program, report that this unity of effort has produced a healthier and happier attitude on the part of all
the friends and is bringing us nearer to that ideal of having all as energetic and qualified workers instead of only a few good workers. The holding of inter-assembly conferences has widened the feeling of mutual confidence and fellowship and has had the further effect of elevating the entire field of Bahá'í teaching.

All of these activities have been intensified as a result of the study of Nabil's Narrative, the translation of which was undertaken by Shoghi Effendi for the express purpose of arousing the friends to greater self-sacrifice and a more determined way of teaching.

While it is impossible to reflect spiritual service by statistical data, yet the spirit the Bahá'ís have shown in meeting their new responsibilities may to a degree be measured by a few figures of the teaching accomplishments during the past year. One hundred and fifty new believers have been brought into the Cause. As a result of their own teaching efforts with the cooperation of the Teaching Committee ten groups increased their numbers sufficiently to have become Assemblies on April 21st of this year. Through the efforts of the Spiritual Assemblies thirty-four new groups have been established.

The Teaching Committee arranged for the printing of five thousand copies of "The Goal of a New World Order," two thousand of which have been distributed by it to important people. A generous gift of two hundred fifty copies of "Baha'u'llah and the New Era" in Chinese and Russian have also been distributed.

Each Assembly reports holding weekly at least one study group and a number of fireside meetings, which indicate the efforts of the individual Bahá'ís.

To assist in furnishing study material, Mrs. Bahiyih Lindstrom and Mrs. Doris McKay, at the request of the Teaching Committee, prepared a study guide for "The Dawn Breakers." There is in course of preparation at the present time a study guide for the "Itqán," a compendium of the compilation on economics, and the translation of the French footnotes in "The Dawn Breakers."

Cooperation with isolated believers and groups is is of the very important duty recently assigned to the Teaching Committee by the National Assembly. This is being accomplished by means of personal visits by members, providing teachers, assisting through correspondence, the furnishing of study material, and so forth. A Secretariat has been established by the Committee to carry on this important correspondence and follow-up service.

One of the most fertile fields of expansion is in the renewed effort of isolated believers and groups to teach the Cause, and Assemblies with isolated believers in close proximity can augment their services by close cooperation with them. Each isolated believer and group is the nucleus for a new Assembly.

Contact with organizations having universal principles akin to those of the Bahá'í Cause is a very important field of service. While these have adopted as their objective service to the world of humanity, they lack "guidance" and do not have the point of view essential to the new order. Within these groups are important people who are receptive and who will become great powers in the Bahá'í Cause. To illustrate: one believer interviewed the outstanding foreign delegates to the Rotary International Convention held in Seattle last summer. All were very receptive to the Message and graciously accepted the literature presented. These contacts have been followed up and have brought most encouraging responses, particularly to "The Goal of a New World Order."

The result of the participation of the Bahá'í youth in the World Council of Youth is indicative of the unique achievements possible through participation in conferences of a universal nature. Youth from all over the world attending this Council learned about the Bahá'í Cause. An active study group has been formed by the young people living in Pasadena who attended the Conference. Another example of the results attendant upon continuous contacts and fellowship is the course of study on living religions conducted in the Y. W. C. A. in San Francisco in which the instructor, an outstanding member of the faculty of one of the theological colleges, included the Bahá'í Cause as one of the Living Religions of the day. This same individual included one of the Bahá'í prayers in the prayer service which he conducted as part of a recent conference of the Christian Unity League, distributing to all in attendance copies of the service in which the prayer was quoted and reference given to Bahá'u'lláh and the Cause. The unique feature of this service was that all the prayers were recited in unison.

Another field of service as yet untouched is that of following up articles, addresses, comments, etc., of notable people concerning trends of thought today in line with the principles of the Bahá'í Faith. A Teaching Correspondence Committee appointed by the New York Assembly wrote to over three hundred such public characters, enclosing literature. One hundred thirty-six replies were received, of which seventy-eight were very favorable, fifty-five complimentary and three negative. So great are the results to be achieved this work is now being developed into a national teaching activity.

The responses from the public receiving copies of "The Goal of a New World Order." have been generally so favorable that plans are now under way to publish from time to time compilations on important subjects before the public to be sent to those especially interested.

It is of interest to know that the teaching work throughout the country was achieved at very little expense to the national fund. Including the expense of issuing the five thousand copies of "The Goal of a New World Order." and the "Study Guide to The Dawn Breakers," the entire teaching expenditures were $600.00.

Deep appreciation is felt by all the friends and the Teaching Committee for the inimitable services, performed at great sacrifice and despite serious difficulties, by those who have risen so energetically to spread the Glad Tidings. Special tribute should be paid to those American Bahá'ís like Martha Root, Keith Ransom-Kehler, and Mr. and Mrs. Hyde Dunn, who have extended our services beyond the American continent and are actively teaching in other countries.

The captivating spirit of Bahá'u'lláh is being felt more and more by all those having contact with the Cause, and in turn it is being reflected in more active cooperation on the part of the public. Bahá'í speakers are being requested by many liberal organizations; invitations to broadcast on the movement are increasing; books and magazines carry mention of it, and newspapers are more liberal in their publicity, one paper giving space regularly to Bahá'í compilation under the heading, "The Loom of Reality." Non-Bahá'ís refer to the Cause in radio addresses, usually favorably, sometimes unfavorably, but the important thing is that the Cause has gained prestige in the eyes of the world sufficient to merit comment.

The friends may justifiably look with satisfaction on their labors in behalf of God's Cause and gain inspiration for future unparalleled services. While established religions have
reached in their ministrations, the Bahá'í Faith has extended its frontiers and enlarged its services; while the whole world is depressed and unhappy, the Bahá'ís are radiant and enthusiastic; while the leaders of the world are lost in bewilderment, the Bahá'ís are centered and assured; while the world is wandering hopelessly, through the invincible guidance of the Guardian the Bahá'ís are step by step establishing the "New World Order" and ushering in the Kingdom of God.

LEROY IOAS, Chairman,
BISHOP BROWN, Vice Chairman,
RUTH RANDALL BROWN, Eastern Secretary,
CHARLOTTE M. LINFOOT, Western Secretary,
ELLA G. COOPER, Dale S. Cole,
HELEN CAMPBELL, STANWOOD COBB,
MAY COLLISON, ROSEMARY GILLIES,
GEORGE O. LATIMER, MAY MAXWELL,
FLORENCE M. MORTON, C. G. NORDQUIST,
SARAH WALRATH, N. FORSYTH WARD.

**Eastern Division of Teaching Committee**

The National Spiritual Assembly appointed the following personnel to be responsible for Bahá'í teaching work in the eastern part of the country during the past year:

Executive Committee: Bishop Brown, Ruth Brown, Dale Cole.
Regional Members: Mrs. Florence Morton, Mrs. May Maxwell, Miss Rosemary Gillies, Mrs. Mary Collison, Miss Helen Campbell, Mrs. Sarah Walrath, Mr. Stanwood Cobb.

**Teaching Program**

The teaching program was agreed upon by the executive committees of both the eastern and western division in joint consultation directly after the Convention. It was based on past experience and suggestions which were made during the Convention. In formulating the steps to be included in the teaching program the committee tried to set up objectives which would be practical and within reach.

The objectives of the teaching program were as follows:
1. Each Local Spiritual Assembly to be responsible for the establishment of a new Spiritual Assembly within the year.
2. The encouragement of every believer by the Local Spiritual Assemblies to take active part in the teaching work of the Community.
3. The establishment of children's classes in all Communities.
4. Inter-assembly and inter-group teaching by circuit teachers.
5. Active classes for the instruction of Bahá'í teachers.
6. The coordination of the Summer Schools and the teaching classes.

**Methods Used to Coordinate Teaching Program**

The purpose of the teaching program was to have each Local Assembly work toward the same end, realizing, of course, that the accomplishment would vary according to the membership and conditions existing in each Community. The function of the executive committee has been that of making suggestions, initiating new methods and compiling teaching information for Local Assemblies and the National Spiritual Assembly. At the request of the National Spiritual Assembly and the chairman of the National Teaching Committee the executive committee presented the teaching program at the Louhelen and Green Acre Summer Schools. The function of the regional members has been to make frequent and direct contacts with Local Assemblies, groups, and isolated believers within their districts, to distribute information, and to render any assistance which they could give.

In order to answer questions immediately and to have each Local Assembly start its program quickly a series of teaching bulletins were sent out by the executive committee at the beginning of the year. The bulletins not only suggested methods which might be used in starting the teaching program but also formed the basis of monthly reports which each Local Assembly and regional member made. A digest of this information was forwarded regularly to the National Spiritual Assembly in order that that body might keep in touch with teaching activities throughout the eastern part of the country. Later in the year it was decided in consultation with the National Spiritual Assembly that the BAHÁ'Í NEWS should be the medium for distributing teaching information. To this end both the National Spiritual Assembly and the National Teaching Committee printed statements about policies and accomplishments.

The logic of such an organization is quite apparent and fits into the administrative function of the teaching work as Shoghi Effendi has described: "... As it has been observed already, the roll of these committees set up by the National Spiritual Assembly, the renewal, the membership and functions of which should be reconsidered separately each year by the incoming National Assembly, is chiefly to make thorough and expert study of the issue entrusted to their charge, advise by their reports, and assist in the execution of the decision which in vital matters are to be exclusively and directly rendered by the National Assembly."

How effectively the committee has worked can best be judged, first, by what has been accomplished, second, by the criticism of the Local Assemblies and, third, by the comments which the committee itself submits as it reviews its work for the past nine months. This evaluation will be submitted in separate sections of this report.

**Accomplishment**

Contrary to the method followed on other occasions the teaching work for the past year was outlined with the expectancy that it would be undertaken for the most part by each Assembly. It was understood that little or no help in the way of outside teachers could be given. In order to obtain data which would sum up what has been done the following questions were asked to which each Assembly made reply:

Was the teaching program used? Was it helpful? Was a new Spiritual Assembly formed? Have any groups been formed? Did individual believers become more active in teaching? Have you a children's class or was one established? How many Inter-assembly meetings were held? How many new believers were admitted? Give meetings held each month. Name new centers where your Community has presented the Cause this year. Have you classes in Bahá'í teachers? What are your suggestions about the teaching program? What are your criticisms? **Was the Teaching Program Used?**

The number of Assemblies reporting were 32. Twenty-four reported the teaching program was used and 8 indicated that it had not been used. In several instances it was stated that the program was used in part or as a basis for teaching work. Most of the
summer was taken up getting Assemblies to understand the contents of the program and how it should be used.

Was It Helpful?

Twenty-three Assemblies found the program helpful. In many cases it was found inspiring, suggestive and concise. In such cases the purpose of the teaching program was fulfilled as it was designed to be a guide and an incentive. In some cases very much the same work was already in progress as the program outlined.

Was a New Spiritual Assembly Formed?

No new Local Assemblies were formed this year. The National Teaching Committee did not expect that any overdue expansion would take place. Spiritual development does not occur, automatically. Constant search is necessary to find those who are ready for the Message and then careful preparation must follow to prevent misunderstandings about the principles for which the Cause stands. The creation of new Local Spiritual Assemblies is a long time and never ending process. As a part of the teaching program it should always have its place.

Have Any Groups Been Formed?

Sixteen Assemblies reported that groups have been formed this year. It is to be hoped that close contacts will continue to be maintained in order that these groups may develop into Assemblies by another year. In addition to groups which were formed this year older groups have been accumulating numbers until they are about to become Assemblies. Some of the larger are as follows: Toronto (Canada), Hartford (Conn.), Hinsdale (N. H.), Geneva, Johnstown, Rochester and Buffalo (N. Y.), New Castle (Pa.), Jacksonville (Fla.), Lima, Toledo, and Dayton (Ohio), Indianapolis (Ind.), Rockford (Ill.), Portland (Me.).

Did Individual Believers Become More Active In Teaching?

In almost every case it was reported that individual believers took more active part in teaching than ever before and in some cases believers who never felt they could teach have rendered invaluable service in spreading the knowledge of the Cause. Individual activity of this kind has resulted in visits to many cities and the formation of groups. The New England and Ohio regions report much progress of this nature.

Perhaps of all the factors to be considered individual activity is the most encouraging sign. When Communities can show a united front and when everyone is actually taking part then and only then can we expect to show growth.

Have You a Children's Class Or Was One Established?

The Assemblies which indicated children's classes or classes in the making numbered 14. Out of a total of 33 Assemblies it can be seen that care is being taken to train the younger generation. No reference can be made in this report to the work among the youth groups, but it is to be hoped that another year will not find this part of the teaching work unorganized. It is obvious that from children's classes there should be some stepping stone to adult association.

How Many Inter-assembly Meetings Have Been Held?

Almost every Assembly reported one or more inter-assembly meeting. The value of these meetings cannot be over estimated. In some instances where none took place the Assembly was too remote to make a contact. In other cases as many as five and six inter-assembly meetings were held. This form of meeting is greatly emphasized in the west where climatic conditions are much in favor for those participating. However, in the future we should have many more of these meetings during the summer months than in other years when we have been inclined to excuse ourselves with the thought that “so many people are away.”

Inter-assembly meetings should include sociability and a general good time to which newly attracted people or strangers are invited. Aside from the social function which is strung briefly and sweetly the Bahá’ís should show at this time “a way of living” in its fullest meaning which will be most attractive to invited guests. Such meetings are confirming to Bahá’ís themselves. They are a relief from the routine of fall and winter meetings in homes and halls. Let us have more of these meetings and give more thought to the advantages of closer intermingling of Bahá’í Communities.

The most notable inter-assembly activity in the east has taken place in the Metropolitan New York region where six meetings have been held with surrounding Communities.

How Many New Believers Were Admitted?

The number of new believers which have been taken into Communities during the past year reported to be 105. No comment need be made on this information other than that the teaching committee is delighted with the growth that seems to be taking place in every Community. The addition of new believers is not a business. There is no need for comparative figures with those of a previous year. The important factor is whether or not we are showing our love for the Cause in an active way which is attracting those who are anxious to join with us in the teachings of Bahá’u’lláh.

Name New Centers Where Your Community Has Presented The Cause This Year.

The members of some Communities have been more active than others in giving the Message in new places. This was due partly to their inability to move about more readily. However, here again we should not lose sight of a contribution that every believer can make. The bounty which comes from being the first to herald this Revelation in a new center is marked by that inspiration and enthusiasm for which the early believers were so noted. In some cases members of Communities have given the Message in eight or nine new places.

Give Meetings Held Each Month.

The number and variety of meetings that are held in each Community illustrates the different ways we have of working toward the same end. A summary of meetings will illustrate this point.

Local Spiritual Assembly Meetings
Weekly, monthly and bi-monthly.

Public Meetings—Monthly and weekly.

Feasts—Every nineteen days.

Anniversaries.

Training Class for teachers—Weekly.

Young people's meeting—Weekly.

Children's Class—Sunday.

Study Class for “The Dawn Breakers”—Weekly, twice a week or bi-monthly.

Prayer and Meditation Class—Weekly.

Economy dinners—Weekly.

Teaching Committee meetings—Bi-monthly.

Fireside groups—Continuous.

Administration Study Class—Weekly.

Tea Talks—Weekly.

Esperanto Class—Weekly.

Noonday prayer—Daily.

Amity meeting—Every other month.

*Baha’i Administration, page 131.
**At the time this report was prepared no reports have been received from Baltimore, Philadelphia, and Washington.
Many Communities reported classes in the study of Nabil's soul stirring narrative. In Montreal the program for public meetings was based upon this early history of the Cause and an entirely new field of work has developed. Such subjects as, Persia in the Nineteenth Century, The Episode of the Báb, The Red Annals of the Baha’i Faith, and Banished, Persecuted and Imprisoned, were used. This method was followed throughout the season and the report of these meetings reads, “The results of these series of meetings both in attendance, in the interest of the audience and publicity obtained far surpassed our hopes.”

The Racine Assembly has used as a silent teacher a model of the Temple made by one of the believers. Placed in the window of a downtown store where the meetings are held it has been a source of great interest.

The New York Assembly sponsored a series of addresses by Dr. Ali Kuli Khan which were given in a well known hotel. These meetings attracted from three to four hundred and will be followed by a study class.

The Cleveland Assembly started the fall season with a class for Baha’i teachers. The course which was outlined in advance required three hours of reading and study.

The Chicago Assembly reports an Amity meeting every second month. This type of meeting is noticeably missing from all reports.

**Criticisms of Teaching Plan.**

That there would be criticism of the teaching program and the methods used is to be expected. In no instance, however, has an unfriendly attitude been shown. The criticisms which have been received are printed in full. They should serve as a guide for the next teaching committee to follow.

“In the beginning a little technical but steadily it has broadened to meet the needs of the friends everywhere. It has widened the scope of activities, increased activity and efficiency of the friends and developed a more orderly system.”

“It assumes ideal conditions which have to be modified to a large extent in practice. It is infinitely better than no program.”

“We feel that one member of the teaching committee as regional member should not be given so much responsibility, especially where so many Assemblies are concerned. In recent reports in the News Letter only reference to activities in the West have been made although we know that reports have been sent in from the most active centers in the East.”

**What Are Your Suggestions For The Teaching Program.**

An equal space should be allowed for comments and suggestions. They express constructive thought which is always deeply appreciated.

“Too make more use of the Baha’i News as a medium of distributing information as to how different Assemblies handle hard problems, and how teaching is progressing and who the most active believers are all over the country, as this will be especially helpful to delegates, to choose wisely the members of the National Spiritual Assembly, and assist different program committees in getting speakers. To reduce numbers of people who as individuals go over our reports (but to have a committee to handle our reports). We recommend that the regional member should be either chairman or one member of an Inter-assembly committee made up of one member from each Community elected by that Community and appointed by his Assembly. In other words there should be more consultation and less responsibility and work falling on the shoulders of one person. As publicity is a teaching method more use of it should be stressed in the National Teaching Program.”

“We suggest more detailed study of conditions in each individual Community. We suggest more inter-assembly meetings with due consideration of transportation costs. We suggest more frequent personnel contacts with the regional representative.”

“I suggest that we re-appoint the same chairmen and secretaries both east and west giving them an opportunity to further unfold their vision and develop their plans. That a Youth Group be developed in the Cause—united, active, inter-communicating according to the explicit wishes of the Guardian.”

“Urge Assemblies use speakers from nearby Assemblies.”

“Emphasize contacts and meetings with individuals of various nationalities. Emphasize study of economic and social problems. Contact with experts on those subjects.”

“We suggest efforts be made to open a radio station in each region where the Cause can be presented. By opening a station we mean a wise plan to secure the use of some already established broadcasting station for our speakers, on universal subjects and aspects of the Cause.”

“Have a teaching program issued every three months.”

**Conclusion**

In conclusion the teaching Committee would like to point to some of the outstanding accomplishments of the year.

First, the efforts which individual teachers in every Community have made at their own expense have been most gratifying. Now that we know how much can be accomplished by individual effort the work should never cease.

Second, the formation of groups resulting from Orcella Rexford’s classes have added many interested people throughout the east. Portland, Boston, Washington, South Bend and Cincinnati are some of the centers where Miss Rexford has given lectures and left study groups. These groups have been nurtured by teachers who have given unstintedly of their time and energy.

Third, the preparation of the Study Guide for “The Dawn Breakers” by Doris McKay and Bahiyyih Lindstrom was a valuable contribution to teaching. It is being used by many Communities, groups and individual believers as a method of furthering their understanding of the early days of the Cause.

Fourth, the marvelous spirit of cooperation which each Community has shown in working with the National Teaching Committee to carry out the program has been a source of inspiration. If this unity can continue there is every reason to believe that the Cause will develop with increasing speed.

Fifth, the reprinting and distribution of “The Goal of a New World Order” was a means for each Assembly to contact prominent people in its own locality.

Sixth, the success which the New York Assembly reported in writing speakers and prominent people, whose names appeared in the daily papers, about the Cause is an effort which may be of National teaching importance.

For the coming year the attention of the National Teaching Committee could be given to the following policies with advantage.

Close cooperation with Summer Schools.

Further assistance in study of Baha’i literature.

Special attention to the development of groups.

Regular contacts with isolated believers.

Preparation of a reading list on subjects which are associated with Baha’i News.
A wider use of circuit teachers.
Respectfully submitted by the executive committee of the Eastern Division,

BISHOP BROWN
RUTH BROWN
DALE S. COLE

Archives Committee

The Secretary of the Archives Committee, Miss Gertrude Buikema, has asked me to report for the Committee.

The gathering of Original Tablets—revealed by ‘Abdu’l-Bahá during His Ministry of nearly thirty years—for preservation in the Bahá’í Archives, contributed throughout the past season of 1932-1933, especially through the splendid work under the direction of Mrs. Corinne True. These precious Tablets, after being catalogued, have been placed in the vault for preservation, and are the outstanding contribution to the Bahá’í Archives during the past year. This time-lock storage vault is one of the finest in Chicago.

Also many Original Letters from our beloved Guardian, Shoghi Effendi, have been sent in and placed in the same vault.

The Committee is deeply grateful to those who have responded to their call, and would remind those who have not sent in their Tablets for preservation, of the danger—in these days of stress and uncertainty—of the loss of these precious documents to this and coming generations.

Respectfully submitted,

ALBERT R. WINDUST, Custodian.

Publishing Committee

The Publishing Committee wishes to submit the following report, showing its activities during the past year:

New Publications

The Golden Age of the Cause of Bahá’u’lláh. The Committee was authorized to print 2500 copies. 2209 copies were distributed to local Assemblies and to special list of names supplied by the N. S. A.

This second letter addressed to the Bahá’í World by the Guardian, prepares the followers of Bahá’u’lláh for their great task, and reminds them of their privileged responsibility toward humanity in making known this divine plan which alone can heal a distressed and suffering world, and lay the foundation of the establishment of the “Golden Age” of a new civilization.

Study Guide for The Dawn Breakers. 300 copies were printed in Dec., 1932. Price 25c each. This guide has been an invaluable help to all those studying the early days of the Cause in reading Nabil’s incomparable narrative.

Bahá’í World, Vol. IV. Competitive bids were obtained from several printing houses. Estimate from J. J. Little & Ives Co., was accepted for printing 2500 copies, as terms of payment could be made to cover a period of twelve months.

This volume was prepared for press by the Chairman, Mr. Horace Holley, and is in work at the present date, and is expected to be off the press in time for the annual Convention. The new volume contains many more pages than Vol. 3, is rich in illustrations and it is hoped that all believers will purchase a copy in order to study it and know the international aspects of the Cause. Price, $2.50 per copy.

Revised Glossary for Kitáb-i-Iqán. 1000 copies of the revised glossary were printed and mention made in the News Letter that these were available gratis to all who had purchased this book. Copies were inserted in all unsold copies.

Declaration of Trust and National and Local By-Laws: We printed 1000 copies of this pamphlet to sell at 10c each and made mention in the News Letter urging librarians to order a supply that all believers may acquaint themselves as to the details of our administrative principles.

Bahá’í Administration: A new edition of this title has been printed. It contains all the letters from the Guardian received to date, including the two World Order Letters, the Goal of a New World Order, the Golden Age of the Cause of Bahá’u’lláh and the Guardian’s tribute to the Greatest Holy Leaf. The National and Local By-Laws are also included. The price of this new edition is $2.00.

Tablet of Bahá’u’lláh to the Greatest Holy Leaf: In February we received from the Guardian two prints of this Tablet (the best and most significant of her Tablets) also a photographic plate from which he asked us to have a copper plate made similar in size to the Twenty Tablets to the Letters of the Living and to Bahá’u’lláh in the Dawn-Breakers, about twenty copies to be made on good paper and sent to Haifa to be hand illuminated. The negative was shattered in transit but the engravers were able to make a good plate from the print and thirty copies were sent to Haifa. A letter from the Guardian acknowledging their safe arrival expresses satisfaction with the result. The Guardian will present these Tablets to each National Assembly for their Archives.

Tablets of Bahá’u’lláh and ‘Abdu’l-Bahá to the Greatest Holy Leaf: The Guardian has sent these additional Tablets with a photograph of the Greatest Holy Leaf and has asked the National Spiritual Assembly to have a pamphlet made using the photograph as a frontispiece. These pamphlets are to be distributed to the believers of the United States and Canada and Europe by the National Spiritual Assembly. The work is now in process.

Reprints

What Is the Bahá’í Movement? 50,000 copies of this leaflet were printed.

Goal of a New World Order. 5000 copies printed in this new edition. This was financed by the Western Division of the Teaching Committee. 1000 copies were sent to each of the Teaching Divisions. 3000 copies to be handled and sold by the Publishing Company. In packages of ten, to be sold for 30c.

Bahá’u’lláh and the New Era. 5000 copies of this new edition printed. Competitive estimates obtained from three printing houses. Estimate accepted from Kingsport Press, who holds plates and who have printed all previous editions, and whose relations with J. J. Little and Ives Co., makes it possible to ship stock to this firm who handle our stock and shipping.

‘Abdu’l-Bahá on Divine Philosophy.

This valuable teaching book has been out of stock for some time. At the request of ‘Abdu’l-Bahá the notes on Divine Philosophy were compiled by Mrs. Soraya Chamberlain, who published the original edition in 1918. Mrs. Chamberlain has recently had a new edition printed in San Francisco.

The Publishing Committee has purchased 500 copies and is ready to fill orders. Price 75c.

Hidden Words, paper binding: In April, 1932, we received 1000 copies of this title, having ordered them from the London, England Assembly (they were printed as part of a larger order), thus carrying out the instructions of the Guardian, that we cooperate with England whenever possible.

Bahá’í, Spirit of the Age: In December, 1932, we had the 283 sheets of this title which we purchased from Brentano’s, bound. This is one of the titles which we are giving to our local Assemblies that they may present them to their Public or University libraries.

[...]
Translations

Chinese
Bahá’u’lláh and The New Era. 400 copies were shipped to us from Shanghai when the city was in danger of destruction, in order to save them. These books are to be used by the Teaching Committee for free distribution, in their teaching work.

Swedish
Bahá’u’lláh and The New Era. 50 copies were ordered through Mrs. Erickson, a New York believer, who assisted Mrs. Rudd in Sweden in the financing of this translation. It was understood that the Publishing Company would pay for these books as sold.

Russian
Kitáb-i-Iqán. 100 copies of unbound sheets shipped to us from London by Mr. Asgarzadeh. Expense for landing. $40.00; expense for clearing. $17.89. This expense was assumed by the N. S. A.

Braille
Bahá’u’lláh and The New Era. This special work prepared for the blind was undertaken and financed by Mrs. Nellie French. The set of plates are stored at our stock room in New York. Orders can be filled by the Publishing Company.

In July the N. S. A. requested the Publishing Company to undertake the work of printing and distributing the Teaching Outlines. This work has heretofore been handled by the Outline Committee. They will in the future concentrate on compiling and preparing this teaching material.

Exchange of Literature with China

The N. S. A. has authorized the Publishing Company to exchange English Bahá’í books to the amount of $50.00 for Chinese books. This was done in compliance with a request from the Shanghai Assembly stating the great need for our literature among the English colonies. Many opportunities for giving the teachings have been lost from not having books. They offered to send the equivalent in Chinese books, hoping that with this cooperation they might be used among the Chinese colonies in this country. All Chinese books are to be used by the Teaching Committee, and distributed free. The expenses connected with this transaction are to be charged to the teaching budget, coming under the head of teaching work.

In order that every believer will be informed regarding the financing of The Dawn Breakers, the following is a report up to date, of March 31st:

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Library Division of Publishing Committee

The N. S. A. in appointing new committees this year combined the Library with the Publishing. In order to insure the most efficient work, a Library Division was formed, and Miss Martha Woodsum appointed as Chairman. The following report is most encouraging and shows what has been done during her short term of office. Miss Woodsum took up the work in September, 1932.

Library Division Report

Circular form letter sent out to all Local Assemblies asking for their cooperation in creating a demand for Bahá’í books in Public Libraries, and University Libraries. Asking for report of heading given Bahá’í literature when listed. Where Bahá’í books are listed under various headings, requesting Assemblies to interview Librarian and endeavor to have classification made under proper heading of authorized Bahá’í literature.

The following books have been supplied to the Library Division for gift copies to Public Libraries:

Bahá’í World, Vols. II and III.
Assemblies were notified that these books would be supplied to them for donations to their Public Library.

New York Public Library purchased 10 titles for catalogues. Boston Library sent word that they had a call for the Kitab-i-Iqan and asked if Library Division could donate this book. The Book of Assurance was sent as a gift, explaining that this was an earlier translation of the same title.

The following Assemblies have donated The Dawn Breakers to Public Libraries: Evanston, Ill.; Columbus, Ohio; Binghamton, N. Y.; New York City.

The Binghamton Assembly reported that Bahá’í books were being read at Public Library, and that The Dawn Breakers was in demand. Of the twelve books at Library only two left on shelf.

In December the Library Division received $50.00 from the N. S. A. to defray expenses. Disbursements will be shown in financial statement of Publishing Committee.

Respectfully submitted

MARTHA WOODSUM, Chairman Library Division.


Mrs. Mansfield Ferry was appointed a member of the Publishing Committee in September, 1932, and Mrs. Loulie A. Mathews was re-appointed.

SUGGESTIONS FOR FUTURE GROWTH

As the Cause is growing throughout this vast country and the demand for books to be shipped to different points of this country as well as throughout the world is increasing rapidly, the time has come when we must begin to consider a more economic method, for the saving of time and expense and also to divide the labor which up to date has been handled solely by the Financial Secretary.

I would suggest that the country be divided into the Western and Eastern Division: territory being identical with the division made in the Teaching Committee.

That a distributing Center be established on the Western Coast, San Francisco. I mention this City because in my recent visits to different Assemblies, I believe this city to be the logical point. Also the present Librarian of that Assembly has had business experience as well as experience in handling the Bahá’í books. I think that she would be willing to undertake the distribution of books for the Western Division.

If this suggestion be acted upon, the amount of stock sent in first shipment for western distribution would be based on an average of six months sales, additional supply to be sent as needed, all stock to be accounted for to Publishing Committee; so that at all time a stock inventory would be available.

Advantages. Saving of time in shipping from Eastern stock room. Saving of expense to Assemblies ordering books, as bookpost is based on mileage zoning and adds considerably to the cost of books to those ordering from the west and the Hawaiian Islands.

The stock would be sent to the coast by freight.

The secretary in submitting this report wishes to inform the believers that she has been absent from New York since the first week in November, and therefore has not taken an active part in the work of the Committee. This work has been carried on with an untiring spirit of service and efficiency by the Financial Secretary, Mrs. C. R. Wood, in addition to her many duties of bookkeeping and distributing the literature. And it is with grateful acknowledgment that I inform the believers in making this report.

Respectfully submitted,

Baha’i Publishing Committee,
MARION M. LITTLE, Secretary.

COMMITTEE ON INTER-RACIAL AMITY

In New York City three Interracial Meetings were held under the Local Committee Chairman Loulie A. Mathews, and Ludmilla Bechtold who served as acting Chairman during Mrs. Mathews’ absence.

The first public meeting took place at the Urban League Headquarters. The speakers were Dr. Alain Locke, Samuel Allen, Safa Kinney, Philip Marangello, James H. Hubert, Arthur Schomburg, also speaking were Dr. Genevieve Coy, Ira Reid, Warden LaFarge and Elsa Russell.

The second important meeting was held at the Bahá’í Center with James S. Watson as guest of honor. Mr. J. F. Morton, Curator of the Patterson Museum and Loulie A. Mathews Chairman of the National Interracial Committee, were the speakers.

Our Spring meeting was held also at the Bahá’í Center and we had the great pleasure of hearing President Thomas E. Jones, of Fiske University, his subject being “Character Education.” The Bahá’í Message was given by Loulie A. Mathews. The talks were followed by an informal reception and refreshments were served.

On Sunday evening February second a Musical Lecture was given by Mr. Harry Burleigh, composer and musician. This was done under the auspices of the New York Interracial Committee.

The National Interracial Committee gave its annual entertainment in honor of the two organizations who work so tirelessly for the Negro Race; the “National Association for Advancement of the Colored People” and “The Urban League,” on Saturday evening, May 13th, at the New York Baha’í Center.

A series of Motion Paintings were shown. These photographs taken in Hawaiian Islands by Mr. J. H. Rhoades render nature’s colors with absolute fidelity. Landscapes taken in sunlight, moonlight, dusk and dawn pass across the screen. Here we see rare trees and flowers in full bloom and surf of unbelievable beauty.

There was music by two distinguished amateurs, Mrs. George Eustis Corcoran at the piano and Mrs. Murdock Ward, violinist.

Oliver LaFarge told stories of Indian Life. A reception with refreshments served followed. There were more than two hundred people present.

The National Interracial Committee was assisted by the New York Local Spiritual Assembly, Loulie A. Mathews, Chairman of the National Interracial Committee, and Horace Holley, Chairman of New York Spiritual Assembly, acted as co-chairmen of the evening. The Reception Committee were: Mrs. Viola Bibb, Mrs. Minta Trotman, Mrs. Ludmilla Bechtold, and Mrs. Villa Vaughan.

DETROIT

During the year there were seven Interracial dinners given by a group of workers led by Mrs. Mabelle Davis of this Committee. The Committee also reports other intensive activities and meetings. These friends are earnest workers for the unity of races.

CHICAGO

The Chicago Assembly has had a very active Interracial Committee. They report a large meeting and a good will dinner. The two members of the National Interracial, residents of Chicago, Dr. Zia Bagdadi and Mrs.
Shelley Parker, have been able to do very constructive work in cooperation with the Local Spiritual Assembly.

Los Angeles

In Los Angeles a large meeting was arranged by the member of Interracial National Committee a resident of this city; Mrs. Sarah Witt, for the National Chairman Loulie A. Mathews.

There were representatives of many races; Chinese, Japanese, American Indian and Negro. Each nation was represented by a speaker and there was music of the nations represented. Supper was served after the talks.

Later in the year an Amity meeting was arranged by this Committee. The speakers were: Mr. LeRoy Ioaos, Rev. Sheldon Sheppard, Mrs. Margaret Campbell, Gonra Nakamura, a distinguished Japanese, Standing Bear, an Indian Chief, and Willard Hatch. They addressed a splendid audience.

In November the National Chairman, Loulie A. Mathews, visited California. She spoke in the Church Universal, at the McKinley High School in Pasadena, at a meeting of the National Association for the Improvement of Colored People in Oakland, at the Geographical Society at Palm Springs and at the Bahá'í Center in Santa Barbara, also in the Methodist Church in Colorado Springs.

Washington, D. C.

Amity work has been carried on throughout the year in Washington by a group of devoted Bahá'ís inspired by Mrs. C. F. Cook, and although we have no details of these meetings we know that this important work is being successfully done.

Upon reaching the Hawaiian Islands, many opportunities were given the Chairman to explain the plan of Bahá'u'lláh for racial harmony. Notably the Pan Pacific Club, The Representative Club, The Round Table of the Bahá'ís of Honolulu, and there were many private gatherings where the Principles could be explained and questions answered. Through the kindness of Mrs. Samuel Baldwin meetings were arranged on the Island of Maui. Here Mrs. May Fanton entertained us with a feast that was truly royal.

A journey that resulted in great interracial importance was undertaken by Mr. C. A. Wragg and the Secretary, Mr. Louis Gregory. Dr. Glenn Shook had given his Color Organ to these travelers to exhibit. Thus eleven cities in Virginia were visited. The friends were eager for Bahá'í meetings and no trouble was too much to secure these evenings. A week was given to teaching in the State College of Virginia, at the Virginia Seminary and the College of Lynchburg. In Norfolk two social gatherings were especially delightful one was given by The Book Lovers Club where many prominent citizens were, and we encountered no trace of opposition or hostility, and travelling thus together for the purpose of teaching the difference of race was helpful and made a profound impression. On our arrival in Charlotte-ville, we found that Mrs. Louise D. Boyle had gathered together a splendid group for an Interracial meeting. One source of happiness came from meeting isolated believers, once in particular Mr. David had not been able to attend a Bahá'í meeting for seventeen years!

Mr. Wragg, a native of Australia was making his first visit to the South and melted all hearts by relating how loved were the Negro melodies by his native land.

On the return trip to Portsmouth, Bahá'í friends were visited in Washington, Baltimore, New York, Newark and Norton, Mass.

During these travels the head of the Interracial Commission of Virginia in describing the general unrest said, "Unless God raises up a great spiritual leader, a man of clear vision who can point the way, civilization itself is doomed." The "Way" is the oneness of mankind, and the leader the manifestation for this day, Bahá'u'lláh. To do his work we must have unity and for this great purpose workers in the field of Interracial ideals are needed, all parts of the globe must be penetrated with these divine principles.

The Interracial Committee wishes to express sorrow for the loss of its youngest member, Mrs. Edwin Horn of Brooklyn. From the time she joined the Assembly she rendered valued service. The Bahá'í Prayers were her constant solace during her last illness and she died happy in the faith she had embraced. Mr. Horace Holley conducted the funeral services and numbers of the Bahá'í friends were present.

"Abdu'l-Bahá has said, "You are lost from ancient superstitions which have kept men ignorant, destroying the foundations of human solidarity." The spirit of this utterance is reaching round the world. It is blazing a pathway of light. Both the Master and the Guardian attach great value to sincere efforts, their creative words, their noble example, must inspire us to greater trials of strength. The trials and tests that workers encounter will in the end make the fires of divine love burn more brightly. "Mount your steeds, O heroes of God."

MRS. LOULIE A. MATHEWS, Chairman
Mr. LOUIS G. GREGORY, Secretary

Dr. Zia M. BAGDAD

MRS. SARA E. WITT

MRS. MABELLE L. DAVIS

MRS. CORALIE F. COOK

MRS. SHELLEY N. PARKER

MRS. DOROTHY RICHARDSON

Reviewing Committee

The following manuscripts have been approved since the last Convention: (The manuscripts were received in the order given.)

Principles of Progress, by Mabelle L. Davis. An article stressing interracial amity.

Bahá'í Answers, by Olivia W. Kel- sey. A compilation approved in principle, but not in its present form.

Economics Compilation, submitted by Nat. Economics Committee.

A Study Guide to The Dawn-break­ers, by Mr. and Mrs. McKay and Bahá'yih Lindstrom.

Essay on Mysticism, by Ruhi Afnán.

Essays on the Bahá'í Revelation, by Ruhi Afnán.


Section 1 and Section 2, including the first thirteen "Lessons for Children" submitted by the Committee for the Teaching and Training of Children.


Studies in Immortality, a compilation, by Mrs. J. W. Gift. Approved with certain modifications in text.

Racial Amity, by Louis G. Gregory. A general work on the Bahá'í solution of the amity question in America, the author having been for many years executive secretary of the National Amity Committee.

Recurring Cycles, by Ida A. Finch, a four-page leaflet for free distribution.

Study Outline on the Book of Certitude, submitted by the Study Outline Committee. An excellent piece of work whereby any class would have a thorough and complete understanding of this book.

Advanced Lessons, by Shanaz L. Waite. Twelve intensive lessons on
the inner significances of the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá.

The Reviewing Committee would like to ask the friends to submit two copies of each manuscript, one to be kept in the files of the National Assembly as a permanent record, the other to be returned to the author, and also that all manuscripts be typed double space with not too faint a ribbon.

Respectfully submitted,

Bahá'í Reviewing Committee,
By: Doris Holley, Secretary,
Marie B. Moore
Genevieve L. Coy

Bahá'í Magazine—Editorial

In considering our annual report we must always keep in mind that The Bahá'í Magazine decidedly differs from other activities in the Bahá'í Cause in that its history, as it were, is being written from month to month as the magazine is issued. Thus all friends are familiar with its character and contents, and those who have supported it have kept closely in touch with its development and progress.

It is encouraging to note that we have had high commendation from innumerable believers expressing great appreciation of The Bahá'í Magazine, referring frequently "to the finished and scholarly productions of today." The Bahá'í Magazine continues to be called "a traveling teacher," and judging from letters received from all parts of the world, we believe the magazine has been a great and very definite help in the teaching field: It has, as these testimonials tend to show, become a universal publication of world-wide interest.

One of the very distinct notes of progress has been the printing of articles dealing with the advancement of the Cause in countries throughout the world, thus demonstrating the universal aspects of our Faith and its far-flung activities. We feel that this is a very important and sure way of informing the world—both Bahá'ís and non-Bahá'ís—of the growth and power of the Movement.

'Abdu'l-Bahá once said that this magazine "would bring about the unity of the East and the West," and we feel that the past year has seen progress in this direction.

"I am very glad to avail myself of this opportunity to extend to you, across deserts and seas, my warmest and heartiest congratulations on the excellent work you are rendering to the Great Cause, namely, the instructive and enlightening Bahá'í Magazine.

Your admirable efforts—may they be richly rewarded by the All-Bountiful as manifested in every issue of the magazine, show clearly what the Word of God can accomplish. I wish you and all those who contribute articles to this progressive magazine, a successful career."—(Abid R. Bagdadí, Baghdad, Mesopotamia.)

We have also received many comments to the effect that the magazine is of a high order, both from a literary standpoint and its make-up or format. A person of distinction in official life in Washington, formerly an editor, said: "What a well organized and professional looking magazine the Bahá'ís are getting out."

In articles solicited and published we have stressed the World Order of Bahá'u'lláh and how His teachings apply to the material problems of mankind and make for a better and happier world. We endeavor to assume in every article a spiritual tone as well as qualities appealing to the intellect, realizing that what will most move hearts and convince souls is the power of the Holy Spirit expressed through the pages of The Bahá'í Magazine.

A progressive step has been to have shorter articles, thereby enabling us to have a greater variety. This is a distinct gain and advance and has been well liked.

We have had several new contributors during the year, among them Hussein Rabbani, the younger brother of our Guardian. His articles have dealt with timely and important subjects, and they have greatly enriched the pages of the magazine. To every contributor, however, we feel we owe a debt of gratitude for it has been through their combined and refreshing cooperation in a true Bahá'í spirit that we have been greatly encouraged, and we wish to emphasize this "true Bahá'í spirit" because we seemed like members of one family working together in harmony and unity to get out the magazine—an experience which has been spiritually thrilling and very real.

Libraries and universities have asked for the renewal of their subscriptions, notably among them Antioch College. We are continuing to send the magazine to some libraries in German universities, to the universities in China which have requested them, to many libraries in Japan, and to the libraries in the universities and colleges of this country. Public libraries throughout the country seem to be glad to get the magazine, and one library has written thus: "The first number of The Bahá'í Magazine has been placed in our Reading Room. We appreciate very much indeed being introduced to his valuable reading matter which I feel sure will be widely read by the thoughtful among our people."

We have much valuable material on hand now for publication: further "Letters Home," by Keith Ransom-Kehler, dealing with her wonderful experiences in Persia; important and historic material from Martha Root—material giving the history of important events never before written about and which need to be known by the friends as well as those outside of the Cause. We have also material from oriental Bahá'ís, and a number of interesting new articles by American friends dealing with timely subjects. Also we hope to secure interviews with important officials which will be recorded.

Shoghi Effendi has said of the magazine: "The Star is decidedly improving in scope, style and effectiveness... I wish to express in person my strong sense of appreciation of your continued services in connection with The Bahá'í Magazine. It is undoubtedly improving in tone, subject matter and general presentation of the Bahá'í theme. You should feel happy and encouraged. Persevere and do not lose heart."

One of the aspects of the work the past year which has greatly heartened the entire staff of the magazine is the fact that through these trying times of depression and the depletion of incomes, The Bahá'í Magazine has kept within the budget allowance, and has thus been able to carry on without additional financial help. We consider this quite like a miracle.

From among the many words of encouragement from subscribers we choose a few which really express the many that cannot be published for too much space would be required:

"This Bahá'í Magazine is most interesting from cover to cover. I never find a dull article in it. It meets the need of a great many people for help, for something that is different from the ordinary. I find not only information about what is going on in the world, but a spiritual uplift. In this day of unrest, of anxiety, of perturbation of every kind, there are many writers in this magazine who give us the information we need. There is a very definite work outlined, and if this pathway were followed it would settle the world problems. I note with what clarity the path is made plain for the civic life of the world. There is much I would like to say about the appearance of the magazine, too. The type is clear, it is attractive in every way, and it is not
only welcome but it is looked forward to every month.”

“May I express my appreciation of your wonderful magazine. It is a great exploit for a group still numerically so small to produce and maintain such a periodical.”

“The Bahá’í Magazine always brings edifying and instructive material to me. Having not many hours free for reading, I greatly appreciate these short articles so full of love and peace, and therefore contrasting greatly with many other periodicals which preach but hatred and ill-will. You have gained a humble friend of the good Cause.”

“I look upon The Bahá’í Magazine as the purest and best magazine in the world, and hope in the future to draw more and more attention to it.”

“I always receive and read The Bahá’í Magazine with great joy. I find it very good and inspiringly written, and many persons are reading it on my copy who unhappily cannot afford a personal subscription.”

“Surely the power of Bahá’u’lláh is assisting you in your great work, and you and your associates are blessed many times. The beautiful Bahá’í Magazine is a delight to all hearts.”

“Allow me to express my appreciation of The Bahá’í Magazine. We speak often in our Bahá’í Group of the magazine’s great helpfulness and inspiration. It is a great teacher.”

Stanwood Cobb
Mariam Haney
Bertha Hyde Kirkpatrick, Editors.

Bahá’í Magazine Business Office

The operation of the Bahá’í Magazine Office during the past year has been affected, like all business concerns, by the depressed and chaotic financial conditions that have obtained throughout the world. But, unlike other such agencies, this office has received the blessings and bounties of the cooperation of the believers as far as their limited and diminishing resources would permit. The unfavorably high rate of exchange has resulted in the reduction of foreign subscriptions by about one-third. A notable exception and inspiring example of cooperation is the case of the Poonna, India, Assembly, which has increased its subscriptions from four to twenty-five during the latter part of the year. Similar to last year, the Persian list has been gradually reduced and now comprises only one copy sent by first class mail.

Our detailed financial report, copies of which are being sent to the National Treasurer, show total receipts of $3,807.28 from subscription, new and renewed, single copies, bound volume and trial subscriptions, and $7,833.00 from the National Spiritual Assembly to April 30, 1933—a period of 13 months. It should be recalled that this office turned over to the National Assembly a balance of $700.00 as of March 31, 1932, which should have been carried over and applied to meet the expenses of the office this year.

The total expenses for the past 13 months were $6,973.94, and $6,419.83 for the year ending March 31, 1933, as compared with $6,353.43 for the year ending March 31, 1932—or net saving of $113.60 over the corresponding twelve months’ period.

The severe financial conditions and the concentration of our financial resources on the building of the Temple were reflected in a falling off of new subscriptions and renewal of subscriptions and the sale of bound volumes. The sale of single issues increased over the preceding year largely through the demand for copies of the Special July, 1932, issue.

A large number of letters have been received from people all over the world expressing their inability to pay their subscriptions at the time and begging us to continue sending the Magazine until such time as they can resume payments either in whole or part. This office has uniformly replied to these supplications in a loving and sympathetic way and assuring the friends of our desire to cooperate by a continuance of our relations on this basis of true consultation and cooperation. Usually in these cases, the subscribers have sent in their overdue subscriptions and always with words of appreciation.

Respectfully submitted,
Margaret B. McDaniel,
Business Manager.

Publicity Committee

The work of the National Publicity Committee for the year beginning June, 1932, was defined by the N. S. A. under the following headings:

1. Issuing of newspaper articles which were to be distributed to the press by the local Spiritual Assemblies or mailed directly to the larger newspapers.

2. Direct work with the local Assemblies with a view to increasing the efficiency and scope of publicity work in the various centers.

During the year the Publicity Committee has prepared four national news releases on the following topics: the Temple Construction Contract; Persian Shah Grants Bahá’í Petition; the Passing of Bahiyeh Khanum; Imprisonment of Turkish Believers. These were sent to the Bahá’í assemblies and to about fifty leading newspapers.

Three general letters have been written to the local Spiritual Assemblies. In the letter written October 20, 1932, this statement was made in connection with our publicity objective for the year—

“The results desired can be best secured through local publicity effort. National news articles cannot take the place of local notices, write-ups and other news of the Cause. The National Publicity Committee believes that the number of Assemblies active in this method of educating the public should be increased to include practically all Assemblies.

“This committee asks the cooperation of all the local Assemblies. We ask each one of you to appoint a capable representative or a small, compact, active committee whom you can trust to do this important work. The personnel should be enthusiastically interested in publicity and in its possibilities as an educating and attracting medium. We shall appreciate it if all the Assemblies will promptly report the names of those appointed.”

About twenty Assemblies responded to this request and, for the most part it has been with these that the work of the committee has been carried on most advantageously. Especially valuable has been the exchange of letters on the concrete problem of publicity and the suggestions which have been the outcome of this experience.

These suggestions, result of the interchange of ideas between the local and national publicity committees, were listed and sent out to the secretaries of the local Assemblies in March, 1933. We believe that through the application of these helps the policy of the Bahá’í News Service may advance another step toward efficiency and standardization. This list is not conclusive, indeed, further valuable advice from different directions has made another such letter necessary—is now in preparation. The following list of suggestions are quoted:

1. Timely material for Bahá’í publicity embraces such topics as the Bahá’í plan for World Government, Universal Peace and Disarmament, Unity of Science and Religion, Inter-racial Amity, Universal Language, Economic Solution, Oneness of Religions, etc.

2. This material may be incorporated in a public talk, written up with brevity, and handed to the editor.

3. It may be in the form of a letter
to the editor, tied in with a comment on some current matter of general interest.

4. It may be in the form of a News Article sent from the Bahá’í News Service. This should be rewritten to include a local lead relating, for example, to “the Bahá’í’s of this city.”

5. It is important to get even the name of the Bahá’í Movement before the public. This has been done in connection with the presentation of library books, benefit entertainments for charity outside the Cause, announcement of programs.

6. One very successful way of spreading the name of the Cause and indicating the trend of our interests is to invite guest speakers from local colleges, ministers, inter-racial leaders, peace workers, etc., to appear with a Bahá’í chairman, on our platform. It is comparatively easy to get publicity for such well known speakers. Many of them are willing to give a short publicity statement to the publicity chairman in advance of the meeting to have ready in the hands of the city editor.

7. Visiting Bahá’í speakers from other cities have “news interest.” They can help by preparing in advance a strong news statement selected from their talk. This is a forehanded assurance of publicity material customary with large national organizations when a speaker is on tour.

8. A suggestion toward the much desired “lead” which is a necessary prelude to acceptance is to tie in material with national holidays, or with some absorbing current event (not political). Talks by local speakers have been taken because a line has been quoted from a book by a prominent local educator.

9. Be on the alert for articles in magazines, book reviews and the like that should be answered by Bahá’ís.

In answer to our request for a report of publicity activity throughout the country (not yet complete) such items as these are of general interest:

At least thirty-one out of fifty-four local Assemblies are actively trying to get into the newspapers.

West Englewood has placed more publicity than any center in the country. Ali K. Kahn, chairman of the local committee writes “The thing to do is to send in articles with local news and a large percentage get in.”

Mrs. H. W. Bivins, of Decatur, Alabama, former newspaper woman and isolated believer, has written a feature article called “Our Crisis in Civilization,” which after some revision she is hoping to place in a Nashville Sunday Supplement.

Racine has been very successful in placing cuts of the Temple, feature articles and notices in the paper, due, in part, to the fact that they have made an objective of gaining the support of the editors by sending their clippings to the other centers with requests that recognition in the form of letters and comments be sent to the editors. For example, such a letter commenting on the Cause, written by the publicity chairman of Los Angeles was printed in Racine.

Mrs. Nellie B. French of Pasadena is responsible for a weekly Bahá’í column called “The Loom of Reality.” She writes

“I always choose some topic of the day taking the observations of some prominent writer and following with the words of Bahá’u’lláh, ‘Abdu’l-Bahá or Shoghi Effendi. I use great tact so as not to embarrass the editor and thus I have never stated the station of the Revelators nor seemed to be using propaganda.”

Montreal sends us a National News release reprinted from Chicago. It is suggested by St. Paul that we send clippings as examples of successful publicity to centers where the editor is still reluctant to cooperate.

The committee have made a large scrapbook of clippings for the files of the N. S. A. and duplicates will be sent to Shoghi Effendi before the Convention. We thank all the friends for their assistance in collecting these records.

Signed:

National Publicity Committee:

MRS. DORIS MCKAY, Secretary
WILLARD MCKAY, Chairman
HORACE HOLLEY
ALLEN MCDANIEL
MISS ALICE PARKER

Temple Program Committee

In looking back over the year’s activities at the Temple as reflected by the minutes of the Temple Program Committee we become impressed by the fact that this Committee functioned more systematically, we believe, than it has during any previous year. The work was more efficiently organized and many innovations inaugurated, and while many of these were finally discarded, the experiments thus tried resulted in definite lines of procedure which during the year were gradually improved by constructive suggestions and consultation.

Visitors at Temple

For the first time detailed and careful records were kept during the summer months relative to the number of groups as well as the total number of visitors received daily at the Temple. We give below a summary of the total groups and total visitors to the Temple during the months of July, August and September of 1932.

<table>
<thead>
<tr>
<th></th>
<th>Total Groups</th>
<th>Total Visitors</th>
</tr>
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<tbody>
<tr>
<td>July</td>
<td>397</td>
<td>1889</td>
</tr>
<tr>
<td>August</td>
<td>541</td>
<td>2186</td>
</tr>
<tr>
<td>September</td>
<td>539</td>
<td>1964</td>
</tr>
</tbody>
</table>

The above figures are not complete for the reason that on Sundays and holidays there are so many visitors that it is impossible to keep accurate record, but the figures given for July, August and September give some idea of the problem before the National Programme Committee in efficiently meeting the vast number of visitors who will no doubt throng the Temple during the summer months of 1933. The records show that especially during the summer months of last year there were visitors from almost every state in the union as well as from some foreign countries. The names left by all such visitors were forwarded to the nearest Assembly or Group for follow-up work.

World’s Fair

With the coming World’s Fair this Committee realizes the great responsibility placed upon it to meet this unusual opportunity to present the Teachings of Bahá’u’lláh and are giving special consideration to this problem.

The Temple Dome will be visible from the fair grounds on clear days and in the event that the exterior work on the Dome is completed or partly completed so that illumination effects will be produced, it will be visible at night and attract a great deal of attention.

Those in charge of the World’s Fair estimate that there will be between sixty to seventy-five million visitors in Chicago during the summer and if only five per cent of this total visit the Temple it becomes obvious that we are faced with a tremendous problem.

A special committee has been appointed and have already had their first two meetings at which definite plans have been outlined and which contemplate presenting fifteen or twenty minute talks every half hour from 9 a.m. to 9 p.m. during the summer months. This committee at
present is composed of twenty-five members who will form the nucleus of the necessary number of workers required to be on hand each day at appointed times. It is planned that this special committee will meet twice a month between now and June 1st to discuss and to perfect the plans which have been outlined.

**Speakers at Temple**

One of the most difficult problems with which this committee has been confronted during the year has been that of providing qualified speakers for the Sunday afternoon public meetings at the Temple, but we feel that the results achieved have been most satisfactory. During the early part of the year it was difficult to make up the monthly calendar, and to provide speakers for every Sunday meeting and at the same time avoid using any one speaker too often but as time went on this problem seemed to solve itself as more and more speakers became available for this work. The following is a list of the friends who served in this capacity most beautifully during the past year:

Dr. E. L. Morris, Miss Pearl Easterbrook, Mrs. Shahnaz Waite, Mrs. Nellie S. French, Mme. Laura Dreyfus-Barney, Mrs. Frank Baker, Mrs. Corinne True, Mrs. Ruth Moffett, Mrs. Sarah Walrath, Mrs. Albert Windust, Dr. Zia Bagdadi, Mr. Carl Scheffler.

The committee feels that this problem has been met satisfactorily and that as time goes on more friends will become qualified to make public Bahá'í talks so that no further difficulty in this connection is anticipated.

**Publicity**

For the past two years, up to November 1st, 1932, it was the practice to keep interested inquirers posted regarding Bahá'í activities by mailing them monthly calendars. After careful consideration this procedure was abandoned because it was the consensus of opinion that the results obtained were not commensurate with the expense involved.

Since that time we have adopted the plan of co-operating with the Chicago Assembly in arranging to place a weekly announcement in the Chicago papers of the Sunday meetings as well as the mid-week meetings in the Chicago Bahá'í Headquarters and we have also installed a Bulletin Board in the lobby of the Foundation Hall of the Temple which gives information relative to all such meetings. The results have been most gratifying.

Respectfully submitted,

**Mr. Carl Scheffler, Chairman**

Mrs. Anne Bartholomew  
Mrs. Nina Matthiesen  
Mrs. Sarah Walrath  
Mrs. Marjorie Ullrich  
Mrs. Edris Carson  
Mrs. Shelley Parker  
Mr. Monroe Ioas  
Mr. Andrew Nelson

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**Green Acre Summer School**

Last year the N.S.A. appointed a faculty committee to organize a Bahá'í summer school for serious study.

In the past various schools have been started at Green Acre but this school undoubtedly went one step further than its predecessors in that it requested and actually obtained some outside preparation for the class work. It is not too much to say that in the long run the lecture system at Green Acre has had very little if any permanent value. We all realize the benefit derived from an inspiring lecture but it may produce no lasting result unless it is followed by some real study.

The indifference to study does not spring from any inability to concentrate or assimilate new ideas but to the fact that we have no real desire for intellectual activity. After all, if we have no time nor urge to study perhaps our opinion upon things in general is not worth stating. We cannot keep intellectually alive upon the information we have stored up years ago.

In the "Dawn Breakers" last summer, references were not only assigned to the text but to books in the public libraries. It is true that less than half the class responded to this sort of thing, but it is also true that it was this minority that made the class worth while. The encouraging part is that most of those who did outside work were not accustomed to formal study. In fact some of them had been away from classroom work for forty years or more. Nevertheless they were all one, and we caught a glimpse of what the great Bahá'í university of the future might be.

It is often discouraging to those new in the Cause, when the class is dominated by the opinions of older Bahá'ís, especially when such opinions are a little removed from the present Bahá'í Commonwealth. However, unity always obtains when young and old approach a subject in the same spirit, and last summer we discovered that this is possible.

Sometimes, in a new field, it is necessary to be trained and guided before we can do much reading. In her course on the Psychological Principles for the Control of Personality, Dr. Coy demonstrated how a group may be drawn out to express not what they think they ought to believe but rather what they really believe. If we can discover the basic desires of a group or the individuals within the group then we are in a better position to estimate what particular phase of the Cause will interest and benefit each. This course was an excellent supplement for the teaching conference which was pressed for time and could not encourage discussions.

Other courses discussed in detail certain aspects of the New World Order, Bahá'í Economics, and the Foundations of Religious Belief.

Practically all of those who took part in the classes feel that we have laid the foundation for the future Bahá'í university. In the very nature of the case, such an institution is too far in advance of our present knowledge to warrant any description of even the broadest outlines, to say nothing of details. On the other hand it must be started sometime and the best we can do is to build upon the principles of modern education, such as they are today. The fact that we have few attending the classes need not discourage us.

Again we must differentiate between enthusiastic gatherings, which assemble for a few days and a group of students assimilating information over a much longer period. The whole atmosphere is necessarily different and the results to be obtained are likewise different. Yet we all know that the Bahá'í principles will have some creative effect in either case.

In this respect Green Acre holds a unique position.

To the friends that have known Green Acre for some time, many of the old associations—people and things—have disappeared. We don't do the things we used to do. We don't have the same reactions. We may even miss inspiring leaders. But may this not mean that we depended too much upon habit and the emotions that result from habit? In short, is it not possible that we have unconsciously built up a system of ritual and priesthood upon which we may lean?

Perhaps after all the salvation of Green Acre is in the inevitable change to which it has been subjected.

G. A. Shook,  
Chairman Faculty Committee.
Pacific Coast Summer School

The sixth annual Summer School at Geyersville, California, July 3rd to 16th, 1932, was one of the most unique sessions ever held. The Friends on the Pacific Coast look forward with anticipation from one Summer School to the next, as the intimate association of the Friends and the harmony it develops, brings re- vivification and regeneration for the ensuing year's service to the Cause.

This year the bonds forged in previous years were welded more closely, and a sustaining atmosphere of energetic devotion displayed; notwithstanding difficulties that could have caused confusion. This demonstration among sixty or more Bahá'ís showed that the knowledge gained from study together was not alone of the mind, but of the depths of the heart, which brings about the better way of living. Non-Bahá'ís visiting the school comment freely at the harmonious spirit that animates these gatherings. In commenting on the Bahá'í Summer School at Geyersville, one of the prominent teachers at the Pacific School of Religion, said he had never been in a group where there was such a complete lack of racial consciousness; where each one seemed to be anxious over the happiness of the other, and where a group of people endeavored to live up to their ideals, as did the Bahá'ís!

The Bahá'í lectures on the evolving factors of society; the solution of the present world problems; and the paths to Universal Peace, were in advance of the contributions offered by non-Bahá'í lecturers, specialists along such lines. As the world in its wanderings approaches closer to the implications of the World Order of Bahá'u'lláh, the Bahá'ís will be called to leadership in directing the way to Universal Peace; as the people of the world are without vision and guidance.

The sessions opened on July 3rd, under the “Big Tree,” with the Annual Unity Feast. This Feast, under the “Big Tree,” has become an unusual pilgrimage of the Friends, for fellowship and devotion. Complete happiness and spiritual fortitude were gained by the one hundred and forty friends in attendance, setting the basis for the enthusiasm developed during the Sessions.

The courses of study included a sociological survey of the situation of society today; the bases of its evolution into the consciousness of the New Day; and the steps to Universal Peace; also a course on the growth of the Faith itself, from the memorable deeds of the Pioneers of the Cause, as portrayed so vividly in the Dawnbreakers, to the unfoldment of the sublime and Universal Teachings of Bahá'u'lláh, culminating in the perfecting of the medium through which His spiritual benedictions may be assured to posterity, namely, the Administrative Basis of the Bahá'í Religion.

The roundtable discussions presented an interesting feature. In the afternoons the Friends gathered in the shade of the towering Redwoods, on the slope of one of the Hills, and informally discussed the various phases of the subject matter presented in the classes in the morning, or other subjects that might require clarification or discussion. Following the creative method of discussion whereby each person presented his opinion freely, so that after the clash of differing views, the Spark of Truth might be found, a new vista of the unending opportunities of true consultation was unfolded.

Four public teaching meetings were held. Great interest was displayed on the part of many new souls.

It is very encouraging to see how the alluring spirit of the Cause is attracting the orthodox people of this small community. Now they look forward to the coming of the Bahá'ís during the summer months, whereas formerly they seemed fearful of these harbinger of a new day.

Twenty-three children, including a few of the village children attended the classes for the training of children. The excellent conduct and results were due to the untiring efforts of the Committee handling this important feature of the school life. Their plans will be further unfolded during the coming summer, under the direction of the new committee appointed by the National Assembly, on the Training and Teaching of Children.

In commenting on the program of the Summer School, Shoghi Effendi, through his secretary, stated:

“The wide range of the topics that are to be discussed and studied by the Friends, cover most of the important aspects of the Cause and such a plan will undoubtedly give them a broad and sound knowledge of the essentials of the Faith. Special stress, however, should be put on the history of the Movement, as well as on the guiding principles of Bahá'í Administration— for on these two points most of the believers are not adequately informed.”

In compliance with these instructions, the Summer School to be held July 23rd to August 5th, 1933, will present detailed courses on the History of the Movement and the Administration of the Faith. A special course for young people will be conducted on “The Influence of Religion on Society.” With these most important subjects for consideration it is urged that everyone who possibly can attend the School this year.

Let us not overlook the fact that the love of the Cause is ever augmented through sacrifice and service. Thus the loving association we enjoy at Geyersville, is assured through the sacrifice and service of John and Louise Bosch to all the Friends. Their sincere efforts could do no other than attract the benevolence of the Holy Spirit to all the gatherings.

Pacific Coast Summer School Committee

John D. Bosch, Chairman, Amelia E. Collins, Ella G. Cooper, George O. Latimer, Leroi Ioas, Secretary.

Central States Summer School

The Central States Summer School held its second session at Louhelen Ranch, Davison, Michigan, July 31st to August 7th, inclusive. The average attendance for the week was a little less than sixty. This was twice as many as the previous year. On one or two days when groups came from Detroit there were seventy or seventy-five. This increase is largely because it is becoming more widely known that there is a summer school for the Central States. The first Sunday was largely devoted to a teaching conference under the guidance of Mr. and Mrs. Bishop Brown of the national committee. What an inspiring beginning their leadership, enthusiasm and devotion made for the week! For one of the chief objectives which our Guardian has set for the summer schools is the instruction and inspiration of teachers. In the morning Mrs. Brown explained the outline for the study of “The Dawn Breakers.” In the evening Mr. Brown unfolded for us the reconstructed teaching plan showing how this plan puts greater responsibility, not only on the local assembly but on each individual, calling for larger knowledge of the teachings, greater devotion, greater service. This conference between the group and Mr. Brown was continued during the consultation period Monday morning.

On the afternoon of that first Sunday a public meeting was held at a community hall about sixteen miles from the ranch. The meeting was arranged for by the Reverend J. M. Pengeley who became interested in the
Cause during the summer school of 1931. This was the beginning of seed sowing in an entirely new field. Mr. Pengelly also invited Mrs. Ruth Moftef to speak on the Bahá’í Cause from his own church pulpit on that Sunday morning.

The daily program for the week was: a period of prayer and meditation conducted by Miss Pearl Easterbrook; a period devoted to the study of Nabil’s Narrative conducted by Mr. Vail; a consultation period for adults and one for youth; a public lecture; a class in public speaking; and informal evening talks sometimes around a camp-fire. This program left much of the afternoon free for recreation—swimming, horseback riding, croquet, walking, riding or quietly searching out the deeper mysteries with some wiser friend.

One of the most important parts of the school was the fine group of eighteen or twenty young people. Some of this group were awakened to the true meaning and power of the Bahá’í Cause and went away eager to serve in spreading the Glad Tidings. One of this group wrote afterwards, “I love to think of the days at Davison; it really was almost perfect.” Mrs. Dorothy Baker was the wise and loved guide of these young people. They conducted their meetings as a forum, headed by a chairman elected from their own number. Their program committee working in consultation with the summer school committee planned the course of study and called upon two ten-minute speakers for each meeting, one from their own group and the other a guest speaker. At the close of these talks an open forum was held to which all contributed. At all times the guest speaker remained silent unless called upon, thus insuring delightfully free expression among the members.

This summer school is held on a farm at Davison, Michigan, nine miles from Flint. The farm house and buildings, the cabins in the beautiful ravine are hospitably opened by the owners to the use of Bahá’ís during these nine days. The host and hostess of this restful country place are also desirous that it shall be used throughout the season for those wishing a short vacation of quiet and inspiration, and for Bahá’í groups for week-end outings and feasts of attraction.

Who shall say what were the results of this session? Our Guardian has set as objectives of our summer schools: to deepen the knowledge of the Cause; to strengthen the unity in the Cause; to teach the Cause and prepare teachers; to attract new souls; to arouse enthusiasm for continued study at home; to widen acquaintance and friendship; to gain knowledge of other problems and find light through consultation on our own. We think there was no one there who failed to inhale the fragrances that are diffused when sincere souls are gathered together in the Name of Bahá’u’lláh or to feel the love that spreads from unity in the love of God.

Plans are under way for the third session. Accommodations are being enlarged and the program is being worked out. The young people are having especial consideration in these plans. After deliberation the committee has decided to set the date a month earlier than last year making it the last of June and the first of July instead of the first of August. This will open the house and grounds for the season and it is hoped that individuals and small groups will avail themselves of its privileges for week-end outings or short vacations. And it is also hoped that some who come from a distance to the convention will be able to linger in the Central States, attend the summer school, help by their presence and inspiration and strengthen the bond of unity between all parts of our country.

L. W. EGGLESTON,
BERTHA HYDE KIRKPATRICK.

Committee on Teaching and Training Children

During the past several years there has been a steadily growing realization on the part of educators and parents that while the present system of education in America is quite successfully keeping pace with the advance of science and commerce, it is somehow failing to develop within children those qualities of character that make it possible for them to adjust themselves with ease to the rapidly changing demands of social life attendant upon this progress in other fields. So generally has this fact been recognized that the first petition in the “Children’s Charter” as formulated at the recent White House Conference on Child Health and Protection was: “For every child spiritual and moral training to help him to stand firm under the pressure of life.” ‘Abdu’l-Bahá long ago spoke of the importance of this matter when He said: “The children must receive a divine and material education at the same time and be protected from temptation and vices.” Bahá’í parents and Assemblies have attempted to carry out this injunction to some extent but the increasing responsibilities facing the small body of believers have made it impossible for them to develop child training to the same degree as other branches of teaching service.

Realizing that Bahá’ís can point the way to that kind of religious life that will make it possible for young people to successfully meet the responsibilities that will so shortly fall upon their shoulders in all departments of life, it was deemed advisable by the National Spiritual Assembly to appoint a special national committee to give consideration to this problem. The chief duty assigned to this committee this year was to make a special study of the whole question of training and teaching of Bahá’í children, including the preparation of teaching material and other concrete suggestions for use by local Bahá’í communities. The members of the committee were appointed because of their special training and experiences in various fields of education and each, in addition to collaborating in the general work of the committee, has devoted himself or herself to some particular branch of the service.

This being the first year for such a committee, it is natural that a considerable amount of time would be consumed in organizing the personnel, surveying the field, planning a program of action, and collecting and preparing material. In order that it might have the benefit of the experience and advice of the local Bahá’í communities, one of the first steps taken by the committee was the preparation of a course of lessons which could be used by a sufficient number of Bahá’í communities to serve as a common basis for consultation with the teachers of Bahá’í children. To this end an experimental course of thirty-six lessons, suited to children of seven to eleven years of age, was made available to Assemblies at a small cost. No attempt was made to make this course an exhaustive study, but rather it aimed to give the class using it a very broad view of the purpose of religion and its influence upon the individual and society. References, prayers, and quotations for memory work accompanied each lesson. Twenty-two classes are using this material in some manner and most of the teachers have reported their experiences and expressed their appreciation of the plan.

Voluminous correspondence has been carried on with individual friends on all phases of the work and by this means the committee has gathered
some excellent suggestions for future use. It may be interesting to the friends to know that requests for this first course of lessons have been received not only from all parts of the United States but also from Germany, Australia, England and Bulgaria.

In addition to this first step in the preparation of teaching material, the committee has compiled a vast amount of reference material from the best possible non-Bahá’í sources which will be made available to teachers and the Assemblies in the near future. Work is also proceeding on material for teacher training as well as for preschool children and for adolescents.

As a result of the plan for consultation with the teachers, the committee has found there is very definite need for such material as Bahá’í stories for children, music, Dramatics, illustrative material, etc., and it is anticipated that these needs can be met to some degree next year.

As the committee is eager that all it produces or sponsors shall measure up to the Guardian’s standard of authenticity and perfection, it has acquainted Shoghi Effendi with its problems and findings and at the time of the compilation of this report it is awaiting the advice and suggestions of the Guardian on a number of important matters.

In conclusion, the committee wishes to express its sincere appreciation of the valuable cooperation of the National Spiritual Assembly and the National Teaching Committee in stimulating the local Bahá’í communities in the organization of children’s classes. To these, as well as to Auntie Victoria and all the teachers who have been of great inspiration and who have given freely of their time, not only in actually teaching but also in sharing their material and experiences with the committee, is due much of the credit for whatever success has been achieved this year. As in all educational work this field of service is illimitable and great inspiration and who have given the words of ‘Abdu’l-Bahá: this year. As in all educational work its importance can best be defined in receiving not only from all parts of the world, but also from Germany, Australia, England and Bulgaria.

Procedure in appeals: The Legal Committee has furnished the National Spiritual Assembly a statement containing our views of the principles controlling the procedure under which the National body should receive appeals from believers, and suggestions as to the method and conditions under which appeals can properly be considered. This report was approved by your body.

Palestine Branch: One of our members has rendered an informal opinion as to any responsibility incurred by the National Spiritual Assembly in the way of taxes and the submission of annual reports to the Palestine Government arising from the existence of this corporation under Palestine law.

Comment on current legal matters: One or two important matters not referred to the Legal Committee, but having direct legal interest and importance, are referred to in this report in order to give them further emphasis in the minds of all American believers.

1. By-Laws: It seems advisable to record in this report the fact that since the adoption of the By-Laws by the National Spiritual Assembly several years ago, certain amendments have been adopted by the National body. These amendments are incorporated in the text of the By-Laws as published in The Bahá’í World, Volume IV, and in the pamphlet recently issued through the Publishing Committee. In seeking to act in conformity with the By-Laws, local communities are advised to make use of the text as revised to April 1, 1933.

2. International Bahá’í Corporations: Great emphasis should be laid on the Guardian’s letter to the National Spiritual Assembly during the course of the current Bahá’í year informing you of the steps he is taking to incorporate Palestine Branches of other National Spiritual Assemblies. These steps will lead to the existence of a number of Bahá’í Corporations in Palestine, representing the believers of all countries having a National Assembly. It would appear that these steps have been taken in order to lay a substantial foundation for the future International House of Justice.

3. Incorporation of Local Spiritual Assemblies: The Legal Committee would remind the friends that the Guardian wishes Local Assemblies to incorporate when they reach the point of due stability and strength. In addition to New York, Chicago and Washington, we understand that the Assembly of West Englewood, New Jersey has already incorporated or is in process of doing so.

4. Green Acre: During the course of this Bahá’í year, all legal matters arising from the Will and Testament of Miss Sarah J. Farmer have been brought to a final settlement.

5. Geyersville: Steps are being taken to constitute an Indenture of Trust by which Trustees for the benefit of the National Spiritual Assembly can receive from Mr. and Mrs. John Bosch their valuable property as a precious gift to the Cause.

6. Estate of Mr. Louis G. Bourgeois: The Temple Trustees this year have come to a final agreement on all matters outstanding under the two contracts with Mr. Bourgeois, the principal matter being related to the studio constructed by Mr. Bourgeois on Temple lands. The Trustees are purchasing this studio from the estate, and at the same time settling other financial items, under an agreement entered into with Mrs. Pemberton, Executrix.

Respectfully submitted,
Committee on the Training and Teaching of Children.
MAYE HARVEY GIFT, Chairman.
CHARLOTTE M. LINTOFT, Secretary.

Legal Committee

The Legal Committee, as requested, submits the following report of activities for the current Bahá’í year.

Committee on Free Literature

In order to make a survey of the field of free and inexpensive literature in use this committee asked the assistance of the Teaching Committee. The following questionnaire was sent to many assemblies:

1. How much free literature have you on hand?
2. When do you distribute literature?
   a. Public Meetings.
   b. Individually.
3. How do you follow up literature given out?
4. Do you consider distribution of free literature effective in teaching?
5. What is your choice of such literature now available?
6. Have you any suggestions as to preparation of new free literature?
   a. Possible content.
   b. Form.
7. Are you in need of free literature at present time?
   a. What?
8. Remarks.

The following is a brief summary of the many replies to this questionnaire:

1. Most assemblies had very little or none on hand. The small books in use were: What is the
Bahá'í Movement, Dawn of a New Day and Temple of Light.

2. Both, mostly at the public meetings.

3. Mostly by personal contact, a few through invitations to the public meetings and notices.

4. Only two assemblies did not think this method effective. Many felt it most effective and important, but suggested it should be controlled with wisdom so as not to be wasted, as it is picked up around the Temple Grounds.

5. The first choice was "Dawn of New Day," second "What is the Bahá’í Movement," third "Bahá’u’lláh and New Era." Other choices were "Bahá’u’lláh and His Message," "Temple of Light," "Goal of New World Order," "World Economy," "Wisdom of 'Abdu'l-Bahá," "Peace Pamphlet," and "Bahá’u’lláh and His Message."

6. a. Possible Content:

   Simplified outline of Economic Plan; Approach to Cause through prophecies of Christian Bible; Some of outstanding talks of Bahá’ís and other Bahá’ís, such as to the Jews, Theosophists, Scientists, etc.; Development of Religion from same foundation, its application to social needs of its time, and what the Cause offers to the Social Program of today; Administrative, showing loyalty to government, world citizenship and federation of nations; a modern, general approach, which does not begin with the personalities and Mohammedan background, that can be given to business men. 

   b. Form:

   Leaflets; small for stacks; folders (no staples); pamphlets. Distinctive print and attractive make-up.

7. Only four assemblies replied they had enough for present.

8. Remarks: Many did not make any comment. The most important was the need to expedite new leaflets on present day approach. Time ripe to make people realize the New Age and the New Order of things which cannot be built on old foundations, but on the Manifestation and His Teachings. Another suggestion for different types to reach various groups such as:


   "Reality of Man, his place in Divine Order and need of Divine Educator."

   b. Unity Students, New Thought, etc.

   "Prayer, its place in education. Must man pray?"

   c. For Young thinker and intellectual doubter.

   "Immortality, eternal life, values of the spiritual."

   d. For vast group of active people (social workers) who are perplexed over problems of today.

   "Way of world peace, cooperation of races (quote from scientists) service as standard for this day, new light on social and economic justice (quote from leading thinkers).

   Some feel that quotations from the Word of various questions, such as the history, prophecy fulfilled and being fulfilled, relation of the Cause to Christianity, universal peace, the Temple, etc., is best, while others feel that detailed quotation are not advisable in preliminary pamphlets. Some suggest the use of everyday English, in reference to names of Holy Family. It is interesting to note that some suggest literature for the uneducated person, others to suit the average person, while still others want literature to attract the intellectual people.

After a general survey of all the leaflets, pamphlets and booklets published during the past decade, most of which are out of print at present, together with those that are still available, the committee feels that something new is vitally needed, a series perhaps that will have a universal appeal and that will fit into a definite plan of progressive study and approach to the Cause. This series of small pamphlets or booklets should be of uniform size, attractive print, inexpensive cover (or no cover) to fit the ordinary commercial envelope. The number of pages might vary according to the subject matter, but should be arranged so that the various pamphlets could be put together, if desired. They should be printed in large quantities and sold in at least 100 lots, not to cost as much as the Dawn of New Day.

As to the subject matter to be covered by this new series of booklets, the following suggestions are offered:

1. Religion: Its logical development, showing the same foundation for each of the living religions, the universal teachings and the brotherhood of man, fatherhood of God, Immortality. Need of a Divine Educator. Religion's place in the social development of man, what it is and how the Bahá’í Cause fulfills and answers the needs of today with its social program and the 12 principles.

2. Outline of the Economic Plan. A brief survey of the problems confronting the world followed by a not too detailed presentation of the teachings on the Store-house, distribution of wealth, method of taxation (including the inheritance plan) voluntary giving, work as worship, cooperation in industry, etc., closing with a suggestion of the New World order, loyalty to Government and House of Justice.

3. The Bahá’í Temple. A description (more complete than the Temple of Light) with an outline of its various accessories showing the practical application of spiritual teachings to the material, social and spiritual needs of man. This should help to counteract the statement of just another church and in this booklet the emphasis should be given that it is for all mankind irrespective of religion, race or color.

4. Universal Education. A brief exposition of the Bahá’í ideals, bringing in the equality of women and the need for greater advantages of a universal character, the aid of an auxiliary language and concluding with the underlying principle of agreement between science and religion. Brief quotations from leading scientists on their acceptance of God, the value of the moral principle in life, and that nature is not the last or ultimate word to man. Such men as Osborne, Steinmetz, J. Arthur Thompson, etc., would add testimony to this important subject help to show the concrete application of Bahá’ís Thought to the problems of life.

5. The Oneness of Humanity. This most vital underlying principle of the Cause can be presented in a practical way, also touching the subject of racial, religious and other prejudices. Practical points by authorities such as Dr. Franz Boas and others could precede the conclusion of the spiritual ideal of this Bahá’í Principle.

6. Universal Peace. This principle, in view of another approaching war, needs another presentation of both the human and spiritual appeal. Perhaps a few figures of the appalling costs in life and property, and the means for settling disputes, such as the world court and international tribunal. Again
the noble ideal must be translated into practical and reasonable terms.

7. Prophecies. There is still considerable interest and demand for this subject. This subject, if treated, should not be confined to the fulfillment of Christian prophecies, as this matter is well covered by Dr. Esslemont, but should rather include all the important religions, that is in reference to the new day, and the return of the Promised One. Emphasize the renewal of religion, amplified and fulfilled and its divine origin.

8. Power of the Holy Spirit. This in the nature of an appeal to the individual seeking self-development. The efficacy of prayer, ethics, the reality of living, showing that the direct path to reality is self-sacrifice which is service to others and the exemplar of this method is the Divine Teacher who puts these teachings into daily life. This subject would appeal to the vast numbers interested in the various “New Thoughts” of today.

9. The Way of Living. This to be a brief compilation of the Word on various subjects that will refresh the soul through daily reading and stimulate the urge to live a more noble and charitable life. Some of the Hidden Words, quotations on various subjects such as the ideal newspaper should be—beware of prejudice, love, mercy, happiness, the poor, etc., etc. A number of these brief quotations ones not used so often might be a fitting climax to this series.

In listing these subjects we have not attempted to cover the entire limits of the field, but we feel that a new presentation, with a modern approach to the needs of a perplexed and seeking society is most urgently needed. The titles and subject matter are merely suggestions for further consideration. We feel the need of brevity in these booklets and suggest that a short reference list of books for more detailed reading on the subject matter be included.

Each one of these booklets might be the opening wedge with an individual interested in a certain principle and if this interest is aroused then the others can be used for follow-up work. Again we urge an inexpensive printing, with attractive clear type. What is the Bahá’í Movement is neat, dignified and the type is readable. We suggest that only one address for further information be on each booklet. This may be a central permanent address where inquiries can be received and forwarded to an assembly in the locality of the inquirer or a blank space can be left for a stamp of the address of the local assembly or individual distributing the copies.

In closing we would also suggest that the Publishing Committee uses the same size of these booklets when publishing its next List of Books.

We feel there is also a need for longer pamphlets such as World Economy, The Bahá’í Movement, The Goal of a New World Order. We suggest also a uniformity in size and price of these books and also a definite plan in their writing and publication. Many articles written for magazines have an immediate appeal and then are often published and later, because the particular appeal has changed these small books are not longer in popular demand. The human spirit is not as universal as the Holy Spirit.

Respectfully yours,
Free Literature Committee
LOUISE CASWELL
HELEN BISHOP
GEORGE LATIMER, Chairman.

Youth Committee

The Bahá’í Youth Committee, in accord with the instructions of the National Spiritual Assembly “to make a study of the range of activities suitable for Bahá’í young people and to recommend plans and programs to be carried out by Bahá’í Youth Committees appointed by local Spiritual Assemblies;” and in the two months at its disposal, now reports these suggestions:

1. That the local Youth Committee be appointed at once, in such manner as to ensure the maximum freedom of choice to the young people. Whether this be achieved by the appointment of a large central committee, which shall in turn name its own officers, (as in New York, with a Committee of seven); or by the selection of a small committee which shall organize and maintain responsibility to the Assembly, at the same time turning over the election of officers to the group; or whether it be accomplished in some other way, is a matter of local discretion. The Assembly should also appoint an adult advisor.

2. That a youth program for the United States and Canada be inaugurated at the National Convention, through the following channels:
Committee consultation.
A period of presentation and discussion, in the main body of the Convention.
Such informal and social meetings as the Committee shall find it possible to arrange, with authority to invite outside young people, visitors to the World’s Fair, etc.

In order to create interest and enthusiastic attendance, the Committee wishes to invite all young people, through correspondence with the local Assemblies.

3. That this program, although it must be largely shaped at the Convention, include:

The encouragement of all possible types of groups, with special emphasis upon thorough study classes for confirmed Bahá’ís; informal discussion groups for strangers, organized about some inquiry such as “The Place of Religion in Society” (as was done at the World Council in Pasadena); and intensive training courses for teaching, to be conducted at the three Summer Schools. (Following the example of the Geyserville School which this year introduces a course on “The Influence of Religion on Society.”)

The collection and arrangement of available study courses, to suit youth requirements. Where material is lacking, the organization of new outlines. (i.e., There should be papers which connect the various aspects of the Cause with world issues. Also perhaps an outline for strangers indicating the essentials of Bahá’í Faith, etc.) An important phase will be the preparation of bibliographies. The Committee will aim to make this material available to all groups.

The study of techniques and methods of teaching—such as creative discussion, the art of narrative, memorization, etc.—with special attention to ways of acquiring these techniques.

Centralized co-ordination of youth activities, maintaining close inter-connection, and conserving efforts.

4. That a National Youth Committee be appointed for the coming year, not only to guide the national program, but to develop such long-range objectives as:

The continuous evolution of active co-ordination and co-operation among the young Bahá’ís. A census, with special note of the availability of various young persons, for the purpose of filling requests for teachers. National action upon national issues.

A campaign to interest and confirm the children of Bahá’ís.

The encouragement of literary activity: contributions to the Bahá’í Magazine and to papers of other countries; original research and the development of new material, especially that which will correlate the Cause with other branches of learning, and with world problems.

Co-operation with other youth movements and groups. Inform them of our existence, nature and friendliness.
Offer to provide speakers. 

The closer inter-locking of Baha'i young people throughout the world. 

Become informed of their activities, keep in contact with them, etc.

In the larger centers, planning toward the activities—intellectual and social—of a Youth House.

Co-operation with the Children's Committee, with attention to the needs of our immediate Baha'i juniors.

Constant attention to the gradual entrance of young Baha'is into active and mature responsibility in the Community.

The Baha'i Youth Committee, in sketching this program, is not unmindful of its scope nor immodest in vision. Such growth will depend upon years of work and devotion, happily given by a shifting army of youth. Indeed, there will be no beginning without that devotion. But we are confident of its existence. We discern in our restlessness a desire for action; we perceive in the social chaos a need for that action. We call for the whole-hearted and vigorous aid of our fellows, assured of a response that shall match in enthusiasm our conception of a Faith, the power of which possesses our lives.

Faithfully submitted,
MRS. ELIZABETH GREENLEAF, Chairman
MRS. GRACE HOLLEY
MRS. DOROTHY BAKER
MISS MARION HOLLEY, Secretary
MISS PARVENE BAGHADI
MISS GERTRUDE GEWERTZ
MISS ROSEMARY GILLIES
MR. PAUL E. HANEY

Mr. James McCormick
Miss Allison McDaniell
Miss Florence C. Mattoon
Miss Sylvia Paine
Mrs. James Stone, Jr.

Committee on Editing Tablets of 'Abdu'l-Baha

The Annual Report of this Committee consists of a list of Tablets and articles in the Archives which has been gone over carefully and filed alphabetically. This work has great importance as preparation for the publication of additional volumes of the Master's Tablets, but its nature is such that it cannot be reported in the usual way.

The National Spiritual Assembly takes this occasion to express its gratitude for the services rendered by the Committee.
THE STORY OF THE CONVENTION

The day preceding the twenty-fifth annual Bahá’í convention was one of great joy and anticipation as delegates and friends from all corners of the United States and Canada, drawn as if by some great centrifugal force, arrived by train, stage, automobile, airplane, and even on foot, in Evanston and Wilmette to consult together for four days on recent developments in the progress of the Cause in the western world. For many of the friends this day was one of happy reunion with those who had attended the conventions more or less regularly in the past, while for others it was a first and wonderful experience of the kind. Almost without exception the first act of the friends after removing the dust of travel was to visit the Temple.

The first glimpse of this glorious and imposing symbol of our Faith filled one with rapture followed in a moment by a certain sense of disappointment and failure because the dome, contrary to the great hopes of the Guardian, was still unclothed. Only the first clerestory section of one dome rib was in place but, as one gazed, one’s imagination pictured the completed dome and the events which are to follow this work, and there was born a deep determination that nothing whatsoever must be allowed longer to delay or interrupt the achievement of the objective which the Guardian had hoped we would attain before the opening of the Century of Progress Exposition.

The convention opened at 9:30 Thursday morning, June first, with 69 delegates present representing 35 Bahá’í communities. In addition approximately 175 non-delegates were present to receive the information and inspiration of the discussions which were scheduled to occupy the attention of the official delegates during the succeeding days. Almost at the same moment there arrived in New York, later transmitted to Wilmette, a cablegram from Shoghi Effendi which furnished the real motive for the convention and called for the most determined efforts of the American believers to set in operation those forces that will usher in the New World Order. This message, read by the Chairman at the first afternoon session, was as follows:

“Entire Bahá’í world stirred with expectation witness results American believers momentous convention. On its proceedings hang issue of incalculable benefit world-wide faith Bahá’u’lláh. To its delegates given great opportunity release forces which will usher in era whose splendor must outshine heroic age our beloved Cause. Supreme Concourse waiting for them to seize it. SHOGHI.”

In opening the convention Mr. McDaniel, Chairman of the National Spiritual Assembly, called the attention of the friends that this year marks the fortieth anniversary of the International Congress of Religions where, during the World’s Fair in Chicago in 1893, the name of Bahá’u’lláh was first given to the western world. He spoke briefly of the steady development of the Faith in America in the intervening years, the visit of ‘Abdu’l-Bahá to this country, and the leadership of Shoghi Effendi, and expressed the hope that this convention would through harmonious consultation generate the power which would make it possible to achieve that spiritual objective which the Guardian sets forth in the closing paragraph of his latest letter to the American Bahá’ís, “America and the Most Great Peace.”

Following Mr. McDaniel’s welcome to the delegates and friends on behalf of the National Spiritual Assembly, Mr. Alfred S. Lunt was elected by the delegates to serve as convention chairman and Mr. Horace Holley as convention secretary. Mr. Holley then read the Guardian’s letter, “America and the Most Great Peace,” in which Shoghi Effendi reviews the momentous events that have inspired since the first announcement of the Faith in America and calls the American believers to still greater heights and responsibilities. All during the reading of the letter, and as if to stir every physical sense to its mighty appeal, the structure of the Temple resounded with the vibrations of the material operations going on in the dome, and one felt that it truly symbolized “the roar of the Leviathan of the spirit” spoken of by ‘Abdu’l-Bahá. In order that the full power of the message might penetrate the very depths of their souls, several moments of silence were observed by the friends following the reading of the Guardian’s letter and in this silence there surged through the hearts of the followers of Bahá’u’lláh not only the sense of the responsibility which the Guardian has placed upon the American believers to bring forth the harvest referred to in his letter, but also a consciousness of the mercy which has been shown them in overlooking their failures and lost opportunities.

In commenting on the letter, Mr. Lunt called attention to the fact that the Guardian’s message is a record of tests followed by triumphs and triumphs followed again by tests and suggested that the American Bahá’ís might do well to ask themselves which of the two they are now passing through. “May we not, through the guidance of our beloved Guardian, and by the uplifting of this structure,
the clothing of the body with its garment, achieve the highest ideals he sets for us?" he asked.

In response to these stirring messages from Shoghi Effendi the following cablegram was prepared and dispatched before the close of the day's sessions:

"Devoted Bahá'í servants United States and Canada assembled twenty-fifth annual convention beseech God to protect us and others results of our failure to complete Temple (in) allotted time. Deeply moved your stirring epistle. Evokes our gratitude, obedience your divine leadership. Renew our dedication, inspires determination (to) strain all resources spiritual and material (to) fulfill highest hopes (of) Greatest Holy Leaf and Guardian's fondest wishes for service (of) the American believers."

The remainder of the first session was devoted to a discussion of ways and means for giving greater publicity to the activities of all Bahá'í communities and making known more generally the qualifications and capacities of the individual Bahá'ís to the end that the election of the members of the National Spiritual Assembly may be done with greater conformity to the principles of Bahá'í Administration. Growing out of the various suggestions from the delegates the following recommendations were made for the consideration of the incoming National Spiritual Assembly: (1) that the Bahá'í News be edited by a committee appointed for the purpose; (2) that there be wider dissemination of Bahá'í news through this organ; and (3) that the National Spiritual Assembly emphasize to the Local Spiritual Assemblies the importance of intercommunication by means of letters from Bahá'í communities as suggested by the Guardian both in his letters and to pilgrims. It was further recommended that the National Spiritual Assembly endeavor to furnish before the next convention a list of the believers and the personnel of the various Local Spiritual Assemblies.

The first part of the afternoon session was devoted to consultation on what action should be taken by the convention on a cablegram from the Guardian dated May 18th concerning the plight of the Persian Bahá'ís. This message read as follows:

"Recent reports confirm the fact that Persian brethren are still maltreated. Ban entry of Bahá'í literature still maintained. Printing and circulation of literature within Persia prohibited. Urge convention delegates earnestly consider grave issues involved."

Mr. Lunt informed the delegates that during the past year the National Spiritual Assembly had sent messages to the Persian government and Mrs. Keith Ransom-Kehler had talked with the Prime Minister and believed that the order had been revoked. It was later found that the Prime Minister had meanwhile been removed from office and that the maltreatment of the Persian Bahá'ís continues is proven by the Guardian who asks that the National Spiritual Assembly send a strong representation to the government through Keith.

Dr. Ali Kuli Khan, for the information of the delegates, explained that the Court Minister referred to was the only man of authority in Persia except the Shah who is all-powerful and active. The only one to whom the American believers can appeal is the Shah himself who is very just and has risen above all prejudices and is interested in the advancement of the country. Mr. Holley, after reviewing briefly the various steps that had been taken by the National Spiritual Assembly in the past, expressed the feeling that the Guardian wished the convention to take such action as

THE GUARDIAN'S CABLE-GRAM TO THE CONVENTION

Entire Bahá'í world world stirred with expectations witness results American believers' momentous Convention. On its proceedings hang issue of incalculable benefit (to) world-wide Faith (of) Bahá'u'lláh. To its delegates given great opportunity (to) release forces which will usher in era whose splendor must outshine (the) heroic age (of) our beloved Cause. Supreme Concours waiting for them to seize it.

(signed) SHOGHI.

Received June 1, 1933.

will enable the National Spiritual Assembly to make the sort of representation to the Shah that will be effective. A committee was chosen to study the matter and to draft a recommendation or resolution for the consideration of the delegates. The report of this committee submitted and adopted at a later session was as follows:

"Resolved, that the delegates of the twenty-fifth annual Bahá'í convention representing sixty communities of the United States and Canada, realizing the burdens of oppression still laid upon their brethren of Persia, recommend and urge the National Spiritual Assembly to take immediate action to bring about the cessation of the reported maltreatment of our Bahá'í brethren, to secure the entry of Bahá'í literature and to restore the constitutional provision for the printing and circulation of Bahá'í literature within Persia;

"And be it further resolved that the delegates pledge the support of the local Bahá'í communities in the achievement of our Guardian's appeal to the believers of America."

Before taking up the convention agenda proper, the delegates requested that two subjects in the order of items be changed: postponement of election of the National Spiritual Assembly until Saturday afternoon in order to allow more time for the delegates to become acquainted with each other, and postponement of the discussion on the completion of the Temple until Friday morning, following the address of Mr. John J. Earley Thursday evening. Therefore, the first subject for consultation was "The Non-Political Character of the Bahá'í Faith."

In opening the discussion, the chairman pointed out that with the receipt of the Guardian's letter, The Golden Age of the Cause of Bahá'u'lláh," the opposition of the Guardian to participation in party politics became apparent and that later individual Bahá'ís as well as the National Spiritual Assembly received communications saying that Bahá'ís must not vote in any election based upon personal allegiances or partisanship. These instructions seem to have been misunderstood by a number of the friends and it was felt wise that they should be thoroughly discussed in order that some general understanding and action might be formulated by the convention. Mr. Holley in giving the highlights of the subject said that the first intimation that the National Spiritual Assembly had had that the Guardian did not desire the American believers to vote was on receipt of a
letter to a believer containing this instruction from the Guardian. About the same time another believer sent in a copy of a tablet from 'Abdu'l-Bahà to Thornton Chase in which 'Abdu'l-Bahà said American citizens must vote. With these apparently conflicting instructions before it, the National Spiritual Assembly wrote to the Guardian to inquire if he were now setting aside the tablet. In his reply the Guardian said that the instruction of 'Abdu'l-Bahà is not conclusive under present conditions and expressed his abhorrence of political affairs, pointing out that the National Spiritual Assembly is obligated to carry out his instructions on the subject. The National Spiritual Assembly therefore drafted the article which appeared in the BAHÀ'í News of December, 1932, and which was considered by some as somewhat drastic. It resulted in the exchange of several communications between the National Spiritual Assembly and the Guardian, the Guardian's latest letter having been received too late to appear as yet in the BAHÀ'í News. A number of the delegates speaking on the subject expressed the opinion that there are many ramifications of the application of the instructions which certainty exist in this instance rank as Bahà'í law. It was the opinion of many that most people are unable to discriminate between partisan and non-partisan politics and that when Bahà'ís begin to question the matter they may be endangering every other Bahà'í community. Bahà'ís must never forget that they are members of a community that extends beyond the borders of one country and that the Guardian's instructions concerning non-participation in politics are not based upon human reasoning in any given community but upon his vision over eons of time and the results which would follow the actions of the present time. Many of the delegates stressed the universality of the Cause and that the question is not one of interpretation of the instructions of the Guardian but rather one of strict obedience to him in the assurance that the wisdom of the principle will become more and more apparent as time goes on. It was also pointed out that one of the causes of the persecutions of the early Christians was due to the non-political character of their faith. Politics was first introduced into the new community when Constantine tried to get them to support his political camp. As the Bahà'ís gain in strength attempts will be made to gain their support. As the new consciousness is universal and not local the believers cannot lower this standard by participation in divisional activities. It was pointed out that in "The Goal of the New World Order," the Guardian referred to the condition of the world and the fact that statesmen, no matter how altruistic their motives, cannot hope to improve it. It was generally agreed that if the world cannot be saved, it matters not at all whether one or another is elected, whereas the Bahà'ís are called by Shoghi Effendi to establish the new world order of Bahà'íllàh. Some of the delegates spoke also of the danger of subjecting the Cause to adverse publicity because of their association with the Bahà'ís with churches, clubs and other non-Bahà'í organizations, and a motion calling for the appointment of a committee to make a study of the instructions of the Guardian with a view to preparing a resolution for the consideration of the convention on the subject included a recommendation that this matter, too, be included in the study. This committee gave much time and thought to the whole subject and at the closing session of the convention introduced a resolution recommending that the incoming National Spiritual Assembly make a thorough study of all of the communications from the Guardian concerning the non-participation of Bahà'ís in political matters and that that body publish and prepare as clear and detailed instructions as possible for the guidance of individual Bahà'ís as well as for the Local Spiritual Assemblies which may be called upon to investigate the nature of local non-Bahà'í organizations in which Bahà'ís may be invited to membership.

The Thursday evening session was devoted to a discussion of the Temple. Mr. Allen McDaniel was the first speaker and he briefly outlined the progress that had been made in the construction since the 1932 convention. In July, 1932, a contract was entered into with Mr. Earley that the work of the ornamentation of the dome would be done as funds were released to him. At that time $10,000 was available and it was immediately turned over to him. Since that time twelve authorizations, amounting to $52,281.47 have been made. The work was started within a week and has continued as funds have been made available. All the preliminary work has been completed—the preparation of the original clay models, the molds, and the making of the casts, and the plant is ready to proceed on a production basis. The tentative schedule now calls for the completion of this work before the close of the Century of Progress Exposition.

Mr. John J. Earley was introduced by Mr. McDaniel and in language that was truly poetic he related to the friends the various steps in the construction of the models, molds and casts of the dome sections, illustrating each process by excellent slides. His address was so instructive, beautiful and spiritual that many of the delegates expressed the wish that it might be recorded and made available for the permanent records of the Cause. His humility and his great reverence for the thing he is doing made a deep impression on the friends and his address was considered by many as one of the outstanding events of the convention.

The second day of the convention opened, as did the succeeding days, with devotional services in the auditorium of the Temple. Chanting and the reading of the Holy Utterances mingled with the sounds of material construction and filled the hearts of the friends with great happiness and determination for greater efforts in both the spiritual and administrative growth of the Cause in America.

The first subject of consultation for this second day was that of the completion of the Temple. Inspired by the addresses and picture of the preceding evening, the friends began to bring in not only contributions in cash but also some of the most precious gifts which have yet found their way into the archives. These gifts continued to come in all during the remainder of the convention period and many of them had associated with them exceedingly beautiful and touching stories. Space does not permit relating more than two or three although all of them are worthy of permanent record. Perhaps the most precious contribution was the

"PERSIAN BRETHREN STILL MALTREATED"

Cablegram from the Guardian

Recent reports confirm Persian brethren still maltreated. Ban (on) entry Bahá'í literature maintained. Printing (and) circulation within Persia prohibited. Urge Convention delegates earnestly consider grave issues involved. Feel essential National Assembly renew through Keith strong representations Tiran authorities. Appoint also delegation (of) American representatives (to) meet Persian Minister (at) Washington, pressing him intervene remove intolerable burden present disabilities.

(signed) SHOGHI

Received May 18, 1933.
small sum of ninety cents—coins sent through one young delegate by the parents of a young man whose life was snuffed out when the rope which had been let down to rescue him from the well in which he had fallen suddenly snapped and dashed him to his death as he carried in his hand a lighted candle which was to have guided his rescuers. One cent for each one thousand dollars required to complete the ornamentation of the dome—a priceless gift of the parents in memory of their son!

Another gift, a priceless treasure of the body of the believers throughout the world, was presented by the hands of a small child, Paree Zia, through Dr. Ali Kuli Khan. This was a lock of the hair of Baha'u'llah, encircled by the words of a supplication in the handwriting of the Blessed Perfection Himself, presented to Paree's parents by the grandmother of Shoghi Effendi when Paree was three days old. Little Paree presented this lock to the archives and offered the friends who wished to make large contributions to the Temple fund the custodianship of the gift for a year. Dr. Khan read the supplication in the original and later provided the translation in English for the records.

Several precious gifts were also presented by Madame Bethlen who carried them to the convention all the way from St. Louis. Among them were a comb used by 'Abdu'l-Bahá, a small bag of rose petals from the Tomb of the Bab, a rosary from the Greatest Holy Leaf, a handkerchief used by 'Abdu'l-Bahá, and two rubies from India. Another friend presented for the archives a tea set used by 'Abdu'l-Bahá on his visit to Minneapolis and St. Paul, with the coffee stains still on the saucer and the undissolved portion of a cube of sugar in the cup. Other gifts similar to these, each of priceless value to the Bahá'ís, rings and other articles sacrificed by those who had nothing else to give, as well as cash and pledges were announced from time to time throughout the sessions. Some of the articles were sold and others will be sold later, but at the close of the convention a total of approximately $10,000 in cash had been received for the National Fund.

In opening the discussion of the Temple construction, Mr. Holley outlined the three types of trusteeship which had been set up in order to comply with the laws of the United States, the state of Illinois and the Bahá'í laws and he also spoke of the importance of not labelling funds intended for general use in the Cause. He reported that funds which are labelled pass under legal restrictions as to their use which might under certain conditions deprive the National Spiritual Assembly of the capacity to meet some emergency in the Cause while at the same time it might have more than enough funds on hand to meet the needs of other activities. A general Bahá'í fund, on the other hand, creates an agency by means of which the National Spiritual Assembly can render effective service.

Several hours were spent in presenting and discussing ways and means for stimulating regular contributions to the Bahá'í fund and it seemed to be the opinion of most of the delegates that it was not the response to more or less intermittent appeals but rather the steady flow of contributions, large and small, from all of the believers in every community which would bring the desired results. In order that some practical plan for achieving the objective of one hundred per cent contributing membership might be evolved, the convention elected a committee to draft a resolution for the consideration of the delegates. This committee reported at a later session, offered the following recommendations which were approved by the convention:

1. That the National Spiritual Assembly consider the distribution of this resolution together with Tablets of Bahá'u'lláh and 'Abdu'l-Bahá relevant to the principles of love, service, unity and solidarity in their internal and external relationships necessary to the establishment of the World Order of Bahá'u'lláh, including the Master's Tablet to a believer in New York City which appeared in the Bahá'í Magazine, Vol. I, No. 17, page 1:

2. That various practical suggestions for the establishment of a system of economy amongst all our communities for stimulating a permanent and steady flow of funds into the national Bahá'í Fund made by delegates in convention be distributed to the Local Spiritual Assemblies;

3. That the incoming National Spiritual Assembly discourage independent attempts made on the part of individual believers in the interest of wider contacts with the outside world because of expenditure of money and efforts involved, since it is only by direct contribution of such monies to the National Bahá'í Fund that the desired goal can be achieved. If such activities should be undertaken they should be carried on only with the permission of and in consultation with the Local Spiritual Assembly and the National Spiritual Assembly.

4. That stress be laid upon the permanent support of the National Bahá'í Fund for the ever-increasing activities in the promotion of the World Order of Bahá'u'lláh.

5. That the National Spiritual Assembly consider the advisability of associating from the Guardian whether or not the present time is opportune for the principle of tithing enjoined by Bahá'u'lláh to the end that believers desiring to do so may voluntarily assume the responsibilities and obligations involved in the development of Bahá'u'lláh's divine economy.

The third subject on the agenda, "The Functions of a Local Spiritual Assembly," although permitting of a general discussion of all of the duties and responsibilities of that body, seemed to revolve about the question of enrolling Bahá'ís in the community and of removing names from the membership list. A number of questions were asked and these were all answered by references to Bahá'í Administration and articles in Bahá'í News. Several friends expressed the opinion that Local Spiritual Assemblies are sometimes over zealous in the matter of increasing Bahá'ís membership and new believers are enrolled before they have sufficient understanding of the requirements of membership which often results in later tests and difficulties both
on the part of the individual and the Local Spiritual Assembly concerned. It was generally conceded that Local Spiritual Assemblies should give more thorough study to Bahá'í administration as well as to the Bahá'í News which is published for the information and instruction of the friends in the application of administrative principles. One delegate speaking to this point said: 'When Bahá'u'lláh said: 'Ye are all the leaves of one tree,' He not only meant that the principle of equality should apply but that each individual in a community should assume his or her own responsibility. This spirit can be preserved only so long as every member of the community does his part, but if he does not read and study these things, no matter how many laws are made, he fails to live up to the spirit of equality. If only a few of us study we may become experts because of our study. If the spirit of equality is to be preserved, then all must study these things." The importance of more careful study of Bahá'í Administration was stressed. The Chairman pointed out that this question is becoming one of vital importance. He said that when a person comes into contact with the appearance of a Divine Manifestation, there is born within him a spirit can be preserved only so long as he reads and studies these things. The importance of the friends gathering before the beautiful stone sections which were unveiled in a most impressive manner, after which all assembled on the steps of the Temple to be photographed.

The first business of Saturday afternoon was the election of the National Spiritual Assembly for the coming year. At the request of some of the delegates the convention cablegram from Shoghi Effendi was reread and then, following the instructions of the Guardian having to do with election of national representatives, the delegates cast their ballots while the majority of the non-delegates sat in silent prayer for their guidance.

Following the election the agenda was resumed with brief discussions on the importance of inter-Assembly activities, amity activities, and teaching methods. Mr. Louis Gregory was invited by the delegates to participate in the discussion of amity work particularly and in his usual eloquent manner he spoke of the necessity of harmonious relationships and of teaching people the reality which will enable them to stand the severe tests which come to try their progress. Mr. Bishop Brown, also participating in this discussion, spoke of the importance of studying and following Bahá'í Administrations as well as the necessity of each Local Spiritual Assembly working out for itself the best possible plan of action and type of program suited to the needs of its community. He spoke also of the sense of humility that ought to be present in all Bahá'í service, and particularly in the face of the disappointment caused the Guardian by the failure of the American Bahá'ís to complete the Temple in the time desired by him. Mr. Philip Sprague, also invited to speak, continued this latter thought of Mr. Brown's and called upon the delegates to appreciate the full significance of the words of 'Abdu'l-Bahá when He spoke of the Temple as the "mystic chain which links us to the Source." He urged that all return to their communities mindful of the fact that the first link in that chain has been broken, that the body of the Temple is still unclothed, and that the determination that the work must be done forthwith.

Mrs. Orcella Rexford gave some very helpful suggestions for developing teaching technique and for the organization and conduct of new classes. She said the Bahá'ís are "standing in the smile of God" and recalled the instruction of 'Abdu'l-Bahá that the friends of God in this day must be happy and radiant; "If you cannot be

ers of these newly attracted souls have a great variety of qualifications and methods it seems necessary that there should be some course of instruction in Bahá'í Administration which would help them to understand that Bahá'í Administration is not simply a set of laws for conduct and work in Bahá'í community life but also the very ethics of Bahá'í living. Dr. Lenore Morris of Racine, pointed out that the variety of methods and capacities of teachers is often very confusing to new people and expressed the opinion that there ought to be some sort of measuring rod by which one could measure his or her own ability to instruct these people. She recalled that 'Abdu'l-Bahá had once said that three things were needed in every institution: good intentions, confirmation, and action. She presented stage of the duty of the Guardian to the delegates to appreciate the full significance of the words of 'Abdu'l-Bahá when He spoke of the Temple as the "mystic chain which links us to the Source." He urged that all return to their communities mindful of the fact that the first link in that chain has been broken, that the body of the Temple is still unclothed, and that the determination that the work must be done forthwith.

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happy in this day for what day are you waiting?"

The report of the tellers was presented at this session and the elected members of the new National Spiritual Assembly were announced as follows: Mr. Allen McDaniel, Mr. Horace Holley, Mr. Roy C. Wilhelm, Mr. Alfred E. Lunt, Mr. Fred Schoppfrother, Mr. Leroy Toas, Mrs. Nellie S. French, Mr. Carl Scheffler, Mr. George O. Latimer.

The session closed with a showing of the moving picture of 'Abdu'l-Baha and some scenes in the Holy Land.

Sunday morning the gifts of money and precious possessions for the Temple poured in more profusely than ever before and it was some time before the convention program could be resumed.

It began with a discussion on publicity, led by Mrs. Doris McKay who outlined what sort of publicity is acceptable by editors and how it must be prepared for their use. Dr. Lawrence Morris of Racine gave an interesting story of some personal experiences in getting space for Baha'i News articles, and Mr. Holley outlined the steps which are taken by the National Spiritual Assembly for the release of news of national or international character through the press associations. The question of the representation of the Cause at the Century of Progress Exposition came up at this point and it was announced by Mrs. May Maxwell that it would be possible to secure a hall on the grounds once a week at a very moderate cost. A motion was adopted by the convention recommending to the National Spiritual Assembly that it consider the advisability of this suggestion.

Miss Marion Holley, reporting on behalf of the Baha'i Youth Committee, spoke of the purpose of the Baha'i youth activities as being (1) to educate themselves and (2) to educate those with whom they come into contact. She stressed elasticity in organization for youth work in Baha'i communities and suggested two methods of procedure: the gathering together of young people in an informal manner for the discussion, under the leadership of a Baha'i chairman, of the subject of the place of religion in society or some similar topic, gradually drawing the group into actual and systematic study of the Baha'i teachings; and in order that the Baha'i youth may be trained to lead such discussions she recommended a course of this nature in connection with the Baha'i summer schools this year. Miss Mary Maxwell, following Miss Holley's report, spoke of the need of the energy and enthusiasm of youth in the Cause and mentioned particularly the contributions they can make to the cause of amity. There was some discussion as to the ages which might be considered as belonging to the youth group and it was suggested by Mr. Paul Haney that since Baha'i Administration makes no provision regarding age groups, the discrimination should be left to the Local Spiritual Assemblies concerned. It was suggested by another delegate and adopted by the convention that in organizing the Youth Committee for the coming year the National Spiritual Assembly consult the Local Spiritual Assemblies concerning those best qualified to serve in this capacity. The young people were permitted to adjourn following this discussion to gather together for dinner and the discussion of questions of particular interest to themselves. Later in the evening there was presented to the convention a contribution of a considerable sum of money and some jewelry collected by these young people as their special gift to the Temple.

Although the convention was planned to continue only to Sunday noon, it was found necessary to call an extra session in the evening to complete several items which had not been covered earlier. These included the consideration of the resolution on the non-political character of the Baha'i Faith referred to above. Just before adjournment a motion was adopted that the convention send words of greeting to the Baha'i teachers abroad, including Miss Agnes Alexander who at that moment was on her way to Honolulu from Japan. Because of the rapidly expanding activities of both the National Spiritual Assembly and the Local Spiritual Assemblies it was suggested that consideration be given to extending the convention next year over at least six days in order that there may be ample time for the discussion of some subjects which could not be more than briefly touched this year.

To those who had not attended a convention for some years the twenty-fifth gathering impressed them with the rapid growth which is taking place in the understanding and appreciation of the opportunities and responsibilities of those who have been chosen to set in motion those forces which are destined to establish a new social order, while those who experienced for the first time the meeting of the friends left with a sense of grave concern and yet joyful determination to make of themselves channels through which there might be released some of that force which the Guardian promises will usher in an era more glorious than has yet been recorded in the history of the Cause.

Charlotte M. Linfoot,
Convention Reporter.
“FELLOW BELIEVERS IN THE
AMERICAN CONTINENT!”

With these words our Guardian in his latest general letter to the believers of America initiates the following spiritual challenge:

“Great indeed have been your past and present achievements! Immeasurably greater are the wonders which the future has in store for you! The Edifice your sacrifices have raised still remains to be clothed. The House which must needs be supported by the highest administrative institution your hands have reared is as yet unbuilt. The provisions of the Chief Repository of those laws that must govern its operation are thus far mostly undisclosed. The Standard which, if ‘Abdul Baha’s wishes are to be fulfilled, must be raised in your country has yet to be unfurled. The Unity of which that standard is to be the symbol is far from being yet established. The machinery which must needs incarnate and preserve that unity is not even created. Will it be America, will it be one of the countries of Europe, who will arise to assume the leadership essential to the shaping of the destinies of this troubled age? Will America allow any of her sister communities in East or West to achieve such ascendency as shall deprive her of this spiritual primacy and which she has thus far so nobly retained? Will she not rather contribute, by a still further revelation of those inherent powers that motivate her life to enhance the priceless heritage which the love and wisdom of a departed Master have conferred upon her?

“Her past has been a testimony to the inexhaustible vitality of her faith. May not her future confirm it?”

Friends of the Cause of God in America, what is to be our reply to this clarion call from our beloved Guardian? Shall we weakly, supinely and blindly continue on our way, or shall we arise as one great soul in many bodies, set aside the trivialities of the Temple dome. The ornamentation of the Temple dome. The national decoration of the Temple dome. The Shoghi Effendi has stated in his momentous cable to the recent Convention concerning the opportunity confronting the delegates: “The Supreme Concourse waiting for them to seize it.” Shall we not seize our great opportunity?

By: ALLEN McDaniel, Chairman.


PLANS AND POLICIES
FOR THE COMING BAHÁ’I YEAR

A Statement by the National Spiritual Assembly

The National Spiritual Assembly since its election has given deep thought to the ever-increasing opportunities and responsibilities laid upon the faithful believers throughout the United States and Canada. The sacred obligation to complete the external decoration of the Temple dome; the urgent need to assist in bringing about immediate amelioration of the hardships and disabilities still afflicting the Bahá’ís of Persia; the grave problem of forging steadily onward through a society stricken with severe malady and tormented with suffering; the proper discharge of our collective duties as Local Spiritual Assemblies, National Committees, and as National Spiritual Assembly; the fulfillment of our personal and individual obligations as members of the Cause of Bahá’u’lláh—these and the many other issues confronting us at this time require our most earnest consideration if we are to meet even the most modest measure of our loving hope.

In this brief summary, the National Spiritual Assembly will attempt to emphasize some of those means and instruments afforded to American believers, the full and proper use of which will continually augment our combined power to render effective service to our holy Faith. A Cause destined to encircle the earth and to unify mankind possesses even in its early days of weakness and inexperience, latent powers and instrumentality for the eventual achievement of all its essential aims. Let us, therefore, attempt to examine with new and deeper insight some of those spiritual and material institutions already in existence, no matter how unassuming and how undeveloped they may hitherto have appeared.

**Bábí News**

This publication, established by the National Spiritual Assembly several years ago, affords the only responsible and authoritative medium of communication among the American Bahá’ís.

Its functions include: the publication of letters received from the Guardian; the publication of all letters, statements and letters prepared by the National Spiritual Assembly; the publication of National Committee reports approved by the National Spiritual Assembly; the publication of such letters and news items as are
received from other National Spiritual Assemblies and also from Local Assemblies in America as have general interest and importance.

National Committees and Local Spiritual Assemblies are invited to send in regularly reports and news items suitable for use in Baha'i News. Individual believers are requested, in order to avoid confusion, to submit their news items through their Local Assembly or through the National Committee directly concerned with that branch of Baha'i activity—as for example, teaching—under which each news item is classified.

It was the opinion of a number of delegates at the recent Convention that all believers should give more careful attention to Baha'i News. Since the Baha'i Faith goes forward by the power of unity, and unity is based upon common knowledge of all important instructions and policies issued from time to time, as well as upon the deeper element of adherence to the same Revelation, it would appear to be a very special duty for each believer to inform himself concerning what the Guardian wishes and what the National Spiritual Assembly advises.

The Nineteen Day Assembly

This institution, established by Baha'u'llah, has been described by the Guardian as the foundation of the new World Order. The National Spiritual Assembly understands that it is incumbent upon every believer, unless ill or absent from the city, to attend each of these Feasts.

In a general letter issued to Local Spiritual Assemblies several years ago, it was pointed out that the Guardian instructs that the Nineteen Day Feast be held according to the following program: the first part, entirely spiritual in character, is devoted to readings from Baha'i Sacred Writings; the second part consists of general consultation on the affairs of the Cause, at which time the Local Spiritual Assembly reports its activities to the community, asks for suggestions and consultation, and also delivers messages received from the Guardian and the National Assembly. The third part is the material feast and social meeting of all the friends. Only voting believers are invited to attend the Nineteen Day Feasts, but young people of less than twenty-one years of age, who are declared believers, especially when members of a Baha'i family, can also be present.

These meetings may be regarded as the very heart of our Baha'i community life. When properly conducted, and attended by a Baha'i community which fully appreciates their importance, the Nineteen Day Feasts serve to renew and deepen our spirit of faith, increase our capacity for united action, remove misunderstandings and keep us fully informed of all important Baha'i activities, local, national and international in scope.

The Masbiru'ul-Adhkhar

A letter from the National Spiritual Assembly, published through its chairman, appears on another page of this issue. It deserves, and will surely receive, not merely close individual attention but also extensive consultation on the part of each local community. The financial needs of these coming months are great beyond our human capacity. They in fact call for a truly superhuman resource.

The very greatness of this undertaking, its call for more and more sacrifice, more and more faith, more and more unity, is of the very essence of the mystery of the edifice blessed and dedicated by 'Abdu'l-Baha. It is the mighty purifying instrument by which God tests the hearts of His friends in a land where general social oppression and state restrictions do not obtain. Without this test, the body of the Cause in America could not undergo that purification requisite in the Cause of God.

Therefore let us throw off every feeling and attitude except that of being blessed with a task of superhuman immensity. May our resolution deepen day by day, until our will has become fused in one steadfast determination, one calmly burning zeal of achievement and triumph.

Unity and Intimacy in Service

The physical immensity of the area served by the American National Spiritual Assembly makes impossible frequent personal association among the believers of the different cities, towns and villages, and between the National Spiritual Assembly and all the friends on which one aspect of mutual intimacy is always based.

To offset this factor of distance, the members of the National Assembly have resolved this year to pay individual visits to as many local communities as possible. It is hoped that this practice will assist in removing some of those subtle veils that so frequently intervene between personal association and intimate knowledge cannot obtain.

But beyond these considerations the friends are reminded that the true intimacy on the spiritual plane is inde-
Classes will begin Monday morning and continue for eight days through Monday, July 3.

As planned so far the courses include one on Baha'i Administration conducted by Mr. Allen McDaniel, chairman of our National Assembly, and one on the influence of Religion on Society, conducted by Mr. Harlan Ober. There will also be a course bringing out the high lights of Nabil's Narrative. The day will open with a period of Iqan meditation. There will be a special forum for young people and the young people will undertake the planning of the evening programs for all. Mrs. Elizabeth Greenleaf and Mrs. Dorothy Baker will be there as advisors for the young people and co-operators in the program for adults. Mrs. Ober, Miss Fanny Knobloch and Dr. Lillian Sielken will also be there to lend inspiration and service. A course in public speaking will be arranged if desired.

As the session lasts only nine days it is a time for intensive study and concentration, but the afternoons are to be largely free for recreation and personal and group conferences. The life is that of one big family, simple, free, outdoors as much as possible. The Ranch is beautifully located. There is opportunity for swimming, horseback riding, croquet.

More Pullman apartments have been added in the big barn and the lower floor made into an assembly room. The rates are such as to just cover the immediate expense for food and service. Since these expenses were not covered last year the charge is somewhat higher than last year. The rates below include room and three meals a day for nine days:

<table>
<thead>
<tr>
<th>Room Type</th>
<th>Rate (per day)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dormitory or hayloft</td>
<td>$12.50</td>
</tr>
<tr>
<td>Double rooms, courtyard</td>
<td>15.50</td>
</tr>
<tr>
<td>Single rooms, courtyard</td>
<td>18.50</td>
</tr>
<tr>
<td>Double rooms, house</td>
<td>18.50</td>
</tr>
<tr>
<td>Single rooms, house</td>
<td>23.00</td>
</tr>
</tbody>
</table>

Louhelen Ranch is situated on route M15 three miles south of Davison and nine miles southeast of Flint. Persons arriving by train or bus at Flint will be met there if notification is given in advance. Buses from Detroit and Flint pass the door. Communications should be addressed to Mrs. L. W. Eggleston, 201 East Kirby Street, Detroit, Michigan and reservations made as soon as possible, as a number have already been made.

If any expect to bring young children (5-12) please let Mrs. Eggleston know as soon as possible. If there are five or six such an effort will be made to secure a play director.

This brief session at Louhelen Ranch offers an opportunity for friends of the Central States to promote fellowship and unity and by intensive study to gain a real and inspiring knowledge of the Baha'i Cause. Shoghi Effendi wishes the summer schools to become more places for genuine study and for training teachers.

The Program Committee:
L. W. Eggleston, Chairman,
Dorothy Baker,
Bertha Hyde Kirkpatrick.

Green Acre

The program announced last month can now be somewhat supplemented.

During July, before the four weekly study courses which begin on Monday, July 31, Dr. Glenn Shook of Wheaton College will deliver a series of four lectures on "Modern Aspects of Science and Religion."

Next will be three addresses by Mr. Harlan Ober on "The New World Order."

Mrs. Mary Hanford Ford is to take the third week of July and deliver lectures on a subject to be announced at the later date.

Mr. Saffa Kinney, on whose supplication 'Abdu'l-Baha consented to visit Green Acre in 1912, will present discussions on "Baha'i Technology."

In addition, Mr. George Winthrop Lee will hold Esperanto classes, and the Activities Committee has arranged for poetry evenings, music and picnics on Mt. Salvat. It is hoped that a Youth Conference can be arranged under the direction of Mrs. Elizabeth Greenleaf.

In Memoriam

The friends are requested to bless with the reading of prayer the spirits of these departed believers:
Miss Mahel Sankey, San Francisco.
Mr. Herman Pauli, New York.

REPORT OF THE NATIONAL ECONOMICS COMMITTEE

Notwithstanding that the economic question has been the most widely discussed issue before the American people, the past year, and acute suffering has been experienced by millions of unemployed and their families, your Committee has been unable to make any substantial headway in any practical sense, owing largely to lack of appropriations for carrying out some of the things that might have been undertaken. This is in no sense a criticism, since all the branches of administrative work have had to be subordinated to the pressing needs of the Temple.

The actual application of the Baha'i economic principles to the upbuilding of a Baha'i Community, as outlined by 'Abdu'l-Baha, must evidently be postponed to the future, although we are informed of efforts being made to that end by little groups of believers, notably in Eliot, Maine, to formulate the beginnings of this great spiritual possibility. To attempt this, however, in any national sense is apparently not our immediate task, in view of our Guardian's letter to this Committee published in full in the May number of Baha'i News. Briefly, the Guardian emphasizes two immediate possibilities, or, rather, urgent steps that ought first to be carried out. First, a deeper understanding by the believers themselves of the real basis of the Baha'i teachings on this question. This, of course, means careful reading and analysis of the Word in all its references to the subject. This would be greatly helped by a broad distribution of the compilation made by the Committee, and by intensive reading and study of the various articles and commentaries of Baha'i origin that have been published and circulated in America.

The second point emphasized by our Guardian is that, once having acquired understanding of the Baha'i position on economics, there should be launched an educational effort to bring these healing remedies to the serious notice of the public generally, including students of business operations, agriculturists especially, and other classes of society including of course the worker's organizations.

Your Committee has during the year been active in planning although we think the number of the Committee should be reduced, and a selection of personnel made from those capable of meeting together at least occasionally, and possessing a keen interest in the subject. Besides preparing the compilation referred to, the Committee, at the instance of the National Spiritual Assembly, drew up questionnaires directed to all the Baha'i Communities, dealing with various phases of economic needs of the believers, exchange of unemployed believers from community to community where they could be employed in their particular vocation, and other data.

NATIONAL ECONOMICS COMMITTEE,
by Alfred E. Lunt, Chairman,
Dale S. Cole, Secretary.
REPORT OF SALES COMMITTEE

Owing to the fact that the enclosed financial report of the Sales Committee for the last Bahá’í year covers the period of greatest depreciation in the value of jewels and other contributed articles, it has not been found possible to equal our first expectations of results. It is hardly possible to realize, unless assisted by actual experience, the difficulties in the way of selling almost anything but gold for an adequate price under present conditions.

Jewelry contributions in general have not proved satisfactory, owing to the divergence between the contributor’s idea of the value and the actual amount realizable; the one exception to this has been the contributions of old gold for “scrap” purposes, an estimated amount of $271.00 having been received from this source during the year.

A total of $1,105.07 has been remitted to the Treasurer from all sources, leaving accounts collectible of $389.50, sixteen Persian rugs valued at about $1,500.00, a string of Oriental pearls which may realize $1,000.00 and some “scrap” gold (included in the above estimate) for which we may receive $200.00. The total gross sales for the year (to May 10) were $1,648.21.

It is to be hoped that it will be possible to dispose of the articles still unsold without further delay. Although the prices realized are disappointing from the standpoint of purchase price, the buying power of the money realized is greatly increased per dollar.

SALES COMMITTEE,
By: F. St. G. Spendlove,
(Chairman),
R. Y. Mottahehdeh
Ali M. Yazdi.

DELEGATES AND BAHÁ’Í GUESTS AT TWENTY-FIFTH ANNUAL CONVENTION
THIS CRUCIAL TIME
A Letter from the National Spiritual Assembly
To the Bahá'ís of the United States and Canada.

Beloved Friends:
The National Spiritual Assembly feels a profound responsibility in assisting the American Bahá'í community to arrive at a unified understanding of the crucial nature of this period in the history of the Cause.

The Guardian's urgent emphasis of the extreme necessity of completing the Temple dome; his unusual cablegram to the Convention delegates; and the tone of many letters received from Local Spiritual Assemblies since the Convention, all combine to impress the members of the National Assembly with the need of thoughtful analysis and firm grasp of the essential elements in our present universal task.

What was that opportunity which the Convention was so passionately called upon to seize? What is the limit of that fateful time granted us in which to achieve our share of success in the development of the Faith of Bahá'u'lláh?

The members of the National Spiritual Assembly do not presume to have full knowledge of the Guardian's thought and purpose. The Assembly, however, can perhaps suggest some important considerations that will serve as a basis for the collective sacrifice and positive action required on the part of American believers in these swiftly passing days.

We are all witness to the rapid and momentous trend toward nationalism throughout the East as throughout the West. We have recently seen the outbreak of revolution on a large scale in one of the great civilized nations—revolution with its inevitable result in increased domination of society by the civil state. Such tension has come to exist within a preponderant area of the world that not only in Persia but in several other countries also the Bahá'ís are unable to exert any effective public influence. Save in America, the Cause of Bahá'u'lláh is grievously hampered and confined.

Anticipating this fateful trend, the Guardian more than a year ago informed us that the qualities of the "heroic age" of the Cause were now transferred from Persia to America. It is to America that Shoghi Effendi now looks for such powerful action on the part of Bahá'ís as to more than counterbalance the new limitations imposed upon the faithful believers in other lands. In the completion of the Temple dome we have been charged with responsibility for the one public achievement which will have greatest results for the Cause everywhere upon earth.

We must therefore attain to a fresh and greatly enlarged conception of what it means to the Cause to complete the Temple dome in the "allotted time."

It means nothing less than a manifestation on earth of the spiritual power and grandeur of the Faith of Bahá'u'lláh—a manifestation in a form and to a degree corresponding to the particular requirements of the present hour. Just as the era of the Bab called for a manifestation of faith in the form of physical martyrdom, so now the era of the first Guardian calls for a manifestation of faith in the form of that collective sacrifice and unified action which the Temple involves.

The Temple, we are assured, will in its completion vastly extend the Guardian's range of influence to include the liberal and progressive members of the general public. Such messages as "The Goal of a New World Order" will become factors molding the public consciousness, and not merely communications directed to the believers. But until the world has been given a visible and material evidence of the innate power of the Cause, it will not recognize the full significance of the Guardianship.

The Master's prophetic statements are more clearly understood when we realize that Shoghi Effendi is the focal point of the world order of Bahá'u'lláh. Our devotion and sacrifice in completing the Temple are to reveal him as head of a World Faith compelling attention and respect. When the power of the Teachings is exemplified by the achievement of the believers, the "Golden Age" of the Cause will dawn.

Within a few months, with the completion of the dome, we have his positive assurance that the Cause will enter a new phase, the very "Golden Age of the Cause of Bahá'u'lláh." Then, when the enemies begin to assail the impregnable Shield of the Covenant, and the friends seek the shelter of the divine Will,—then can at last the be-
lievers be fulfilled spiritually in living and teaching the Cause; then can the Guardian begin to bring to the general public the principles of the Most Great Peace.

This, we believe, is in outline the thought that every American Bahá’í can well take to heart—the conscious resolve to sacrifice his all for the sake of the Temple, and concentrate mind, heart and substance upon the achievement of this single purpose.

Consider these words which the Guardian has sent to America since the Convention: “Critical situation calling for further sacrifice combined resources. My heart yearns for immediate response.” (Cablegram to Mr. Siegfried Schopflocher). “The completion of the Temple dome is, indeed, of an imperative necessity, and the Guardian feels that during these five months the believers should persevere more than ever in order to safeguard the prestige of the Cause. Great as has been the measure of their self-sacrifice, yet, unless they redouble their efforts and concentrate all their resources to bring the whole work to a successful completion, their energies will have been spent in vain . . . In these exceptionally hard days we have to do our best and be confident in God’s unfailing guidance and help. He will surely inspire us with hope and will lead us out of this worldwide and unprecedented chaos.” (Letter to Mr. Philip Sprague.)

And in a letter addressed to the National Spiritual Assembly, dated June 17: “The thing, however, that is most urgent and of supreme importance is to insure by every means at our disposal the uninterrupted progress of the ornamentation work of the Temple. The cessation of work in connection with so noble and so sacred an edifice at so critical a time would not only create an unfavorable impression in the minds of the millions of visitors who will gather in Chicago this summer but will inflict grave injury on the prestige and the international standing of the Cause throughout the world. That the American believers, who have already on several occasions contributed so strikingly to the strengthening and widening of the basis of Bahá’í institutions will allow them to suffer as a result of their failure to prosecute this glorious enterprise, the Guardian refuses to believe. He will continue to pray, and has sufficient confidence in the vitality of the Faith that animates them to feel assured that the hopes and expectations centered on them by the Bahá’ís of the world will not be disap-

pointed, and that the successful termination of what is only the first stage in this historic enterprise will serve to enoble the heritage bequeathed to them by a wise and loving Master.”

In the Guardian’s hand: “I am so eager to hear of the latest developments in connection with an enterprise in which so much that is vital to the immediate future of the Cause is involved. The American believers are deeply and solemnly committed to this stupendous task. It was gloriously conceived and nobly initiated. Its triumphal progress must suffer no setback. Its termination must be hastened with zeal, determination and vigor. Its concluding stages must redound as much to the glory and fair name of our beloved Faith as the initial steps taken for its establishment. I appeal to each of the champion builders of this majestic and unique Structure not to rest until the final section of the external ornamentation of the dome has been cast and set in position.”

Do these words leave room for either divided opinion or hesitation? Can any conscientious believer hope to render true and effective service by performing any Bahá’í action that involves or implies neglect of the one overwhelming duty? Is it the time for conspicuous teaching plans devised as an alternative measure of Bahá’í service? Our hopes depend entirely upon the full realization of Shoghi Effendi’s oft-repeated plea for the completion of the Temple dome. We shall be straying outside the Kind Shepherd’s fold if we think that Bahá’ís success can be erected upon any other basis than this one supreme task. But the task has already gone far toward completion. The $15,000 appropriated for Temple construction in June, and the $18,000 appropriated in July, leaves only four more months of equal effort and sacrifice, since the present schedule calls for a completion of the work in November. The considerable sum required for materials—quartz, steel, hoisting equipment, etc. (aggregating some $24,000) will all be paid in August, which means that the work of casting the sections can go forward more rapidly than ever. At the present schedule of $18,000 a month, all the sections will be cast by October 21. Meanwhile the work of placing them on the dome will soon begin, so that by maintaining this financial schedule the work will be entirely completed by November first.

The response to the telegram sent to Local Assemblies a month ago has been truly extraordinary. Not only was it possible by July 15 to appropriate the entire $18,000 needed for the July schedule, but by July 25 the National Spiritual Assembly also had on hand $6,000 toward the $18,000 needed for August. Much depends upon our collective capacity to contribute the additional $12,000 which the August schedule requires.

The Guardian’s appeal to “each of the champion builders of this majestic and unique Structure” will, we trust, be emphasized by all local Spiritual Assemblies. We urge the believers to give most thoughtful consideration to the facts brought out in this general letter, and the communities to discuss them freely at the Nineteen Day Feasts. When we have one will and one mind, no power on earth can prevent us from meeting the Guardian’s standard of success; but response to every passing mood and division of our precious powers by undertaking this or that local suggestion can only result in having our energies up to this point spent in vain.

Faithfully yours,

NATIONAL SPIRITUAL ASSEMBLY.

ASSOCIATION WITH THE WORLD FELLOWSHIP OF FAITHS

A letter to the National Spiritual Assembly dated Haifa, June 17, 1933, conveys the Guardian’s explanation of the general principle underlying the association of Bahá’ís with the World Fellowship of Faiths and similar Societies. This statement merits careful
THE STANDARD OF SACRIFICE

"The important visits you have made to various Baha'i centers throughout the United States, together with the enthusiasm you have been able to create among the friends are, indeed, highly praiseworthy. You have set a good example before the friends. It is hoped that every one of them will arise to serve, as devotedly as you did, the beloved Temple and will be ready to suffer for its sake every possible deprivation."

(From letter to Mr. Philip Sprague, dated Haifa, June 8, 1933.)

Mrs. Doris E. Goodrick, 1157 So. Grand Ave., Los Angeles, Calif.
Mr. J. V. Matteson, 3225 Fruitvale Ave., Oakland, Calif.
Mrs. S. W. French, 501 Bellefontaine Street, Pasadena, Calif.
Miss Nadeen G. Cooper, 291 Broderick Street, San Francisco, Calif.
Miss Helen E. Starr, 122 W. De La Guerra Street, Santa Barbara, Calif.
Miss Alice Rouleau, Greenacre Drive, Visalia, Calif.
Mr. E. V. Harrison, 1362 Greene Ave., Westmount, Montreal, Canada.
Mrs. Rhoda Harvey, 1460 Butte Street, Vancouver, Canada.
Mrs. L. O. Wilson, 1332 N. Tejon Street, Colorado Springs, Colo.
Mrs. Elizabeth Clark, 414 Xavier Street, Denver, Colo.
Mrs. Charles P. Hillhouse, 462 First Ave., West Haven, Conn. (New Haven Assembly).
Mr. George D. Miller, 1717 Kilbourne Place, N. W., Washington, D. C.
Miss Corinne d'Armour, 44 N. W. 10th Ave., Miami, Fla.
Mrs. Josephine E. Jones, Florida Normal and Industrial School, St. Augustine, Fla.
Mrs. E. I. Adolphson, 712 17th Ave., Honolulu, Hawaii.
Miss Sophie Loedner, 4318 Greenview Ave., Chicago, Ill.
Mrs. Carl Scheffler, 1821 Lincoln Street, Evanston, Ill.
Miss Helen Hindson, 522 5th Ave., Peoria, Ill.
Mrs. Riecke Jurgens, 201 W. Calhoun Ave., Springfield, Ill.
Mr. H. J. Snider, 501 W. Penn Ave., Urbana, Ill.
Mrs. Anne W. Bartholomew, 1627 Forest Avenue, Wilmette, Ill.
Mrs. A. E. Keller, 3443 Birchwood Ave., Indianapolis, Ind.
Miss Louise Thompson, Elliot, Me.
Miss Amelia L. Mann, 23 S. Highland Ave., Baltimore, Md.
Mrs. Margaret R. Patzer, Box 31, Cabin John, Md.
Mrs. Z. O. Mapp, Box 526, Avon, Mass. (for Boston Assembly)
Miss Fanny M. Holmes, 108 Webster Street, Worcester, Mass.
Mrs. L. W. Eggleston, 201 E. Kirby Ave., Detroit, Mich.
Mrs. Lucille Melandy, 607 N. Magnolia Street, Lansing, Mich.
Miss Fritzi L. Steinmetz, 904 W. 22nd Street, Minneapolis, Minn.
Mrs. Clement Woolson, 1553 Portland Ave., St. Paul, Minn.
Miss Anna E. Van Blarcum, 19 Walnut Crescent, Montclair, N. J.
Mrs. W. U. Witman, 68 Scotland Road, So. Orange, N. J. (for Newark Assembly).
Mr. A. G. Tichenor, 126 Evergreen Place, West Englewood, N. J.
Miss Millie B. Herrick, 18 North Street, Binghamton, N. Y.
Mrs. Morris S. Bush, 77 Livingston Street, Buffalo, N. Y.
Miss Bertha Herklots, Baha'i Center, 119 West 57th Street, New York, N. Y.
Mrs. Lillian Stoddard, 40 Cary Ave., Yonkers, N. Y.
Mrs. H. F. Fenton, 876 Wyley Ave., Akron, Ohio.
Miss Hilda Stauss, 3640 Epworth Avenue, Westwood, Cincinnati, Ohio.
Mrs. Dale E. Cole, 3174 Corydon Road, Cleveland, Ohio.
Mrs. Margaret Hespelt-Acebo, R. F. D. 1, Box 100, Blacklick, Ohio. (for Columbus Assembly).
Mrs. Cecil Hill, 432 Ohio Street, Toledo, Ohio.

Mr. J. W. Latimer, 1927 N. W. 40th Street, Portland, Oregon.


Mrs. Ruth Randall Brown, Box 9, Ingomar, Pa. (for Pittsburgh Assembly).

Miss Chrisella Newell, Monroe, Wash.

Miss Elsa Nordquist, 4508 18th Ave., N. E., Seattle, Wash.

Mrs. Isabelle Campbell, 1427 So. Madison Street, Spokane, Wash.

Mr. Louis J. Voelz, 6108 Sheridan Road, Kenosha, Wis.

Mrs. Orl J. Clark, 1702 N. Farrell Ave., Milwaukee, Wis.

Mr. Harold R. Olsen, 1332 Rusat Street, Racine, Wis.

THE BAHÁ’I WORLD, VOLUME IV

The Guardian has given special emphasis to this international Bahá’í work on the appearance of each successive volume. The American believers are urged, one and all, to acquire a copy if possible, and if not to borrow one from the Lending Library of their Spiritual Assembly. In this work we have before us the mighty worldwide panorama of the Cause, its international character, as in no other Bahá’í text. It is, besides, a necessary reference book in its various address lists, bibliographies and reproductions of such important documents as the Declaration of Trust and By-Laws, as well as its extensive quotations from the Bahá’í writings. The present volume contains a large number of special articles, preceded by the Guardian’s “The Goal of a New World Order.” Its large collection of photographs will acquaint all the friends with the sacred shrines and places associated with the Cause, and with representative groups of their spiritual brothers and sisters in other lands.

In size Volume IV represents a great enlargement over previous volumes, having a total of 547 pages.

All its material was gathered together and sent to Shoghi Effendi, who added new material and arranged the contents for publication. We quote his words concerning The Bahá’í World, written in December, 1928: “This unique record of worldwide Bahá’í activity attempts to present to the general public, as well as to the student and scholar, those historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá’u’lláh to this age.”

Copies may be obtained from the Bahá’í Publishing Committee at $2.50.

Recognizing its value in the field of general publicity and also teaching, the National Spiritual Assembly has placed copies in newspaper editorial offices and also with the directors of important educational, peace and religious organizations. Local Spiritual Assemblies can render great service by donating copies to Public Libraries.

COMMITTEE ON HISTORY OF THE BAHÁ’I CAUSE IN AMERICA

Acting at the request of the Guardian, the National Spiritual Assembly has recently appointed an important special committee to undertake a brief but complete history of the Cause in the United States and Canada. Its members are: Mr. Charles Mason Remey, Chairman, Mrs. Mariam Haney, Mrs. May Maxwell.

This committee has been requested to direct and supervise the preparation of the history of the Bahá’í Cause in America, with authority to request Local Spiritual Assemblies and also groups to delegate qualified believers to be associated with the committee, and with authority to appeal to individual believers for assistance and to search the Archives and any other available sources of information.

Local Assemblies and individual believers are requested to extend every possible cooperation for the early and successful completion of this unique task.

CONTACTS COMMITTEE

Another new national committee recently appointed is the Contacts Committee consisting of Miss Martha Woodsum, secretary, Mrs. Ruth Brandt, Miss Lucy Marshall, Mr. Rowland Estall and Miss Sophie Loeding.

This committee came into being as the result of the very successful experience of a local committee appointed by the New York Spiritual Assembly last year. The local committee sent Bahá’í literature and personal letters to a large number of prominent people, with excellent results.

The Contacts Committee will extend this “teaching by correspondence” work on a national scale. The National Assembly is confident that its activities will fill an important place in our efforts to carry the Message to the general public.

Local Assemblies are requested to cooperate by suggesting names of influential people of liberal outlook, sending the names and addresses directly to the nearest regional member of the Contacts Committee. (Miss Woodsum covers the Southern as well as Eastern States.)

PACIFIC COAST BAHÁ’I SUMMER SCHOOL

The Program which has been issued by the Committee of the Pacific Coast Bahá’í Summer School for its Seventh Session, from July 23 to August 5, 1933, is very impressive. The believers in those States can be heartily congratulated for their privilege of attending such a well developed program of conference and instruction.

The essential elements of the program consist of Round Table Discussions, Training and Teaching Children, Public Meetings, Unity Feast, Teaching Conference, and Courses of Study on the following subjects: “Influence of Religion on Society,” “The History of the Bahá’í Faith,” and “Principles of Bahá’í Administration.”

The classes are conducted by Prof. N. F. Ward, Mrs. Helen Bishop, Miss Marion Holley, Mrs. A. R. Seto, Mrs. Louise Caswell, Mrs. E. G. Cooper, Mr. H. R. Hurlbut, Mr. George O. Latimer, Mr. Ali M. Yazdi and Mr. Leroy Ioss.

PUBLISHING ANNOUNCEMENTS

The Publishing Committee wishes to remind the friends that “Seven Valleys” has been out of stock for many years, and that according to the Guardian’s instruction this Tablet cannot be reprinted until a new and better translation has been made.

On account of the high cost of printing The Bahá’í World, Volume IV, Local Librarians can be given a discount of only 10% on orders for this book. If the Publishing Committee were to extend to Assemblies the usual discount of 331/3 per cent, it would be obliged to raise the price of the book, and this would be undesirable.

The important compilation on inter-racial amity made by Mrs. Mariam Haney and Mr. Louis Gregory, published under the title of “Oneness of Mankind” has been reduced in price from 25c to 15c per copy.

When the present supply of Autographed Edition copies of “The Dawn-Breakers” is exhausted, no more will be available. Believers who wished a copy of the beautiful edition autographed by the Guardian will be well advised to order it without delay.
TEMPLE PROGRESS

The Temple construction budget for the month of August, the sum of $18,000, was entirely met some days before the end of the month. Since the Temple Trustees announced a monthly schedule of operation in April, the believers have carried the work forward without interruption by their united devotion and constant sacrifice.

This great task is now well on its way to a successful termination. By maintaining the monthly budget for September, October and November, the contract involving $150,000 for the external decoration of the Temple dome will be completed during the period of the Century of Progress Exposition and also before the coming of the cold weather which would compel suspension of the work until the spring of 1934.

With the Guardian's urgent wishes in mind, we can all appreciate the vital need of going forward with full speed throughout the three remaining months.

From the August report of The Research Service we quote the following detailed statements:

"During the first two weeks of August, the final (ninth) clerestory section of the great ribs of the dome was cast and the entire work completed on these nine sections. The plaster of Paris mold was taken down and reerected in the Foundation Hall for permanent storage. It is planned that after the completion of the dome ornamentation, the molds will be shipped from the Rosslyn plant to the Temple and permanently stored. In case of damage to any section in the future, the damaged part can be removed and new sections cast and set in place from these molds. (The molds can also be used in the external ornamentation of a similar Baha'i House of Worship in some other part of the country at any future date.)

"During the month the casting of the field and rib sections has progressed with even higher efficiency and better rate of progress than in July. A total of 84 casts was made during the past five weeks, 16 casts in each of the first three weeks of that period and 18 casts in the last two weeks. (It must be held in mind that each unit after being cast undergoes careful hand-finishing. This work is not mechanical but a remarkable example of craftsmanship.)

"During August also the structural furring system of the dome has been placed in position. It is expected that the first carload of ornamentation shipped from the plant at Rosslyn, Virginia, on August 28, will arrive at Wilmette not later than the beginning of the first week of September. Arrangements have been made for the immediate erection of these sections. The second carload went forward on September 2.

The months of September, October and November have the following financial schedules which the National Spiritual Assembly trusts will be fully met:

- September, $18,000.00
- October, 18,000.00
- November, 10,748.65

LETTERS FROM HAIFA

"Shoghi Effendi sincerely hopes that through these sacrifices that Edifice will be completed and become a focal center for the spirit and teachings of the Cause in that land; that from it the light of guidance will spread and bring joy and hope to the heart of this depressed humanity. If you will study the history of Nabil, you will see how the Faith has been fed by the constant sacrifices of the friends. Under hardships, persecutions and constant worries has the Message of Baha'u'llah been established throughout the world."

"As regards what Mirza Abu'l Fazl has said concerning the Seven Religions of the past, Shoghi Effendi wishes to emphasize that what is truly authoritative are the words of the Master. In all such cases we should try and find out what He has said and abide by His words, even though they seem to conflict with the findings of modern scholars. If He does not say anything on the subject, then the individual is free to accept, or refute what scholars, such as Abu'l Fazl, say. Through the discussion of these (statements by scholars), the truth will ultimately be found, but at no time should their decision be considered as final."

"The different nations of the world will never attain peace except after recognizing the significance of the teachings and wholeheartedly upholding them, for through these precepts all international problems will be solved and every man will secure the spiritual environment in which his soul can evolve and produce its highest fruits."

"The Baha'i world should direct its attention towards Europe more than to any other land, because it is a hotbed of strife and rancor. The political hatreds that exist there will not subdue not only consume its inhabitants but will ravage the whole world and bring devastation to the entire surface of the globe."

"Whenever he receives news of the progress of the Temple work he (Shoghi Effendi) becomes extremely happy, not only because that edifice
comes thereby one step nearer completion, but also because it is an added proof to the world that there is a mighty spirit that animates the friends, that there is nothing impossible to them and that they shall attain ultimately their goal, which is the spiritual regeneration of mankind. (To Mr. Roy C. Wilhem, National Treasur-er, dated Haifa, March 5, 1933.)

"He (Shoghi Effendi) was deeply gratified to hear that the friends are attaching such a great importance to the teaching and training of Bahá’í children. The education of the youth is, undoubtedly, of paramount importance as it serves to deepen their understanding of the Cause and to canalize their energies along the most profitable lines. Inasmuch, however, as the national expenses of the Cause in America are daily increasing, the members of your Committee should be very careful not to extend beyond their financial resources the sphere of their activities. The plans your Committee has made should not develop to such an extent as to hamper the progress of the Temple work." (To members of Committee on the Teaching and Training of Children, dated Haifa, April 20, 1933.)

"There is a difference between taxes and spiritual offerings. The House of Justice has certain revenues such as inheritance shares, fees and fines. These are the taxes which, according to the Aqdas, go directly not to the Guardian but to the House of Justice. According to the Master’s Will which complements the Aqdas, the Huqúq goes only to the Guardian." (To Mr. George O. Latimer, Portland, Oregon, dated Haifa, June 17, 1933.)

BAHÁ’Í ADMINISTRATION

A Statement Dealing With Certain Current Trends of the Cause

Gradually, through the teaching of ‘Abdu’l-Bahá and the development of the Cause under the guidance of Shoghi Effendi, the believers throughout the world are beginning to appreciate the true significance of the Revelation of Bahá’u’lláh in the provision for a new World Order. The Guardian has emphasized Bahá’í Administration not as an end in itself but as a means toward the gradual evolution of social, economic and political life toward the goal of the new World Order destined to be established by 1963. The principal function of our Bahá’í community life today is to study and practise the administrative principles in order that we may gradually develop and demonstrate individ-ually and collectively the working out of the spiritual power of this Faith.

As we study Bahá’í Administration, we become more and more impressed with its comprehensiveness, practicality and power. Enthusiasm grows upon us and we begin to realize that with all of the increasing number of man-made social plans, the Divine Plan is the only one based on spiritual principles and realities and alone can solve the complex problems of the world and bring about justice and peace. We have infinite opportunities for presenting this plan through word of mouth, but the only true method of teaching, namely, that used by the Christ, Bahá’u’lláh, and the other great Teachers, is by "living the life." Therefore our immediate spiritual opportunity and obligation is to demonstrate through our individual lives and Bahá’í community activities the spiritual principles that are so dear to our hearts and which we so love to expound to others.

Functioning in our community immediately involves the basic Bahá’í principles of consultation and cooperation. In other words, Bahá’í community life implies group action and not the independent activities of a number of individuals each and everyone seeking to fulfill his or her own ideas and wishes. One of the things that our beloved Master emphasized in the lives of believers was selfless service. The harmonious and united functioning of a Bahá’í community is based on this fundamental principle of individual or personal sacrifice. In America where individualism is still rampant, the attainment of this station is most difficult and involves continual self-renunciation and sacrifice. Those believers who have been members of the National and Local Spiritual Assemblies realize that a great majority of the problems that continuously arise for consideration and action result from our inability as yet to function in accordance with the administrative principles. As we view the inharmonious elements of such problems, we see the intrusion of personalities and the outcropping of those human frailties that brought the world to its present status of confusion and chaos. The history of the Cause abounds in outstanding examples of personalities undone as the result of ambition, selfishness, lust for leadership, misguided or misplaced love, and unwise associations. This is indeed the "testing time" that the Master foretold so many years ago.

A very important principle of administration involved in the functioning of our Assemblies is that requiring full, free and frank discussion of all matters and then action taken by majority vote. After such action is taken this becomes the action of the entire Spiritual Assembly. There is no place in Bahá’í Administration for minority action or reports. How often have we heard in Assemblies’ deliberations the expressed wish of one or more members to be recorded as voting in opposition to the action of the majority. Such an expressed wish manifests the ego of our human nature. The Holy Utterances, as given on pages 22 and 23 of "Bahá’í Administration," gives our rules of conduct as follows:

"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 if 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 fragrance 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."

How wonderful it is if we but stop and contemplate the spiritual significance of this new method of group functioning through true consultation and cooperation! Through the clash of differing opinion, the spark of truth is ignited and illumines the entire problem. Such a deliberative As-
and visiting assemblies and visiting mulate and contact and written appeals, to imbue low, poor or wealthy, to conceive, urge every believer, whether high or

There seems to be a growing feeling among a relatively few of the believers that the Administration of the Cause in America is developing into a hard and inflexible machine and that there is a tendency to restrict individual effort and stifle individual initiative and enterprise. This feeling probably results from the lack of adjustment of these believers to the administrative era of the Cause and also in some cases from the personal feeling that administrative efficiency cannot be accompanied with mercy and love. In his letter of Feb. 20, 1927 to the National Spiritual Assembly, the Guardian states the following:

"It is the duty and privilege of the National and Local Assemblies if they find that the pressing requirements of their local and national budgets have been adequately met, to encourage individuals and groups to initiate and conduct, with their knowledge and consent, any undertaking that would serve to enhance the work which they have set themselves to achieve. Not content with appeals addressed to each and every believer to offer any constructive suggestions or plan that would remedy an existing grievance, they should, by every means in their power, stimulate the spirit of enterprise among the believers in order to further the teaching as well as the administrative work of the Cause. They should endeavor by personal contact and written appeals, to raise the body of the faithful with a deep sense of personal responsibility, and urge every believer, whether high or low, poor or wealthy, to conceive, formulate and execute such measures and projects as would redound, in the eyes of their representatives, to the power and the fair name of this sacred Cause."

This instruction of our Guardian has been brought to the attention of the believers by the National Assembly through the Baha'i News and also by Local Assemblies, and referred to in past Annual Conventions. Certainly the principles of consultation and cooperation through group action and individual effort and activity are not incompatible. Difficulties and problems have arisen in many Baha'i communities, however, from lack of proper cooperation of visiting believers with the Local Spiritual Assemblies. It is obvious that confusion and misunderstandings will arise if a believer from one community travels about and attempts to carry on teaching and other activities in other communities without full cooperation with the Local Spiritual Assemblies. It is not to be supposed that such visiting or traveling believers could or would understand local conditions as well as the Spiritual Assembly. Another interesting situation that often arises in the activities of traveling and visiting believers is the tendency to criticize their home conditions, and in extreme cases to secure the cooperation of other assemblies in making protests or appeals to the National Assembly relative to conditions in their home communities. Such activities are obviously wrong and will only result in emphasizing personalities and bringing about confusion.

Recently the National Spiritual Assembly has received a copy of a letter written by the Guardian, through his secretary, to a believer who wrote him frankly to state certain views about some incidents at the recent Convention. "He was, however, grieved to learn that, despite his repeated references on the necessity of unity and concord among the friends, there have appeared some misunderstandings among them. Such negative forces have always hampered the progress of the Cause and have resulted in utter disappointment. The spirit of parti­sanship which is but the outcome of individual passion and selfishness is fundamentally opposed to the basic teachings of the Faith. It is for cooperation, motivated by self-sacrifice, that the Baha'is stand, and nothing short of the adequate realization of this ideal can redeem the world and insure its safe and speedy progress."

As the Master emphasized, in his talks and addresses in America in 1912, the significance of the fact that all forms of activities of the friends whether concerned with the direct teaching, the summer schools, the building of the Temple, or other concerns of our community life, were all phases of teaching or spreading the word of God. Since the Master's visit to the western world, the American believers have not only risen to teach in their own communities but have traveled to the uttermost parts of the earth. We are beginning to see the fruits of the sincere and self­sacrificing efforts of our teaching work during this period of a little less than a quarter century. As we look about us, however, we are inclined to wonder as to why our communities are still so small in number. Why has not this great spiritual force entered
the hearts of more people generally and brought more people into the active service of the Cause of God. Through all time, a human movement is judged by its exponents and followers. Undoubtedly this same "acid test" has been applied to our teaching work in America during the past 20 odd years. As the Master so often stated, we are judged not by our words but by our deeds. Our teaching efforts will have been or will in the future be of very little value unless we attract people by our "distinctiveness." The Guardian has set forth in a letter to the believers of America, dated Sept. 24, 1924, the significance of "teaching by example":

"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 sceptical age the supreme claim of the Baha’i Revelation. One thing and only one thing will unfaillingly 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 Baha’u’llah."

Let us urge each and every believer to give first attention to the development of "the inner life." Our first duty is to set our own house in order before we can hope to interest or attract the people of the world to the glory and power of the Message. Let us endeavor to lay increasing emphasis on attracting people by the beauty, simplicity and dignity of our personal lives rather than through exhortation and the repetition of minor platitudes. We must realize that we must first bring the Kingdom of Heaven into our own hearts and lives before we can help others to acquire this great station.

THE NATIONAL SPIRITUAL ASSEMBLY.

NEWS OF THE CAUSE

Assembly secretaries are requested to make the following corrections in the Directory published in BAHAI NEWS last month: Add Miss June Jarvis, 1828 East 5th Street, Long Beach, Calif.; Change Portland, Oregon address from 1927 N. W. 40th Street to 1927 N. E. 40th Street. Change Columbus, Ohio address to R. F. D. 1, Box 109, Reynoldsburg, Ohio; change Phoenix, Arizona, to Mrs. C. A. Bugbee, P. O. Box 2172.

An article entitled "Colored Concrete Castings Made from Sculptured Models Cover Unique Temple Dome" by Mr. Allen B. McDaniel, was published in Construction Methods (a technical journal) of July, 1933. The article carries ten illustrations.

Another article by Mr. McDaniel appeared in a recent issue of a technical journal was entitled "The Temple of Light" in the June, 1933, issue of the Journal of the American Concrete Institute. The same issue also included "The Project of Ornamenting the Baha’i Temple Dome" by Mr. John J. Earley.

The Publishing Committee is sending out advance notices of two books which have recently been approved by the Reviewing Committee. The paramount importance of Temple construction makes it impossible to publish these works unless sufficient advance orders are received from Local Assemblies. One book is "Security for a Failing World" by Dr. Stanwood Cobb; the other, "Baha’i Answers, a compilation prepared by Mrs. Olivia Kelsey.

The Publishing Committee is also issuing a new edition of the small compilation originally called "Blue No. 9" and later changed to "The Dawn of a New Day." Its present title is "Principles of the Baha’i Faith." Twenty-five thousand copies are being printed, to sell at $3.00 per 100.

Copies of the Swedish translation of Esslemont’s "Baha’u’llah and the New Era" can now be obtained from the Publishing Committee. It would be a great service if Assemblies in cities having groups of Swedish people could present them with one or more copies of this translation.

A book has been written by Mrs. Ruth Moffett on the subject of prayer, and includes a compilation of Bahai prayers and meditations. This has been approved by the Reviewing Committee. Word has been received that the book will be published immediately.

Important Inter-Racial Amity Activities held since the Convention include an entertainment given in honor of the National Association for the Advancement of Colored People and the Urban League, New York Chapter, by the National Amity Committee assisted by the New York Spiritual Assembly; and a Conference for Racial Amity arranged by the National Amity Committee at Green Acre on July 28, 29 and 30. This Conference continued the series initiated by Mrs. Parsons in Washington at the Master’s request in 1921. Baha’i speakers were: Mr. Harlan Ober, Mr. Saffa Kinney, Miss Helen Campbell, Mrs. Mary Hanford Ford, Mrs. Elizabeth Greenleaf, Mrs. Louise Gregory, Mr. Howard Ives, Mrs. Zylpha Mapp, Mrs. Grace Ober and Mr. Philip Marangella. Invited speakers were: Rev. Charles Estes, of Montreal; Dr. T. E. McCurdy, Boston; Rev. Henry Benton Harris and Mr. James H. Hubert, New York. Following the meeting held in New York, Mrs. Louie Mathews, Chairman of the National Amity Committee, received these words from the Guardian, through his secretary: "The entertainment given in honor of the N. S. A. C. P. ... made a dignified effect, interesting and beneficial to the cause of unity between the races. It is hoped that your example will be followed and that in the future meetings of this sort will increase both in number and effectiveness."

Enthusiastic reports have been received from believers attending the sessions of the Baha’i Summer Schools at Green Acre, Louhelen Ranch and Geyserville. The friends generally seem to appreciate more than ever the advantages of these univalued opportunities for study, discussion and becoming better acquainted with believers from other cities. In forthcoming issues of BAHAI NEWS, detailed reports prepared by the various Summer School Committees will be published.

The Green Acre season terminated with a Teaching Conference held from August 27 to 30, attended by believers from Baha’i communities throughout the East. A very comprehensive agenda prepared in advance, and distributed to all in attendance, held the discussion to a high level and concentrated attention upon the most important matters. Dr. Genevieve Coy, of New York, acted as chairman of the meeting.

The Spiritual Assembly of Worcester, Mass., write that the believers have been deeply stirred by the Guardian’s letter on “America and the Most Great Peace,” and the community has consecrated itself anew to the task of perfecting the institutions of the Local Spiritual Assembly and of the Baha’i community.

Miss Ella Quant, an isolated believer of Schenectady, N. Y., has been led to serve by transcribing Baha’i texts into Braille for the blind. She has already completed the work on the compilation published a few years ago entitled “The Spirit of World Unity.”
"THE SEAL OF FINAL AND COMPLETE VICTORY"

Temple Progress

The illustration contained in this issue shows, for the first time, how the Temple dome will appear when the external decoration is entirely completed. Here at last is the picture which the friends had hoped to see in reality when they came to the Convention on June first.

The beauty of this completed portion is indescribable. The perfection of Mr. Bourgeois’ design, unique and indeed inevitable in its effect, combining a stimulating intricacy with a satisfying simplicity; the soft and delicate brilliance of the texture wrought by Mr. Earley and his skilled craftsmen; the impressive strength and endurance of the units when closely inspected; the play of light upon the rounded surface of the magnificent dome, surmounting the House of Worship dedicated to Bahá’u’l’Abá—here, at last, all Bahá’ís may rejoice in a true symbol of our beloved Faith, an inspired expression of its results upon the hearts of its devoted servants.

As the time is short in which to fulfill the Guardian’s highest hopes, the National Spiritual Assembly takes this occasion to report on the present status of the Temple work in some detail, culminating this statement with the most recent words written by Shoghi Effendi.

First, we quote from the report of Research Service for September:

“During the month, the casting of the field and rib sections has proceeded with the efficiency and economy established during the two preceding months of July and August. During September a total of 67 concrete sections of ornamentation were cast. Of this amount, 21 were rib sections and 46 were field sections. It will be recalled that the original estimate of the average labor cost per cast was $80.00. During the past two months this average cost has been reduced to about $70.00, and this lower average has been maintained in September.

“Of the units shipped, 76 were in place on the dome on September 30, 1933. Additional shipments are being made at this time and Mr. Taylor, Mr. Earley’s associate, plans to return to the Temple about October 10 to continue with the erection of the ornamentation, which can be carried on at the rate of about 70 or 80 sections per week.

“To summarize: the total number of sectional units is 387. Of these, 260 have been made, leaving 127 sections still to be cast.”

On September 26, after prayer in the Temple, the members of the National Assembly issued a special letter to all Local Assemblies, from which the following paragraphs are quoted:—
"The flow of funds into the National Treasury this month has not indicated our ability to meet the expenses of carrying on the Temple dome ornamentation program necessary to comply with the Guardian's instructions; nevertheless, the National Spiritual Assembly has been unable to believe that the friends will permit any failure in this the greatest of all present Bahá'í obligations. Therefore, work has proceeded at the degree of efficiency required to complete the dome ornamentation during November.

"As you know, this requires contributions of $18,000 for September, $18,000 for October, and $10,000 for November. For the month of September we are still short $7,500, due to be paid by October first. No credence should be attached to a rumor that seems to have been circulated to the effect that any deficit in the fund has been guaranteed by certain individuals.

"Your National Spiritual Assembly has offered fervent supplications in the Temple, united under the now partially decorated dome, that the increased and sustained sacrifices and united efforts of the friends may achieve the divine goal."

Since that letter was issued, $5,500 has been received. But the sum of $2,000 is still in deficit for construction in September, and the schedule calls for $18,000 additional in October. To maintain the Temple schedule, therefore, the National Fund must receive $20,000 this month.

One point of vital importance should be made clear.

The monthly schedule of work must be determined before the month begins, while payment is made for work done at the end of the month. Thus, the Temple Trustees authorized for September work in the amount of $18,000, although only about $5,500 was actually on hand on September first. If the Trustees had authorized only the work that could be done for $5,000, the Temple schedule would have been fatally interrupted.

The National Spiritual Assembly wishes every believer to take this situation to heart: that the members are called upon to assume responsibility for a decision creating liability at the rate of $18,000 for September and now for October also. If the National Assembly lacked faith, it would only authorize work to the extent of cash in hand, and such a procedure would have two bad results—first, greatly increasing the final cost, and second, delaying the completion of the dome unit far beyond November—perhaps until spring. Under the circumstances, only one decision was possible: namely, to continue Temple construction and have absolute faith that this decision will be vindicated by the unity and sacrifice of the American Bahá'ís.

We now quote the most recent message from the Guardian on the subject of the Temple, written to the National Assembly in his own hand:—

"The magnificent achievement of the American believers, the stupendous efforts they have exerted in the month of August on behalf of the Temple Fund cannot be allowed to pass unnoticed. A fresh record of service, an unexampled standard of self-sacrifice has been attained and established through their concerted, their persistent and heroic efforts. The entire Bahá'í world cannot but feel thrilled as it contemplates such striking evidences of Bahá'í solidarity, of spiritual fervor, of self-abnegation. 'Abdu'l-Bahá, from the realms above, looks down upon those responsible for such deeds with feelings of unmitigated pride, joy and satisfaction. The concluding stages of this stirring episode in the history of the Faith in that land must witness still greater triumphs, must establish a still more excellent standard of Bahá'í stewardship. The remaining months of September and October must set the seal of final and complete victory to an enterprise that stands unparalleled in the annals of the Cause in the West. Your true and grateful brother, Shoghi."

(September 6, 1933).

With these ringing words before us, the National Spiritual Assembly is confident that the American believers will accomplish the full task which the Guardian has given us as our highest privilege in the Cause of God.

### NON-PARTICIATION OF BAHÁ'ÍS IN POLITICAL AFFAIRS

The delicate question of the nonpolitical character of the Bahá'í Faith has further clarification in the following words written by the Guardian in a letter dated March 16, 1933. In quoting these words, the National Spiritual Assembly wishes to inform the friends that a special committee has been appointed to draft a statement which is intended to present this subject to American believers in final form.

"The handling of this delicate and vital problem regarding non-participation by Bahá'ís of East and West in political affairs, calls for the utmost circumspection, tact, patience and vigilance, on the part of those whose function and privilege is to guard, promote and administer the activities of a world-wide, ever-advancing Cause. The misgivings and apprehensions of individual Bahá'ís should be allayed and eventually completely dispelled. Any misconception of the same and genuine patriotism that animates every Bahá'í heart, if it ever obscures or perplexes the minds of responsible government officials, should be instantly and courageously dispelled. Any deliberate misrepresentation by the enemies of the Cause of God, of the aim, the tenets and methods of the administrators of the Faith of Bahá'u'lláh should be vigorously faced and its fallacy pitilessly exposed. The Cause to which we belong stands on the threshold of an era of unprecedented expansion. Its problems are many, divers and challenging. Our methods and ways of approach must likewise be characterized by unusual sagacity, consummate skill and wisdom. He will surely never fail us in meeting the needs of a critical hour."

### IN MEMORIAM

The friends are requested to remember in prayer the believers who have passed into the Kingdom:

- Mrs. Mae Warrick Hughes, Glendale, Calif.
- Miss Lena Geib, Bloomfield, N. J.
- Mrs. Rachel O. North, Chicago, Ill.
- Mr. Charles T. Kerin, Pittsburgh, Pa.

### PUBLISHING ANNOUNCEMENTS

The small prayer book issued a few years ago to sell at ten cents, having gone out of print, a committee of the National Assembly has compiled a new prayer book to take its place. It contains representative prayers selected from writings of Bahá'u'lláh and 'Abdu'l-Bahá, all taken from accurate and recognized sources.

This new prayer book is now on the press and will be ready during October.

Twenty-five thousand copies of a new booklet on the Temple are also on the press. This was prepared by the Temple Program Committee in order to meet the need of free literature at the Temple, and the material prepared by that committee was amplified by material selected from The Bahá'í World, Vol. IV, at the request of the National Spiritual Assembly.

Of the 25,000 copies ordered, 15,000 are to be given to the Temple Program Committee, and the balance of 10,000
copies held by the Publishing Committee for sale to Assemblies in lots of 100 or more copies. It is suggested that Local Assemblies purchase copies for local free distribution—a most timely teaching aid. Price, $2.00 per 100. (No discount allowed on free literature.)

Copies of the Swedish translation of the Esslemont book are now available. $1.50 each.

The Publishing Committee has established a Western Division at San Francisco, for the more efficient service to Assemblies in the following States: Washington, Montana, North Dakota, South Dakota, Wyoming, Idaho, Oregon, California, Nevada, Utah, Colorado, Nebraska, Kansas, Oklahoma, Texas, New Mexico, Arizona, British Columbia, Hawaii.

Believers in those States and Provinces should send orders directly to Western Division, Bahá'í Publishing Committee, Mrs. Emma F. Smith, Manager, 1245 Broderick Street, San Francisco, Calif. Both time and shipping expense will be saved through the organization of this Western Division. The Committee is grateful to Mrs. Smith for this important undertaking.

**TEMPLE MODEL EXHIBITED AT CENTURY OF PROGRESS EXPOSITION**

At the suggestion of the Chicago Spiritual Assembly, a beautiful model of the Bahá’í House of Worship was, early in September, placed on display in the Hall of Religions at the Fair. Two believers are at all times stationed near the model to answer questions and give out literature. A special edition of 50,000 copies of Dr. Esslemont’s leaflet, “What is the Bahá’í Faith?” has been provided for this purpose. The exhibit will remain until the termination of the Fair.

The Spiritual Assembly of Chicago reports that the model is making a great impression upon the throng which every day passes through the Hall of Religions.

**BAHÁ’Í REPRESENTATION AT WORLD FELLOWSHIP OF FAITHS**

Following receipt of the Guardian’s statement (published in the August, 1933 issue) that Bahá’í speakers might take part in the program of the World Fellowship of Faiths, conducted at Chicago coincidently with the Century of Progress Exposition, the National Spiritual Assembly requested Mr. Albert Vail, Mrs. Mary Hanford Ford and Mr. Allen B. McDaniel to represent the Cause.

A special committee was appointed two years ago to arrange for Bahá’í representation in the Parliament of Religions which it was believed the Century of Progress Exposition would surely hold in commemoration of the Parliament held in 1893. This committee learned that the Hall of Religions would not involve any plan for a Parliament of Religions but would merely provide space for religious exhibits on a paid basis. The sessions of the World Fellowship of Faiths have been arranged outside the Fair by a national committee which hopes to continue the tradition of the famous Parliament of 1893.

**A LETTER FROM MRS. KEITH RANSOM-KEHLER**

With the utmost enthusiasm I have read every word of the July NEWS containing Miss Linfoot’s vivid and refreshing report of the Convention.

The profound social, economic and political changes that have transpired in our dear land since my departure more than two years ago have, perhaps unconsciously, found their echo in the tone, conduct, dedication and determination of the Twenty-fifth Convention.

‘Abdu’l-Bahá exhorts us to make of this world another world but we find that after near a century of the power and authority of this Revelation it is still the world that changes the Bahá’ís, not the Bahá’ís the world.

Shoghi Effendi, the beloved of our hearts, said: “The progress of the Cause depends upon two factors: one is the effort of the believers; the other is God’s own ways that are independent of our efforts.” And then he continued that according to the words and warnings of the Master God’s way was through a quotidian of suffering that would force humanity to the healing and redemptive laws of Bahá’u’lláh.

Well is it with him who, in that “great and very terrible” day has found shelter under the “shade that overshadoweth all mankind.”

My heart is pierced and my spirit uplifted by the new note of profound responsibility, utter dedication, universal vision and indomitable courage displayed by the friends of America under such discouraging conditions.

What does it mean to us whether we, or some other nation carry to their triumphal issue the plans and purposes of Bahá’u’lláh? But one clear and simple task lies before us: not emulation, not competition, though it be a competition in virtue, strength and courage, but that continually renewed effort that lays at every moment before the feet of God the furthest extent of our capacity, the final attenuation of our superhuman endeavor.

When the Bahá’ís of America have attained to that station, let who will lead the Bahá’í world; with humility, joy and gratitude we can then acclaim their leadership.

Having, between 1925 and 1931, visited the great majority of our Bahá’í communities I was particularly gratified to find so many unfamiliar faces in the Convention photograph—I mean, of course, that most of the Bahá’í faces of a few years ago are familiar to me. May this new growth in the Cause speed the day of its ascendency.

With warm Bahá’í love to all the friends,

Your sister in His service,

Keith

Tihran, Persia,
August 17, 1933.
Permanent address: Vassar Club, New York City.

**LETTER FROM COMMITTEE ON HISTORY OF THE CAUSE IN AMERICA**

Dear Friends:

Shoghi Effendi has expressed the desire that a history be published of the first forty years of the Bahá’í Cause in America. The National Spiritual Assembly has, therefore, appointed a committee to gather together the necessary material for this history and to prepare it for publication.

The first work of the committee will be to collect all historical data regarding the founding in the early days and the growth and development of the Bahá’í Cause in this country. For this we need historical information which, for the most part, only the old Bahá’ís are able to give, but which many of the younger Bahá’ís are also able to give because of their association with the older friends. We, therefore, ask each individual Bahá’í who can make any contribution to write out his or her reminiscences and facts and send these to the committee. The original documents sent to us will eventually, in their entirety, be turned in to the National Bahá’í Archives, our committee using the material needed for the printed history.

It is hoped that each individual Bahá’í will lose no time in assisting us in our work by writing out his or her reminiscences and recollections and
These talks were of an inspirational nature as well as such as to acquaint us with the early history of the Cause. The planning of the evenings was given over to the young people who made excellent use of the opportunity. These evenings were joyous occasions which brought fellowship and understanding between young and old. The young people were a most vital and hopeful part of the school. Mrs. Baker and Mrs. Greenleaf served as directors and advisors to this group. Of this work Mrs. Baker writes: "They attended regularly many of the lectures and in addition carried on a forum for discussion of Baha'i subjects from the point of view of youth problems. Wishing to be of service to all they took entire charge of evening social gatherings and United them to music, poetry, stories, talks, and sometimes to good wholesome fun, enjoyed alike by young and old. And beneath the jollity ran always the definite, purposeful undercurrent of Bahá’í feeling. Twenty-six young people, some non-Bahá’í on arrival, went away confirmed in the Faith and with the deep blessing of true spiritual fervor in their hearts. One, an avowed atheist when he came, went away with the love of Bahá’u’lláh with him and looks forward to a life of devoted service in His Cause. Dear, gay, courageous, young Bahá’ís, all setting out to work in His vineyard. I have heard of three youth groups that did not before come in touch with Central States Youth Group expressed surprise that there was such a large group.

Toward the end of the week a number of newcomers arrived bringing fresh inspiration. With the arrival of Philip Sprague special Temple meetings were held though the Temple had already been emphasized and a collection begun. The three hundred dollars already raised was swelled to nearly five hundred. Ruth Moffett's talks with her chart gave us an opportunity to see the value of charts in teaching. They make a strong appeal to the visually minded. Mary Maxwell thrilled us in two talks which revealed the power of devoted and inspired young people. These were based on the Dawn-Breakers and made plain the work that is being done with this book in Montreal.

We are beginning to think and plan for next summer. We are hoping to try the experiment of having a short school just for the young people alone, with teachers and counsellors to guide them.

For the committee, Bertha Hyde Kirkpatrick, Sec'y.

POONIA BAHAI'S SET STANDARD OF SACRIFICE FOR TEMPLE

On October 4, 1933, the following cablegram was received from the believers of Poonia, India: "Cabled 1800 dollars. Though exhausted, Poonia friends wont rest until beloved Temple rises or they fall."

This noble and heroic devotion corresponds entirely to the Guardian's statement that the Temple, when completed, will have an influence proportioned to the amount of sacrifice that has gone into its construction.

The American believers appreciate beyond our power of expression such a remarkable and indeed historic evidence of the oneness of the worldwide Bahá’í community, and accept this contribution as a challenge to our own capacity to serve the Cause in like measure.
BAHA'I NEWS

NEWS OF THE CAUSE

Mr. C. G. Nordquist makes a correction in that part of the Convention report (published in July Baha'i News) referring to the story told about the young man who perished as the result of the caving in of the walls of a well. After his body was recovered, his mother found $1.40 in the pockets of his clothing, and this she gave to the Temple Fund as one of her most treasured possessions in remembrance of her son.

The Spiritual Assembly of West Englewood held a Public Conference on The New World Order, in commemoration of the twenty-first anniversary of the Unity Feast given by 'Abdu'l-Baha to Bahá'ís of the New York metropolitan district in June, 1912. The meeting had two sessions, 3:30 and 8:30 P. M., June 23, 1933. Mr. Hooper Harris spoke on "The Bahá'í Message for the New Day" and Mirza Ali Kuli Khan spoke on "The Solution to the World Problems." Mr. Roy C. Wilhelm acted as chairman. Several hundred people attended this Conference, which has become an important annual event.

Frequent letters have been received from the Chicago Spiritual Assembly during recent months reporting new members added to the community. Monthly teaching reports have also been received for June and July, 1933, which convey details of many interesting and constructive activities. Among those which might be considered by other Assemblies are: the establishment of Branch Reading Libraries in Bahá'í homes in various parts of the city; the appointment of a committee to establish a Dramatic Department, the first achievement of which was "An Evening of the Fine Arts" held at the Bahá'í Headquarters on July 7, with about 150 people present; a Contact Department, to write to the various clubs, inviting them to call upon the Assembly for speakers and making it clear that there are no charges for Bahá'í speakers. Members of the clubs are also invited to visit the Chicago Bahá'í Reading Room and attend Bahá'í lectures. Fireside groups are conducted at the homes of Mr. and Mrs. Edgar Edwards and of Mr. and Mrs. A. F. Matthiesen. During June, Wednesday noon Lectures were delivered at the Headquarters by Mirza Ali Kuli Khan, and Mrs. Shahnaz Waite. Friday evening lectures were delivered by Mrs. Waite and by Mrs. Willard Baldwin.

Among the more important activities reported by the Philadelphia Assembly for the period of several months preceding the Convention were: an Inter-Assembly Teaching Conference combining the believers of Washington, Baltimore and Philadelphia which brought out many suggestions for promoting the Cause; and important contacts made by four Philadelphia Bahá'ís who attended an inter-racial dinner held during Friendship Week, at the time of the anniversary of the birth of Abraham Lincoln. Prominent educators of both races attended the dinner. The Philadelphia Assembly has also reported additions to the local membership list.

Following the Convention, Mrs. Shahnaz Waite carried out eight weeks of intensive teaching and lecturing in Chicago, making use of her manuscript of lessons which the Reviewing Committee approved a short while ago. After leaving Chicago, Mrs. Waite has taught in Racine and Milwaukee. The Urbana Spiritual Assembly has written that Mirza Ali Kuli Khan addressed a public meeting at Urbana on July 9, the largest meeting the Assembly has held in several years. Mrs. Dorothy Baker spoke at the public meeting on July 30.

On October 1 the Bahá'ís of Birmingham will begin the third year of a class on Comparative Religion which they have found very helpful in attracting people of capacity to direct their attention to the Bahá'í Faith. Two members of the class have already joined the Binghamton Bahá'í community.

The Assembly of Vancouver were happy to receive visits from Mrs. Ella Cooper and Mrs. Katherine Baldwin in June, on their return from the Convention meeting with the Vancouver believers, Mrs. Cooper and Mrs. Baldwin addressed a public meeting.

Mrs. Edwin L. Mattern has been broadcasting for the Peace Council of Erie County, Pa., and has prepared her addresses largely from Bahá'í literature. The broadcasts were to continue Monday mornings throughout September at 7:15 over station WLBW, at Erie.

The Montreal Spiritual Assembly plans a series of four lessons at a hotel salon during November. Mr. Roland Estall is to be the speaker. Fireside meetings will be held weekly at the home of Mr. Siegfried Schopfner. The Montreal Assembly has been placing Bahá'í literature in a number of important Public Libraries.

The Kenoshà Spiritual Assembly has sent a copy of a local newspaper article which appeared on June 8, under the headline "Miniature Temple

Built by Kenoshà Bahá'íst Is Marvel," which describes the cardboard model constructed by Mr. Louis J. Voelz and exhibited in the window of the local Bahá'í Center.

The progress of Temple construction, awakening widespread interest in the meaning of such a beautiful structure, is producing some remarkable newspaper publicity. Among the articles appearing recently are: a full column in the Chicago Sunday Tribune of August 27; an illustrated story in Wilmette Life of September 14; and a striking allusion to the Temple in a feature story on the Chicago Fair published in the magazine section of the Peoria Morning Star, of September 3.

The believers of the newly constituted Bahá'í community of Cabin John, Maryland, have received this beautiful message from the Guardian, through his secretary: "Shoghi Effendi was very pleased to learn that you have formed an Assembly and sincerely trusts that it will gradually develop into an important and active Bahá'í center. You have now gone one step further in the administration of the Cause. Such a development carries with it both privileges and responsibilities that are immense.

"Shoghi Effendi will always be with you in spirit and will offer his prayers on behalf of each one of you, so that God may confirm your souls, deepen your vision of the Cause and enable you to render His Faith mighty and imperishable.

"The September program of the Los Angeles community announced a series of Sunday evening lectures by Mr. Willard P. Hatch, Saturday and Sunday evening lectures by Mr. W. F. Kyle, Tuesday evening classes in public speaking conducted by Mr. Hatch, Thursday evening meetings on Bahá'í Administration conducted by Mrs. G. C. Finks, and a social evening with music on September 21.

"The Portland, Oregon, Spiritual Assembly announced the following program for September: "The Secret of Life," a book review by Miss June Addison; "Bahá'í, the Spirit of the Age," by Mr. George O. Latimer; "The Basic Unity of Religions," by Mrs. Pearl Young; "Immortality," by Mrs. Rouhanieh Latimer; and "Temples, Ancient and Modern," by Miss Ella Meissner. Two new believers were added to the membership list in August.

"The Feast Committee of the New York Spiritual Assembly will this year serve supper preceding each Nineteen
Day Feast, the food being donated by various believers. This plan brings the friends together for the entire evening, allows more time for the period of community consultation and increases the spirit of fellowship. The New York Committee on Study and Discussion Class has planned a weekly meeting which will take up the following subjects: The World Order Letters of Shoghi Effendi; Interpretation of Mystic Symbolism in Baha’i Writings; The Tablet of Iqan, using the study outline recently published; and Methods of Approach in Presenting the Cause to Non-believers, based on study of the public addresses of ‘Abdu’l-Baha in America. Each meeting is to have a chairman who will briefly summarize the salient points of the subject, the meeting then being open for questions and general discussion.

The Toledo, Ohio, Spiritual Assembly reports that following an address by Mrs. Mary Hanford Ford of New York, a student of the teachings took the step of identifying himself with the Cause as member of the local community.

Thirteen believers from Phoenix, Arizona, attended the Summer School at Geyserville this year. A Wednesday afternoon study class is conducted by Miss Nina Ruppers. On July fourth an Amity dinner was held at the home of Mr. and Mrs. Edward Ruppers. Thirty-one guests were present.

The Columbus, Ohio believers held summer meetings at the Willis High School and Rest Home. The last week in August was devoted to study and training of Baha’i teachers.

The Chicago Spiritual Assembly recommends that attention be once more called to the importance of traveling believers carrying credentials from their Local Assembly. This matter was presented in Baha’i News about a year ago, but apparently has not been fully considered. The subject is again referred to here, for the reason that Spiritual Assemblies who receive visitors who announce themselves as Baha’is cannot be expected to have personal knowledge of all the friends. Since membership in the Cause has great privileges, it is our duty to respect and uphold these privileges by presenting proper credentials when we visit other Baha’i communities. As trained and efficient public speakers are always doubly welcome, it is suggested that in issuing credentials, Local Assemblies add a statement explaining what the believer has done locally in public speaking.

The Spiritual Assembly of Glendale, Calif., reports that the Cause locally is not progressing as rapidly as is desired but the community has great love and unity. Recent visits made by Mr. Leroy Joas and Mr. George Latimer were greatly appreciated.

The Esperantists of Washington, D.C., held a picnic on August 13 at the home of Mr. and Mrs. Heman, members of the Cabin John Baha’i community. Believers from Washington and Cabin John were present and gave the Esperantists Baha’i literature. It is stated that the Washington Esperanto Chapter is very active, recruiting its members from high schools and colleges.

The Urbana, Illinois, Spiritual Assembly reports the following activities for September: The Junior Study Class and Young People’s group have been combined and their work reorganized. The group consists of high school and university students. Meetings are to be held twice weekly to study The Dawn-Breakers and Some Answered Questions. On Sunday, September 24, Dr. Zia Bagdadi of Chicago spoke at two public meetings. His subject Sunday evening was the Seven Valleys. The Urbana believers were delighted with the results of this visit. Of special interest is the fact that a group of Urbana public school teachers have expressed desire to study the Teachings, and plans are under way to invite these teachers to meet as a group for study and discussion.
Fellow-believers in the American continent! Great indeed have been your past and present achievements! Immeasurably greater are the wonders which the future has in store for you! The Edifice your sacrifices have raised still remains to be clothed. The House (Universal House of Justice) which must needs be supported by the highest administrative institution your hands have reared, is as yet unbuilt. The provisions of the chief Repository of those laws that must govern its operation are thus far mostly undiscovered. The Standard (of The Most Great Peace) which, if 'Abdu'l-Bahá's wishes are to be fulfilled, must be raised in your own country has yet to be unfurled. The Unity of which that standard is to be the symbol is far from being yet established. The machinery which must needs incarnate and preserve that unity is not even created. Will it be America, will it be one of the countries of Europe, who will arise to assume the leadership essential to the shaping of the destinies of this troubled age? Will America allow any of her sister communities in East or West to achieve such ascendency as shall deprive her of that spiritual primacy with which she has been invested and which she has thus far so nobly retained? Will she not rather contribute, by a still further revelation of those inherent powers that motivate her life, to enhance the priceless privilege which the love and wisdom of a departed Master have conferred upon her?—Shoghi Effendi, April 21, 1933.

On November 2, the following cablegram was sent to all Local Spiritual Assemblies and groups by the National Spiritual Assembly on behalf of the Guardian:—

"Appeal hard pressed American believers heed this, my last passionate entreaty, not to suffer slightest interruption in Temple construction to dim the magnificence of their epoch-making enterprise. The fair name of our beloved Faith is at stake. Its American stalwart defenders will once again vindicate its triumphant glory. I promise one year's respite upon successful conclusion first stage of the ornamentation of our glorious Temple."

(signed) Shoghi.
The emergency which the Guardian entreats us to meet is that by October 31, 1933, when $18,000 was due and payable on work done in October, the National Bahá’í Fund contained only $6,000 which could be appropriated for Temple work. Moreover, on November 1 the Temple Trustees were called upon to approve the construction schedule to be carried out during November. After prayerful consultation the National Spiritual Assembly decided to assume responsibility for the continuance of the full schedule at least until November 15, and on October 31 issued a general letter stating that contributions to the amount of $20,000 must be received by November 15 or the work will have to be stopped.

It is necessary to inform the friends that while the original estimate of $150,000 has not only been observed but actually reduced, the process of constructing the dome ornamentation has revealed the necessity of doing at this time certain parts of the work which, at the time the present contract was adopted, it was thought could be done later on when another unit of external decoration is under way. Moreover, actual experience on the part of Mr. Earley and our engineers in this entirely new type of construction made it desirable to add an additional set of metal fastenings, for the sake of extra safety. The total extras added to the original contract amount to $20,700, making instead of $150,000, the sum of $170, 700. But the economies effected during the construction reduce this amount considerably.

The total contract now amounts to $164,000. The present status of the construction contract is explained in the following report received by the Temple Trustees on November 3. “During recent conferences with the contractor we have estimated that the total cost of the construction work, including contractor’s fee, would amount to about $155,000. The apparent overrun of $5,000 over the original estimate of $150,000 is due to several factors, including the construction of the clerestory sections of the great ribs of the dome, which involved an additional expense of $6,000, the fabrication and erection of the furring system (metal fastenings) costing $5,490 and the labor expense for the perforation of the upper sections of the great ribs of the dome at an estimated cost of about $510. These items, together with the engineering fees of about $9,000, amount to a total of $171,000. If we assume that the total actual cost of the work, including engineering fee, will amount to $155,000 plus $9,000, or $164,000, it is obvious that the contractor will have effected a saving of about $7,000.” It is of vital importance that every believer study this explanation and understand its details fully, because at this time every hour—every hour in fact—will determine whether the American Bahá’ís collectively are to arise in overwhelming vindication of the Guardian’s appeal and the Master’s protecting love, or allow this providential opportunity to fade into oblivion.

A number of believers, anxious to meet the standard of sacrifice set by the Guardian, inquire what proportion of the Temple cost should be considered as resting upon any one local Bahá’í community. The answer is, first, that each faithful believer must determine his own degree of sacrifice; and second, that in the New Plan of Unified Action published by the National Spiritual Assembly in a pamphlet dated June, 1931, the following statement appeared: “This means that the average donation... must be $9.00 per month. Some of the friends can and will contribute much more than this, some can only contribute a small fraction of that amount. But let each of us make supreme effort to take the largest possible part in the most important achievement laid upon the Bahá’ís of the United States and Canada.”

Now is the moment to recall the Master’s words, that the prophets and holy ones yearn for the sake of extra safety. The friends can and will construct a permanent memorial. The friends can and will contribute much more than this, some can only contribute a small fraction of that amount. But let each of us make supreme effort to take the largest possible part in the most important achievement laid upon the Bahá’ís of the United States and Canada.

“Now is the moment to recall the Guardian’s message to the 1931 Convention: “Fervently appeal to all associated with this holy enterprise to consummate their achievement by upholding whatever measures National representatives may deem necessary for provision of exterior ornaments. Inestimable blessing shall crown America’s sustained, self-sacrificing endeavors.”

KEITH RANSOM-KEHLER
First American Bahá’í Martyr

On October 27, 1933, the Spiritual Assembly of Tihran, Persia, cabled the startling news that Mrs. Keith Ransom-Kehler had passed into the spiritual Kingdom. With burning hearts the Persian Bahá’ís conveyed their grief at this mysterious culminating of our sister’s special mission in the land of the birth of the Faith of Bahá’u’lláh.

The beloved Guardian, on October 30, despatched this message: “Keith’s precious life offered up in sacrifice to the Blessed Cause in Bahá’u’lláh’s native land is a new example to Persia’s sake, she encountered, challenged and fought the forces of darkness with high distinction, indomitable will, unwavering, exemplary loyalty. The mass of her helpless Persian brethren mourns the sudden loss of their valiant emancipator. American believers grateful and proud of the memory of their first and distinguished martyr. Sorrow stricken, I lament my earthly separation from an invaluable collaborator, an unfailing counselor, an esteemed and faithful friend. I urge the Local Assemblies befittingly to organize memorial gatherings in memory of one whose international services entitled her an eminent rank among the Hands of the Cause of Bahá’u’lláh.”

A message from the American Consul at Tihran, communicated through the Secretary of State, brought the information that Keith had passed on at Isfahan on October 23.

With the approval of Mrs. Keith Ransom-Kehler’s nearest relative, a message was cabled to the Tihran Assembly asking that burial be arranged at Isfahan under Bahá’í auspices, and stating that the American Assembly will construct a permanent memorial.

Shoghi Effendi, on November 3, sent this message: “Instructed Isfahan Assembly to inter Keith in the vicinity of the grave of Sultanushuhada, surnamed by Bahá’u’lláh ‘King of Martyrs.’”

The detailed reports which our beloved sister has during the past year sent from Tihran, to convey information on the result of her mission, as well as representations on the American believers chosen by the Guardian, to secure from the Persian government the lifting of the ban on entry of Bahá’í literature and also removal of the difficulties and hardships placed upon the Persian Bahá’ís, form one of the precious and important historical records of the Cause. A summary of these reports will be published in Bahá’í News next month.

Local Spiritual Assemblies and groups are requested to arrange memorial meetings in accordance with the Guardian’s wish.
"THE ADVANCING ARMY OF BAHÁ'ULLÁH"

"Unsatisfied with the achievements which crowned the concerted efforts of their elected representatives within the American continent, and emboldened by the initial success of their pioneer teachers, beyond its confines, in Great Britain, France and Germany, the community of the American believers resolved to win in distant climes fresh recruits to the advancing army of Bahá'ulláh. Seeking out from the western shores of their native land and impelled by the indomitable energy of a new-born faith, these itinerant teachers of the Gospel of Bahá'ulláh pushed on towards the islands of the Pacific, and as far as China and Japan, determined to establish beyond the farthest seas the outposts of their beloved Faith."—Shoghi Effendi, April 21, 1933.

The supreme sacrifice made by Mrs. Keith Ransom-Kehler, while serving in Persia, draws closer those "precious ties of fellowship" which unite the American believers with their fellow-countrymen who, in South America, Europe and the Orient, are undergoing similar hardships, sustaining great responsibilities and promoting with full loyalty their beloved Faith.

To these American Bahá'ís resident or traveling abroad, the believers of the United States and Canada convey heartfelt gratitude and love. They long for that blessed time when, in accordance with glorious prophecy, the Cause will have evolved to such strength and resources that ample cooperation can be extended to each and every pioneer teacher enrolled in the Army of the Lord of Hosts. Not unmindful are they of their duty and privilege towards the Tarbiát School, that particular object of the loving interest of every American Bahá'í, nor towards the mighty work of assisting in the publication of our Sacred Literature in every tongue.

May that time soon come! Meanwhile, prayers and ardent best wishes are sent to all American Bahá'ís working in foreign fields, including Miss Agnes Alexander, Mme. Dreyfus-Barney, Dr. and Mrs. Howard Carpenter, Miss Julia Culver, Mr. and Mrs. Hyde Dunn, Mrs. Max Green, Mrs. Louise Gregory, Mrs. Emogene Hoag, Miss Leonora Holzapple, Mrs. Lynch, Mr. Mountfort Mills, Dr. Susan I. Moody, Mrs. Marjorie Morton, Mr. and Mrs. H. H. Romer, Miss Martha Root, Miss Sanderson, Mrs. Edwin Scott, Miss Adelaide Sharp and Mrs. Sharp, Mr. Mark Tobey. The recent services rendered by Mrs. Louise Erickson, Mrs. Grace Krug and Miss Louise Drake Wright are also gratefully in mind. If the records of the National Spiritual Assembly are incomplete, please notify the Secretary.

RECENT MESSAGES FROM THE GUARDIAN

In answer to questions asked the Guardian by the National Spiritual Assembly, he has sent the following explanations in a letter dated September 6, 1933, through his secretary: "Regarding the practice of congregational prayer, the Guardian wishes you to know that this form of prayer has been enjoined by Bahá'ulláh only for the dead. In all other circumstances there is no obligation whatever imposed upon the believers. When the Áqdas is published the form of congregational prayer prescribed by Bahá'ulláh will be made clear to all the believers."

This instruction clarifies a matter which has been discussed here and there among local Bahá'í communities for some years.

"Regarding the nature of the Nineteen Day Feasts, the Guardian feels that the excellent statement on their nature, function and purpose published in one of the recent issues of the News Letter is so comprehensive and faithful in its presentation that he does not find it necessary to restate and enlarge upon the matter. He has no objection, however, if you feel the need to elaborate the thought expressed in that statement, stressing particularly the spiritual, administrative and social aspects of this vital Bahá'í institution."

The statement referred to by the Guardian appeared in the July, 1933, number of Baha'i News, on page 8. It is hoped that the friends have carefully noted what the National Spiritual Assembly set forth as its understanding of the Nineteen Day Feasts in that issue. The subject will only be amplified if any Local Spiritual Assembly reports that the matter is still not understood.

One of the American believers has shared with the National Assembly a letter from the Guardian dated August 30, 1933, which contains one statement so important that it is published here for the information of all believers: "To approach such well-known and important persons is always an extremely delicate matter, since it requires a good deal of wisdom, courage and ability. But those friends who really feel the urge to do so, and possess the necessary qualifications, should cultivate such friendships which, if properly done, can be of an immense benefit to the Cause. In any case, however, the assistance and help of either the local or the National Assembly is not only useful but necessary, if important contacts of this sort are to be fruitful and promising. The principle of consultation, which constitutes one of the basic laws of the Administration, should be applied to all Bahá'í activities which affect the collective interests of the Faith, for it is through cooperation and continued exchange of thoughts and views that the Cause can best safeguard and foster its interests. Individual initiative,
personal ability and resourcefulness, though indispensable are, unless supported and enriched by the collective experiences and wisdom of the group, utterly incapable of achieving such a tremendous task."

To make this comment clearer it should be explained that the believer who received the Guardian's letter had written a personal letter to a well known scientist, enclosing Bahá'í literature.

In connection with the Guardian's emphasis on consultation, it is reported to the American believers that the National Spiritual Assembly has voted that Bahá'ís should seek to make contact with Federal and State officials only through the National Assembly, and refrain from personal activities involving the Cause with officials of the government. In the case of municipal officials, contact should be made only through the Local Assembly.

A powerful reinforcement and clear guidance for the future development of Bahá'í Summer Schools has been given by the Guardian in a letter written on September 25, 1933, to Mrs. Kirkpatrick and Mrs. Baker, members of the Central States Bahá'í Summer School Committee: "The basic purpose of all Bahá'í Summer Schools, whether in East or West, is to give the believers the opportunity to acquaint themselves, not only by mere study but through whole-hearted and active collaboration in various Bahá'í activities, with the essentials of the Administration and in this way enable them to become efficient and able promoters of the Cause. The teaching of the Administration is, therefore, an indispensable feature of every Bahá'í Summer School and its special significance can be better understood if we realize the great need of every believer today for a more adequate understanding of the social principles and laws of the Faith. It is now, when the Cause is passing through some of the most difficult stages of its development, that the friends should equip themselves with the necessary knowledge of the Administration. The Guardian wishes you, therefore, to stress again, in all coming summer schools, this vital point, and in this way add to the efficiency and success of your efforts along this line."

The above letter carried these words in the Guardian's hand: "I certainly advise you to concentrate next year on the "Dawn-Breakers" as well as on the needs, the principles and the purpose of Bahá'í Administration. The Cause in your land is still in its formative period. It needs men and women of vision, of capacity and understanding."

Shoghi Effendi on October 23 cabled this beautiful message to Mme. Ali Kuli Khan, daughter of the late Mrs. Alice Ives Breed, one of the active and influential early believers: "Heartfelt sympathy your great sorrow. Mrs. Breed's pioneer services ever gratefully remembered. Assure you fervent prayers. Love." (signed) SHOGHI.

"THE HEAD CORNERSTONE"

While engaged in compiling the Guardian's words on the subject of the Annual Convention, published elsewhere in this issue, the National Spiritual Assembly was greatly impressed by the following statement which Shoghi Effendi wrote to the delegates and visitors to the Convention at Green Acre in 1925. (Published on page 79 of Bahá'í Administration).

"I would also earnestly entreat all the delegates at this coming Convention, through them I appeal to the larger body of believers whom they represent, to ever bear in mind the supreme injunction of 'Abdu'l-Bahá, to teach unceasingly until the 'head cornerstone of the foundation' of the Cause of God is firmly established in every heart. Let those whose time, resources and means allow, travel throughout the length and breadth of that vast continent, let them scatter to the most distant regions of the earth and, fired with enthusiasm and detachment, hand on the torch of God's unifying flame to the waiting multitudes of a sadly-stricken world."

In these words the Guardian calls attention to a fundamental principle of the Bahá'í Faith, confirmed by numerous passages in Bahá'í Scriptures. Thus on page 109: "Every soul is commanded by God to deliver the truth and work for His Cause, and those who comply with His exalted command should first characterize themselves with the best characteristics and attributes; and then try to deliver the truth to the people, who if they be truthseekers will undoubtedly be attracted by the words of such teachers, if not so characterized, his mere words will not have the least effect in the hearts of the worshipers of God."

And, on page 158: "In this day all must serve God with purity and virtue. The effect of the word spoken by the teacher depends upon his purity of purpose and his severance. Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man. The words (of the teacher) must be according to what has proceeded from the mouth of the will of God and is recorded in Tablets." On page 140: "Of people of God! The rightly guided men of learning, who engage in enlightening the people and are protected and preserved from the temptations of inordinate desire—such men are accounted of the stars of the heaven of knowledge, before God, the Object of all the world." On page 143: "It is made incumbent on everyone of you to engage in some one occupation, such as arts, trades and the like. We have made this—your occupation—identical with the worship of God, the True One . . . Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others besides yourselves. Thus hath the matter been decreed in this Tablet from the horizon of which the sun of wisdom and divine utterance is gleaming. The most despised of men before God is he who sits and begs. Cling unto the rope of means, relying upon God, the Causer of Causes. Every soul who occupies himself in an art or trade—this will be accounted an act of worship before God."

Finally, the words on page 145: "Man should know his own self, and understand those things which lead to loftiness or to abasement, to shame or to honor, to affluence or to poverty. After man has realized his own being, and become mature, then (material) means are required. If wealth is acquired through a craft or profession, it is approvable and praiseworthy for men of wisdom, especially those who arise to train the world and beautify the souls of the nations."

The National Spiritual Assembly is convinced that the time has come for all believers to "become mature" and give deeper thought to the spiritual foundations on which individual teaching effort, if it would be successful and reflect honor upon the Cause, is to be established.

We can no longer afford to ignore the fact that, in the past, errors have been made which are pardonable in the early days when enthusiasm inevitably outruns knowledge and personal desires cannot be properly guided by well tested community experience. But now the Teachings are thoroughly known, the Administrative institutions exist by which consulta-
tion can always be obtained on any local, national or international Baha'i matter, and moreover the steady progress of Temple construction, coinciding with the collapse of civilization, serves to bring our beloved Faith into greater public prominence than ever before. Teaching activities hitherto carried on within a small and restricted circle will henceforth come into careful scrutiny and frequently unsympathetic analysis by the ablest people of our social environment.

An appeal is therefore made by the National Assembly to each and every member of the American Baha'i community, first, that each follower of Baha'u'llah shall redouble his or her efforts to extend the influence of the Cause, and second, to make sure that all personal teaching activity is put forth under the right conditions. The Assembly hopes above all that no personal considerations of an economic character will be allowed by any of the friends of God to adulterate the purity of their public services. If a believer has the time and resources to travel and teach, the National Spiritual Assembly will reinforce that believer's efforts with all its power; but if the door of means is temporarily closed, zeal should be held in check and courageously self-disciplined until the unfavorable condition is removed. Local Assemblies and groups can assist greatly in the realization of this vital Baha'i law by extending sympathetic consultation to any local or traveling believer who may be found to ignore its application to his or her personal life.

Hasty, ill-conceived measures, as Shoghi Effendi has pointed out, render no real service to the Faith, no matter how much personal self-satisfaction they may arouse. All of us alike are bound by the laws ordained by the Manifestation. Those who are wise enough to lay a strong foundation in the world of material means, and refrain for a time from sacrificing their permanent economic duties to any and every teaching effort adopted in defiance of the divine law, will in the end prove most faithful, and also most useful, to the Cause of Baha'u'llah. And of these, the believers content with a moderate living, that they may have more time and strength for Baha'i service, are surely most beloved in His sight.

IN MEMORIAM

The friends are requested to remember in prayer the believers who have passed into the Kingdom:

Mr. Nels Peterson, Fruitport, Mich.
Mrs. Alice Ives Breed, New York.
Mrs. Keith Ransom-Kehler, New York.
Mrs. Harriet Sprague, New York.

PUBLISHING COMMITTEE

When announcement of new books and pamphlets is made, it is suggested that each Local Spiritual Assembly immediately order at least one copy to have on hand as a sample to show the local believers. Only in this way can the activities of the Publishing Committee be made most effective for the Cause.

Will Local Assemblies bear in mind the fact that the Publishing Committee allows a discount on Assembly orders for the sole purpose of enabling each Assembly and group to develop a new and important source of legitimate income to its local Bahá'í Fund. If this discount, in whole or in part, is taken merely to enable believers to buy literature at less than retail price, the purpose of this cooperation is frustrated, and the Publishing Committee in that case would be obliged to ask the National Spiritual Assembly for new instructions.

Of timely interest are: Study Outline for the Tablet of Iqán, $0.25 each, without discount; The Bahá'í Movement, sold in lots of ten copies only, ten for $1.00; Bahá'í Peace Program, in leather, $1.50, in paper, $0.50; The Traveler's Narrative, $2.50; Whence Comes the Light, by Loulie A. Mathews, $0.25; World Economy of Baha'u'llah, in lots of ten only, ten copies for $1.00.

STUDY OUTLINES FOR CHILDREN

The Committee on Teaching and Training Children has issued Section IV, containing lessons 29 to 36, of its remarkable courses for children. A number of Local Assemblies have been using these Outlines for bringing up the next generation as true believers, and report enthusiastically on their value.

Assemblies and groups wishing to have the full series of lessons should write to Miss Charlotte M. Linfoot, secretary, 276 60th Street, Oakland, Calif.

INQUIRY FOR BAHÁ'Í LECTURE SLIDES

The National Teaching Committee would like information on the present location of the Temple and other Bahá'í lantern slides which Miss Martha Root presented to the Cause a number of years ago. These slides can be used in connection with public lectures, and any believer who knows who has them is requested to write the chairman of the Teaching Committee, Mr. Leroy Ioas, 640 46th Avenue, San Francisco, Calif.

BAHÁ'Í YOUTH ACTIVITY

A Statement by the National Assembly

The National Spiritual Assembly, in appointing a new National Committee, the Bahá'í Youth Committee, does so realizing the important position youth can fill in rounding out our Administrative activities, and in the profound hope this appointment may open a new point of teaching contact with the capable and universally minded youth of the world.

The particular functions which this Committee will undertake, are, first, the deepening and broadening of the knowledge of the Faith, both the Spiritual and Administrative aspects, of our younger members, by providing local youth committees with appropriate study courses, bibliographies, reference lists for teaching, courses for training of Bahá'í teachers; second, establishing sympathetic contact with non-Bahá'í youth so as to bring them into an appreciation of, as well as in support of the World Order of Baha'u'llah; and third, intensifying this field of teaching service by outlining methods of establishing Introductory Forums, Discussion Groups, Study Groups among attracted Friends, etc.

In order that the work may go forward with efficiency and enthusiasm will each Spiritual Assembly, at its earliest opportunity appoint a local Bahá'í Youth Committee, consisting of confirmed Bahá'ís, not over 25 years of age. This Committee, it should be understood, is not a separate administrative institution but simply a committee of the Spiritual Assembly, just as any other committee, and entirely responsible to it. In carrying on their activities, the youth should be permitted to study and conduct their meetings, etc., under their own direction, subject to the guidance of the Spiritual Assembly, gained through constant and loving consultation.

Let us all cooperate in this important teaching step that the high hopes of the Guardian, expressed in a letter to the Special Committee appointed last Spring by the National Assembly to investigate the field of Bahá'í
Youth service, may be fully realized:

"There are two important points which Shoghi Effendi would like you always to emphasize. In the first place he would strongly urge you to cooperate, heart and soul, with all the various Assemblies, groups and committees throughout the Bahá'í world, to ask for their assistance and help for the successful discharge of your duties and obligations, and in this way to try to build up an active and ready mind among the Bahá'í youth throughout the world. In other words, you should not confine your activities to the national sphere but you should strive to create under the supervision of your N. S. A. an international body of active young Bahá'ís men and women who, conscious of their manifold and sacred responsibilities, will unanimously arise to spread the Holy Word. The second point which the Guardian wishes you to stress and to keep always in mind is the necessity for every loyal and active member of your committee to fully concentrate on the thorough study and understanding of the spiritual and administrative principles of the Faith, as a necessary step for active and fruitful teaching. You should first equip yourself with the necessary amount of knowledge about the Cause, and then, and only then, try to teach."

A LETTER FROM THE BAHA'I YOUTH COMMITTEE

To the Young Bahá'ís Throughout the United States and Canada, Dearest Friends:

The National Spiritual Assembly, in appointing a Bahá'í Youth Committee, has reminded us of an obligation which we had never fully recognized. With some sense of shock at our shortcomings, but with a greater sense of hope, the Committee addresses this letter to you, confident that we, as a united band of youth, will arise to correct our inadequacies.

No one, viewing the past achievements of young Bahá'ís could accuse us of indifference. We have truly loved the Cause of Bahá'u'lláh. But few of us have worked unitedly or greatly for it. Ours has been the fortune to live in an affluent order which supported us and nurtured our whisks. We realized that the Manifestation would usher in "a new cycle of human power," but the idea did not transform our innermost attitudes. But now since the economic failure, since the growing chaos brought on by the impotence of the League of Nations and the inability of governments to cooperate, since the manifest decline of all moral and ethical principles, we have grown firmly convinced that our destiny is indeed to live in the construction of a new world order—an order which must rise from and displace this helpless and decadent civilization.

Within these two years, our convictions have found a rallying-point in the letters from Shoghi Effendi: The Goal of a New World Order, the Golden Age of the Cause of Bahá'u'lláh, America, and the Most Great Peace. Surely none of us would now deny that it is the task of this generation, of this Bahá'í generation, to help build the framework for that wonderful conception.

Are we not then the actual citizens of a new world order? Our place is in the future; in a real sense we are the future. And we bear a tremendous responsibility to bring our vision into the world of concrete and everyday existence.

There are but two ways to do this, and these are the objectives of the Youth Committee and of all young Bahá'ís. We have, first, to extend our own knowledge of the Cause and of the world, to deepen our conception, to invigorate our faith; and secondly, we must carry this Faith to all of the young people of the world. We must not only become, ourselves, citizens in a new society, but we must help our friends to become so.

It was to initiate this real campaign that the Youth Committee was appointed. We must have in every Bahá'í community a hearty march against indifference. Will you not ask your Assembly to appoint a local youth committee to start this? Remind them to name members who are steady and energetic, above all firmly grounded in the Bahá'í Faith. We do not suggest any method of conducting such a group. We are sure that these problems you can best solve in consultation with your Assembly.

Let us have these committees appointed at once. Let us begin to organize the classes which we require. Let us work impatiently, and through the medium of the National Committee, keep in close contact. Our methods and vision will grow as our activities increase. Start now! Within a few weeks the National Committee will communicate with you.

Dear friends, this is the greatest opportunity of our lives. We alone, among young Americans, have a plan and an objective. We alone can be certain that each effort we exert is a constructive effort, one which in a forceful way is upraising among men the structure of tomorrow's world.

Bahiyyih Lindstrom, Chairman,
Paul Haney,
Gertrude Gewertz,
Sylvia Payne,
Rosemary Gillies.

BAHA'I YOUTH COMMITTEE,
By: Marion Holley, Secretary.
Box 492, Visalia, Calif.

THE NATURE AND AIMS OF THE ANNUAL BAHA'I CONVENTION

Compiled from the Guardian's Letters to Conventions, to the General Body of Believers and to the National Spiritual Assembly

Foreword

The National Spiritual Assembly has prepared the following compilation for distribution to the entire body of American believers through Baha'i News.

Careful study of the Guardian's explanation of the function and high spiritual possibility of the Annual Convention is incumbent upon all the friends, in order that each may make his or her full contribution to the further development of the Bahá'í Faith.

The members of the National Spiritual Assembly take this opportunity to request all Local Assemblies to provide occasions for community consultation on the subject of the Convention, and to refer to the National Assembly any questions that may be raised or any suggestions that may be made, so that all delegates elected for the 1934 Annual Convention may enter the Convention in full agreement on all the fundamental principles involved in this important meeting. All such questions and suggestions received soon enough will be brought to the Guardian's attention with the request that they be clarified before the Convention opens.

1. You stand at this challenging hour in the history of the Cause at the threshold of a new era; the functions you are called upon to discharge are fraught with immense possibilities; the responsibilities you shoulder are grave and momentous, and the eyes of many people are turned, at this hour, towards you, expectant to behold the dawning of a Day that shall witness the fulfillment of His Divine Promise.

Forgetful of the past and its vicissitudes, conscious of the need for renewed and combined effort, freed from all earthly limitations and motives, with every lingering trace of ill-feeling forever banished from our hearts, freshly united and determined, let us
join in deep and silent communion with the ever-watchful Spirit of our beloved 'Abdu'l-Bahá, and with humility and earnestness supplicate for the guidance that will enable us to fulfill the task which is now committed to our charge.—To the Convention delegates. April 8, 1923.

2.

It is expressly recorded in 'Abdu'l-Bahá's Writings that these National Assemblies must be indirectly elected by the friends; that is, the friends in every country must elect a certain number of delegates, who in their turn will elect from among all the friends in that country the members of the National Spiritual Assembly. In such countries, therefore, as America, Great Britain and Germany, a fixed number of secondary electors must first be decided upon (95 for America, including the Pacific Islands; 95 for Germany; and 19 for Great Britain). The friends then in every locality where the number of adult declared believers exceeds nine* must directly elect its quota of secondary electors assigned to it in direct proportion to its numerical strength. These secondary electors will then, either through correspondence, or preferably by gathering together, and first deliberating upon the affairs of the Cause throughout their country (as the delegates to the Convention), elect from among all the friends in that country the nine who will be the members of the National Spiritual Assembly.—To the believers of America, Great Britain, Germany, France, Switzerland, Italy, Japan and Australia. March 12, 1923.

3.

I am deeply convinced that if the Annual Convention of the friends in America, as well as the National Spiritual Assembly, desire to become potent instruments for the speedy realization of the Beloved's fondest hopes for the future of that country, they should endeavor, first and foremost, to exemplify, in an increasing degree, to all Bahá'ís and to the world at large the high ideals of fellowship and service which Bahá'u'lláh and the beloved Master repeatedly set before them. They can claim the admiration, the support and eventually the allegiance of their fellow-countrymen only by their strict regard for the dignity, the welfare, and the unity of the Cause of God, by their zeal, their disinterestedness, and constancy in the service of mankind, and by demonstrating, through their words and deeds, the need and practicability of the lofty principles which the Movement has proclaimed to the world.—To the American National Spiritual Assembly, November 26, 1923.

4.

Again I earnestly appeal to every one of you, and renew my only request with all the ardor of my conviction, to make, before and during the coming Convention, yet another effort, this time more spontaneous and selfless than before, and endeavor to approach your task—the election of your delegates, as well as your national and local representatives—with that purity of spirit that can alone obtain our Beloved's most cherished desire. Let us recall His explicit and repeated assurance that every Assembly elected in that rarified 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.

Let us first strive to fulfill these conditions, difficult yet essential, in our lives, so that, contented and assured, we may make of this new year of activity a year of abundant blessings, of unprecedented achievements.

May this dearest wish be fulfilled! —To the American believers, February 23, 1924.

5.

Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing independence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vital and responsible right of electing the National Assembly, but should also fulfill the functions of an enlightened consultative and cooperative body that will enrich the experience, enhance the prestige, support the authority and assist the deliberations of the National Spiritual Assembly. It is my firm conviction that it is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention, to carry to all and have the utmost regard, individually as well as collectively, for the advice, the considered opinions and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst, they should radiantly unfold to the eyes of the delegates, by whom they are elected, their plans, their hopes, and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates. The newly elected National Assembly, during the few days when the Convention is in session and after the dispersal of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal. Not infrequently, may certain circumstances, the most slowly, unobserved and inexperienced among the friends will, by the sheer inspiring force of selfless and ardent devotion, contribute a distinct and memorable share to a highly involved discussion in any given Assembly. Great must be the regard paid by those whom the delegates call upon to serve in high position to this all-important though inconspicuous manifestation of the revealing power of sincere and earnest devotion.

The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause in America, such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and the advancement of the Cause. It is my earnest prayer that they will utilize their highly responsible position, not only for the wise and efficient conduct of the affairs of the Cause, but also for the extension and deepening of the spirit of cordiality and wholehearted and mutual support in their cooperation with the body of their co-workers throughout the land. The seating of delegates to the Convention, i.e., the right to decide upon the validity of the creden-
tials 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. While the Convention is in session and the accredited delegates have already elected from among the believers throughout the country the members of the National Spiritual Assembly for the current year, it is of infinite value and a supreme necessity that as far as possible all matters requiring immediate decision should be fully and publicly considered, and an endeavor be made to obtain, after mature deliberation unanimity in vital decisions. Indeed, it has ever been the cherished desire of our Master, 'Abdu'l-Bahá, that the friends in their councils, local as well as national, should by their candor, their honesty of purpose, their singleness of mind, and the thoroughness of their discussions, achieve unanimity in all things. Should this in certain cases prove impracticable the verdict of the majority should prevail, to which decision the minority, must under all circumstances, gladly, spontaneously and continually, submit.

Nothing short of the all-encompassing, all-pervading power of His Guidance and Love can enable this newly-enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fullness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace.—*To the American National Spiritual Assembly. January 29, 1925.*

6.

Regarding the method to be adopted for the election of the National Spiritual Assemblies, it is clear that the text of the Beloved’s Testament gives us no indication as to the manner in which these Assemblies are to be elected. In one of His earliest Tablets, however, addressed to a friend in Persia, the following is expressly recorded:

“At whatever time all the beloved of God in each country appoint their delegates, and these in turn elect their representatives, and these representatives elect a body, that body shall be regarded as the Supreme Bayt’l-Adl (Universal House of Justice).”

These words clearly indicate that a three-stage election has been provided by ‘Abdu’l-Bahá for the formation of the International House of Justice, and as it is explicitly provided in His Will and Testament that the “Secondary House of Justice (i.e., National Assemblies) must elect the members of the Universal One,” it is obvious that the members of the National Spiritual Assemblies will have to be indirectly elected by the body of the believers in their respective provinces. In view of these complementary instructions the principle, set forth in my letter of March 12, 1923, has been established requiring the believers (the beloved of God) in every country to elect a certain number of delegates who, in turn, will elect their national representatives (Secondary House of Justice or National Spiritual Assembly) whose sacred obligation and privilege will be to elect in time God’s Universal House of Justice.

Should the appointing of the delegates be made a part of the functions of local Spiritual Assemblies, who are already elected bodies, the principle of a four-stage election would be introduced which would be at variance with the provisions explicitly laid down in the Master’s Tablet. On the other hand, were the local Spiritual Assemblies, the number of whose members is strictly confined to nine, to elect directly the members of the National Spiritual Assembly—thus maintaining the principle of a three-stage election—all Bahá’í localities, which must necessarily differ in numerical strength, would then have to share equally in the election of the National Spiritual Assembly—a practice which would be contrary to fairness and justice. Moreover, the central principle guiding for the present the administration of the Cause has been to make the Bahá’í National Spiritual Assemblies as independent as possible in the conduct of such affairs as fall within their province, and to lessen the hampering influence of any institution within their jurisdiction that might, whether directly or indirectly, impair their authority and prestige.—*To the American National Spiritual Assembly. May 12, 1925.*

7.

And now regarding this forthcoming Convention, I feel that the dominating purpose inspiring the assembled friends, delegates and visitors alike, should be a twofold one. The first is a challenge to the individual, the second a collective responsibility. The one seeks to reinforce the motive power of our spiritual activities, the second aims at raising the standard of administrative efficiency so vitally needed at this advanced stage of our work. We should first and foremost endeavor by every means to revitalize our precious Cause, rudely shaken by the constant vicissitudes attending the outward departure of a vigilant and gracious Master. Our next object should be to seek to approach, through more intimate association, fuller and more frequent consultation, and a closer familiarity with the character, the mission and the teachings of the Cause, that standard of excellence which should characterize the cooperative efforts of Bahá’í Communities in every land.

High aims and pure motives, however laudable in themselves, will surely not suffice if unsupported by measures that are practicable and methods that are sound. Wealth of sentiment, abundance of good-will and effort, will prove of little avail if we should fail to exercise discrimination and restraint and neglect to direct their flow along the most profitable channels. The unfettered freedom of the individual should be tempered with mutual consultation and sacrifice, and the spirit of initiative and enterprise should be reinforced by a deeper realization of the supreme necessity for concerted action and a fuller devotion to the common weal.

It would be impossible at this stage to ignore the indispensability or to over-estimate the unique significance of the institution of the National Spiritual Assembly—the pivot round which revolve the activities of the believers throughout the American continent. Supreme is their position, grave their responsibility, manifold and arduous their duties. How great the privilege, how delicate the task of the assembled delegates whose function it is to elect such national representatives as would by their record of service ennoble and enrich the annals of the Cause! If we but turn our gaze to the high qualifications of the members of Bahá’í Assemblies, as enumerated in ‘Abdu’l-Bahá’s Tablets, we are filled with feelings of unworthiness and dismay, and would feel truly disheartened but for the comforting thought that if we rise to play nobly our part every deficiency in our lives will be more than compensated by the all-conquering spirit of His grace and power. Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty,
of selfless devotion, of a well-trained mind, of recognized ability and mature experience.—To the Convention delegates. June 3, 1925.

8.

In connection with the annual holding of the Bahá’í Convention and Congress, I feel that although such a representative body need not be convened necessarily every year, yet it is highly desirable, in view of the unique functions it fulfills in promoting harmony and good-will, in removing misunderstandings and in enhancing the prestige of the Cause, that the National Spiritual Assembly should exert itself to gather together annually the elected representatives of the American believers. It would be in some ways be obviously convenient and eminently desirable though not absolutely essential, if the National Spiritual Assembly could arrange that the holding of such a Congress should synchronize with the time at which the national elections are renewed, and that both events should take place, if not on the first of Ridván, at least during the twelve joyous days of what may be justly regarded as the foremost Bahá’í Festival. Apart from the local elections, which universally are to be renewed on the 21st day of April, it is entirely left to the discretion of the National Spiritual Assembly to decide, after having given due consideration to the above mentioned observations, on whatever time and place the Bahá’í Convention as well as the annual elections are to be held. 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 work 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, as in my view the advantages of such a procedure outweigh the considerations referred to in your letter. It should, however, be made clear to every elected delegate—who should be continually reminded—that it is a sacred responsibility and admittedly preferable to attend if possible in person the sessions of the Convention, to take an active part in all its proceedings, and to acquaint his fellow-workers on his return with the accomplishments, the decisions and the aspirations of the assembled representatives of the American believers.—To the American National Spiritual Assembly. October 24, 1925.

9.

In connection with the best and most practical methods of procedure to be adopted for the election of Bahá’í Spiritual Assemblies, I feel that in view of the fact that definite and detailed regulations defining the manner and character of Bahá’í elections have neither been expressly revealed by Bahá’u’lláh nor laid down in the Will and Testament of ‘Abdu’l-Bahá, it devolves upon the members of the Universal House of Justice to formulate and apply such system of laws as would be in conformity with the essentials and requisites expressly recorded by the Author and Interpreter of the Faith for the conduct of Bahá’í administration. I have consequently refrained from establishing a settled and uniform procedure for the election of the Assemblies of the East and the West, leaving them free to pursue their own methods of procedure which in most cases had been instituted and practiced during the last two decades of the life of ‘Abdu’l-Bahá. The general practice prevailing throughout the East is the one based upon the principle of plurality rather than absolute majority, whereby those candidates that have obtained the highest number of votes, irrespective of the fact whether they command an absolute majority of the votes cast or not, are automatically and definitely elected. It has been felt, with little justification, that this method, although applause in its disregard of the principle that requires that each elected member must secure a majority of the votes cast, does away on the other hand with the more serious disadvantage of restricting the freedom of the elector who, unhampered and unconstrained by electoral necessities, is called upon to vote for none but those whom prayer and reflection have inspired him to uphold. Moreover, the practice of nomination, so detrimental to the atmosphere of a silent and prayerful election, is viewed with mistrust insomuch as it gives the right to the majority of a body that, in itself under the present circumstances, often constitutes a majority of all the elected delegates, to deny that God-given right of every elector to vote only in favor of those whom he is conscientiously convinced are the most worthy candidates. Should this simple system be provisionally adopted, it would safeguard the spiritual principle of the unfettered freedom of the voter, who will thus preserve intact the sanctity of the choice he first made. It would avoid the inconvenience of securing advance nominations from absent delegates and the impracticality of associating them with the assembled electors in the subsequent ballots that are often required to meet the exigencies of majority vote.

I would recommend these observations to your earnest consideration, and whatever decision you arrive at, all local Assemblies and individual believers, I am certain, will uphold, for their spiritual privilege is not only to consult freely and frequently with the National Spiritual Assembly, but to uphold as well with confidence and cheerfulness whatever is the considered verdict of their national representatives.—To the American National Spiritual Assembly. May 27, 1927.

10.

The Guardian wishes the N. S. A. to remind, and make it quite clear to the believers in that land that the supreme body in the United States and Canada, whose privilege and function is to lay down, amend and abrogate the administrative principles of the Faith with the approval of the Guardian, is not the Convention, however representative it may be, but the N. S. A. On the other hand, it is the sacred obligation and the primary function of the National Assembly not to restrict under any circumstances, the freedom of the assembled delegates, whose twofold function is to elect their national representatives and to submit to them any recommendations they may feel inclined to make. The function of the Convention is purely advisory and though the advice it gives is not binding in its effect on those on whom rest the final decision in purely administrative matters, yet, the utmost caution and care should be exercised lest anything should hamper the delegates in the full and free exercise of their function. In discharging this sacred function no influence whatever, no pressure from any quarter, even though it be from the National Assembly, should under any circumstances affect their views or restrict their freedom. The delegates must be wholly independent of any administrative agency, must approach their task with absolute detachment and must concentrate their attention on the most important and pressing issues.
The Guardian believes that the right to elect the chairman and the secretary of the Convention should be vested in the assembled delegates, lest any objection be raised that the members of the outgoing National Assembly are seeking to direct the course of the discussion in a manner that would be conducive to their own personal interests. The National Assembly, however, must at all times vigilantly uphold, defend, justify and enforce the provisions of the Declaration of Trust and By-Laws which are binding on the Convention no less than on themselves. The N. S. A. has the right to lay down, enforce and interpret the National Constitution of the Baha'is in that land. It cannot, if it wishes to remain faithful to that Constitution, lay down any regulations, however secondary in character, that would in the least hamper the unrestricted liberty of the delegates to advise and elect those whom they feel best combine the necessary qualifications for membership of so exalted a body.

Non-delegates, however, according to the Guardian's considered opinion, should not be given the right to intervene directly during the sessions of the Convention. Only through an accredited delegate they should be given indirectly the chance to voice their sentiments and to participate in the deliberations of the Convention. Much confusion and complications must inevitably result in the days to come, if such a restriction be not imposed on a gathering which is primarily intended for the accredited delegates of the Baha'is communities. Bearing this restriction in mind, it is the duty of the N. S. A. to devise ways and means which would enable them to obtain valuable suggestions, not only from the total number of the elected delegates, but from as large a body of their fellow-workers as is humanly possible.

Shoghi Effendi has not departed from any established Administrative principle. He feels he has neither curtailed the legislative authority of the N. S. A. nor invested the Convention with undue powers enabling it to rival or supersede those whom it has to elect. What the Guardian is aiming at is to remind the friends, more fully than before, of the two cardinal principles of Baha'i Administration, namely, the supreme and unchallengable authority of the N. S. A. in national affairs working within the limits imposed by the Declaration of Trust and By-Laws, and the untrammelled freedom of the Convention delegates to advise, deliberate on the actions, and appoint the successors of their National Assembly. The Guardian is confident that you will elucidate and give the widest publicity to these already established principles, upon which the progress, the unity and welfare of Baha'i administrative institutions must ultimately depend.—To the American National Spiritual Assembly, through the Guardian's secretary. August 12, 1933.

The utmost care and vigilance should be exercised lest any fresh misunderstandings arise regarding these fundamental issues. The root principle of Baha'i Administration is unreservedly maintained. No departure from its established tenets is contemplated. The undisputed authority of America's supreme Baha'i administrative body has been reaffirmed, while on the other hand, the untrammelled freedom of individual believers and delegates to exercise their functions has been once again reaffirmed and strengthened. On the continuous and harmonious cooperation of the two leading Baha'i institutions in America, the growth and success of the administration bequeathed by 'Abdu'l-Baha must ultimately depend. May next year's Convention witness the triumph of these basic principles.—To the American National Spiritual Assembly. August 12, 1933 (the Guardian's postscript to the foregoing letter).
THE HOUR OF VICTORY
Present Status of Temple Construction

The devoted sacrifice of the American believers, reinforced by contributions sent from Bahá'í Assemblies in other lands, has by this date (January 6, 1934) produced a Temple Construction Fund of $156,500—exceeding by $6,500 the original estimate of $150,000 for cost of completing the external decoration of the dome unit. That original estimate, however, has proved insufficient to provide for increased labor costs and also for additional work and material it was found necessary to undertake in the present contract.

From a report made to the Temple Trustees by Research Service dated January 2, 1934, it appears that the total cost will be $173,310, and that it is expected that the ornamentation of the entire Temple dome will be completed by January 27, 1934. During December the casting of all sections was completed, and the last shipment will be made on January 8. Between January 8 and 27 the remaining sections will be fixed in place.

In this issue of BAHÁ'Í NEWS we reproduce the text of the cablegram received from the Guardian on November 18, 1933, in response to the announcement sent him by the National Spiritual Assembly that sufficient funds had been received to make it possible to continue the construction.

Local Assemblies, groups and individual believers, one and all, are urged to ponder deeply the Guardian's significant message. "The hour of victory" has many meanings which will appear in later days. Meanwhile it is our greatest privilege and duty to the Faith of Bahá'u'lláh to realize that Victory means our united capacity to complete this tremendous task.

The sum of $16,810 is still due on the total of $173,310, and will be payable by February 15, 1934. The present month must accordingly witness a renewal of our determination to arise as a Bahá'í community to the standard set for us by Shoghi Effendi in the passionate words cabled on November 2: "Appeal hard pressed American believers heed this, my last passionate entreaty, not to suffer slightest interruption in Temple construction to dim the magnificence of their epoch making enterprise. The fair name of our beloved Faith is at stake. Its American stalwart defenders will once again vindicate its triumphant glory."

THE BAHÁ'Í FUND AND THE NEW WORLD ORDER

"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 expend it to promote the Teaching campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way possible their sphere of service. I cherish the hope that all the friends, realizing the necessity of this measure, will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund."—Shoghi Effendi, March 12, 1933.

The completion of the ornamentation of the dome of the Temple, which will have become an accomplished fact by about the first of February, definitely places another milestone in the triumphant progress of the Faith of Bahá'u'lláh in America. It stands physically a wondrous thing of beauty, attractive beyond every expectation, winning for the Faith the respect and admiration of all.

Those who were engaged in the work of building this glorious edifice know that it is a miracle wrought by the hand of God. It stands as a testimony to unity of those who are carrying forward the banner of the Faith under the leadership of the Guardian. There can be no question regarding the value of the effort or the significance of the sacrifice made by the friends.

Now that this step has been taken, may it not be a most proper time to
take inventory of the spiritual relationships indicated by the experience we had just gone through in order that we may, through such analysis, be better prepared for the steps that follow.

The work of building the Temple is inextricably bound into the work of promulgation of the Faith in America. The establishment of Bahá’í administration has no doubt been advanced by the enterprise. The edifice is a proof of the vitality of the Faith and it stands as a bulwark to every Bahá’í teacher.

During the years that have elapsed since we undertook to follow the example of the believers in Ishqabad, Russia, and sought the Master’s permission to build the Temple, the Faith in America has grown, and even though our growth as to numbers may be slow there is no question about the strength that has been developed through increased understanding and the consequent adjustments made by the believers.

Through the superb leadership of the Guardian of the Faith, the believers are finding their relationships to the administration, which is the foundation of the new world order. This has effected a unity among them such as we had not known before. It has enabled the friends to accomplish many things, and even though one of the outstanding achievements has been the completion of the most expensive unit of the Temple ornamentation, through a superb demonstration of sacrifice, the members of the National Spiritual Assembly feel certain that it is in the direction of our support of the Bahá’í Fund that we, as a body, must still adjust ourselves to another understanding.

We have quite naturally attempted to carry into our Faith ideas that we cherished before we became believers. Our method of raising money we are sure oftimes bears a closer resemblance to the drives made for similar purposes in the world about us, than to the lofty ideals of devotion and sacrifice that characterize the teachings of the Master and the Guardian.

The Plan of Unified Action, setting before us a goal to be reached in a certain period, augmented by numberless pleas by the National Spiritual Assembly and finally in desperate crisis by the Guardian himself, have no doubt had their desired effect. But careful study of the utterances of the Founders of our Faith, of the Master and also of the Guardian, must convince every thoughtful student that the way of sacrifice in this relation, as in every other, is not a spasmodic effort made under the pressure of enthusiasm but rather constant, unwavering devotion that becomes the basis for our every daily act. Seen in this light contributions to the Bahá’í fund become a steady stream of offerings made out of the fullness of the hearts of the believers, inspired and confident under all circumstances.

The new world order of Bahá’u’lláh is through the establishment of Bahá’í administration gradually evolving. The Bahá’ís everywhere are uniting under this banner to present to a crumbling world an organism that will be standing ready to carry on into an era that today is utterly beyond the concept of all who have not come into that Divine Light. This world order, based upon the love of God and the service of mankind, requires of its followers the sacrifice of old attachments and ideas and it places in their stead new heavenly standards that provide security for all men, individually and collectively. And just as the security for nations and peoples depends upon their obedience to the laws of God, so also does the security of each individual depend upon his acceptance of the Divine principles and his adjustment of his daily life to meet that standard.

A vital part of this Bahá’í administration is the Bahá’í Fund. Like every Bahá’í activity, be it the service of our fellow men, teaching, or the avoidance of evil, it becomes a part of every true believer’s life and out of whatever may be bestowed upon him by God’s bounty, he will day by day set aside a portion, even to the point of sacrifice. This then becomes actively a part of his devotional life, like his prayers. Through it he becomes a vital part of the new world order. He does what he can, demonstrating thereby a constant devotion and uniting with the believers everywhere through the administration.

The affairs of the Faith in our country could be administered with infinitely greater facility if every believer made regular monthly contributions to the local Bahá’í fund. And if the local Spiritual Assemblies likewise regularly contributed to the National Bahá’í Fund there is no doubt that the completion of the Temple could be systematically carried forward with such funds flowing without interruption into the treasury. The many activities of the Faith would prosper and even in difficult times our holy enterprise would not be jeopardized.

How far-reaching the significance of deeds performed in the service of our Faith no one of us presumest to know. The words of the Guardian in his recent pleas not to allow the prestige of the Faith to be jeopardized through our failure to complete the dome ornamentation did, however, give some indication that much depended on our carrying through to success.

We should, therefore, each one individually and as collective bodies again prayerfully reconsider this vital matter. Let us in our Nineteen Day Feasts deliberate on it and then arise to set in motion this step to carry the Faith in America forward on the basis of whole heartfelt support by every man and woman in the Faith. So that the Bahá’í Fund may become in truth an indication of the true unity of us all.

CARL SCHEFFLER, Ass’t Treasurer.
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 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 the 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 to '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 (i.e., 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 ascendency 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."

LETTERS FROM THE GUARDIAN

1. To the National Spiritual Assembly

Mr. Horace Holley.
Dear Bahá'í Brother:

The Guardian was extremely pleased to receive the photograph of the members of the National Spiritual Assembly taken in one of the outer sections of the Temple, and showing very clearly the strikingly beautiful ornamentation work which, thanks to the generous and continued efforts of our American believers, is proceeding quickly and without any interruption. In a recent cablegram to your Assembly the Guardian has given the promise of one year's respite, provided the dome ornamentation is successfully completed. It is for the distinguished National representatives of the American believers to exert their utmost, and to display the same enthusiasm and the same energetic and wise control which have thus far characterized both their national and their international services to the Faith, in order that this mighty Edifice may come nearer to its completion.

Mrs. Keith Ransom-Kehler's passing is, indeed, an irretrievable loss which the Bahá'í world has come to suffer at a time when her presence in their midst was so greatly needed, not only because of her inspiring personality, but due to her intelligent, wise and energetic handling of the many and varied problems confronting the followers of the Faith in Persia. For more than one year she toiled and suffered, undismayed by the forces of darkness which so increasingly challenge the devotion and loyalty, and hamper the progress of the work, of our Persian brethren. Nothing was strong enough to sap the vitality of her faith and neither the opposition of the Government, nor the slackness and inefficiency of those with whom she had to work, could possibly discourage and dishearten her. Her faith was deep, her energy inexhaustible. And she was, indeed, fully repaid for all that she did, whether in connection with the teaching of the Message, or in regard to the consolidation of the nascent administrative institutions of the Cause in the very land of its birth.
The Guardian, fully aware of the noble gifts of her heart and mind, has given her not only the station of a martyr but that of a Hand of the Cause of God. In two telegrams addressed to the Tiran and Isfahan Assemblies he has requested our Persian friends to fix her final resting place in the vicinity of Sultanu'sh-Shuhada's grave in Isfahan.

He has also, through the following cablegram, informed your National Assembly of his intention to do so: "Instructed Isfahan Assembly inter Keith vicinity grave Sultanu'sh-Shuhada surmamed by Baha'ullah 'King of Martyrs.'" His instructions on this point have been immediately carried out by the Isfahan Assembly and it is, therefore, very encouraging to learn that our beloved Keith has been accorded such a befitting refuge. For as you may know, Sultanu'sh-Shuhada, to whom Baha'ullah gave the title of the "King of Martyrs" as a result of the glorious martyrdom he suffered for the Cause, was one of the most eminent and ardent followers of the Faith, not only in Isfahan but in the whole of Persia. His brother, sur­named by Baha'ullah the "Beloved of Martyrs" was also a very distinguished and devoted Baha'i, who gave up his life for the sake of the Cause. So, as you see, the interment of Keith in the vicinity of the grave of such an outstanding Persian believer is very befitting, and will pass down through the ages as the symbol of the unity of the East and West.

In another cablegram to your Assembly dated November 2, 1933, which runs as follows: "Holy Land's growing and increasingly appreciative inhabitants long witness model, however small, majestic Temple," he has requested you to send him, without any delay and in case it is not too expensive, a small model of the Temple to be placed either in the International Baha'i Archives on Mt. Carmel, or in any other place, where the many and increasingly appreciative visitors who come to the Shrines can be given a chance to visualize the glory and grandeur of the Edifice which your untiring hands have so well raised.

In closing please extend our Guardian's loving greetings and best wishes to all the members of the National Assembly. His prayers on their behalf will be continually offered to Baha'ullah, that He may impart to them the wisdom, guidance and faith they need for the complete discharge of their manifold duties to the Cause.

Yours in His Service,
(signed) H. RABBANI.

Mr. Horace Holley:
Dear Baha'i Brother:

. . . Regarding the situation in Persia Shoghi Effendi wishes the N. S. A. to renew their representations to the Persian Minister and to persevere in their glorious efforts for the liberation of their persecuted Persian brethren. Now that our precious Keith is no more it is of vital importance to the success of their endeavors that they should work hard and impress the Minister with the urgency and rightfulness of our case. To cease pressing our case at this critical time will give the authorities the impression that our representations were mere formalities and without any solid foundation. To create such a highly unfavorable impression about the Cause is, indeed, an irreparable mistake which may greatly retard the administrative development of the Cause not only in Persia but also in the West.

The latest persecutions to which our beloved Faith has been subjected in the very land of its birth are of a distressing nature and are increasing both in number and in intensity. Not only our literature is confiscated at the frontiers but a number of books are reported to have been burnt by Government officials despite the fact that they contain nothing which can be said to be contrary to the laws of the State or to the basic teachings of its official Church. Furthermore, Baha'is are not permitted to use their own marriage certificates, but are indirectly compelled to use those belonging to other religious communities such as the Moslems, Jews and Zoroastrians. And all this on the ground that their teachings are not in accordance with the prescribed laws of the Moslem clergy, and also because they do not belong to and do not form an essential part of a new religious Dispensation.

Please inform him of the answer which the Persian Minister has given, and if it is a written one, be sure to send him the text of the reply. The Guardian wishes you also to be in close and constant touch with the Tiran Assembly, to obtain from them all the information you need, and to welcome any suggestion they may offer. He hopes that through your continued and diligent labors much that is vital to the immediate interests of the Faith in Persia will be achieved. He will continue to pray on your behalf that your endeavors may be crowned with success.

Yours in His Service,
(signed) H. RABBANI.

Mr. Allen B. McDaniel
Dear and Prized Co-worker:

The situation in Persia is growing more dangerous, more confused and perplexing every day. Bahá'í literature is banned, confiscated and burned. Bahá'í marriage certificates are denied recognition by the civil authorities and the status of those who are married among the believers is fraught with inceivable difficulties and dangers. The printing of Bahá'í news letters, magazines and calendars is tacitly forbidden and constantly interfered with. Intolerable restrictions are being increasingly imposed on Bahá'í gatherings, celebrations, teaching activities, and inter-assembly communications. With the passing of Keith, that indefatigable, brilliant and wholly consecrated international champion of the Cause, the Persian believers may be entering upon a period of systematic persecution reminiscent of the sufferings of a by-gone day. I urge your Assembly to obtain the fullest and up-to-date information from the Tiran Assembly and to exert the utmost pressure on the Persian Minister at Washington.

Your true and grateful brother,

(signed) SHOGHI...

Mr. Roy C. Wilhelm
Dear Bahá'í Brother:

I need not express his (the Guardian's) great joy at the news of the continued progress of the Temple work. For you know only too well how much he is eager to see the entire Edifice brought to successful completion. His repeated emphasis on the imperative necessity of insuring, by every means, the speedy termination of this historic enterprise seems to have created a new spirit of self-sacrifice and of initiative in the entire body of the believers throughout the world. It is of the utmost importance that this spirit be kept alive through continued encouragement. For any slackness in the energy and enthusiasm of the friends, at this critical and most decisive moment, will have severe repercussions on the Cause. The Guardian will fervently pray that during the next few months the ornamentation of the Temple dome may proceed quickly, so as to impress and stimulate the many visitors and...
strangers who come to attend the Chicago World Fair. He will also offer
his special prayers to Bahá'u'lláh on account of all the members of the Na
tional Spiritual Assembly that they may be guided and inspired in all their
historic endeavors for the consolidation and the progress of the Cause.
Yours in His Service,
(signed) H. RABBANI.
Haifa, Palestine
October 27, 1933.

2. To Individual Believers
He sincerely hopes and prays that
the literature and letters you are send-
ing to eminent men in the different
parts of the country will have their
desired effect and that the Word of
God will gradually penetrate into their
heart and win it. It however takes
time. Such men are generally captive
in the hands of some cherished ideas
and principles which they cannot give
up so quickly. The mere fact that a
person is learned does not mean that
he is free from prejudice.

The academic life also has its fash-
on and fads, even though they are of
different nature from the fads of the
man on the street. These fashions are
not permanent; they are bound to
change. Today the fad is a material-
istic view of life and of the world.
A day will soon come when it will be-
come deeply religious and spiritual.
In fact, we can discern the beginning
of such a change in the writings of some
of the most eminent souls and liberal
minds. When the pendulum will start
its full swing, then we shall see all
such eminent men turn again to God.
—(To Mr. Willard Hatch, October 18,
1932.)

As regards the meaning of the Ba-
á'í Covenant: The Guardian consid-
ers the existence of two forms of
Covenant both of which are explicitly
mentioned in the literature of the
Cause. First is the Covenant that
every prophet makes with humanity
or, more definitely, with His people
that they will accept and follow the
coming Manifestation who will be the
reappearance of His reality. The sec-
ond form of Covenant is such as the
one Bahá'u'lláh made with His people
that they should accept the Master.
This is merely to establish and
strengthen the succession of the series
of Lights that appear after every
Manifestation. Under the same cate-
gory falls the Covenant the Master
made with the Bahá'ís that they should
accept His administration after Him.

To divide the inheritance as it is
prescribed by Bahá'u'lláh we have to
divide it into 2,520 shares. But we
also can divide it into 42 shares. Then
every one of the beneficiaries will take
so many of these shares. These
numbers form like a highest denominator
for the different fractions which repre-
sent the shares of the different individ-
uals that will benefit in case of intest-
acy. In case of the non-existence of
one class of inheritors the Aqdas men-
tions how it should be divided. As a
general rule a part goes to the House
of Justice, a part to the children.—(To
Mr. Dales S. Cole, October 21, 1932.)

I wish to urge the necessity of con-
centrating at your next summer ses-
sion, on the systematic study of the
erly history and principles of the
Faith, on public speaking, and on a
thorough discussion, both formally and
informally, of various aspects of the
Cause. These I regard as essential
preliminaries to a future intensive
campaign of teaching in which the ris-
genation must engage, if the spread of the Cause is to be assured in
that land.—(To Mr. and Mrs. L. W.
Eggleston, November 2, 1932.)

The growth and development of the
Bahá'í center of West Englewood is a
source of intense and genuine satisfac-
tion. I particularly welcome their ex-
emplary activity in associating them-

selves with the social and humanitarian
efforts exerted by the local authorities
in that center and in demonstrating,
in a tangible manner, the universality
of the Cause of Bahá'u'lláh and the
vitality of His Faith. May its sister
Assemblies follow the example which
West Englewood has so nobly set, and
by their perseverance and concerted
efforts hasten the advent of the golden
age of our time.—(To Mr. and Mrs.
Roy C. Wilhelm, November 14, 1932.)

All the spiritual and social move-
ments existing in the world, and un-
doubtedly there are many of them,
have some spark of the divine truth.
Their very existence shows that they
have something to offer to man and
fulfil some purpose. But what the
world needs, at such a critical moment
in its history, is not a mere palliative.
It needs a movement that goes deep
into its social and spiritual illness and
brings about a complete, fundamental
change—a change that will include in
its scope both the social and spiritual
reform of man. But such a movement
cannot be inaugurated save by a mes-
senger of God, revealed by Him for
that very object. In similar critical
moments that have punctuated the his-

tory of man in the past, a Zoroaster,
a Moses, a Christ and a Muhammad
appeared, and in this day, the Bahá'ís
declare, Bahá'u'lláh has been revealed.
Just as in the past the Prophets
have been persecuted and their Mis-
sion was ridiculed, so has the message
of Bahá'u'lláh been scoffed at as a
mere impractical idealism. From His
earliest youth He was put in chains,
expatriated and persecuted. But what
do we observe in this day? less than
forty years after His death, the prin-
ciples He advocated are the only solu-
tion for practical politics, the spiritual
truths He voiced are the crying needs
of man and the very thing He requires
for his moral and spiritual develop-
ment.

He does not ask us to follow Him
blindly; as He says in one of His
Tablets, God had endowed man with a
mind to operate as a torchlight and

guide him to truth. Read His words,
consider His teachings, and measure
their value in the light of contempo-
rary problems and the truth will sure-
ly be revealed to you. Read books
such as the Iqán, Some Answered
Questions, Nábil's Narrative, and you
will appreciate the truth of His mis-
sion, as well as the true spirit He
creates in whosoever follows His ways.
—(To Mrs. Paxton, February 26,
1933.)

The believers, and particularly those
who have not had sufficient experience
in teaching, should be very careful in
the way they present the teachings of
the Cause. Sincerity, devotion and
faith are not the sole conditions of
successful teaching. Tactfulness,

extreme caution and wisdom are equally
important. We should not be in a
hurry when we announce the message
to the public and we should be careful
to present the teachings in their en-
tirety and not to alter them for the
sake of others. Allegiance to the Faith
cannot be partial and half-hearted.
Either we should accept the Cause
without any qualification whatever, or
cease calling ourselves Bahá'ís.
The new believers should be made to re-
alize that it is not sufficient for them
to accept some aspects of the teachings
and reject those which cannot suit
their mentality in order to become
fully recognized and active followers
of the Faith. In this way all sorts of
misunderstandings will vanish and the
organic unity of the Cause will be
preserved.—(To Mrs. Shahnaz Waite,
June 12, 1933.)

Do not lose heart and never relax in
your worldwide activities your mag-
nificent endeavors for the consolidation
of the Faith of God and the comple-
tion of the Temple. Condone your ap-
ppeals to the Bahá'í Assemblies, fami-
lizarize them with the deeds, the suffer-
ings, the ideals and sacrifices of the immortal heroes of the Cause of Bahá'u'lláh—heroes the record of whose labors Nabil has so vividly described. May such familiarity arouse those who receive such letters from you to set a still nobler example of self-abnegation, of courage and sacrifice.—(To Mrs. Victoria Bedekian, received June 14, 1933.)

Regarding the principle that the Cause must not be allowed to center around any Bahá'í personality, the Guardian wishes to make it clear that it was never intended that well qualified individual teachers should not receive from local Assemblies every encouragement and facilities to address the public. What the Guardian meant was that the personality and popularity of such a speaker should never be allowed to eclipse the authority, or detract from the influence of the body of the elected representatives in every local community. Such an individual should not only seek the approval, advice and assistance of the body that represents the Cause in his locality, but should strive to attribute any credit he may obtain to the collective wisdom and capacity of the Assembly under whose jurisdiction he performs his services. Assemblies and not individuals constitute the bedrock on which the Administration is built. Everything else must be subordinated to, and be made to serve and advance the best interests of these elected custodians and promoters of the Laws of Bahá'u'lláh.—(To Mr. Alfred E. Lunt, August 12, 1933.)

LETTER FROM PUBLICITY COMMITTEE

Dear Bahá'í friends:

One of the greatest fields for teaching the Cause lies practically unexplored before every Bahá'í Community in this country. Publicity in the daily newspapers presents a tremendous field which we should make every effort to use. What group of people has greater news than have the Bahá'ís?

Newspaper publicity presents difficulties and pitfalls. We should make an earnest endeavor to learn the way to approach an editor, have an interview and be rewarded by seeing the material in print within a reasonable length of time. In time your material can be mailed but it is first necessary to establish confidence that your copy is of value to the reading public.

Material for Bahá'í publicity may include such subjects as these: The Bahá'í Plan for a World State, International Tribunal, Universal Peace, Disarmament, Universal House of Worship, and quotations from the World Order Letters from Shoghi Effendi.

A newspaper editor is a busy person. He should only be approached with properly prepared material and copy that can be called news. It is relatively simple to get a head line if your Community is having a guest speaker who is a public figure. The test real comes in securing space for material that teaches the Cause and still has news element enough to be acceptable to the editor. This is not easy and we should at first be glad to secure any notice no matter how insignificant.

Here are a few simple rules which may be of assistance to those who are new in this field:

1. Copy for the day should be in the office (if an evening paper) before 10 A. M.
2. All copy should be typewritten if possible and typewriting double spaced.
3. Write all names in full or with two initials.
4. Make no abbreviations.
5. Do not say "Mr." John Smith. He is John Smith.
6. All women's names should be prefixed with "Mrs." or "Miss".
7. Make all items answer five questions: who, what, when, where, and why.
8. Make all material pay for space with news value.
9. Remember that news is only news the minute or day that it happens.
10. The A. B. C. of reporting is Accuracy, Brevity, and Clearness.

With these simple rules before you prepare your copy. Be sure that your statements about the Cause or the person who will address you are accurate and dignified. The material which you present may be somewhat changed before it is finally printed but the original statements should be carefully prepared and clearly presented.

The National Publicity Committee will from time to time send you publicity to be used in your local papers. Before sending or taking this material to the editors study it carefully and rewrite perhaps the first paragraph so that it will link up with some local event or contain some local color. Local Spiritual Assemblies leave the publicity work to the corresponding secretary of the Assembly, others have a publicity chairman. The believer doing this work should be chosen with great care. Tact and diplomacy are essential. A reasonable knowledge of the material in the Cause suitable to be used at present and time to devote to the preparation of this material are necessary. A spirit of courage that cannot be quenched by an editor is perhaps the first requirement.

Will you please send to The National Publicity Committee the name and address of the person handling your publicity that we may get in touch with this believer and work directly with them.

The questions before us are these: Are we creating a publicity consciousness among the believers? Are we being impersonal and placing this work in the hands of the person best fitted to carry it forward to success? Is your publicity chairman making a careful research of the newspapers finding out the methods used to present such material to the public? Is your publicity chairman watching for daily events that can be linked up with the principles of the Cause and a news item made? Do we realize the tremendous field which this opens?

It is a difficult problem but an intensely interesting one. We, the Bhá'ís of the world have the only solution for the problems which face humanity today and it does seem as though we should be able to use such a powerful organ as the press for presenting this much needed remedy to the sick body of mankind.

RUTH RANDALL BROWN, Chairman, National Publicity Committee.

LETTER FROM INTER-RACIAL AMITY COMMITTEE

Joyful Greetings in the Greatest Name!

Your National Racial Amity Committee, seeking the Source of unfailing strength and guidance and entering with humility upon the task assigned, share with the friends the results of our first meeting of consultation.

Considering the vital need of cementing the bond of unity and harmony between the white and colored in America as a means of enlightenment and security, both within and without, we submit that racial amity activities and reports should have a prominent rather than incidental place in the agenda of the National Spiritual Assembly, the annual Convention and in the monthly and annual meetings of each Spiritual Assembly and
community consultation. Spiritual Assemblies should ever endeavor so to inspire their respective committees and communities that amity work should not only be sporadic and occasional, but an accepted ideal and a means of illustrating in daily life as often as possible the greatest principle of Baha'u'llah, the oneness of the world of humanity.

Conference for racial amity, a practice divine in origin and ever revealing a striking psychology and spiritual fire should be held in each center one or more times a year and be followed by every practical measure of teaching which will bring attracted souls to the station of acceptance of the entire program of Baha'u'llah, an attitude which brings symmetry of life and effectiveness in service. Smaller and informal groups should meet oftener. It is our conviction that in view of the seriousness of the problem to promote better understanding, the colored race should as far as possible have committee assignments wherever their attainments and capacity warrant. At this critical juncture, when conditions already severe are aggravated by economic distress, special efforts should be made to attract the colored leaders. In the absence of colored believers in any community it may be wise for the friends from time to time to consult with colored people of prominence outside of the Cause. Such occasions may be a means of enlightenment and spiritual understanding. Baha'i influence may also at times be used to obtain audiences for colored speakers in white meetings, such as liberal churches, forums, etc.

Strengthening the bond of mutual appreciation and good will between the races is our goal. As an aid to this may it not be reasonable to hope that each racial group will strive to remove within its own ranks whatever prejudices exist. Prejudices are both interracial and intraracial. Distinctions based upon untruths have no standing either in modern science or in pure religion. The difficulties involved in our own advancements should make us more patient over the slow yet certain progress toward universal results. While it is clear that rank based upon merit is essential to the order of the world, yet divisions that signify less than worth are symptoms of a sick world. A consistent attitude on the basis of faith, of freedom from bias, brings joy to the individual, efficiency to the group and harmony to mankind. Blindness to praiseworthy effort with concentration upon mere shortcomings tends to deepen veils and delay relief.

The approach of the amity worker should be that of the kind physician rather than the crusader. He becomes a channel for the pure health which the Spirit of Truth brings to all. Those who harbor prejudices and other attitudes inimical to unity and progress, owe it to their own better natures as well as to humanity to forsake them. On the other hand those victimized by such reactions of pride or tradition will find much solace in cultivating mental and spiritual gifts which draw even the opposer.

When we contemplate the tragic injustices of the world, let us recall with reverent gratitude the fact that in the blessed Cause of Baha'u'llah all prejudice and discrimination does not exist. Our highest contribution, then, is to extend the ranks of the believers, adding new souls of all races as confirmed believers, that the power of Baha'i example may be multiplied throughout America.

Amity work should be as sane, practical, well poised, loving and wisely guided as to attract to its standard representatives of the conservative and influential people of a community as well as those famed for liberality. There are far more liberals in the world today than when this work began. Many such people have voiced their declaration of freedom from the old order in no uncertain terms. The friends of God may lead and inspire such souls nor be content to follow them.

It is our hope that the friends in every section shall fulfill the wishes of our Guardian by sustained activity in this fertile field and shall flood us with letters and reports. The work of establishing harmony between the white and colored, as promulgated by the Master, may be easily kept free from all political entanglements, a danger which may sometimes arise from contacts with other nationalities. Divine Confirmations support resolute wills.

1. Specifically, the National Spiritual Assembly hopes that local assemblies will include in their racial amity meetings definite follow-up work that will be a part of the original program.

2. In order to bring amity workers and the assemblies in all parts closer together, it is proposed to make amity meetings the occasions for talks on science and education, stressing the need of a broader, more universal platform in relation to this work.

3. It is suggested that a study be made of the conditions of colored people within the jurisdiction of each spiritual assembly so that intelligent help may be given, remembering that the more difficult the times, the greater the pressure on oppressed minorities and the greater capacity on their part for the heavenly message. It is hoped that the Nineteen Day Feasts will be an occasion of divine education and that frank discussion will bring each community into more harmonious thought and action in this vital work.

The abiding interest which Shoghi Effendi takes in racial amity is clearly reflected in what is perhaps his latest word on the subject, dated October 24, 1933. His message in part follows: "Your warm and welcome message of Sept. 11, 1933, together with the enclosed reports and program of the annual conference for racial amity at Green Acre, were all duly received and their perusal greatly cheered and gladdened our Guardian's heart. His hope is that these annual gatherings will increasingly develop and will serve to attract well known and important personalities to the Cause. Competent and eloquent speakers are needed who can present the teachings in a scholarly way, and who cannot merely inform, but inspire the attendants to rally themselves under the banner of the Faith. The keen and continued interest which Mr. Vail and yourself have always had in such activities will undoubtedly be of immense help to the cause of Racial Amity and peace throughout the States. You should therefore persevere and be confident in the complete and eventual success of your efforts in this most important field of activity."

Faithfully and lovingly submitted,

Racial Amity Committee
By: Louis G. Gregory, Secretary
47 South Street, Portsmouth, N. H.

LETTER FROM THE BAHAI YOUTH COMMITTEE TO ASSEMBLIES OUTSIDE THE U. S. AND CANADA

Dear Baha'i friends:

The Baha'i Youth Committee of the American N. S. A., has received some instructions from the Guardian which are of direct interest to all young Baha'is throughout the world. His secretary writes, "He would strongly urge you to cooperate, heart and soul, with all the various assemblies, groups and committees throughout the Baha'i world, to ask for their assistance and help for the successful discharge of your duties and obligations, and in this way to try to build up an active and ready-minded Baha'i youth throughout the world. In other words, you should not confine
your activities to the national sphere but should strive to create under the supervision of your N. S. A. an international body of active young Bahá’í men and women who, conscious of their manifold and sacred responsibilities, will unanimously arise to spread the Holy Word.”

Accordingly, we are directing this letter to you, in the hope that we may be put in touch with your young Bahá’ís, and thus proceed, all of us together, to carry forward the Guardian’s desires.

In America the necessary steps have been taken to inaugurate a youth program. It may interest you to know that the N. S. A. has appointed a National Committee of six members, and has called for the appointment of local youth committees by each local assembly. Already, however, many youth groups exist. In a recent count, seventeen were discovered, out of thirty-six assemblies answering the questionnaire. We have, therefore, a considerable body of young believers, whose efforts it is the aim of the National Committee to consolidate.

The Committee’s functions have been set forth by the N. S. A. as follows: “...the deepening and broadening of the knowledge of the Faith ... of our younger members, by providing local youth committees with appropriate study courses ...; second, establishing sympathetic contact with non-Baha’i youth, so as to bring them into an appreciation of, as well as in support of the World Order of Bahá’u’lláh; and third, intensifying this field of teaching service by outlining methods of establishing Introductory Forums, Discussion Groups, etc.”

We in this country feel that an exchange of news and practical suggestions among the youth groups of our Bahá’í world could best serve to stimulate our development. A step in this direction has already been taken by the Youth Section of the Herald of the South (printed in Adelaide, Australia). But in addition, we should welcome direct correspondence with local groups, and we therefore propose to send you a bulletin of our progress from time to time.

The Publishing Committee can now supply copies of an important work only available in the French language: “Seyyed Ali Mohammed dit Le Bab” by A. L. M. Nicholas, First Interpreter of the French Legation in Tehran. This is one of the few works by European scholars on the early days of the Cause. The Frontispiece consists of a reproduction of a water color portrait of the Bab. $1.50 per copy.

The Committee has received from the Guardian a letter inquiring about the sales of The Dawn-Breakers, in which his secretary writes that “he hopes that the demand for this most valuable book will be increased, and will therefore give an unprecedented publicity to the Faith.”

Some weeks ago the Publishing Committee issued to Assemblies two letters announcing that if sufficient advance orders are received, the Committee can bring out two new important Bahá’í works—“Security for a Failing World” by Stanwood Cobb, and “Bahá’í Answers” compiled by Olivia Kelsey, both approved by the Reviewing Committee. Advance orders have been received as follows: “Security for a Failing World,” 284 copies.

“Bahá’í Answers,” 289 copies. The Committee regrets that until a greater number of orders is received, it will not be possible to undertake their publication.

In this connection the friends are requested to consider the Guardian’s view of Dr. Cobb’s book, as conveyed in the following letter written to him on October 28, 1933:

“...its comprehensiveness; and its clear and convincing presentation of the outstanding aims and features of the Bahá’í Revelation, will greatly appeal to every thoughtful student of present-day religious and social problems. It thus fills a big gap in the literature of the Movement, and will greatly assist all the believers in their efforts for the spread of the Message. We do not have as yet any better introduction to the Cause. Doctor Esslemont’s most valuable book is much more than an introduction. It is far more detailed, and treats of the Cause from a totally different angle. Your treatise, therefore, does not replace the “New Era,” but will serve as the best introduction to it. It is not a substitute, but an important addition to a work which is in many ways unique in the entire literature of the Movement, which has already acquired the widest possible publicity.”

Yours in His Service,
H. RABBANI.

Another letter dated November 4, 1933, was also written Dr. Cobb as follows:

“I am directed by Shoghi Effendi to ask you to be kind enough to inform the Bahá’í Publishing Committee of his wish to have fifty copies of your valuable book on the Cause “Security for a Failing World” as soon as it will be published. He feels that this work, together with a recent book published in Germany by our devoted and gifted friend Dr. Hermann Grossmann, have a special appeal to the youth of our present-day generation, and he hopes that their wide circulation, in all circles, and among all types of readers and writers, will greatly stimulate the spread of the Message, and at the same time encourage the friends to reinforce their efforts for the extension and the consolidation of the Faith. It is hoped that all the individual believers, as well as the Local Assemblies, both in America and abroad, will gladly and wholeheartedly respond to the appeal of the Publishing Committee in connection with the publication of your original and much-needed essay on the Cause.”

Yours in His Service,
H. RABBANI.

2. Archives Committee

As rapidly as possible, the Archives Committee is undertaking a thorough survey of the Tablets and other Bahá’í treasures placed in the National Archives over a long term of years. The aim is to transfer them to a special
room in the Foundation Hall of the Temple, and develop a filing system and also a method of storage which will make this great wealth of material available.

The Committee urges the believers to take steps to send in their copies of the Master's Tablets, original letters from the Guardian, and other Bahá'í papers and material of permanent value to the Cause. The friends are reminded of the fact that precious Tablets and letters, as well as photographs of historic interest, are subject to constant risk of loss by fire and destruction in other ways. Sometimes, also, those responsible for the personal effects of believers after death fail to realize the importance of Bahá'í papers. The Archives Committee will issue receipts for everything placed in its charge, and arrangements can also be made to have photostat copies of documents made at moderate cost.

Communications can be sent to the Committee through the Secretary, Mrs. May Scheffler, 1821 Lincoln Street, Evanston, Ill.

3. Committee on Bahá'í History

The History Committee, recently appointed by the National Spiritual Assembly, urge every Spiritual Assembly in the United States and Canada to appoint some one who will be responsible for gathering together the historical data about the Bahá'í Cause which this Committee must have in order to compile an accurate history. This is only a suggestion, and if it is favorably acted upon, it should in no wise preclude individual members from doing all they possibly can to further the plan of submitting to the National Spiritual Assembly for our Guardian an accurate account of the inception and steady progress of the Cause in this country.

The friends of God can readily understand that unless we have the most complete cooperation, the account which we compile may not be accurate and important matters might be omitted because of lack of information.

The work of compiling the material in hand will be undertaken before very long and it is our hope that each Assembly and each individual will act just as promptly as possible.

Please address all communications for this Committee to:

Mr. Charles Mason Remey, Chairman, History Committee, 2440 Massachusetts Ave., Washington, D. C.

BAHÁ'Í DIRECTORY

Additions and Corrections

The friends are requested to note the following additions and corrections upon their copies of the Bahá'í Directory issued as a special number of Bahá'í News in November, 1933.

Two new Committees are to be added:

Committee on Braille Transcriptions (Bahá'í Literature for the Blind)—Mrs. Nellie S. French, Chairman, Miss Ella C. Quant, Mrs. Constance Rodman. Address for correspondence: Mrs. Nellie S. French, 501 Bellefontaine Street, Pasadena, Calif.

Photograph Committee (to sell Bahá'í photographs and ringstones)—Mr. George Spendlove, 2811 Albermarle Street, N. W., Washington, D. C.

Add to list of groups:

Jacksonville, Fla., Miss Kathryn L. Vernon, Secretary, 707 Post Street.

Augusta, Ga., Miss Marguerite Klebs, Secretary, Masonic Building.

Corrections:

Pacific Coast Summer School—the Chairman is Mr. John D. Bosch, the Secretary, Mr. Leroy Iosias. For uniformity with other parts of the Directory, change "Mrs. Thomas H. Collins" to Mrs. Amelia Collins.

New York Spiritual Assembly—for "Mr. Edward B. Kennedy" substitute Mr. Edward B. Kinney.

Committee on Teaching and Training Children—the Chairman is Mrs. Charlotte Linfoot, the Secretary, Mrs. Marion Yazdi.

South Gate group—change address of Mrs. Josephine F. Clark, Secretary, to 8158 San Juan Avenue.

Visalia group—the Secretary is Miss Jane Barker.

The friends are requested to point out any remaining inaccuracies, and especially changes of address, that the Directory may be complete for the present Bahá'í year.

IN MEMORIAM

The believers are requested to offer prayer for these departed Bahá'ís:

Mrs. Annie Stewart, Kooskia, Idaho.

Mrs. Margaret Adams, Johnstown, N. Y.

Dr. Charles Berrien Hall, Chicago.

Mrs. Altia May, Chicago.

Mrs. Leona S. Barnitz, Washington, D. C.

Mr. Frank W. Doty, Yonkers, N. Y.

Miss Katherine Brandle, Cleveland.

Mr. John Hampel, Milwaukee, Wis.

Mrs. E. A. Dillabough, Farran Point, Ontario.

AMERICAN TEACHERS IN OTHER LANDS

The brief reference to American believers engaged in teaching in other countries, published in November, 1933, has received much attention, indicating how much their services are admired and appreciated by their fellow-Bahá'ís. The purpose of that statement was by no means to supply a complete list of teachers over a period of years, but rather to send loving greeting to those now abroad or who have been traveling during the present Bahá'í year.

Miss Marion Jack and Miss Julia Goldman are to be added to the names mentioned in November, and reference is also made to teaching work carried out by Mrs. Nellie S. French and Mrs. Amelia Collins during the summer of 1933 in Europe.

Interesting details of activities have been received from Miss Martha Root, Mrs. Louise Gregory and Miss Marion Jack, excerpts from which will be published in the next issue.
THE UNITY OF EAST AND WEST

American Baha'i Sacrifices Her Life in Service to Persian Believers

Mrs. Keith Ransom-Kehler’s Mission

The death of Mrs. Keith Ransom-Kehler at Isfahan, Persia, October 23, 1933, culminated a mission which constitutes one of the most poignant episodes in the current history of the Baha'i Faith. The last year of this heroic believer’s life, devoted to the high aim of securing from the Persian government a removal of the ban on entry and circulation of Bahá’í literature, as well as a final lifting of the heavy disabilities laid for so many years upon Persian Bahá’ís, may be likened to a wave whose concentrated force breaks upon a rocklike obstacle, then recedes to be gathered into the body of the sea. While the obstacle remains, the force has not been spent in vain. In future years the effect of this valiant faith will be fully disclosed.

Mrs. Ransom-Kehler carried forward a mighty task on which the American Bahá’í community has exerted itself over a long period of time; the consolidation of the spiritual unity of the East and West in fulfillment of the universal principles revealed by Bahá’u’lláh. The chief obstacle to this unity has throughout the eighty-nine years of Bahá’í history consisted in the resistance made by Persia to the new conceptions of harmony and fellowship created by Bahá’u’lláh, a notable expression of which was the work known as “The Mysterious Forces of Civilization” written by ‘Abdu’l-Bahá to inspire His fellow Persians with the true spirit of enlightenment and progress.

The present era of the Cause, dating from the appointment of Shoghi Effendi as Guardian in ‘Abdu’l-Bahá’s Will and Testament, has witnessed a rapid development of the relations between the Bahá’í communities of Persia and America. By 1921, however, under ‘Abdu’l-Bahá’s guidance, a lasting foundation had already been laid in the cooperation by American Bahá’ís in the work of the Tarbiat School at Tehran, through donations for scholarships and also the important services rendered the School by Dr. Susan I. Moody, Miss Lillian Kappes, Dr. Clock and Miss Elizabeth Stewart. The Persian Bahá’ís, meanwhile, had made their own unique and eternal contribution to the American Bahá’í community through the visits of such influential Bahá’í teachers as Mirza Ab’l-Fadl and Jina-e-Fadl.

During 1925 an opportunity was afforded American believers to express their attitude of spiritual unity with their Persian co-workers by the transmission of funds for the relief of the believers afflicted by floods at Nariz. Since 1921, moreover, Dr. Genevieve Coy served for a term as teacher in the Tarbiat School, and her visit to Persia was followed by that of Miss Martha Root and Mrs. Siegfried Shopflocker.

In 1927 a fresh outbreak of persecution led to the preparation of an appeal on the part of the American National Spiritual Assembly to His Majesty Reda Shah Pahlavi, copies of which were published and spread throughout the United States and Canada. Soon afterward a statement on the Cause prepared by the Assembly and addressed to leading Persian Muslims was translated into Persian by the Tehran Bahá’í community, and printed copies of this statement were sent to many hundreds of influential people in that country.

Again, early in 1932 the American Bahá’í Assembly addressed petitions to the Shah and his Prime Minister that the ban on entry of Bahá’í literature be removed. This formal representation failing in its purpose, on June 10, 1932, the American National Spiritual Assembly addressed a communication to His Majesty requesting the recognition of Mrs. Keith Ransom-Kehler as its representative duly chosen and empowered to present in person its renewed appeal. This letter, sent to Mrs. Ransom-Kehler as her credentials for the important mission with which she had been entrusted at Shoghi Effendi’s request, stated in part:

“Mrs. Keith Ransom-Kehler, an American citizen, a member of the Bahá’í community of this country, and a distinguished student of the teachings and history of the Bahá’í Faith, can, with your Majesty’s gracious permission, amplify and supplement the statements made by this Assembly in the written petition addressed to your Majesty under date of January 12, 1932.

“More effectively than in our written communication, this personal representative can make clear to your Majesty how widely spread throughout America, and especially among the Bahá’ís, is the appreciation of the notable reforms which have been made in Persia as the result of your Majesty’s administration of affairs in that land. Mrs. Ransom-Kehler can likewise affirm for your Majesty the importance of the spiritual ties binding Persia and America through the reverence of the believers in both countries for the enlightened religious teachings of Bahá’u’lláh, the extraordinary effect of these teachings in paying high tribute to the prophetic character of the mission of Muhammad, overcoming the prejudice and misunderstanding prevalent among Christians in opposition to Islam for more than one thousand years, and the high moral value Bahá’í religious teachings have for Persia by inculcating loyalty to Government, forbidding sedition and upholding true ideals of education and humanitarian service.

“The appointment of a representative to journey to Tehran for the purpose of presenting in person the petition of this Assembly will make it evident to your Majesty how profoundly the American Bahá’ís are moved by their inability to communicate fully with their fellow-religionists in Persia by reason of the Postal regulations still prohibiting the entry of Bahá’í books and magazines published in the United States and Canada.”

It will be recalled that in Bahá’í News dated October, 1932, was published this reference to Mrs. Ransom-Kehler from a letter written to the National Spiritual Assembly by the Guardian’s secretary: “Mrs. Keith Ransom-Kehler is now with us in Haifa and in a few days will start for Persia. She rendered wonderful services in both Australia and India, and Shoghi Effendi trusts that she will do the same in Persia.”

On August 20, 1932, the following cablegram was received: “Mission successful. (signed) Keith.”

On September 14 the National Spiritual Assembly, rejoiced by this swift consummation, dispatched a cablegram to the Court Minister at Tehran as follows:

“On behalf American Bahá’ís we express abiding gratitude for removal ban on entry Bahá’í literature into Persia. This noble action of his Imperial Majesty’s Government has profoundly impressed Bahá’ís of the United States and Canada who have already felt strong attachment to Bahá’u’lláh’s native land. We wish to...
assure your Highness of our sympathy for his Imperial Majesty, our great interest in progress and welfare of his Empire and our desire to assist in enhancing its prestige throughout the world." This message was brought to the attention of the Persian Minister at Washington in a letter dated October 21, 1932. A statement to the American press was also issued reporting that Mrs. Ransom-Kehler had received firm assurance from the Court Minister that the postal regulations under which Baha'i literature had been confiscated would be immediately annulled.

Before taking up the events which destroyed this hope, it is interesting to learn of the impressive reception given Mrs. Ransom-Kehler by the Persian Bahá'ís on her arrival in that land. In November, 1932, the Spiritual Assembly of Haifa, Palestine, issued a general letter throughout the Bahá'í world, from which the following excerpts are taken:

"Mrs. Keith Ransom-Kehler, the energetic and faithful Bahá'í teacher, has been the object of great enthusiasm and loving devotion on the part of the Persian believers. . . . In Tabriz several meetings were held in the Hazrat-ul-Qods where large numbers of Bahá'ís, both men and women, had the pleasure of greeting the international Bahá'í teacher. From Tabriz she proceeded to Milan, accompanied by a group of believers. But before leaving Tabriz, the police authorities, apparently disturbed by the scenes of Bahá'í rejoicing, sent warning and forbade the believers to hold any meetings in honor of Mrs. Ransom-Kehler at Tabriz, and requested her to abandon her visit to Milan. But the Spiritual Assembly immediately sent a delegation to the authorities and upon assuring them that no demonstrations held by the Bahá'ís would disturb the public peace, permission was granted for her journey to Milan.

"A most thrilling meeting was held in Milan, where old and young believers witnessed in Mrs. Ransom-Kehler's visit the dawn of the fulfilment of the prophecy found more than once in the Tablets of Bahá'u'lláh and 'Abdu'l-Bahá to the Persian Bahá'ís, that the day will come when 'brothers and sisters from the West will arrive and help you in promoting the Cause.'

"After proceeding to Sisan, Mianej, Azarbayegan and Qazwin, Mrs. Ransom-Kehler proceeded to Tehran. A reception committee, followed by a group of more than a hundred believers, met the guest at a garden about four miles from the city. Her entrance in Tehran was like the visit of a queen, amid the acclamations of thousands of rejoicing Bahá'ís. Never had Tehran so welcomed any guest from the West."

Mrs. Ransom-Kehler's own report of her successful interview with the Court Minister was written to the American National Spiritual Assembly on August 20, 1932, the brevity of the communication revealing the pressure of that physical weakness against which she struggled so gallantly to the end. "On August 15 I saw His Highness Taymur Tash and received from him the direct, unqualified assurance that Bahá'í literature would be admitted freely into Persia and permitted to circulate."

From other sources the American Assembly learned further details of this interview. "His Highness received the Bahá'í delegate kindly and listened with attention to her appeal. He stated that the matter did not require her to seek audience with the Shah nor to send him the written petition. The former letter of the National Spiritual Assembly of the United States has been received and given due attention. 'I hereby promise that the restrictions on the import of Bahá'í books will be removed.' Mrs. Ransom-Kehler thereupon asked whether she could cable America and inform the American Bahá'ís of this assurance. The Court Minister replied that she most assuredly could do so and that she must consider the matter as finally settled. Mrs. Ransom-Kehler then asked whether she might arrange to have her own Bahá'í books sent to her for use while in Persia, and the Minister said there was no reason why she might not do so."

"It was not until the receipt of a letter from Mrs. Ransom-Kehler dated January 20, 1933, that the American Bahá'ís learned that the assurance given their representative by the Court Minister had not become fruitful in action. In that letter she stated that the Bahá'í books shipped to her from Beirut had been confiscated, and that she had written the Court Minister to acquaint him with this fact and renew her petition on behalf of the American Bahá'ís. This letter also conveyed the interpretation of Baha'i literature at this time might cause grave internal disorders that would bring much suffering to the Bahá'ís themselves."

"Since every Bahá'í before he can so designate himself must accept the validity of the Prophet Mahámd and display toward the Quran the same reverence as that shown by the most orthodox Muslim, and since this attitude is inculcated through Bahá'í literature, the point of excluding it because it is opposed to Islam will, I fear, be incomprehensible. . . . I shall await your Majesty's authority to submit the result of my conversation with the Foreign Office, therein set forth, to the proper Bahá'í centers throughout the world; for I have no desire, a second time, to find myself mistaken as to your Majesty's intention."

This appeal to the Shah receiving no reply, the National Spiritual Assembly in America, realizing that its report to the press stating that the ban on entry of Bahá'í literature into Persia had been removed was proved untrue, dispatched to its representative in Persia another communication to be presented to the Shah. This commu-
Information has been received which leads us to believe that the permission granted in your Majesty's name by your Majesty's Minister of Court some months ago removing the ban on the entrance of Bahá'ís literature into Persia has now been withdrawn.

"We trust that events will prove our present understanding of your Majesty's intention to be incorrect. The recent gracious action of your Majesty in asserting the power of religious freedom and opening the door to the amenities of international communication customary in modern times was by us immediately communicated to all leading newspapers in the United States and Canada together with an expression of our grateful recognition of your Majesty's response to our petition.

"This announcement to the press was considered by us of extreme importance in view of the fact that it is among American Bahá'ís that the love and admiration for Persia and its people is most pronounced. The effect of the Bahá'í teachings upon believers in all countries outside of Persia has for many years been to establish not only an attitude of spiritual respect for the historic greatness of Persia, but also a firm and unyielding confidence in the future greatness and worldwide influence of the Persian people.

"The responsibility seems now resting upon us to inform the press that our previous communication, made in perfect good faith, must now be withdrawn.

"The press in America exercises such far-reaching influence that we have ever been most scrupulous and careful in authorizing only the most conservative and accurate statements. The American press has become aware that on account of the existence of Bahá'í communities in many lands the American National Spiritual Assembly is well informed and enjoys unusual sources of information. Our devotion to the spiritual character of the Faith of Bahá'u'lláh makes it incumbent upon us to maintain our reputation with newspaper editors of unfailing sincerity and reliable accuracy.

"Our petition we trust to our accredited representative, Mrs. Keith Ransom-Kehler, who, at our request, traveled to Persia many months ago in order to represent the Bahá'ís of the United States and Canada in our appeal to your Majesty and your Majesty's Government for a favorable and final decision in the matter of the entrance and circulation of Bahá'í literature."

Mrs. Ransom-Kehler presented the foregoing communication to the Shah in a letter dated Tíhrán, April 23, 1933. Meanwhile, on April 3 she addressed his Majesty once again in a letter which pointed out her obligation to report the results of her mission in Persia, and with that letter enclosed a detailed summary of her interview with the Foreign Office.

"Before the opening of the Annual Convention of American Bahá'ís on June 1, 1933 it had become clear to the National Spiritual Assembly that the matter had come to no favorable decision, and reports were received which indicated even a recurrence of the physical maltreatment of Persian Bahá'ís. On advice of Shoghi Effendi the problem was accordingly laid before the assembled Convention delegates, with the result that the delegates unanimously pledged their support in the National Assembly's effort to alleviate these dire conditions.

"In order to carry out the spirit of this action, the Assembly on July 10, 1933, sent personal representatives with a communication to present to the Persian Minister at Washington, thus opening a new phase in the progress of the matter.

"Meanwhile, though her physical illness had increased, Mrs. Keith Ransom-Kehler, as afterward learned, had been continuing her efforts in Tíhrán. Thus, in a letter dated June 8, 1933, she once more addressed the Persian Shah, in a letter which stands as an expression of deep concern at the unfavorable conditions existing for the Persian Bahá'ís, with a most passionate and devoted resolve to leave no stone unturned in effort to change the official attitude. Some excerpts follow:

"A year ago this month I reached Persia as representative of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, having traveled halfway around the world to present a petition on their behalf to your gracious Majesty requesting the removal of the ban on entry and circulation of Bahá'í literature in Persia.

"This petition was framed because of the incalculable blessings which your Majesty's reign has bestowed upon Persia; because of the advancement, the liberation and the protection which, under the firm and spectacular power exhibited by your Majesty, have elevated this sacred land of ours to the forefront of progress and revival.

"Certainly it would have been folly to have sent such a communication in any period preceding your Majesty's accession, for at that time ears were deaf to every plea of justice, and Persia had become the tragic playing field of selfish, corrupt and ruthless landlords.

"But mindful of the great blessings which have flowed from your Majesty's enlightened rule, the Bahá'ís of the United States and Canada felt that the time was now ripe, that the amazing accomplishments of your Majesty now favored the idea of summing up the complete emancipation of the Bahá'ís of Persia from the trammels and deprivations inherited from the past...

"We must look not to Shah Abbas nor to Nadir Shah but to the distant past—to the days of Cyrus, Darius and Jamshid—for anything comparable to the accomplishments which in twelve brief years have characterized your Majesty's achievements...

"These were the ideas we had in mind when petitioning your Majesty to remove this last barrier from the pathway of Bahá'í freedom and progress in Persia by according us the privilege of the press, an ordinary civil right in all but the most backward of countries.

"In fact, in the Minutes of the Twenty-second Session of the Permanent Mandates Commission of the League of Nations we find the statement (pages 41-42): 'Was it said that the Bahá'ís were such a small minority in Iraq that there was no need to bother about them? It was the very fact that the minority was a small one that made it necessary for the authorities to safeguard its rights. It showed the weakness of the Iraqi Government; the power which an intolerant majority had over it—and this record has gone out not only to the fifty-six nations that comprise the League but to the whole world, carrying this reproach to the Iraqi Government for its treatment of the Bahá'ís.'

"The Bahá'ís of Persia are not a weak and helpless minority; we stand in numbers next to the State religion; but as the League report further says, 'The Bahá'ís are by their religion, tenets and character of an extremely conciliatory disposition.'

"For that reason they patiently endure whatever hardships are imposed upon them by their governments, and for that same reason they are worthy of the utmost trust and confidence from those in authority . . .

"The numerous communications . . .
which I have had the honor of addressing to the Crown since my interview at the Foreign Office have had but one purpose: that of ascertaining in definite and dependable form whether or not the amazing and feeble statements given me there were really in accord with your Majesty's intent and desire.

To every Cabinet Minister and to the President of Parliament, Mrs. Ransom-Kehler sent on July 3, 1933 a letter containing the following statements:

"It would give me great pleasure to place in your hands portions of our Baha'i literature in order to prove the great contribution that it has made to the advancement of Islam in countries unfriendly to its reception; but although Jewish, Christian and Zoroastrian literature, all opposed to Islam, is permitted to circulate, our Baha'i literature that upholds and converts to Islam is denied this privilege. Therefore I have nothing available to present to you.

"In the Post Offices and Customs of Persia, however, are thousands of volumes that have been confiscated. Even a brief survey of any one of these will prove that Baha'u'llah lays down as fundamental, loyalty to one's government, and the sanctity and verity of Islam.

On that same day, moreover, the representative of the American Baha'is felt compelled to appeal once more to the Shah. "To my horror and grief I have just heard of the burning, on the part of your Majesty's irresponsible servants . . . of a cablegram which on September 13th we learned that not only is the ban on literature still rigorously applied, but that Baha'i literature is still prohibited from entry and circulation in Persia.

"() 1933, Mrs. Keith Ransom-Kehler, a Baha'i and American citizen, with the request that it be communicated to his Majesty on our behalf.

"To our astonishment and regret, during May, 1933, we learned that not only is the ban on literature still rigorously applied, but that Baha'i literature is still prohibited from entry and circulation in Persia.

"This petition we forwarded to our personal representative in Teheran, Mrs. Keith Ransom-Kehler, a Baha'i and American citizen, with the request that it be communicated to his Majesty on our behalf.

"It is because I am certain that such an infamy was perpetrated without the knowledge or consent of your Majesty that I am presenting this memorandum to acquaint your Majesty with the high-handed and abominable outrages committed by your Majesty's irresponsible servants . . .

"Assuredly the most precious and sacred thing in life to any man is his religious conviction. Without hesitation thousands of Baha'is have given their lives for their faith. That flame that once burned in Persia alone has now enkindled the world. The Baha'is as a body stand ready if necessary to die for the protection of their belief. We are willing to endure any degree of injustice and persecution ourselves, but when it comes to regarding with other than outraged sentiment a gratuitous indignity offered to that illustrious example of human perfection, 'Abdu'l-Baha, the Baha'is of the world arise in the full strength of their solidarity to utter a vehement protest.

"In His Will and Testament, 'Abdu'l-Baha gives us this last instruction: '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 Baha; 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.'

"Is the one who uttered such words of peace and reconciliation worthy of suppression and desecration?

"I now with the most intense fervor supplicate and implore your Majesty to put an end to these fanatical persecutions that disgrace in the eyes of men the annals of Persia's former rulers, by removing this ban against Baha'i literature, that bids fair if it continues to involve the world in contempt for this sacred land."

The Minister of Education, replying in a letter dated "bitarikah 28-4-1312. No. 9880/4320" to the communication which Mrs. Ransom-Kehler sent to all members of the Cabinet, made this significant statement: "I would inform you that today all individuals, departments and organizations in the country, whether Muhammedans or people of other nations, are resting in the cradle of tranquility and security under the shadow of the power and grandeur of His Majesty Shahanshah Pahlavi, may our souls be sacrificed for him, and they benefit equally from the privilege of existing laws. But in the meantime new publications which are considered contrary to the official religion of the country or its political aspect can not be agreed to.

"Meanwhile, as it became apparent that communications addressed to the ruler did not penetrate the official entourage and reach the Shah himself, the American Assembly, as already mentioned, applied to the Persian Minister at Washington. The letter dated July 10, 1933, was presented to the Minister by three representatives. It read, in part as follows:

"Your Excellency: On October 21, 1932, the members of this American Baha'i Assembly sent to the Persian Legation at Washington a copy of a cablegram which on September 14, 1932, had been dispatched to the Minister of the Court in Teheran. "This communication was acknowledged by Mr. Y. Azodi, Chargé d'Affaires, under date of October 22, 1932.

"In substance, the cablegram sent to the Court Minister on behalf of the American Baha'is expressed abiding gratitude for the decision to remove the ban on entry and circulation of Baha'i literature in Persia.

"On March 27, 1933, as the result of unexpected information indicating that this decision had either been reversed or never made effective, we addressed a respectful petition to his Imperial Majesty Reza Shah Pahlavi, expressing our profound hope that our understanding of the matter was incorrect and referring to the fact that the American Baha'is had informed the press that the ban had been removed, and in the event that this statement proved to be unfounded the Baha'is would be reluctantly obliged to make it clear to the press that Baha'i literature is still prohibited from entry and circulation in Persia.

"This petition we forwarded to our personal representative in Teheran, Mrs. Keith Ransom-Kehler, a Baha'i and American citizen, with the request that it be communicated to his Majesty on our behalf.

"To our astonishment and regret, during May, 1933, we learned that not only is the ban on literature still rigorously applied, but that Baha'i literature is still prohibited from entry and circulation in Persia.

"These circumstances were considered by the delegates representing sixty American cities who met in Annual Convention in the Foundation Hall of the Baha'i House of Worship at Wilmette, Illinois, from June 1 to 4, 1933.

"It seems desirable to inform your Excellency that the Twenty-fifth Annual Convention of the Baha'is of the United States and Canada adopted unanimously the following resolution:

"Resolved, that the delegates of the Twenty-fifth Annual Convention representing sixty communities of the United States and Canada, realizing the burdens of oppression still laid upon their brethren of Persia, recommend and urge the National Spiritual Assembly to take immediate action to bring about the cessation of the reported maltreatment of our Baha'i brethren, to secure the entry of Baha'i literature and to restore the constitutional provision for the printing
and circulation of Bahá’í literature within Persia; without sanction, active or passive, it would be impossible to forbid the entry and circulation of a sacred literature which one day will be recognized as the glory of Persia, while at the same time permitting the entry and circulation of other religious literature the essential purpose of which is to defame the founder of Islam and overthrow the very foundation of Persian culture and ideals . . .

"The outcome of this representation will, we trust, enable the National Spiritual Assembly to inform the local Bahá’í communities that their determined desire to assist in removing the disabilities and maltreatment of their Persian brothers has been completely realized."

On July 26, 1933, the Assembly reported to Mrs. Ransom-Kehler a summary of actions taken by American Bahá’ís in the matter of conditions affecting the Persian believers, with the request that she communicate these facts and the attitude of the American Bahá’ís, to the authorities of the Persian Government, and report the results, that the Assembly might inform the local American Bahá’í communities whether their Convention resolution had borne fruit. The answer came in this message, cabled by Mrs. Ransom-Kehler on September 10: "Petition unanswered."

The grief and disappointment caused by this outcome of her mission, magnified by exhaustion resulting from self-sacrificing effort to meet every opportunity to visit and address Bahá’í gatherings in Persia, reduced Mrs. Ransom-Kehler’s strength to such a degree that she passed on at Isfahan on October 23, 1933, while at Isfahan, this consecrated follower of Bahá’u’lláh fell victim to smallpox and succumbed within a few brief days.

This grievous event was announced in Baha’í News of November, 1933, as follows:

"On October 27, 1933, the Spiritual Assembly of Tihran, Persia, cabled the startling news that Mrs. Keith Ransom-Kehler had passed into the spiritual Kingdom. With burning hearts the Persian Bahá’ís conveyed their grief at this mysterious culmination of our sister’s special mission in the land of the birth of the Faith of Bahá’u’lláh."

"The beloved Guardian on October 30 dispatched this message: ‘Keith’s precious life offered up in sacrifice to beloved Cause in Bahá’u’lláh’s native land. On Persian soil, for Persia’s sake, she encountered, challenged and fought the forces of darkness with high distinction, indomitable will, unswerving, exemplary loyalty. The mass of her helpless Persian brethren mourns the sudden loss of their valiant emanicipator. American believers grateful and proud of the memory of their first and distinguished martyr. Sorrow stricken, I lament my earthly separation from an invaluable collaborator, an unfailling counsellor, an esteemed and faithful friend. I urge the Local Assemblies befittingly to organize memorial gatherings in memory of one whose international services entitled her to an eminent rank among the Hands of the Cause of Bahá’u’lláh. (signed) Shoghi’

"A message from the American Consul at Tihran, communicated through the Secretary of State, brought the information that Keith had passed on at Isfahan on October 23."

"With the approval of Mrs. Keith Ransom-Kehler’s nearest relative, a message was cabled to the Tihran Assembly asking that burial be arranged at Isfahan under Bahá’í auspices, and stating that the American Assembly will construct a permanent memorial."

"Shoghi Effendi, on November 3, sent this message: ‘Instructed Isfahan Assembly to inter Keith in the vicinity of the grave of Sultanushhuada, surnamed by Bahá’u’lláh ‘King of Martyrs.’"

"The detailed reports which our beloved sister has during the past year sent from Tihran, to convey information on the result of her mission, as the representative of the American believers chosen by the Guardian, to secure from the Persian Government the lifting of the ban on entry of Bahá’í literature and also removal of the difficulties and hardships placed upon the Persian Bahá’ís, form one of the precious and important historical records of the Cause. A summary of these reports will be published in Baha’ï News next month."

"Local Spiritual Assemblies and groups are requested to arrange memorial meetings in accordance with the Guardian’s wish."

"The papers of New York and other cities reported in detail the news of the death of this American citizen in Persia. The following statement was published in the New York American on October 28, 1933:

"Mrs. Keith Ransom-Kehler, who spent the last year in Teheran, Persia, as representative of the American National Bahá’í Assembly, died in that city on October 25, it was reported in a cable received yesterday by the Assembly from the secretary of the Teheran Bahá’í community."
“In August, 1932, Mrs. Ransom-Kehler, after two years’ travel in China, Japan and India as a Bahá’í teacher, went to Persia on a special mission to represent the American Bahá’ís in appealing to the Shah’s government for removal of the ban on entry of Bahá’í literature into the country of the origin of the world religion established by Bahá’u’lláh nearly seventy years ago.

“From the Court Minister, Mrs. Keith Ransom-Kehler received assurance that the prohibition, passed under the former regime while the Mohammedan clergy were at the height of their power, would be rescinded.

“This promise was, however, unfulfilled, and Mrs. Keith Ransom-Kehler devoted the remaining months of her life to the task of penetrating the imperial entourage and presenting to the Shah in person a formal petition prepared by the American Bahá’í Assembly on behalf of the sixty Bahá’í communities of the United States and Canada.

“The American Bahá’ís will erect in Teheran (correctly, Isfahan) a memorial to commemorate the work of Mrs. Ransom-Kehler, the second American Bahá’í to die in Persia while serving the cause of unity and international peace.”

That memorial, we may be assured, will in future be visited by innumerable Bahá’ís of West and East as a shrine marking the physical interment of a pure and valiant Bahá’í spirit who, not in vain, sacrificed its earthly existence for the sake of the believers in that land.

The above statement has been prepared in reverent acknowledgement of Mrs. Ransom-Kehler’s mighty services to the Bahá’í Faith, that the worldwide community of believers may know what has been done to this date in effort to assist in bringing about freedom and security for the Bahá’ís of Persia.

NATIONAL SPIRITUAL ASSEMBLY OF THE Bahá’ÍS OF THE UNITED STATES AND CANADA.

By: Horace Holley, Secretary.

November 5, 1933.
PRESENT STATUS OF TEMPLE CONSTRUCTION

Work To Be Continued Under New Contract

As you read this brief statement, the last section of the ornamentation of the Temple dome will be bolted in place and the many thousands of people who pass daily along Sheridan Drive through Wilmette will be thrilled with the radiant glory of the completed dome. The low temperature and high wind conditions that have prevailed in and about Chicago during the last month have somewhat delayed the placing of the last and topmost ribs and the removal of the great steel Derrick that was used to lift them in place, the 387 great sections of architectural concrete on the steel structure of the dome. When it is realized that the sections varying in weight up to 2½ tons each had to be lifted to a height of 100 feet from the ground and fitted in place, it is remarkable that the entire framework and ornamentation has fitted together without a single error or modification. Never before in the history of the world has a dome with the great ribs of this unique and beautiful character been raised. It will stand evermore as a fitting memorial to the faith and sacrifices of a devoted people throughout the world.

Now that the victory has been achieved the devoted followers of Bahá'u'lláh who have made this possible will be interested in a brief analysis of the extent and cost of the work. Quoting from a letter dated January 15, 1934, from the contractor, Mr. John J. Earley, we have the following explanation of the extent and cost of the ornamentation.

"The approximate estimate of the cost of the architectural ornamentation of the Temple was made in the year 1930 and in the amount $450,000.00. Subsequently in May of the year 1930 an estimate was made of the cost of the first story which amounted to $150,000.00. This was made because at that time it was thought that the ornamentation might be begun at the base of the Temple. In January 1932 an estimate was made of the cost of the dome which was $150,000.00. This left the second story and drum of the dome, which likewise amounted to $150,000.00, but which was subdivided to read $100,000 for the second story and $50,000 for the clerestory or drum of the dome. These estimates were based upon a cost experience of many years with the material but upon no experience with the structure, because nowhere in the world today is there one who has built such a building as the Bahá'í Temple. . . . The bottom sections of the great ribs, which coincide with the elevation of the clerestory, were estimated with the clerestory. But when we came to develop the dome we found that the ornamental motif of the ribs was continuous without regard to dome or clerestory and that the most economical method of construction required the clerestory sections of each rib to be in place for the support and erection of the whole rib." From the statement of the Contractor, it is obvious that with the completion of the recent contract we have finished a work originally estimated to cost $150,000 for the dome plus the cost of the ribs which Mr. Earley's estimate has given as $16,237.60, making a total amount of work done of about $166,000.00. This cost does not include the engineering supervision and management at a fee of 6%. This fee will amount to about $9,000 additional, making a total expenditure slightly over $175,000.00.

Of the amount spent for actual construction costs about $7,000 was required for the casting shed and erecting machinery at the Rosslyn, Virginia Plant and for the hoisting machinery at the Temple. All of this equipment will be of service in the preparation and placing of the remainder of the ornamentation on the Temple. Hence the cost of this equipment should be pro-rated or distributed over the entire cost of the ornamentation which will effect a saving of about $4,500 in the cost of the dome ornamentation.

About a month ago the National Spiritual Assembly sent a cablegram to the Guardian requesting his instructions relative to proceeding with the ornamentation of the clerestory sections of the Temple, as increasing expressions from believers all over the country had manifested the hope that during this year and the re-opening of the Chicago Exposition this additional section of the dome ornamentation might be finished. The Guardian immediately cabled the following reply: "Heartily welcome proposal. Additional sacrifices entailed clerestory ornamentation will add further laurels to crown already won American believers and hasten fulfillment long cherished expectations." The N. S. A. at its meeting at Evanston, Illinois on January 27, unanimously voted to enter into a contract with Mr. John J. Earley for the preparation and placement of the clerestory ornamentation below the dome and between the great ribs. Mr. Earley estimates that this work will cost about $35,000 (not including engineering supervision and management) and if started right away can be completed by next fall and during the extension of the Chicago Exposition. Mr. Earley has generously offered to start the preliminary work right away and to receive compensation over a period of twelve months beginning April 1st. These monthly payments based on services actually rendered will involve an average monthly payment of about $3,000 including all charges.

The Research Service will continue to supervise and manage the work for the Temple Trustees and has offered to reduce its fee from 6 to 4%.
ing the construction of the Temple the services rendered by the engineers in the planning and erection of the work has resulted in savings to the extent of many times the amount of the fee.

In a letter to the Chairman of the National Spiritual Assembly, dated January 17, 1934, the Guardian writes through his Secretary H. Rabbani: "In reply to the N. S. A.'s telegram expressing the hope of the American believers of proceeding with the ornamentation of the clerestory section of the Temple, Shoghi Effendi has sent the following cable and has given his whole-hearted approval to this new step which the friends have been prompted to take and which fully testifies to their exemplary resourcefulness and indomitable will in upholding the Cause of the Temple: (Cable as quoted above).

"The Guardian's motive in giving the believers the promise of one year's complete respite was to alleviate the financial burden which had for so long been weighing on their shoulders. His intention, however, was by no means to check the free and spontaneous desire of the friends to maintain the contributions to the Temple should they find it possible to do so. And it is really gratifying to witness that the promise instead of retarding, however temporarily, the ornamentation work of the Temple, has on the contrary stimulated the friends to redouble their efforts until the entire construction work of the dome and clerestory have been brought to full completion.

This statement on the Temple is completed by reporting to the believers that the sum of $14,300 must still be contributed to make final payment on the present dome contract.

THE BAHÁ'Í FUND
AND THE NEW WORLD ORDER

The Faith of Bahá'u'lláh has without doubt set its roots deep into the soil of America. Even though at present numerically the believers are weak, spiritually they are undaunted because they have a strong courage of conviction and consecration. They are distinguished through the fact that they have had the courage to face the realities of life as they are revealed to them by the very Sun of Reality, and not by the standards set by a complacent and ever-drifting society.

The Bahá'í Faith, with its marvelously beautiful, yet uncompromisingly searching new plan of life, accepting naught but a pure devotion, is so complete in its plan and method as to leave no hiding place whatever for those who would still compromise with it. The machinery of its operation is so designed that sooner or later each soul realizes that his connection with it means the surrender of every last stronghold of materiality, prejudice and selfishness.

No people can come under the penetrating rays of the Sun of real religion and remain the same. But the very perfection of the Bahá'í Faith with its complete plan for the regeneration of mankind, makes it different and makes comparison with past, though similar experiences impossible.

The distinguishing feature of the teachings of Bahá'u'lláh is the oneness of mankind. Consider then that the establishment of the administration in the body of the believers becomes the machinery to effect this unity, and through its functioning the individual is brought face to face with the issues that God the Great Physician has placed before the world and the acceptance of which is prerequisite to solution of the difficulties that now beset it.

The past has shown us that the religious devotee of times is permitted, even led, to separate himself from his fellows and in isolation seeks to attain a higher spiritual development. How different then the proposition presented by the Bahá'í Faith, for here instead of isolation he is thrust into the company of others and he finds that his salvation depends upon his willingness to unite and to work with them. Withdrawal is in no wise permitted and until he has subjugated himself, eliminated destructive prejudices within his own heart, learned to seek the face of God in those around him, he knows that he has not yet really come into the Faith.

Every thoughtful believer who attends unity Feasts knows that there he has entered upon the active working out of the Plan of Bahá'u'lláh to effect the unification of the human race. And as he there actively enters into the spiritual realities he is gradually and definitely brought to a realization that the unity of the friends is the foundation stone of the new world order. The society there developed under the guidance of the words of the Manifestation will, without doubt, have a character quite different than that of the world we have known before.

But to become a member of such a society implies certain things. To assume that an outward acceptance of the glorious teachings is sufficient without a surrender to their requirements becomes obviously impossible. This but very little experience in any Bahá'í community demonstrates. The relationship is two-sided, since the Messenger of God has showered upon us the blessing of His Guidance, it follows that we in turn must also do something. Active participation therefore, implies the recognition of a definite obligation by the individual, just as if he had entered upon a contract with God, so that thereafter no part of the utterances of the Founders and Establishers of the Faith may be neglected, but with an ever increasing devotion he joins with his fellow believers to spread and firmly establish the Faith in the world.

And even though in the passing of time the character of his service may change somewhat, there will without doubt always be ways in which a believer can actively enter the service of God, through some service to mankind. What a glorious concept that makes salvation contingent upon active service to one's fellows.

Our glorious opportunity is in the establishment of the Bahá'í administration and the erection of the Temple. And here again we find in both projects perfect mechanism for our unification. In the administration we unite through cooperation with one another to carry into effect the provisions for the establishment of Bahá'í life and living, so that we reconstruct our lives to conform with the requirements of a divine new world order, and our affairs becoming adjusted to new concepts allow us to make provision for every condition that the circumstances of our time in the general development may make necessary.

The Bahá'í Fund is but a part of such a project. Nevertheless it is a vital part. Conscientious believers who are mindful of their responsibility in respect to the Faith must make it as much a part of their effort to be a part of the Cause as they do every other thing. The erection of the Temple is an added opportunity opening the way for extraordinary service to humanity the world over. And its gradual accomplishment will stand for centuries, a monument to the Power of God that moved our little band to do that wonderful service. Alone no one could do it, together if we have faith, we will succeed.

Let us then, one and all, consider carefully our relation to the Bahá'í administration and the Bahá'í Fund, and solemnly and with a spirit of consecration, undertake to render to the fullest extent of our capacity, such sacrifice as will be worthy of the tremendous part we are called upon to play in the greatest drama of all times.
Chaos and doom are about to overtake a world crumbling from within. The Ark of the Covenant carries forward through fire and storm and in it there is safety for us, for all mankind, but the measure of our devotion must demonstrate our faith to those about us else we fail and like all else perish. Day by day the need increases. The time shortens rapidly. Let us not remain negligent.

NATIONAL SPIRITUAL ASSEMBLY
BY: ROY C. WILHELM, TREASURER
CARL SCHEFFLER, ASS'T. TREASURER

THE NATURE AND AIMS OF THE ANNUAL BAHÁ'Í CONVENTION
(Continued)

Note: the following instructions from the Guardian have been received by the National Spiritual Assembly since it compiled the words on the subject of the Convention published in BAHÁ'Í NEWS for November, 1933.

1. Concerning the status, rights and prerogatives of the Annual Bahá'í Convention, the Guardian wishes to make quite clear to all the believers that this annual meeting of the delegates is by no means a continuous consultative body all through the year; that its twofold function of electing the body of the National Spiritual Assembly, and of offering any constructive suggestions in regard to the general administration of the Cause is limited to a definite period; and that consequently the opinion current among some of the believers that the delegates are to serve as a consultative body throughout the year is at variance with the fundamental, though as yet unspecified, principles underlying the Administration. Shoghi Effendi firmly believes that consultation must be maintained between the N.S.A. and the entire body of the believers, and that such consultation, while the Convention is not in session, can best be maintained through the agency of the local Assemblies, one of whose essential functions is to act as intermediary between the local communities and their national representatives. The main purpose of the Nineteen Days of Consultation is to enable individual believers to offer any suggestion to the local assembly in which it will pass it to the N.S.A. The local Assembly is, therefore, the proper medium through which local Bahá'í communities can communicate with the body of the national representatives. The Convention should be regarded as a temporary gathering, having certain specific functions to perform, during a limited period of time. Its status is thus limited in time to the Convention sessions, the function of consultation at all other times being vested in the entire body of the believers through the local Spiritual Assemblies.—To the National Spiritual Assembly, November 18, 1933.

2. Dear and precious co-workers:

I wish to affirm without the least hesitation or ambiguity, that the annual convention is not to be regarded as a body entitled to exercise functions similar to those which an ordinary parliament possesses under a democratic form of government. The administrative order which lies embedded in the Teaching of Baha'u'llah, and which the American believers have championed and are now establishing, should, under no circumstances, be identified with the principles underlying present-day democracies. Nor is it identical with any purely aristocratic or autocratic form of government. The objectionable features inherent in each of these political systems are entirely avoided. It blends, as no system of human polity has as yet achieved, those salutary truths and beneficial elements which constitute the valuable contributions which each of these forms of government have made to society in the past. Consultation, frank and unfettered, is the bedrock of this unique order. Authority is concentrated in the hands of the elected members of the National Assembly. Power and initiative are primarily vested in the entire body of the believers acting through their local representatives. To generate those forces which must give birth to the body of their national administrators, and to confer, freely and fully and at fixed intervals, with both the incoming and outgoing National Assemblies, are the twofold functions, the supreme responsibility and sole prerogative of the delegates assembled in Convention. Nothing short of close and constant interaction between these various organs of Bahá'í administration can enable it to fulfill its high destiny.—To the National Spiritual Assembly, November 18, 1933. (The Guardian's postscript to the foregoing letter.)

3. Concerning the status of members of the N.S.A. at Convention sessions, the Guardian feels that the members both of the incoming and the outgoing Assemblies should be given the full right to participate in the Convention discussions. Those members of the N.S.A. who have been elected delegates will, in addition to the right of participation, be entitled to vote. The Guardian wishes thereby to render more effective the deliberations and the recommendations of the national representatives. He feels that the exercise of such a right by the members of the N.S.A. will enable them to consult more fully with the assembled delegates, to exchange fully and frankly with them their views, and to consider collectively the interests, needs and requirements of the Cause. This he believes is one of the primary functions of the Convention.—To the National Spiritual Assembly. December 25, 1933.

THE CHARACTER OF BAHÁ'Í ELECTIONS

"Let us recall His explicit and often-repeated assurance that every Assembly elected in that rarified 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 . . . The elector . . . is called upon to vote for none but those whom prayer and reflection have inspired him to uphold . . . Hence it is incumbent upon the chosen delegates to consider without the least trace of passion and prejudice, and irrespective of any material consideration, the names of only those who can best combine the necessary qualities of unquestioned loyalty, of selfless devotion, of a well-trained mind, of recognized ability and mature experience . . . Nothing short of the all-embracing, all-pervading power of His Guidance and Love can enable this newly enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fulness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace."—Shoghi Effendi.

From time to time the question is placed before the National Spiritual Assembly as to what a Local Assembly should do when it has evidence that some believer has attempted to exert influence upon other believers in order to affect their votes in a Bahá'í election.

In deliberating upon this important matter, the National Assembly has
sought to arrive at and define, in the light of the Guardian’s instructions, the true Bahá’í attitude toward all elections held within the Cause, whether they are elections for members of a Local Spiritual Assembly, of Convention delegates or of members of the National Spiritual Assembly.

The Guardian’s words quoted above, all taken from the volume “Bahá’í Administration,” clearly create the spiritual standard which each and every voting member of a Bahá’í community must endeavor to attain. Such a standard compels us to leave behind many practices to which we have become accustomed through the influence of the political society existing throughout the world.

Thus, the Bahá’í Faith contains no partisan factions corresponding to the political parties dominating the civil community. The issue before a Bahá’í electoral body is never the obligation to choose between rival candidates nor rival platforms and policies. The sole issue is the spiritual problem consisting in the obligation of each believer to uphold those qualities which the Guardian has enumerated in the selected passages quoted above. If we would meet this obligation faithfully, we must eliminate our own personal likes and dislikes and rise to the station of pure and selfless vision.

Such vision, as Shoghi Effendi declares, is inspired by prayer and reflection. The voter’s vision will only be clouded if he permits any other believer, directly or indirectly, to influence his choice. If it is contrary to the Bahá’í standard for any believer to attempt to influence the votes of other believers, it is likewise contrary to that standard for any believer to allow himself to be influenced.

The character of Bahá’í elections is such that the National Spiritual Assembly feels profoundly that its maintenance depends upon the loyal faithfulness of all believers in the community much more than upon the vigilance and authority of the Spiritual Assembly alone. Methods and practices contrary to the Bahá’í standard can in any locality be quickly extirpated if the believer approached with improper influence and suggestion will immediately, in every instance, not merely reject such invasion of his spiritual rights and duties but also sternly rebuke the wrong doer. It is not the few wrong doers here and there who can do injury to the Cause, but the negative and passive attitude of his or her fellow-believers who fail to assert the power of the Teachings.

**DATE OF 1934 CONVENTION**

On February first the National Spiritual Assembly called Shoghi Effendi: “On account of reopening of Chicago Fair June first, also continuance Temple construction under new contract, Assembly prefers fix Convention date May thirty-first to June third, subject your approval.”

The Guardian to this inquiry cabled on June second: “Heartily approve. Deepest loving appreciation.”

**SPIRITUAL ASSEMBLIES AND THE RIGHTS OF THE INDIVIDUAL BELIEVER**

A World Order still in its infancy must inevitably pass through all manner of test and experience in order to become mature and strong, able to detect error and fallacy from any and every source and prevent the entrance of even the subtlest negative suggestion. For this reason the National Spiritual Assembly believes that whatever evidences there may be in any locality at present of unBahá’í electoral practices, the problem in essence is one of educating the believers to understand, appreciate and uphold the Guardian’s standard rather than of disciplinary action on the part of the Local or National Assembly.

As the Guardian recently advised, it is only when repeated warnings are unheeded, and deliberate disloyalty has become manifest, that the extreme measure of expulsion should be undertaken. The test of our collective wisdom now is the capacity to distinguish between deliberate disloyalty and the errors that proceed from lack of knowledge, heedlessness or immaturity.

The National Spiritual Assembly will never fail to assist with all its power any Local Assembly confronted by conditions arising from deliberate disloyalty; but the view expressed here is that most misconduct surrounding Bahá’í elections can be extirpated entirely by wise action on the part of the believers themselves.

The concrete suggestion is however made that each Local Spiritual Assembly, immediately preceding elections, shall remind the friends of the Guardian’s words concerning the spiritual character. Indeed, the importance of developing the World Order of Bahá’u'lláh is so vital that the question of whether a Bahá’í should or should not vote in political elections is merely secondary.
teachers can clearly not be restricted arbitrarily by the Assembly, for such restriction would invade the privacy of the home.

As a matter of fact, since the element of personal initiative is an integral and infinitely precious part of the Faith, the Spiritual Assembly itself is in duty bound to uphold and protect the rights of individual believers just as it is in duty bound to uphold and protect any other organic Baha'i teaching or principle.

This is not to sanction a lesser degree of loyalty to the institution of a Spiritual Assembly on the part of any individual believer, nor should these remarks be taken to imply that "authority" and "rights" are mutually exclusive and incompatible realities. Rather is this statement a plea for more mutual consideration, more encouragement of individuals by Assemblies, more respect for Assemblies by individuals. The inter-relationship of an Assembly and members of the local Baha'i community can not be mechanical, for it is based upon the fundamental principle of unity which, if it is to be achieved and preserved, bids an Assembly deal with all believers in kindliness and forbearance, and bids every individual Baha'i maintain an attitude of true respect for an institution created by Bab, Himself, and as such not to be judged by the personalities of those called to administer the institution during these difficult days of its infancy.

Just as authority and power can be abused, so can individuals abuse their God-given rights. Thus, while the holding of home meetings is a sacred right, there might be an instance in which a home meeting could result in the raising of personal issues affecting the Cause in that community. As the Guardian has declared, "Let us also remember that at the very root of the Cause lies the principle of the undoubted right of the individual to self-expression, his freedom to declare his conscience and set forth his views... Let us also 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 Baha'i 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."

EXPLANATION OF PASSAGES IN "AMERICA AND THE MOST GREAT PEACE"

The Guardian's general letter published under the title of "America and the Most Great Peace," contains two passages which many believers have wished to be explained. The National Assembly therefore requested Shoghi Effendi to state what were the three aims which were the chief objectives of 'Abdu'l-Baha's ministry, and also to give the names of the five teachers sent to America by the Master.

In a letter dated December 14, 1933, the Guardian through his secretary has replied to these two questions as follows:

"As to the three aims which Shoghi Effendi has stated in his "America and the Most Great Peace" to have been the chief objectives of 'Abdu'l-Baha's ministry, it should be pointed out that the first was the establishment of the Cause in America. The erection of the Bab's Temple in Ishqabad, and the building on Mt. Carmel of a mausoleum marking the resting-place of the Bab, were the two remaining ones."

"The following is the list of the five teachers whom the Master sent to America in order to spread the Cause. They were not all Persians. As a matter of fact, the first one was a Syrian. Their names are as follows: Kha'ru'llah, 'Abdu'l-Karim, Haji Mirza Hasan, Mirza 'Abdu'l-Fadl and Mirza Asadu'llah."

THE GUARDIAN'S LETTERS TO INDIVIDUAL BAHAI'S

Recently the National Assembly made a decision in a matter concerning an individual believer, and shortly afterward learned that Shoghi Effendi had written that believer a letter which might be taken as approving a suggestion which the National Assembly had felt unable to approve.

Desiring only to serve the Guardian's wishes, the National Spiritual Assembly immediately wrote Shoghi Effendi to explain the situation and request his advice. The letter received in reply to this inquiry conveys the Guardian's attitude on a general matter of such importance that excerpts are published at this time for the information of all the believers. The reply is dated December 10, 1933.

"As to the important issue you have raised in this connection regarding the nature and significance of the ties which must unite individual Baha'i's with their Guardian, it should be made clear that such a relationship, though it transcends any relationship to an Assembly, is by no means intended to curtail the authority or administrative bodies of the Cause, but that it rather serves to strengthen and consolidate the unity of the Administration. Administrative efficiency and order should always be accompanied by an equal degree of love, of devotion and of spiritual development. Both of them are essential and to attempt to dissociate one from the other is to weaken the body of the Cause. In these days, when the Faith is still in its infancy, great care must be taken lest mere administrative routine stifles the spirit which must feed the body of the Administration itself. That spirit is its propelling force and the motivating power of its very life.

"But as already emphasized, both the spirit and the form are essential to the safe and speedy development of the Administration. To maintain full balance between them is the main and unique responsibility of the administrators of the Cause." (Here follows the Guardian's postscript.)

"It is invariably my purpose and constant effort to uphold and reinforce the administrative principles of the Faith, and I trust that nothing will be allowed to interfere with the proper functioning of these administrative bodies."

SHOGHI EFFENDI APPROVES NEW TEACHING BULLETIN

In November, 1933, the National Spiritual Assembly issued the first number of a bulletin entitled "A New World Order" consisting of excerpts from words of Bab, 'Abdu'l-Baha and Shoghi Effendi, selected from the point of view of their application to current social conditions. Two thousand copies were mailed to representative people throughout the United States and Canada.

In a letter dated December 20, 1933, the Guardian has made the following comment:

"The bulletin entitled "A New World Order," which the N. S. A. has issued to representative people throughout the States is, in the opinion of the Guardian, an important and unique step your Assembly has taken in directing the Finances. He does not only approve of your plan in this connection, but wishes to encourage you, and to urge you to persevere in your efforts for the further extension of the Cause in important social circles. Your bulletin can develop into an effective and world-wide organ of..."
teaching provided you do your best in order to heighten its literary as well as its intellectual standard."

BAHA'I PUBLISHING COMMITTEE

The Committee requests that correction be made of the price of the new Swedish edition of the Esslemont book, announced in BAHAI' NEWS last month as $1.00, while the correct price is $1.50.

The friends are reminded that according to a decision by the National Spiritual Assembly, the Publishing Committee can give the discount of 33½% only to Spiritual Assemblies, and not to groups or individuals. A discount of 10% however is allowed on orders amounting to $10.00 or more, whether received from groups or individual believers.

The matter of free literature also needs explanation. The Publishing Committee has no authority to supply free literature for teaching purposes, but can only send out such literature on order from the Teaching or Inter-Racial Amity Committee, each of these committees having been given a budget for this purpose. All requests for free literature, then, are to be made direct to either the Teaching or Amity Committee, and the Publishing Committee acts only on orders received from those committees.

Will the Western friends kindly note that after March 1, 1934 the address of the Western Division of the Baha'i Publishing Committee will be: Mrs. Emma F. Smith, 940 Leavensworth Street, San Francisco.

The article on the Cause prepared for the magazine Unity has been reprinted in pamphlet form and an edition presented to the Publishing Committee without cost. The title is "The Baha'i Faith" by Horace Holley. The price is 15 copies for $1.00. Orders can be filled by March 1.

SUGGESTIONS FROM YOUTH COMMITTEE

1. Outline of Talks
   a. In the introduction we strive to be in sympathy with our hearers and a part of them.
   b. In the first part of the talk, open with a challenging statement, speaking with a general appeal, using a modern scientific authority if possible.
   c. Bring in the Baha'i point of view with quotations from the Teachings to confirm what has been said previously in the talk.
   d. Close in the Baha'i spirit.

2. Technique in Teaching Work
   a. Sincerity must be the keynote of all we do and say. 'Abdu'l-Baha says that our words must first have a profound effect upon ourselves before they can affect our hearers.
   b. Use simple and natural words, phrases and actions.
   c. Our conviction should be felt more than heard, based upon knowledge of the fundamental teachings, but not imposed on our hearers by dogmatic attitude.
   d. A Baha'i should never need to apologize for lack of preparation or immaturity. An apology denotes fear, and fear denotes a lack of faith. Speak with dignity and confidence, relying on the power of Baha'u'llah.
   e. Awaken interest by not telling too much; maintain that interest by not speaking too long, remembering that 'Abdu'l-Baha usually spoke for about twenty minutes. If interest has been aroused, the question period will prove it.
   f. It is better not to read or memorize our talks. Make a broad outline, have a clear and definite idea of the salient points to be developed, turn to Baha'u'llah, then speak spontaneously with full confidence in His power.

BAHA'I YOUTH COMMITTEE
By: Rosemary Gillies.

LETTER FROM PUBLICITY COMMITTEE

Dear Co-workers:
The greatest source of publicity at the present time in this country is the Temple. The completion of the Dome is near at hand. At that time we should make great effort to use every channel possible in getting the news of the Temple and some of the teachings before the public.

We plan to send publicity with pictures for your use but in the meantime it would do no harm to approach the editors on this matter and ask how best to present the material. A feature article for the Sunday paper could be used and in that case the feature editor should be consulted. It is not easy to secure space for such material but we must recall constantly those wonderful friends in Nabil's Narrative who remained undaunted when the most difficult tasks were presented to them for accomplishment.

On every Christian calendar is noted the celebration of Ash Wednesday, the first day of Lent. In sufficient time to be used we will send you publicity for the first day of the Baha'i Fast. This will be followed with material to be used at the celebration of Ridvan. Any copy that you are successful in getting printed kindly send us clippings.

There are many broadcasts all over the country that have to do with prayer or devotional ideals. The thought has been suggested that the Baha'is of every Community whenever there is a devotional period on the radio endeavor to contribute some of the Baha'i literature in connection with the particular subject or make up a small compilation to be used in these broadcasts. It would further the spread of the principles of the Cause and their spiritual ideals and make contacts which might open further doors for publicity. We suggest that this should be handled by your publicity chairman.

On December 21st we sent you a news release based on the memorial service held for Mrs. Keith Ransom-Kehler, with the request that you send it to your local papers the night of December 31st. We also asked your secretary to send us the name of your publicity chairman and to report the result of this news effort in your city. We are grateful for the cooperation which in an increasing number of centers is helping to bring the name and facts of the Cause before the public.

The secretary of the committee, Doris McKay, reports, "In many cities the account of the memorial meeting was well placed and published in full." This is very encouraging because it shows an advance in our two objects, namely:

1. The preparation of suitable material.
2. The technique of approach to editors.

In both these aims the local publicity chairman features, especially by his adaptation of the material through the use of a local tie-up.

It is noticeable that there was a greater proportion of success in this last release in the smaller cities and to overcome this difficulty in the large cities we suggest a special planning to conform to the requirements of the large city papers. In that case the publicity should be rewritten and submitted as a news story of the type appearing in the Sunday papers. Then there is the possibility of linking the information with some speaker of note who may be appearing on your program or with the announcements of your meetings. We are hoping that our co-workers will experiment until a way is found to win a place in your local news. Many friends have reported personal interviews with editors—the telephone can also be used. It is a proven fact that with editors
IN MEMORIAM

The friends are requested to remember in prayer these believers who have passed into the Kingdom.

Mrs. Mary Lucas, Boston.
Mrs. Agnes Parsons, Washington, D.C.
Mrs. George W. Busey, Urbana.
Mrs. Katherine Sankey, Oakland.
Mr. M. B. Lassen, Racine.
Mrs. Katherine Miller, Racine.
Mrs. Mary B. Morris, San Francisco.
Mrs. Katherine Bertlessen, Kaloma, Wash.

SHOGHI EFFENDI REQUESTS MEMORIAL MEETINGS FOR MRS. AGNES PARSONS

On January 27, 1934, the following cablegram was received from the Guardian concerning Mrs. Parsons, whose sudden and unexpected death had been reported to him.

"Greatly deplore loss distinguished handmaid of Bahá'u'lláh. Through her manifold pioneer services she has proved herself worthy of implicit confidence reposed in her by 'Abdu'l-Bahá. Advise American believers hold befitting memorial gatherings. Assure relatives heartfelt sympathy, prayers." (Signed) SHOGHI.

In accordance with this request, the National Assembly has requested Mrs. Mariam Haney to prepare a statement recounting Mrs. Parsons' Bahá'í services, especially her notable and truly historic relation to the establishment of the Inter-Racial Amity Conferences. This statement will be sent by the National Assembly to all Local Assemblies, with the request that it be read to the believers at the next Nineteen Day Feast.

TRANSLITERATION OF PERSIAN BAHA'I TERMS

The friends are reminded of the Guardian's wish that in all printed literature of the Cause, the Persian words and terms be transliterated according to the correct standard observed by the Guardian. This standard will be found in The Bahá'í World, Vol. IV.

INCORPORATION OF TEANECK BAHA'I COMMUNITY

The Spiritual Assembly of Teaneck (West Englewood), New Jersey, on November 2, 1933, effected an incorporation of the Bahá'í community under New Jersey State Statutes, the third local Assembly in the United States and Canada to take this step which the Guardian advocates for local communities sufficiently large and stabilized.

The Spiritual Assembly of Washington, D.C., is also in process of effecting a Bahá'í corporation, while the Montreal Assembly is working out the problem of incorporating under Canadian law.

NEWS OF THE CAUSE

1. The United States and Canada

The "Oregon Mineralogist" official publication of the Oregon Agate & Mineral Society, Portland, has in its January, 1934, Anniversary Number devoted one page to an illustrated article on the Temple written by F. S. Young, Chairman of the Portland Spiritual Assembly, who edits this magazine. The publication circulates extensively among teachers and students of geology, and the article in consequence has been privileged to bring the first information about the Faith to many important educators.

The New York Assembly reports that since August, 1931, Mrs. Lily Armstrong, member of the local community, has been regularly including words of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi in broadcast programs she has rendered from various radio stations in New York and also New Jersey.

Miss Beatrice Irwin has broadcast a remarkable talk on "The Temple of Peace" from large stations in Chicago, Cleveland and New York City during recent weeks.

Mrs. Ida A. Finch, now a member of the Portland, Oregon Bahá'í community, has prepared a leaflet entitled "Recurring Cycles" which is much appreciated as a contribution to the teaching work.

The magazine entitled "Unity" of which Dr. John Haynes Holmes is editor, has been publishing a symposium on the subject of "Trends in Present-Day Religion," to which Horace Holley has been invited to contribute a paper on the Bahá'í Faith. The Bahá'í article is scheduled to appear in February.

The National Assembly has recently prepared material on Bahá'í activities for the year 1933 to appear in the current volume of The International Year Book, published by Funk & Wagnalls, New York. The previous volume of this annual work also contained reference to the Cause.

The Washington Assembly during November 1933 added two new members to the local community. Three new believers were enrolled by the Los Angeles Assembly in August, 1933. During the same month the Portland Assembly enrolled four new believers, one new believer in September and three in the month of November.

Los Angeles. During August a public feast was held which was attended by about one hundred non-believers recently attracted to the Cause. A special meeting was also arranged that month for colored friends, at which Willard Hatch delivered the Message. A memorial meeting was held at the grave of Thornton Chase on September 30. An Inter-Assembly meeting in October brought representatives from Bahá'í communities throughout southern California. The general letters received from the National Assembly are now being reproduced and copies supplied to all Los Angeles believers. The monthly public meetings are being continued with considerable success.

Milwaukee. The public meetings are attracting an ever-increasing audience. Among the speakers have been: Mirza Ali Kuli Khan, Dr. Zia Bagdadi, Mrs. Shahnaz Waite, Dr. A. L. Morris, A. H. Kalantar, Mrs. Mary Hanford Ford, H. R. Broadhurst, Robert H. Theiss, Mrs. Ruth Moffett. Bahá'í activities also include a children's class, a study class on "Some Answered Questions," another class which studies "Bahá'u'lláh and the New Era," a class in public speaking, and a Bahá'í Youth Group. The Bahá'í hall is open daily from noon until four P.M. The Milwaukee Assembly now issues a bulletin regularly for the local community.

Phoenix. A great stimulus has been given the community activities by Madame Margarita Orlova, leading to the enrollment of many new believers and the opening of a public Bahá'í Center in Room 16, Arizona Fire Building. Among the meetings addressed by Madame Orlova were: Y. W. C. A. Beth Israel Synagogue, a group of about sixty young Jews, the Dons luncheon club, Literary Department of the Women's Club, the student body at Teachers College, the students at Phoenix Colored High School, Womens Club at Glendale, Arizona, in addition to many meetings arranged in homes. The Phoenix believers are enthusiastic over the results of these meetings, and have arranged to have the new study classes continued by Mrs. A. Y. Seto of San Francisco.

By Ruth Randall Brown, Chairman.
Francisco. A series of meetings has been arranged for Wednesday evenings, at the King Edward, devoted to the general subject of “Bahá’í Interpretations of Religious Beliefs.” Among the special phases of the subject treated during November were the Idea of God, Man Made in the Image of God, Man as Immortal Soul, and Body, Soul and Spirit.

Yonkers. Public meetings are held weekly at The Towers. The Yonkers community in December served as host to an Inter-Assembly meeting attended by believers from Montclair, Jersey City, West Englewood and New York City. On October first the Spiritual Assembly issued a general letter to reinforce the Temple appeal sent out by the National Assembly on September 26, 1933.

Honolulu. A Monday evening meeting is held devoted to the study of Bahá’í Administration, and a Thursday morning class is studying the Tablet of Iqán. After years of service in Japan, Miss Agnes Alexander has returned to Honolulu, and the believers hope that she will remain indefinitely. A visit paid by Mr. Grosvelt, of Java, has been greatly appreciated.

Monroe. The newly elected Spiritual Assembly has been holding weekly public meetings, and reports that local interest in the Cause increases steadily. A series of public lectures was planned for November, with Mrs. Luther and George O. Latimer as speakers.

Montreal. Two new believers were enrolled in September and October. The unique service being rendered by preparing papers for the first incorporation of the Cause in Canada, mentioned elsewhere in this issue, will be reported later in more detail.

Urbana. The Spiritual Assembly has voted to adopt the By-Laws of a Local Assembly recently issued by the National Assembly in pamphlet form. This action gives added stability to the deliberations and functioning of a Local Assembly, and can be taken before the Assembly in any city is legally incorporated. After thorough study of Bahá’í Administration, the weekly study class is now studying The Dawn-Breakers. Recent public meetings have been addressed by Mrs. Mary Hanford Ford and Mirza Ali Kuli Khan. The Young Peoples Group meets twice weekly and has become very active.

New Haven. The study class is using the general study guide of thirty-six lessons and three reference books prepared by the Study Outline Committee, and it is reported that eight newly attracted friends have been attending regularly. The Assembly has been made happy by visits paid by Mrs. Florence Morton, Louis Gregory and Philip Marangella.

Miami. A Bahá’í Reading Room has been opened at 709 N. E. First Avenue. Mrs. Elizabeth Greenleaf has gone to Miami to undertake a special teaching campaign in cooperation with the Spiritual Assembly.

San Francisco The San Francisco Bahá’í News as issued monthly has been received from September to December, 1933, and conveys a brief but most interesting report of local activities. Among the items of interest are: a class in voice culture conducted by Madame Orlova, Temple meetings for prayer and meditation; Sunday morning meetings, speakers at which have been Madame Orlova, Leroy Ioas, H. R. Hurlbut, Mrs. A. Y. Sato, Mrs. Ella G. Cooper and Miss Charlotte M. Senhouse; Honolulu Community Wednesday evening, general study class for the present dome contract.

Chicago. Detailed monthly reports received from the Spiritual Assembly bring news of many activities going forward under the inspiration of Temple construction. Lack of space prevents more than a brief summary here. The regular meetings include: a public meeting at the Bahá’í Center each Wednesday noon, a Friday evening meeting of artistic and cultural character, a children’s study class on Sunday morning, Youth meeting Monday evenings, and “Fireside” groups in the homes of Mr. and Mrs. Kenneth Smith, Mr. and Mrs. A. F. Matthisen, Mr. and Mrs. Paton, Mrs. Fannie Lesch, Mr. and Mrs. A. L. Edwards, Mr. and Mrs. Mortenson, Dr. and Mrs. Bagdadi, Mr. and Mrs. Amerson, and a group at Park Ridge. A number of the believers have opened their homes to Bahá’ís and their friends as reading libraries. As a result of a letter offering Bahá’í speakers to clubs and organizations, the following teachers have been placed on various club programs: Mrs. Shahnaz Waite, Miss Fanny Knobloch, Mirza Ali Kuli Khan, H. R. Broadhurst and Mrs. Sarah Walrath who, in November, spoke on “The Bahá’í Temple and What It Stands For” at four clubs. During October Dr. Khan spoke on the same subject to three clubs. Mrs. Florida Thomas is placing copies of The Bahá’í Magazine, made available by different believers, in ten club libraries each month. Dr. Bagdadi spoke at the Esperanto Congress held at Hotel Morrison on July 11, and Mirza Ali Kuli Khan addressed the Congress on the following day.

New York. A series of ten Lessons in Religion were conducted by Louis Gregory at the home of Mr. and Mrs. Bishop Lewis from October 30 to January 1, firmly establishing a Bahá’í meeting in Harlem. Meetings at the Center include: Sunday afternoon public meeting, a Forum each Tuesday evening, general study class for the community Wednesday evening, now devoted to the Tablet of Iqán under the leadership of Mrs. Marie Moore, Tuesday afternoon Teas devoted to cultural subjects. “Fireside” groups are maintained in the homes of Mr. and Mrs. Bishop Lewis, Miss R. Sunshine, Miss Winifred Richards, Mr. and Mrs. Thurston Vaughn, Miss Ethel Bellows, Mrs. Ethel Murray, and at a neighborhood tea room a group is conducted by Miss Juliet Thompson. The New York community on February 17 will hold an Inter-Assembly meeting for discussion of the Guardian’s words on the subject of the Annual Bahá’í Convention.

2. International

The International Bahá’í Bureau at Geneva reports the passing of Frau Elisabeth Kitzing of Gehrlof-Rostock, Germany, who with her husband rendered great service through translating Bahá’í literature from English into the German language. Bulletins have been issued by the Bureau dated May 25 and November 12, 1933 which contain news items from Bahá’í Centers in Europe and the East. These bulletins also reflect the movement toward world peace animating the many institutions established at Geneva. The devoted services rendered by Miss Julia Culver and Mrs. Emogene Hoag are now to be reinforced by Mr. and Mrs. Charles R. Bishop, of Portland, Oregon, who have gone to Haifa to consult with the Guardian and receive advice on how they can best assist the Cause at the International
Baha'i News

The Bureau. The importance of this international Bureau is great; undoubtedly it deserves increasing support from all National Spiritual Assemblies.

The Spiritual Assembly of Haifa issues a monthly bulletin containing most interesting and valuable news items translated from general letters and reports received from all parts of the Baha'i world. Recent issues have contained the text of the letter addressed by Mrs. Keith Ransom-Kehler to the Shah of Persia and also the text of the letter written by the National Spiritual Assembly of the Baha'is of Iraq to his Majesty King Chazi I., on the occasion of the death of his father, the late King Faisal, together with the reply received from his Majesty's private secretary. The following report is quoted from a general letter issued by that National Assembly: "The National Spiritual Assembly has appointed this year a Teaching Committee whose efforts have been crowned with success, a number of young men, intelligent and enthusiastic, have embraced the Faith. For the first time in Iraq, a group of young and zealous Baha'is have, under the auspices of the Spiritual Assembly, formed a committee known as 'The Baha'i Young Men's Committee.' This Committee secured permission from the authorities to have its group photograph taken in the Garden of Ridvan, the historic site where Baha'u'llah declared His Mission. It is of interest to note that this is the first photograph ever taken of believers in that consecrated place. One of the believers—Adib Effendi Ruda—is translating the Nabil Narrative into Arabic. At the Guardian's request, the Esselmont work is being translated into Kurdish by a very learned Kurd who is a lover of the Cause.

The Haifa letters also quote from the communications sent by the Unity of East and West Committee, in Tehran. "Among the great undertakings which it was Mrs. Keith Ransom-Kehler's mission to further in Persia is the construction of Persia's first Mashriqu'l-Adhkar. Recently ninety members of committees met at the Hazirat-ul-Quds as luncheon guests of Dr. Yunis Khan Afrikhte, and ways and means were discussed in the light of the experience acquired from construction of the Temples in Isfahan and in Wilmette near Chicago. The Persian friends hope to build in their midst that great center for the attraction of divine bounties, the Mashriqu'l-Adhkar.

"In Kashan a police inspector bought and carried to headquarters a Baha'i calendar printed in Tehran and sold at the Hazirat-ul-Quds in Kashan. The believer who sold the calendar was summoned and interrogated, and afterward taken to the Department of Justice, where among other matters he was questioned as to his religion. Infuriated at the reply that he was a Baha'i, the examiner stated that there are only four recognized religions in Persia (probably Islam, Christianity, Zoroastrianism and Judaism—Editor) and asked to which of these he belonged. The believer repeated that he was a Baha'i, whereupon the examiner wrote in the registry 'I have no religion—I am a Baha'i,' and told the believer to sign this statement. The believer thereupon wrote: 'I did not say that I have no religion—I am a Baha'i and to this signed his name. After further investigation a case has been filed against this believer, the outcome of which is not yet known.'

"Friends throughout the world will be interested in news of Dr. Susan Moody, that Baha'i pioneer who settled in Persia a generation ago and has since been an important factor in the development of unity between East and West. Because of advancing years, Dr. Moody now rarely leaves her home, but receives visitors daily. She speaks Persian by preference, even to her American friends, and her greatest happiness is to hear about the progress of the Cause. Dr. Moody is much loved throughout Persia, where she has become a symbol of the new world amity.'

The Committee on Unity of East and West, Tehran, makes the following request: "We would request all Baha'i centers to send us copies of their News Letters and periodicals and to keep us informed of their important activities. We further request them to assist in the realization of the following items of our program (1) Collection of a comprehensive and up to date list of all periodicals, magazines, News Letters, books and pamphlets published throughout the Baha'i world. (2) Collection of addresses of similar Baha'i groups having a similar program in every country, and of individuals, Baha'i or non-Baha'i, of wide outlook, who would welcome correspondence with our Committee on the subject of the Baha'i principles.

"As our circular letters suffer from the restrictions still vigorously observed against Baha'i literature in this country, we would request all Baha'i centers and groups to give the fullest distribution to the few copies of our circular letters we are able to prepare and send by post.

"We give below an outline of Baha'i news collected during the month of September, 1933.

"Because spring freshets had for some time been damaging Baha'u'llah's house and washing away adjoining lands in Takur, the Guardian gave instructions for a dam to be built which would safeguard the property. Last summer Aqay-i-Asasi of the Tihran Spiritual Assembly made a trip to Nur and built a strong dam, so that the property is now safe from floods. Although the Guardian had arranged to pay half the cost of construction Aqay-i-Asasi insisted on paying the entire sum: he further returned to Nur this year and undertook the work of restoring Baha'u'llah's house.

"The Declaration of the Bab and the birthday of 'Abdul-Baha celebrated at this season by the Baha'is of the Orient, was the occasion this month of a large public festival in the garden of the Hazirat-ul-Quds. A concert including a children's chorus was given, and Jinab-i-Fadil spoke on the importance of the day and dwelt on events in early Baha'i history; more music followed, during which refreshments were served: Mrs. Keith Ransom-Kehler then discussed the progress that the Cause has made throughout the world, and showed how the teachings of Baha'u'llah are the only solution to world problems.

"The Children's Service Committee celebrated the re-opening of its character training classes, which begin annually on September 15th, with a play put on by committee members and students for an audience of about 1,000, who assembled in the beautifully decorated hall of the Hazirat-ul-Quds. The play, written by a young Baha'i, was in 4 acts; to emphasize the importance of character training; Act I contrasted the lives of two families, one Baha'i, the other non-religious; act II illustrated the conflict of religion, portraying various religions in their ecclesiastical robes, and showing the expectation each Faith has of a Promised One, and the gradual darkening of a world disrupted by conflict, the act closed with a Sunrise, and an Angel of Salvation chanting of the new day of universal peace, harmony among religions, the oneness of humanity; Act III brought on the scene two great Baha'i poets, Mirza Na'im Aghay-i-Sinah to recite verses on human oneness and the vanishing of religious prejudices, and chant a welcome to the Promised One, urging the faiths of the world to unite under new laws; act IV illustrated the usefulness of lessons in character building and the effect of..."
this training on the children.  

"Out of eighty students selected by the Gov't for foreign study, 9 were Bahá'ís; a farewell tea attended by approximately 100 people was given for them recently at the 'Hazirat-ul Qods.' After introducing the students Aqáy-i-Mesbáh, head of the Tarbát School for boys, addressed them, reminding them of their great opportunity and the good uses they should make of it, and urging them not to exchange for materialism their spiritual outlook on life. Through the spokesman the students thanked Aqáy-i-Mesbáh and pledged themselves to live up to their religious ideals.

"The fort of Shaykh Tabarsi, sacred to Bahá'ís for its rôle in our early history and its many martyrs, has long been a place of pilgrimage for Eastern friends. The local Assemblies of Mazindaran arranged to have the latest Convention for that province at Shaykh Tabarsi, and the delegates, after visiting the martyrs' graves and chanting a Tablet of Visitation, held their sessions near the shrine, taking new measures for teaching activity and discussing current problems. A recent international service the friends in Mazin- 
daran were able to render was the assistance they gave to a number of Greeks sent there to work on the tobacco plantations; many of these, succumbing to the climate, fell ill and several died, and the friends were active in helping the sufferers and burying their dead.

"It is a great regret to the Tihran Bahá'ís that Keith is no longer here, working with us, writing, lecturing and teaching. Her last weeks here were especially crowded, as many farewell meetings were arranged for her, in addition to other meetings where she emphasized the Guardian's recent instructions to Persia. Several brilliant receptions were given for her at the 'Hazirat-ul-Qods' and elsewhere and a large group of friends escorted her for some distance when she left the city. Keith is now to spend some three months in Shiraz and throughout the South after which she will visit India."

Communications intended for the Committee on Union of the East and West should be addressed to the Committee care Dr. Youness Khan Afron- khteh, Cheragh Bargh Avenue, Tihran, Persia.

The principal issues considered by the Seventh Annual Convention in Persia in 1933 are described by the Union of East and West Committee as follows.

"Persia's seventh annual Convention, made up of twenty delegates from all parts of the country, has recently dispersed, after a twelve-day session in the course of which a strenuous program was drawn up for the coming year. Full details of the Convention will be forthcoming in the next News."

"The attention of the delegates centered on a recent communication from the Guardian, in which they are stressed three immediate duties of the Persian Bahá'ís. The first of these is the establishment of the National Spiritual Assembly; at present the Teheran Spiritual Assembly, elected indirectly, functions as the National Assembly; certain difficulties in completing the necessary preliminary work, such as the taking of the accurate census, have delayed the establishment of the National Body.

"The second issue is the completion of the Teheran 'Hazirat-ul-Qods'; this is an imposing structure in a garden outside the city, some halls of which are finished and accommodate the thousands of people who attend public Bahá'í meetings; here the Spiritual Assembly meets three evenings in the week. The ground was purchased about ten years ago and has since almost trebled in value; the building itself, well-known throughout Teheran, is architecturally Persian and technically western, and has cost approximately 50,000 Tomans so far. The Assembly plans to complete the work as rapidly and economically as possible. Of the 500 Bahá'í centres in Persia, a majority have already erected their own meeting house.

"The third task confronting us this year is the purchasing of land on which the Mashriq-ul-Adhikar will be erected. It is evident that the financial responsibilities of such a large community are great, but the Bahá'ís show a marked desire to contribute, and it is not unusual for a man to give one third of his earnings to the Cause. Incidentally one function of the Finance Committee is to provide for Bahá'í and non-Bahá'í poor alike.

"Among decisions reached and subjects considered at the 7th Annual Convention of the Bahá'ís of Persia were the following:

"Plans were made for ninety-five delegates to meet in Tihran next year and elect the National Spiritual Assembly.

"It was arranged to reduce the number of the few paid Bahá'í teachers which conditions in Persia formerly necessitated; a few teachers are to travel all over the country, assisting the friends to deepen in the Cause and perfecting the administration of Bahá'í affairs; Aquáy-i-Adhari will go through Afghanistan on a teaching tour; Bahá'í teachers-training classes to be held throughout the country this year will include the study of Bahá'u'lláh and the New Era; an Education Committee was formed to collect and publish statements on the Cause by distinguished observers and to issue pamphlets on comparative religion; children's and young People's classes in character training and Bahá'í education will continue as heretofore.

"Local Assemblies were urged not to do construction work this year and to contribute instead toward completing the 'Haziratu'l-Qods of Tihran; Temple committees are to be appointed all over Persia to raise funds for the Mashriqul-Adhikar which will be erected in the Capital.

"Regarding the economic situation it was suggested that a nation-wide Bahá'í Company be formed to stimulate agriculture and industry."

The formation of Bahá'í Alumni Association was planned to further the various Bahá'í educational institutions.

"It was urged that capable writers throughout Persia prepare articles for western consumption and forward them to the East-West Committee for translation."

"Regarding marriage regulations, Bahá'í couples are to register according to recently established civil law, and if they meet with difficulties on religious grounds they are to lodge a formal complaint and to inform the Tihran Spiritual Assembly."

Those whose Bahá'í books have been confiscated at the frontiers are to appeal personally to the authorities concerned and to report results to the Tihran Assembly."

The National Spiritual Assembly of the Bahá'ís of Egypt has been publishing a printed Bahá'í News Letter in two languages, English and Arabic. Three copies have been received during recent months—one dated April, one dated May and June, and one dated July and August, 1933. The items presented in English are summarized as follows:

The Annual Convention was composed of nineteen delegates. Consideration was given to the following subjects—Negotiations with the authorities on the problem of securing civil recognition of Bahá'ís; Teaching the Cause; Establishing a National Hazirat-ul-Qods; The National Fund. A letter received from the Guardian emphasized the importance of continuing the negotiations with the government, of building a Hazirat-ul-Qods and of sending annual reports to Shoghi Effendi.

The Tablet of Iqán has been
translated into Arabic; translation into Arabic of the chapter in The Dawn-Breakers of the martyrdom of the Bab has also been carried out at the Guardian's request. The Egyptian friends report with grief the passing of the venerable Hafez Nadim Effendi of Cairo, who on July 28, 1933 died in the hospital which stands in the Garden of Ridvan at Baghdad, he at the time being on a journey to Persia. Hafez Nadim Effendi was one of the earliest believers in Egypt, connected with the Cause, and was sent by the Guardian twice to Tunis to teach and encourage the friends.

From Poona has been received a copy of Sanj Vartaman Annual published in Bombay on the New Year of the Parsees, a large and sumptuous illustrated magazine, in which Shoghi Effendi's "Goal of a New World Order" is reprinted in full. The Spiritual Assembly of Poona reports that this publication will reach about 35,000 Parsees. The "Kaiser-I-Hind" a magazine published in Bombay, has in its issue of December 31, 1933 a review of The Baha'i World. The Illustrated Weekly of India for December 24, 1933 reproduces an article on the Cause from a recent volume of The Baha'i World.

Through the courtesy of Mme. Laura Freyfus-Barney we have received a copy of a book recently published in Paris—"Cette Annee a Jerusalem" by Emile Schreiber, one chap­
ter of which treats of the Baha'i Faith. The publisher is Libraire Pion.

NEW VISIONS OF HUMAN UNITY

During the closing days of July, 1933 the annual conference for Racial Amity was held at Green Acre, Eliot, Maine and in the neighboring city of Portsmouth, New Hampshire. An unusually large attendance gathered from many sections of the country was greeted by Harlan F. Ober, the chairman of the opening session, who expressed the keynote of the conference as the Oneness of Humanity. He dwelt upon the reality of religion, showing how many previous faiths have lost their power through dogmatism and warned the devotees of the new faith against similar errors. Extracts from the Divine Teachings were read to show the way of guidance which alone can harmonize the world.

Saffa Kinney of New York, the first speaker, told how he first came to Green Acre in 1900 at the invitation of the late Miss Sarah J. Farmer. He related several stories of those early days and of his association with the founder of this spiritual enterprise, whose great heart made possible the program she loved. People of all races and religions found welcome in her home and Green Acre became a center of hospitality. Her dignified presence and genial spirit charmed everyone and she was able to fuse conflicting viewpoints and clashing personalities through her serene and spiritual calm. Her stature grows with years. Her fame belongs to the ages. This brilliant daughter of a great inventor dedicated all her powers and resources to the ideal that all men are brothers.

Mrs. Mary Hanford Ford, lecturer, art critic and writer, saw a new race being evolved in the world. It will be far greater than any racial group of the past because it will have the best traits of every group. No race of today has a monopoly of good qualities. Each group will benefit from amalgamation with others. Superiority is in mankind as a whole. This truth is being rapidly discovered. As a rule the whites are overgrown on the intellectual side. They need more of heart and spirit. Unity and association with other races will bring this. The speaker had a wealth of illustration gathered from travels and contacts with many races. One of these related to the great French poet, Lamartine, a fine example of the astonishing benefits arising from a noble and spiritual love between himself and one of another race.

Mrs. Ludmila Bechtold of Brookly presided at the next session and there were brief addresses from workers and lovers of the cause of racial amity. Mrs. Hebe Struen of Worcester led with a spirited appeal to hearts. Then followed Joel Marangella, spokesman for those of tender years; Mrs. Aline S. Devin, long a summer resident of Green Acre, whose winters in the far South bring to her a knowledge of many social problems; Samuel A. Allen of New York, industrial secretary of the Urban League; Mrs. S. E. J. Oglesby, who recalled the instructions given her by Shoghi Effendi about race relations; Mrs. Mabel Ives, a very active teacher; Stanley White and Carl Cartwright, representing respectively the younger generation of Northerners and Southerners, one in their vision of and loyalty to the ideals of the new age; and Mrs. A. S. Parsons who told a number of fascinating stories of the visit of the Bab to America in 'Abdu'l-Baha in 1912. In introducing the last speaker, the chairman voiced the penetration and power of the Great Message of the Kingdom. In the midst of this session came a hiatus, during which the Spiritual Assembly of Eliot favored the friends with an afternoon tea.

The final day of this amity conference was a busy one for its members who had gathered from practically every state east of the Allegheny Mountains, with visitors from many points farther West and South. The attendance was the largest of any conference at Green Acre in many years and the Inn and surrounding properties bustled with activities. At this Sunday morning session, which it is the aim to make most spiritual, Mrs. Elizabeth Greenleaf presided. Mrs. Louise Gregory read from the Holy Utterances and Mrs. Dorothy Richardson, with Miss Dorothy Wood as accompanist, sang. Three speakers, Mrs. Ford and R. G. Barrow and Saffa Kinney responded to the subject: How the Supreme World Illumines this World. With the chairman, they reviewed the whole matter of prejudice and averred the need of the Divine Power to lift humanity to a new plane of understanding. The reality of man is noble, fearless, open-minded, loving and intelligent. Today countless souls are showing forth this reality, scrapping ancient superstitions and prejudices and revealing in this way the foundations of human brotherhood. Every Divine Teacher of the past has unified races and nations. He has displaced hatred and prejudice with love and justice. Now antagonistic peoples are finding ideal unity through the teachings of Baha'u'llah. This is a Light which shines for the whole world.

The afternoon session was devoted to the general subject of making the world better. Howard Ives presided. Dr. T. E. A. McCurdy, of Boston, the first speaker, presented the situation now confronting the colored people of New England who during the past decade have found themselves debarred from all medical schools in New England despite high scholastic standing. This manifest injustice leaves a considerable portion of the population without adequate medical care. The executive secretary of the Boston Urban League, declared in his interesting address that our social attitudes are primarily due to inadequate education, that being no inherent aversion of people of one race to those of another. Children of different races left to themselves seek each other's society. True education which looks at souls rather than color will unfold a new world of happiness to man.
Mr. Zylpha O. Mapp of Boston, in a chart talk outlined the principles of a plan of education which will bring unity in all human relations. Realization of the oneness of mankind she regarded as fundamental. The hope of the world rests with those noble men and women who show forth in their lives the ideals of the new education. They are free from prejudice, just to all men and are the embodiments of that exalted word: "Ye are all the leaves of one Tree and the fruits of one Branch."

The final meeting was held at the People's Baptist Church in Portsmouth. The chairman, Philip Mangarella, read to the audience a beautiful poem. Judge E. H. Adams, an honored citizen of Portsmouth extended to the delegates and friends a cordial welcome, expressing admiration for the principles of brotherhood and peace and a special love for the chairman and a colored friend, one of his fellow members of the bar, who was present. Portsmouth in many ways proves the worthiness of its title as "the City of the Open Door."

The executive secretary of the New York Urban League, James H. Hubert, who knows economic conditions over the country, spoke of the difficulties arising from replacing colored workers with whites through racial antagonism during this critical period of business depression. He expressed the fervent hope that the spirit of this conference might soon pervade the nation as the solution of the great problem now confronting both races. Mrs. Grace Ober spoke of the wonder-working power of the love of God. This power enables souls to discover each other's reality and so to become intimate upon the high plane of association and righteous endeavor. This new spiritual springtime brings not only light, but the heat necessary for growth. New ideals of unity are pervading the world. One who has long faced racial problems, Reginald G. Barrow, challenged both the white and colored groups. He felt that the former must assume their responsibility as the majority and ruling group which is responsible for the presence of their darker brothers on American soil. He felt that the colored in view of their difficulties, should show resolution and aim at a standard that would be even higher than those of others. He believed that merit cannot always be suppressed.

On Sunday afternoon a reception and tea was held for all delegates and visiting friends at the beautiful country estate of Mr. and Mrs. S. Schoppacher in Eliot. A very attractive program of music and reading was carried out and in social commerce all found opportunity to get better acquainted. The beauty of the surroundings and the spirit of hospitality shown made a very deep impression.

The difficulties in the way of this Amity Conference in view of the depression and other obstacles loomed larger than those which confronted any previous similar gathering. That they were met and overcome is certainly due to the wonderful providence whose ways are ever marvelous in our eyes. Many of our visitors and workers traveled under such handicaps as to make their presence seem well nigh a miracle. Thus the mystery of sacrifice was attained and the devotion of hearts was freely given in service to the True One. It was an effort which commanded the united support of friends, those from afar and those near at hand. The power of these meetings was most impressive.

HARLAN F. OBER
LOUIS G. GREGORY

REPORT OF THE POONA BAHÁ'Í SPIRITUAL ASSEMBLY

Praised be the Lord that the Bahá'ís of Poona, though few in number, have been united in obedience to the life-giving commands of our beloved Guardian whose unflagging grace and loving kindness have surrounded us at all times, enabled us to surmount obstacles and march on towards victory.

How can we ever recount his manifold blessings? How can we ever render sufficient thanks for the fountain of life that ceaselessly flows from his pen? For his precious Book of Nábi, a portion of this four? Regularly have we met and studied this wonderful book and from the heroic deeds it portrays have realized how short, how far short we fall of the mark of a true Bahá'i. But we have not given way to despair, nay, rather, we have turned towards the Abhá Kingdom and have implored the Blessed Beauty to grant us purity and wisdom and strength that we might be enabled to discharge our sacred trust.

It was Nábi's Narrative that caused Poona to contribute Rs. 370/- to the Temple Fund. For what heart could remain unmoved by its tale of devotion to and sacrifice for the Cause? What hand would, then, dare to withhold aught that might conduce to the progress of our glorious Faith? Hardships though the giving of this amount may entail upon the friends they are yet too fully conscious how infinitesimal is what they have surrendered compared to what they have received. We are deeply impressed by the sacrifice that our noble brothers and sisters in America are making and must still make to accomplish the mighty task laid upon their shoulders and can only pray, and pray unceasingly, that the Spirit of our gracious, our loving Master may sustain them, enrich them, and enable them to complete, in good time, the glorious work of the Mashriqu'l-Adhkar.

Four new friends have accepted the Cause this year. Now the total number of declared adult believers in Poona is 21. The people of our town are conservative; our former co-religionists, especially, have resonated the acceptance by these friends of the Truth and in ways innumerable have sought and still seek to injure us. The invincible power of the Lord, our God, the Almighty doth protect us, however, and shall surely confound and put to flight the forces of darkness.

For the first time in Poona the first day of Ridván of the year 90 was observed as a holiday, the friends refraining from work on that day. The notices, displayed beforehand at the few Bahá'í shops, intimating that these would be closed on April 21st, it being a Bahá'i holiday, caused the fire of hatred burning in the hearts of the enemies of the Cause to blaze more fiercely still. These witness the growing power of the Faith, its onward, irresistible march, and are consumed by their wrath.

We take this opportunity of thanking all the kind friends and Assemblies of India and Burma who have helped us during the year with their orders for Bahá'í literature and The Bahá'í Magazine. Our net gain from these sales has been about Rs. 45/-.

During the period under review the Poona friends have contributed a sum of Rs 165/- to the National Fund and Rs. 200/- to the Haziratul-Qods of Calcutta.

During this year we have subscribed to the following Magazines and mailed them regularly to various libraries or other public institutions:

- 6 copies of The Bahá'í Magazine
- 6 copies of the Herald of the South
- 6 copies of The Bahá'í Weekly
- 12 copies of Kaukab-/-Hind

We have also distributed the following literature to Educational Institutions or Public Libraries in Poona and elsewhere:

- 12 copies of Bahá'lláh and the New Era (To be continued)
A SPIRITUAL ACHIEVEMENT

In future years, when the blessed institution of the Mashriqu’l-Adhkár is completed, with its accessory buildings and gardens, the believers will look back upon this time with far greater appreciation than we can now feel. For we are in the period of stress and sacrificial effort when the moment’s passing problem tends to blind us to the permanent significance of the mighty task.

But the Guardian stands above our limitations, and in his messages we can win through to a profounder vision of the reality surrounding our changing hopes and despair.

Thus, on March 7, when Shoghi Effendi was informed that the ornamentation of the dome unit was completed, he sent this cablegram: “Overjoyed epochmaking achievement. Intense gratitude. Ardently suppliant still mightier evidences American believers’ exemplary stewardship Faith of Bahá’lláh.”

The final and complete figures are still to be reported, for certain items of equipment already paid for will be used in future work and hence are to be charged only partly as cost under the dome contract.

It is clear from these figures, however, that the original estimate is practically $2,000 more than the actual cost. Quoting from current report of Research Service: “This achievement is all the more noteworthy when it is understood that the original estimate did not include the furring system and underestimated the cost of placing the sections on the dome. This cost, including cost of derrick at $3,500, was $21,791.62. While this cost seems exceedingly high, it is largely for labor which involves very high rates in the Chicago district, and a large item for workmen’s compensation and liability insurance.”

In order to make the payments due in March, the National Spiritual Assembly borrowed the sum of $10,000 from the Northern Trust Company, Chicago, which amount must be repaid at the rate of $2,500 every three months.

With the Guardian’s expressed approval, received in the form of the following cablegram: “Heartily welcome proposal. Additional sacrifices entailed clerestory ornamentation will add further laurels to crown already won (by) American believers and hasten fulfilment long cherished expectations;” the National Spiritual Assembly pledged sufficient funds to the Temple Trustees to enter into a new contract with Mr. Earley and with Research Service for the external ornamentation of the clerestory section.

This new contract is based upon a total estimated cost for work and supervision of $36,400. It is confidently expected that the clerestory section will be completed by early autumn of 1935, while the Century of Progress Exposition is still open.

According to the special terms of this new contract, the Temple Trustees may make payment in equal monthly instalments beginning April, 1934.

 Viewing the Temple financial program as a whole, the National Spiritual Assembly would make it clear that in addition to the funds needed for current activities other than the Temple construction, the following monthly budget must be met for the year beginning April, 1934:—

For repayment of bank loan, $833.33. For instalment on clerestory contract, $3,033.33. Total monthly Temple construction budget, $3,866.66.

It is evident that this arrangement calls for steady, unyielding devotion as represented by regular contributions to the National Fund, but involves no such emergency sacrifice as has been incurred during the dome contract, when payments as high as $18,000 a month were required.

COMMITTEE ANNOUNCEMENTS

1. Publicity Committee

Although our most direct functioning is through your local publicity committees, who in at least fifty percent of the centers are reporting gratifying progress, we would like to discuss with you publicity as a Community activity. Our national releases are only a small part of the news. The rest is to be found in your Community and Assembly Life. We are convinced that with your help we shall be able to create and utilize news that will link us more immediately with the reading public.

Our work is educational and the newspapers are comparable in purpose to our public lectures. We may well borrow a page from the successful publicity of our national club organizations and see the value of creating publicity through planned events. With this thought in mind we have submitted to your Local Spiritual Assembly a list of possible projects which have proved successful in the past.

It is a principle of Bahá’í Administration that our best results come to us through the unity of mutual functioning. Local committees such as teaching, feast and welfare may be called into action to assist in putting across publicity in co-operation with the local publicity chairman.

One Community reports an increase of twenty-five in their attendance due to placing advance publicity for a visiting speaker. We cannot urge you too strongly to make every effort to endeavor to create openings for news.

DORIS McKAY, Secretary.

2. Publishing Committee

The Publishing Committee is now able to supply the following: Bahá’í Lesson Outlines for Children, prepared by the Committee on the Training and Teaching of Chil-
quences. These outlines consist of four sections containing lessons 1 to 36 and a great many copies have already been supplied to the Local Assemblies by the secretary, Miss Charlotte Linfoot. Those Assemblies who have been using these Outlines for help in bringing up the next generation of true believers have reported enthusiastically on their value. We wish all Assemblies who have not ordered them, would send for at least one copy to investigate for themselves the great need for this work. Mimeographed. Price for Outlines complete: Net, 75c.

Twelve Lessons in the Bahá’í Revelation, a more thorough study of practically the same subjects covered by the Bahá’í Study Course of 36 lessons and is particularly valuable as a supplement to it and for the individual research of advanced Bahá’í students. Originally issued as a Correspondence Edition. Mimeographed. Net, .50c.

Material and Divine Civilization, Outlines compiled by the Outline Bureau of the National Teaching Committee in 1930. Mimeographed. Reduced price: Net, .10c.


Of special importance and interest to all believers is the following announcement:

The Dispensation of Bahá’u’lláh, by Shoghi Effendi. This new and most helpful statement on the fundamental truths of the Bahá’í Revelation is being distributed by the National Spiritual Assembly, one copy each, to all recognized believers free of charge, but the Publishing Committee, recognizing the need for a permanent supply, has published extra copies of the paper covered edition to sell at 25c per copy.

Cloth Edition. The same work, bound in blue cloth to match the binding of “Bahá’í Administration,” per copy, 75c.

3. Green Acre Summer School
July and August, 1934

The morning courses of the Green Acre Summer School will be in session five days a week, from Monday through Friday, from 10:45 to 12:30 each day. Courses will be conducted as round-table discussions, which the teacher in charge of the course may introduce by a short lecture. Previous experience has shown that members of the classes usually gain help and inspiration from each course in proportion as they take an active part in the work of the class. The one exception to be noted to the conference method is that of the four lectures on July 23 to 26.

Reference readings on each course and problems for discussion will be provided students by the teacher in charge of each class. Students who come to Green Acre are urged to bring with them their own Bahá’í books for use in each course. It is hoped that it will be possible to provide a quiet room for use as a library and study-hall, where the equipment and atmosphere will be such as to encourage serious study.

The program of courses is as follows:


July 23-26. Four lectures on Nabil’s Narrative: The Dawn-Breakers. The purpose of these lectures is to convey the spirit of the Bab and His followers, rather than to provide a detailed study of the book. Leader: Miss Mary Maxwell.


July 30-August 3. The Tablets of Bahá’u’lláh, including the Tablet of the Holy Mariner, the Tablet of the Virgin, the Most Great Infallibility, and selections from the Tablets to the Kings. Leader: Dr. Ali Kuli Khan.

August 4, 5. Amity Conference. (Program to be published later.)


August 26, 27, 28. Teaching Conference. (Program to be published later.)

In addition to the morning courses, one evening course is scheduled during the week of July 30-August 3. Mr. Saffa Kinney will give four lectures on the topic, “Bahá’í Teachings Concerning the Evolution of the Soul.”

An afternoon class for study of the Dawn-Breakers will be held on two afternoons a week, during all of July and August. The decision as to which afternoon shall be designated for this course will be made during the first week in July, and an attempt will be made to suit the time to the convenience of as many people as possible.

A sub-committee on Plays and Pageantry has been appointed for work at Green Acre. This committee plans to enlist the help of all those who are interested in dramatics, in the production of a play, a pageant or tableaus, centering around parts of the Dawn-Breakers. It is hoped that the final performance of this dramatic episode may be presented during the Teaching Conference at the end of August.

The foregoing program will be supplemented by a variety of activities, such as afternoon teas, informal evening conferences, meetings for meditation, sunset meetings on Mt. Salvat, etc.

Last year Green Acre entered a new era. As the summer progressed a new spirit of co-operation developed—a spirit which gave life to all the activities of the Summer School. It is our sincere hope that the same demonstration of Bahá’í solidarity will continue this year. Miss Helen Campbell, with the help of a trained dietitian, will have charge of the Inn and Cottages. Rates will be a little higher than last year: $10 and $12 for Bahá’ís and slightly higher rates for non-Bahá’ís. There will be opportunity for those who wish to earn their expenses to work a part of each day. Those who anticipate such work should correspond with Miss Campbell, 204 West 55th Street, New York City, as early as possible, as demands for these openings are already coming in.

With excellent food which the slightly higher rates permit, with the unusually interesting and varied program scheduled, and with the same spirit of co-operation which we had last year, Green Acre Summer School should have a season of unprecedented success.

4. Central States Summer School

The fourth session of the Central States Summer School will be held at Louhelen Ranch, Davison, Michigan, June 30 to July 8 inclusive. The first meeting will be held Saturday evening, June 30, and the last, Sunday evening, July 8.

Among the teachers and lecturers will be Allen B. McDaniel, Mrs. Mary Hanford Ford, Mrs. Shahnaz Waite, Miss Gretchen Westervelt, Mrs. Dorothy Baker, and Philip Sprague. The
regular daily courses planned are:
Bahá’í Administration, The Dawn-Breakers, The Bible Illumined by Bahá’í Teachings, and one to be announced.
Following the general session there will be a special session for young people, July 10 to 13 inclusive, designed for both Bahá’ís and non-Bahá’ís. This will be under the direction of Mrs. Dorothy Baker assisted by Philip Sprague and others from among the teachers in the general session. This is a new venture in service for young people and needs the cooperation of the various communities in spreading the news among young people and in assisting them to come. The young people are urged to come to the general session, too, and this will give them a full two weeks at the Ranch.

The rates are as follows:

General Session (note that this is for nine days)

Dormitory .......... $12.50
Double room .......... $16.50
Single room .......... $18.50

Young people (four days)

Dormitory .......... $5.00
Double room .......... $7.00
Single room .......... $8.00

Louhelen Ranch is situated on Route M15 about nine miles from Flint and about fifty from Detroit. Trains or bus will be met at Flint if notice is given in advance.

Reservations should be made as early as possible with Mrs. L. W. Eggleston, 201 E. Kirby Avenue, Detroit, Michigan.

CONVENTION COMMITTEES

Hospitality Committee: Mrs. May Scheffler, Chairman, 1821 Lincoln Street, Evanston, Ill., Miss Edna True, Mrs. Zeenat Bagdadi.

All those desiring assistance of the Hospitality Committee in securing rooms during the Convention will please address Mrs. May Scheffler at the above address, stating what type of accommodation they prefer, how much they are prepared to pay for it, the time of their arrival and how long they plan to remain. This includes hotel reservations or rooms in private homes.

Feast Committee: Albert Windust, Miss Sophie Loeding, Carl Scheffler, Mrs. May Scheffler, Mrs. Corinne True, Mrs. Anne Bartholomew.

Committee on Music and Devotional Services: Mrs. Corinne True, Chairman, Mrs. Sara Walrath, Secretary, Mrs. Mabel Paine, Andrew Nelson, Mrs. Nina Matthisen.

THE DISPENSATION OF BAHÁ’U’LLAH

The friends throughout the United States and Canada are informed that the Guardian has written a general letter addressed to the believers throughout the West, dated February 8, 1934, copies of which in pamphlet form are now being distributed to all recognized Bahá’ís.

In this communication Shoghi Effendi explains the fundamental truths of the Bahá’í Faith. His words constitute a new and precious source of inspiration as well as accurate knowledge.

The friends possessing copies of Bahá’í Scriptures are requested to make in them an important correction which the Guardian has noted in this letter: Page 255, numbered paragraph 527, strike out the asterisk (*) after the word “He” in the fifth line, and also strike out the footnote at the bottom of this page.

Corresponding corrections required in Bahá’u’lláh and the New Era, by Esslemont, will be reported later.

ESPERANTO COMMITTEE

In order to find ways and means to make more effective Bahá’í contact with Esperanto groups, a new committee has been appointed consisting of: James Morton, Chairman, Miss Della Lincoln, Secretary, 1120 Bergen Street, Brooklyn, N. Y., Miss Louise Thompson, Miss Lucy Marshall, A. E. Regal.

COMMITTEE ON ANNUAL SOUVENIR OF ‘ABDUL-BAHA

The annual meeting held at West Englewood, New Jersey, commemorating the Feast given by ‘Abdu’l-Bahá to believers throughout the New York City metropolitan district in 1912, will this year be conducted by a committee appointed by the National Spiritual Assembly: Curtis Kelsey, Chairman, Dr. Edward Wilber, Secretary, Mrs. Maud Gaudreaux, Dr. Genevieve Coy, Hooper Harris.

NON-ASSOCIATION WITH A PERSIAN WITHOUT CREDENTIALS

The following letter has been received from the Guardian, through his

1934 ANNUAL BAHÁ’I CONVENTION

Participating Communities

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<tr>
<th>Community</th>
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SAFEGUARDING THE BAB'S SHRINE

On February 26 it was reported to local Spiritual Assemblies that Shoghi Effendi had cabled an urgent appeal that American Baha'i contribute funds to purchase lands within the area dedicated to the Shrine of the Bab, these lands now being owned by avowed enemies of the Cause. The total amount required is $15,000. Up to the present time the sum of $6,000 has been contributed for this special purpose. The National Assembly hopes that the full sum can be contributed at an early date.

Goal of a New World Order to the Editors of the fifty leading Journals and Magazines of India, Burma and Ceylon, and 263 copies to as many from among the middle class citizens of Poona.

Literature in pamphlet form, both in English and Urdu, has been supplied to very many inquirers, both in this Station and others throughout India.

A poster our Assembly designed for display in those libraries where we had placed a copy of The Dawn-Breakers has been graciously remarked upon by the Beloved of our hearts. And the National Assembly of America has deigned to ask for more copies thereof so that, in the words of its esteemed Treasurer, “every one of our Assemblies and groups, about 80, should have before them this example of loving devotion and practical efficiency.” Such kindness is indeed, gratifying, the more so since it is unmerited.

Our thanks are due to Mr. Amirul Islam of Chittagong and Mr. Muhammad Arastoo of Rouza for their contributions of Rs. 15/- and Rs. 5/- respectively for the Temple; Mr. Amirul Islam of Chittagong and Mr. Abdul Aziz of Hyderabad, Dn., for contributing Rs. 10/- and Rs. 4/- respectively to our Assembly fund; Mr. Merwan Khorosrove of Bombay for the gift of two Dawn-Breakers; and the very many Assemblies and friends who responded so generously to our appeal for subscribing to the Baha'i Magazine.

We are deeply grateful to those Assemblies, far and near, who have written to us. We seldom have the joy of meeting friends from other countries; the letters we receive afford us some solace instead. May we humbly request that these loving messages be extended to us during the new year likewise? We must make special mention of the embelished missives of Victoria Khanim which have rebounded to us from the four corners of the globe, of the much-prized communications of the American N. S. A. and the Haifa Assembly. On our part, we have corresponded with many centres and individuals in India and abroad.

In conclusion, dear friends, may we entreat you to pray for us that Bahá'u'lláh may vouchsafe us His blessings so that purged of self and passion we may arise this new year to do our share in carrying this Message of Salvation and of Hope to a despairing world.

The Poona Bahá'í Spiritual Assembly, Rustom Khorosrove, Secretary.

Post Box No. 8.

MRS. PARSON'S CAREER OF SERVICE

Your cablegram announcing the sad news of the sudden passing of Mrs. Parsons into the Kingdom has much grieved the Guardian, and has brought added weight to the burden of sorrow which, only a few months ago, Mrs. Keith Ransom-Kehler's tragic death placed in her heart, her devotion, her sincerity, her unshakable faith and her implicit obedience to the counsels and injunctions of the Master greatly endeared her to all the believers, and particularly to 'Abdu'l-Bahá who placed in her such firm confidence. . . .

May Bahá'u'lláh abundantly reward her in the next world, and may He fully sanctify and bless her departed soul and enable it to reach a still higher state of true blessedness and perfection.

Yours in His Service,
H. RABBANI.

Haifa, Palestine,
January 28, 1934.

secretary, on the subject of association with a Persian youth now traveling in the United States and Canada.

“I am directed by Shoghi Effendi to inform you that Mr. Yadullah Mobasser, to whom you have referred in your note dated Jan. 9th, came last February to Haifa and met the Guardian, and shortly after left for Europe. Having no recommendation whatever from any Assembly in Persia, Shoghi Effendi insisted that he should obtain a recommendation if he wished to meet and associate with the friends. He apparently failed to follow the Guardian’s instructions on this point, and had the Paris Assembly or Madame Dreyfus-Barney informed of that, they would have certainly refused to give him any letter of introduction.

“The Guardian, wishing, therefore, to stress the necessity for every Bahá’í to abide by this important principle of the Administration, requests you to inform all friends not to associate with him in case he comes to the States, unless and until he can produce a recommendation from the Spiritual Assembly of the locality in which he lives.

“Yours in His Service,”
(signed) H. RABBANI.

Haifa, Palestine,
January 29, 1934.

IN MEMORIAM

The friends are requested to remember in prayer these departed believers:
Mrs. Lily Wiggins, Phoenix.
Frederick Diehl, Pasadena.
Mrs. Pauline Ayres, Trenton, N. J.
Mrs. George Busey, Urbana.
Mrs. Angela Lynch, San Francisco.
J. T. Reddin, Marstock, N. S.
Mrs. W. H. Repogle, Bakersfield, Calif.

REPORT OF THE POONA BAHÁ’Í SPIRITUAL ASSEMBLY

(Concluded)

13 copies of the Hidden Words (New London Edition)
14 copies of The Dawn-Breakers.

We have contributed the cost of 22 copies of The Bab’s World, Volume 4, and 3 copies of the projected publication by the Paris Assembly of a History of the Báb, which we intend presenting to various libraries, when received.

We have mailed 50 copies of The Dawn-Breakers, a total of 60 copies of this magazine.

The Baha’i News office has mailed 14 copies of the Bab’s Shrines, 13 copies of the Dawn-Breakers, and 50 copies of The Hidden Words to 4, and 3 copies of the projected publication by the Paris Assembly of a History of the Báb, which we intend presenting to various libraries, when received.

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In conclusion, dear friends, may we entreat you to pray for us that Bahá'u'lláh may vouchsafe us His blessings so that purged of self and passion we may arise this new year to do our share in carrying this Message of Salvation and of Hope to a despairing world.

The Poona Bahá'í Spiritual Assembly, Rustom Khorosrove, Secretary.

Post Box No. 8.
With ‘Abdu’l-Bahá’s ascension, and more particularly with the passing of His well-beloved and illustrious sister the Most Exalted Leaf—the last survivor of a glorious and heroic age—there draws to a close the first and most moving chapter of Bahá’í history, marking the conclusion of the Primitive, the Apostolic Age of the Faith of Bahá’u’lláh. It was ‘Abdu’l-Bahá Who, through the provisions of His weighty Will and Testament, has forged the vital link which must for ever connect the age that has just expired with the one we now live in—the Transitional and Formative period of the Faith—a stage that must in the fullness of time reach its blossom and yield its fruit in the exploits and triumphs that are to herald the Golden Age of the Revelation of Bahá’u’lláh. —Shoghi Effendi.

LETTERS FROM THE NATIONAL SPIRITUAL ASSEMBLY

I am over-joyed to hear of the contract that has recently been signed, a fresh and compelling evidence of the indomitable will of the American believers to prosecute, under the inspiring leadership of their able national representatives, their historic enterprise. (signed) Shoghi, —Haifa, February 13, 1934.

Shoghi Effendi feels it to be inadvisable that the Temple Foundation Hall be used for dramatic performances. He believes that only Bahá’í meetings, and business sessions of the Convention, can be held in it until such time as the erection of a special edifice for this purpose has been undertaken by the American friends.

Concerning the best method of presenting the Master’s Will to the newcomers, Shoghi Effendi is of the opinion that the N. S. A. should first make some suitable extracts from the Testament, and to send these to all the local Assemblies for their use, so that there may be full unity in circulating the provisions of the Will among the new believers. The problem of choosing such excerpts is left entirely to the discretion of the N. S. A. The main thing, as it appears to the Guardian, is that the full station of the Báb, Bahá’u’lláh and ‘Abdu’l-Bahá be clearly explained, and that the origin, nature and working of the Administrative Order of the Faith be clearly stated. The full implications of such a recognition are evidently beyond the comprehension of any new believer. Such a knowledge can be acquired gradually, and only when the essentials of the Faith have been clearly recognized and adequately understood.

In regard to the activities of Ahmad Sohrab, Shoghi Effendi has already stated that such attacks, however pernicious, do not justify the friends replying or taking any direct action against them. The attitude of the N. S. A. should be to ignore them entirely. For any undue emphasis on attacks made upon the Cause by Ahmad and his supporters would make them feel that they constitute a real challenge to the Cause and a menace to its institutions. Should these attacks continue and acquire a serious importance the Guardian will surely advise the N. S. A. to take definite and decisive action.

As regards the general conditions of the future in America, Shoghi Effendi feels that the existing distress will not be rapidly alleviated. There is no danger, however, of any great crisis in the immediate future. Conditions are certainly bad, and dissatisfaction is undoubtedly universal, but the hour of universal relief has not yet approached. The friends need not have any grave anxiety as to the immediate developments of the present situation.

May I also draw your attention to the fact that the Báb’s photograph which appeared in Nicola’s book “Síyíd Ali Muhammad dit le Báb” many years ago is not authentic, although it presents great similarity to the original drawings of the Báb’s portrait.

In closing I must express the Guardian’s deep sense of admiration for the stupendous sacrifices which the American followers of the Faith have gladly undertaken for the Cause. The attitude of the N. S. A. should be to ignore them entirely. For any undue emphasis on attacks made upon the Cause by Ahmad and his supporters would make them feel that they constitute a real challenge to the Cause and a menace to its institutions. Should these attacks continue and acquire a serious importance the Guardian will surely advise the N. S. A. to take definite and decisive action.
inevitably usher in are already manifesting themselves in the growing unity and solidarity with which the new-born Administrative Order of the Cause is functioning and developing in no less than forty countries of the world. Surely the credit for such a truly remarkable development in the administrative field of the Cause must be primarily attributed to the members of the American Bahá'í community and particularly to those who so fittingly represent them in the National Assembly. May Bahá'u'lláh continue to inspire you with His wisdom and guidance, that through your collective endeavors the Cause may progress and its institutions may increase and its unity, both doctrinal and administrative, be effectively safeguarded. (signed) H. Rabbani.

(Postscript to the foregoing letter.) The completion of the Dome, the mighty emblem of our invincible Faith, marks a notable landmark in the rise and establishment of the World Order of Bahá'u'lláh. The Bahá'í world feels greatly indebted to the American believers for so striking a testimony of the unconquerable spirit of the Cause in these days of unprecedented stress and turmoil. They who by their self-sacrifice have crowned this noble and historic Edifice deserve the praise and are indeed the object of the envy and the admiration of their fellow believers throughout the world. For their imperishable deeds I cannot but feel eternally gratified. (signed) Shoghi.-Haifa, March 21, 1934.

Concerning the list of Bahá'í teachers sent to America by the Master, I wish to make it clear that the statement I made on that point on behalf of the Guardian in my communication (see article entitled “Explanation of Passages in ‘America and the Most Great Peace’”, published in Bahá'í News February, 1934.—Editor) is, due to a misunderstanding on my part, incorrect. Khayrú'lláh could not have been one of these teachers, since these were sent to the United States in order to remedy the situation which Khayru'lláh himself had created through his treacherous actions against the Master and the Cause. A careful perusal of the paragraph on page 14 in “America and the Most Great Peace” makes that point indubitably clear. As to the five teachers referred to in that epistle of the Guardian, there must have been a typographical error, and instead of five we should, therefore, read only four. (signed) H. Rabbani.

I wish to add a few words in person to assure you and your dear and distinguished fellow-workers in the National Assembly of my fervent prayers for the success of your strenuous endeavors in connection with the ornamentation of the clerestory section of the Temple. May Bahá'u'lláh bless your efforts and crown your magnificent labors with signal success. (signed) Shoghi.-Haifa, March 24, 1934.

IN MEMORIAM

The believers are requested to remember in prayer the following Bahá'ís who have entered the Kingdom: Lorene Neville, Glendale, Calif. Henry Blankenbecker, Milwaukee, Wis. Mrs. C. B. Anderson, New York City. Mrs. C. L. Lincoln, Brooklyn.

THE QUESTION OF HUMANITARIAN RELIEF

It has been pointed out by a believer who has studied the teachings with unusual care and insight, that in the Bahá'í community when fully developed the practice of “charity” in the narrower meaning of that word will be rendered unnecessary. The House of Justice, from its resources derived not only from voluntary contributions but also from certain specified taxes, will as one of its functions come to the assistance of every deserving believer in distress. That relief will not be as “charity” but as a normal right arising from the very nature of a community based upon oneness and able, by the application of the teachings of Baha'u'llah, to abolish poverty at its source.

But that era has not yet been established. The believers today find themselves in a community whose spiritual laws are known but whose material powers and capacities are limited. The result is that conditions arise which Spiritual Assemblies find themselves apparently powerless to remedy. They are grieved as they feel themselves torn between the claims of true compassion and the need of concentrating their available resources upon such vital objects as the Temple.

The National Assembly understands that the Guardian has expressed the view that under present conditions a local Assembly which has before it a case of urgent distress should endeavor, first, to have it relieved by members of the believer's own family, and second, to exercise the rights of all citizens to employ all civil instruments of help and assistance. In many instances loving consultation will serve to remove certain obstacles which, perhaps unconsciously, have been the cause of the distress.

Most difficult and grievous of all are those cases which concern believers not members of an organized local community. The National Spiritual Assembly does not vote from the National Fund any appropriations for personal relief, for its resources are imperatively demanded for direct Bahá'í purposes the fulfilment of which brings us all gradually nearer the blessed day when the Faith of Bahá'u'lláh shall prevail, and existing causes of suffering be removed. Institutions described in the teachings will in the future be maintained in all communities for those who need home and care.

The subject is one which the National Assembly brings forward at this time in a tentative form, in the hope that suggestions emanating from local consultation will be made. The spirit of the Cause is such that some way must and will be found to remedy a general situation which may become even more serious before it is solved by the development of the World Order of Bahá'u'lláh. There may be individual believers in a position to offer a home to some believer whose difficulties are known to the National Assembly. Any and all advice and constructive suggestions will be deeply appreciated.

THE TRUE CHARACTER OF CONSULTATION

At a recent meeting of the National Spiritual Assembly the attention of the members was called by two Local Spiritual Assemblies to the fact that an anonymous letter has recently been issued and distributed to a number of American believers. Both these Assemblies protested that type of individual Bahá'í action.

After careful consideration, the National Spiritual Assembly voted to record the view, first, that anonymous communications are not in conformity with the spirit of the letter of the Bahá'í Teachings, and second, that the general distribution of any letter, whether anonymous or otherwise, by an individual believer to members of the American Bahá'í communities is an improper method of Bahá'í consultation.

It was further voted to bring this view to the notice of all Local Spiritual Assemblies in a general letter.
also to publish it in the next issue of BAHÁ'Í NEWS.

In this connection reference is made to the Guardian's instruction on page 23 of Bahá’í News of February, 1934: "Shoghi Effendi firmly believes that consultation must be maintained between the N. S. A. and the entire body of the believers, and that such consultation, while the Convention is not in session, can best be maintained through the agency of the local Assemblies, one of whose essential functions is to act as intermediaries between the local communities and their national representatives. The main purpose of the Nineteen Day Feasts is to enable individual believers to offer any suggestion to the local Assembly which in its turn will pass it to the N. S. A. The local Assembly is, therefore, the proper medium through which local Bahá’í communities can communicate with the body of the national representatives."

PUBLICITY COMMITTEE ANNOUNCEMENT

In years to come our simple attempts at publicity will seem almost childish and yet we would call your attention to the necessity for this simplicity. The average reader of the daily papers looks at the pictures and reads the head lines. Our efforts should be to present material that may interest not only this type of reader but those who read carefully the daily news.

With this thought in mind we must pattern our publicity to receive acceptance at the desk of the editor and be so worded as to arrest the attention of the reader. Editors seldom use a suggested heading and space should be left for this at the top of your copy. Your first paragraph should be the longest and should contain the most important facts which you wish to present. This is often used in full and the rest either discarded or greatly cut.

We cannot emphasize too much the necessity for persistence. That drops of water will wear away a stone has proven a fact in some of our Communities this year and the results have been satisfying. Editors should be approached with material which will awaken interest—either in the coming meeting, the meeting of the night before, or an event which is anticipated. This publicity is your opportunity to speak with the public—scrutinize it closely—see if it answers the requirements suggested in the publicity letter in the January 1934 News Letter. Read your material out loud and see how it would sound if you were a disinterested reader. Take it to the editor with the thought that you are serving the Cause of God to the best of your ability.

We suggest to publicity chairmen a careful study of the recent letters from Shoghi Effendi. In these are many paragraphs that should be used to create interest. Herein lies the material which we must present to the public another year and we ask your cooperation in this study that we may be prepared to use this material that is without equal, in educating the public in the Cause of Bahá’u’lláh."

PUBLICITY COMMITTEE, RUTH RANDALL BROWN, Chairman.

AMERICA'S CONTRIBUTION TO PURCHASE OF MT. CARMEL LAND

"In this connection I feel I must express Shoghi Effendi's deep and abiding gratitude to the American Bahá’í community for their truly remarkable response to his request for meeting the emergency which the enemies of the Faith had created through their treacherous and malignant action, and in the very international center of the Cause. Their never-to-be-forgotten assistance in the matter passed, indeed, all admiration and praise, and constitutes an example which the entire Bahá’í world must adopt and follow." (signed) H. Rabban.

(Postscript to the above letter.) "With the assurance of my continued prayers for the friends who through their unsparking and self-sacrificing efforts are so effectively promoting the national as well as international interests of the Faith of Bahá’u’lláh." (signed) Shoghi. Haifa, Palestine, April 14, 1934.

CENTRAL STATES SUMMER SCHOOL ANNOUNCEMENT

A Summer School Session for Young People

At the invitation of the Lima group sixteen young people from Ohio, Indiana, Illinois, Michigan and Wisconsin met in Lima, Ohio for a conference during the Easter week end, March 30 to April 1. At this time certain important changes were made by them concerning the Central States Summer School plan for young people. It is to be noted that the time of the Youth session, previously scheduled for July, has been changed to June 25-28, inclusive. It will immediately precede the general session.

The young Bahá’ís are urged to bring non-Bahá’í friends to this conference and do all in their power to make it a big success. Many are planning to attend both sessions which will cover two weeks in all.

The four-day youth conference is planned as follows:

Morning—
Devotionals—Mrs. Baker.

The New World Order—Forum conducted by Harlan Ober.

Effective Leadership — Marion Holley.

Spiritual Aspects of Bahá’í Teachings—Mrs. Ford.

Afternoon free for recreation and companionship.

Evening—

Bible Study and Comparative Religion—James McCormick.

Rates for the four days, meals and sleeping apartments:

Dormitory—$5.00.

Double room—$7.00.

Single room—$8.00.

Louluhen Ranch is situated on M15 about nine miles from Flint and about fifty from Detroit. Trains or bus will be met at Flint if notice is given in advance.

Reservations should be made as early as possible with Mrs. L. W. Eggleston, 201 East Kirby Avenue, Detroit, Michigan.

GREEN ACRE ANNOUNCEMENT

Green Acre, as you know, offers to every Bahá’í the opportunity of a vacation in the country together with study of the teachings under competent teachers. You may take part in meditations and courses in the morning, and play tennis, swim, make pottery, or walk in the pines in the afternoon. There are frequent intimate talks by the fire, or on Mrs. Schoppfrocher’s delightful porch, in the eve-
The Love of God—The principles on which it is based. As we labor for the propagation of His Faith through a clearer appreciation of so sacred a trust, is for obvious reasons the object of the constant endeavor of each one of its loyal adherents. An exact understanding of the significance of the Faith prepared for the special purpose of meeting the need for a condensed statement of fact which can be supplied to newspaper editors, encyclopaedias, and various organizations and by them kept on file for reference whenever necessary. The Outline is a four page folder, standard letterhead size, adapted for convenient filing.

In addition to the distribution being made by the National Assembly and by the Publicity Committee, it is thought that local Assemblies can use a number of copies for general teaching purposes, such as supplying one to local religious, peace, educational and other organizations and clubs. Sold in lots of one hundred, $3.00 per hundred.

Another recent addition to the periodical literature is the reprint in pamphlet form of the article entitled The Bahá’í Faith by Horace Holley, published in Unity (Chicago) during February. Sold in lots of fifteen copies, $1.00 per fifteen. This is one of the first statements on the Cause which presents the administrative order to the general public.

The Publishing Committee is engaged in working out plans for the publication of the following books and pamphlets when and as finances permit: Seven Valleys and Four Valleys, revealed by Bahá’u’lláh newly translated by Dr. Ali Kuli Khan at the Guardian’s request; Mysticism and the Bahá’í Teachings, by Ruhi Effendi Afian, being the series of articles which recently appeared in the World of Unity; The Supreme Affiliation, by Alfred E. Lunt, the article on Bahá’í economic teachings which appeared in The Bahá’í Magazine; and The Bahá’í House of Worship, by Dr. Genevie Coy, a pamphlet prepared under the auspices of the Committee on Free Literature. An arrangement is also under consideration by the National Spiritual Assembly by which Security for a Failing World, by Dr. Stanwood Cobb, can be published by a non-Bahá’í firm at an early date.

A new catalog of Bahá’í literature, listing all books and pamphlets now in print, will be issued as soon as final arrangements are concluded for the new titles referred to in the preceding paragraph. Copies will be distributed to all local Assemblies without charge.

For Meditation

Portion of the Master’s Tablet on Love

O thou who are attracted by the Fragrances of God:
Know thou assuredly that—
Love is the Mystery of Divine Revelations:
Love is the Effulgent Manifestation:
Love is the Spiritual Fulfilment:
Love is the Light of the Kingdom:
Love is the Breath of the Holy Spirit inspired into the human spirit:
Love is the cause of the Manifestation of the Truth (God) in the phenomenal world:
Love is the necessary tie proceeding from the realities of things through Divine Creation:
Love is the means of the most great happiness in both the material and Spiritual worlds:
Love is a light of guidance in the dark night:
Love is the bond between the Creator and the creature in the inner world:
Love is the cause of development to every enlightened man.

Love is the Greatest Law in this vast universe of God:
Love is the one law which causes and controls order among the existing atoms:
Love is the universal magnetic power between the planets and the stars shining in the lofty firmament:
Love is the cause of unfoldment, to a searching mind, of the secrets deposited in the universe by the Infinite.

Love is the spirit of life in the bountiful body of the world:
Love is the cause of the civilization of nations in this mortal world:

Love is the highest honor to every righteous nation:

The people who are confirmed therein are indeed glorified by the Supreme Concource, the angels of the Heaven and the dwellers in the Kingdom of El-Á Bahá. But, if the hearts of the people become void of the Divine Grace — The Love of God — they wander in the desert of ignorance, descend to the depths of ruin, and fall to the abyss of despair where there is no refuge. They are like insects living on the lowest plane.

This is the Path of El-Á Bahá.
This is the Religion of El-Á Bahá.
This is the Law of El-Á Bahá.

He who has not this has no portion with El-Á Bahá.

To strive to obtain a more adequate understanding of the significance of Bahá’u’lláh’s stupendous Revelation, it is in my unalterable conviction, remain the first obligation and the object of the constant endeavor of each one of its loyal adherents. An exact and thorough comprehension of so vast a system, so sublime a revelation, so sacred a trust, is for obvious reasons beyond the reach and ken of our finite minds. We can however, and it is our bounden duty to, seek to derive fresh inspiration and added sustenance as we labor for the propagation of His Faith through a clearer apprehension of the truths it enshrines and the principles on which it is based.—Shoghi Effendi.
CONVENTION NUMBER

BAHA'I NEWS

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NO. 84 JUNE, 1934

THE SPIRIT OF THE CONVENTION

Reported by Louis G. Gregory

The Twenty-sixth Annual Convention, held in the foundation hall of the Baha'i Temple at Wilmette, covered the period from May 31 to June 3 and assembled the largest and most representative gathering ever assembled for such a purpose. Two-thirds of the accredited delegates, representing communities over a vast area, attended in person. The others registered their voting wills by mail. The visiting friends, all intensely interested, swelled the numbers so as to fill the hall at every session.

The great magnet of attraction was the completed dome of the Mashriqu'il-Adhkar, a work which crowned the loving sacrifices of earnest souls over a long period of time. This wonderful architectural triumph is beautiful beyond description. No picture does it justice. Its almost ethereal loveliness must be seen to be fully prized. While charming from every angle of observation, one of its most wonderful effects and open to the gaze of thousands daily, is the approach from the north side of Sheridan Road. At a late afternoon hour, reflecting the mellow glow of the sunshine, the undecorated parts hidden by a great tree at the head of the thoroughfare, it seemed as if the great shining orb of the moon had descended upon earth. The artistic decorations so unique and striking, the ridges of the dome meeting so gracefully and prayerfully, the perfect curve which greets the landscape, the color effect which so brightly and harmoniously reflects the light, combine to impress the beholder with joyous veneration. It is not to be wondered at that this noble fane challenges the admiration of a great and ever-widening circle. Many beautiful temples of course can be found in all parts of the civilized world. But where, save at Ishqabad, is one that compares with this? Where such striking originality of design or perfection of detail? Where such symbols of spiritual realities as here? Where a purpose so sublime? Where a power so effective? Where significances so subtle? Where a faith so universal? Here embodied is a charm that delights the eye; a spiritual magnetism that wins the heart. Who can gaze upon it and not be moved? It is God's very own Temple of Light, built after His own hands and the loving sacrifices of earnest souls which, under instructions from Haifa, has become a very effective teaching instrument;

THE GUARDIAN'S MESSAGE TO THE CONVENTION

American believers' inspired leadership steadily unfolding to Baha'i's world over (the) potentialities (of) the majesty of God's (in) the Javier Faith of Baha'u'llah. Their unerring vision conceived its matchless design. 'Abdu'l-Baha's own hands laid its cornerstone. Their dynamic faith reared its structure. Their sustained self-sacrifice crowned it with immortal glory. May (the) flame (of) their unconquerable enthusiasm continue glowing undimmed in their hearts till its naked frame is enveloped in its shining mantle. (signed) Shoghi (Cablegram received June 4, 1934).

The outstanding feature of the first day's session was the report of the National secretary, Mr. Horace Holley, who led up to the body of his report by reviewing the progress of the past decade. This developed among other things the Baha'i News, The Plan of Unified Action and the progress in Temple construction, with spiritual enlightenment and progress on a scale even wider. There are now fifty-nine Spiritual Assemblies in various parts of America and from one to two hundred isolated believers who are the nuclei of future Assemblies. Among other things mentioned was the Baha'i Magazine which, under instructions from Haifa, has become a very effective teaching instrument;
the real estate holdings of the Cause, probably soon to be increased by the addition of the estate of the late Mrs. Agnes S. Parsons of Dublin, N. H., and swelling the total assets to more than one million dollars valuation: mention of the three summer schools; the Guardian’s recent letter on the Dispensation of Bahá’u’lláh, also showing how exalted is the station of every true believer, a great incentive to meet and overcome present problems; the Guardian’s explanation of the standards required for membership in each Bahá’í community; elucidation of the relationship between the National Spiritual Assembly and the Annual Convention with the clearly defined jurisdiction of each; the acquisition of additional land near the Shrine of the Bab on Mount Carmel; relief extended Bahá’ís in other lands by the American friends; the holding of memorial meetings for the late Mrs. Keith Ransom-Kehler and the late Mrs. Agnes S. Parsons; the placing of the activities of all traveling teachers while in any Bahá’í community under the supervision of the local Spiritual Assembly, or in the absence of such an assembly under the National Teaching Committee; special emphasis upon the study of our Guardian’s New World Order letters; commitment against any institution of salaried teachers with a view to making teaching work the responsibility of all as far as possible instead of a few; the right of individuals from time to time to aid the Bahá’í community; elucidation of the attitude of the National Spiritual Assembly and of work done made up the most comprehensive report of the national secretary ever given to a Bahá’í convention. It was put in a concise and lucid style and was impressive of the growth of the activities of the Faith.

Finances

The report of finances, submitted by the treasurer and assistant treasurer, showed that approximately $150,000 from all sources has been raised during the current year, this being more than $65,000 more than the previous year, eloquent testimony of consecration to God, especially considering the few believers and the financial stringency. About $2,580 is now urgently needed each month to meet the current obligations of the Cause, or about $100 per day, this for contracts, maintenance and current activities.

Green Acre

The report of the Green Acre Trustees showed how the activities of the summer colony have been scaled down to the lowest minimum of expense so as to save funds for the Temple. This activity ought to be self-supporting, without drawing upon the national funds. The passing of Mrs. Lucas has restored the studio used by her for the general use of Green Acre. Green Acre is considered a unique asset of the Bahá’í Cause in America. It is greater than is our capacity to use its resources with full effectiveness. Its future development is along educational and cultural lines. It is not yet impressed upon all the believers as their responsibility, each Bahá’í being a part of three summer schools.

Archives

In the rear of the Convention Hall the Archives Committee placed on display a number of sacred relics, among them an outer garment, or aba, formerly worn by Bahá’u’lláh. The collection was viewed with deep interest by the friends. The committee reported having in their possession two large cases containing archives and original records of the Temple, large volumes of correspondence, printed matter and clippings from magazines and newspapers. Eventually all such records will be placed in a room especially prepared in the Temple foundation. Local Assembly corresponding secretaries are asked to send in Tablets of ‘Abdu’l-Bahá with photographic copies and other interesting sacred relics. One of our Oriental brothers present described the archives on Mount Carmel and the other urged the exhibition of sacred relics in such a way as to inspire only the deepest reverence.

Necrology

The Convention received the sad news of the passing of Mr. Chris Jansen of Racine, one of the old and steadfast friends. He was killed in an automobile accident which also injured several members of his family. Prayers for the progress of the departed and his acceptance at the Threshold of Abha were read by direction of the Convention. Our prayers and hopes also go out for the speedy recovery of his loved ones.

Bahá’í Youth

One of the most touching and beautiful incidents of the four days was the tributes paid the older believers by three representatives of the youth group. It so happened that each of these three representatives was the second generation of believers in her family. Each showed the result of Bahá’i training. But the tribute was not one influenced by filial love but rather by their sense of justice and spiritual values. It was the frank admission of their inability to attract their fellow youth to the Faith without the aid of their elders. They believed in their own greater preparation and efficiency, not doubtless due to the exacting culture and higher educational standards of today; yet despite all this their need of the cooperation of their elders in the teaching work was naively and charmingly expressed. The older generation of Bahá’ís is proud of the youth in the Faith and view with great satisfaction their signs of increasing power. A closer cooperation between youth and age will perhaps be the means of regeneration to the former and vitality to the latter, all the better to stimulate service and round out the circle of unity. The work of this committee in making national and international contacts, the technique of speaking, articles written by young Bahá’ís, letters written embodying peace plans, presentation of a bibliography of economics, praise of maturity and reports of activities from various cities, accounts of the unusual successes of the youth of Montreal in their teaching activities, an eloquent tribute to the youthful martyrs of Persia, were some of the high lights of this admirable report.

The National Teaching Committee

The National Teaching Committee with the direction of the most dynamic of all Bahá’í activities and fulfilling in its plans the very purpose of divine revelation, presented an elaborate report of a range of activities in all parts of America and the fine successes of teachers everywhere. This report was a most impressive document and set the Convention aflame with enthusiasm. It was read with great earnestness by one of the most devoted teachers. It sketched briefly the work and plans at home and abroad. The psychology of teaching; the method of approach; the awakening of the world
as shown by frequent inquiries; the groups that enter the Faith following the classes of Orell Rexford; the services rendered by radio talks; the need of teachers avoiding back-biting or even listening to those who thus waste their time; emphasis on the New World Order; severance and utter dependence upon Bahá'u'lláh as the motivating principle; attraction of souls by deeds of service as well as words of love; the overcoming of difficulties by faith and assurance; and the victory that will inevitably crown the efforts of every sincere protagonist of Truth were some of the gems of reality that adorned this fine report. This led to one of the most constructive and heartening consultations of the convention as delegate after delegate arose and told of various methods of approach and victories in the field of teaching. The teaching committee is now engaged in making a card index of the different Bahá'í communities. Isolated Bahá'ís if they live near enough may join nearby communities.

Teachers should report their work with some degree of detail so as to lay a foundation for future contacts and service. It is our hope that the nine recommendations of this committee will be circulated so as to reach every Bahá'í in the world.

The N. S. A. Answers Questions

Explanations offered in answer to questions are that the members of the National Spiritual Assembly are not building experts, for which reason they must connect with some reputable builder, such an expert as Mr. Earley who is unique in his special line of construction. They must also employ supervising engineers, such as the Research Service, to overlook and keep tab on the work. It was through the Research Service that the Trustees found that it would be far less expensive to build the entire structure first, later adding decorations, rather than to build and decorate each section with a temporary roof afterward to be removed. What was saved through this departure from the original plan was more than the fees of the said Research Service. With this service we have also the high standards, experience and enthusiasm of a Bahá'í. Fees do not pay for this quality of service.

The chairman stated that the believers are attaining to a very great spiritual privilege. Persian believers entered the Cause giving everything that they possessed. They thus proved their love for God above everything else. This is a demonstration of the power and efficiency that is to save the world. Do we arise to give all we possess? Anything that detracts from such a will to do is not in the minds of the National Spiritual Assembly.

It was further stated that when the local Spiritual Assemblies begin to function more efficiently, they will lift much of the burden of details which now largely engross the time and energies of the National Spiritual Assembly, which would not find it necessary to meet so frequently. At such meetings also they would have time for more mature consultation in shaping the general policies and plans of the Cause. The election of members according to Bahá'í Administration called for the choice of those alone who embody the standards set in the Guardian's letters. The Guardian was quoted as saying that the time was not remote when the Cause would have believers enough with the qualifications needed for such distinction in service.

Lighten the Guardian's Labors

A word came from a former member of the National Spiritual Assembly, Mr. Mountfort Mills, saying that Shoghi Effendi is thoroughly tired out. It can hardly be otherwise in Haifa, when all matters from the details of repairing a pump up to those of world importance are referred to him. The bulk of his work is correspondence, letters coming mostly from the United States and Canada. Advise friends not to send him letters during the summer months, thus giving him more time on his vacation for reflection and meditation. It was stated that this letter of Mr. Mills was not official, but was written with the full knowledge and approval of the Guardian.

A Convention delegate shared with the friends a letter written by a young Bahá'í on a pilgrimage who gave a vivid picture of the very dynamic life...
and services of the Guardian and of the most impersonal way in which the greatest of living personalities reaches conclusions about people and things, without coloring a single conclusion with his own likes or dislikes. What a sign of reverence is this and what a proof of "unerring guidance."

Open Feast: Mr. Earley's Address

Mr. Earley, the contractor of the dome, a very pleasing personality, addressed the friends in an open feast in the Temple foundation. He was introduced as an artist, sculptor, architect and engineer in the realm of the concrete, both brain and heart in it. He said in part:

"My dear friends: just as you are the representatives of the people ordering it, so I am the representative of the craftsmen building it. Mr. Taylor and I have brought with us some of the work of the Temple in order that you may see it and feel it, put your hands upon it and see its reality. They are stones, almost precious stones. In planning the work there was a choice between two methods: Ornament united with structure or ornament separated from structure. The latter was chosen. The construction was steel ribs with straight members tying them all together. In this it has been necessary to fit each separate piece in and impose over the steel structure another upon which the weight of the outer envelope would rest. Additional steel has been added to strengthen the dome, but it is done at the lowest cost at which a dome can be built. It is the first time this plan has been tried with steel building. The elements have been made from a non-corroding compound of metal, steel and chromium. It exists now for the first time and thus could not have been constructed even ten years ago. This dome does not consist in just the spherical part. It is dome, ribs and base. The clerestory is the base of the dome. Estimates of the dome and ribs are separate. This dome is made in such a way that it can be taken apart. Materials will not endure forever. Great cathedrals show deterioration. In this plan of construction any deteriorating part can be replaced without disturbing the rest of the structure. These technical questions have been presented to the American Institute.

"The Temple is attracting universal attention. It is casting a spell over the world. In the building of the hemispherical structure it is necessary for all work to go on at the same time, thus avoiding an unequal pressure upon the steel structure. It is in lesser pieces and constitutes a flexible structure to be built in parts. It involves much labor and sacrifices. The special equipment necessary for this work should not be lost. It would be hard to replace and would involve loss to both builders and workers. Plans and ways are both new. The old and natural method of expression is as the language of childhood. The workers are responding to the spirit of the architect. They love their work as a real asset. Their organization must be kept intact. The dome will not be a unit without the lower part. Completed it will be an expression both of the ideal and of your culture and selection. Look at and touch those pieces that have been assembled upon the ground. They are a credit and a joy to you. The spell of the Temple thrills us all. We feel it not only in our work studios but everywhere. Its material is plastic and new for a new age, when there shall be a new architecture and a new religion. It is the beginning of a new epoch in construction. There are many homes in the United States. This means the acceptance by the world of your plans and methods. The workers cannot go forward further toward they receive more definite wishes from you. This enterprise must go forward so that the spell of the Temple may not be broken."

Appreciating the significance of the above remarks, the chairman of the feast, Mr. Albert Windust, considered them the outstanding event of the Convention. Among the other speakers at this feast was Miss Agnes Alexander of Honolulu and Japan. She carried the great message to Japan and has there held aloft the banner of the Greatest Name. She was one of the most interesting visitors and speakers during the Convention period. It was her first convention in fifteen years.

The Election

After a long period of consultation followed by meditation and prayer, the new National Spiritual Assembly the personnel of which proved to be a renewal of the old, was elected, which may be regarded as endorsement of constructive services during the past year. The election tells of a majority of the entire electorate, unlike the pluralities that have elected some members in recent years and which of course are entirely allowable.

Reports of Teachers

The National Teaching Committee asked that some of the teachers in various parts of the country be permitted to present their work. This proved to be one of the most exhilarating and pleasing features of those stirring days.

Orcella Rexford reported her last stirring campaign in Duluth, Minn., urging upon the believers to do effective follow-up work so as to increase their numbers. She also suggested the study of some accepted manual of parliamentary law as a means of helping consultation.

Mrs. Elizabeth Greenleaf, who spent the winter in the far South, reported a ripe harvest and told how conditions have changed. People are now longing for light. Let us all make ourselves teachers wherever we go, was her exhortation.

Mrs. Ruth Moffatt felt that organizing many study classes was now our manifest duty. People may come and ask for the message. Radio broadcasts of the teachings are now bringing astonishing results.

Mr. Howard Ives spoke of the principles of teaching, with special mention of the Instructions of 'Abdu'l-Baha to Mrs. Lua Getsinger when sent to teach in India. He mentioned full dedication of the teacher to the Word of God. A good tree will yield good fruit even to those who throw stones at it!

Mrs. Mabel Ives who with her husband is now located at Knoxville, Tenn., reported on conditions in that stronghold of orthodoxy. She felt that there were great hopes for the youth and pleaded for greater emphasis upon the importance of their training in summer schools.

Miss Alma Knobloch unfolded the Instructions of 'Abdu'l-Baha for the increase of the Cause in Stuttgart. It is to train a few thoroughly. If one tree is set afire the forest will become ablaze. One or two or three well trained can make ten Bahá'ís in a year through divine favor. If these in turn are well trained they will become the
cause of guidance to many more. Miss Knobloch went to Germany alone, but as a result of her labors there were three hundred believers to greet the Master on his arrival there.

Miss Agnes Alexander went to Japan at the request of 'Abdu'l-Bahá, after she had discovered the great Truth from a returning pilgrim while in Rome. She is the grand-daughter of Christian missionaries who went from Kentucky to the Sandwich Island many years ago. Her home is Honolulu, but for years she has labored for the Faith in Japan where she expects to return. She believes that arguments and loving faith open the doors of all hearts. Japan is illuminated through her work and Korea, the Hermit Nation, has been penetrated by the great message. An eminent Japanese gave her letters of introduction in Korea when he was assured that her mission was not political.

Miss Fanny Knobloch laid stress upon happiness and enthusiasm in teaching. She related many amusing stories, one of them about a group whose spokesman considered her mission silly because she was not following the usual plans of tourists, but afterwards remained for hours listening to the teachings when better informed of her real mission. She approved frankness of statement in reply to questions whether about what the teacher knows or knows not. This inspires the confidence of hearers. In all past outpourings of truth no such supreme blessings have appeared as those of today. Miss Knobloch is one of three sisters, all of whom have done great service in teaching. The baby sister, Mrs. Pauline Hannen, is the spiritual mother of the whole family, and of many others.

Children's Education

The Committee on Teaching and Training Children presented a very illuminating report. It traced the steps beginning with the small child, and with prayers, memorizing the creative Word, instructions in Baha'i history, the principles of the Cause; up to the clubs and other circles formed for adolescents. The bounty of the Holy Spirit is showered upon these meetings and they show much gladness. The matter of transporting the children and other problems are met and overcome. Teaching material, made up of a compilation especially adapted to youth, Bahá'í stories, Bible stories, stories of the other great religions, can be used in this course. Material for distribution, prepared by this committee, will be available soon.

Race Amity Report

The Race Amity Report reviewing the work of the year, the authoritative utterances of the Manifestation and of the Master, the powerful enthusiasm created by the messages of the Guardian, problems confronting amity workers through the disturbed conditions of the times, analysis of the social order, receptivity of minds and hearts, and recommendations of methods new and old, brought to the convention a most spirited period of consultation. So many wished to express the overflow of their hearts that the time set was voted extended. The Convention adopted the Committee's report and also the following resolution presented by Mr. Philip Sprague of New York:

"We recommend that the National Spiritual Assembly direct the Secretary of the Amity Committee, send a circular letter to the Assemblies on the magnitude of the amity work, preferably substantiating their references from the teachings."

Mr. Sprague felt that it was unfortunate that some of the friends felt that their stand in this matter should reflect public opinion rather than the Divine Teachings. The Guardian had in his talks to himself while at Haifa as a pilgrim, stressed the importance of being firm and outstanding in race relations; both in our homes, pleasures and social life, we should include the colored race. Stands and attitudes that cause criticism of the Bahá'ís are really good! He felt that a recent circular sent out by one of the friends was good, but would be far stronger if sent out by the N. S. A. To Miss Pumpelly the Guardian has said similar things about the friends being firm and courageous in their stand in race relations.

Mr. Lunt said that the friends should never adopt a policy of "Safety First!" Had the Persian believers in the early days adopted such a policy the Cause would have never spread. When we open our arms to our colored brethren we truly reflect the teachings. The Orientals stood up against the combined attacks of both church and state.

The secretary of this committee, in a brief summing up for the committee, expressed gratitude and appreciation for all those in any section and to any degree who were aiding this work it is not yet beyond the pioneer stage. Its advance necessitates an evolved technique of publicity sharing the same privileges and successes. The friends should acquire the use of newspaper terms, the easier to make an approach so that the rank and file of people may be informed. Faithful and wise publicity evokes a wonderful attraction of people to the Cause. This was illustrated by various interesting stories.
General Survey

The Convention had its difficulties due to the intensive work of four days of ceaseless concentration and occasional clashes of personalities, all of which it met in a devoted, dignified and healing way. It was glorious in bringing out the hidden powers of the Cause as well as the latent capacities of many individuals. The extremes of sacrifice now beginning to appear in the west are doubtless a reflection of “that fierce and crimson Light” which in the early days made the east so shining and glorious. The ideal of devotion to the Administration upheld by one of the most influential delegates was nothing less than the standard raised in the Dawnbreakers, one which if upheld will soon enable the divine Faith to overpower mankind. Our noble and tireless workers are worthy of support. Also it is worthy of mention that the delegates rose to a height, above personalities, when in a dignified yet genial way they maintained their rights as a deliberative as well as an elective body.

All were refreshed by the fine constructive reports of work done and it was regrettable that due to limit of time all the workers could not be heard.

A bright feature of consultation was the flow of wit and humor for which the delegates from St. Paul, Oakland and one of the Chicago group were the chief fountains. This enlivened the proceedings, made serious things lighter. More indication of the capacity of the delegates rose to a height, above personalities, when in a dignified yet genial way they maintained their rights as a deliberative as well as an elective body.

The ANNUAL ELECTION

The electoral body consists of 95 delegates. Only 93 ballots were cast this year, one delegate having suffered an accident immediately prior to the Convention, and the delegate elected by the Bahá’í community of Long Beach, Calif., being disqualified on account of the fact that the community failed to elect a Spiritual Assembly on April 21, 1934.

Allen B. McDaniel, 63 votes.
       Roy C. Wilhelm, 63 votes.
       Horace Holley, 61 votes.
       Nellie S. French, 50 votes.
       Carl Scheffler, 50 votes.
       Leroy Ioses, 49 votes.
       George O. Latimer, 49 votes.
       Siegfried Schopflocher, 49 votes.
       Alfred E. Lunt, 48 votes.

THE GREAT OBJECT OF ALL THESE GATHERINGS IS SPREADING THE KNOWLEDGE OF GOD. WHILE THE CONVENTION WAS NOT HELD BEHIND CLOSED DOORS AND VARIOUS VISITORS ATTENDED, ONE INQUIRER COMING SEVERAL HUNDRED MILES TO LEARN ABOUT SO GREAT A CAUSE—YET THE ONE GREAT PLAN OF THE CONVENTION FOR SPECIAL CONTACT WITH THE PUBLIC WAS THE MEETING FOR TEACHING AT THE END. THIS WAS HELD IN THE TEMPLE FOUNDATION UNDER THE DIRECTION OF THE NATIONAL SPIRITUAL ASSEMBLY. THERE WERE FLORAL DECORATIONS AND MUSIC WITH INSTRUMENT AND VOICE. THERE CAME AN EAGER CROWD OF INQUIRERS WHICH MADE EXTRA SEATS NECESSARY AND PLACED EVEN STANDING ROOM AT A PREMIUM. LESS THAN AN HOUR AND A HALF IN DURATION, IT WAS PLANNED SO AS TO REFRESH WITHOUT WEARINESS TO SO FINE AN AUDIENCE. THE SPEAKERS WERE MR. BISHOP BROWN OF PITTSBURGH AND MR. HOOVER HARRIS OF NEW YORK. MR. GREGORY WAS ASKED TO SERVE AS CHAIRMAN.

The first speaker, introduced as a man of affairs and student of modern trends, presented the Divine Cause as a means of illumination, life, and unity to all mankind. The spirit and scholarly polish of this address held the complete attention of the audience as it shed light on the mysteries of the ages and removed the clouds of today.

The second speaker, Mr. Harris, a veteran teacher experienced in service east and west, clarified the meaning of ancient prophecies and their fulfillment in this the Day of God. He traced the signs which indicated the appearance of the Divine Manifestation, proving their logic with irresistible arguments. The close attention which this meeting, especially the inquirers, gave to the messages was one more indication of the capacity of hearts nowadays. It is the train of the Manifested Glory of God, Bahá’u’lláh, which fills His Holy Temple. Peace be to His sincere servants and worshippers. His blessings are complete.

Delegates, Twenty-sixth Annual Convention

Phoenix, Arizona, Paul Schoeny, Mathew A. White.
Berkeley, Calif., Mrs. Laura Kelsey Allen.
Geyersville, Calif., John Bosch.
Glendale, Calif., Mrs. Harriet Cline.
Los Angeles, Calif., Shanaz Waite.
Willard P. Hatch, Oni Finks, Elmore Duckett, Doris Goodrick.
Oakland, Calif., J. V. Matteson.
Pasadena, Calif., Nellie S. French.
Beloved friends:

Ten years ago the affairs of the Bahá'í Faith in America began conscientiously and vigorously to reflect the laws of the new era released from the Will and Testament of 'Abdu'l-Bahá through the spirit of the Guardian. Regular and frequent correspondence with local Assemblies was initiated after the 1924 Convention. In December of that year the Bahá'í News Letter was established in order to convey full information, and especially the general letters received from the Guardian, to every recognized believer in the United States and Canada. It is significant to note at this time that in that first number of the News Letter the National Treasurer reported that during the period of six and one-half months ending October 16, 1924, the donations received amounted to $12,167.22. In that number also the National Spiritual Assembly announced that it had received $7,075 upon improvements in the Temple Foundation Hall, so that it might be usable for Bahá'í meetings. The Convention held in 1925 was the first Convention composed of ninety-five delegates in accordance with the Guardian's plan conveyed in the letter dated March 12, 1923. At that Convention, also, was presented the first written report ever delivered by the National Bahá'í representatives. Within a few months, the first Plan of Unified Action was adopted and issued to the American believers, and the gathering of the spiritual forces necessary for constructing the Temple of Bahá'ulláh in the Western World had definitely begun. The Convention held in 1926 was composed of delegates from forty-two local Bahá'í communities; this year delegates have been elected in fifty-seven communities. Since that modest sum of a little over $7,000 was spent upon the Foundation Hall, within less than eight years well-nigh $600,000 has been contributed and spent upon Temple construction. During 1924, the Guardian approved the idea of an international Bahá'í year book.

This brief glance back over the path traversed in ten years reveals the first indications of that mighty and irresistible momentum which shall continue unchecked until the whole world of humanity is embraced in one Faith and one Order. It should be more than sufficient evidence that any momentary doubt in the heart of any believer is but shadow lacking substance—it is in truth more than sufficient to confirm our collective courage, clarify our vision and redouble our efforts to render real and enduring services to the glorious Kingdom.

For far greater than any material gain achieved in this decade has been the spiritual progress. In 1924, it can be asserted without fear of contradiction, the American Bahá'ís had no clear standard to uphold even in the fundamentally important matter of passing upon the qualifications of members in the Bahá'í community. The doors were held open for the entrance of applicants entertaining views and opinions of extreme variety and contradiction and not compelled to show evidences that they possessed the spirit of unity. From that darkened twilight of half-truth and divided loyalty, the American Bahá'í community has now, thanks to the Guardian's wisdom, forever emerged. The standard of reality has been created on the field of human action and intercourse as it had been created in the field of the spirit by Bahá'ulláh.

But that progress has not been achieved without some degree of confusion, of perplexity, and of grief. The law of motion, which the Master declared to be the law of life itself, cannot be applied to a great community of human beings without some suffering caused by the need of individuals to readjust, some to the very fact of motion and progress, others to the direction, the goal, to which the movement is aimed. The spiritual history of this decade can be written in these few, simple words: We have moved forward from individualism to the organic community, from personality to the unified body of the Cause. The very basis of that confidence in the superiority of individual "inspiration" and "guidance" which in the past has prevented the attainment of true unity, has now been destroyed by these remarkable words written by the Guardian in his recent general con-
munication published as "The Dispensation of Bahá'u'lláh"—"They (referring to the Universal House of Justice)—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 safeguard of this Revelation." These words make it perfectly clear that the blessings of the heavenly world are, in this cycle, to be released for the community of the believers and not granted as separate and distinct gifts to individuals. The individual who seeks to receive his share of this divine outpouring must be devoted, mind, soul and spirit, to the needs of the community and wholly consecrated to general ends raised high above the plane of selfish ambition. This conception of divine law is what, in essence, differentiates the Dispensation of Bahá'u'lláh from all previous Revelations. That we have attained to its understanding within the present year means surely that the time has come when we must cease being "Christian-Bahá'ís," or "Muhammadan-Bahá'ís," or any other kind of divided Bahá'í, and become Bahá'ís in the true meaning of that word. As the Guardian declared in that same communication: "It should be noted . . . that this Administrative Order is fundamentally different from anything that any Prophet has previously established."

Now let us visualize the present area and resources of the American Bahá'í community. When all reports have been received and passed on concerning local elections held on April 21, 1934, it is probable that the number of existing organized Bahá'í communities in the United States and Canada will be fifty-nine. In addition there are more than ten local groups which can elect a Spiritual Assembly, in all likelihood, within a few years. The task of properly registering the isolated believers is not yet completed, but among them we can count in addition one or two hundred believers any or all of whom, with assistance, may become the nucleus of Bahá'í communities in the future.

The properties held in trust for the American Bahá'ís now consist of the House of Worship with its surrounding land and also at Geyserville, by Mr. Roy C. Wilhelm at West Englewood, the house and land at Malden, Massachusetts left to Shoghi Effendi by the late Maria P. Wilson, and property at Dublin, New Hampshire which Mrs. Parsons expressly wish to donate as a memorial to 'Abdul-Bahá in letters written shortly before her recent lamentable death. While no arbitrary value can be set upon these Bahá'í properties, they represent more than a million dollars of assets to the Cause. Who would attempt to fix a price for the spiritual treasures deposited in the Archives?

The national Bahá'í activities are conducted through about thirty committees appointed annually by the National Spiritual Assembly. Taking into consideration the local Assemblies, the groups and the national committees, there are at present more than one hundred different Bahá'í bodies with which the National Assembly conducts correspondence and whose activities it endeaors to supervise within this country alone. Besides such purely Bahá'í activities of a spiritual character, its responsibility includes three summer schools, the publication and sale of books, pamphlets and magazines, and the construction and use of the House of Worship. To trace the ramifications of all these Bahá'í activities, it is necessary to follow with close attention the committee reports as submitted and published at the conclusion of each Bahá'í year.

The particular branch of activity maintained by each committee is capable of indefinite expansion. Teaching, publishing, publicity—to name only three activities—vigorously though they are now being promoted, will in the future, and perhaps in the near future, assume the proportions of tremendous national enterprises.

The records of the National Spiritual Assembly are complete for at least twelve years. It would be difficult to imagine any type of situation which has not been encountered in the deliberations of the National Assembly during those years.

For the coordination of all these activities, and the maintenance of conscious unity, the News Letter was established and has been continued without interruption. It may well be regarded in the light of constant reports of progress made to the believers, their source of information on general Bahá'í affairs, and above all, their medium of contact with the Guardian of the Faith. Its expansion and development, especially in the regular reporting of local Bahá'í news, is entirely a question of financial capacity on the part of the National Fund. When the resources are made available, that expansion will undoubtedly be undertaken by the National Spiritual Assembly then in office. The conviction freely expressed at the Convention last year, that local communities and individual believers should give more attention to Bahá'í News, is an indication that a new and more profound feeling of responsibility has arisen.

The American National Assembly has one international Bahá'í function given by the Guardian himself, the preparation of material, through a Committee, for The Bahá'í World, and the publication and sale of this biennial record.

Three Major Events

Turning now to the Bahá'í year which closes with this Annual Meeting. The current year has been characterized with three events of major importance. In their chronological order they were: the martyrdom of Mrs. Keith Ranson-Kehler during the performance of her important mission in Persia—a martyrdom not physically inflicted by enemies but voluntarily accepted by that noble spirit, whose efforts to remove the disabilities suf-
fered by our Persian co-workers depleted her energies and opened the door to fatal disease; the completion of the external decoration of the Temple dome unit on March 3, 1934; and the receipt of the Guardian's extraordinary letter on "The Dispensation of Bahá'u'lláh" written at Haifa on February 8, 1934, and distributed to the friends in pamphlet form a number of weeks ago. The completion of the dome unit also synchronized with the adoption of a new contract under which the clerestory section of the Temple is to be decorated during 1934.

An article commemorating Mrs. Ransom-Kehler's mission and martyrdom in Persia was published in Baha'i News of January, 1934. That statement culminated in the Guardian's words, conveyed in a cablegram dated October 30, 1933: "Keith's precious life offered up in sacrifice to beloved Cause in Bahá'u'lláh's native land. On Persian soil, for Persia's sake, she encountered, challenged and fought the forces of darkness with high distinction, indomitable will, unswerving, exemplary loyalty. The mass of her helpless Persian brethren mourns the sudden loss of their valiant emancipator. American believers grateful and proud of the memory of their first and distinguished martyr. Sorrow stricken, I lament my earthly separation from an invaluable collaborator, an unfailing counsellor, an esteemed and faithful friend. I urge the local Assemblies befittingly to organize memorial gatherings in memory of one whose international services entitled her to an eminence rank among the Hands of the Cause of Bahá'u'lláh."

As to the aim of her services in Persia—the removal of the disabilities laid upon the Faith in that country—more detailed reference is made farther on in this report.

The Guardian's frequent and impressive statements on the subject of the continuance of Temple construction have quickened us all to a profounder understanding of the many significances attached to this tremendous enterprise. We know today that the collective responsibilities borne by the American Bahá'ís, since a resumption of Temple construction was undertaken about nine years ago, have had incalculable results in uniting the believers on the plane of sacrifice and action and in opening the door to a greater influx of spirit, for the strengthening and inspiration of the entire Bahá'í body. We behold clearly, furthermore, that the Bahá'í House of Worship, rising in the very heart of the Western World, has created a visible evidence of the Cause of Bahá'u'lláh which has astonishing influence upon the public. Last of all, we are beginning to realize that, step by step with the successful prosecution of this mighty task, the Temple has the significance of increasing Shoghi Effendi's capacity to exemplify his station of Guardian and Interpreter of the Revelation of Bahá'u'lláh not merely for the little present company of Bahá'ís but for the entire world. By this concentration of effort, by this surpassing sacrifice, the believers are given the glorious privilege of hastening that consummation most to be desired in these days of suffering and confusion—the recognition by all mankind of the divine foundation which has been laid for Universal Peace in the Bahá'í institutions of the Guardianship and the House of Justice.

Touched by such thoughts, the National Spiritual Assembly several months ago inquired of Shoghi Effendi whether he would advise a continuance of Temple construction under a new contract calling for the decoration of the clerestory section this year. It was only after his sanction and complete approval had been received that the Assembly felt justified in bidding the Temple Trustees proceed with a new contract which prolongs the period of rigorous economy and sacrifice another year.

What now can be said of the third great event of this Bahá'í year—the Guardian's communication on "The Dispensation of Bahá'u'lláh"? Is this not, in itself, a spiritual blessing far outweighing the extent of our collective sacrifices to the National Fund? Is it not a source of inspiration, of insight, of spiritual knowledge, of calm courage, more than sufficient to enable us to face and overcome the greater problems that lie ahead? Shoghi Effendi's letter has already penetrated the hearts and minds of the friends in every community, but let us recall at this time at least two quotations: "The world's equilibrium," (words of Bahá'u'lláh) "hath been upset through the vibrating influence of this most great, this new World Order. Man-kind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed." And these words, also of Bahá'u'lláh: "By the sorrows which afflict the beauty of the All-Glorious! Such is the station ordained for the true believers that if to an extent smaller than a needle's eye the glory of that station were to be unveiled to mankind, every beholder would be consumed away in his longing to attain it. For this reason it hath been decreed that in this earthly life the full measure of the glory of his own station should remain concealed from the eyes of such a believer." With this quotation is paralleled these words of 'Abdu'l-Bahá: "The station which he who hath truly recognized this Revelation will attain is the same as the one ordained for such prophets of the house of Israel as are not regarded as Manifestations 'endowed with constancy.'"

Within this ocean of mystery, dear friends, we swim as fish ignorant of its nature; in such a Household we dwell as children unaware of the blessings it contains!

One important remark, however, the National Spiritual Assembly feels it is incumbent to express in relation to the Guardian's letter: namely, that it constitutes our standard of reality in understanding and in giving the true Message. It is our standard of truth in determining the qualifications of those who apply for membership in any Bahá'í community.

Underlying Trends

Each succeeding Bahá'í year is not only a sequence of external events but also the working out of certain underlying trends, often glimpsed but obscurely, which reflect the collective feelings and thoughts of the friends at the time.

Three underlying trends seem to emerge as careful study is given to the period traversed since the last Convention.

One of these trends was a poignant conviction that the believers, the Temple dome not having been completed by June 1, 1933, and the Guardian's appeal cabled to that Convention having no visible or rather perceptible response in action commensurate with its vital importance, had somehow failed in their Bahá'í mission and in this failure had become responsible for the possibility of general disaster to the country itself.

Such a conviction requires most careful consideration, because if deepened and prolonged it can weaken and divert the collective forces by which the entire Bahá'í community is sustained.

The direct outcome of that attitude was a suggestion received by the National Assembly soon after the Convention from a number of local Assemblies, urging on the one hand that the Guardian be invited to America, and on the other hand that a great public meeting be arranged in the
House of Worship at which the rulers of all nations declare to have their attention called to Bahá'u'lláh's World Plan. This striking courageous and heart-felt suggestion was studied, with the result that the National Assembly became convinced that the hopes and thoughts of the friends should be rallied around the unfinished task of Temple construction, in which task our highest hopes can alone be fulfilled, and that no such impressive teaching effort could attain success if based upon failure in our Temple work given us by the Guardian himself.

These words, written to the Assembly by the Guardian on June 17, 1933, seemed to confirm that view: "The thing that is most urgent and of supreme importance is to insure . . . the uninterrupted progress of the organization work of the Temple." On July 26, the Assembly received this cablegram: "On early completion this mighty enterprise must chiefly depend satisfactory solution grave issues confronting Faith throughout East." On October 7, another cablegram was received as follows: "Maintenance full construction schedule indispensable agency (to) enhance worldwide prestige (of) American Bahá'ís. (to) further its aims, enrich its life, cement its unity and consecrate its outstanding achievements. Praying incessantly fulfillment its high destiny." Finally, the cablegram dated November 18, 1933: "Bahá'í communities East and West acclaim with one voice the stupendous achievements of those responsible for this latest manifestation of America's superb, sustained self-sacrifice. Supreme Concourse echo praises of those whose shining deeds are shedding on the Bahá'í name a great, imperishable lustre. My heart swells with admiration and gratitude as I contemplate the increasing evidences of American believers' well-deserved, steadily advancing fame. The hour of Victory is at hand—America's invincible heroism must and will achieve it."

It is surely helpful to trace an important Bahá'í attitude or conviction throughout its whole cycle of influence. We see from this brief record that a goal once established by the Guardian cannot be abandoned, cannot be replaced with any other objective, but remains the end of collective effort until completely attained. The power of service is surely given us in order to assist in the achievement of such universal goals as those which Shoghi Effendi from time to time sets up for the Bahá'í community, and not for the promotion of any temporary or local object. This thought is greatly confirmed by those words of the Guardian quoted in the special Temple letter issued by the National Assembly from Evanston on September 26, 1933: "Great as has been the measure of their self-sacrifice, yet unless they redouble their efforts and concentrate all their resources to bring the whole work to a successful completion, their energies will have been spent in vain."

The second underlying trend this year has been to clarify the important subject of the Annual Convention. The final result is that the Guardian has again explained this subject, and a compilation of all his references to this matter was published in November BAHÁ'Í NEWS and continued in the issue of February, 1934. The understanding which the National Assembly has of the nature of the Annual Meeting has been made the subject of a separate statement and therefore need not be duplicated in this report. It may well be remarked, however, that such trends are bound to develop from time to time as the Bahá'í community receives a new influx of vital power. The steady evolution from the dominance of personality to the emergence of the institution which is the history of the era which began with the Guardianship, makes it inevitable, and exceedingly desirable, that each and all the permanent Bahá'í institutions—the Convention, the local Spiritual Assembly, etc.—become the subject of vigorous discussion to the end that its full scope and proper operation be clearly comprehended by the entire community. Such discussion stimulates thought, enlarges the vision and confirms the true believers in the spirit of loyalty and devotion. It is not merely lack of knowledge but also confusion of motives which hinders our collective development from that degree of unity and power required for the full unfolding of the World Order of Bahá'u'lláh.

The third important trend this year may be termed the increasing importance of America in the international Bahá'í community, a trend whose spiritual source lies in the Guardian's letter entitled "America and the Most Great Peace," the text of which was read at the Convention last year. Before that Convention closed, as the friends will recall, the delegates adopted a powerful resolution pledging support to the National Assembly in its effort to alleviate the sufferings and remove the injustices still endured by the Persian Bahá'ís. That effort, reported in part in the article commemorating Mrs. Keith Ransom-Keh-

Decisions of the N. S. A.

In general letters and also in BAHÁ'Í NEWS, the National Assembly during the past year has discussed with the local Assemblies a number of important subjects. Among these were:

1. The election of new Assemblies at Indianapolis, Cabin John, Toledo, Spokane, Monroe and Colorado Springs.

2. The recommendation by local Assemblies of names of believers to be considered in the appointment of National Committees.

3. The reminder that traveling teachers are under the jurisdiction of the National Assembly in each city, and where no Assembly exists, they are under the jurisdiction of the National
The Treasurer in keeping the informed concerning national financial
information by the National Assembly.
Mrs. Agnes Parsons.
Ransom-Kehler; the calling of a
assistant Treasurer in order to assist
explaining the relation of the National
questions and enable it to consider
large questions of national policy.
upon prior report to and recommenda­
of believers from the voting list by
Meeting to commemorate Mrs. Keith
Baha'i undertaking.
free the National Assembly from petty
importance of the local Spiritual As­
studies bring up for discussion at
fold character of the Nineteen Day
for cooperative effort.
Assemblies arrange for the study by the
entire community of the Guardian's
World Order letters.
The appeal that at three suc­
secutive Nineteen Day Feasts the be­
lievers join in the Master's Prayer for
the Baha'i Community.
The suggestion that local As­
semblies bring up for discussion at
Nineteen Day Feasts the articles and
statements in Baha'i News which call
for cooperative effort.
An explanation of the three­
fold character of the Nineteen Day
Feast.
The reminder of the vital im­
portance of the local Spiritual As­
sembly in creating the conditions es­
tential to the success of every national
Baha'i undertaking.
The hope that matters of lo­
cal importance can be settled locally, to
free the National Assembly from petty
questions and enable it to consider
larger questions of national policy.
The decision that the removal of
believers from the voting list by
local Assemblies be made conditional
upon prior report to and recommenda­
tion by the National Assembly.
The calling of a Memorial
Meeting to commemorate Mrs. Keith
Ransom-Kehler; the calling of a
Memorial Meeting to commemorate
Mrs. Agnes Parsons.
The appointment of an As­
sistant Treasurer in order to assist
the Treasurer in keeping the believers
informed concerning national financial
matters, and the subsequent publica­
tion in Baha'i News of special articles
explaining the relation of the National
Fund to the establishment of World
Order.
The issuing of monthly Finan­
cial Reports prepared by Mr. Mathi­
sen as Accountant.
The establishment of a teach­ing
medium—the bulletin entitled "A
New World Order"—to enable the
National Assembly to supplement and
extend the teaching activities of all lo­
cal Assemblies, and its distribution to
a special list of 2,000 people through­
out the United States and Canada.
An appeal to Baha'i architects to
submit designs for a Memorial to
Mrs. Keith Ransom-Kehler, to be con­
structed at Isfahan, Persia.
An appeal for contributions to
purchase land on Mount Carmel, now
owned by enemies of the Cause, after
the receipt of a cablegram on this sub­
ject from Shoghi Effendi.
The decision to hold a national
Baha'i meeting of thanksgiving and
consecration in the House of Worship
when the dome unit is completed and
its cost entirely paid.
The decision that anonymous
communications are not in conform­
ity with the spirit or letter of the
Teachings, and furthermore that the
general distribution of any letter by
an individual believer is an improper
method of Baha'i consultation.
The issuing of the Convention
call on March 9, 1934.
The recommendation that each
unincorporated local Assembly study
carefully and follow the procedures and
guiding principles defined in the local
By-Laws approved by the Guardian.
The distribution to the entire
body of believers of the Guardian's
letter, "The Dispensation of Baha'ullah," with the suggestion that it be
made the subject of special consulta­
tion and that in preparing new be­
lievers for entrance into the com­
munity, the final teaching given then
consist of this letter.
The preparation of an Outline
and Summary by the National Assem­ly as material to be filed in newspaper
offices and other organizations where
it is important that accurate informa­
tion about the Cause be available.
The information that the Guardi­
ian does not wish us to pay attention
to the erroneous publicity emanating
from the New History Society.
The explanation that the circu­
lar letter issued by the Boston Assem­
by in April, 1934, was an improper
method of Baha'i consultation.
The issuing to all local Assem­
bies of a photograph illustrating the
completed Temple dome.
31. The reminder that traveling be­
lievers should carry Baha'i creden­
tials.
32. The publication of Baha'i Di­
rectory.
33. The publication in Baha'i News of a statement summarizing the
Guardian's instructions on the subject
of the non-political character of the
Baha'i Faith.
34. Continuance of the effort to
make an accurate and complete regis­
try of isolated believers and the mem­
ers of local groups, by means of an
enrollment card to be signed by each
believer desiring recognition as a
Baha'i.
35. The publication in Baha'i News of a statement defining the
rights of individual Baha'is.
36. The similar publication of a
statement on the spiritual character of
Baha'i elections.
37. The decision that local As­
semblies can hold Baha'i meetings at any
convenient time, without regard to the
customs and practices of the churches.
38. The decision that local Assem­
bies are to submit to the National As­
sembly for final approval their plans
for local incorporation before the legal
action is consummated.
39. The decision that Baha'i con­
tact with Federal and State officials
should be made through the National
Spiritual Assembly.
40. The adoption of a list of topics
to be discussed by individual mem­
ers of the National Assembly in visit­
ing local Assemblies:
A. How is the Baha'i News dis­
tributed to all local believers and
what steps are taken to discuss
its contents?
B. How are the Nineteen Day
Feasts carried on and are they at­
tended by all members of the
community?
C. How often does the Spiritual
Assembly hold its meetings?
D. How large a proportion of the
local community is active in
Baha'i service?
E. Does the entire community thor­
oughly understand the impor­
tance of meeting the Guardian's
wishes for the immediate com­
pletion of the Temple Dome?
F. How can the local teaching ac­
tivities be expanded?
G. How is Baha'i literature distrib­
uted to non-Baha'is, and how
does the community handle the
distribution of literature to be­
lievers?
H. How large a proportion of the
believers support the Baha'i Fund?
I. Does the Spiritual Assembly
take up and explain national and international Bahá’í matters, as explained in the Guardian’s letters and as from time to time reported in Bahá’í News?

41. The decision that the sole function of the Reviewing Committee is to examine and pass upon manuscripts with respect to their accuracy in conformity to the established Teachings, and that when the Reviewing Committee has passed upon the manuscript, the manuscript is then to be handed to the Editorial Committee to report to the National Assembly whether the manuscript is a desirable and useful contribution to Bahá’í literature. When the National Assembly has given its approval to a manuscript, it must have opportunity to see the final proof before the manuscript is published in book or pamphlet form.

42. The decision that the discount of 33 1/3 per cent given by the Publishing Committee shall be extended only to local Assemblies and not to groups.

43. The decision that the preparation of local groups for the election of a Spiritual Assembly shall be under the supervision of the National Teaching Committee.

44. The following views were recorded after consideration of a number of questions raised by a local Assembly. They are reported here as they touch upon matters of general interest.

A. Members of a local community have the right to the local membership list at local elections. The list can be prepared alphabetically, and copies handed out for use only during the period of balloting.

B. When a believer is admitted into membership in a Bahá’í community, he thereby receives all the rights, privileges and duties of Bahá’í membership, and it is for the Spiritual Assembly to postpone the admission of applicants until they have familiarized each applicant with the members of the community. In other words, it is part of the teaching responsibility of a local Assembly to make applicants acquainted with their fellow believers. Otherwise a new believer is unable to use his voting right intelligently.

45. The publication in Bahá’í News, November, 1933, of a statement emphasizing the spiritual basis of all teaching work.

46. The publication in the same medium of a general statement on Plans and Policies for the Coming Bahá’í Year, to rally the forces and unite the activities of the friends.

As is apparent, the above list is very long and the details are easily forgotten unless some effort be made to recapitulate such items at the end of every Bahá’í year.

Communications from the Guardian

The Guardian’s communications. The past year, notable in that it marks the writing of “The Dispensation of Bahá’ulláh,” has been enriched with many other letters and cablegrams from Shoghi Effendi. As far as possible, these have been shared with the believers in Bahá’í News and also in the general letters issued to local Assemblies. A number of more important subjects are referred to here, that they may be more firmly held in mind.

1. The conditions under which Bahá’ís may associate with the World Fellowship of Faiths and similar organizations. Published in August, 1933.

2. The “magnificent achievement of the American believers” in promoting the Temple construction. Printed in September, 1933.

3. The passionate appeal cabled on November 2, 1933, and at once shared with the local Assemblies:—

“Appeal! hard pressed American believers heed this, my last passionate entreaty, not to suffer slightest interruption in Temple construction to dim the magnificence of their epoch making enterprise. The fair name of our beloved Faith is at stake. Its American stalwart defenders will once again vindicate its triumphant glory. I promise one year’s respite upon successful conclusion first stage of the ornamentation of our glorious Temple.”

4. Explanations of a number of questions:—congregational prayer, the nature of the Nineteen Day Feasts, the instruction that prominent people should be approached by individual believers only with the assistance of the local or National Assembly, instructions on the conduct of Bahá’í Summer Schools. Published in October, 1933.


6. Letters to the National Assembly concerning the station of Keith Ransom-Kehler, requesting that a model of the Temple be sent for the International Archives, describing conditions in Persia and requesting further effort to bring about relief, and stating that any slackness in the energy and enthusiasm of the friends, at this critical and most decisive moment, will have severe repercussions on the Cause. Published in January, 1934.

7. Explanations and comments made to individual believers, in reply to questions on a variety of subjects. Published in January, 1934.

8. Cablegram heartily welcoming proposal that Temple construction be continued under a new contract. Published in February, 1934.

9. Explanation of the nature of the Guardian’s letters to individual believers. Published in February, 1934.

10. Approval of the teaching bulletin issued by the National Assembly. Published in February, 1934.

11. Letter to Mr. Joas, chairman of the Teaching Committee, March 5, 1934:—

“Concerning the abolition of the institution of paid national teachers, the Guardian wishes to reaffirm his former statements on this matter, and to stress once more that great care be taken to avoid the difficulties and the misunderstandings which in former days had caused so much trouble among the friends. The main point to be emphasized in this connection is that of making the teachings of the Cause not the work of a limited group but the chief duty and responsibility of every Bahá’í. This is why no salaried teachers should any longer exist. But occasionally to defray the expenses of a teaching trip of a certain Bahá’í, particularly when it is done spontaneously, can cause no harm to the Cause. Such an action, provided it is done with care and only when circumstances make it necessary, constitutes no violation of the principle already referred to. The danger in all activities of this nature is to give the impression that the teaching of the Cause is an institution, depending on the support of paid teachers. Those who willingly and with utmost detachment arise to promote the Cause should, undoubtedly, be helped in every way. But they have no claim whatever on the financial help which some friends may freely choose to extend to them.”

12. Explanation of passages in “America and the Most Great Peace.” Published in February, 1934.

13. Cablegram conveying gratitude for completion of dome unit. Published in April, 1934.

14. Letters to the National Assembly conveying advice on the use of Temple Foundation Hall, the best method of presenting the Master’s Will to newcomers, the attitude to take toward Ahmad Sohrab’s attacks, the immediate future here in America, the
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unauthentic character of the illustration of the Bab appearing in the work by Nicola, and the early signs of the spiritual renaissance, with a correction of a previous explanation of the teachers sent by the Master to America. Published in May, 1934.

15. In several communications Shoghi Effendi has given instructions concerning the relation of local Assemblies to the National Assembly. Writing the San Francisco Assembly on February 19, 1934, the Guardian, through his secretary, in acknowledging receipt of a copy of San Francisco Baha'i News, declared:

"On behalf of the Guardian I wish to thank you for your welcome letter of Jan. 23d, as well as for the enclosed December and January issues of the San Francisco news letter, all of which gave him a clear account of the progress of the Cause in that centre.

"He would greatly appreciate if you send him regularly two copies of your local news letter. He would also advise you to send to each of the Bahai National Spiritual Assemblies a copy of that circular which will, undoubtedly, prove of great interest to them.

"However, in view of the principle that local activities should always be subordinated to the national interests, needs and requirements of the Faith, he feels that your Assembly should be careful not to develop their local organ to the extent that would jeopardize the national activities of the Cause in their country. Just as all local institutions, whether administrative or otherwise, must under all circumstances be considered as subsidiary to national organizations, so also local circular letters should be viewed as secondary in importance compared to the national organ of Baha'i activities. This principle, however, should not be interpreted as being detrimental to the local interests of the Baha'i community, but as an essential, nay indispensable means, whereby the administrative system of the Cause can work with efficiency and order."

On February 20, a similar letter was sent the New York Assembly, from which the following excerpt is quoted:

"Just as the local Baha'i fund must under all circumstances be subordinated to the national fund, so also, every local circular letter should be considered as subsidiary to the national report of Baha'i activities in every country. Such a coordination between local and national efforts is indispensable, not only because of its economic advantages, but essentially due to the fact that upon the application of the principle underlying this process must inevitably depend the effective working of the entire administrative machinery of the Faith. There is order, coordination and system in the Cause, and not a jumble of conflicting interests and of continually clashing wills."

This question is decisively settled in a letter to the National Assembly dated May 10, 1934: "Concerning local Baha'i news letters, the Guardian strongly feels that they should be primarily devoted to the spread of local news and activities, and should under no circumstances contain any statement implying criticism of or even interference with the policy of the N. S. A. They may occasionally refer to items of a national scope, but this should be done only with the view of assisting and not hindering the national body of the Cause to carry out effectively its program and decisions. There is thus a definite line of demarcation between correspondence initiated by local and National Assemblies. Local activities should always be subordinated to those of a national character and importance. This is intended not to minimize the role of the local Assembly in the administrative order, but to establish and insure a sane relationship between that body and the national organism of the Cause."

Reference to other communications from Shoghi Effendi is made in other sections of this report.

Important Events of the Year

An effort will now be made to outline the more important events of this year.

Important donations have been made by Mr. and Mrs. John Bosch and Mr. Roy C. Wilhelm in the form of property. Mrs. Agnes Parsons made clear her intention to donate property at Dublin, New Hampshire, and her family will no doubt carry out this spiritual intention. A bequest in the amount of $1,000 has been received under the will and testament of the late Miss Elizabeth Sherman, and this donation was used in the form of a memorial to her by devoting it to the purchase of land on Mount Carmel.

The older believers throughout the United States and Canada have made an excellent beginning on the preparation of material for the history of the Baha'i Faith in America. The National Assembly appeals for the immediate cooperation of all local Assemblies and older believers in the completion of this important task laid upon us by the Guardian in 1933.

Mr. Louis J. Voelz has prepared and shipped to the Guardian a beautiful model of the Baha'i House of Worship.

The Archives Committee has begun to catalog the contents of the National Baha'i Archives, preparatory to the transfer of these treasures to an Archives Room in the Temple foundation when funds permit its construction. Believers having original Tablets from Abdul-Baha and other precious Baha'i papers and documents are urged to send these to the Archives Committee.

Dr. Ali-Kuli Khan has at the Guardian's request made a new translation of Seven Valleys and also Four Valleys which is to be published immediately.

Local Assemblies have reported a greater number of new voting believers this year than ever before. The general teaching effort has been greatly increased.

The Chicago Assembly, with the cooperation of many individual believers, and with the assistance of a special committee appointed by the National Assembly, conducted a display of the Temple model in the Hall of Religions during the 1933 session of the Century of Progress Exposition, in connection with which visitors were given an explanation of the Temple, of the teachings, and presented with free literature.

The House of Worship has become the center of spiritual attraction for people from all parts of the country. It is now recognized as one of the important features to be visited by all who come to Chicago.

The three Baha'i Summer Schools have greatly improved their teaching classes and discussion groups, and are to be regarded as vitally important institutions in our national Baha'i community.

Teaneck, New Jersey, Washington, D. C. and Montreal, Quebec, have prepared articles of incorporation, as reported in greater detail by the Legal Committee.

Mrs. Doris Holley has made an Index to Baha'i News from December, 1924, to November, 1933, containing some two thousand references. This Index is now being mimeographed and copies will be sent local Assemblies and also offered for sale to individual believers.

Steps have been taken to secure legal protection to confirm the use of the symbol of the Greatest Name to the Bahai's, preventing its misuse by non-believers.

A letter of appreciation has been written to Marie, Dowager Queen of Rumania, at the Guardian's request, expressing gratitude for her latest
written tribute to the Cause of Bahá'u'lláh. This tribute will be reproduced in the next volume of The Bahá'í World.

Recent advices from Persia and also from Australia and New Zealand state that National Spiritual Assemblies have been elected in those lands. This is a matter of very great international Bahá'í importance which seem to call for careful consideration not only by the delegates but by local Assemblies and the body of the American believers.

The national By-Laws have been amended by striking out Section 12 of Article VIII, which defined the delegates as a consultative body existing throughout the year, Shoghi Effendi having made it clear that the continuous consultation is to be conducted through the local Assemblies. Article 7 of Article VIII has been amended by adding the words "by ballot" to the sentence referring to the election of the Convention Chairman and Secretary.

The activities of American believers in other lands are a very important part of our current Bahá'í history.

The great services rendered throughout so many years by Miss Martha Root, Miss Agnes Alexander, Mrs. Louis Gregory, Miss Leonora Holzapple, Mr. and Mrs. Hyde Dunn, Mr. and Mrs. Max Greetven, Mrs. Emogene Hoag, Mrs. Lynch, Dr. Susie T. Moody, Mr. Mountfort Mills, Miss Edith Sanderson, Miss Marion Jack, Mrs. Edwin Scott, Miss Adelaide Sharp and Mrs. Sharp, Mr. Mark Tobey and Mrs. Marjorie Morton, we more recently have cause for profound gratitude in the sacrifices and accomplishments of Mrs. Keith Ransom-Kehler in Persia, Dr. and Mrs. Howard Carpenter in Thrain, Miss Louise Wright in Holland, Miss Julia Goldman in Paris, Mr. and Mrs. Bishop at Geneva, and Mrs. Loulie Mathews during her recent travels to Australia and the South Seas.

Matters for Special Consideration

In conclusion, the National Spiritual Assembly wishes to express a few thoughts on subjects of permanent Bahá'í importance which seem to call for careful consideration not only by the delegates but by local Assemblies and the body of the American believers.

1. The local Spiritual Assembly is a Bahá'í institution capable of expansion along many lines. Its power to render service to the Faith of Bahá'u'lláh is limited only by our own degree of collective local unity and understanding. Within its sphere of local jurisdiction the Spiritual Assembly must assume more and more responsibility in fulfilling the duties laid upon it in the Guardian's general letters. The maintenance of unity and capacity for community action, the solving of personal problems, the promotion of teaching plans, the explanation of national policies and plans which can be achieved only by the cooperation of every part of the American Bahá'í community, the continuous development of the true Bahá'í spirit and knowledge through the Nineeen Day Feasts and other local meetings, these and other obligations create the opportunity and capacity unequalled by membership in any other movement or organization in the world. Year by year more is demanded of every Spiritual Assembly, as the mysterious power of the Cause is released in greater abundance. The measure of service enlarges steadily as the needs of the world increase.

2. One of the supreme blessings of American believers for many years was to receive individual Tablets from the Master, revealed in answer to communications sent Him by hundreds of the friends. The Guardian has maintained this blessing in his special station, never failing in his expression of loving wisdom to his personal correspondents. But aAbsolute determination to spread throughout the entire world must inevitably develop to a point where the sheer number of adherents will make it impossible for the Guardian to continue personal contact with all individual Bahá'ís. Has not the time come when, as individual believers, we should ponder this vital matter, and scrupulously weigh the importance of our individual wishes and desires against the importance of the Guardian's mission, with its vital and irreplaceable responsibility for the achievement of universal ends? Does any one believer really wish to add unnecessarily to the burden of that task? Shall we, through mere thoughtlessness, bring Shoghi Effendi to the point of complete fatigue? Can any letter received by an individual believer convey more than is conveyed to us all in the Guardian's general communications? This is one of the most delicate and vitally important questions which American believers can consider at this time.

3. The three Bahá'í Summer Schools are institutions which deserve the whole-hearted support of every local Assembly. The world is full of organized sources of knowledge which mislead the minds and hearts of the younger generation, and confirm the older generations in their present religious, economic and social prejudices. The Bahá'í Summer Schools, feeble by comparison, are today the firm beginnings of our most effective effort to educate people in the divine teachings. An appeal is made to every American Bahá'í to do his utmost to enroll in one of the three Schools, deepen his spiritual knowledge, enlarge his personal acquaintance with his fellow believers, and contribute to the development of the future Universities reflecting into the world the light of God's holy Revelation.

4. The basis and foundation of collective Bahá'í progress and achievement is the right use of the universal principle of consultation. Let no personal limitations in our Bahá'í consultation, all griefs, suspicions and fears, all dependence upon personal influence, and frankly and whole-heartedly participate in those general discussions devoted to purely Bahá'í ends. It is a pity that here and there the Nineteen Day Feast is not yet appreciated, but some of the friends appear still to feel that conversation in a little, intimate group is more interesting and important than those general meetings held for the entire community. It should be apparent by now that the life of the Holy Spirit sustains the Tree, and only as we form part of that Tree as leaves upon its branches and twigs can we receive any portion of that true life.

5. The National Assembly believes sincerely that during the coming Bahá'í year two considerations should be kept uppermost—the completion of the new Temple contract for the external decoration of the clerestory section, including the repayment of the $10,000 borrowed in March to make up a deficit for the dome contract, and continuous study and discussion of the Guardian's letter on "The Dispensation of Bahá'u'lláh" in order that we may be united in the inner reality of the teachings and regenerated for the greater duties and responsibilities which lie ahead.

This report concludes with the text of two cablegrams recently received from Shoghi Effendi.

The first is dated May 12, 1934: "Urge believers strictly adhere (to) National Assembly's instructions regarding anonymous letters." The sec-
ond is dated May 18, 1934: "Pro-
longed negotiations (with) Palestine
authorities (has) resulted (in) exemp-
tion from taxation (of the) entire area
surrounding dedicated Shrines (on)
Mount Carmel. Mountfort's notable
share in securing implicit recognition
(of the) sacredness (of the) Faith's
International Center heightens (the)
value (of) his services (to) Bahá'u'lláh's
House in Bagdad."

May this note of spiritual victory
sound throughout the coming Bahá'í
year!

Yours faithfully,
National Spiritual Assembly of
the Baha'is of the United States
and Canada,
By: HORACE HOLLEY, Secretary
May 23, 1934.

LETTER FROM THE
NATIONAL SPIRITUAL
ASSEMBLY
To the America Baha'is through the
Local Spiritual Assemblies.
Beloved friends:—
Shoghi Effendi has sent the follow-
ing cablegram to the Convention:
"American believers inspired lead-
ership steadily unfolding to Bahá'ís
world over potentialities majestic edif-
ce heralding formative period Faith
of Bahá'u'lláh. Their unerring vision
conceived its matchless design. 'Ab-
dul-Bahá's own hands laid its corner
stone. Their dynamic Faith reared its
structure. Their sustained self-sacri-
fice crowned it with immortal glory.
May flame their unconquerable enthu-
siasm continue glowing undimmed in
their hearts till its naked frame is en-
veloped in its shining mantle."

(signed) SHOGHI.

The National Spiritual Assembly
realizes the great responsibility laid
upon us all in meeting Shoghi Effendi's
standard of achievement set for the
Bahá'ís of the United States and
Canada.

The financial report submitted to
the Convention makes it clear that we are
collectively called upon to contribute
a total of $11,500.00 by June 15th.
This sum represents the amount due
after deducting all contributions re-
ceived during the Convention period.
The various items entering into this
amount were duly reported at the Con-
vention.

We are happy to report that already
one-third of the work to be done under
the clerestory contract has been com-
pleted and the first carload of new sec-
tions had arrived by the Convention
date.

The appeal is made to each Local
Spiritual Assembly to do its utmost in
response to the Guardian's prayer by
communicating the contents of this let-
ter immediately to the entire mem-
bership of the local community and in-
spiring the believers to realize the sus-
tained self-sacrifice and unconquerable
enthusiasm which the Guardian ex-
pects.

The newly elected National Spiritual
Assembly has received the following
cablegram from Shoghi Effendi.
"Prayers, appreciation Assembly's
distinguished record of service. Love."

(signed) SHOGHI.

Yours faithfully,
National Spiritual Assembly.
June 4, 1934.
LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

To the local Spiritual Assemblies of the United States and Canada.

Beloved Friends:

In the last issue of Baha'i News it was stated that the National Spiritual Assembly would in future publish its general letters in this monthly bulletin rather than confine them to letters mailed to the local Assemblies.

The purpose of this decision is to save time in bringing important national matters to the attention of the body of the believers, and to assure that all are equally informed. In view of the urgent problems and greatly increased opportunities confronting the American Baha'is collectively, the National Assembly assumes that each believer will give full consideration to these monthly reports, and attend the Nineteen Day Feasts in a true spirit of responsibility for contributing his or her share to discussion and action.

A monthly financial statement will, however, be sent directly to each local Assembly, the contents of which are to be shared with the community at the Nineteen Day Feasts.

Last month we reported that the sum of $11,500 would be required by June 15th in order to meet all current obligations of Temple construction and other national activities sustained by the National Fund. This month it is necessary to state that the contributions received up to that date were insufficient by at least $6,000. The Treasurer was able to meet the bank loan of $2,500 in June, and final payment has been made on the dome contract to Mr. Earley, but the Temple Trustees have made no payment on the clerestory contract during the three months beginning April 30, 1934.

We are convinced that nothing more is required on the part of the believers than full knowledge and clear understanding of the facts. The living impulse of true faith will then enable us collectively to overcome every difficulty and solve every problem. The Faith of Baha'u'llah is in itself complete assurance of victory; there is no room for doubt, for hesitation, for indifference. What appear to be insurmountable problems are nothing else than our privilege of becoming further purified and disciplined for the glory of serving His Cause.

During the past ten years there have been countless impressive evidences of the capacity of the American Baha'is to join forces and achieve results previously impossible. But the World Order of Baha'u'llah is a constantly flowing stream. It constantly offers fresh impetus to the true believer, and its ceaseless force bears the body of its followers ever onward from victory to victory. It is for us to move with this current of invisible inspiration, and only those who move and grow in the mystery of unity are capable of service. The outlook of the former era is no longer the real Baha'i outlook; we have the divinely ordained institutions of unity, local, national and international, and apart from these there is no safe path leading through the wilderness of the world or the wilderness of the human heart.

The National Spiritual Assembly feels no need to urge the believers when special difficulties are to be overcome—the difficulty itself will always inspire those imbued with the spirit of faithfulness. What is necessary is the realization on the part of all believers that the essential tasks are national in character, and that Baha'i News is the source of full and correct information concerning Baha'i affairs.

Letters from the Guardian

The friends are informed that the National Assembly has decided not to publish any more excerpts from letters written by the Guardian to individual Baha'is. As Shoghi Effendi has stated, these letters are intended for the individual and are not instructions for the body of the believers. Moreover, the National Assembly feels very deeply the situation mentioned in the Annual Report, namely, that correspondence from individual believers in America has come to be a burden for the Guardian.

From letters addressed to the National Spiritual Assembly itself, the following important explanations and instructions are quoted:

Haifa, May 10, 1934. "He also wishes me to express his approval of your
suggestion that as soon as the orna-
mentation work of the clerestory sec-
tion of the Temple is completed no
new contract be signed for the next
unit unless the entire sum required for
the contract has already been collected.
Economic conditions, both within and
without the Cause, are nowadays too
unstable to allow us to undertake any
extensive scheme before insuring its
interrupted and successful prosecu-
tion. He would urge the friends, how-
ever, to continue exerting themselves
in order to complete the orna-
tmentation of the clerestory section of
the Temple which they have spontaneous-
ly undertaken, towards the end of the
summer, and if not, at least by the end
of the year. Their resourcefulness,
courage and self-sacrifice surely offer
a sufficient guarantee that they will not
fail in bringing their task to a happy
and successful completion.

"Concerning local Bahá’í news let-
ters the Guardian strongly feels that
they should be primarily devoted to
the spread of local news and activities,
and should under no circumstances
carry any statement implying criti-
cism of or even interference with the
policy of the N. S. A. They may oc-
casionally refer to items of a national
scope, but this should be done only
with the view of assisting and not hin-
dering the national body of the Cause
to carry out effectively its program
and decisions. There is thus a definite
line of demarcation between corre-
spondence initiated by local and Na-
tional Assemblies. Local activities
should always be subordinated to those
of a national character and importance.
This is intended not to minimize the
role of the local Assembly in the ad-
mministrative order, but to establish and
insure a sane relationship between that
body and the national organization of
the Cause.

"The Guardian wishes you to con-
voy to the N. S. A., and through them
to the entire body of the American be-
lievers the news of the successful ne-
gotiations initiated with the Palestine
authorities concerning the exemption
from taxation of the entire area sur-
rounding the Shrines and of the impor-
tance and significance of the interna-
tional center of our Faith. The exempted
area has been purchased largely through
the contributions sent for that purpose
by the American believers. A section
of it has already been transferred to
the Palestine Branch of the American
National Assembly, while a portion of
the remaining part is still registered
in the name of individual American be-
lievers.

"This exemption granted by the
Government constituted, indeed, a tri-
umph which the friends will certainly
appreciate, and a step forward towards
the further establishment and consoli-
dation of the administrative order of
the Cause, in both the Holy Land and
beyond its confines. The title deeds
which testify to the purchase and
transfer of various plots to the name of
your Assembly will soon be for-
warded to your address. Negotiations
are still pending in connection with
further purchases and transfers which
the Guardian is endeavoring to effect
on behalf of the Palestine Branch of
the American N. S. A.

"In connection I am directed to
extend to you, as well as to the gen-
ral body of the American believers,
Shoghi Effendi’s abiding appreciation
of the American Bahá’ís splendid co-
operation in preventing the area sur-
rounding the Shrines from falling into
the hands of non-Bahá’ís. Now that
the town of Haifa is developing so
rapidly and so many buildings are be-
ing erected along the slopes of Mt.
Carmel, the friends can realize the full
wisdom of their having kept such an
extensive area as an open space around
the Shrines. This is becoming increas-
ingly manifest to the government of-
officials and also to the increasing num-
ber of tourists and visitors who annu-
ally flock to the Holy Land and ad-
mire the beauty and impressions of so
important a center in the Bahá’í world.
And the Guardian cannot, indeed, but
feel deeply indebted to you and to
those who have cooperated with you in
taking such a vital and historic step, as
a result of which the Faith has seen
its prestige heightened and its interests
effectively promoted and insured."

(In the Guardian’s hand) "The
American believers have in recent
years shoudered tremendous respon-
sibilities and have acquitted themselves
magnificently of their task. The erec-
tion of the superstructure of the
Masriqu’l-Adhikár, the completion of
the ornametation of the dome, their
spontaneous decision to proceed with
the decoration of the clerestory sec-
tion, the purchase, the safeguarding
and eventual recognition of the pre-
cincts of the Shrines on Mt. Carmel,
the consolidation of the administrative
machinery of the Faith in their coun-
try, the generous assistance extended
by them to the needy, the harassed and
suffering among their brethren in
many lands and the activity they now
display in the teaching field are deeds
for which the entire Bahá’í world may
well feel grateful.”

Haifa, May 19, 1934. "As to the
problem which has arisen in connec-
tion with the News Letter published
and circulated by the Boston Assem-
bly, the Guardian has already written
about it to your N. S. A., expressing
the view that under no circumstances
should any local Assembly be given
the right to criticize and much less op-
pose, the policy duly adopted and ap-
proved by the N. S. A. It is his hope
that henceforth the problem of the rel-
tionship between the N. S. A. and
the local Assemblies in matters of this
nature will, in the light of his instruc-
tions be carefully understood by indi-
viduals and Assemblies alike.

Haifa, June 11, 1934. "... The
Guardian wishes me to again affirm
his view that the authority of the
N. S. A. is undivided and unchallenge-
able in all matters pertaining to the
administration of the Faith throughout
the United States and Canada, and
that, therefore, the obedience of
individual Bahá’ís, delegates, groups and
Assemblies to that authority is impera-
tive, and should be wholehearted and
unqualified. He is convinced that the
unreserved acceptance and complete
application of this vital provision of
the Administration is essential to the
maintenance of the highest degree of
unity amongst the believers, and is in-
dispensable to the effective working of
the administrative machinery of the
Faith in every country.”

(In the Guardian’s hand) “I wish
to reaffirm in clear and categorical lan-
guage, the principle already enunciated
upholding the supreme authority of the
National Assembly in all matters that
affect the interests of the Faith in that
land. There can be no conflict of au-
thority, no duality under any form or
circumstances in any sphere of Ba-
ha’í jurisdiction whether local, nation-
al or international. The National As-
sembly, however, although the sole in-
terpreter of its Declaration of Trust
and By-Laws, is directly and morally
responsible if it allows any body or in-
itution within its jurisdiction to
abuse its privileges or to decline in the
exercise of its rights and privileges.
It is the trusted guardian and the
 mainspring of the manifold activities
and interests of every national com-
unity in the Bahá’í world. It con-
stitutes the sole link that binds these
communities to the International
House of Justice, the supreme administrative body in the Dispensation of Bahá'u'lláh."

Haifa, May 18, 1934. (Cablegram) "Urge believers strictly adhere (to) National Assembly's instructions regarding anonymous letters." (signed) Shoghi.

Decisions of the N. S. A.

The question has been raised by a local Assembly as to whether it shall deal with the matter of members of the local community who have joined national non-Bahá'í organizations, some of which appear to be of a radical character. The National Assembly has recorded the following view: that each local Assembly is in duty bound to point out to the Bahá'í community the Guardian's instructions conveyed in his letter concerning the Fellowship of Faiths (published in Baha'i News of August, 1933), placing upon the individual conscience of each believer to determine whether membership in any non-Bahá'í organization is justifiable and permissible in the light of the standard upheld by the Guardian.

Those instructions were as follows: "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 of course of out the question. We should welcome and seize every opportunity that presents itself, however modest it may be, to give a wider publicity to the Cause, to demonstrate its all-inclusiveness and liberal attitude, its independence and purity, without committing ourselves, whether by word or deed to programs or policies that are not in strict conformity with the tenets of the Faith."

Concerning the activities of traveling teachers, the National Assembly has voted to give new emphasis to the administrative principle under which a traveling teacher is not only subject to the jurisdiction of the local Assembly in each city, but is expected to be concerned only with teaching activities and not to intervene in local problems unless specifically requested by the local Assembly to assist in some local situation where the believer may render good service, under the Assembly's direction.

With respect to the question of the participation of Bahá'í young people in Nineteen Day Feasts, the following principle has been adopted: that the children of believers can attend the Nineteen Day Feasts and other intimate gatherings and Bahá'í meetings, but when they reach the age of sixteen years, the local Assembly should request from such young people a declaration of their interest in the Cause and their intention to become voting members when they reach the age of twenty-one; and that other young people, not children of Bahá'ís, can also attend Nineteen Day Feasts and other Bahá'í meetings after reaching the age of sixteen years by making a similar declaration to the local Assembly.

The functions of the Reviewing and Editorial Committees have been combined in one committee, which is to carry out the following general procedure:

1. Determine whether a manuscript conforms to the Bahá'í teachings.
2. Determine whether the manuscript conforms to adequate standards of literary style and taste.
3. Determine whether the manuscript meets a real need in the Cause.

When the National Spiritual Assembly has passed upon the committee's report, manuscripts fully approved will then be published by the Bahá'í Publishing Committee as finances permit, but the notation "Approved by the Bahá'í Reviewing Committee" is hereafter to be limited to such works as are not only approved by the Reviewing Committee but also published under Bahá'í auspices. Works which after approval are published outside the Cause may not carry that notation, although they may be handled by the Publishing Committee as far as their sale to believers is concerned, provided the National Assembly is satisfied with the dignity and appearance of the printed book or pamphlet.

National Committees which have occasion to employ a printed letter-head are requested to consult the National Assembly in order to use the proper form.

The question has been raised whether, at the local annual elections held on April 21, the presiding officers should be the chairman and secretary of the outgoing Assembly, or whether the local community should at that meeting elect presiding officers in the same manner as the delegates at the national Annual Meeting. This question was referred to the Guardian, who has replied stating that this is one of the matters under the jurisdiction of the National Assembly. The Assembly has voted that until further notice, the annual meeting called on April 21 for the election of the local Spiritual Assembly is to be conducted by the officers of the outgoing Assembly and not by officers elected by those present at this meeting.

It has also been voted to record the decision that in the election of the National and local Assemblies, when the result of the ballot is that eight members are elected but two or more believers are tied for the ninth membership, the second ballot taken to eliminate the tie vote must be limited to voting for one of the two or more names who happen to have received a tie vote for the ninth place.

It has been voted that the believers are to be reminded that the Guardian's original instructions concerning letters written to him by local Assemblies and National Committees were that such letters were to be sent him through the National Spiritual Assembly. The National Assembly is convinced that full respect paid to this principle will redound to the spirit of unity and confidence throughout the Cause in America. Direct correspondence with the Guardian on the part of local Assemblies, and on the part of Committees appointed by the N. S. S. introduces an element of duality into our Bahá'í activities which, in the recent letter quoted above, the Guardian expressly forbids.

Local Spiritual Assemblies which have no permanent headquarters are requested to take a Post Office box which can be used as a permanent address for Bahá'í correspondence, the box to be made accessible to the duly elected secretary from year to year.

Local Assemblies are informed that if they wish to develop local mailing lists for the teaching bulletin entitled "The New World Order" they can obtain copies of future issues from the National Assembly at cost—fifty copies for 75c, sold in lots of fifty only.

Conclusion

Shoghi Effendi's communication on "The Dispensation of Bahá'u'lláh" has clarified the fundamental teachings, and likewise his recent letters to the National Assembly, quoted above, reaffirm the unity permeating the administrative order. It is our supreme privilege to live as citizens of the new world created by the power of the divine Will. In conscious acceptance of and devotion to the spiritual and social principles of the Faith we walk upon a path which represents our highest individual well-being as well as the
greatest benefit to mankind. The National Spiritual Assembly will endeavor to do its part in upholding the Guardian's instructions, carrying out his expressed aims and coordinating the manifold activities of the Cause in America. The effective power, however, must derive from a body of believers who have sound knowledge, pure intention and unalterable conviction.

The present moment of hesitation, evidenced by the depleted condition of the National Fund, must and will be succeeded by an era of renewed enthusiasm and purer devotion. Through the Guardian comes guidance and inspiration more than abundant for every Bahá’í if we but enter into the spirit of his words. There is no final and finished faith, but rather a capacity to grow.

Yours faithfully,

The National Spiritual Assembly.

July 10, 1934.

STATUT0 OF THE NATIONAL BAHÁ’Í FUND SINCE THE CONVENTION

At the time of the annual Convention the treasurer presented to the assembled delegates a clear picture of the financial needs of the Cause in this country. His analysis reflected in a most gratifying manner that the believers throughout the United States and Canada were facing the storm and stress of difficult times with undaunted courage and faith, for they had contributed during the year almost $150,000.

This was, without doubt, a marvelous demonstration of faith and sacrifice. The current year's budget is for about half that amount. It is therefore the hope of the National Spiritual Assembly that the believers everywhere in this jurisdiction will seriously take upon themselves the plan of steady and continuous regular contributions, each one, rich or poor, contributing his share every month, be the amount large or small, but considered from the standpoint of the lofty spiritual privilege that the giving is for the sake of God's Cause.

And while we consider the matter let us carefully weigh the import to us of the quotations compiled by one of the friends of Utterances of Bahá’u’lláhid and of the Master and the Guardian that follow:

The purpose of the Bahá’í Faith is to develop faith in God in the hearts and lives of mankind. The following words of Bahá’u’lláhid point out the way: “Faith in God and knowledge of Him cannot be fully attained except by practising all that He has commanded and all that is revealed in the Book from the Pen of Glory.” (Tablet of Tajálíyát.)

Up until the present time mankind as a whole has placed its faith in money, influence, power and human beings, but left untried God and His Commandments.

“O people of Bahá! says Bahá’u’lláhid, “each one of the revealed Commands is a strong fortress for the protection of the world. Verily, This Oppressed One wishes only your security and elevation.” (Bahá’í Scriptures, 117.)

Since the Cause of Bahá’u’lláhid has the most important place in life, so we must as followers place it first in our lives, not only in dedicating our time and efforts but giving it our monetary support.

In order to live according to the commands of God, (New Order) we must necessarily depart from the ways of man (Old Order) and place our contributions on a par with the rank of the Cause which would place them first and not last. Then too, they must be regular in order to meet the expenses of our Cause, which are regular and constant. “Honor the Lord with Thy substance, and with the first fruits of all thine increase.” (Prov. 3:9.)

In the Will and Testament of ‘Abdu’l-Bahá we find the following: “O friends of ‘Abdu’l-Bahá—the Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering, to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God, verily is the All-Possessing, Exalted above the need of any gift from His creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth divine increase upon them.”

In order to establish the New Day of Faith, we must put into practice the new way of living as given by our Guardian in Bahá’í News Letter of September, 1926, wherein he says: “We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by the fear of poverty and reliant on the unfailing bounty of the source of all wealth and all good. This is the secret of right living.”

“O ye friends of God,” says ‘Abdu’l-Bahá, “rest assured that in place of this contribution your commerce, your agriculture and industries shall be blessed many times. Whosoever gives with one good act, God will give him tenfold. There is no doubt that the living Lord shall assist the generous soul.”

Bahá’u’lláhid wishes mankind to place its sole reliance upon the mystic Source (Holy Spirit) so that it may turn away from the realm of the seen or limited plane to the realm of the Unseen, and attain its freedom through faith in the Power of the Covenant.

At the present time the contributions that are being received fall far short of current needs. This is, without doubt, the result of a misapprehension regarding the completion of the dome ornamentation, many undoubtedly considering that the completion of the upper part of the dome by Mr. Earley would permit a certain relaxation on their part. But unfortunately even though Mr. Earley proceeded in good faith to carry on and execute the orders of the Temple Trustees, we failed to do our part because of a lack of funds.

For a period of three months prior to the Convention the flow of contributions reached such a low ebb as to scarcely meet even the cost of maintaining regular demands on the treasury, let alone the overdue payments on the Temple contracts. This situation forced your National Spiritual Assembly to make a loan of ten thousand dollars. This, of course, does not actually relieve us for we must now pay interest on the moneys borrowed and also repay the loan. At the present time there is overdue on the Temple Contract $8,750.01. The current actives of the Cause call for $8,580 each month, so that at the present time the National Treasurer stands in need of at least $10,000.

The National Spiritual Assembly calls upon all Spiritual Assemblies and groups, as well as individual believers, to seriously undertake the task of lifting from your National representatives and the Cause in our country the stigma of failure in meeting our obligations. If we arise unitedly we can succeed gloriously.

“The Bahá’í Faith recognizes the unity of God and of His Prophets, up-
holds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace."--Shoghi Effendi.

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Please report changes or errors to the National Spiritual Assembly.

PROGRAM

Pacific Coast Baha'i Summer School
Eighth Annual Session

Bosch Place, Geyersville, California
July 15th to July 28th, 1934

DEVOTIONS: 9:00 a.m. daily, under Big Tree.
CLASSES: 9:30 a.m. to 12:30 p.m. daily, in Odd Fellows Hall
RUNDOWN TABLE DISCUSSIONS: 2:30 p.m. each Tuesday and Friday in the Redwood Grove.
TRAINING AND TEACHING OF CHILDREN: 9:30 a.m. daily in Children's Library. Under the direction of National Committee for the Training and Teaching of Children.
PUBLIC MEETINGS: Fellowship Dinner with Geyersville Grange, 6:30 p.m. Thursday, July 19th, at the Grange.
Griffith Grove, Santa Rosa, 2:30 p.m. Sunday, July 22nd.
Odd Fellows Hall, Geyersville, 8:00 p.m. Thursday, July 26th.
UNITY FEAST: The annual reunion of the Friends and their guests, 12:00 noon, Sunday, July 15th, under the Big Tree.

COURSES OF STUDY: THE HISTORY OF THE BAHÁ’I RELIGION—9:30 a.m. daily.
PRINCIPLES OF BAHÁ’I ADMINISTRATION—10:30 a.m. daily.
FUNDAMENTAL BAHÁ’I PRINCIPLES (Creative Discussion)—11:30 a.m. daily.

Classes will be conducted by Bahá’ís, including Prof. N. F. Ward, Miss Marion Holley, Mrs. A. R. Seto, Mrs. Louise Caswell, H. R. Hurlbut, G. O. Latimer, Lerooy, Miss Agnes Alexander, Madame Gita Orlov, Mrs. Charlotte Linfoot, Mrs. Alta Kreuger, Mrs. Clara Weir, etc.
"The period since 'Abdu'l-Bahá's passing has been characterized by the formation and consolidation of the Local and National Assemblies, the hock on which the edifice of the Universal House of Justice is to be erected. There are, according to the latest (1933) reports from Tbrin, over five hundred Local Assemblies already constituted in Persia. Organized Bahá'í communities are to be found in every continent of the globe. National Assemblies have already been formed and are functioning in the United States and Canada, in India and Burma, in Great Britain, in Germany, Iraq and Egypt. Such Assemblies are in the process of formation in Persia, Caucasus, Turkind, and Australia. Local Assemblies and groups have already been established in France, Switzerland and Italy, in the Scandinavian countries, in Austria and the Balkans, in Turkey, Syria, Albania, Abyssinia, China, Japan, Brazil and South Africa. Christians of various denominations, Muslims of both the Sunni and Shiah sects of Islam, Jews, Hindus, Sikhs, Zoroastrians and Buddhists, have eagerly embraced their truth, have recognized the divine origin and fundamental unity underlying the teachings of all the Founders of past religions, and have unreservedly identified themselves with both the spirit and form of its evolving institutions. All these centers function as the component parts of a single organism, of an entity the spiritual and administrative center of which lies enshrined in the twin cities of Akka and Haifa."—Shoghi Effendi.

PUBLISHING ANNOUNCEMENT

The National Spiritual Assembly has recently adopted the following list of discounts which the Publishing Committee can give on Bahá'í literature:

1. To recognized Local Spiritual Assemblies, 33 1/3% on all orders, irrespective of the amount of the order, except on those few books or pamphlets the cost of which is so nearly the same as the selling price that they must be sold net.

2. To groups and to individual Bahá'ís, 10% on all orders amounting to a minimum of $10.00, but with no discount allowed on books sold net.

3. To groups and individual believers, 20% on all orders amounting to a minimum of $20.00. No discount allowed on books sold net.

None of the above discounts are to be passed on to individual believers or non-believers who purchase them retail from the Assembly, group or individual believer obtaining them from the Publishing Committee. The sole purpose of the discounts allowed to Assemblies and groups is to develop their local Bahá'í Fund; the purpose of the discounts to individual believers ordering in quantity is to assist those teachers who purchase literature to give away.

Free literature. The Publishing Committee has no authority to give free literature to any Assembly, group or individual teacher. Free literature is given only on order from those National Committees, like Teaching and Race Amity, to which the National Assembly has allotted a special "free literature" budget.

New Literature

Dá'í—The Call to Prayer, by Ruth J. Moffett, a study of the important spiritual subject of prayer, showing its universal practice in all faiths, with representative prayers selected from different religious writings. Paper cover, 125 pages. Per copy, $0.60.

Index to Bahá'í News—December, 1924 to November, 1933 (No. 1 to No. 79). A necessary key to the contents of Bahá'í News during the first nine years of its existence. Paper cover, 58 mimeographed pages. Price each—net—$0.50. Note: The National Assembly is distributing one copy free to each local Assembly for its official records. A small edition is available for sale to individual believers.

Bahá'í Publishing Committee: Eastern Address, P. O. Box 348, Grand Central Station, New York, N. Y. Western Division: Mrs. Emma F. Smith, Manager, 1245 Broderick St., San Francisco, Calif.

ANNUAL COMMITTEE REPORTS

1933-1934

1. Teaching Committee

"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.

So widespread is the interest in the Faith of Bahá'u'lláh today that it seems fitting for the Teaching Committee to review briefly the developments in the Cause during the past year that have brought us up to this unique station, so that we may be better prepared to meet the new responsibilities.

It became apparent to everyone after the Convention in June, 1933, that the major contribution the Bahá'ís of America could render to the amelioration of the problems of the country, was the completion of the ornamentation of the Dome of that structure which symbolizes the ideals of the New Day. Thus, all the spiritual and material resources of the friends were centered on achieving this goal. The unified and harmonized spirit attained by the believers in this encompassing sacrificial effort established a firm foundation through which the dynamic forces of the Bahá'í Faith could diffuse themselves into the world. Furthermore, this experience demonstrated that the lasting foundation of teaching work is perfect integration of all Bahá'í activities.

With the completion of the Dome ornamentation and the release of the spiritual forces which the Guardian stated would attend this epoch-making event, the necessity for intensive public teaching service became evident. The National Teaching Committee, therefore, addressed some fifty individuals, urging them to undertake new teaching work; where possible to make extended teaching circuits, visiting centers where the Cause is developing, and to aid isolated believers in their efforts. The response was not only encouraging but truly inspiring, as the results show fully how the promises of the Guardian will be fulfilled.

The Teaching Committee next wrote individually to all the Assemblies asking them to lend every effort to the constructive development of the teaching work contemplated in the program established by the National Spiritual Assembly and outlined fully in Bahá'í News of July, 1932.

At the same time the Committee wrote to all isolated believers, calling their attention to the unique position they occupied in the Cause as outposts of the new World Order, and asking them to redouble their efforts to establish thriving Bahá'í centers. The service of the Teaching Committee was offered in arranging assistance from near-by Local Spiritual Assemblies.

The entire country realized how propitious was this moment for public work and arose as a body to spread the universal principles of the Faith, bringing forth almost miraculous results.
Viewing the developments of the teaching work from another standpoint, attention is called to the supreme wisdom of the Guardian in insisting upon the early completion of the Dome ornamentation. Previously, the Teachings have been presented in an apologetic manner because of the apparent lack of outward achievement. Now it is a matter of distinction to be connected with that dynamic Faith that has accomplished, during the world's greatest depression, the adornment of the most beautiful spiritual structure, and that has at the same time established "a humble though perfect pattern" of the future World Order.

Thus, concentration on the ornamentation of the Dome of the Temple has brought the Faith to a position of prestige and high honor and created increasing interest in its universal principles. The friends, through their joint sacrifices, have been more firmly united and have accomplished more perfect functioning of the World Order of Bahá'u'lláh. Supplementing this, the spiritual forces released into the world, together with the increasing difficulties on every side, are bringing untold thousands to the Fount of Eternal Life.

In a report of this type it is impossible to record the sacrificial efforts of the many loyal and enthusiastic servants of the Faith in promoting the Teachings during the past year. There has been greater vigor in fulfilling this supreme obligation of Bahá'í life than has been witnessed in this country before. To attempt to report in detail the services of even those who have kept the Teaching Committee informed of their activities likewise cannot be done for lack of space. We have, therefore, confined ourselves to the recording of a few of the most interesting experiences during the year, which may be helpful in expanding the work and which give evidence of the dynamic spiritual forces now released.

The following is an interesting method employed by Dr. Stanwood Cobb in introducing the Cause in a new city on a very successful sixteen-day teaching trip covering Atlanta, Georgia; Louisville, Kentucky; Nashville, Knoxville, Tenn., and Chapel Hill, N. C.

In one of the cities there were no Bahá'ís who could make contacts for Dr. Cobb. Utilizing a letter of introduction to a professor of the leading university, he secured the names and addresses of the liberals of that city. Later these were his guests at a luncheon in his hotel. After a pleasant discussion of general affairs of the day, Dr. Cobb gave a detailed exposition of the World Order of Bahá'u'lláh which was followed by a lively and sympathetic discussion. Dr. Cobb wrote: "This was one of the most inspiring events of teaching nature I have ever taken part in. It is an absolute demonstration that the world is ready and waiting for this Message. Men of this type would not come to public meetings. They are too busy. A better spirit and inspiration is engendered in a special group than to see them one by one."

Mr. Louis G. Gregory, in response to a new trend in our teaching work which the Guardian is encouraging, is settling in one of the larger cities of the south and concentrating on that city until a properly functioning Bahá'í Assembly is established. The reports of the way doors are opening and follow-up work being carried on demonstrate the unique possibilities of this method of service. Mr. Gregory has spoken on invitation at various churches, universities, clubs and organizations. Seeds once sown are never lost.

One of the professors, reading in the newspaper that a Bahá'í speaker was in town, invited Mr. Gregory to address his classes, saying he had heard Jinab-i-Fadl speak in California and was anxious not only to learn more of the principles of the Faith himself but to have his pupils do so likewise.

Another interesting incident was at the annual convention of the Tennessee State Teachers' Association where one of the principal speakers insisted on Mr. Gregory being given his place on the program so the school principals might learn of "this wonderful message." Many questions were asked and Bahá'í literature was distributed.

Madame Margarita Orlova reports many stirring experiences in the teaching work done on the Pacific Coast, particularly in and around Phoenix, Arizona. Addresses were given before all types of gatherings—in churches, universities, Junior Colleges, Agricultural Associations, including eleven talks on the Bahá'í Faith in the Mormon Church in Mesa, Arizona.

Two study classes were conducted for the visitors at the resorts in this area, one at the Arizona Biltmore, the other at Jokake Inn. People from all parts of America were attracted and on returning to their homes will become voting members of Assemblies in those cities. Demonstrating how the efforts of every one will, if selflessly offered, bear fruit, the teaching achievement in these exclusive resorts was brought about through the services of a colored Bahá'í, seamstress at one of the hotels, who made contacts for Madame Orlova with those for whom she worked.

The growing interest in the Faith among religious leaders is of great significance. Mrs. Elizabeth Greenleaf and Mrs. Florence Morton, who have done much successful work in the New England States, report a study group in Gardener, Maine, which has attracted the attention of six ministers. There being no teacher available, the minister of one of the churches who met 'Abdu'l-Bahá when He was in America, has taken charge of the group.

We cannot close this section of our report without mentioning the great services of such capable pioneer teachers in the Cause as Shahnaz Waite, May Maxwell, George Latimer, Ali-Kuli Khan, Horace Holley, Dr. Leonore Morris, Leroy Ioas, and Charles Mason Remey; the untiring work of the Knobloch sisters—Fanny in the Central States and Alma, at the request of the Guardian, in the Southern States; the new study groups established by Ruth Moffett in Kansas City, Topeka, South Bend, etc.; the work of Orcella Rexpoed in Fort Worth, Oklahoma City, Houston, etc.; likewise the constructive teaching and follow-up work carried on by Mrs. Mayme Seto and Dorothy Baker, as well as the quiet deeds of those like Rouhaniatrem, Gale Marsolas, Kathryn Baldwin, and Ella Cooper who are doing such intimate work in confirming new souls in the Cause.

Very gratifying indeed has been the systematic manner in which the various Assemblies have organized their teaching work. Where this most important obligation has been committed to an efficient committee great success has been achieved. While reports have not been received from all Assemblies, it appears the Chicago Assembly has better organized its work than any other city. The Teaching Committee there has actively in hand the development of and assistance to fireside groups, the arrangement of attractive public meetings, the furnishing of teachers to near-by Assemblies, encouraging drama as a means of conveying the Message, establishing Bahá'í reading libraries in various parts of the city, and the conduct of effective public speaking classes. Of great importance is the Contact Department of the Teaching Committee whose duty it is to contact, either in person or through correspondence, all clubs, peace organizations, educational institutions, etc., to make openings for Bahá'í speakers. Where openings are
arranged the addresses are followed up by sending literature to every member of the organization, if a directory can be secured, and inviting them to the regular Bahá'í meetings, study classes, etc.

Illustrating a novel method of introducing the Cause in a new center, the Washington Assembly recently arranged for a round-table discussion at one of the leading hotels of Richmond, Virginia, on the subject: "Peace, Unity, and Stability for a Chaotic World." Neatly printed invitations, containing the subject, time, place, and names of speakers who, in this instance, were Dr. Stanwood Cobb and Mr. Charles Mason Remey, were sent to the liberally minded people of the city, asking them to join at tea in the consideration of this subject.

One of the most effective means for expanding the work of the Cause is that of Assemblies assisting isolated believers in their efforts. In order to prepare for this important work, the Teaching Committee has carried on correspondence with all the isolated believers, numbering more than two hundred, associating them into Bahá'í groups wherever possible, and endeavoring to bring about closer collaboration between Local Spiritual Assemblies and groups and isolated believers. The inspiring reports from many of these solitary friends of the opening of new doors in their immediate environment reveal the penetrating influence of the new spiritual forces at work in even the remote places of the earth.

This extension work on the part of Bahá'í communities, whether in their own localities or in new fields, increases the necessity for and importance of study classes, not only for the Baha'is but also for the newly attracted souls. In keeping with the instructions of the Guardian, the majority of the classes conducted by Local Spiritual Assemblies during the past year, were on the history of the Faith and Bahá'í Administration. One Assembly has adopted the policy of training the friends for public work by having them conduct the spiritual part of the Nineteen Day Feasts. Some Assemblies have arranged Teacher training courses to assist those who plan to engage in teaching work outside their own communities.

In reviewing the teaching work of the past year, the National Teaching Committee has the following recommendations to offer:

First: The psychology of Bahá'í teaching is very important. Let us refrain from an apologetic attitude. Humanity is eagerly seeking the Light of Divine Guidance, and the crumbling institutions of the world necessitate the rise of the World Order of Bahá'u'lláh. Ours is not the attitude of seeking favor, but rather that of bestowing the greatest gift in history. Furthermore, the restrictions in the way of granting voting rights to the student make membership in this World Order a coveted achievement. To be a follower of Bahá'u'lláh is a mark of distinction and honor. Let us who are the custodians of this rich heritage maintain its dignity and glory in our lives and teaching service.

Second: It is impossible to overemphasize the supreme obligation of every individual to increase his or her teaching services. Inasmuch as we have no paid teachers, the expansion of the Faith rests upon the individual Bahá'ís. Teaching the Cause is the glory of Bahá'í life and must represent the sum total of its acts of devotion. Through his secretary the Guardian wrote an American believer recently: "In the Aqdas Bahá'u'lláh considers teaching as a spiritual obligation imposed upon every devoted believer and servant of His Faith. Should the friends become fully conscious of this duty and arise to do their share, this Cause will soon permeate every home throughout the world and the Kingdom of God will be established."

Third: The salon type of meeting is the most effective means by which the individual may fulfill his or her teaching obligation, particularly among those of his or her own circle. A surfeit success indicates that the most successful of all teaching work has been the heart to heart discussions possible only in intimate fireside gatherings. Let us recall, in considering the importance of these fireside groups, the basis of the teaching work of the Nineteen Letters of the Living. In the "Dawn-Breakers" it states: "To each He (the Báb) assigned his own province as the field of his labors."

Every Bahá'í should hold at least one such meeting every nineteen days, not only to attract new people to the Cause, but also for intensive teaching and follow-up work.

Fourth: Local Spiritual Assemblies have not generally arisen to fulfill their part of the teaching program, namely, that of establishing the Faith in a new center. Cooperation with the isolated believers makes an ideal foundation for such work. We should bear in mind that there are isolated believers in two hundred cities in America and if Assemblies will concentrate on these centers the contact and follow-up work will be simplified.

Fifth: In arranging public meetings of any type, it is wise to use a selective process. Big meetings made up of individuals of widely different interests produce little or no result. Meetings made up of people deeply interested in a specific matter permit of constructive presentation of the Teachings on that subject with questions and appropriate follow-up. We are not so much interested in publicizing the Faith as we are in teaching the Cause.

Sixth: Institutions of learning, particularly those having departments in sociology and comparative religion, are showing increasing interest in the Bahá'í peace program, the World Order of Bahá'u'lláh, and the Oneness of Religion. Every effort should be made to secure openings in such institutions through appropriate capable contact.

Seventh: If groups can travel together to teach, the results achieved are greater than from individual traveling. In instances where three or four have conducted a teaching campaign, the different presentations made a very good impression.

Eighth: With the increasing attraction to the Faith, it is essential that appropriate study classes be arranged by every Assembly for the instruction of Bahá'í students, particularly on the Administration. Whenever voting rights have been granted new people before they have understood the responsibility of such a right, confusion has resulted and often the individuals have left the Cause entirely. It is recommended that the Spiritual Assemblies direct a study course on the Administrative program of the Faith extending over a period of two to three months. This will serve the three-fold purpose of acquainting the individual with the implications of Bahá'í Administration which voting right obligates him to uphold; permit the Spiritual Assembly through contact over a given period of time to gain an actual knowledge of the views of the individual to assure itself of the qualifications of this person to become a Bahá'í, and lastly, permit the applicant to develop normally into Assembly life.

Ninth: With the increasing world problems, the most effective teaching weapon is the unceasingly coordinated and functioning Bahá'í Community. The eyes of the world are being focussed more and more on the Cause, and if they find our community life less than implied in the Teachings of Bahá'u'lláh they will turn away dismayed and discouraged. Humanity has had too much of emotional appeal, of philosophic idealism, and intellectual speculation.
It is looking for a way of living. Therefore, if any Assembly has not achieved in its midst the community life implied in the World Order of Bahá'í, it would be better that no public teaching work be undertaken, but that such an Assembly realize that its teaching responsibility is to deepen and broaden among its present members the consciousness of the Faith and its proper functioning.

The Guardian is urging the establishment of the Faith in various countries of the world, commenting that "now is the time of settlement of the world community—it is not so much travel as permanent settlement that is the requirement of today." He has encouraged those noble pioneers who have left home, families and friends and are spreading the Glad Tidings in other lands, to concentrate their efforts in given centers until the Faith is permanently established there. Thirty of the forty countries where the Bahá'í religion is now established have received the Message through American Bahá'ís. The Cause of God in America has been immortalized by our constant prayers for their blessings and development appropriately distributed between voting Bahá'ís, and the authorities set up by their vote: in such wise that no abuses could flourish or disrupt the whole. Never in any society has there been a solution quite comparable to this one. Bahá'í Administration is unique, since it rests upon a Divine Foundation.

A description of the course of study barely indicates the true significance of the Summer School. Its activities are as inclusive as life—the life of a Bahá'í group met in fellowship and love. To convey a picture of its full outline—the values gained in personal consultation, the gaiety of Bahá'ís at play under the Big Tree and on annual holiday to Griffith Grove, the friendly intercourse with the community at Geyersville—is quite impossible. Each morning the meetings were prefaced by a short devotional period under the Tree arranged by Mrs. Seto and these times of quiet meditation prepared the hearts for the undertakings of the day. To rise with the mention of Bahá'í Faith upon the tongue is to change a common day into a prayer, the prayer of work offered in conscious service.

Four roundtable discussions were arranged for the afternoons. For these the friends met in the Redwood Grove. There were as well three public meetings; two in Geyersville, attended by local residents for miles around, and the other in the outdoor theater at Griffith Grove in Santa Rosa.

A few statistics may give an idea of the size of the school and the interest of the believers in its development:

- Total registration . . . . 200
- Feast registration . . . . 175
- Average daily attendance . . . . 65
- Children's registration . . . . 35

Respectfully submitted,
LEROY IOAS, Chairman
CHARLOTTE M. LINFOOT, Secretary
BISHOP BROWN
GEORGE O. LATIMER
FLORENCE MORTON
E. LENORE MORRIS
ELLA G. COOPER

2. Pacific Coast Bahá'í Summer School

The most remarkable of the excellent schools held at Geyersville, California, was the seventh, held July 23rd to August 5th, 1933. Under the inspiration of the epistle which has just been received from the Guardian entitled the "Golden Age of the Cause of Bahá'u'lláh"; as well as the dynamic spirit released by the study of the Dawn-Breakers, the Bahá'ís realized that they were indeed living in two worlds; one the physical world, and the other, the World Order of Bahá'u'lláh.

The underlying spirit of unity was epitomized this year, as it has in previous years, in the Unity Feast, opening the school. This is the homecoming of the friends, the joyful greetings of those long-separated, the welcome of our beloved hosts, John and Louise Bosch, and that cementing act of breaking bread over the same table. There were in attendance one hundred and seventy-five Bahá'ís representing Assemblies of the entire Pacific Coast area, as well as guests from Australia and New York.

The program of the school, outlined three courses, carried through each morning for twelve days. A modern method was employed by the instructors, who were all Bahá'ís; so that the period included presentation of the subject, with twenty minutes reserved for group discussion. It was a technique new to all. With the help of the round tables, illustrating group discussion, the Bahá'ís gained a new method and achieved results impossible in former years. Group discussion is true consultation, and a real effort to ascertain truth.

The detail of the three courses may be studied in the programs of the Summer School. In brief, they dealt with the following subjects:

1. The Influence of Religion on Society, taught by Mrs. Hellen Bishop, Mrs. A. Y. Seto, Prof. N. F. Ward, Leroy Ioas, and Miss Marion Holley.
2. The History of the Bahá'í Faith, taught by H. R. Hurlbut, Mrs. Helen Bishop, Mrs. Louise Caswell, and Prof. O. G. Collins.

The first course was designed as one which might adequately serve the needs of young believers, as they approach their contemporaries. The attempt was for objectivity with proofs based upon the social sciences, and for a survey of those essentials of belief, without an understanding of which no proof can be complete and no religion worthy of the name.

The second course of study dealt with the history of the Bahá'í Faith, as ascertained from all available sources, including "Nabil's Narrative," "The Traveler's Narrative" and Prof. Browne's commentaries, Gobineau's, "Les Religions et les Philosophies dans L'Asie Centrale," Phelps' "Abbas Effendi," Cheyne's "The Reconciliation of Races and Religions" the various accounts of pilgrims and the actual writings of Bahá'u'lláh and 'Abdu'l-Bahá. There is such a comprehensive outline been presented at this Summer School.

The third course on the Principles of Bahá'í Administration created great interest. By citing specific instances of conduct under Bahá'í laws of social relations, the intricacies and possibilities of Administration expanded until its response to universal application was appreciated. In the most amazing manner, and yet in true simplicity, the complexities of present and past administrative schemes are set aside, and the responsibilities of order and development appropriately distributed between voting Bahá'ís, and the authorities set up by their vote: in such wise that no abuses could flourish or disrupt the whole. Never in any society there has been a solution quite comparable to this one. Bahá'í Administration is unique, since it rests upon a Divine Foundation.

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Respectfully submitted,
JOHN D. BOSCH, Chairman
LEROY IOAS, Secretary
MRS. E. G. COOPER
MRS. A. E. COLLINS
G. O. LATIMER
LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

To the Local Spiritual Assemblies of the United States and Canada.

Beloved Friends:

The National Spiritual Assembly desires at this time to make a preliminary report on its decisions taken with reference to the various resolutions voted at the recent Convention. This report is made to the believers through the local Spiritual Assemblies in view of the Guardian's instruction, published in Baha'i News, February, 1934: "Shoghi Effendi firmly believes that consultation must be maintained between the N. S. A. and the entire body of believers, and that such consultation, while the Convention is not in session, can best be maintained through the agency of the local Assemblies, one of whose essential functions is to act as intermediaries between the local communities and their national representatives. The main purpose of the Nineteen Day Feasts is to enable individual believers to offer any suggestion to the local Assembly which in its turn will pass it to the N. S. A. The local Assembly is, therefore, the proper medium through which local Bahá'í communities can communicate with the body of the national representatives. The Convention should be regarded as a temporary gathering, having certain specific functions to perform, during a limited period of time. Its status is thus limited in time to the Convention sessions, the function of consultation at all other times being vested in the entire body of the believers through the local Spiritual Assemblies."

A supplementary report will be made on one or two resolutions which required further time for special study—for example, the resolution requesting the National Spiritual Assembly to provide for the preparation of some satisfactory method of parliamentary procedure as a basis for the conduct of Annual Conventions, Nineteen Day Feasts and the meetings of local Spiritual Assemblies. 1. Resolution requesting the National Assembly to urge all Bahá'í young people in Local Bahá'í communities to get in touch with the National Youth Committee. It is pointed out that the Youth Committee was appointed for the special purpose of unifying and developing the activities of local youth groups, and an excellent beginning was made last year. This resolution has been referred to the National Youth Committee with the request that it provide the best means for closer communication with local youth committees and groups.

2. Resolution recommending that the National Assembly publish reports of National Committees prior to the Convention hereafter and distribute them to those elected as delegates. This and other resolutions dealing with future Conventions are to be acted on at the time that plans for the 1935 Convention are being made.

3. Resolution recommending that the National Assembly advise the local Assemblies as to the duties of Bahá'í citizenship. This matter is felt to be one of extreme importance. There is no question but that the growth of the Cause rests upon conscientious attendance at all Nineteen Day Feasts, due observance of the spiritual significance of the voting right, etc. Since the subject of Bahá'í citizenship, or membership in the Bahá'í world community, is one of continuous development, as the administrative order unfolds under the Guardian's guidance, the National Assembly has decided to add a special department to Baha'i News, consisting of excerpts from Shoghi Effendi's general communications. This department will remind all the believers of many significant instructions received during the past eleven years, and perhaps afford a basis for consultation at Nineteen Day Feasts.

4. Resolution requesting a form of parliamentary procedure. As already stated, this resolution is receiving special study and a report will be made as soon as possible.

5. Resolution defining the relations of delegates and the National Spiritual Assembly. This, also, will be the subject of later report.

6. Resolution suggesting that an index be prepared of Baha'i literature. The new Index Committee has already been appointed to carry out this important suggestion.

7. Resolution recommending that National Committees be appointed with a view to having it possible for the members of each committee to meet frequently for mutual consultation. This recommendation was carried out as much as possible in making the committee appointments for the current year.

8. Resolution requesting the National Assembly to take prompt and definite action toward a measure which will expedite the collection of funds to be made available for the costs of Temple construction and other activities. It is pointed out that, fundamentally, the National Spiritual Assembly does not "collect" funds. On the contrary, it merely receives funds voluntarily donated by the believers. The emphasis should be placed on the spirit of sacrifice throughout the entire body of the believers, not upon any assumed power or right of the National Assembly to exert pressure upon the community. A careful review of Baha'i News over a long period of years, however, and especially a study of the general letters issued by the National Assembly to local Assemblies since the first "Plan of Unified Action" was adopted, will reveal the extent to which the National Assembly has endeavored to keep the local communities informed of the needs of the National Fund, and to stimulate inter-
The ideal, the National Assembly can any local Assembly undertake addition-
et in service to the Cause by providing the means by which its institutions can be
developed. This matter of voluntary contributions to the National Fund depends in large measure upon the cooperation and initiative of the local Assemblies.

9. Resolution recommending to the National Assembly the advisability of sending a cablegram to the Guardian at next year's Convention immediately after the Convention has organized. The purpose of this resolution is to assure the sending of a Convention message to Shoghi Effendi soon enough to bring a reply before the Convention terminates. It is pointed out that such actions on the part of a Convention are for the Convention itself to perform. The National Assembly can only serve as the agency for transmitting a recommendation from one Convention to another Convention. It is also pointed out that such actions have assigned responsibility and authority to decide such matters for itself.

10. Resolution calling upon the National Assembly either directly or through the Amity Committee to send a circular letter to all local Assemblies stressing the magnitude and importance of race amity work among the Bahá'ís, and that this letter preferably be substantiated by references from the Teachings of Bahá'u'lláh, the Center of the Covenant and the Guardian. Amendment: that the National Assembly also try if possible to draw up a program of action in addition to the letter, and that the program if possible suggest some steps and actions to be taken and followed up. This important recommendation has been referred to the National Race Amity Committee.

11. Resolution requesting the National Assembly to emphasize to every local community in the United States and Canada the necessity of having a Center (within their means) which would be called the Bahá'í Center of that city. The National Spiritual Assembly believes that every local Assembly fully realizes the desirability of having a Center apart from any one believer's personal domicile. Growth is limited as long as all gatherings must be held in any home, because without a public center the general public cannot be attracted. Moreover, it is far better for the community itself to meet apart from any possible restriction of personal influence. However, while a Center is unquestionably the ideal, the National Assembly cannot conscientiously recommend that any local Assembly undertake additional financial responsibility until the clerestory contract has been fully paid. In one of the Guardian's recent letters he stated that local activities must be subordinated to national needs.

12. Resolution that a competent committee be appointed for the purpose of putting into effect definite plans for the creation of a Bahá'í village in which our spiritual, social-economic and race amity teachings be applied; that the principle of first disregard of considerations of policy which might not allow the execution of such plans at present, but that these be developed to a point where they may be put into execution immediately upon due authorization to go ahead; the committee to serve as a clearing-house for the considered opinions of students of Bahá'í economics in general and on plans for the creation of a Bahá'í village in particular. In commenting on this resolution, the National Spiritual Assembly would remind the believers of the following instructions from the Guardian, quoted in Bahá'í News, May, 1933: "As regards the activities of the economics committee of the National Assembly; Shoghi Effendi fully sympathizes with the desire of some of the members to see the committee find ways and means to put into practice the economic teachings of the Cause, as explained in some of the recorded writings and sayings of Bahá'u'lláh and the Master. He believes that the time is not yet ripe for such activities. First we have to study the economic teachings in the light of modern problems more thoroughly so that we may advocate what the Founders of the Faith say and not what we conjecture from their writings. There is great difference between sounding a general principle and finding its application to actual prevailing conditions."

"Secondly, the Cause is not financially in a position to launch itself in such undertakings at present. Such plans need great financial backing to be worked out in a permanent form. In time, Shoghi Effendi hopes all these things will come to pass. For the present we have to consolidate our basic institutions and spread the teachings and spirit of the Faith among the public."

It is the understanding of the National Spiritual Assembly, based upon these words, that the conception of a "Bahá'í village" is not some special and isolated undertaking, like the building of the Temple, but the outcome and fruit of the development of the Bahá'í community into the fulness of organic unity. The "village" will draw nearer as each local and national Bahá'í community understands, and practises, the principles of the Administrative Order. Any concrete suggestions, however, which the believers wish to submit to the National Assembly will receive careful study. Meanwhile the believers are informed that the Publishing Committee is now issuing a compilation of the Bahá'í Economic Teachings which can be obtained at very small cost.

13. Resolution recommending that the National Spiritual Assembly study a report issued by the East and West Committee, Tihran, to determine if a Children's Fund can be established in this country. This interesting suggestion has been referred to the National Youth Committee for consideration and a report recommending what action the National Assembly might take.

14. Resolution requesting the National Assembly to include in its announcement of the Convention next year some provision for the holding of a National Teaching Conference prior to the opening of the Convention. In general, the National Assembly feels that all meetings held at Convention time should be included within the plan and schedule of the Convention itself, and that no meeting should be held before or after the Convention as something which is supplementary to the Annual Meeting. When the 1935 Convention is planned, the Assembly intends to provide in every possible way for conference on teaching and other vital activities.

15. Resolution recommending the preparation of some satisfactory method of parliamentary procedure. See Resolution number 4, above.

16. Resolution recommending the appointment of a special committee on education in Bahá'í administration throughout the country. This matter is of extreme importance. The view of the National Assembly is that the N. S. A. itself, among its other functions, must do its utmost to promote education in the administrative principles, and in fact has for many years attempted to do so through (1) the publication of the Guardian's letters; (2) special articles in Bahá'í News; and (3) by means of general letters to local Assemblies. Each National Committee, moreover, in addition to its particular activities, surely has an obligation to assist whenever possible in contributing to knowledge of the Administrative Order. The three Summer Schools are rendering invaluable service by their study courses and discussion groups; and finally...
ANNUAL COMMITTEE REPORTS

1933-1934

3. Archives Committee

In compliance with instructions received from the National Spiritual Assembly, the activities of the Archives Committee for the current year have been concerned mainly with making investigations in reference, first, to the method of construction of a room for the safe-keeping and preservation of the Archives in the Foundation structure of the Temple, and second, to a plan of cataloging and arranging the Tablets of the Master, Letters of Shoghi Effendi, sacred objects, and various printed and manuscript materials bearing upon the growth of the Cause in America, which together make up the National Archives.

In carrying on these investigations the committee has corresponded with the Bureau of Standards, the Library of Congress, the British Museum, the Huntington Library, the Chicago Museum, the Illinois Historical Society, the Field Museum in Chicago, the Bureau of Standards, the Library of Congress, and the Board of Standards. The committee has also corresponded with the Archivist of the United States, the Library of Congress, and the Board of Standards. The committee has also corresponded with various archivists and librarians at the Library of Congress, the British Museum, and the Library of Congress. It is unnecessary to state that any information obtained by the committee with reference to the plans of the Guardian in organizing the Interna-
tional Archives in Akka and Haifa will be a deciding influence in the plans to be recommended for the organization of the National Archives.

Some of the information which has been gathered, particularly that dealing with the control of factors which affect the preservation of manuscripts, has been forwarded in condensed form to the National Assembly. The committee will continue to investigate the problems named above and to submit reports as information becomes available. However, until a room is provided for the housing of the Archives, it will be very difficult for the committee, unavailable or inaccessible as the Archives are in their present location in a vault of the Chicago Safety Deposit Company, to formulate definite plans for the arrangement and filing of the materials in the Archives.

Among the recommendations which the committee has made to the National Assembly within recent months are the following:

1. That a combined Archives and reading room be constructed in the Temple Foundation as soon as feasible. Later on, when a separate library or reading room is provided and when the central Foundation Hall becomes available for Archives uses, the room proposed at present would be used chiefly for the storage of Archives, and should be constructed with this end in view—of insuring safety and preservation.

2. That as much as $100 be set aside annually in the next few years to cover the expense of cataloging, photostating, mounting in folders and filing the original Tablets of ‘Abdu’l-Bahá. The Tablets constitute the most precious possession of the Archives, and their present condition—folded, usually with the original translation, within the envelope in which the Tablet was received—is not most conducive to their preservation. It is proposed that separate files be made of original Tablets and translations and of photostatic copies of the Tablets with copies of original translations. The former would not be available for reference or handling, while the latter would be available.

3. That through the medium of the Baha’i News frequent requests be made for the believers to forward to the Archives original Tablets of the Master with original translations; original letters from the Guardian; manuscripts or other objects sacred because they were possessions of, or were directly associated with, the Báb, Bahá’u’lláh, ‘Abdu’l-Bahá or the
Greatest Holy Leaf; objects sacred to the memory of the Disciples of 'Abdu'l-Bahá in America and of international teachers of the Cause; photographs of local assemblies and groups, teaching conferences, summer school gatherings, and Bahá'í Youth organizations, as well as of individual Bahá'ís whose activities have been national in scope. It is suggested that corresponding secretaries of local assemblies can be of great assistance to the National Archives by taking the responsibility for the collection of Archives material locally. They may also aid in distinguishing between material which is primarily of local interest and that which is of national interest and importance. The Archives Committee will gladly supply believers who send in their Tablets with exact photostatic copies at small cost.

4. That the National Spiritual Assembly direct the Publishing Committee to forward to the National Archives at least two copies of all Bahá'í publications in its possession; also that other committees, such as the Publicity Committee and the Committee on Bahá'í History, be requested to save their files for the eventual deposit of those materials which are suitable in the National Archives.

5. That provision be made for the exhibition of representative types of material in the Archives in the Foundation Hall at the coming Convention.

Respectfully submitted,

The Archives Committee,

Edwin Mattoon, Chairman
Julia Sobel
Albert Windust
Gertrude Brikema
May Scheffler, Secy.

4. Reviewing Committee

The function of the Reviewing Committee is so generally misunderstood that it seems desirable to make certain facts clear before anything else.

A manuscript approved by the Reviewing Committee of the National Spiritual Assembly simply means that what is written in connection with the Bahá'í Faith in that manuscript is according to the authorized teachings. It does not mean that the manuscript will be published. It does not mean that the manuscript is a literary production. The Publishing Committee publishes only what it is authorized to publish by the National Spiritual Assembly. For instance, if someone writes an article on the Bahá'í Cause and sends it to the National Assembly for review, the National Assembly gives it to the Reviewing Committee. The approval of the Reviewing Committee is limited to whether what is said about the Cause is according to the teachings, or not. If the article is approved the author is then free to submit it to some general magazine or other source of publication. If it is a book it would be sent to some publishing house which would accept or reject it from quite another standpoint. If a good book were written on the Cause and the Publishing Committee had the funds, no doubt the National Assembly would be happy to consider its publication. In our present financially strained circumstances, however, funds are lacking in all departments of Bahá'í endeavor.

Certain types of manuscript are not reviewable. Music, poetry, plays, novels—all forms of art are not reviewable because the Bahá'í teachings cannot be applied as the standard of accuracy and truth. For instance, you can't have a "Bahá'í" poem. You cannot have a good poem or a bad poem. You cannot have "Bahá'í" music. You can only have good music or bad music. If you write a play in which certain Bahá'í principles or characters appear, and the play is produced, if it is a great play it will influence thousands of people, and if it is a bad play it will be a failure.

Therefore, only manuscripts which claim to describe some aspect of the Teachings, the Temple, the principles, the inner mysteries, the lives of the great Personalities, etc., should be reviewed in order to safeguard the author and the public from divers opinions or misconceptions of the teachings or the administration of the New World Order.

Two copies of the manuscript should be submitted. One to be retained in the files of the National Assembly after it has been approved, and the other to be returned to the author. Manuscripts should be typewritten and double-spaced, if possible.

The following manuscripts have been approved since April 24, 1933:

- Children's Lessons, Sections III and IV, submitted by the Committee for Teaching and Training Children.
- Bahá'í Answers, a compilation, by Olivia Kelsey.
- The Call to Prayer, by Ruth J. E. Moffett.
- Little Prayer Book, compiled by the Editorial Committee.
- The Bahá'í Faith, by Horace Holley. (A pamphlet.)
- The Persian Wife, by Mary Maxwell. (A play.)
- Fundamental Concepts in the Light of a Contemporary Religion—the Bahá'í Faith, by Glenn A. Shook. (An article.)

5. History of the Bahá'í Cause in America

Before the history of the Bahá'í Cause in America can be written it is necessary that the committee should have in hand statements from various sources giving information regarding this history. This committee, therefore, has sent out several calls to the Bahá'ís collectively to all and individually to some, asking that each of the Bahá'ís friends who have historical data and reminiscences regarding the beginning of the teachings and the development of the Cause in their various assemblies, write these out in the form of statements and send them to the committee. We have urged the friends to write with as much detail and information as possible. The plan being that each of these statements eventually be placed in the National Bahá'í Archives. It is hoped that much information will be contributed.

Up until the present time we have had a number of valuable contributions. The various members of the committee have been active among the friends in their several assemblies, and the work of amassing data is progressing. Nevertheless, the committee urges that this work be accelerated and suggests that an urgent appeal be made at the coming Convention, exhorting all of the friends particularly the older Bahá'ís who were associated with the Cause in its early days, to lose no time in writing out their statements and sending them to the chairman of the committee.

We all wish this service to progress as rapidly as possible, but until we have the complete cooperation of all those who have historical data to contribute we will be handicapped in our work.

The Bahá'í History Committee urges that each Assembly appoint one of their members to write a history of their Assembly and send this to the Bahá'í History Committee. At the present time several Assemblies have done this, but the committee will not have the complete history of the Cause in America until each Assembly has made such a contribution.

The Bahá'í History Committee

Ella G. Cooper
BAHA'I NEWS

GEORGE LATIMER
ALBERT WINDUST
GERTRUDE BUJEMKA
MARIAM HANEY
MAY MAXWELL
CHARLES MASON REMEY, Chairman.

IN MEMORIUM

The friends are requested to remember in prayer these believers who have ascended to the Kingdom.

Mrs. Frank Moxey, Newark.
Mrs. Mary Isabel Marshall, Washington, D. C.
Charles F. Coles, Washington, D. C.
Otto Weiss, Teaneck, N. J.
Hooper Harris, New York City.

THE WORLD ORDER OF BAHÁ'U'LLAH

"That Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith."—Shoghi Effendi. (World Order of Bahá'u'lláh, pages 3 and 4.)

Throughout the present Bahá'í year, BAHÁ'I NEWS will maintain this special department consisting of quotations from the Guardian's writings on the subject of the World Order of Bahá'u'lláh.

1.

The various Assemblies, local and national, constitute today the bedrock upon the strength of which the Universal House is in future to be firmly established and raised. Not until these functions vigorously and harmoniously can the hope for the termination of this period of transition be realized. (Bahá'í Administration, page 54.)

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 around their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect understanding, genuine enthusiasm and sustained vigor. This indeed is the one joy and yearning of my life, for it is the fountainhead from which all future blessings will flow, the broad foundations upon which the security of the Divine Edifice must ultimately rest. (Bahá'í Administration, page 58.)

We have but to turn our eyes without to realize the fierceness and magnitude of the forces of darkness that are struggling with the dawning light of the Abhá Revelation. Nations, though exhausted and disillusioned, have seemingly begun to cherish anew the spirit of revenge, of domination, and strife. Peoples, convulsed by economic upheavals, are slowly drifting into two great opposing camps with all their menace of social chaos, class hatreds, and worldwide ruin. (Bahá'í Administration, page 58.)

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 plentitude 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. (World Order of Bahá'u'lláh, page 7.)

In a world writhing with pain and declining into chaos this (American Bahá'í) community—the guardian of the liberating forces of Bahá'u'lláh—succeeded in the years following 'Abdu'l-Bahá's passing in raising high above the institutions established by its sister communities in East and West what may well constitute the chief pillar of that future House—a House which posterity will regard as the last refuge of a tottering civilization. (America and the Most Great Peace, page 21.)

PUBLISHING ANNOUNCEMENTS

Bahá'í Teachings on Economics: compilation prepared by the Bahá'í Teaching Committee from the material gathered by the Committee on Economics at the request of the National Spiritual Assembly, 1933-1934. The pamphlet contains 16 pages, mimeographed, price, 10c per copy net and sold in lots of ten only.

World Economy of Bahá'u'lláh, by Horace Holley, translated into German. Copies for sale by the Bahá'í Publishing Committee. Net 10c each.

Correction for address of Western Division in July BAHÁ'I NEWS, given as 1245 Broderick Street in error. Should be:

Mrs. Emma F. Smith, 940 Leavenworth Street, San Francisco, California.

INTERNATIONAL NEWS

1.—From Circular Letter issued by the Spiritual Assembly of Haifa, June, 1934

Our Beloved Guardian, following his customary practice of retiring from Haifa during the uncomfortably warm summer months, left for Europe on the 7th of June, accompanied by Mr. Husein Rabbani. Our Guardian's health is the pivot of strength upon which reclineth the stupendous weight and responsibility of the Cause. It is evident then that the most rejoicing news to all the friends throughout the world shall always be the glad tidings that our Beloved Guardian is in the best of health.

Recent news from Persia reveal the fact that further restrictions have been imposed upon the Bahá'ís there. Not long ago we learned that the Governor of Khurasan, North East of Persia, had ordered to stop all Bahá'í administrative functions and gatherings throughout that province. The meetings of Bahá'ís have likewise been forbidden in Khuzistan, South West of Persia.

Great as the progress of Persia has been during the last thirteen years under the gifted leadership of His Majesty the King Reza Shah Pahlavi, who is indeed responsible for the present Persian renaissance, yet it cannot be expected that the deep-seated jealousies and hatreds of a bigoted clergy, the exploitations and intrigues of some political brigands and the evil machinations of few foreign religious institutions that under the camouflage of a noble purpose sow moral disharmony and strife among the people; should be discarded and disbanded in such a comparatively short time.

But the believers should in no wise be discouraged in carrying out the glorious task which has been bequeathed to them to spiritually rejuvenate a sadly shaken world. We must always remember that whether it be the crumbling of society's pillars or the infliction of persecutions and restrictions upon the believers, they "all witness," in the words of our Beloved Guardian, "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 scope and 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."

We have read in the Circular Letter of the East and West Committee that the Bahá'ís of Persia are deeply grateful for the gift of one hundred pounds Sterling sent by the Bahá'ís of America to the sufferers emigrated from Ishqábád and now in Mashhád, which will do much toward improving the conditions of these friends and assisting the Mashhád Assembly in providing for them.

The same Circular reports the following news of special concern to all the friends interested in educating Modern Persia:

Mrs. Clara Sharp of San Francisco, California, who came to Persia three
6 years ago to be with her daughter, Miss Adelaide Sharp, head of the Tarbiyat School for Girls, has among other numerous activities been carrying a considerable amount of teaching work and her course in debating and public speaking has aroused special interest. Recently one of her pupils addressed the student body of a local Mohammadan school on a modern invention; a mulla present arose and denounced the infiltration of new ideas which he said were false and were leading Persia's youth astray; the speaker replied with such vigor and logic that the students applauded him and the mulla was silenced. This incident probably could not have taken place 10 years ago; it illustrates the collapse of clerical jurisdiction in Persia, the new widespread emancipation of the youth. Certainly the instructors who are guiding this generation deserve special credit.

Recently, in Egypt, an article has been written and published by an Egyptian, criticising the Cause. That article was answered by Subhi Elias of Alexandria, whose brother is now engaged in spreading the Cause in Abyssinia, in the form of a personal letter which he sent to the author; whereupon the latter published very naively the said refutation in the May 21st, issue of an Egyptian daily, called Al-Balagh, thus publicly exposing his own ignorance in an article which clearly and logically revealed his fallacies and contradictions in his social views and principles.

2.—From Circular Letter Issued by the Unity of the East and West Committee, Tehran, April-May, 1934

This Ridván will go down in the history of Bahá’í Persia because during the feast days the first national Bahá’í Convention met in Tehran and elected the first National Assembly of Persia, with 84 delegates present from all over the country. Friends in the West will appreciate what achievement such a gathering represents in a country where travel is still a considerable adventure and where even a brief stay in the capital entails a long absence from home.

The delegates made their headquarters at the Haziratu’l-Quds, where the Central Assembly and the Service Committee had made the necessary arrangements for their reception; all kinds of furniture, beds, tables and the like had been requisitioned from Bahá’ís throughout town, and the fact that the delegates were in a sense the house guests of the Tehran friends added to the pleasure of the Convention. Many of the local friends entertained the delegates, both at the Haziratu’l-Quds and at their homes; the social aspects of the Convention were highly important because the Persian friends of different centres cannot communicate with one another with the frequency enjoyed in the West. A significant event of this Convention was the sending of representatives by the four women’s committees to report to the delegates and submit their program for the coming year.

The members of the National Assembly are as follows:

Jenabi Fazel Mazandarani.
“Haji Ghulam Reza Amin Amin.”
“Mirza Valiullah Khan Varqa.”
“Dr. Yunis Khan Afrukhtih.”
“Mirza Shuaullah Khan Alai.”
“Mirza Ahmed Khan Yazdani.”
“Mirza Ali Akbar Khan Froutan.”
“Mirza Mahmud Khan Badiyi.”
“Mirza Enayatullah Ahmed Poor.”
EXPLANATION OF PASSAGES IN "THE DISPENSATION OF BAHÁ'U'LLÁH"

The following explanations have been made by the Guardian in reply to answers sent him by the National Assembly. These passages are quoted from a letter dated August 7, 1934:

"Concerning the passage in 'The Dispensation of Bahá'u'lláh' in which the Guardian quotes 'Abdu'l-Bahá's interpretation of the prophecy referring to the times when the sun would stand still in the heavens, he wishes me to explain that the days referred to in this prophecy have to be reckoned differently. In the Sacred Scriptures of various religions there are to be found frequent references to days, but these have to be considered as indicating different periods of time, as for instance in the Qur'an a day is reckoned as one thousand years. The first ten days in the above mentioned prophecy represent each a century, making thus a total of one thousand lunar years. As to the twenty days referring to the Bábí Dispensation, each of them represents only one lunar year, the total of twenty years marking the duration of the Revelation of the Báb. The thirty days in the last Dispensation should be reckoned numerically, but should be considered as symbolizing the incomparable greatness of the Bahá'í Revelation which, though not the final, is none the less thus far the fullest revelation of God to man. From a physical point of view, the thirty days represent the maximum time taken by the sun to pass through a sign of the zodiac. They thus represent a culminating point in the evolution of this star (i.e., the earth). So also from a spiritual standpoint these thirty days should be viewed as indicating the highest, though not the final, stage in the spiritual evolution of mankind."

"As to the list of the prophets with whom Bahá'u'lláh identified Himself in the passage found on pages 26 and 27 of 'The Dispensation of Bahá'u'lláh,' their names are as follows: Abraham, Moses, Joseph, John the Baptist, Jesus, Imam Husayn, on whom Bahá'u'lláh has conferred an exceptionally exalted station, (and) the Báb."

LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

To the Local Spiritual Assemblies of the United States and Canada.
Beloved Friends:

In this letter the Assembly will endeavor to make a few useful suggestions on the subject of teaching.

This subject has become uppermost in our minds on account of the great emphasis which the Guardian has been giving it in his recent general communications.

For example, in "The Golden Age of the Cause of Bahá'u'lláh," Shoghi Effendi wrote: "Who, contemplating the helplessness, the tears and miseries of humanity in this day, can any longer question the necessity for a fresh revelation of the quickening power of God's redemptive love and guidance? Who, witnessing on one hand the stupendous advance achieved in the realm of human knowledge, of power, of skill and inventiveness, and viewing on the other the unprecedented character of the sufferings that afflict, and the dangers that beset, present-day society, can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a re-statement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society?"

And in "America and the Most Great Peace": "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?"

Such words reveal to us the measure of our opportunity, and remind us likewise of the degree of our sacred obligation. Every well-conceived and unified teaching effort put forth at this time is bound to bear fruit. The day of indifference and the condition of pride and superiority in the world about us has completely gone. Now it is for the Bahá'ís, bearing the Greatest Name in their hearts, to kindle that flame which can "burn away all things that are not of God."

As for effective teaching methods, these are as many as we require to meet the various circumstances of our local community. Among them may be enumerated:

1. The home meeting, at which a small number of inquirers may be invited to a series of discussions and readings. How many Bahá'í homes, never before consecrated to this supreme purpose, can be opened up for teaching this year?

2. The public teaching class, under the direct supervision of the local Spiritual Assembly, which carries on the work begun by the home or "fireside" meetings, and brings the students to the point of enrolling as members of the Bahá'í community. This more formal teaching class need not be continuous, but arranged for a series of consecutive weeks at different intervals throughout the year, depending upon the number of students who are made available by the combined efforts of the entire Bahá'í community.

3. The occasional public meeting of special character, such as those devoted to Race Amity, World Peace or some other Bahá'í principle of special public importance at this time.

4. The regular series of public ad-
addresses such as are carried on more particularly by those Assemblies which have public meeting places. The vital point to be considered in this connection is that the public meetings have little value unless they produce serious inquirers who are prepared to enter a study class.

5. While the home meetings for the most part attract those people who can be reached through personal acquaintance, there is need always of presenting the Faith to local leaders of opinion and persons of some distinct capacity. The suggestion is therefore made that each Assembly proceed to appoint a committee for the special purpose of drawing up a mailing list of such people in the community. This list has great value and once started should be kept always complete and up to date. It may be used as follows:

A. For sending invitations to the occasional public meetings of special character, described under No. 3 above.

B. For sending the public teaching bulletins issued by the National Spiritual Assembly about once every two months, entitled "A New World Order." Copies may be obtained direct from the National Assembly at the rate of 50 copies for 75c.

C. For sending the Outline and Summary of the Baha'i Faith prepared by the National Assembly a few months ago. These can be purchased from the Publishing Committee in the usual way.

6. As for study and teaching material, the Teaching Outlines obtainable from the Publishing Committee are ideal, and the variety of subjects is sufficient to meet every requirement.

7. Inseparable from any well-conceived teaching program is the factor of publicity, and the Publicity Committee stands ready to cooperate by means of practical advice as well as finished material suitable for giving to the press.

8. The Library Committee also should be consulted, since it is very important to have authentic literature on hand in Public and University Libraries.

9. It is of course the Teaching Committee which stands most ready to give assistance to local Assemblies, groups, and isolated believers in their efforts to promote the Faith of Bahá'u'lláh. The National Assembly at this time seeks merely to remind the friends of some of the many ways in which even the smallest community or group, when filled with the true spirit, can render service to the beloved Cause.

ADDRESS FOR NATIONAL ASSEMBLY CORRESPONDENCE

Beginning October 1, and until further notice, communications intended for the National Spiritual Assembly, should be addressed as follows:

National Spiritual Assembly of the Bahá'ís of the United States and Canada,
Evergreen Cabin,
West Englewood, N. J.
Allen B. McDaniel, Chairman,
1000 Chanler Building,
Washington, D. C.
Roy C. Wilhelm, Treasurer,
Evergreen Cabin,
West Englewood, N. J.
Horace Holley, Secretary,
119 Waverly Place,
New York, N. Y.

Can we any longer resist the mighty spirit outpoured to us in such communications as "The Dispensation of Bahá'u'lláh?"

Yours faithfully,
THE NATIONAL SPIRITUAL ASSEMBLY.
September 10, 1934.

SYMBOL OF THE GREATEST NAME

The friends will be happy to learn that the use of this Symbol is now legally protected for proper Baha'i use under the trade mark registration recently made by the National Spiritual Assembly through the U. S. Patent Office. After careful consideration of the significance of this sacred Symbol, the Assembly has voted that its use should be confined to books and pamphlets containing the words of Bahá'u'lláh.

THE INSTITUTION OF THE SPIRITUAL ASSEMBLY

For a period of more than ten years, a large portion of our collective effort has been devoted to the task of developing the institutions described in the Master's Will and Testament and the subject matter of most of the general communications issued by the Guardian of the Faith.

At our present state of development there appears to be a need for a more definite and widespread understanding of the institution of a Spiritual Assembly as it affects its own members—as it calls for a new and unique loyalty on the part of its nine members to the Assembly itself.

The National Spiritual Assembly therefore takes the occasion to offer a few remarks on this phase of the subject, in the hope that they will clarify this important matter and assist the believers to appreciate the firm basis on which every local and National Assembly must rest if it is to fulfil its responsibility to the Cause.

It is necessary to bear in mind the fact that the Spiritual Assembly is not a body created by the believers, even though by their votes at elections they determine its membership. The institution itself was created by Bahá'u'lláh. Unlike the institutions set up by a democracy, whose functions and powers are strictly defined by the people, with a definite reservation of certain rights to the body of the citizens—including the right to annul the constitutions and adopt an entirely new political charter—a Spiritual Assembly rests upon sanctions higher than that of the voting community. Its functions and powers are unalterable. The responsibility of its members is not to the electorate but to the higher authority resident in the Cause.

This general principle has brought into being the necessity for a definite loyalty on the part of all Assembly members to the institution which collectively they compose. They are trustees of its duties, responsibilities, rights and powers, and not merely representatives of the community nor of any party or faction thereof. In meeting this obligation to the Assembly itself, the members can have utmost confidence that they are rendering the fullest and truest service to the body of the believers concerned.

It is important to note that upon the Baha'i Electorate there rests a special responsibility in relation to the election. Thus, in describing the functions of Convention delegates, Shoghi Effendi declared that they should cast their ballots for none save those whom prayer and meditation inspire them to believe are possessed of certain qualities: "unquestioned loyalty, selfless devotion, a well trained mind, recognized ability, mature experience." The efficiency and integrity of a Spiritual Assembly, therefore, depends upon the degree to which, in every Bahá'í election, the believers conscientiously meet this Guardian's standards.

The Declaration of Trust and By-Laws afford a procedure controlling to a certain extent the methods which should be carried out by members of a Spiritual Assembly in performing their duties at meetings. It is clear, 1 See "Baha'i Administration," page 79.
for example, that decisions are made by unanimous vote, but unanimity lacking, by vote of the majority. 'Abdu'l-Bahá revealed a Tablet, quoted by the Guardian² in one of his earliest general letters, emphatically commanding every member of an Assembly to abide by its decisions. The Teachings recognize no minority rights whatsoever within the body of an Assembly. Every decision made by a Spiritual Assembly is binding upon each and all its members alike, whatever their personal views, prior to the final vote, may have been.

Two observations should be made in connection with the process of consultation leading up to the decision. First, that during the consultation it is not merely the right but the sacred duty of each member to express his or her opinion fully and freely, for only through a true consensus of opinion can all aspects of a question be thoroughly explored. Secondly, that the termination of the period of consultation and the taking of the vote, is a matter which the majority can decide. The right to express one's view fully and freely does not imply the power to prevent any decision from being enforced.

It is one extreme attitude to the other, in violation of the sacred unity of the Cause. The opinion is sometimes expressed that Spiritual Assemblies are too prone to maintain an attitude of secrecy and aloofness, in violation of the sacred unity of the Cause. This opinion requires clear analysis, if Assemblies are to avoid going from one extreme attitude to the other, in each case failing to attain the true balance.

What is and must be preserved inviolate from mere gossip and rumor are the personal views expressed by the members on any matter before the vote is taken. If any member of an assembly leaves a meeting and expresses criticism of the attitude expressed by any other member in the period of full and free consultation, this is destructive of the spirit of mutual confidence and trust which must be maintained by every Assembly, and can but lead to disunity and a weakening of its capacity for service to the Cause. So long as a member who had expressed one opinion is willing to abide by the result of an unanimous or majority vote, there is no ground of criticism in that his opinion, prior to the vote, was different from that established by the vote.

A Spiritual Assembly is an institution and not merely nine believers who happen to hold office. The great obligations and duties laid upon that institution are superior to any rights assumed by some of its members. Within its sphere of jurisdiction, as the Guardian has said, a Spiritual Assembly has undivided authority. The difference between secrecy and trustworthiness is again exemplified when we consider the important subject of conferences held by a Spiritual Assembly with individual members of the community. If the believers find by experience that they cannot bring personal matters to an Assembly without having rumor and gossip immediately circulate throughout the community, such a condition is a serious charge for which that Assembly cannot escape responsibility. As the Cause develops, each Assembly will increasingly be called upon to deal with certain matters of a personal and confidential nature, and the time has surely come when a firm foundation of trustworthiness should be laid.

Matters of a general nature coming before a Spiritual Assembly should be reported to the community at each Nineteen Day Feast. It should be readily possible for an Assembly to determine what matters are confidential, and of the nature of a trust, and what matters concern the Cause and are of interest and importance to the entire Bahá'í community. When a matter is recorded as confidential each member should scrupulously preserve it as such. When a matter is recorded otherwise, it should be reported in the form recorded in the minutes and by whatever officer is designated to make the report. Frank discussion of these points, and full agreement as to the conditions under which Assembly business is to be reported outside the meeting, are obvious requisites to the proper functioning of the institution.

Shoghi Effendi has written that the administrative order of the Faith is still in a condition of infancy. This may be fully recognized and admitted, but the condition of infancy is not intended to be perpetual. Great blessings will, we are assured, be released when the Bahá'í institutions develop to the point of internal unity and of harmonious relations to the community. The privilege of contributing to the steady evolution of those institutions which are the "pattern and nucleus" of the World Order of Bahá'u'lláh is granted to every believer, but more especially to those to whom have been given positions of responsibility and trust. If members of Spiritual Assemblies will attain trustworthiness, and exhibit an individual and collective attitude showing forth both knowledge of the Teachings and scrupulous obedience to them, the long-awaited and long prayed-for renaissance of public teaching, and vital growth in the Cause, will surely follow, as day follows night.

The fact that a Spiritual Assembly is an institution independent of the will of the electoral body, bears any sanction the spirit of aloofness and separation from the community. On the contrary, it means that the Assembly is left entirely free to seek divine guidance for all its deliberations.

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²"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. 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." See "Bahá'í Administration," pages 21, 22, 23.
and decisions, and has been given a truly Providential opportunity to serve the community as a whole. An Assembly, it must be repeated again and again, is not the creature or servant of any limited group or faction. Quite irrespective of how the various members of the community might have cast their ballots for members of the Assembly, the Assembly once elected has an impartial relationship of service to the welfare of the Cause in its city or nation. No institution in human history has ever rested upon a foundation so impregnable to the assaults of ambition, pride, self-interest, envy and malice, whether from without or within.

A Spiritual Assembly, raised above personal emotion and touched with a vision of divine justice, becomes an indestructible link in the chain of peace, economic stability and progress which the Supreme Manifestation has for the protection of mankind. Much has been offered to, much will be required from, all who are elected to membership in such an institution.

CURRENT ACTIVITIES

The Spiritual Assembly of Milwaukee announces a series of public lectures on The New World Order, at Milwaukee Auditorium, September 9 to 18. The program begins with an address on The New Civilization by Mme. Gita Orlova of the New York Bahá’í community, and continues with lectures twice daily on subjects of vital general importance. Other speakers are: Dr. E. Leanore Morris of Racine; Mrs. Shahnaz Waite of Los Angeles; Dr. Ali Kuli Khan of Washington; Mrs. Ruth Moffett of Chicago and Mrs. Lorol Schopfucher of the Bahá’í community of Eliot, Maine.

Study classes will follow the series of public lectures.

This program, broadly conceived and carefully developed, represents a bold effort to plant the teachings in the very heart of a large city. It will undoubtedly prove of immense service to the Cause, and its methods and results will be closely followed by the National Assembly.

The Twenty-third Annual “Souvenir of ’Abdu’l-Bahá” at West Englewood, N. J., was held on Saturday, June 30, under the direction of a National Committee representing the five neighboring Bahá’í Assemblies. Addresses were delivered by Saffa Kinney and Hooper Harris, and brief informal remarks were given by a number of believers. This Bahá’í meeting marks a most important episode in the history of the Cause in America, the Unity Feast given by ’Abdu’l-Bahá in 1912; which He declared to be the real birth of the Cause in this country.

The Vancouver Assembly reports that during May Mrs. Lorol Schopfucher spoke to the community and also showed the pictures which she had taken in Haifa and other places visited during her travels. In June the community received a visit from Mrs. Louise Caswell, who spent two weeks teaching. Prof. and Mrs. Ward spoke at a public meeting on June 29. The visit of Paul Voelz was also very much enjoyed.

The New Haven Assembly reports that five members have been added to the local community since the Ridvan Feast.

From the Los Angeles Assembly we receive copies of The Los Angeles Bahá’í News, Nos. 1, 2 and 3, dated July, August and September, 1934. This local News Letter sets a very high standard of excellence in its thoroughness and its admirable arrangement. In the larger cities, where the friends are widely separated, such local News Letters are a great means of developing the necessary capacity for cooperation. They tend to keep all the friends mutually informed of the various activities, and where facts are available the power of mere idle rumor is minimized. On September 5 the Los Angeles Bahá’í’s gathered to dedicate a new meeting place at 2523 7th Street.

The National Race Amity Committee carried out an important public program at Green Acre and Portsmouth on August 4 and 5, the speakers and chairmen being Mary Maxwell, Ali Kuli Khan, Carl Cartwright, Frank P. Dyar, Dr. Max Yergan, Mrs. Elizabeth Greenleaf, Louis G. Gregory, Hilary James, Mrs. Harold Bowditch, Harlan F. Ober, Mrs. Annie K. Lewis.

The Spiritual Assembly of Montreal has issued a folder reprinting an article entitled “The Epidemic of the Persian Jews,” appearing originally in the Jewish paper, Canadian Adier, Montreal, and afterward published in The Bahá’í World, Vol. IV. This article is followed by a commentary by Edward Dewing, and excerpts from the address given by ’Abdu’l-Bahá at Temple Emmanuel, San Francisco. This folder appears to be the first piece of literature prepared under American Bahá’í auspices to appeal directly to members of the Jewish Faith.

From the Spiritual Assembly of Cleveland the following items of interest have been received. Prior to the Convention, a public meeting was held which Ali Kuli Khan addressed. Louis G. Gregory visited Cleveland on his way to the Convention and conducted a number of meetings at which new people of capacity were attracted.

An Inter-Racial Amity Evening was held by the Spiritual Assembly of Denver on May 12. The program, carried out at West Hotel, included a Prayer by Theresa Lillywhite, Address of Welcome by the chairman, Edgar R. Meyer, a talk on the Youth Movement in Italy by the Italian Consult, Count di San Marzano, on World Bridges, by Frits van Lisch, Secretary, Glenarm Y. M. C. A., on Current Japanese Views by Dr. Tadayuki Hirose, Where Are We Going? by Milton Schayer, Races of Old Mexico, by S. M. Calderon, Mexican Consult, and The Dominant Note of the Twentieth Century, by Edgar R. Meyer.

The Chicago Assembly has set aside four evenings during the year to receive applications for membership in the local community, an excellent arrangement for the larger Assemblies, where time is required in order to familiarize the new believers with their fellow-Bahá’ís. A number of Fireside groups were discontinued until autumn, but during the summer months such Groups met regularly at the home of Mrs. Fannie Lesch, Dr. and Mrs. Paton, Mr. and Mrs. Edwards, Mr. and Mrs. Mathis and Mr. and Mrs. K. Smith, with the assistance of the following teachers: Howard Ives, Alfred E. Lunt, Mrs. Shahnaz Waite, Elahi Kalantar, Miss Mason, Mrs. Mabel Ives, Agnes Alexander, Ali Kuli Khan, Louis G. Gregory, Mr. and Mrs. Robert Moffett. A new afternoon meeting has been started at the home of Mrs. Nettie Tobin, and a class has also been arranged in the home of Mrs. Agnes Kahlke, conducted by Mrs. Shahnaz Waite. On June 17, Mrs. Waite, assisted by Mrs. Ruth Moffett and Mrs. Nina Mathis, presented before the National Colored Student Club a program in verse and song on the subject of The Message of the New Day. On July 31 Mrs. Shahnaz Waite spoke on The Temple Beautiful at the Illinois Host House at the Century of Progress Exposition.

In reporting another new believer, the Portland Assembly expresses appreciation of the services rendered by...
visiting believers, including Mrs. May Maxwell and Agnes Alexander.

The New York Assembly in the last issue of its local News Letter reported that during the Bahá'í year ending April 21, 1934, the community contributed a total of $14,934.75 to the National Fund and in addition expended on local activities the sum of $5,886.00. The Sunday afternoon program carried out in May was planned to reflect the four parts of the Guardian's letter on "The Dispensation of Bahá'u'lláh." Mrs. Mary Hanford Ford opened this session with an address on the Báb, Hooper Harris spoke on Bahá'u'lláh, Saffa Kinney on 'Abdu'l-Bahá, and Mrs. Elsa Russell Blakely on The Administrative Order. The Forum program for the same period was devoted to the subject of Peace on Earth, Races and Religions, Education Looks Forward, Ethics in Industry, and Man's International Tribunal. On four consecutive Wednesday evenings the community gave special study to "The Dispensation of Bahá'u'lláh." Fireside Meetings have been conducted in the homes of Mr. and Mrs. Saffa Kinney, Winifred Richards, Miss R. Sunshine, Ethel Bellows, Mrs. Thurston Vaughn, Mr. and Mrs. Zeitlin.

San Francisco Bahá'í News, the first of the new type of local news letters to be established in recent years, records a number of interesting items in its May issue. Three believers were welcomed into the community at the Feast of Jalal. Visits have been received from Julia Culver, Mrs. Lorol Schopflocher and Mme. Gita Orlova. The public meetings that month consisted of addresses on The World Order of Bahá'u'lláh by Mrs. Schopflocher, The World Order of Bahá'u'lláh—Further Considerations, by Leroy Joas, World Peace in the Eyes of Youth, by Charlotte M. Linfoot, and Practical Steps Toward Peace, by Ali Yazdi.

ILLINOIS-WISCONSIN TEACHING CONFERENCE

The Illinois-Wisconsin Inter-Assembly Teaching Conference, Robert Theiss, Chairman, Mrs. Nina Matthiensen, 4612 Malden Street, Chicago, Secretary, announces an Inter-Assembly Teaching Conference to be held in the Foundation Hall of the Bahá'í House of Worship on October 6 and 7.

Three sessions will be held each day, ten to twelve-thirty, one-thirty to five P. M. and seven to ten P. M.

The subjects for discussion are: Personal Contacts in Teaching, Obligation of all Bahá'ís to Teach, Public Meetings, Public Contacts, Publicity, Children's Gardens, Racial Aims. The discussion will be preceded by the presentation of a compilation on the Obligation of all Bahá'ís to Teach. The Conference will be open to Bahá'ís and their friends, and it is hoped that all communities in the Central States will be well represented. Those wishing assistance in securing accommodations may write to the Chairman of the Hospitality Committee, Mrs. Alma Russell, 2622 Prairie Avenue, Evanston, III.

LOCAL BY-LAWS

At the meeting held on August 11 and 12, the National Spiritual Assembly voted to publish in Bahá'í News the statement that local Assemblies are advised to engage expert legal assistance in adapting the local By-Laws to the Religious Statutes of their particular State; and also that meanwhile the National Assembly feels it advisable and necessary for all local Assemblies without exception to abide by the set of By-Laws approved by the Guardian. (These are published in the new edition of "Bahá'í Administration" and also in a separate pamphlet obtainable from the Publishing Committee at 10c a copy.)

PUBLISHING ANNOUNCEMENTS

Security for a Failing World, by Stanwood Cobb: Last year the Publishing Committee issued a circular letter requesting advance orders for this important new book, stating that when sufficient orders had been received at the special introductory price of $1.50 per copy, the book could be published.

The orders received being insufficient to enable the Committee to meet the printing cost, Dr. Cobb has now arranged to publish the book through Avalon Press. The regular price of the book will be $2.00, but the advance orders now on hand will be filled at the agreed price of $1.50.

Under the same arrangement, the discount of 33 1/3 per cent usually allowed Assemblies cannot be granted on the advance orders, but after these have been filled the Publishing Committee will secure copies and fill all future orders from Assemblies in the usual way. The Guardian's high opinion of this book has already been reported through Bahá'í News.

Youth Bulletin, issued by the Bahá'í Youth Committee. Copies of this bulletin can now be obtained at 10c each. net. This bulletin launches the activities of the Bahá'í young people in America in response to the instructions and advice given by the Guardian last year, as made known through Bahá'í News. While intended particularly for all Bahá'í youth between the ages of fifteen and twenty-five years, the bulletin should also be studied by local Assemblies who wish to fulfill their responsibility in assisting the young people in their community, and will also be of great interest to all adult believers desiring to be informed of all branches of Bahá'í activity.

The Dawn-Breakers, Special Autographed Edition. It will be remembered that when The Dawn-Breakers was published, the Committee issued, with the Guardian's approval, a limited special edition of 150 copies at $35.00 per copy. Each copy in this edition bears the Guardian's signature, and is printed on very expensive paper and bound in leather. At present, only 25 copies of this edition are available, and in all likelihood the autographed edition will never be repeated.

My Pilgrimage to the Land of Desire, by Marie A. Watson. This pamphlet, written by a devoted pilgrim who visited Haifa during the last years of the Master's mission on earth, was published under a special fund which enables the Committee to devote the entire proceeds to the Temple Fund. Per copy, 50c.

NATIONAL AND LOCAL ARCHIVES

A Statement by the Archives Committee

Over a period of years the National Archives Committee has been receiving material for preservation in the Archives. Through the efforts of the servants of the Cause who have been carrying on this work, a veritable treasure house consisting of original Tablets and other manuscripts, sacred reliks, and printed matter pertaining to the history of the Cause in America has been built up. While far the greater part of the material forwarded to the Committee has been suitable for preservation in the National Archives, some of the material received should, without doubt, have been retained for local Bahá'í archives or for individual preservation.

With the approval of the N. S. A., the Committee recommends that local Spiritual Assemblies lay plans for the founding of local archives, if they have not already done so, and that the following standards or distinctions between materials which should be contained in local and National Archives be observed by the friends in the future.
Local Archives

a. Such records as the local Assembly may wish to make available, bearing upon the local activities, all records of importance in connection with the growth of the Cause locally.

b. Accurate individual records of all members of the local Bahá'í community.

c. Relics, photographs, etc., associated with the experiences of individual Bahá'ís, unless gifts of the Master or the Guardian.

National Archives

a. The "Real Bahá'í Archives," i.e., the writings of the Founders of the Cause. These would include any original writings of the Báb and Bahá'u'lláh that may come into the possession of the National Archives; also, photo-static copies and authoritative illuminated copies of their original writings.

b. Such National Spiritual Assemblies as may serve as a basis for the subject of the World Order of Bahá'u'lláh.

c. Records, objects, and photographs of particular national interest, as those dealing with the Temple, the work of national and international teachers, and the Bahá'í World.

d. Individual records and relics of any form only when touched by (directly associated with) the Báb, Bahá'u'lláh, the Master, the Guardian, or the N. S. A.

The cooperation of local corresponding secretaries is requested in the collecting and forwarding of material which should be preserved in the National Archives. The attention and active interest of the friends should be encouraged in both local and National Archives through consultation in Spiritual Assemblies and at Nineteen-Day Feasts.

Cost of Photostatic Copies of Tablets

The Archives Committee is glad to be able to inform Assemblies and individual believers who have deposited original Tablets from the Master and letters from the Guardian in the Archives that exact photostats or photographic copies of these Tablets and letters, 5 x 8 inches in size, and on permanent record stock, may be ordered through the Committee at a cost of 10c per copy of a single page. Photostats of Tablets addressed to Assemblies would form a foundation for the local Bahá'í Archives.

EDWIN W. MATTOON, Chairman
MRS. MAY SCHEFFLER, Secretary
ALBERT WINDUST
GERTRUDE BUIKEMA

THE WORLD ORDER OF BAHÁ'U'LLÁH

"That Divine Civilization, the establishment of which is the primary mission of the Bahá'í Faith."—Shoghi Effendi. (World Order of Bahá'u'lláh, pages 3 and 4).

Throughout the present Bahá'í year, Bahá'í News will maintain this special department consisting of quotations from the Guardian's writings on the subject of the World Order of Bahá'u'lláh.

2.

Regarding the very delicate and complex question of ascertaining the qualifications of a true believer, I cannot in this connection emphasize too strongly the supreme necessity for the exercise of the utmost discretion, caution and tact, whether it be in deciding for ourselves as to who may be regarded as a true believer or in disclosing to the outside world such considerations as may serve as a basis for such a decision. I would only venture 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 'Abdül-Bahá's 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 throughout the world—these I conceive to be the fundamental and primary considerations that must be fairly, discreetly and thoughtfully ascertained before reaching such a vital decision. (Bahá'í Administration, pages 80, 81.)

We need but glance at the Words of Bahá'u'lláh and the Epistles of 'Abdül-Bahá to realize the great privilege of teaching the Cause, its vital necessity, its supreme urgency, and its wide-reaching effects. These are the very words of 'Abdül-Bahá:

"In these days, the Holy Ones of the Realm of Glory, dwelling in the all-highest Paradise, yearn to return unto this world, and be of some service to the Cause of Bahá'u'lláh and prove their servitude to the Threshold of the Abhá Beauty."

What a wondrous vision these words unfold to our eyes! How great our privilege to labor in this Day in the Divine Vineyard! Is it not incumbent upon us to arise and teach His Cause with such an ardor no worldly adversity can quell, nor any measure of success can satiate?

And now, that this all-important Work may suffer no neglect, but rather function vigorously and continuously in every part of the Bahá'í world; and the unity of the Cause of Bahá'u'lláh may remain secure and inviolate, it is of the utmost importance that in accordance with the explicit text of the Kitáb-ul-Aqdas, the Most Holy Book, in every locality, be it city or hamlet, where the number of adults (21 years and above) declared believers exceeds nine, a local "Spiritual Assembly" be forthwith established. To it all local matters pertaining to the Cause must be directly and immediately referred for full consultation and decision. The importance, may the absolute necessity of these local Assemblies be 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. (Bahá'í Administration, page 32.)

IN MEMORIAM

The friends are requested to remember in prayer those believers who have ascended to the Kingdom.

Mrs. Julia McCormick, Everett, Wash.

Mrs. Sarah J. Swift-Hardy, Richmond Province, Quebec, Canada.

NATIONAL COMMITTEES

Supplementary List—Additions and Corrections

Index Committee: Add Mrs. Joel Stebbins.

Bahá'í Magazine: Add Mrs. Margaret McDaniel, Business Manager.
Braille Transcriptions: Correct name of Mrs. Constance Rodman, incorrectly reported in previous list.

Teaching and Training Children: Secretary's address changed to 2910 Telegraph Ave., Berkeley, Calif.

Green Acre Bahá'í Summer School Program Committee (for 1935): Genevieve Coy, Chairman, care New York Bahá'í Center, 119 West 57th St., Glenn A. Shook, Mrs. Mary Coristine.


Temple Program Committee: Remove name of Mrs. Shelley N. Parker, unable to serve.

Reviewing and Editing Committee: Change address of Mrs. Doris Holley, Secretary, to 119 Waverly Place, New York.

Race Amity Committee: Remove name of Hooper Harris, deceased.

LOCAL SPIRITUAL ASSEMBLIES

Supplementary List—Additions and Corrections

Lansing, Mich.: Robert A. Wood, Secretary, 114 Bingham St.

Peoria, Ill.: New Secretary, Evelyn Day Sievert, 512 Ravine Ave.

Colorado Springs, Colo.: Mrs. Gladys Roberts, Secretary, new address—1326 N. Wahsatch.

Miami, Fla.: Alice Halverson, Secretary, new address—44 Northwest 10th Ave.

Geneva, N. Y.: Miss Christine McKay, Secretary—new address, 22 De Lanse Drive.

Los Angeles, Calif.: Doris E. Goodrick, Secretary—new address, 455 1/2 East Ave. 28.

Berkeley, Calif.: Miss Ella M. Bailey, Secretary, new address—1800 Monterey Ave.

Boston, Mass.: New Secretary, Mrs. Victor C. Archimbault, 38 Mansfield St., Everett, Mass.

ANNUAL COMMITTEE REPORTS

1933-1934

6. Publicity Committee

The ultimate goal of Bahá'í publicity is to place before the reading public the pure teachings of Bahá'u'lláh with dignity and scrupulous accuracy. To realize that in the writings of 'Abdu'l-Bahá and the letters of Shoghi Effendi we have material for publicity which is the most important thought that can be given to the world at this time. We must visualize the Bahá'í publicity as being an arm of the teaching work. The time has come when the vast reading audience will be taught through the medium of the press as well as by word of mouth. Therefore the quality of the material is of paramount importance.

There must be many of our co-workers in the Local Spiritual Assemblies who share with us a new realization of the importance of the function of publicity in the promotion of the Bahá'í Faith. This distinctly modern development of Bahá'í teaching work is not far beyond its pioneer stage, still we cannot but feel that the forces liberated by the completion of Dome unit and the inexorable onward movement of world events have had their effect in the increase in the tempo of our national publicity output. To advance in step with our growing opportunities we shall need increasingly a carefully evolved technique and we shall have to rely increasingly upon the tact, skill and actual teaching ardor of the local committees who are handling the work at first hand. The sense of a working contact this year with local publicity chairmen has been the source of our chief joy in our work. To work together has been our aim, sharing the same problems and rejoicing in the same successes. Due to the patience and steadfastness of the local workers publicity this year has met with unparalleled expansion which we feel is a prelude to the greater future and thrilling possibilities in store for us.

As we have pointed out before, in press work we have, more than in any other field direct linking of the Bahá'í Cause with the public mind. (This is not our usual selective audience.) What has been our approach to this unique meeting place of our Faith and the rank and file of the general public? The National Publicity Committee has extended two arms in its activities—one to their co-workers in the local centers and the other to the newspapers.

Letters and Bulletins

Our purpose has been the further organizing of publicity work in Local Spiritual Assemblies and the development through correspondence of an increased skill in the handling and selection of material. Toward this end we have issued in every number of the Bahá'í News since January letters and bulletins with observations or practical suggestions pertaining to the work. In addition we have sent from month to month mimeographed letters dealing with special and timely applications and have carried on personal correspondence with fifty Assemblies and Groups.

Publicity File

An effort had been made to compile a file of the available speakers in the Bahá'í Cause in the United States and Canada. The cards in this file will have a short history of the speakers including material which will be usable as advance publicity and will be invaluable in showing the speakers available in your region. This file will be placed in every Assembly for reference.

Special Bulletin on News Writing

We have recently issued a bulletin on "The Fundamental Principles of News Writing" in which the following points compiled from reliable textbooks on journalism, are covered. Newspaper interest; the meaning of newspaper terms; taking notes during an address and how to approach the city editor. The bulletin contains the summing up of the past years suggestions which have grown out of correspondence between the national and local publicity committees. The bulletin is intended to become the basis from which the next step in Bahá'í publicity is to be taken. It is hoped that it will be placed in a permanent file for reference. We have sent out five national releases.

Accomplishments in the Local Assemblies

We wish we had sufficient space to tell in detail the accomplishments of the local publicity committees since last fall. The following types of publicity have been effective in various parts of the country.

1. The placing of national news releases (some if not all) in 46 cities where there are Bahá'í Communities.

2. The use of paid publicity. This has included an entire column in re-
garding to the principles and history of the Cause. An unlimited opportunity is before us in this field.

3. An outstanding piece of work has been done in a western Assembly where a column appears weekly giving the pure teachings and selections from current writings to emphasize the words of the Cause in relation to current events. An effort is being made to have this material available to every Assembly.

4. The sending of news releases to a circle of small newspapers near the city where the Bahá'í Community is located. These are usually small town papers which are likely to have available space.

5. Reporting talks by Bahá'í speakers. (In some cases this space has been paid for).

6. Announcements of meetings.

7. Letters to editors or magazines. For example, through a letter of appreciation to a newspaper 'Abdu'l-Bahá's statements on the press have recently appeared.

8. Articles written for magazines (and several fine ones published.)

9. Meetings to which outside interest has been added such as the suggested memorial for Edison and Lincoln in February. In some cases this opened doors to the press which have formerly been closed. Other project meetings included guest speakers, concerts and youth meetings.

We have clippings (on exhibit at the Convention) from 60 cities in whose papers publicity has appeared through the efforts of the local Bahá'í workers.

**Approach to Newspapers**

On March second the National Publicity Committee sent a letter to one hundred leading newspapers in the United States and Canada enclosing a pamphlet entitled, “The Bahá'í House of Worship”. This release was for editorial files and to counteract erroneous publicity.

During the first week in May a brief statement with photograph of the Bahá'í House of Worship showing the completed Dome unit was sent to one hundred editors. This release also contained the splendid summary of the Bahá'í Faith which the National Spiritual Assembly has just published.

At the request of the National Teaching Committee advance publicity was sent to the cities where a travelling speaker was to present the Cause. In one case this was the first material ever to be accepted in the city.

Such is the present stage of Bahá'í publicity in the year of the completion of the Temple Dome. Our need, as we review it, is for a greater uniformity of success. We wish we might say that every center in the country was making full use of the several ways that publicity may be obtained. We commend those Assemblies who have done their utmost and urge all others seriously to consider the advantages and actual coming necessity of a highly developed press service. This as we have said in a recent letter is not merely the sphere of the publicity chairman—the whole Community should be on the alert for Bahá'í news and ways of creating it. Consultation in regard to publicity should be on the agenda of every Community meeting.

Your town or city, its size, its location, has its own special problems and advantages to our work. You as a functioning unit can find the way to meet them. May we all be assisted in the year to come to penetrate into that unconquered country, “the world of humanity”.

Doris McKay, Secretary
Ruth Randall Brown, Chairman
Mrs. Stuart French
Mrs. Nina Matthiesen
Miss Alice Parker
Mrs. Roland Estall
Mr. Willard McKay
COMMUNICATIONS FROM
SHOGHI EFFENDI

"He feels that during the last few months considerable progress has been achieved in safeguarding and in extending the area of the lands surrounding and dedicated to the Shrines on Mount Carmel. It is his hope that through the generous and self-sacrificing efforts of the believers still further steps will be taken towards the complete safeguard of the entire area surrounding these sacred spots." (September 9, 1934, to National Spiritual Assembly.)

"Anything whatsoever affecting the interests of the Cause and in which the National Assembly as a body is involved should, if regarded as unsatisfactory by local Assemblies and individual believers, be immediately referred to the National Assembly itself. Neither the general body of the believers, nor any local Assembly, nor even the delegates to the Annual Convention, should be regarded as having any authority to entertain appeals against the decision of the National Assembly. Should the matter be referred to the Guardian it will be his duty to consider it with the utmost care and to decide whether the issues involved justify him to consider it in person, or to leave it entirely to the discretion of the National Assembly.

"This administrative principle which the Guardian is now restating and emphasizing is so clear, so comprehensive and simple that no misunderstanding as to its application, he feels, can possibly arise. There are no exceptions whatever to this rule, and the Guardian would deprecate any attempt to elaborate or dwell any further upon this fundamental and clearly-enunciated principle.

"The problems with which the Faith is now grappling, whether national or international, are so pressing and momentous that no one among its loyal adherents can afford to dissipate his precious energies on details arising from the application of administrative principles, or even on the perfecting of the machinery of the administration itself. Purely secondary matters can be postponed until the primary tasks are performed.

"The situation in Persia which is going from bad to worse, the necessary measures which should be taken to ensure the uninterrupted completion of the clerestory section of the Temple, the adoption of such measures as will stimulate the teaching campaign in America, the exercise of the utmost vigilance lest the authorities in Soviet Russia inflict any injury upon Bahá’í lives and institutions, the extension of any support that may be required to safeguard the interests of the Cause at its most vital and international center to ward off the malicious attacks of enemies from both within and without—these are the outstanding issues which demand the sustained and concentrated attention of every devoted believer . . .

"Regarding the photograph sent to your Assembly by the National Assembly of Iraq, Shoghi Effendi wishes me to confirm his previous request regarding the circulation of his own photograph. (That is, photographs of the Guardian are not to be circulated.—Editor.)

"With reference to the statement on the Annual Convention which the Guardian had requested you to send to the National Assembly of Persia, he wishes you to send as soon as you possibly can the final draft after having made the following alteration. The Guardian feels that in view of the definite and vital functions of the Annual Convention it would be more proper not to regard its sessions as joint meetings with the National Assembly. The gatherings of the Convention should, the Guardian believes, be given a more distinctive character. As to the rule requiring the National Assembly to present any and all facts that may be required in order to clarify matters discussed at the Convention, he wishes to express his complete approval.

"Shoghi Effendi would be very pleased to receive English translations of the Bahá’í News Letters issued by the National Assembly of the Bahá’ís of Germany and Austria. He wishes you in this connection to convey to Mr. Schopflocher his deepest thanks and appreciation of his invaluable assistance in translating such important communications from so promising an Assembly in the Bahá’í world . . . (September 16, 1934, to National Spiritual Assembly).

(The Guardian’s postscript to the above letter.) "I feel urged, in view of the compelling evidence of your exemplary devotion to the interests of our beloved Faith, to renew the expression of my profound and unqualified admiration for the spirit animating you in its service. You have faced a critical situation with marvelous fidelity, high courage and unswerving loyalty. Nothing short of this spirit can enable you to weather the storms and overcome the obstacles that must confront you in the future. His Guidance, you may rest assured, will never fail you in the days to come." (Signed) Shoghi.

"He wishes you particularly to impress the believers with the necessity of maintaining the flow of their contributions to the Temple, and also to stress the importance of the institution of the National Bahá’í Fund which, in these early days of the administrative development of the Faith, is the indispensable medium for the growth and expansion of the Movement. Contributions to this fund constitute, in addition, a practical and effective way whereby every believer can test the
measure and character of his faith, and to prove in deeds the intensity of his devotion and attachment to the Cause.”

(September 25, 1934, to Allen B. McDaniel, Chairman, National Spiritual Assembly.)

(In the Guardian’s hand.) “The international expenses of the Faith are continually increasing, and the emphasis that has been placed of late on the necessity of intensifying and extending the national institutions of the Cause in Persia, America and elsewhere together with the severe restrictions that are being increasingly imposed by the authorities in Tehran have depleted the resources required for the promotion of the vital interests of the community at its world center. For this reason I have felt impelled to suspend temporarily the contributions which I have been making for the Temple. I will pray that the efforts of the friends the world over and particularly the mighty exertions of the American Baha’i community for the prosecution of the mighty Baha’i community for the prosecution of the mighty exertions of the American Baha’i community for the prosecution of the Temple work may soon be abundantly rewarded.”

(Signed) Shoghi. (September 30, 1934, to Roy C. Wilhelm, Treasurer, National Spiritual Assembly.)

On October 1, 1934 the National Spiritual Assembly cabled the Guardian as follows: “Continuance Temple construction assured. Love.” On October 4 the following reply was received: “Delighted. Profound gratitude.” (Signed) Shoghi.

PASSING OF DR. MOODY

On October 24 the National Assembly received this cabledgram from the American Consul at Tehran: “Moody died Tuesday (i.e., October 23). Inform relatives.”

On that same day the Assembly sent this message to Shoghi Effendi: “Profound grief death revered Dr. Susan Moody. Please advise whatever special actions Assembly should take.”

This cabled message was received October 31: “Passing dearly beloved Susan Moody deprives Bahá’í world (of the) far-famed pioneer who, through her indomitable spirit, ceaseless services, earned unique distinction. (She) forged first link in (the) chain uniting (the) spiritual destinies (of the) cradle of our Faith (i.e., Persia) and (the) community (of its) stalwart defenders in (the) great American Republic. (I am) instructing Persia rear monument perpetuating memory of her noble mission. (I am) glad to learn of whatever expense incurred as token of my admiration for community (i.e., America) to which she originally belonged and on which her sacred life shed imperishable luster. Advise hold bethinking Memorial gathering (in) Temple Foundation Hall.”

(Signed) Shoghi.

The following message was also sent by the National Assembly to the Persian National Assembly on October 24: “American believers lament death beloved Susan Moody. Convey loving sympathy her co-workers.”

An announcement of the Memorial Meeting will be sent to all local Assemblies as soon as the necessary arrangements can be made.

LETTER FROM THE NATIONAL SPIRITUAL ASSEMBLY

Beloved Friends:

As we gather our energies in order to strive for a full measure of success in Temple construction and other national Bahá’í activities, it is highly important to understand clearly the new attitudes and principles of action which Shoghi Effendi has established in the communications describing the World Order of Bahá’u’lláh.

Let us begin with these words found on page 12 of “America and the Most Great Peace”:—“The remaining ten years (1923-1933), distinguished throughout by further internal development, as well as by a notable expansion of the international activities of a growing community, witnessed the completion of the superstructure of the Mashriqu’l-Adhkar—the Administration’s mighty bulkwork, the symbol of its strength and the sign of its future glory.”

This description of the Temple as the “bulkwork” of the Administrative Order carries a profound significance. It can only mean that it is imperative for us to carry the construction forward to the first resting place—the external decoration of the entire dome unit, including the clerestory section—so that we may create a means of protecting the Faith from the dire onslaughts it is destined to suffer in these coming years.

With that quotation let us consider another excerpt, from page 64 of “The Dispensation of Bahá’u’lláh.”

“The rise and establishment of this Administrative Order—the shield that shelters 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.”

Here the Guardian makes it clear that the fundamental aim of the Cause at this stage is to establish the Order which will (page 52 of the same communication) “assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fulness of time the whole of mankind.” What the Guardian feels it necessary for Bahá’ís to realize and appreciate is that this Faith is a reality in no wise merely repeating and duplicating the Revelations of the past. “It should be noted (page 53) in this connection that this Administrative Order is fundamentally different from anything that any Prophet has previously established, as well as from anything such as Bahá’u’lláh has Himself revealed, 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. . . . Nowhere in the sacred scriptures of any of the world’s religious systems, nor even in the writings of the Inaugurator of the Báb 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.”

Thus it is clear that any believer who might seek to understand his relation to the Bahá’í Faith by reproducing the attitudes and principles controlling the early and most faithful Christians, would fail to base his faith and practice upon the new foundation. What we have given us today is not only the spiritual Revelation for the renewal of the inner life but also the social Revelation for the attainment of citizenship in the world community.

A vivid light is thrown upon the significance of the Administrative Order by this reference which the Guardian made on page 21 of the “America and the Most Great Peace”:—“In a world writhing with pain amid declining into chaos this community—the vanguard of the liberating forces of Bahá’u’lláh—succeeded in the years following ‘Abdu’ll-Bahá’s passing in raising high above the institutions established by its sister communities in East and West what may well constitute the chief pillar of that future House of Justice—a House which posterity will regard as the last refuge of a tottering civilization.”

How different an institution the House of Justice is from any church
or other religious organization in the past! It is this element of responsibility for the preservation and welfare of humanity itself that makes membership in the Bahá'í Faith so much more than the passive acceptance of any articles of creed or than any subjective happiness that might arise from the practise of personal mysticism. “Alone of all the Revelations gone before it,” the Guardian declared on page 54 of “The Dispensation of Bahá'u'lláh,” “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.”

In the light of these explanations, every devoted believer might well inquire, how can the individual Bahá'í, conscious of his own weaknesses and limitations, reach out to receive some portion of that Bounty which the Supreme Manifestation has brought to the world?

An indication of the true answer is given in the Will and Testament, in those passages which establish the Guardianship and inaugurate, under his direction, the House of Justice established by Bahá'u'lláh. “They (members of the House of Justice), 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 safeguard of this Revelation.” (Dispensation, page 61).

Just as the power of the Holy Spirit inspired those who endeavored faithfully to carry out the Master's instructions in His day, and was withdrawn from those who sought to worship Bahá'u'lláh without recognition of the Center of the Covenant, so now the confirming spirit is with those who center their lives upon the Guardian's general instructions, and find it possible to unite a spiritual attitude with the outer task of developing the World Order already, though so weak and immature, living in the Bahá'í administrative institutions.

What is vitally needed at this time is for us all to receive the new and more potent impetus that pours forth from the Guardian to bless all workers fully active and conscious of their mission. It is no longer sufficient for any Bahá'í to say that he “accepts” the authority of his local Assembly. This passive attitude must be transformed into a devoted and sincere effort to assist in carrying out every activity and plan which the local Assembly adopts. The word “authority” perhaps blunts us to the deeper reality, that the Spiritual Assembly is the instrument through which the divine blessings flow to every member of the community from the higher source. There is a world of difference between mere willingness not to disobey and a heart-felt and passionate yearning to help with all our force the Spiritual Assembly in all its capacity to serve the Cause. The Holy Spirit permeates the universe, but it blesses with its mysterious forces only those who are inwardly and outwardly part of the oneness which Bahá'u'lláh has created in this Day. To transmute passive acceptance into active and dynamic loyalty of action is the supreme issue confronting every member of the American Bahá'í community.

Similarly, the local Assembly and its community, to be fully and completely Bahá'í, must not simply “accept the authority of the National Spiritual Assembly” and refrain from infringing that authority—the local community must make the general plans and activities of the National Assembly its first and most vital concern. Only in so doing does it stand in the station of receiving the spiritual reinforcement reaching humanity through the Guardian. A local Bahá'í community is not an independent body chartered to maintain activities entirely distinct from those in other local communities, but every local community is part of one larger body administered by the National Spiritual Assembly, which in turn possesses no independence but on the contrary is engaged in carrying out the Guardian's instructions and advice.

Let us recall Shoghi Effendi's words concerning the relation of local to National Spiritual Assembly reported on page 13 of BAHÁ'Í NEWS, June, 1934: “However, in view of the principle that local activities should always be subordinated to the national interests, needs and requirements of the Faith . . . etc. And “Just as all local institutions, whether administrative or otherwise, must under all circumstances be considered as subsidiary to national organizations, so also local circular letters should be viewed as secondary in importance compared to the national organ of Bahá'í activities. This principle, however, should not be interpreted as being detrimental to the local interests of the Bahá'í community, but as an essential, nay indispensable means whereby the administrative system of the Cause can work with efficiency and order.” And, “Just as the local Bahá'í fund must under all circumstances be subordinated to the national fund . . . . Such a coordination between local and national efforts is indispensable, not only due to its economic advantages, but essentially due to the fact that upon the application of the principle underlying this process must inevitably depend the effective working of the entire administrative machinery of the Faith. There is order, coordination and system in the Cause, and not a jungle of conflicting interests and of continually clashing wills . . . . Local activities should also be subordinated to those of a national character and importance. This is intended not to minimize the rôle of the local Assembly in the administrative order, but to establish and insure a sane relationship between that body and the national organism of the Cause.”

Since the Guardian has given emphasis to this matter, we may be certain that it represents an important step to be taken in our collective attitude toward the Faith of Bahá'u'lláh. Therefore the friends are urged to study carefully the Guardian's list of the objectives and aims which the National Assembly is to adopt at this time, because without a truly united and active national community the Assembly can have no power to carry
out such important and difficult tasks.

It is in the development of the National Fund that the local communities can render the most direct assistance at this time. For as we complete the dome unit we create the "mighty bulwark" of the administrative order, and as we develop and safeguard the administrative order we contribute to the World Order upon which the life of humanity itself depends.

There is no intention in this statement to minimize the importance of local Bahá'í activities. The teaching programs now being carried out by many Spiritual Assemblies are truly notable and are producing an increase in the active membership of the Faith. The major purpose of the National Spiritual Assembly, in fact, consists in reinforcing in every possible way the capacity of the local Assemblies to serve the Cause. But the fact remains that the twigs cannot prosper if the branch upon which they depend is deprived of any portion of its allotted strength. Through the Mashriqu'l-Adhkár, in its spiritual mystery and its outward and visible glory, our combined efforts have in the past few years multiplied a hundred fold the power of every teacher to convey the divine Message. The Temple has created a magnet attracting the confirmation of the Holy Spirit upon the services of every loyal believer, without distinction of geographical nearness or remoteness from the physical edifice.

Now we are called upon to complete that portion of the task which represents the perfect crown of the Temple — the external decoration of the dome unit. This task can only be completed if we become one organic national Bahá'í community, imbued with one aim and inspired by one spirit. Therefore let us consider afresh the relations of the local community to the central national body, that the many small lakes may become one great sea, every drop of which moves under the one same impulse. Such a degree of unity will overcome our separate weaknesses and limitations, and the effect will be one of irresistible, forward-moving power. Many and urgent are the demands upon the National Assembly to contribute to the protection of the Faith in other countries, and these demands will increase during the years to come. By meeting the Guardian's standard of achievement now, our united capacity for service to Bahá'u'lláh will forge a mighty instrument for the Guardian's use in establishing World Order.

"The National Assembly is the trusted guardian and the mainspring of the manifold activities and interests of every national community in the Bahá'í world. It constitutes the sole link that binds the communities to the International House of Justice, the supreme administrative body in the Dispensation of Bahá'u'lláh." (Shoghi Effendi, June 11, 1934, in letter to the N. S. A.)

IN MEMORIAM

The friends are requested to remember with prayer these believers who have ascended to the Kingdom:
Otto Weiss, Closter, N. J.
Mrs. Harriet Schwartz Lehman, Columbus, Ohio.
Dr. Susan I. Moody, Tihrán, Persia.

BAHÁ'Í DIRECTORY

The following corrections are to be made:

Publicity Committee. The Secretary's address is now: Mrs. Doris McKay, 833 Prendergast Avenue, Jamestown, N. Y.
Youth Committee. The Secretary's address is now: Marion Holley, 675 West Arden, Glendale, Calif.
Los Angeles Assembly. Due to the fact that the Secretary, Dr. Doris Goodrick, has moved from the city, the Los Angeles Assembly has elected a new Corresponding Secretary. The address is: Mrs. Oni A. Finks, Secretary, 453 East Avenue 28, Los Angeles, Calif.

ILLINOIS-WISCONSIN INTER-ASSEMBLY TEACHING CONFERENCE

Eight states—Illinois, Missouri, Indiana, Ohio, Michigan, Wisconsin, California and New York (as well as Washington, D. C. and Montreal, Canada)—were represented at the regional teaching conference held in the Foundation Hall of The Bahá'í House of Worship at Wilmette on October 6 and 7. The keynote of all the discussions was the individual obligation of all Bahá'ís to teach. The conference was opened each morning by a devotional service and the discussions at each session were preceded by the reading from a compilation taken from the writing of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi on "The Obligation of all Bahá'ís to Teach." Two members of the N. S. A. attended the conference—Mrs. French and Mr. Carl Scheffer. Madame Barry-Orlova who is now speaking in the Central West was also present. Lima, Ohio, sent over a delegation of twenty-one.

TEACHING THE CAUSE IN NORTHERN EUROPE

Interesting news of the teaching work in Northern Europe has been received from Mrs. Nellie S. French who has just returned from a summer vacation when she paid a brief visit to Oslo, Norway, Stockholm, Leingrad, Copenhagen and London, passing some weeks with the friends in the latter city. In all of these places some work was done, but especially in Stockholm and Copenhagen the results were most gratifying. In Stockholm a long interview which appeared in Sweden's foremost newspaper paved the way for the Bahá'í Session of the International Esperanto Congress and the splendid follow-up work of our dear Martha Root reports of which are now flowing in.

Mrs. French believes that that interview in Stockholm was the first public mention of the Bahá'í Faith to appear in Sweden and has great hope for the progress of the Faith in that country owing to the sympathetic attitude of the Press and the readiness of the people.

In Copenhagen Miss Johanna Sorensen, informed of the success of the Swedish experience by Martha brought a reporter to the steamer to meet Mrs. French, and although his so-called "interview" was already prepared by him before the steamer actually arrived, its faults are rather those of omission than commission, and he at least directed the reading public to Miss Sorensen for further information and to the bookshop where Bahá'í literature in Danish may be purchased.

A warm welcome was accorded Mrs. French in London where upon presentation of her credentials from the National Spiritual Assembly she was invited to speak several times at the public meetings and at the Nineteen Day Feasts, and where she was privileged to take part in the deliberations of the National Spiritual Assembly of Great Britain.

Mrs. French bears the Bahá'í greetings from the friends in all those centers to the friends in America.

LETTER FROM THE LIBRARY COMMITTEE

Dear Co-Workers:

The Library Division of the Publishing Committee takes this opportunity to thank all the local Assemblies and the individual Bahá'í friends for their most helpful cooperation in arranging for the placing of Bahá'í literature in so many Public Libraries.
The result of last year's work has been mostly encouraging. Through the help of the friends, we have come into touch with 88 Libraries, of which 72 are Public Libraries and 16 are University Libraries. A total of 389 books have been placed in them.

For the benefit of those who may not be familiar with the title of the books which the Library Committee is in a position to supply, they are:

Bahá’í World, Vols. II and III.
The Book of Certitude (Kitáb-i-Iqán).
Bahá’í Revelation, by Thornton Chase.
Bahá’í: The Spirit of the Age, by Horace Holley.

We wish to place before you our plans for the coming year. We would like a follow-up contact made with all these Libraries, and therefore the Assemblies are requested to arrange for someone to offer them a copy of The Bahá’í World, Vol. IV, so that they may have a consecutive record of Bahá’í international progress. If any Library wishes additional literature, and will place it upon the shelves, the Committee will provide Some Answered Questions, by 'Abdu’l-Bahá. While the Committee appreciates the privilege of increasing the public knowledge of this invaluable book, it does not wish to give it indiscriminately, as the supply is limited.

The Library Committee appeals to all the friends to patronize the Libraries, take out the Bahá’í books and lend them to others, so as to maintain and increase the interest of the Librarians in the literature. This is the only way the books will be kept on the open shelves where they are most available to seekers.

As Shoghi Effendi wishes us to concentrate our individual and collective efforts upon promoting the Cause, this is one way in which we can strive toward that end.

We trust that we may receive an early response from all the Bahá’í communities.

Faithfully yours,
Library Committee.
By: Martha Woodsum, Chairman.
c/o Bahá’í Publishing Committee.
P.O. Box 348, Grand Central Station, New York, N.Y.

PUBLISHING COMMITTEE ANNOUNCEMENTS

The Publishing Committee reports new literature and publishing activities as follows:

Mysticism and the Bahá’í Revelation, by Ruhi Afnan. This work is unusually interesting and important, in that it clarifies the Teachings related to spiritual development by contrasting them with the false doctrines prevalent in many circles throughout the West. All but a few pages of this work were originally published in World Unity, and the page plates were donated to the Publishing Committee. Green paper cover. Price per copy ... $0.50

How Every Believer Can Test the Measure of His Faith

"He wishes you particularly to impress the believers with the necessity of maintaining the flow of their contributions to the Temple, and also to stress the importance of the institution of the National Bahá’í Fund which, in these early days of the administrative development of the Faith, is the indispensable medium for the growth and expansion of the Movement. Contributions to this fund constitute, in addition, a practical and effective way whereby every believer can test the measure and character of his faith, and to prove in deeds the intensity of his devotion and attachment to the Cause."—Shoghi Effendi, in letter to Chairman of the N. S. A., September 25, 1934.

The World Religion. Shoghi Effendi's own outline of the aims, teachings, and history of the Faith. Printed as a small pamphlet and especially intended for use as free literature. Price per 100 copies (not sold in smaller quantity), net ... $1.00

The Bahá’í World, Vol. IV. Special offer, valid to December 31, 1934, at the reduced price of $1.00 per copy, net. The Guardian attributes great importance to these biennial volumes. Vol. IV covers the period 1930-1932, but was not published until June of 1933. Local Assemblies are requested to report this announcement to the community.

The Promise of All Ages. (Anonymous.) This new work has been recently published in England, and the copies ordered by the Publishing Committee are expected early in November. From the Guardian's words about this book to the National Spiritual Assembly, and the report made by the Reviewing and Editorial Committee after reading it in manuscript, "The Promise of All Ages" can be announced as an invaluable contribution to Bahá’í literature. It accomplishes for the sincere person of definite religious background what Dr. Essemont's book accomplished for those whose outlook is more scientific and rational. This work, in addition, is written in a style of exquisite beauty, its spirit is reverent and devotional, and at the same time the intelligent grasp of the principle of the new World Order is most impressive. It is an ideal book to present to any religiously minded seeker, and those who have read it declare that it is illuminating and inspiring to Bahá'ís. Bound in cloth. Price per copy ... $1.50

The Bahá’í. The magazine published under the direction of the National Spiritual Assembly of the Bahá’ís of India and Burma, and edited by Prof. Pritam Singh of Lahore, India. Beginning with Vol. IV, No. 1, this Bahá’í Magazine appeared in a new and more convenient form. It reports the interesting news of the Cause throughout the Orient, but is a magazine and not merely a news letter. The Publishing Committee, at the request of the American N. S. A., will take subscriptions, and the friends are urged to include this periodical in their purchase of Bahá’í literature. Annual subscription, net .................. $2.00

(Note: This announcement applies only to believers of the United States and Canada. Believers in other countries may subscribe through their National Assembly or direct. The address is: Pritam Singh, 39 Temple Road, Lahore, India.)

Orders for Bahá’í literature should be sent to: Bahá’í Publishing Committee, P. O. Box 348, Grand Central Station, New York, N. Y., or to Mrs. Emma F. Smith, 940 Leavenworth Street, San Francisco, Calif.

BAHÁ’I YOUTH

A Letter to the Young Believers of America

Dear Co-Workers:

The National Youth Committee wishes to take this occasion to inform the body of Bahá’í young people of its desire to serve them and assist them in every possible way in the furtherance of their teaching work during the coming year.

The responsibilities of Bahá’í young people today are manifold, but there
are two considerations which are paramount and which must be made a part of our philosophy of living. First we must, by intensive study of the principles and administration of the Cause, prepare ourselves for service in our respective Bahá'í communities. Secondly, we must find means for sharing our knowledge with other young people who are as yet uninformed of the Great Message of Bahá'u'lláh.

In this connection the Committee feels that all young Bahá'ís should make intensive use of the recent outlines which have been compiled for the study of the Teachings such as the "Guide to the Dawn Breakers," the "Bahá'í Study Course of 36 Lessons," and other references which were given in the Bulletin issued by the last year's Youth Committee. In addition, the committee has prepared an outline of study for young people between the ages of 15 and 21, which specifically introduces the student to the fundamentals of the Cause, and states the attitude of the Bahá'ís toward war. Copies of this outline may be secured by addressing the secretary of the committee. The National Spiritual Assembly has now given young people of these ages the opportunity for a definite status in the Cause (see Bahá'í News, No. 85, p. 3) and the outline has been prepared to assist them in gaining the knowledge necessary for fulfilling this responsibility.

In the furtherance of the teaching activities of young Bahá'ís, the committee hopes to issue from time to time to the local Youth Committees topics and references on subjects of present day interest which may be used in the furtherance of discussion groups. The topics will be chosen with a view to the direct application of the Bahá'í Teachings to the solution of the problems discussed.

The committee also wishes to serve as a clearing house for the exchange of ideas and teaching methods between the local Youth Committees. In the near future the National Committee would like to receive a report from the chairman or secretary of each local committee outlining the program which is to be followed during the coming year and also any methods or teaching experiences which have proved successful locally and which might be used by other young people's groups.

If there are any other ways in which the National Committee can serve the local committees or individual young Bahá'ís it is anxious to do so and will welcome all suggestions for the furtherance of its work.

Faithfully yours,

THE NATIONAL YOUTH COMMITTEE,
By: PAUL E. HANES, Chairman.
MARION HOLLEY, Sec'y.
KENNETH CHRISTIAN.
MARGARET MAXWELL
DOUGLAS STRUVEN
ROSEMARY GILLIES
DAVID R. HOFMAN
SYLVIA Paine
GERTRUDE GEWERTZ

Please address all communications to
MISS MARION HOLLEY, Sec'y.
National Youth Committee
675 West Arden
Glendale, California.

DECISIONS OF THE NATIONAL SPIRITUAL ASSEMBLY

After consultation on various matters reported by local Assemblies and by National Committees, the National Assembly has recorded the following views:

Need of Local Bahá'í Address

It is recommended that all local Assemblies if possible arrange to have a Bahá'í address listed in the local telephone directory. This request is left to the discretion of each local Assembly, as conditions differ greatly among the various cities.

Send Tablets to Archives

A strong appeal is made to every individual Bahá'í who possesses an original Tablet revealed by 'Abdu'l-Bahá, to send that Tablet, together with a copy of the translation, to the Archives Committee, through Mrs. May Scheffler, Secretary, 1821 Lincoln Street, Evanston, Illinois.

For very little cost, the Archives Committee will furnish a photocopy of any Tablet so received. The Committee has been authorized by the National Assembly to accept for the Archives any photostat copy of an original Tablet which the owner prefers to retain, although the purpose of the Archives is of course the preservation of original Tablets and other authentic Bahá'í records.

Only those Tablets sent to the Archives can be published in any future volumes of Tablets of 'Abdu'l-Bahá, through which publication they are made available to all believers and form part of the authentic literature of the Faith. Each local Assembly is urged to impress upon its community the importance of realizing that the interests of the Faith should have priority over any personal feeling with respect to the Master's utterances.

Reports from Local Assemblies

In view of the confusion which has arisen in some centers, the National Association wishes to make it clear that general reports from local Assemblies are to be sent directly to the N. S. A., but reports confined to teaching activities are to be sent to the Teaching Committee. Inter-Assembly Committees and conferences have no executive capacity and therefore do not receive reports nor transact business.

How to Obtain a Bahá'í Teacher

When a local Assembly wishes to secure the services of any teacher from another city—that is, any teacher from outside its own immediate jurisdiction—it is requested by the National Assembly to consult the National Teaching Committee. That Committee, in turn, is requested to recommend only such teachers as conform to the following qualifications: thorough knowledge of the Teachings, complete loyalty to the Administrative Order as outlined in the Guardian's general letters including the World Order communications, rigorous obedience to the principle that teachers are not to intervene in any local problem and true sincerity and severance.

Circulation of Local News Letters

The question has been asked whether, in view of the Guardian's words on the subject quoted in the last Annual Report of the National Assembly in Bahá'í News of June, local Assemblies which issue news letters should circulate them among other local Assemblies. The view of the National Assembly is that the national Bahá'í News is the medium through which local news should be conveyed to the various local communities, and therefore each local news letter should be distributed only to its own community, but copies sent to the National Assembly, the Guardian, and to other National Assemblies for their information. The Guardian's latest instruction on this matter appears to indicate a development to a new point beyond that reached in 1923, when (see page 33 of "Bahá'í Administration") Shoghi Effendi included inter-Assembly correspondence as part of the functions of the local Spiritual Assembly.

THE WORLD ORDER OF Baha'u'llah

"That Divine Civilization, the establishment of which is the primary mission of the Baha'i Faith."—Shoghi Effendi. (World Order of Baha'u'llah,
Throughout the present Bahá’í year, Bahá’í News will maintain this special department consisting of quotations from the Guardian’s writings on the subject of the World Order of Bahá’u’lláh.

Regarding the establishment of “National Assemblies”, it is of vital importance that in every country, where the conditions are favorable and the number of friends has grown and reached a considerable size, such as America, Great Britain and Germany, that a “National Spiritual Assembly” be immediately established, representative of the friends throughout that country.

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

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

It is expressly recorded in ‘Abdu’l-Bahá’s Writings that these National Assemblies must be indirectly elected by the friends; that is, the friends in every country must elect a certain number of delegates, who in their turn will elect from among all the friends in that country the members of the National Spiritual Assembly... These second ary electors will then, either through correspondence, or preferably by gathering together, and first deliberating upon the affairs of the Cause throughout their country (as the delegates to the Convention), elect from among all the friends in that country nine who will be the members of the National Spiritual Assembly.

This National Spiritual Assembly which, pending the establishment of the Universal House of Justice, will have to be re-elected once a year, obviously assumes grave responsibilities, for it has to exercise full authority over all the local Assemblies in its province, guard vigilantly the Cause of God, and control and supervise the affair 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-Adhikar, the Teaching work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

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

With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention. The National Spiritual Assembly will also decide upon such matters which in its opinion should be referred to the Holy Land for consultation and decision.

With these Assemblies, local as well as national, harmoniously, vigorously and efficiently functioning throughout the Bahá’í world, the only means for the establishment of the Supreme House of Justice will have been secured. (Bahá’í Administration, pages 34-36.)

ANNUAL COMMITTEE REPORTS 1933-1934

7. The Bahá’í Magazine—Editorial

From Shoghi Effendi’s letters we quote the following:

“We should strive in all our utterances to combine the discretion and noble reticence of the wise with the frankness and passionate loyalty of the ardent advocate of an inspiring Faith. While refusing to utter one word that would needlessly alienate or estrange any individual, government, or people, we should fearlessly and unhesitatingly uphold and assert in their entirety such truths the knowledge of which we believe is vitally and urgently needed for the good and betterment of mankind.”

“Articles on broad humanitarian lines, well-conceived, adequately treated, and powerfully presented, should have their proper place in every issue together with such accounts of the history and the teachings of the Cause as will portray to the Bahá’í and non-Bahá’í alike, the unique beauty as well as the compelling power of the Bahá’í spirit.”

“. . . And include within its sphere themes of varied character—scientific, social, economic, educational—while retaining its distinct Bahá’í character.”

These and other instructions of our Guardian have been our guide in formulating the editorial policy of the Bahá’í Magazine. And as the Magazine Committee is a Committee appointed by the N. S. A., we have striven, as far as we know how, to be obedient to its instructions.

Once again we feel it is important to state that a lengthy report is hardly necessary from this Committee, since the most adequate evidence of progress we can offer is the magazine itself as it has been published from month to month.

The subscribers not only in this country but throughout the world have been very encouraging in their attitude and in their unstinted praise of what they considered a furtherance of the Most Great Cause through this publication known universally as the “monthly traveling teacher.”

One of the most cherished hopes of the editors themselves has been this: that we might make a superhuman endeavor to fulfill very definitely the prophecy of ‘Abdu’l-Bahá that the magazine “would bring about the unity of the East and the West.” We have planned to have the whole world represented in the pages of the magazine. Judging from reports, we should say that the friends even in the most remote corners of the world have felt themselves a definite part of the Bahá’í organization through receiving and reading the magazine monthly. And yet we feel that we have only touched the mere surface, both from the viewpoint of subscribers and contributors, and that the future will see enormous progress along this line.

There is no greater joy and satisfaction in this work than to witness its world-wide influence.

Another important point in the advancement of the work has been the number of articles contributed by non-Bahá’ís who have been sufficiently sympathetic with the Bahá’í Cause to wish to cooperate with us in this way.
Notable among these have been articles by Wang Tse-ping a Chinese scholar (translation by Dr. Tsao); Dr. Shio Sakanishi, a Japanese writer; J. Milnor Dorey of the New York Times; interviews with Norman Thomas and Dr. Wellington Koo; the splendid translations from the French by Mme. Pergaud. The Baha'i Magazine has been much pleased with all of these and similar articles as they have indicated how the Baha'i Cause is regarded by non-Baha'is; and, secondly, they have helped toward a wider circulation of the magazine among non-Baha'is.

Letters have been received from all parts of this country and also from other countries in which subscribers state that they cannot do without the magazine; that they anticipate its coming monthly; that their appreciation of its improvement along literary lines is marked; that it has helped in their teaching work, for very often the magazine contains just what they want in the way of quotations from the Holy Utterances, or an editorial or article on some timely subject. The type and set-up of the magazine has also been favorably commented upon. These letters are on file.

Notable among these communications are the oft repeated letters from Persia saying not only that they appreciate and read the magazine, but that copies sent are circulated further among the friends and that every month some part or parts of the magazine are translated into Persian and spread widely throughout that country. There certainly has been an increasing volume of informing material about Persia, and this material has brought us very close to the dear friends in that land. Persia and other countries seem not far away. The indissoluble bonds are being woven more definitely than any of us realize.

We might record here just one or two instances which greatly encouraged and stimulated us in our work:

The Poona (India) Baha'i Spiritual Assembly, through Rustom Khosrovi, Secy, has increased its subscriptions to forty, and ordered also bound volumes. A happy surprise to us is that they are doing a remarkable service for the magazine (without any request on our part) in sending out a circular letter to the friends all over India asking each and every one to work for the magazine in securing subscriptions and in having it placed in the public and university libraries. They quote from the letter of our Guardian to their National President, as follows: "...I urge you to remind the friends to fulfill their sacred obligations in connection with their annual renewal of their subscription to the leading periodicals of the Baha'i world and particularly the Star of the West (now the Baha'i Magazine)." And from their recent letter dated March 30, 1934:

"The editors of the 'Statesman', India's leading journal in English, and of the 'Kaiser-i-Hind', Bombay's leading Anglo-Vernacular Weekly periodical, to both of whom our magazine has been regularly sending the issues of the Baha'i Magazine have, in answer to our letters, written in terms of appreciation of your magazine."

The Chinene are becoming more and more interested in the magazine and through Dr. Tsao, our contributing editor for China, the magazine is receiving greater publicity and the Baha'i Teachings are being much more widely discussed.

Libraries: It is encouraging to note that the Library of Congress receives with gratitude the magazines and bound volumes, and other libraries have requested a continuance of their subscriptions. Wanamaker's Department Store in Philadelphia have recently consented to take some copies and are paying for them. Among other new places where the magazines are received for sale are—a large book store in Vancouver; Brentano's, Woodward and Lothrop's and Woolf's Magazine Store in Washington, D. C. Through the libraries, department stores and book stores numbers of people are being reached with the Great Message.

Perhaps you would like to share with us the unique experience of reading the following type of letter:

"Spending considerable time in the Phoenix (Arizona) Public Library, I noticed long ago your magazine but never touched it, thinking this is something Christian or metaphysical, full of hypocrisy and bible texts. I do not know how it happened, but one time I looked inside of one of your magazines and was surprised not to find any of those tiresome, hypocritical and useless talks and instruction of canned religion so carefully preserved during two thousand years and ready to serve to sinners, especially needy ones. Moreover, I found that your beliefs are my beliefs, and really I was reading in your magazine my own ideas.

"It seems to me you are free from superstitions, standardization of mind and thought, that you do not follow old ways, and are trying to find a new way, original and of your own. This is so rare in this country that I got interested in your Faith, but I would like to see your people, how they look and how they act in everyday life. Please advise me if there are any of them in Phoenix or any other place in Arizona where they have their meetings."

Letters from Martha Root usually contain some encouraging note about the magazine. In her last letter, she wrote: "Articles are translated from the Bahai Magazine into other languages—the English is only one part of it—you do not see the Rumanian, the Bulgarian and others—articles and excerpts from articles have been published."

One more point: It is surprising to note how much the pages devoted to Current Thought and Progress are valued. This material, so broad in scope and so fitting to the times, will win the respect and influence of Non-Baha'is for the magazine. One of the friends writes: "These two pages serve to give variety and attractiveness to the magazine. The things chosen are wonderfully selected and they are very readable and informing." Another comment of interest on these two pages is "Current Thought and Progress is a form of expression which seems to reflect your own attitudes. We like to read these pages."

The editors earnestly request the widest cooperation in selecting and contributing material for these pages.

In conclusion we state that in spite of the great sacrifices made by the friends in behalf of the Temple, they likewise arose to assist the Baha'i Magazine. May we whole heartedly thank all who have contributed to the progress and growth of the magazine either by supporting it with subscriptions or by aid in the way of literary contributions.

Editorial Committee
Stanwood Cobb
Marian Haney
Bertha Hyde Kirkpatrick

8. The Baha'i Magazine—
Management

We are happy to report that there is a definite improvement in operating conditions of this office during the past year. This improved condition is reflected in an increase of receipts for this year over last year in the amount of $371.75. This increase is accounted for largely in a larger number of renewals and in bound volumes. The increase in receipts, due to bound volumes, is $275 over the amount received during last year.

A contribution from the General Fund of the National Spiritual As-
9. Race Amity

This Committee extends its loving greetings to the 26th Annual Convention, its praises to the True One for the work and successes of the year and expresses anew its unyielding faith in the final triumph of the great principle for which it was created and stands. From the majestic Source of Revelation have appeared these exalted words:

"Close your eyes to racial differences and welcome all with the light of oneness."

That such an ideal is consummated upon the plane of reality is well attested in the luminous intrepretation of 'Abdu'l-Bahá, Center of the Divine Covenant, who declares:

"No differences remain between the white and the colored. Both are accepted at the Threshold of God and both are equally loved in the sight of 'Abdu'l-Bahá."

If happily such noble idealism be at times obscured by shadows of earth, our spirits are refreshed and exhilarated by a voice from Haifa, which under the mighty confirmations of Bahá'u'lláh is like unto the Trump of Gabriel. Resolution becomes fired with new zeal and ancient fortresses erected by supersition and fear yield to the steady and constant attack of the armies of God. Every cycle of the year registers gain in the spread of truth.

The passing of Mrs. Agnes S. Parsons, chairman of this committee, whom the Master lovingly called "my daughter", whom He selected for the work, was a sad blow indeed to the cause which she so devotedly served during the years. She was faithful to the end, passing in the maturity of her powers and in such a way as we hope may indicate her acceptance among the martyrs. May we not also hope that from the higher worlds her gentle spirit still encourages those who strive to make a better world of this?

The first notable achievement of the year was the annual Green Acre Conference for Amity, an event firmly set in the minds and hearts of those who labor in that community. Although held under conditions more adverse than those which marked any previous effort, the rallying forces of the cause, aided of course by the unseen Power, enabled it to attain more than the usual success. Through the usual channels its report has already been largely spread before the friends.

The only other amity conference reported was held in New York, its details being arranged largely through the activities of Mrs. Ludmila Bechtold who has made herself a Bahá'í specialist in race relations. The first speaker was Mr. Max Yergin, American missionary under the Y. M. C. A. to South Africa. He made a graphic and eloquent portrayal of the greater race problem of that part of the world, showing how law, religion and custom combine to oppress the native. Despite these obstacles a conference was arranged and carried through successfully, although the workers became targets for the adverse fire of the press over a period of six months. They were denounced as violating every tradition of the national life, while the church in solemn council demanded that they recant such heretical views. They firmly refused, some going so far as to say that in doing this humane service they had found the regeneration of their souls. This to them was the joy of sacrifice. The other speaker was Mr. Horace Holley who with special impressiveness presented the program of Bahá'u'lláh.

Publicity of the year included articles by Mrs. Stuart W. French in the Passadena Star-News, a daily, making mention of amity activities and extensive quotations from the Creative Word. Southern and mid-western papers also reported racial activities.

An article from the pen of Mr. Horace Holley, in the Unity Magazine, edited by Dr. John Haynes Holmes, makes an admirable presentation of the Bahá'í Faith as a whole and contains this contribution to thoughts on race relations:

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

An article by Mrs. Mabelle Davis of Detroit, a devoted servant of the work, analyses the problems which amity workers must encounter and suggests the reading of constructive literature, added to action.

An article from Mrs. S. E. J. Oglesby and circulated by the Spiritual Assembly of Boston, is largely made up of quotations from the inspiring utterances of our Guardian and is a stimulus to greater activity.
The Urbana, Illinois friends, whose location at the strategic center where one of the world's greatest universities enfolds its treasures of science, has rendered during the year a notable contribution to the improvement of race relations. This work has been specialized to the youth of that center who have shared the happiness of their meetings and outdoor entertainments with the colored students. These contacts have culminated in a meeting which conveyed the great message and laid the foundation for future work. A blessed confirmation has attended these efforts indicated by attraction to the Cause.

It was the purpose of the Amity Committee of Chicago not only to hold Amity meetings, but also to attend meetings of other groups working for the unity of races. With this thought in mind, members of the committee and other Baha'is of this community attended many of these gatherings in homes, at which different races were represented, such as meetings at the Metropolitan Community Church, the Young Men's Christian Association and the Young Women's Christian Association. A Baha'i speaker was asked to participate and gave the Baha'i message. This very effectively placed the name Baha'i before the public through the press in four different publications, one of them the noted Chicago Defender.

Four public meetings were held with attendance ranging from 120 to 160 people. Baha'is and non-Baha'is cooperated in their statements of ideals and principles. A social hour was an added attraction. Testimony that the spirit of such gatherings under Baha'i association exceeded that of others was freely given. Other meetings were arranged in colored churches where the Baha'i teachings were freely and impressively given.

"In the sight of God color makes no difference. He looks upon hearts."

The interracial discussion group of Washington, D. C., an actively fostered and carried on by Bahá'ís in that name, continues its valuable service and shines as a bright star of hope amid the dark background of dissection and hatred which mars existence in the Nation's capital. This activity is well known to be Bahá'í and is deepening the interest of people in the Cause. It is our hope that this sturdy band of Pioneers will ere long find it possible to widen their circle as they seek and demonstrate the great confirmation that comes to those who raise the Banner of the Greatest Name.

During the winter two fine, large and representative interracial meetings were held in the Bahá'í Center of New York. Both illustrated the pleasing impression and attraction which the Cause is stamping upon the large colored population of the metropolis. Such enthusiastic responses and outpouring of talent have been rarely seen. The speakers at the first of these meetings were Mrs. Loulie Mathews and Mr. Louis Gregory. At the second Mr. Walter Covington of Harlem presided and brightly conveyed the spirit of the Bahá'í Faith, which the sociability of an afternoon tea arranged by Mrs. Mathews served to accentuate.

The amazing progress of the colored people during a short period of time; their increasing group consciousness and solidarity, approved for the requirement of knowledge and commercial development; their literature, art, scientific knowledge, collective enterprise; their keen sense of humor, cheerfulness under difficulties, stoical endurance of the economic depression; their ability when given a chance to measure up to the standards of other Americans; their native and cultivated graces which lend a fascination to their social life; their faith in God and adherence to religion despite the largely prevalent agnosticism of the day; their conciliatory spirit; these and other qualities indicate powers which under divine guidance may yet, we trust, make a very considerable contribution to the world's net aggregate of service and universal progress. The advancement of an oppressed group is the result of two forces: What it can do in internal growth and what it can accomplish in cooperation with others. Both these powers depend upon the Supreme Power for their evolution and full expression. Workers and idealists look forward to the time when out of the experience of pain all humanity will be ready for the divine teaching and nothing of superficial barriers will remain.

From a letter of the Guardian dated March 17, 1934:

"The question of prejudice is a very important one. We should not expect a new believer to be free from every prejudice. It would be asking too much from him. For even a believer cannot claim to have such a station. The main thing on which much stress must be laid when accepting a new member into the community is sincerity and a willingness to discard as much as possible all forms of prejudice and bigotry. More than that we cannot."
The Use of Ringstones and Burial Stones

"In regard to the use of ringstones and burial stones, the Guardian leaves this matter at present entirely to the discretion of the believers, and has no objection if your Assembly provides facilities for their purchase by the friends. When the 'Kita'bi-i-Aqdas' is published the necessary instructions will be given regarding this matter.

Legal Constitution of National and Local Assemblies

"In this connection he wishes me to inform you that at his repeated directions the National Assemblies of Egypt, 'Iraq and Persia are adopting the exact text of your Assembly's Declaration of Trust and By-Laws, as well as the local By-Laws, and are taking the necessary steps for incorporating their Assemblies as duly recognized bodies empowered to administer the national and local affairs of the Faith in their respective countries. The Indian N. S. A., as well as the Bombay Spiritual Assembly, have already set the example in this respect, both in the matter of incorporation, and in the adoption of the text of the constitutions of the American Bahá'í Assemblies.

Magazine Union

"Concerning the union of the two Magazines ('The Bahá'í Magazine and the World Unity Magazine) the Guardian hopes that the N. S. A. will proceed quickly in this matter. He fully approves the action which you contemplate, and any details in this connection he leaves entirely to your discretion.

Explanations of Passage in "Bahá'í Administration"

"In regard to the question submitted to your Assembly by the Bahá'í group at Maui, Hawaii, concerning the passage on page 88 of the book 'Bahá'í Administration,' the Guardian wishes me to inform you that the festivals of the Declaration of the Bab and the birthday of 'Abdu'l-Bahá referred to in that passage as having been celebrated on the twenty-second of November, 1925, by the Bahá'ís of the Orient, are based on the lunar calendar. For this reason the date of the celebration is not fixed, but shifts every year. Eventually, as the Master has explicitly stated, a uniform system will have to be established by the International House of Justice.*

Memorial of 'Abdu'l-Bahá's American Visit

"Concerning the West Englewood Memorial, Shoghi Effendi's idea has always been that this memorial should be in the form of a monument and not of a building.

National Assembly's Statement Approved

"He also wishes me to express his

* The Anniversary and Feast dates to be observed at this time by Occidental Bahá'ís will be found in "The Bahá'í World."—Editor.
approval of your statement in the November issue of the Baha'i News to the effect of creating within the Assemblies and individual believers a more positive and active attitude towards the Administration. The need for positive action seems, indeed, to be one of the most urgent needs of the Cause at present.

Appreciation of Sacrifices for Temple Construction

"In closing may I convey to you and to the American community of the believers as well the Guardian's abiding appreciation and gratitude for the striking manner in which the American friends, under the leadership of your Assembly, have each and all arisen to meet the emergency which the lack of sufficient funds had created in connection with the work of the Temple. This constitutes, indeed, an added victory in the series of triumphs which the American believers have, ever since the ascension of the Master, been winning in the field of service to the Faith. Their collective, united and sustained labors in this connection are surely bound to hasten the realization of the Master's promises concerning the ultimate triumph of the Cause throughout the American continent. May this sublime vision disclosed by 'Abdu'l-Baha intensify their zeal and stimulate their ardor in bringing their sacred and mighty task to a speedy consummation.

Dr. Moody's Passing

"The Guardian wishes me also to extend his heart-felt condolences and loving sympathy to you and to all the bereaved members of the community of the American friends for the new loss they have sustained in the passing away of their indefatigable and pioneer fellow-believer Dr. Susan Moody. The work she had so successfully initiated in Persia, particularly in connection with the founding and development of the Tarbiat School in Tihran is an abiding monument to her memory, and constitutes a fresh and indissoluble link which will unite forever the believers in East and West in their triumphs as well as sufferings in the path of service to our beloved Faith."

To the Secretary of the National Spiritual Assembly.
Dated Haifa, Palestine, December 1, 1934.

IN MEMORIAM

The friends are requested to invoke divine protection for these departed believers:
Samuel Angus Roberts, Kelvin, Arizona.
Fay Swain, Portland, Oregon.
Mme. Frida Sjodhna, Portland, Oregon.
Mrs. Mabel F. Geary, Seattle, Washington.
Mrs. Evora Ella Jones, Worcester, Massachusetts.
Mrs. Emma Hanson, Racine, Wisconsin.
Christ Jensen, Racine, Wisconsin.
Owen Mead Snyder, Seattle, Washington.
Mrs. Bertha Bruss, Milwaukee, Wisconsin.
Mrs. Sophie Wagner, Wilmawuee, Wisconsin.
Mrs. Mada Longmeyer, Chicago, Illinois.

"THE FIRST STAGE IN THE FORMATIVE PERIOD OF HIS FAITH"

Dearly beloved co-workers:

It would be impossible for me to refrain from adding these words in person as a token of my increasing admiration for the recent, the marvelous accomplishments of the American believers. Despite the perils and uncertainties with which their country is now beset, and in the face of the financial reverses they have suffered and the unfortunate controversies that have perplexed and agitated them, they have forged ahead and are fast approaching the termination of the first stage in the ornamentation of their consecrate Edifice. Undaunted by the magnitude of this colossal enterprise, undismayed by the smallness of their numbers, the scantiness of their resources and the scorn of their enemies, they have carried triumphantly the banner of Baha'u'llah and brought to a successful issue the first stage in the formative period of His Faith. At this stage of their development they can neither halt nor hesitate. Whatever the future may have in store for them, they will, I feel more than ever confident, allow nothing whatsoever to dim their vision or to deflect them from their high purpose.

December 1, 1934.

SHOGHII

DIVINE CONFIRMATION

A Letter from the National Spiritual Assembly

Beloved friends:

The Cause of God is destined to encounter and overcome obstacles that by the standard of human capacity would be insurmountable. Human movements and organizations follow programs conforming to their own measures of possibility, but the Baha'i Faith is constantly confronted by what is truly impossible. Until tasks that by ordinary standards are impossible have been brought to fulfilment, the believers cannot reflect the powers of the higher world nor be chosen instruments for the expression of the divine Will. Therefore the destiny of the true believers compels them to move forward from test to test, from trial to trial, from sacrifice to sacrifice, that progressively their courage, their resolution, their insight and their collective unity may be established more firmly as the social foundation of the new age.

More than once in these transitional years would the National Spiritual Assembly have faltered and retreated from overwhelming responsibility had it not relied entirely upon the power of Baha'u'llah to accomplish what no human community by itself could dare even to consider. Throughout the period from 1892 to 1921 that power maintained itself upon earth in 'Abdu'l-Baha. From 1921 throughout the cycle that power will continue to maintain itself upon earth in the Guardianship and in the institutions given sacred potency in the text of the Revelation and definite form and significance in the Master's Testament. In this Formative Era since the Master's ascension the believers have received a unique privilege, a sacred responsibility, in the task of perfecting, under Shoghi Effendi's guidance and leadership, the Baha'i institutions which represent the conscious cooperation and response of mankind in the Divine plan.

We have accepted the Teachings which ordain an end to war, to strife, to separation, to ignorance and prejudice. These Teachings set each believer upon the path which when followed faithfully to the end transmute selfishness into selflessness and endow him with capacity to express the new law of the oneness of mankind. But that path is no longer the path of solitary experience and individual attainment alone. The path of spiritual progress conducts us to the Baha'i community where the founda-
tion of the Most Great Peace is being firmly laid in the collective unity of the friends of God. If we choose another path we live outside the illumined area of divine confirmation, we draw no more from the well of universal love. The step of supreme sacrifice is to abandon the old right of private conscience for the sake of the new reality of oneness and consultation.

The tasks and problems which the National Spiritual Assembly is compelled to assume, for and on behalf of the entire Bahá'í community, are inevitable and therefore to be met with radiant acquiescence, for in their performance alone can the entire community realize the true character of its mission, as in the organic unity sought by the Guardian, and become imbued with that capacity for spiritual construction which Bahá'u'lláh made the Providential mission of America in this age.

Apart from that radiant acquiescence, that profound faith in the power of divine confirmation to inspire each local community, the National Spiritual Assembly could never have the heart to pledge funds for Temple construction nor undertake other duties and responsibilities demanded for the progress of the Cause. Only God can ask for utter sacrifice, since only God can give the spiritual bounty the attainment of which requires human beings to rise from the natural to the heavenly world.

Therefore without fear or hesitation the Assembly constantly reminds all the friends of both the spiritual and material needs of the Cause. These needs are not arbitrary, human policies; they are the very windings and ascents of the path that leads from the world's failure to the refuge of the Most Great Peace. In meeting present and future needs we prove ourselves collectively worthy of conscious collaboration in the basic principles of the World Religion.

The essential facts have all been set forth again and again. There is no occasion now to repeat them. Each local Spiritual Assembly is well aware of the needs of the National Fund.

What the members of the National Spiritual Assembly would now emphasize is rather this vital principle, that a collective task in the Cause demands a collective and organic solution. In requiring what is humanly difficult or even impossible, Bahá'u'lláh has given us the means and methods for successfully solving every problem encountered by His Cause. The beginning of the all-potent resources of His Faith is the institution of the Nineteen Day Feast. As the local Assemblies and communities appreciate this divine ordinance and participate unconditionally in whole-hearted response to it, so they will be forging the capacity and firmly establishing the instruments through which our human weakness can receive reinforcement from the very Source of victory.

An explanation of the Nineteen Day Feast published in July, 1933, and approved by the Guardian, is now repeated:

"This institution, established by Bahá'u'lláh, has been described by Bahá'u'lláh as the foundation of the new World Order. The National Spiritual Assembly understands that it is incumbent upon every believer, unless ill or absent from the city, to attend each of these Feasts.

"In a general letter issued to local Spiritual Assemblies several years ago, it was pointed out that the Guardian instructs that the Nineteen Day Feast be held according to the following program: the first part, entirely spiritual in character, is devoted to readings from Bahá'i Sacred Writings; the second part consists of general consultation on the affairs of the Cause, at which time the local Spiritual Assembly reports its activities to the community, asks for suggestions and consultation, and also delivers messages received from the Guardian and the National Assembly. The third part is the material feast and social meeting of all the friends. Only voting believers are invited to attend the Nineteen Day Feasts, but young people of less than twenty-one years of age, who are declared believers, especially when members of a Bahá'í family, can also be present.

"These meetings may be regarded as the very heart of our Bahá'í community life. When properly conducted, and attended by a Bahá'í community which fully appreciates their importance, the Nineteen Day Feasts serve to renew and deepen our spirit of faith, increase our capacity for united action, remove misunderstandings and keep us fully informed of all important Bahá'í activities, local, national and international in scope."

This is the divine foundation. Against it all the assaults of the world will strike in vain. One by one every believer could be overcome, diverted or his activities made ineffective, but when united the believers can realize Reality itself upon this troubled earth. The most essential need confronting the entire American Bahá'í community at this time is to bring the Temple clerestory contract to an early and successful conclusion.
ANNUAL COMMITTEE REPORTS
1933-1934

10. Babá's Youth

An important phase in the development of the American teaching program was inaugurated with the appointment of the Bahá'í Youth Committee for 1933-34. In naming this new National Committee, the N. S. A. did so "realizing the important position youth can fill in rounding out our Administration activities, and in the profound hope this appointment may open a new point of teaching contact with the capable and universally minded youth of the world."

In a statement issued in the November BAHÁ'Í NEWS the functions of the Committee were defined as, first, "the deepening and broadening of the knowledge of the Faith ... of our younger members ...; second, establishing sympathetic contact with non-Bahá'í youth ...; and third, intensifying this field of teaching service by outlining methods of establishing Introductory Forums, Discussion Groups, Study Groups, etc."

The N. S. A. also called the attention of the American friends to the instruction of the Guardian, received August 10, 1933, that the Youth Committee should not confine its activities to the national sphere, but "should strive to create ... an international body of active young Bahá'ís men and women who, conscious of their manifold and sacred responsibilities, will unanimously arise to spread the Holy Word."

The first action of the Committee was to call upon the local Spiritual Assemblies to appoint local youth committees, "consisting of confirmed Bahá'ís, not over 25 years of age." At the same time a letter was addressed in the BAHÁ'Í NEWS for November "To the Young Bahá'ís Throughout the U. S. and Canada," informing them of this new program with its superb and solemn opportunities.

Meantime, contact had been established with some fifteen international Bahá'í youth groups and seventeen local groups, in connection with the preparation of a survey of youth activities for the Bahá'í World Volume V. Through two of its members who were on the Editorial Board, the Youth Committee cooperated in writing this survey, and also in securing three articles for the volume from young Bahá'í authors.

In December a Platform of Work for the winter was outlined and approved by the N. S. A. Practically all of its objectives have since been fulfilled.

The international aspect was officially inaugurated with a letter addressed to international Bahá'í youth groups, published in the January BAHÁ'Í NEWS, inviting our friends throughout the world to join us in carrying forward the Guardian's hopes.

The first real opportunity for collective action came with the request of the National Teaching Committee that we aid in "a vigorous national public effort ... to carry the Cause forward to the extent contemplated by the splendor of the Temple." The Youth Committee heartily accepted. On January 13, it sent to each local youth group in every Bahá'í community a letter embodying the general plan, with specific suggestions for the organization and conduct of both direct and indirect discussion groups, enumerating as well other methods for publicizing the Cause. The campaign was set for a period of six weeks, during which time we hoped for an emphasis of the public aspect, "in order to widen our contacts, to bring the Cause into public notice."

Further teaching suggestions were offered in the BAHÁ'Í NEWS for February, consisting of practical techniques to be observed in speaking. "Make a broad outline, have a clear and definite idea of the salient points to be developed, turn to Bahá'u'lláh, then speak spontaneously with full confidence in His power."

On February 26, the N. S. A. brought to the Committee's notice a matter which is still pending, and which must certainly demand the wisest and most careful attention of the incoming Youth Committee. "The local Spiritual Assemblies have been requested to report the names and addresses of all Bahá'í young people between the ages of fifteen and twenty-one years, the purpose of this request being to have on file a list of those who might be subjected to direct or indirect military duty in the event of another war."

In order that the list may carry only names of those who "meet a fair standard of Bahá'í qualifications," the Youth Committee was asked to work out some form of class by which children of Bahá'ís and other young people attracted to the Cause can be given sufficient information to allow local Assemblies to pass upon their status."

At the present writing, the Committee is submitting to the N. S. A. an outline for the conduct of such a class, with further suggestions for local Spiritual Assemblies.

One other objective of the year's work is still to be completed. This is the preparation of a bulletin to be sent to all local and international youth groups, carrying editorial, an extensive teaching section, and current events. It is hoped the bulletin will appear in May.

The Committee has also undertaken responsibility for the program of the Bahá'í Youth Conference at Green Acre, July 27-29, while its members are assisting individually with the Central States and Geyserville Summer Schools. It is worthy of note that the young Bahá'ís of the Central States School are planning a Youth Conference to precede the regular session, June 25-27.

In pursuance of the policy to encourage literary activity among young Bahá'ís, the Committee has actively cooperated with Mr. Bertram Dewing, Editor of the Youth Section of the Herald of the South. Recently an invitation has been received to assist Mr. Charles Kenn, a Bahá'í who is editing Hawaii's Youth. The Committee hopes to develop the scope of this service: to encourage young writers and to supply material to the Bahá'í magazines throughout the world.

Unquestionably the appointment of a Bahá'í Youth Committee has emphasized a phase of teaching hitherto neglected. It is creating a ferment in the minds and hearts of young Bahá'ís throughout America. Already they are stepping out of immaturity, undertaking their rightful responsibilities, experimenting with the complex science of presenting the Cause, and winning certainty and ambition in the struggle.

To be sure, several groups suffered a setback with the inauguration of this work when, pruned by the age limit, they were forced to retrench and reform upon a basis more conducive to the general unity of the community. Their losses were temporary and were more than offset by innumerable and thrilling proofs that young Bahá'ís are aroused to the supreme adventure of this age, are fully qualified to render mature and splendid service. The complete assimilation of the Montreal youth group into the body of the Cause in that city is an outstanding example.

Indeed, whether we look at the work of the local Assemblies with their ad-
AN ADMINISTRATIVE PRINCIPLE

"Anything whatsoever affecting the interests of the Cause and in which the National Assembly as a body is involved should, if regarded as unsatisfactory by local Assemblies and individual believers, be immediately referred to the National Assembly itself. Neither the general body of the believers, nor any local Assembly, nor even the delegates to the Annual Convention, should be regarded as having any authority to entertain appeals against the decision of the National Assembly. Should the matter be referred to the Guardian it will be his duty to consider it with the utmost care and to decide whether the issues involved justify him to consider it in person, or to leave it entirely to the discretion of the National Assembly.

"This administrative principle which the Guardian is now restating and emphasizing is so clear, so comprehensive and simple that no misunderstanding as to its application, he feels, can possibly arise. There are no exceptions whatever to this rule, and the Guardian would deprecate any attempt to elaborate or dwell any further upon this fundamental and clearly-enunciated principle." — Shoghi Effendi, in letter to N. S. A., September 16, 1934.

The purpose of this committee is to supervise the presentation of the Baha’i Message at the Baha’i House of Worship. The members meet once a month and the very first thing of importance to be done is the arranging of the Sunday afternoon programs. Speakers and chairmen for the following month are appointed. We endeavor as much as possible in arranging the programs to always have an equal number of men and women speakers and have made it a practice when we have a man speaker to have a woman act as chairman and vice versa.

The speakers whom we are fortunate enough to have here permanently and who are always happy to serve are as follows:

Mrs. Charles Bishop
Mrs. Mary Hanford Ford
Miss Marion Holley
Dr. E. Lenore Morris
Mrs. Howard Ives
Miss Beatrice Irwin
Dr. Ali Kuli Khan
Miss Fanny Knobloch
Mrs. Shahnaz Waite

The attendance at the Sunday afternoon meetings during the past year has generally been quite large, depending somewhat upon weather conditions. During the World’s Fair, the Foundation Hall was always comfortably filled. There were exceptionally good crowds during the winter although the Hall was not always full.

We have noticed an increasing number of visitors who are attending meetings frequently. People are attracted to the Bahá’í Faith through the addresses made at the Bahá’í House of Worship, and then they join one of the many neighborhood classes which are being held in the surrounding areas, where they go into a more serious study of the teachings.

Special meetings to which the public is invited, such as the great Feast of Nawruz and Ridvan, also are under the jurisdiction of this committee by whom the programs are arranged. The serving of the material part of the Feast is usually handled by the different Assemblies hereabout.

Another thing of great importance, although not handled directly by this committee, but which is under their supervision, was the taking care of the immense crowds of people who visited the Bahá’í House of Worship during the past year, especially the months in which the World’s Fair was open in Chicago. Mrs. True, the chairman of the Daily Hospitality Committee, was in charge of all the guides used to conduct visitors through the building and it was necessary to have a great many of them to take care of the people who thronged here. Many of the people evinced keen interest and we were happy to see visitors from all parts of the world, even some from Haifa, who had known and had met ‘Abdu’l-Bahá, and who said they would call upon Shoghi Effendi when they returned.

 Classes are now being formed in Chicago, Evanston and Wilmette for people who wish to serve as guides at the Bahá’í House of Worship. Questions which it is thought likely the public will ask and answers to them will be discussed at these classes and a thorough study will be made of the new letter from our Guardian, Shoghi Effendi "The Dispensation of Bahá’i-
A committee was appointed to investigate the advisability of having a Sunday school at the same time the afternoon program is in session at the Baha’i House of Worship, in order to take care of children whose parents might wish to listen to the lecture. As yet, no definite decision or plans have been made in regard to this.

Each Saturday an announcement of the speaker at the Baha’i House of Worship and the subject for the following Sunday, has appeared in one of the leading Chicago newspapers, as well as notices in three North Shore papers.

The Folder “A Temple of Light” which was used for free distribution at the Baha’i House of Worship, was revised by a sub-committee of this committee and submitted to the National Spiritual Assembly for their correction and to be printed, which they did.

A letter was drawn up by one of the members of this committee and approved by the committee, which is sent out to all people who are asked to speak at the Baha’i House of Worship, stating just what the policies of this committee are in regard to the type of public lectures in this building, the time to start and close the meeting, etc. The following is a paragraph from this letter:

“As the evening program is in session at the Baha’i House of Worship, a call for twenty-five minutes is made by the chairman, and the last speaker for the evening is then introduced. The speaker is requested to keep his talk within the twenty-five minutes and to have a question period which shall not exceed another twenty-five minutes and which is to be conducted in an orderly manner.”

The following is a paragraph from a letter:

“Your audience is composed principally of strangers present to learn of the Baha’i Message. We ask you to use the names of our Founders in a free and unrestrained manner. Every talk, no matter what the subject, is to include a clear, concise statement of the Baha’i Message. It is preferable that some such statement be brought near the climax of your talk, as the greater part of the audience usually arrives after the opening reading and when the lecture is well along.”

We hope that our services have been satisfactory.

Respectfully submitted,

 Respectful Committee of the Baha’i House of Worship.

By: MARGARITE ULLRICH, Sec.

 Mr. CARL SCHEFFLER, Chairman.

 MRS. A. W. BARTHOLOMEW,

 MRS. E. EDWARDS,

 MR. MONROE IOAS,

 MRS. SHELELY N. PARKER,

 DR. R. D. PETTET,

 MR. A. F. MATTHISEN,

 MRS. SARAH W. WALRATH.

12. Teaching Committee—

(Supplementary)

On the 9th of January the “Franconia” began a world cruise around the Southern Hemisphere. Mrs. Loulie A. Mathews was making this trip as far as Penang. She discovered that a good deal of publicity attended this kind of a trip and was most anxious to get some of this publicity for the Cause. It was, however, a favor that could not be asked for, and one may imagine her joy when she found that she was one of four women out of nearly three hundred passengers, destined to be photographed and interviewed at the important cities that we passed, thus in Auckland, Sydney, Singapore and Penang. The word “Baha’i” appeared beneath her name and she was often accorded a second interview in which the Baha’i Principles were enlarged upon. In Wellington, unfortunately the reporters had not caught the spelling and substituted inter racial, international movement in place of the word Baha’I but even there the Principles were outlined.

Due to the fact that a full length photograph appeared in the morning editions when she landed, and as Mrs. Mathews always wore the same dress ashore, she was easily recognized, and could not walk a block on the principal street of the town without being stopped and asked questions about the Cause. She had the same experience in the shops, so that everywhere she went she was able to collect strangers for the Baha’i meetings. The friends had arranged to have Mrs. Mathews speak at several clubs, they showered her with loving hospitality, and by a spiritual enthusiasm that made her work much more valuable than it would have otherwise been. On the last night in Auckland, Mrs. Mathews asked permission to hold a public Baha’i meeting on the deck of the “Franconia.” Not only was this permission given, but refreshments were served by the purser to the seventy-eight strangers that came. Mrs. Mathews was able to read from the writings of Baha’u’llah and the people evinced a profound interest. The friends again brought such a spiritualizing atmosphere that it helped greatly.

In Sidney, Mrs. Mathews received the same overflowing hospitality, and found meetings arranged. Although there are but four Baha’is in Wellington, they held a public meeting at one of the best clubs and about twenty-eight people were present.

By this time, the publicity that Mrs. Mathews had received and the large public meeting which had been held on the deck, had excited great interest and enabled her to form a teaching class on the ship, giving three lessons a week. Mrs. Mathews had people from many different countries and often the questions kept the class for an extra hour or two after the lesson. She distributed the literature and placed four volumes in the circulating library and saw them listed in the permanent catalogue.

The friends will be immensely encouraged by the success of the whole trip, which far exceeded her hopes, and great credit must be given to the believers who by their energy and by their spirituality made these meetings possible. Everywhere the teachings were received with intelligent attention and we may all rejoice at the reception given the Baha’i Faith throughout these widely separated countries.

THE WORLD ORDER OF BAHÃ‘U’LLAH

“That Divine Civilization, the establishment of which is the primary mission of the Baha’i Faith.”—Shoghi Effendi. (World Order of Baha’u’llah, pages 3 and 4).

Throughout the present Baha’i year, Baha’i News will maintain this special department consisting of quotations from the Guardian’s writings on the subject of the World Order of Baha’u’llah.

4.

“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 purposefully withheld from the body of His occidental disciples, who, despite their numerical inferiority, are now exercising such a preponderating influence in the direction 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 Baha’u’llah, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the publications which they initiate and supervise; or in their official and public deliberations; or in
the posts they occupy and the services they render; or in the communications they address to their fellow-disciples; or in their dealings with men of eminence and authority; or in their affiliations with kindred societies and organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this 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 people and the services of their fellow-disciples; or in the "Hidden Words."—SHOGHI EFFENDI. (The Golden Age of the Cause of Bahá’u’lláh, pages 15, 16 and 17.)

**BAHÁ’Í ACTIVITIES IN ABBYSSINIA**

The following reference to the advance of teaching activities in Abyssinia is made in a letter from the Guardian, written through his secretary, dated November 20, 1934.

"Mr. Sabri Elias, our beloved pioneer teacher in Abyssinia, has just written the Guardian informing him of his intention to have the 'Bahá’u’lláh and the New Era,' which has already been translated, published in the Abyssinian language . . . 

"You will certainly be pleased and interested to know that a number of Bahá’í families from Alexandria and Isma’Illyih (Egypt) have recently, and of their own accord, made arrangements to leave for Addis-Ahabsa to assist dear Mr. Elias in his teaching work. This is, indeed, a very striking and touching instance in which the believers are cooperating for the spread of the Message and for the establishment and extension of the Cause in far-off lands. The Guardian is hopeful that through the self-sacrificing efforts of the Egyptian friends the Faith will make steady headway throughout Abyssinia."

**COMMUNICATIONS FROM NATIONAL COMMITTEES**

**Publicity**

We are deeply grateful to those Assemblies who have so faithfully carried on and gone forward with their publicity during the past year and fall.

We assume that your programs for the winter are by this time organized and in action. We are particularly interested in the announcements public meetings and would appreciate a list of these that we may consult together as to publicity possibilities. These meetings are your best opportunity at present for sustained teaching through the press.

Before Convention we suggested to you the idea of creating a project which while teaching the Cause would supply the necessary news interest to make it acceptable to the editors. We cannot stress this point too strongly—the response of your Assembly to the calls being for the purpose of acquaintance discussion in a general way of the aims of the Faith and letting the editors know that we relied on their assistance and help. Then followed news items about the Cause which were personally handed to the editor. Then the chairman took the Bahá’í World around to each editor explaining the interesting features. We gave 'The Goal of the New World Order' to each editor as a personal gift—later we took certain portions of that pamphlet and used them as articles. We gave the Bahá’í Magazine to the editors of the religious page, the 'Hidden Words.'

"We generally find that if the religious editor has not space for our article the city editor may have—then there is the editor of the Sunday Magazine sections. In a few words, results are obtained by making personal friends of the newspaper staff and using everything possible to reach
the right editor with the right type of article."

Generous space has been obtained by the above methods. The Vancouver clippings include statements from the recent "Summary of the Bahá’í Faith," quoted words of the Guardian relating to the New World Order, references to Bahá’í history, reviews of the Bahá’í Scriptures and the Dawnbreakers, Bahá’í economic solution—in short, they present to the public a true picture of our Faith as it is today. For a quality known as "Bahá’í"—dignity, timeliness, scope, we certainly uphold this type of publicity as a standard for us all to follow.

Now, what about your publicity experience? If you have not already done so, we urge you to share with us your successful methods.

Doris McKay, Secretary.

Braille

The National Committee for the Transcription of Braille reports that a fine service has been rendered by Mrs. Samuel J. Rodman of Batavia, New York, and Miss Ella Quant of Schenectady. Mrs. Rodman has just completed "The Goal of a New World Order" and Miss Quant has tooled "The Golden Age of the Cause of Bahá’u’lláh." Both of these Braille transcriptions were sent to the Library of Congress Braille department where they were bound, and by Miss Adelia Hoyt, the Director of the Department, forwarded to Mr. Harald Thilander at Stockholm, Sweden, editor and owner of several Braille publications, who is deeply attracted to the Cause. Mr. Thilander has expressed his desire to quote from these works in his various magazines and we are assured of his deep gratitude and appreciation. It will be remembered that Mr. Thilander requested these writings so that he might make use of them.

The Guardian has requested a copy of the Iqán (Book of Certitude) in Braille and the work has been assigned to Mrs. Samuel Rodman, of Batavia, N. Y. When completed the book will be bound and forwarded at once to the Guardian. In the letter of the secretary he says that the Iqán has now been translated and published in Russian, English, French, German, Chinese, Albanian, Urdu and Braille and that steps have been taken for its rendering and publication into four additional languages, i.e., Arabic, Danish, Armenian and Swedish.

Library

The Library Committee has received an interesting suggestion which it wishes to present to all local Assemblies in order to stimulate further circulation of Bahá’í Literature through Public Libraries.

The suggestion is that local Assemblies consider the desirability of having individual believers inform all their acquaintances who have some knowledge of the Faith that the local Public Library has a selection of Bahá’í Literature. This information could be conveyed orally or by postcard.

Since the Bahá’í themselves either have their own books or can obtain them at local Bahá’í headquarters, it seems evident that the Public Library will only be consulted by non-Bahá’ís, and therefore the more outside friends and students of the Teaching who can be directed to Public Libraries, the greater the interest of Librarians will be. Perhaps in some cities the believers who have classes could advise a considerable number of people in the course of a year to call for books at the Public Library.

The Library Committee also recommends that local Assemblies arrange to donate to the local Public Library as soon as possible a copy of Dr. Cobb’s new book entitled "Security for a Failing World." The title alone should attract great attention, and the approach to the Cause developed in this work has extensive teaching possibilities at this time. A copy should be in every Library, but the Library Committee has no appropriation enabling it to distribute them on a national scale. Local action, however, can accomplish the same result.

Publishing

The believers are reminded of the following works which have particular interest at the present time:

A Traveler’s Narrative: The Episode of the Bab, translated by the late Prof. Edward G. Browne of Cambridge University from a Persian manuscript given him by ‘Abdu’l-Bahá. This is one of the important Bahá’í historical works ............... $2.50

The Bahá’í Peace Program, containing ‘Abdu’l-Bahá’s Tablet to the Committee on Durable Peace which presents the most detailed statement of the Bahá’í social principles, and the Tablet revealed to the late Dr. Forel of Switzerland, which presents the spiritual science of man’s relation to the universe and the relation of the universe to God. Bound in leather . . . $1.50. Paper covers . . . $0.50.

Mysticism and the Bahá’í Revelation: A Contrast, by Ruhi Afnán, a scholarly discussion of the "path to God" as expounded by Christian and Muslim mystics, with an exposition of the spiritual teaching of Bahá’u’lláh. The contrast is between doctrines which would make man independent of the Manifestation and the Bahá’í doctrine of the Manifestation as source of Reality. Paper covers . . . . $0.50

The Promise of All Ages, by “Christophih,” (described in BAHÁ’I NEWS No. 88) the ideal presentation of the Cause for people of religious and devotional spirit. Bound in cloth. $1.50

Security for a Failing World, by Stanwood Cobb, an analysis of the current social problem in its clear menace of a civilization unable to save itself from war and strife, with the Bahá’í solution of a new world order. This work will attract and convince many who have turned away from traditional religion. Bound in cloth ........................................ $2.00

Teaching

"The Temple has already awakened wide and intense interest in the Teachings and Principles of the Cause. The friends should therefore avail themselves of this opportunity for launching a well-organized teaching campaign,"—Shoghi Effendi, through his secretary.

With the progress of Temple construction, the public attitude toward the Bahá’í Faith has changed from indifference to passive interest, from passive interest to active response. The influence of our House of Worship gathers force as confidence in the old social order steadily diminishes. Now it is surely for the believers to realize their responsibility, and in every community to adopt vigorous measures to assert the spirit of the new day.

The Teaching Committee quotes the following passage from a letter recently written by the Guardian, through his secretary:

"It is his firm conviction that now that the construction work on the Temple is progressing so rapidly and so well, it is the duty and responsibility of every Assembly to bring to the attention of the friends the necessity of intensifying and of coordinating their teaching activities. The Temple has already awakened wide and intense interest in the Teachings and Principles of the Cause. The friends should therefore avail themselves of this opportunity for launching a well-organized teaching campaign. Their efforts in this connection are bound to bear fruit."
"But the essential is to persevere, and to toil patiently and confidently. For Baha’u’llah’s blessings will surely crown our efforts with success only if we remain faithful to His command to teach, and teach unceasingly. Ours is, indeed, the privilege and the responsibility to perform this sacred and mighty task."

Under this positive assurance, which is likewise a call to far more vigorous effort, every local Assembly is urged to plan immediately for an intensive and continuous teaching campaign, every aspect of which should culminate in the formation of study classes intended to bring more people into the community as declared believers. The time has gone by when we can be satisfied with that kind of “Baha’i teaching” which does not produce active and loyal enrolled Bahai’s.

The Teaching Committee desires to call attention to the various matters which will have to be considered in adopting definite plans:

1. Make a complete program to cover a definite period, and complete the program well in advance of the opening meeting.

2. Select topics and subjects related to the World Order of Baha’u’llah, rather than such abstract and general subjects as most Assemblies have used in the past. Our teaching methods today have their perfect model in the general letters written by the Guardian, and the public responds most actively to spiritual ideals which connect directly with social problems.

3. With printed, send the program to a carefully selected list of local people who are known to be liberal and progressive, with an invitation to attend. Every member of the community should also have copies to hand on to his or her personal acquaintances.

4. In the selection of public speakers, the Assembly should uphold a high standard but make a sincere endeavor to employ all available Bahai capacity.

5. Teachers who are better qualified for conducting intimate groups than public meetings should be encouraged to hold Fireside Meetings as additional sources of candidates for the final study class.

6. Newspaper publicity should be planned carefully in advance. The National Publicity Committee will provide valuable material and advice, on request.

7. A public hall can be obtained for this special series of meetings in most towns and cities at a cost which will not interfere with the Assembly’s responsibility to the National Fund.

8. The objective of all this effort is the formation of a study class, directly under the local Spiritual Assembly, whose members are to be brought to the full acceptance of the Faith and enrollment as Bahai’s. Let each Assembly consider carefully its responsibility in arranging to have such classes conducted under the best available leadership and imbued with loyalty to the Baha’i world order as well as with knowledge of the fundamental Baha’i teachings.

9. From the very first, endeavor to arouse devotion and enthusiasm throughout the entire Bahai community. The great degree of unity which has already been established by sacrifice to the Temple can be consummated only by consecration to the task of confirming new souls.

10. When this intensive effort is finished, study every detail with a view to improvement next time. The goal to be achieved is collective capacity to carry on periodic public programs, steadily augmenting in power from year to year. The Temple construction has perfected the administrative order; let teaching effort inspire that order with the flame of a regenerated spiritual life. As new believers enter the Cause, find work for them to do.

Some Assemblies have already conducted active teaching programs with remarkable confirmation and success. For instance—Milwaukee opened its program with a series of nine lectures. The interest was so marked, a second series was arranged, and finally, a third series became necessary. A study class of 250 members is being conducted, out of which over 60 have already become voting members of the Milwaukee community.

The Chicago Assembly is conducting a public program at present. The opening meeting in the Temple was so well attended, it was impossible for some to gain entrance. Subsequent meetings have found the Temple filled to capacity. The Montreal Assembly has arranged a teaching campaign entirely in French, to attract some of the large French population. Montreal has the second largest French population of any city in the world, Paris being first.

The responses to public work in Lima and Cleveland have been most reassuring.

The most successful program, however, reported thus far, has been that of Milwaukee. This was due to a large extent to the carefully worked out plan of procedure. For such help as it may be to other Assemblies we are briefly outlining the steps taken by them:

Four weeks before the campaign opened, the entire program was arranged; plans fully developed for publicity, halls, literature sale, etc.

Two weeks in advance publicity in newspapers was commenced.

One week in advance, 5000 copies of the program were sent to a selected list.

Large signs were placed outside the hall, announcing the lectures and subjects.

To increase interest, addresses for Bahai speakers were arranged before clubs, organizations, radio, etc.

All the Bahai’s joined actively in the work, inviting their friends to the meetings, and publicizing the campaign in every way possible.

Most important, the program of study classes was adopted in advance—the classes were started during the public lectures, and continuously announced at the public meetings.

The Teaching Committee will hold itself in readiness to assist in the successful conduct of these teaching campaigns in every way possible. Assemblies can secure prompt cooperation by addressing the nearest Regional Member of the Teaching Committee. Particular help may be given in arranging for Bahai speakers, if any Assembly feels it requires outside assistance.

DECISIONS OF THE NATIONAL SPIRITUAL ASSEMBLY

Local Assemblies to Study and Comment on Recommendations to the N. S. A.

In transmitting to the National Spiritual Assembly reports and recommendations emanating from the local community, a local Spiritual Assembly should not be merely a passive medium used by believers to bring matters to the attention of the N. S. A. but should make its own independent study of such reports and recommendations and forward them with a statement of its own attitude and comment. Such a procedure will not only save the National Assembly much valuable time, but will also enable local Assemblies to develop necessary experience and capacity.

The Nature of Babai’s Administration

Believers, and especially local Assemblies, are urged to bring to the
fixed principles of Bahá'í Administration a larger spirit of understanding and insight. The administrative principles are not ends in themselves but are instruments for the creation of unity based upon justice. They are procedures—that is, ideal methods for handling problems and situations—and not judgments. The administrative principles are not to be altered or waived for the sake of any personality, but on the other hand their correct application means that final decisions are arrived at only when the procedure has been correctly followed. The National Assembly feels that by now all believers realize that the Bahá'í administrative principles have been created for our mutual protection, and that without them we would be thrown into grievous confusion.

Correction of Erroneous Statement About the Temple Architecture

From time to time American believers repeat the statement attributed to Mr. Magonigal, the Architect, that the Bahá'í Temple design "represents the first new note in architecture since the Thirteenth Century." As Mr. Magonigal has denied having made this statement, the friends are requested not to attribute it to him. The Bahá'í House of Worship has no need, in fact, of depending upon any human beliefs for its vital significance in the eyes of the world.

Interpretation of the By-Law on Residential Qualification of Voting Believers

First, that when a member or officer of a local Spiritual Assembly cannot function for an indefinite period, and there is no certainty of return to service, the Assembly should recognize the vacancy and arrange a meeting of the community to elect a new member; and second, that the requirements of residence as one of the qualifications of a voting believer should be based upon definite proof of capacity to associate with the Bahá'í community.

The first interpretation deals with the problem which arises when a member or officer of a local Spiritual Assembly is absent and therefore unable to serve. The second interpretation means that a voting Bahá'í is not considered a resident of the local community merely through ownership of property or through paying rent, but solely by reason of actual ability to attend meetings in person.

Local Assemblies are requested to apply these interpretations when passing upon such cases.

MRS. GREENLEAF TEACHING IN FLORIDA

After a week of teaching activity in Worcester, Mrs. Greenleaf during December traveled to Miami, Florida, where she plans to remain for four months. Shoghi Effendi recently advised Mrs. Greenleaf to concentrate her teaching in Florida this winter.

Believers throughout the country who have acquaintances spending the winter in Florida might well advise them to attend Mrs. Greenleaf's meetings.

Her address is General Delivery, Miami, Florida. Bahá'í Assemblies and groups throughout Florida will find in Mrs. Greenleaf a staunch and most sympathetic co-worker, well qualified to hold public meetings.

MR. LOUIS GREGORY AT NASHVILLE, TENNESSEE

Mr. Gregory is at present carrying on teaching activities in the important city of Nashville, and may be addressed in care of Fisk University in that city. The New York Assembly expresses grateful appreciation of the weeks of energetic and devoted teaching work which Mr. Gregory carried on in that city before proceeding to his winter headquarters.

It is hoped that as result of his present plans, Mr. Gregory can establish a strong and permanent Bahá'í group in Nashville, as well as bring the Faith to the attention of leading educators of the colored race.

NEW PURCHASES OF LANDS ON MT. CARMEL

The National Treasurer received a communication from the Guardian, written through his secretary on September 9, 1934, which emphasizes the importance of Shoghi Effendi's plans for the Bahá'í area on Mt. Carmel.

"The Guardian is still engaged in making further transfers and purchasing new lands in the name of the American National Assembly, and he hopes to send to the National Secretary all the documents as soon as they are available. He feels that during the last few months a considerable progress has been achieved in safeguarding and in extending the area of the lands surrounding and dedicated to the Shrines on Mount Carmel. It is his hope that through the generous and self-sacrificing efforts of the believers still further steps will be taken towards the complete safeguard of the entire area surrounding these sacred spots."

In this connection it is reported that a number of American believers who held title to land on Mount Carmel have transferred them to the Palestine Branch of the American N. S. A., as their valuable contribution to the Guardian's vitally important task. Directions how to effect the transfer have been published in Bahá'í News, but the National Assembly will be happy to send full information to any believer who has not yet taken this step.

MRS. CLAUDIA STUART COLE'S BAHÁ'Í BOOK OFFERED FOR SALE

The National Assembly has been informed that a copy of Thornton Chase's "Bahá'í Revelation" owned by the late Mrs. Claudia Stuart Cole is offered for sale, the amount received to be given to the National Fund.

PUBLIC REFERENCES TO THE CAUSE IN NEWSPAPERS AND CURRENT BOOKS

Six or seven favorable references to the Cause are made in a recently published book entitled "The Nineteenth and Twentieth Centuries: Reminiscences," by Mary Price Walstrum, published by Dorrance and Co.

The author's attention was directed to the Bahá'í Faith by Miss Jean Anthony of the New York Bahá'í community.

The Hearst newspapers have published a syndicated article in the series known as "What's the Answer—Library in Miniature," consisting of detailed answers to ten questions about the Temple. The article was apparently prepared by a staff writer from material sent to all newspapers by the Publicity Committee last spring.

The Christian Community, a semi-monthly magazine representing the Community Churches, reproduced an illustration of the House of Worship on the front cover of its issue dated October 7, 1934. The editor in a special note expresses grateful thanks to the Chicago Bahá'í Assembly for the loan of the illustration.

The South Bend Tribune of October 4, 1934, published a photograph of Miss Fannie Knoblock, with an interesting interview given by this international Bahá'í teacher.

From Mrs. Nita Matthiesen of the Chicago Bahá'í community has been re-
ceived a copy of the Chicago Calendar (a weekly magazine giving current news items), which contains a beautiful colored frontispiece illustrating the Temple and a very favorable descriptive article.

Architectural Concrete, a new technical publication, contains in its first issue an article by Mr. John J. Earley, illustrated with a view of the Temple dome.

East Bay Reporter a community newspaper published in Oakland, Calif., carried in its issue of October 18, 1934, an article on the Temple by Allen B. McDaniel.

The Chicago Defender on December 15, 1934, contained a two-column article on the Cause by the Editor, Robert S. Abbott, member of the Chicago Bahá'í community.

The New York Amsterdam News of November 24, 1934, published a column entitled "The Bab's Faith of Brotherhood" by J. A. Rogers which is syndicated among Negro papers.

**MILWAUKEE PUBLIC MEETINGS**

**A Notable Bahá'í Achievement**

Reference has been made in the Teaching Committee's communication, published above, to the remarkable results achieved by the Spiritual Assembly of Milwaukee during recent months. Further information is made available by the following excerpts taken from the Milwaukee Bahá'í News of November 4, 1934:

"During the past few months the Spiritual Assembly has conducted a series of lectures daily at the Milwaukee Auditorium. The following teachers have appeared on the program daily at 3 and 8 P. M. from September 9, to October 18, inclusive: Madame Gita Orlova, of New York, Mrs. Robert Lee Moffett of Chicago, Dr. Lenore Morris of Racine, Mrs. Mary Hanford Ford of New York, Dr. Clement Woolson of St. Paul, Dr. Ali Kuli-Kahn of Washington, D. C., Lorel Schopflocher of Elliot, Maine, and Mr. Albert Windust of Chicago. All of these meetings were enjoyed by a capacity attendance. At the termination of the public lecture series, 275 registered for class work, and at the present time, out of this number 60 have requested to be admitted as new believers, and the Spiritual Assembly has formulated plans for their acceptance.

"Madame Orlova has spoken before the following clubs: Junior Association of Commerce, the Exchange Club, the Co-operative Club, Tuesday Nite Club, Rotary Club, City Club, and was entertained by George Des Forges Book Shop, as well as speaking before congregation Emanuel B'Ne Jeshurun. She spoke over Radio Station WTMJ, at the beginning of this series.

"Mrs. Ford of New York spoke before the Protestant Home for the Aged at the termination of her part of the program which lasted three weeks.

"Study Groups—Monday, Wednesday, and Friday evenings a study class in the Administration of the Bahá'í Cause is conducted by Madame Gita Orlova and Dr. Leontore Morris. Bahá'ís and non-Bahá'ís are invited to participate in this study class.

"Fireside Groups—A class will be conducted at 1454 N. Prospect Avenue under the supervision of Madame Gita Orlova.

"Children's Garden—On Sunday, October 14th, we resumed our class for children at 10:30 A. M. This class is conducted by Mrs. Dessel Suhm, Mrs. George J. Jacobs, Jean Clark, Mr. T. Nabby, and Mrs. Anderson who assists in Bible work. The class is conducted every Sunday morning. Everyone is invited to come and bring their children.

"Publicity—During our intensive campaign we have appeared in press notices 57 different times in the leading newspapers of our city. The newspapers have been very kind in printing nearly verbatim the articles that were prepared for them."

**NEWS FROM AMERICAN COMMUNITIES**

**Detroit**

The Spiritual Assembly of Detroit reports that two new believers have been enrolled. Teachers who have addressed local groups this year include: Miss Fanny Knoblock, Louis G. Gregory, and Miss Agnes Alexander. A series of public lectures by Mrs. Dorothy Baker at a leading hotel was arranged for the first week in November, with plans for a study class to follow.

**New Haven**

The Spiritual Assembly of New Haven reports steady growth in number and in strength of effort. Louis G. Gregory held two meetings in November at the home of Mrs. Charles P. Hillhouse, Secretary of the Assembly. A recent Nineteen Day Feast was held at the home of Mrs. Jeanne Bolles at Washington, Conn., at which Saffa Kinney and Helen Campbell of the New York community were guests.

Thirty believers were present. Seven new believers have been enrolled.

**Pasadena**

The November report from the Spiritual Assembly of Pasadena mentions: a new public teaching class to be held Tuesday morning at Hotel Vista del Arroyo; advertisement of the weekly newspaper column in Pasadena Star containing selections from Bahá'í writings under the title, "Loom of Reality." During the absence of Mrs. Nellie S. French in Europe last summer this column was maintained by Marion Holley. A new believer has recently been enrolled.

**Vancouver**

The Spiritual Assembly of Vancouver has reported its pleasure in the visit from Mrs. May Maxwell last summer, who made contacts which the Assembly will endeavor to maintain. Mrs. Louise Caswell held a weekly meeting for Vancouver believers in September and October, and also gave the Message to various local groups during her stay.

**Colorado Springs**

Ocrella Rexford visited Colorado Springs last July, according to the local Assembly's report, and delivered a lecture at the Y. W. C. A. on "The New World Order" preceded by a recitation on the Color Organ by Dr. Gregory. Leroy Ioas addressed the community at a special meeting held in the home of Mr. and Mrs. E. R. Mathews in August. Six local believers are studying with the Esperanto Group. Mrs. Louie Mathews conducted a series of lectures on International Relations open to the public, during July and August, which were very successful.

**Honolulu**

The Spiritual Assembly of Honolulu issued a local news bulletin on September 26, 1934, from which the following items are taken: Three new believers were enrolled last year. The public headquarters was given up to help the Temple Fund, and the Bahá'ís have enjoyed the use of the home of Mr. and Mrs. Husted. Two radio talks have been given, one by Miss Agnes Alexander and one by Mrs. Florence Johnston. The Assembly is now planning a series of paid five-minute radio talks. The Honolulu Convention delegate, Agnes Alexander, visited a number of Bahá'í centers during her trip to the Convention, and in July attended the Bahá'í Summer School at Geyserville. On October
12, 1934, a study class conducted in the Japanese language was established. Weekly meetings will be held in the home of Mrs. Baldwin. The class teacher is Miss From.

**Lima, Ohio**

“The Lima Bahá’í community has enjoyed a heavenly two weeks with Shahnaz Waite in our midst. On Monday, Sept. 24, a Spiritual Assembly meeting was held and her suggestions were most helpful. Especially did we enjoy the spiritual significance of the Feast Days as described by her, namely that of presenting readings pertaining to the attribute of God for which that month is named and making it part of ourselves during that month, thus characterizing ourselves with the divine attributes.

“Tuesday evening the entire Community met and she gave the lesson on the ‘Covenant of God’ which gave the believers a very clear conception of the Cause and the Station of Bahá’u’lláh and ‘Abdu’l-Bahá. Wednesday was reserved for the Young People and Thursday she presented a lesson on ‘The Greatest Name.’

“Friday the first open meeting was held and the topic was ‘Discover Your Bible.’ Sunday night another open meeting was enjoyed, the subject being ‘The Voice of Truth—How Are We to Know It.’ Monday evening the Community enjoyed ‘The Divine Reality of Man’ and on Tuesday night there was a question box for the newer inquirers. Wednesday night the Young People heard a delightful talk on the Station of Christ and on Thursday evening the Bahá’í Community gathered for their Nineteen Day Feast with Mrs. Waite. On the farewell meeting on Friday she gave an open meeting a beautiful talk on “The Holy Spirit and The Trinity.”

“Fire-side groups in Lima have become the order of the day. Mr. and Mrs. Allen Gorrell have opened their home to bi-weekly amity meetings which are attended by six different races and nationalities. A variety of speakers is invited and Bahá’í hymns sung. A beautiful spirit of good-fellowship prevails.

“Mr. and Mrs. Amos Hostettler are conducting a weekly class in direct Bahá’í study for a group of Rosecrucian students, numbering about sixteen. Interesting forums follow each Bahá’í talk.

“A Friday evening class for teachers is now being held at the Baker home. ‘The Dispensation of Bahá’u’lláh’ is being carefully studied. Four or five members each are assigned a page or two for each meeting. It is read aloud and discussed, this method of study proving most illuminating. Bahá’í Administration is also being studied.

“Mr. and Mrs. Frank Warner who recently returned from Haifa have brought with them a wave of love and unity and a fresh impetus for service. Mr. Warner has been invited to speak on World Peace in many of the clubs and churches and never fails to create a new spirit. The Lima believers feel that the decided increase in the attendance at our general Sunday evening meetings may be attributed in large measure to his uniriting efforts.

“Four new believers were welcomed into the Lima Bahá’í Community at our last Nineteen Day Feast, and have already entered into our activities with joyous eagerness.”

**Philadelphia**

Recently three public Bahá’í meetings were held in Philadelphia, November 4, 11 and December 8, 1934.

On Nov. 4th Mr. Horace Holley spoke to a group of about 55 people (many of whom were recently interested), in a St. James Hotel lecture room. His topic was “Living Faith and Dying Creed.” He gave a very scientific and illuminating talk.

On Nov. 11th a second public meeting was held in the same room with Mr. McDaniel as the speaker. He spoke on “The New World Order,” his talk being based on the recent letters of Shoghi Effendi.

On Dec. 8th Mr. McDaniel again spoke in this city to a group of about 130 people giving an illustrated lecture on: “The Temple of Light,” presenting over 50 slides showing the different stages of the construction of the Temple. This was a very educational lecture and many remarked on Mr. McDaniel’s ability to convey to the layman the many points of interest in connection with the fabrication and construction of the Temple. Included among the listeners were architects, engineers, sculptors and lawyers. It was gratifying to note that the attendance was greater at each successive meeting. These meetings were advertised in two of the leading newspapers and also we circulated our mailing list. For Mr. McDaniel’s Meeting on Dec. 8th there was a notice printed in the Philadelphia Rapid Transit Lecture List which is mailed by them to 13,000 individuals (with no charge for this publicity). Cards of invitation were either taken or sent to a number of engineers and architects, as well as to clubs such as the engineer’s club, architectural and Art Clubs, etc.

Both directly and indirectly we feel this meeting will be a profitable one because of ‘Abdu’l-Bahá’s statement to the effect that the Temple will be the greatest teacher and those seeing the pictures of this edifice and hearing Mr. McDaniel’s illuminating and connected remarks in conjunction with each slide as it was shown, could not help but be deeply impressed and will not forget the beauty and significance of this building.

**Inter-Assembly Meeting of New York Metropolitan Area**

On Saturday, December 8, 1934, believers from West Englewood, Montclair, Newark, Yonkers and New York City attended an Inter-Assembly meeting arranged by the Newark Assembly, this being one of a series of Inter-Assembly meetings held by these five Assemblies in rotation for two years.

From 4:30 to 6 P.M. the friends consulted on a number of specified topics, including What Is the Appeal to Youth?

Following a dinner the meeting reconvened for a public session, with addresses by Saffa Kinney and Horace Holley.

**A CORRECTION**

To Miss Clara Weir of the Los Angeles community we are indebted for the correction of an error in BAHÁ’Í NEWS, No. 84 in the article listing American Bahá’ís who have served in other lands. That list included the name of Mrs. Anna Lynch, who in fact is neither American by birth or residence. Mrs. Lynch, is Russian and has for some years been a valued worker at the International Bahá’í Bureau at Geneva.
INSTRUCTIONS AND EXPLANATIONS FROM SHOGHI EFFENDI

The following passages are from a letter dated Haifa, January 27, 1935, and were written in reply to questions raised by the National Spiritual Assembly in connection with correspondence from local Assemblies.

"With reference to your question whether the figures of the Bab and Bahá'u'lláh should be made to appear as characters in dramatic works written by the believers, Shoghi Effendi's opinion is that such an attempt to dramatize the Manifestations would be highly disrespectful, and hence should be avoided by the friends, even in the case of the Master. Besides it would be practically impossible to carry out such a plan faithfully, and in a dignified and befitting manner.

"In regard to your question concerning the nature and character of Bahá'í marriage. As you have rightly stated, such a marriage is conditioned upon the full approval of all four parents. Also your statement to the effect that the principle of the oneness of mankind prevents any true Bahá'í from regarding race itself as a bar to union is in complete accord with the Teachings of the Faith on this point. For both Bahá'u'lláh and 'Abdu'l-Bahá never disapproved of the idea of inter-racial marriage, nor discouraged it. The Bahá'í Teachings, indeed, by their very nature transcend all limitations imposed by race, and as such can and should never be identified with any particular school of racial philosophy."

PREPARATION OF NEW BELIEVERS FOR MEMBERSHIP IN THE BAHÁ'Í COMMUNITY

In the August, 1932 issue of Bahá'í News the National Spiritual Assembly published an important statement entitled, "Qualifications of Membership in a Bahá'í Community." The purpose of that statement, prepared in response to many requests for information made by local Assemblies, was to emphasize the importance of the vital function vested in the local Spiritual Assembly, of enrolling applicants as voting members of the community.

Reference to that statement will make it clear that at that time the need was to deepen the sense of responsibility felt by all Assemblies in applying the Guardian's definite qualifications of Bahá'í membership. What the National Spiritual Assembly sought to accomplish was to remind local Assemblies that they could not leave this matter to any one or more of their members, or to any teacher, no matter how well informed and loyal the teacher might be. It was therefore stated that "The members of an Assembly assume no higher responsibility than in determining the character of their community by controlling its new growth. . . . One requirement, however, the National Assembly does lay down at this time: that Local Assemblies shall read to applicants the qualifications of voting membership as defined in the By-Laws, and record in their minutes the full and complete acceptance by each applicant."

During recent months the National Spiritual Assembly has been receiving requests for further information on one particular phase of this general question: how best to prepare new believers for enrollment as voting Bahá'ís. The suggestion has been made, in fact, that it would be well if the National Assembly could make a ruling that a certain period of time must elapse before any newly enrolled believer may exercise the voting right. It has been felt, with considerable justice, that even though a new believer may be entirely qualified as far as loyalty and knowledge of the teachings is concerned, nevertheless the wise use of the voting right calls for another essential qualification, namely, acquaintance with the local community and complete assimilation into its spirit and activities.

While recognizing the importance of this view, the National Spiritual Assembly must point out that it has no sanction or authority whatsoever to establish different classifications of voting membership. There is only one class or character of membership in the Bahá'í community—full and complete membership, with no distinction between the voting rights of a new and an old and more experienced Bahá'í. As soon as a believer is enrolled, he receives this voting right without the slightest qualification or exception.

To prepare applicants for the right use of their membership, consequently, the enrollment must be deferred until acquaintance with the community has been gained. This question, it is clear, arises more particularly in the case of the few large Bahá'í communities than in the case of the smaller ones where personal acquaintance is readily gained merely by attendance at study classes and public meetings.

For the larger communities—and in time every Bahá'í community will have a large membership in comparison with its present voting list—the National Spiritual Assembly now wishes very sincerely and earnestly to offer a few constructive suggestions which it is hoped each local Assembly will take to heart for the sake of the highest interests of the beloved Faith.

1. As years of experience have shown, intellectual acceptance of the formal standards of Bahá'í faith alone is not sufficient to constitute a true believer. A true believer will, in addition, endeavor whole-heartedly to abide by the results of Bahá'í consultation as maintained by the institutions of the Cause. A true believer, furthermore, will seek to contribute to
the unity of the entire community, and find his own development in the growth of the Cause, and not attempt to make the community revolve around his own personality, nor himself revolve around the human personality of any one believer. This capacity for spiritual association is not an additional qualification for membership—it is the real test of the believer's profoundest spiritual faith. All teachers responsible for preparing applicants for membership will do well to emphasize this vital point, for the aim of Bahá'u'lláh's Revelation is to establish oneness of spirit and unity of action throughout the world.

2. An applicant who is enrolled as a voting member of a local Bahá'í community is thereby given association not merely in that community alone, but by his enrollment becomes a Bahá'í world citizen—a member of the Bahá'í Commonwealth maintained by the central institutions of the Guardianship and the Universal House of Justice. If he travels, the enrolled believer is given credentials which will be recognized and honored by National and local Spiritual Assemblies without distinction, whether in the East or the West. How important, therefore, in the preparation of applicants for membership, that they be made conscious of this supreme privilege, this most vital responsibility assumed by all who voluntarily seek the shade of the Divine Tree, who would contribute to the World Order of Bahá'u'lláh! This consideration is likewise a reminder to all of the present believers, especially those who are members of local Assemblies, how essential it is to avoid merely local and personal issues and situations which might conceal from an applicant the true universality of the Faith of God.

3. The same consideration likewise gives due emphasis to the fact that no local Spiritual Assembly is to be regarded as an independent, self-sufficient Bahá'í institution, but rather as one important link in the series of institutions which constitute the World Order of Bahá'u'lláh. Local Assemblies are dependent upon the National Spiritual Assembly, as the National institutions are dependent upon the Guardian and the Universal House of Justice. It is because of this organic dependence that the national By-Laws make enrollment conditional upon final approval by the National Spiritual Assembly.

4. In order to assure the entrance of each new believer into the Bahá'í community upon the soundest basis possible, it is recommended that local Assemblies, wherever conditions permit, provide a final step for the preparation of applicants already interested by home study classes or some teacher's individual instruction. This final step consists in the holding of a special study class under the Assembly's own direct supervision and control, where the applicants can be trained in the Administrative principles and their knowledge of the basic teachings carefully reviewed. By this method, the new believers will experience the wise and impersonal functioning of the institution, and profit also by contact with other teachers. Later on, when local communities are larger and their collective undertakings more proficient, perhaps all applicants, before enrollment, will be able to receive this final, supervised instruction. At present, conditions vary so much among the communities that this suggestion must be developed in accordance with local circumstances. It would be well, however, for individual members of each local Assembly to feel a more positive responsibility in following all local teaching activities, visiting each class or group as frequently as possible, in order to have direct knowledge of this vital aspect of Assembly responsibility. By consultation it would then be possible for the Assembly to assist each group or class conducted by individual teachers in planning their subjects so as to lead up to the central study class held by the Assembly itself. Success depends upon the unity of the Assembly and the willing cooperation of all teachers, old and young, in striving to enlarge the Bahá'í community year by year.

5. It has been realized by discerning Bahá'ís that one essential aspect of Bahá'í community life, the social aspect, has so far remained practically undeveloped. As local communities become larger and more experienced, their Assemblies will be able to arrange social meetings and gatherings to satisfy the innate human need of friendly association, thus supplementing the Nineteen Day Feasts and the Anniversaries which at present are the only recognized Bahá'í gatherings. The larger local Assemblies might even now arrange occasional feasts, in addition to those in the Bahá'í calendar, to provide opportunities for informal association of believers and also to enable applicants to become acquainted with the local community. So far, such informal gatherings have been arranged mostly by individual believers in their own homes, which tends to make the social aspect of the community too onesided and personal, in distinction to the universality of the formal Bahá'í meetings. The National Assembly regrets deeply that Bahá'ís are still compelled to develop a social life either outside or on a basis of restricted intimacy within the Cause. But through social gatherings arranged by the local Spiritual Assembly, the social life of Bahá'ís will reinforce and strengthen their spiritual and ethical lives, and moreover such gatherings will not only bring the applicants and the older believers together but also demonstrate the vital fact that Bahá'u'lláh's Faith, in the Guardian's own words, inculcates a standard which "incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored."

6. Last but by no means least in importance is the fact that when new applicants are enrolled, not merely are they to be adjusted to the Bahá'í community, but the older believers are also to adjust to the new friends. This consideration, in fact, must receive increasing attention as indications multiply that the era of more rapid growth has begun. Courteous, true Bahá'í love and the spirit of cooperation are due every new Bahá'í, without the slightest tincture of aloofness, separation or, on the other hand, undue favoritism, from those who have longer shared the privilege of adherence to the Faith.

The National Spiritual Assembly offers these remarks as suggestions deserving of thoughtful attention. In no sense are they put forth as rulings or
commands, because formal legislation can not be carried into the realm of the heart and the conscience. In essence, this statement is an appeal, an urgent call for new and higher spiritual attitudes on the part of all members of the American Bahá'í Community.

IMPORTANT EVENTS AFFECTING THE FAITH IN PERSIA

A brief summary of the events which have recently challenged the unconquerable spirit of the Persian Bahá'ís is presented here for the information of the American believers.

In reporting these matters, it is pointed out that the friends should patiently and prayerfully wait until these sad happenings take their due course. All possible assistance has been extended; at present no action is available to the Bahá'í communities of other lands. The history of the Faith is surely an illustration of the truth that such opposition invariably serves to strengthen the believers in their faith, by stimulating the powers latent in their hearts and by quickening in them a new and deeper consciousness of their duties and responsibilities towards the Cause. Moreover, it is clear that the very progress and advance of Bahá'u'lláh's Faith, by arousing denial and opposition, creates for itself such obstacles as only its divine spirit can overcome.

Many are the passages in the Writings of Bahá'u'lláh wherein He foreshadows the persecutions awaiting His Cause, but side by side with such passages is the assurance that out of these sufferings and trials the Faith will emerge purified and victorious.

The Tarbiat Schools and Bahá'í Kindergarten have been closed by order of the Ministry of Education. The National Spiritual Assembly thereupon instructed the believers not to send their children to other schools pending final decision on the closure. A petition addressed to the Shah was undelivered.

The administrative body of the Schools made a detailed answer to the communication received from the Ministry of Education.

Soon after, the Bahá'í School for Girls at Kazwin was likewise ordered closed, and Bahá'í meetings and gatherings were completely banned. The Bahá'ís were forbidden to bury their dead in Bahá'í cemeteries or to bury them elsewhere with Bahá'í services. At Keshan the School named Unity of Mankind was also closed. Bahá'í meetings were there forbidden, either in the Hazirat-ul-Qods or in the homes of believers.

The Hazirat-ul-Qods at Hamadan was likewise closed and meetings of Bahá'ís forbidden.

In the city of Iraq (Persia) the police closed the Hazirat-ul-Qods, destroying the Bahá'í inscriptions on its walls, and confiscated the records of the Spiritual Assembly.

From Kermanshah came reports that the police had closed the Hazrat-ul-Qods and stopped Bahá'í meetings. Muslim preachers slandered the Cause from their pulpits and incited the populace to rise against the believers. From every part of Persia similar events were reported.

Finally, in Tehran itself, the Central Police Department of the country addressed a circular letter to all police bureaus ordering that Bahá'í activities be restrained, their gatherings, teaching meetings and organizations suppressed, that any person calling himself a Bahá'í be arrested, and any government employee calling himself a Bahá'í be dismissed from service and also put under arrest.

Following this general order, all Bahá'í meeting in Tehran, whether in private homes or the Hazrat-ul-Qods were forbidden. A number of believers were summoned to police stations and warned not to make themselves known henceforth as Bahá'ís. The response to these threats, however, was so steadfast and unequivocal, expressing so firmly the determination of the believers to endure any suffering for the sake of their faith, that this order has apparently been abandoned.

Some of the Bahá'í children who have gone to other schools have been subjected to insult and humiliation by Muslim teachers and pupils.

Correspondence between Persian Bahá'ís and believers in other lands has become impossible.

Such episodes in the progress of the Faith can only deepen and intensify the ardor of the believers in other lands, whose hearts are one with their fellow-Bahá'ís in the country where first rose the Sun of Truth in this age. The mind goes back to the age of the Bab, recalling these noble words in "A Traveller's Narrative":—

"The flame rose higher and the contagion became swifter: the affairst waxed grave and the report thereof reached other climes. At first it was confined to Persia: later it spread to the rest of the world. Quaking and affliction resulted in constancy and stability, and grievous pains and punishment caused acceptance and attraction. The very events produced an impression: impression led to investigation: and investigation resulted in increase. Through the ill-considered policy of the Minister this edifice became fortified and strengthened, and these foundations firm and solid. Previously the matter used to be regarded as commonplace: subsequently it acquired a grave importance in men's eyes. Many persons from all parts of the world set out for Persia, and began to seek with their whole hearts. For it hath been proved by experience in the world that in the case of such matters of conscience laceration causeth healing; censure increaseth dillidence; prohibition induceth eagerness; and intimidation createth avidity. The root is hidden in the very heart, while the branch is apparent and evident. When one branch is cut off other branches grow."

DECISIONS OF THE NATIONAL SPIRITUAL ASSEMBLY

1. Annual Voting Lists of Local Assemblies

"Moved, seconded and voted that hereafter the annual voting list furnished by local Assemblies should be accompanied by a separate list of all believers transferred to and from each Assembly."

2. Will and Testament of 'Abdu'l-Bahá

"Moved, seconded and voted to record the fact that local Assemblies are directed to instruct new believers in the meaning of this new compilation (i.e., the Will and Testament in the new edition announced in this issue of Baha'i News) and furthermore, that local Assemblies are to be responsible for providing new believers with copies."

SECOND REPORT ON 1934 CONVENTION RESOLUTIONS

In Bahá'í News No. 86, dated August, 1934, the National Assembly reported in detail on the recommendations made by the Annual Convention in the form of Resolutions duly voted. That statement is now amplified by report of the following actions.

1. The Race Amity Committee has prepared a remarkable statement on Amity which has been approved. It is published elsewhere in this issue.

2. The recommendation on establishment of a Children's Bank was reported to a Committee which after consideration advises that such an activity be not undertaken at this time.
This report has been approved.

3. Several Resolutions bearing upon the need of definite procedures for the conduct of the affairs of a Spiritual Assembly, the consultation meeting of the Nineteen Day Feast, etc., were referred jointly to a special Committee whose final report is nearing completion. Whatever action is taken by the N. S. A. will be reported as soon as possible.

BAHA'I SUMMER SCHOOLS
Preliminary Announcement 1935

Program

The National Spiritual Assembly urges the believers to realize the vital importance of the Three Bahá'í Summer Schools. These institutions are to evolve into educational centers which eventually will have profound public influence. At present they represent a most essential activity deserving the attendance and support of every believer who can arrange to enroll for the courses given at the School in his region.

1. Green Acre
   Study Courses
   1. July 8-12. The Conduct of Bahá'í Affairs. Leader to be announced later.
   Conferences
   July 4-7. Teaching Conference.
   July 20, 21. Youth Conference.
   August 17, 18. Race Amity Conference.
   2. Pacific Coast (Geyserville)
      July 14-27
      Devotions: 9:00 A. M. daily.
      Classes: 9:30 A. M. to 12:30 P. M. daily.
      Round Table Discussions: 2:30 P. M. each Tuesday and Friday.
   Children's Activities: Study Classes 9:30 A. M. daily. Supervised Recreation, 2:30 P. M. daily.
   Unity Feast: Annual Reunion of Bahá'ís and guests, 12 noon, Sunday, July 14.
   Courses of Study:
   History of the Bahá'í Faith.
   Underlying Principles of Bahá'í Administration.
   The Administrative Order of the Bahá'í Faith.
   Individual and Collective Relationships to the Bahá'í Faith.
   The Teaching and Influence of Islam.

Teaching Conference: 2:30 P. M., Saturday, July 20.

3. Central States
   (Louhelen Ranch)
   Young People's Conference.
   Monday, June 24 through Thursday, June 27. Registration, Sunday, June 23.
   Study Courses
   1. The Bahá'í Life. Leader, Dorothy Baker.
   3. The Guardian's Letters. (A forum to be conducted by the Young People's Council.)
   4. What is the Bahá'í Movement? (Introductory course to be given by young people selected by the Council.)
   First General Summer Session. Saturday, June 29 through Sunday, July 7. Registration, Friday, June 28.
   Study Courses
   1. Conduct of Bahá'í Affairs. Leader, Horace Holley.
   Public Meetings
   Afternoon talks. Subject and speaker to be announced later.
   Second General Summer Session. Monday, August 19 through Saturday, August 24.
   Study Courses
   Two courses will be presented. Announcement later.

THE DIVINE CALL TO RACE AMITY

The Annual Convention of 1934 unanimously voted a resolution requesting the National Spiritual Assembly, either directly or through this committee, to issue a general appeal to all the friends on the authority of the teachings, for greater and more effective action to improve race relations. This matter has been referred to this committee, a task which it is on our part gratifying to assume.

Let us express, first of all, our faith and serene confidence in the program and order of the Most High, Bahá'u'lláh, as the one complete, perfect and universal remedy for the ills of the world. The luminous Orb of His Covenant dispels shadows of earth. Remote from this Haven are dark waters and tempestuous seas in which even the wise men of the nations are tossed with visions more or less obscure.

We recall with high praise the firm and courageous stand taken by the National Spiritual Assembly, the Annual Convention, Green Acre and various local centers, wherein the authority of the divine teachings has been visibly, largely and heartily upheld in programs and meetings, orders of business, spiritual and social communication of the various workers and friends, a standard which may well be emulated by all others. The work of harmonizing the races gathers strength and volume with the passing years. Timidity and extreme caution give way to assurance and confidence when once the work is well begun. Courage, vision, wisdom and love are among the
MEMORIAL TO KEITH RANSOM-KELHLER AT ISFAHAN

Architect's drawing of Memorial designed by Myron H. Potter, Cleveland, Ohio, selected by the National Spiritual Assembly for construction at cost of approximately $1,000 under the direction of the Isfahan Spiritual Assembly. This Memorial, the tribute paid to the first Baha'i martyr of America by her fellow believers of the United States and Canada, will in future be visited by throngs of Baha'is from the East and West.

Ingredients of race amity. It is noteworthy that not a single effort has failed. This fact alone, considering our limited numbers as against the momentum of mankind, suggests that Reservoir of Power which moves the spheres.

The specific and definite purpose of Divine Appearance and Revelation is the unity of mankind. What the Manifestation, Baha'u'llah, reveals on this subject runs through all the sacred writings. His majestic proclamation of divinity to the kings; His positive instructions to ignore racial differences; His mantle of freedom to the oppressed and judgment of loss to the oppressor; His mighty overthrow of tyranny and despotism; His personal example of contacts with various races; His demonstrations of power to fuse traditionally warring groups; His "gathering of the elect from the four winds"; His overpowering call for action; His Light from the highest plane; His solace for those who seek refuge from the wilderness of decay and change; His great rewards to those who do His Will; His creation of a new cycle: These and numberless other signs of outpouring set up an unshakable foundation upon which amity workers can build.

Those who were blessed in meeting 'Abdu'l-Baha may well recall how He combined the courtliness, grace and strength of the lion with the loveliness, purity and gentleness of the dove when directing this service to America. His invigorating terms are found in many lessons and Tablets. Wherever He journeyed He sought to serve and teach the colored along with the white and both in public and private demonstrated His views in ways unmistakable. He brought the races into loving fellowship and showered His healing love upon all. Provincialism, prejudice and insularity of thought melted before His sublime wisdom and magnetic smile. On the streets and in the seats of the mighty, among the lowly and obscure and with those socially prominent He adhered to the great principles of Baha'u'llah. Moreover He promised the Confirmations of the Spirit to those who uphold and apply the great principle of unity through love. Many and potent are His signs bearing upon this vital theme. In every city visited He attracted large audiences which hung upon His every word. People did not shrink from Him because His viewpoint enlarged theirs. Rather they seemed all the more happy to meet One who restored their souls. Ever more and more established becomes His vision of reality.

Turning to our Guardian, we find that he shows the same deep and practical interest in race amity as the Great Ones who preceded him. Who can read his persuasive and dynamic appeal found on pp. 119-121 of the volume, "Baha'i Administration," without having his soul stirred to the depths? This is a model worthy of the closest study and concentration. Pilgrims tell his interest. Others share his letters. But as we read his stirring, winged words, unmistakably intended for the body of the Cause, we are as it were in his presence and feel powerfully moved to action. The authority that here speaks is unquestionable; the standard set lacks nothing of perfection; the motivating power is the mystery of divine love. We are asked to sacrifice only the veils that separate, the superstitions that darken, the prejudices that foment strife—nothing that is real! Our humble efforts are sustained by what comes from the world of spirituality, auroras of the Light Divine.

Next to consider is what is gleaned from the great scientists of the age whose genius lighted by the Hand of
God has discovered the reality of humanity. Out of a wealth of material the following is selected from the book, "Against the Current", by Prof. A. E. Steiner of Grinnell University:

"I should like to point out in which direction the most valuable lessons of my experience lie. I believe they are:

A. That racial characteristics are largely determined by environment.

B. That race prejudice is an artificial product of the mind induced by various influences.

C. That on the highest spheres of activity all races are alike.

D. That every human being, no matter what his color, race, faith or class, has a right to earn the respect of his neighbor and his community by what he himself is.

E. That the brotherhood of man will be an established fact as soon as each determines to live like a brother in his relations to his fellows.

G. That he who would enter into a fellowship with the nation or race with which he lives must free himself from all isolating practices and beliefs.

H. That entrance into such a large human relationship has to be 'bought with a price', and that it is a price well worth paying; for there is no loftier human experience than becoming one with all mankind.

How glorious the vision the above quotation unfolds! The author seems to belong to the class of divine philosophers mentioned in the sacred text.

Realizing therefore how firm is the base upon which we build; how vast the strength which supports our endeavors; how heartening the examples of the Holy Ones who are creating the New Age; how unrealities crumble day by day; how eagerly countless souls are looking for Light: May we not be stirred to greater efforts to fulfill the divine requirements in ways that count? Specifically what can we do to feed the famine of mankind?

In the spirit of prayer and consultation and having at heart all other vital activities of the Cause, the following suggestions are made in behalf of this most humanitarian and needed branch of service:

1. According to Bahá'í Administration, page 41, the work of this committee is limited to holding amity conferences or directing them, stimulating interest in amity service and receiving and preparing reports for the National Spiritual Assembly. Every Spiritual Assembly should appoint its own local amity committee. Aside from amity conferences this committee has jurisdiction over the local work. But any aid we can render them at their request will be joyfully given by members of this committee.

2. Race amity conferences should be improved for "intensive teaching" as well as bringing the races together. Free literature should always be available and for this use will be sent on request. Smaller meetings should follow as a means of increasing the number of believers. One or more sessions of such conferences may perhaps well be used as a problems' meeting, wherein the answers may be made to questions in the light of the heavenly teachings. Refreshments and dinners may have an important bearing.

3. The Publishing Committee is requested to reprint race amity literature of which there is a present dearth. It is our hope that new writers will be stimulated to action. Diversity of presentation is an added power of attraction.

4. An amity conference to be followed by a course in race relations may with great value become a part of the program of each Summer School, also be adopted by the large centers especially for the training of youth. Great universities of our land, North and South, now have courses in race relations and the idea has spread to other progressive organizations. In keeping with the wishes of our Guardian that teachers be well informed, scientific books which supplement and are in harmony with the spirit of the cause should also be read. Mention of outside books carries with it no endorsement either of their authors or of the full content of such works. But books of a sociological, educational and scientific nature often contain matter which is of value in this work. It is in this spirit therefore that we mention the following brief:

**Bibliography**


The divine teachings are authoritative, and should be studied first and last. It is fascinating and helpful to see to what extent they are reflected by contemporaneous men of genius.

5. We know our unworthiness to serve so great an undertaking, but respond as far as we can to the higher bodies which command our efforts. It is our prayer that such labors may attract Unseen Favors which may direct progress to the ultimate goal. The Divine Will which is motion and life commands the creatures to move. Although God Himself has spoken, His Wisdom requires that the creatures give their word of testimony.

6. May we not broaden our social life by improving it to teach, both in theory and practice, better race relations? A firm and courageous stand in this regard has been known in the past to attract the aid of people of commanding influence and power. Study of the achievements of each group and admiration thereof may be good preparation for this work. Human welfare workers have great influence in spreading the Bahá'í Faith.

7. The use of outside speakers at amity conferences should be exercised only with great caution and wisdom, as statements made by them will be attributed, not unreasonably on the part of the public, to the Bahá'í Faith when made under its auspices.

Those who are spiritually inclined, who are prominent in humanitarian service, are friendly to all races as well as to the Bahá'í religion, are conversant with its universal principles and are willing to speak within them, may at times be so used with the double advantage of bringing influence to the meeting as well as spiritual attraction and guidance to the speaker. As the primary purpose of all such teaching efforts is the knowledge of the Cause, it is obviously wise to avoid any expressions that may through partisanship, politics or limited and destructive thoughts veil inquirers.

8. The aspiration of the colored people as well as other minority groups in this our American life, can justly and wisely soar no higher than the
wish to be treated as well as other Americans are treated. The laying down of concrete and detailed rules for this attainment would, we fear, retard rather than advance the cause we advocate. But a safe general rule to follow is the Golden Rule taught by all the Prophets of God in every dispensation and today restated, vitalized and applied by Baha'u'llah:

"If thou lokest toward justice, choose for others what thou choosest for thyself."

This is of transcendent value whether applied to individual or racial contacts. If for the sake of conveying our thoughts and the wisdom of service, we are compelled to use the parlance of different races, then to choose for other races what we choose for our own will be the quickest way to end racial differences. The accident or incident of birth which fixes our identity is not of our own making. The Creator, we are assured, intended it for ornament, but not for divisions. The divine intention expressed in human action will bring salutary and happy results.

9. Among things to be avoided are elements of discord which raise issues and fancies, prejudices and pride which create those divisions which always go against the spirit of race amity should join their efforts to remove by wise and tactful action. Thus inspiring a similar attitude on the part of all the members of the race and nation.

Among constructive things to do are:

A. Correctly appraise and value the virtues and services of other races, thus inspiring a similar attitude on the part of those so regarded.

B. Use every means upon the basis of education, business, sociology and religion to overcome the superstitions, fancies, prejudices and pride which create those divisions which always go with artificial standards.

C. To rest assured that faith and sincerity and effort must inevitably bring success.

'Abdu'l-Baha says:

"You must rest assured, knowing that the Confirmations of the Kingdom are of a certainty yours; that the favors of Baha'u'llah are with you. If all the inhabitants of the earth should gather they would fail to withstand you; for they are on the wane, while you are waxing stronger. They are retregressing; you are progressing."

10. A few Bahá'ís especially interested in race amity should join their community organizations, such as the National Association for the Advancement of Colored People, the Urban League, Colored Y. M. C. A. or Y. W. C. A. and attend meetings sponsored by them. Here they will meet people of the other group, learn and appreciate their art, literature, music and other accomplishments, also their problems. Thus through personal contacts they may establish friendly relations with individuals and so learn their psychology. Opportunities will come to cooperate and help in all such affairs. Bahá'ís can thus meet and invite leaders of other groups within the wisdom before stated, to speak at public meetings held at the Bahá'í center, especially in large cities. In small communities these leaders of opinion, educators or artists, even lesser people from the world's viewpoint who are spiritually inclined, can be invited to the homes of Bahá'ís where a reception, tea or conference can be arranged. The value of meetings like these may be three-fold.

A. People with capacity contact the Bahá'í group, get its spirit, hear its message.

B. The audience, new people as well as the Bahá'ís, will have their outlook and sympathies broadened by exchanging viewpoints with such persons, a step toward overcoming prejudices.

C. At such meetings as these all attending Bahá'ís can personally contact new friends and above all, follow up all such collective and individual contacts, teaching the divine principles by both words and deeds. The aim is to attract, teach and confirm new souls no matter what their racial identity may be.

When an outside speaker is invited to occupy the Bahá'í platform, it is always wise to have a Bahá'í chairman and also a Bahá'í speaker to follow the outsider. Questions raised should be tactfully and wisely answered, a service easily rendered under guidance and in the light of the Bahá'í teachings.

In large communities it is sometimes well to attend dinners where various races mingle given by other organizations. Many new friendships can be established by sitting, eating and chatting with people. And so the divine principles can be applied by word and deed. Kindness shown to the few colored people in small communities has a special value of spiritual attraction. Historical and contemporary reviews of the achievements of other races tend to broaden culture, remove prejudices and improve understanding.

11. A prayerful and a joyful attitude of service is the summary of our suggestions. A spiritual state, we are told, is a happy one. Although the pressure of life is very great, let us also remember that a perfect being has a sense of humor.

'Abdu'l-Baha says:

"What is needed is divine joyfulness. The star of happiness is in every heart. We must remove the clouds so that it may twinkle brilliantly!"

Respectfully submitted,

The National Race Amity Committee

By: Louis G. Gregory, Chairman
Mrs. Loulie A. Mathews
Mrs. Bishop H. Lewis
Mrs. Mariam Haney
Mrs. Ludmila Bechtold
Mr. Louis G. Gregory.
NATIONAL SPIRITUAL ASSEMBLY PLANS NEW BAHÁ'Í MAGAZINE

To Be Public Teaching Medium for the United States and Canada

In the last issue of BAHÁ'Í NEWS the Guardian's letter dated December 1, 1934, expressed his approval of the plan adopted by the National Spiritual Assembly concerning the union of THE BAHÁ'Í MAGAZINE and WORLD UNITY.

"Concerning the union of the two Magazines... the Guardian hopes that the N. S. A. will proceed quickly in this matter. He fully approves the action which you contemplate, and any details in this connection he leaves entirely to your discretion."

This plan essentially consists of the abandonment of both the existing publications and the founding of an entirely new monthly magazine to be entitled WORLD ORDER.

This new magazine, the first issue of which will appear April 1, 1935, is to be edited and operated under the full and exclusive jurisdiction of the National Spiritual Assembly. It will be edited jointly by Stanwood Cobb and Horace Holley, and the business management will be conducted by the BAHÁ'Í Publishing Committee, thus bringing the publication and sale of all BAHÁ'Í literature in America under one unified management appointed and supervised by the National Spiritual Assembly.

WORLD ORDER (the title chosen from the term given such significance by Shoghi Effendi) will endeavor to create a public teaching medium adequate both in appearance and contents to represent the Faith of BAHÁ'ULLÁH upon the American continent. Its aim will be to expound the Message upon which human regeneration and universal peace depends, and thus assist in raising our teaching nearer to the lofty standard so perfectly symbolized by the BAHÁ'Í House of Worship.

In conformity with its impressive title, the magazine will seek to clarify for the general public the vital elements which enter into the WORLD ORDER of BAHÁ'ULLÁH—the oneness of religion, true race amity, the harmony of religion and science, the union of East and West, the attainment of world community based upon world federation as explained by the Guardian.

Its aim and purpose being completely concentrated upon serving the Cause of BAHÁ'ULLÁH, the editors call for articles from BAHÁ'Ís on any and all subjects capable of conveying the BAHÁ'Í principles and spirit to the people of this age. Articles by non-BAHÁ'Ís will be included only to the extent that the believers themselves are not yet prepared by thorough study to produce material of sufficiently high standard on certain themes like COMPARATIVE RELIGION, the relation of SCIENCE and RELIGION, etc. In all cases the editors will give BAHÁ'Í contributions the preference, but they have been directed to maintain a high standard, that the magazine may give the best possible impression to its readers.

An important part in its success will be the seriousness with which BAHÁ'Í writers prepare themselves to meet this opportunity of bringing their work to a larger circle of thoughtful non-believers than ever before. The problem is essentially one of finding the most effective teaching method through the written rather than the spoken word. How would you express the Faith if you were chosen to write an article for scientists, or for students of religion, or for psychologists, or sociologists, or school teachers? While faith is the all-important element, some degree of knowledge and insight is obviously necessary.

Another important factor in its success will be the degree of intelligent cooperation developed by the local Assemblies not merely in securing subscriptions from members of their community but also in bringing it to the attention of local people they wish to attract to the Cause. Each Assembly is urged to use a certain number of sample copies a month as a regular part of their teaching plan. Subscribers to THE BAHÁ'Í MAGAZINE will receive WORLD ORDER throughout the unfilled part of their subscriptions. The price per issue will be only 20¢, annual subscriptions $2.00 each.

Address of World Order Business Office, BAHÁ'Í Publishing Committee, P. O. Box 348, Grand Central Station, New York City. Address of Editorial Office, 119 Waverly Place, New York City.

A sample copy of the first issue will be sent to each local Spiritual Assembly.

COMMUNICATIONS FROM NATIONAL COMMITTEES

Publishing

Will and Testament of 'Abdu'l-Bahá: Excerpts selected by the N. S. A., with passages from the Bab, BAHÁ'ULLÁH and SHOGHI EFFENDI which bear upon the significance of the Testament. Pamphlet, uniform with the World Order letters of the Guardian. 10c per copy net. Sold only in lots of ten, $1.00.

The Bahá'í Magazine: published in India. (See page 5, BAHÁ'Í NEWS No. 88, November, 1934.)

BAHÁ'Í Teachings on Economics: Compilation prepared by the BAHÁ'Í Teaching Committee from the material gathered by the Committee on Economics at the request of the N. S. A. 1933-1934. Contains 16 pages mimeographed. New edition, price 10¢ per copy net and sold in lots of 10 only, $1.00.

The Bahá'í Faith: A brief outline and summary of the Faith prepared for the special purpose of meeting the need for a condensed statement of fact which can be supplied to newspaper editors, encyclopaedias and various organizations and by them kept on file for reference whenever necessary. Invaluable also for general teaching purposes. The Outline is a four page folder, standard letter size, adapted for convenient filing. Sold in lots of 100, price $3.00 per 100 net.

BAHÁ'ULLÁH and the New Era, by J. E. Esslemont, translated into Esperanto by Lidja Zamenhof. We recommend it to all studying this universal language. Price reduced from $1.50 to $1.00.

Special Offer for $1.00 net:
5 The BAHÁ'Í Movement
5 Whence Comes the Light?
5 Oneness of Mankind

(An opportunity to obtain these valuable little books all suitable for free distribution for teaching purposes at less than half price.)

BAHÁ'Í LESSON OUTLINES FOR CHILDREN. Prepared by the Committee on the Training and Teaching of Children. 4 sections, lessons 1 to 36. Should be used by all believers in bringing up the next generation. Mimeographed, price 75¢ net.

The Dawn-Breakers, Limited Edition autographed by Shoghi Effendi. There are still a few copies on hand and we suggest that anyone desiring to add this valuable addition to his BAHÁ'Í Library, secure a copy before it is too late. Price $35.00, postage prepaid.

Youth

On behalf of the BAHÁ'Í Youth Committee it is reported that its BAHÁ'Í Youth Bulletin No. 2 has been approved and is being mimeographed for early distribution. Copies will be available soon after March first at 10c each, through the Publishing Committee in the usual way.

Part of the edition has been assigned...
to the Youth Committee for free circulation.

This Bulletin contains an admirable Study Outline intended for use by young people, and this is called to the special attention of local Spiritual Assemblies and local Youth Committees. In addition a Bibliography of current books on Peace and news items reported from Youth groups here and abroad make this number both interesting and important.

Library

The Library Committee expresses appreciation of the cooperation given by local Assemblies in donating to Public Libraries a copy of "Security for a Failing World" by Stanwood Cobb.

Now the Committee recommends that similar action be taken to place copies of "The Promise of All Ages" by Christophil in local Libraries.

These two new Bahá'í works have a strong appeal to different types of people, and hence will serve to illustrate the universality of the Faith. The Library Committee should be notified of the Libraries where either or both books are placed.

Index

The important work of the Index Committee requires the cooperation of believers who are trained both in the literature of the Cause and in library work. The Committee wishes to compile a list of American Bahá'ís who can assist in the preparation of the catalog card references to the Bahá'í books which will serve as the basis of a future Index so much needed by students of the Teachings.

The following books are to be indexed: Iqán (new edition), Hidden Words, Some Answered Questions, Wisdom of 'Abdu'l-Bahá, Divine Philosophy, Epistle to the Son of the Wolf, Promulgation of Universal Peace, Tablets of Bahá'u'lláh. The Dawn-Breakers, Bahá'í Administration, the Guardian's World Order Letters and his Dispensation of Bahá'u'lláh.

Local Assemblies are requested to suggest the names of trained workers to the Index Committee through Mrs. Esther G. Harding, 704 West Nevada Street, Urbana, Illinois.

Teaching

All isolated believers who have not yet signed the registration cards sent out by the Teaching Committee with a letter dated January 2, 1935, are requested to do so and send the card to Miss Charlotte Linfoot, Secretary, 376 60th Street, Oakland, Calif., as soon as possible.

Eventually only such isolated believers, as are enrolled by these registration cards can be carried in the lists of Bahá'ís recognized by the National Spiritual Assembly.

IN MEMORIAM

The friends are requested to remember in prayer the following believer who has entered the Kingdom.

Mrs. Frances A. Moore, Lima, Ohio.

PUBLIC REFERENCE TO THE CAUSE IN NEWSPAPERS AND MAGAZINES

The Pittsburgh Courrier, a Negro paper, in its January 5 issue carried a two column article entitled "Universal Brotherhood is Object of the Bahá'ís; Prejudice Outlawed." The writer, L. F. Coles, outlines the Bahá'í principles and expresses appreciation of the kindness and Bahá'í information given him by Mrs. Ludmila Bechtold, James F. Morton, Jr., and Louis G. Gregory.

Through the courtesy of Mary Maxwell information has been received that a full page illustration of the Bahá'í Temple is included in the "Architectural Year Book of Foreign Architecture" for 1934, published in Canada for Canadian architects.

The monthly magazine entitled American Astrology contains a letter written by Francis Arthur Kelsey of the New York Bahá'í community which quotes excerpts from words of 'Abdu'l-Bahá on the subject of reincarnation.

NEW EDITION OF WELL KNOWN BAHÁ'Í WORK IN FRENCH

The National Spiritual Assembly is indebted to the kindness of Mme. Laura Dreyfus-Barney of Paris for a complimentary copy of "Essai sur le Bahá'ísm: Son Histoire, Sa Portée Sociale," by the late Hippolyte Dreyfus-Barney, recently issued in a new edition with an appendix containing excerpts from "Le But d'un Nouvel Ordre Mondial" and "L'Economie Mondiale de Bahá'u'lláh."

THE CHICAGO DEFENDER

In view of the fact that Dr. Abbott, Editor of The Chicago Defender, is publishing articles on the Cause so frequently, some of the believers may wish to enter a subscription. The cost is $3.00 per year, and the address, 3435 Indiana Avenue, Chicago, Illinois.

INTERNATIONAL NEWS

PARIS

A circular letter from the Spiritual Assembly dated January 1, 1935, brings interesting reports.

The Fifth Annual Meeting of the Union of Bahá'í Students in Europe was held December 30 and 31 in Mme. Scott's new studio, 12 rue Victor Considérant.

Discussion was held on the following subjects:

The Bahá'í Faith and the existing world political situation.

The Bahá'í Faith in modern Persia.

Discipline, the foundation of liberty, patriotism and world cooperation.

In these meetings the young believers penetrated deeply into the spirit of the Faith; their thought was mature, their expression logical and clear.

Our bi-monthly meetings have been maintained regularly, and in addition we have instituted a Saturday meeting for lectures and study which are already beginning to bear fruit.

Serious consideration is given to the matter of publications in the French language, and we have just re-issued "L'Essai sur le Bahá'ísm: Son Histoire, Sa Portée Mondiale," which Shoghi Effendi has approved. These are sold at 16 francs per hundred, postage additional.

GERMANY AND AUSTRIA

A significant step has been taken by the National Spiritual Assembly under the Guardian's advice. It is now the "National Spiritual Assembly of the Bahá'ís of Germany and Austria."

Its Bahá'í News, published in German, has become an important organ of the Faith, and the following information has been gathered from recent issues.

"While it is its primary task to create a greater understanding and a fuller appreciation of Bahá'í administration, the Bahá'í News will also disseminate knowledge of the progress of the Cause and of the work done in other countries."

Twelfth Annual Convention

"The Twelfth Annual Convention of the Bahá'ís of Germany and Austria
took place at Stuttgart on Saturday, April 21 and Sunday, April 22, the first two days of Ridvan. The Spiritual Assembly of Stuttgart had made the necessary arrangements for the Convention and had created opportunities for friendly association of believers and guests, who had gathered from various parts of Germany, from Switzerland, and from Persia. (Unfortunately, events prevented our Austrian friends from participating in the Convention.)

**Report of the N. S. A.**

During the year, at the request of Mrs. Alice Schwarz, sole editor of *The Sun of Truth* for many years, the editing of the German Baha'i Magazine was placed under the direction of Dr. Adelbert Muehlschlegel, Dr. Eugen Schmidt and Mrs. Schwarz.

"To assist the communities in their work during the winter, an exposition of the Baha'i beliefs was sent them together with compilations from the writings of Baha'u'llah and 'Abdu'l-Baha on various subjects, as well as a list of speakers with their special topics which the friends may employ as teachers.

"It was decided to replace—as far as possible—the term 'Baha'i Doctrine' by the more appropriate term 'Baha'i Faith' which is already used by the friends abroad. It was also decided during the session of April 8, 1934, to change the designation 'Spiritual National Council of the German Baha'is' to 'National Spiritual Assembly of the Baha'is of Germany and Austria.'"

The annual election: Mrs. Alice Schwarz, Chairman; Dr. Adelbert Muehlschlegel, Vice-chairman; Dr. Eugen Schmidt, Secretary; Paul Gollmer, Treasurer; Mrs. Martha Brauns, Max Greeven, Dr. Herman Grossmann, Miss Edith Horn, Miss Anne Poellinger, Dr. Herman Grossmann of Germany and the American N. S. A. had sent us Esperanto booklets and La Nova Tago to give to the guests. Miss Alma Zetterlund, Baha'i and Esperantist of Stockholm, presided. She spoke of the need of the renewal of religion and outlined the Baha'i principles. I spoke next, explaining what is a Baha'i, the beauty of the inner Teachings for spiritual evolution, and the Administration. . . . Lidja Zamenhof spoke last and as one inspired. Her talk was much applauded and was praised in the press.

"Then, on August 11, in the closing session of the Congress, I again had opportunity to give a brief resume of the success of the Baha'i session. This has never happened in any previous Esperanto Congress. . . . "The Twenty-seventh Annual Esperanto Congress will be held at Rome in August, 1935, and they plan a kind of tour through Italy. I pray very much that some Baha'is in all countries will train themselves to speak Esperanto courageously, correctly, fluently, and that they will take their places on the international committees. There is opportunity to bring the Baha'i Cause to many thousands of Esperantists."

**MARTHA L. ROOT IN STOCKHOLM**

From a most interesting letter written by Miss Root to the National Spiritual Assembly, the following items are reported:

"The Twenty-sixth Annual Universal Esperanto Congress held in Stockholm, August 4 to 11, has been another triumph for the Cause. I was able to get four Baha'i articles into the Swedish press. Our Baha'i Esperanto literature was on sale. . . . At the opening of the work of the Congress I had the opportunity to give the greeting of Shoghi Effendi and the good wishes of the Baha'is of the world to this Congress where nearly a thousand people were present. I was the second speaker.

"The Baha'i Esperanto session at 10 A.M., August 10th, was very beautiful and the power of the Holy Spirit was in our midst. It was held in a Council Chamber of the great Parliament building. Twenty nations were represented. On the long table we had an exhibition of English and Esperanto to Baha'i books, with the Esslemont book in many languages. We had a rich, soft-toned silk cover on the table, and the books were placed upon it. Dr. and Mrs. Grossmann of Germany and the American N. S. A. had sent us Esperanto booklets and La Nova Tago to give to the guests. Miss Alma Zetterlund, Baha'i and Esperantist of Stockholm, presided. She spoke of the need of the renewal of religion and outlined the Baha'i principles. I spoke next, explaining what is a Baha'i, the beauty of the inner Teachings for spiritual evolution, and the Administration. . . . Lidja Zamenhof spoke last and as one inspired. Her talk was much applauded and was praised in the press.

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**MARION JACK IN SOFIA**

A Spiritual Assembly has been constituted in Sofia, the first Assembly in the Balkan States of Europe. This is surely a most important achievement, in view of the prevailing social disturbance throughout that continent. Miss Jack writes that the card list of interested people has about 150 names. 'It is thrilling to meet so many receptive people as we have here in Bulgaria. How we could do with half a dozen teachers!'"
LOUISE GREGORY IN BELGRADE, JUGOSLAVIA

In two letters this devoted servant of Bahá’u’lláh has shared the news of her teaching activities since the Convention.

“I am writing a few lines just to tell you that I am very hopeful now about the work at Belgrade since recently meeting two very receptive souls who seem ready to become believers. One is a spiritually minded educator, the other a musician. The professor says that he will translate ‘The Goal of a New World Order’ into Serbian as a service to the Cause. . . . I have good news from Varna (where Mrs. Gregory formerly carried on her Bahá’í activity) that the students are continuing to meet and one of them teaches the Cause during vacations in his home town of Burgas. . . . There is much more that I can do here than at Varna, and up to recently this large country has scarcely had the Message, though Martha Root has for some years when passing through given a few talks. This last year she stayed more than once for over a month, and besides lecturing and meeting individuals she arranged for the translation and publication of Esslemont’s ‘Bahá’u’lláh and the New Era.’ Besides this we have a tiny pamphlet in Serbian which is a great help. The translator of the ‘New Era’ (Mme. Draga Iljié), has become a devoted believer. Unfortunately she is in the hospital and must have a serious operation. I should be so glad if the friends will pray for her. The work here depends so much on this dear and gifted spiritual sister.

“Things are progressing slowly but surely! Two people have declared themselves believers, both well educated and ardent to pass on to others what they know about the Cause. . . . Besides these, a number of poor Russian University students are getting interested in the Teachings by attending a free class I give them in the English language.

“If some capable and devoted workers could come over and help us our Guardian would be very happy. Both Marion Jack and I would be too delighted to give all necessary information to any Bahá’í teacher who finds it possible to come and stay some time in this country or in Bulgaria. The living costs are very low. Teachers who work well with student and youth groups would be particularly helpful.”

NEWS ITEMS FROM ASSEMBLIES NATIONAL COMMITTEES

News items intended for publication in Bahá’í News should preferably be prepared as separate articles and not included in letters, local bulletins or general reports.

With sixty local Spiritual Assemblies, and in addition an increasing number of National Committees, the task of preparing news items from the extensive material received by the National Spiritual Assembly is becoming difficult.

In preparing these items, effort should be made to keep them brief and also to include only such matters as are of sufficient interest and importance to be preserved in the national Bahá’í newspaper.

The work of selecting and preparing these local and Committee items, in fact, is in itself an excellent training for the publicity work which is becoming an important function of Bahá’í activity.

In days to come, Bahá’í News will appear as a weekly and eventually as a daily paper, but in these pioneer stages of our development the friends must attempt to visualize the relative importance of each event in terms of the present small and inadequate monthly news letter.

SPECIAL NOTICE

The National Assembly’s file of Bahá’í News lacks one copy—No. 39. If any local Assembly or individual believer can provide this missing number it will be greatly appreciated. Kindly address the National Secretary.

NEWS FROM AMERICAN COMMUNITIES

Spokane

On November 28, 1934, Orcella Rexford presented the Bahá’í Faith to an audience of about eight hundred gathered at the Masonic Temple. This great service to the Cause resulted in the formation of a teaching class of some two hundred interested people conducted by Louise Caswell.

The class has continued three times a week. The Spiritual Assembly is happy indeed to express its gratitude for the devoted services contributed by Orcella Rexford and Mrs. Caswell, and anticipates a large increase in the community as result.

One interesting incident reported was that a bronze medallion of ‘Abdu’l-Bahá was brought to a meeting by a non-believer, who could not tell its origin or history.

Binghamton

On September 7 the Young People’s group conducted a pageant by Kenneth Christian depicting the early history of the Báb and His followers. The performance was impressive and inspiring.

Speakers from other cities who have addressed meetings at Binghamton this year are: Mary Hanford Ford, who on November 9 spoke on ‘The Prophets’ at Hotel Arlington; Charles Mason Remey, who spoke on ‘The Oneness of Mankind’ and also on ‘Architecture and Religion;’ and Dr. R. F. Piper of Syracuse University, whose subject was his recent visit to Haifa.

Meetings are held Friday evenings and Wednesday afternoons, the latter having given special study to the Guardian’s ‘World Order’ letters and to sections of ‘Some Answered Questions.’

The Assembly expresses appreciation of the assistance rendered by the National Publicity Committee.

Chicago

From reports of the Spiritual Assembly and of the Teaching Committee the following summary of activities and accomplishments has been prepared.

Wednesday noon lectures in October were delivered by Mabel Ives, and Dr. Ali Kuli Khan. Shahmar Waite’s series of lessons is used by the class meeting Wednesday afternoons, which enjoys them very much.

Three public lectures were delivered at Masonic Temple by Mme. Gita Orlova in October, who also spoke three times that month at the Bahá’í Center.

Fourteen group meetings and classes are held in Chicago and suburbs. Good contacts for Bahá’í speakers have been made with clubs and organizations, and in several cases club members have made special visits to the Temple in a group. A Temple model has been on display in a store window, where it has led to a large number of inquiries.

Including addresses given at the Temple, Mme. Orlova spoke at nine meetings arranged by the Chicago Assembly in October.
In November the Wednesday noon lectures were given by Howard Ives, Mabel Ives, Ruth Moffett and Dr. Zia Bagdadí. The series of Friday evening meetings were addressed by Shahnaz Waite and Philip Marangello. Numerous engagements were made for Mme. Orlova to speak before clubs and societies, and in addition Sarah Wal­rath addressed the Maywood Civic and Charity Club at the Temple, Albert Windust spoke at the Maude E. Smith Social and Charity Club, Mabel Ives addressed the members of the Wood­stock Woman's Club, Shahnaz Waite filled an engagement made with the Young Woman's Auxiliary of the Cicero Woman's Club, and Edna East­man spoke before the North Town Woman's Club.

On November 14 the Spiritual As­sembly reported the enrollment of seven new believers, and on February 6 it reported that twenty-four more new believers had been enrolled. This is impressive evidence of spiritual ca­pacity.

An interesting incident of Mme. Orlova's public teaching activities in Chicago is that her address on "Crashing Worlds" was published in the Oc­tober 26 issue of "The Executives' Club News."

Honolulu

A large increase has been made dur­ing recent months in the number of people attending the public meetings and study classes. The Spiritual As­sembly has been effectively assisted by Loulie A. Mathews, who has spent about two years in the city prior to her departure on a special teaching journey to South America.

San Francisco

From "San Francisco Bahá’í News" the following items are here reported for the information of the entire Bahá’í community.

Two new members were announced in the September bulletin. A picnic was held on Labor Day at the Shriner's Redwood Grove in the Santa Cruz Mountains, in development of the com­munity social life.

Home meetings have been held in the following homes: Marshall, Shaw, Smith and Burland. The programs are so planned that different ap­proaches are made possible, one meet­ing being an Esperanto class, one a study class for inquirers, another a class in Bahá’í administration.

Among speakers at the Sunday public meeting this year have been: Rus­sell B. Fitz Patrick, Leroy Ioas, Walter W. Kawecki, Mary Burland, Anthony Y. Seto, Mme. Gita Orlova, N. Forsyth Ward, H. Huribut, P. S. Jones, Katherine Frankland, Charlotte M. Linfoot, Mamie Seto.

A meeting to celebrate the anni­versary of the Master's arrival at San Francisco was held on October 3.

On November 11 an Inter-Assembly teaching conference was held at the Y. W. C. A. building, the agenda hav­ing two items: The nine teaching sug­gestions contained in the last Annual Report of the National Teaching Com­mittee; and discussion of these four subjects—Inter-Assembly Conferences every three months, true Bahá’í con­sultation, study of Bahá’í News, mis­cellaneous suggestions.

A list of places throughout Cali­fornia has been published where one or more believers reside, and all mem­bers of the San Francisco community who travel are requested to call on these isolated friends and if possible conduct a meeting. This excellent plan might well be followed by other As­semblies.

Los Angeles

Fifteen new enrollments have been reported by the Spiritual Assembly since October.

"Los Angeles Bahá’í News" is a very complete and well-arranged local bulletin. It quotes from recent letters from the Guardian, letters from the N. S. A., from special articles in the national BAHA'I News, and supplies the community with all announcements of meetings, guests from other cities, etc.

A recent issue reproduced an old record dated November 19, 1909 which established the first Bahá’í Assembly in that city: "The undersigned are hereby associated as members of the Los Angeles Bahá’í Assembly" for the purpose of promoting unity and har­mony; of spreading the teachings of the Bahá’í Revelation," etc. The first Executive Board of five members con­sisted of Chas. F. Haney, Thornton Chase, Rosa V. Winterburn, Henrietta C. Wagner and Nellie L. Phillips.

On September 10 the Assembly ac­cepted with gratitude Mrs. Shaﬀer's gift of an enlarged portrait of 'Abdu'l­Bahá.

Public meetings have been held Fri­day evenings, with addresses by the following teachers: Sara Witt, Dr. E. C. Getinger, Elmor Duckett, Willard Hatch, L. A. Whitmore, Margaret Campbell, Marion Holley, Beulah Lewis, Nellie S. French, Oni A. Finks, Vira Jewell Paxton and Shahnaz Waite.

A study class in "The Dawn-Break­ers" has been held Monday afternoons by Isobel Seifert, a children's class on Sundays by Miss Koch, a class on "The Inner Significations," by Mrs. E. Nickolson, an Esperanto class by Josephine Nelson.

A weekly course in Bahá’í adminis­tration has been carried out in twelve lessons, based upon a very complete outline which is recommended to the National Teaching or Outline Com­mittee. Other classes have been held by P. W. Howard, Miss Holroyd and Loa Shaﬀer. A Race Amity Con­ference was held on November 15.

From other sources it is learned that Mrs. Orol Platt, of the Los Angeles Bahá’í community, has for seventeen years been a most generous contributor to the Tarbiat Schools. The rug­weaving department was in fact named "Orol Loom Department" in her honor.

Clara Weir has continued her ac­tivity for World Friendship, repeating her "Pageant of Nations" under the auspices of a Masonic Lodge. 110 pub­lic school pupils took part, with an orchestra of forty pieces. The Pageant was rendered before an audience of about 3000 people. Miss Weir now plans another Pageant promoting the ideal of World Order.

CALL FOR GREEN ACRE WORKERS

Believers who desire to work at Green Acre next summer in exchange for board and lodging are requested to communicate with Miss Helen Campbell, 204 West 55th Street, New York City. Early action is advisable.
CONVENTION COMMITTEES

Information Bureau: May Scheffler, Chairman; Mineola Hannen, Mrs. Barton.
Housing Committee: Chicago Spiritual Assembly.
Decoration Committee: Harry Wallerath.
Devotional Program: Gertrude Struven.
Building and Grounds Committee: Carl Scheffler.
Ridván Feast: Albert Windust, Chairman of devotional period in Temple auditorium. Roy C. Wilhelm, Evanston and Chicago jointly to serve refreshment.

GENERAL ORDER OF CONVENTION BUSINESS

Friday April 26, A. M.
Opening remarks by the Presiding Officer of the National Spiritual Assembly.
Roll Call of Delegates.
Election of Permanent Officers of Convention.
Report of National Secretary.
Report of National Treasurer.

Friday, P. M. and subsequent morning and afternoon sessions.

Note: These special topics for discussion will take the place of the customary Annual Committee Reports, which reports are to be published prior to the Convention. The committee representative will briefly outline the topic and then lead the general consultation which follows.

Election of National Spiritual Assembly to be held at 2:00 P. M., Saturday, April 27.

Evening sessions (open to all Bahá’ís).

Friday. Consultation on teaching—a general discussion, the Chairman of the Teaching Committee to be the leader. (This is the third of the subjects for consultation listed above, and has been assigned to an evening session on account of the paramount importance of Bahá’í teaching.)
Saturday. Ridvan Feast.
Sunday. Consultation with incoming National Spiritual Assembly.

Sunday afternoon. The business session will recess for the usual Public meeting. Program will be reported later.

THE ANNUAL BAHA’I CONVENTION

A Statement by the National Spiritual Assembly

(Approved by the Guardian)

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

In order to establish a definite standard of Convention procedure, the following statement has been approved and adopted, and in accordance with the vote taken by the National Assembly, a copy of the statement is placed in the hands of the presiding officer of the Convention to control the Convention procedure, after being read to the delegates by the officer of the National Spiritual Assembly by whom the Convention is convened.*

*The delegates present at this Annual Bahá’í Convention are called upon to render a unique, a vital service to the Faith of Bahá’u’lláh. Their collective functions and responsibilities are not a matter of arbitrary opinion, but have been clearly described by the Guardian of the Cause. If civil governments have found it necessary to adopt the doctrine that ‘ignorance of the law is no excuse,’ how much more essential it is for Bahá’ís, individually and collectively, to base their responsible actions upon thorough comprehension of the fundamental principles which underlie that Administrative Order which in its maturity is destined to become the World Order of Bahá’u’lláh.

Considerable confusion would have been avoided at Conventions held during the past three years had the delegates, and all members of the National Spiritual Assembly 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 Con-
ANNUAL CONVENTION 193 5

ventions, acting upon some matters as
"2. Non-delegates may not particia law unto themselves, have inadver- pate in Convention discussion. All
Participating
tently contravened the Guardian's clear members of the National Spiritual Assembly may participate in the discusCotnnuunities
Delegates instructions.
"The National Spiritual Assembly' sion, but only those members who have
Phoenix, Arizona . . . . . . . . . . 1
now calls attention to two specific por- been elected delegates may vote on any
tions of the 1930 statement approved matter brought up for vote during the
Berkeley, California . . . . . . . . 1
by the Guardian which have been neg- proceedings.
Geyserville, California . . . . . . 1
lected in subsequent Conventions :
"3. The outgoing National SpiritGlendale, California . . . . . . . . 1
first, the ruling that non-delegates do ual Assembly is responsible for renderLos Angeles, California . . . . 5
not possess the right to participate in ing reports of its own activities and of
Oakland, California . . . . . . . . 1
Convention proceedings ; and, second, those carried on by its committees durPasadena, California . . . . . . . 1
that the time of the election of mem- ing the Past Year. The annual election
San Francisco, California. . . . 2
bers of the National Spiritual Assem- is to be held at a point midway during
Santa Barbara, California. . .
1
bly shall be fixed in the Agenda at the Convention sessions, SO that the inMontreal, Canada . . . . . . . . . . 1
such a time as to allow the outgoing coming Assembly may consult with the
Assembly full time to report to the delegates.
Vancouver, B. C. . . . . . . . . . 1
"4. The Convention is free to disdelegates, and to allow the incoming
Colorado Springs, Colorado. . 1
Assembly to have full consultation cuss any Bahi'i matter, in addition to
Denver, Colorado . . . . . . . . . . 1
with the assembled delegates. I t is those treated in the annual reports.
New Haven, Conn. . . . . . . . . 1
surely evident that a procedure or prin- The (3nvention is responsible for
Washington, D. C. . . . . . . . . 3
ciple of action once authorized by the making its own rules of procedure conMiami, Florida . . . . . . . . . . . . 1
Guardian is not subject to alteration trolling discussion; for example, conSt. Augustine, Florida . . . . . . 1
by
any Bahi'i body or individual be- cerning any limitations the delegates
Honolulu, Hawaii . . . . . . . . . 1
liever to whom the procedure directly may find it necessary to impose upon
Chicago, Illinois . . . . . . . . . . 10
the time alloted to or claimed by any
applies.
Evanston, Illinois . . . . . . . . . . 1
U I ~order to remove other sources one delegate. The National Assembly
Peoria, Illinois . . . . . . . . . . . 1
of misunderstanding, the ~
~ will maintain
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i the rights
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Springfield, Illinois . . . . . . . . 1
ates
Spiritual Assembly now feels it advis- g
to confer
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Urbana, Illinois . . . . . . . . . . . 1
r
able to point out that the GuardianPs from any restricted P essure, in the
Wilmette, Illinois . . . . . . . . . 1
letters on the subject of the Conven- exercise of their function.
Indianapolis, Indiana . . . . . . 1
tion, received and published in BAHA'~ "5. The Convention as an organic
South Bend, Indiana . . . . . . . 1
NEWSthis year,* do not, as some be- body is limited to the actual ConvenEliot, Maine . . . . . . . . . . . . . . 1
lievers seems to feel, organically tion period. It has no function t~ disBaltimore, Maryland . . . . . . . 1
change the character and function of charge after the close of the sessions
Cabin John, Maryland . . . . . . 1
the Annual Meeting, but reaffirm and except that of electing a mtmber or
Boston, Massachusetts . . . . . . 3
strengthen instructions and explana- n~embersto fill any vacancy that might
Worcester, Massachusetts . . . 1
tions previously given. In the light of arise in the membership of the NaDetroit, Michigan . . . . . . . . . 1
all the Guardian's references to this tional Spiritual Assembly during the
Fruitport, Michigan . . . . . . . . 1
subject, compiled and published by the year.
Lansing, Michigan . . . . . . . . . 1
National Spirtiual Assembly in BAHA'~ "6. The Convention while in sesMuskegon, Michigan . . . . . . . 1
NEWS of November 1933 and Feb- sion has no independent legislative,
Minneapolis, Minnesota . . . . 1
ruary 1934, the following brief sum- executive or judicial function. Aside
St. Paul, Minnesota . . . . . . . . 1
mary has been prepared and is now from its action in electing the National
Montclair, New Jersey . . . . . 1
issued with the sole purpose of con- Spiritual Assembly, its discussions do
Newark, New Jersey . . . . . . . 1
tributing to the spiritual unity of the not represent actions but recommendaTeaneck, New Jersey . . . . . . 2
chosen
delegates here present :tions which shall, according to the
Binghamton, New York . . . . 1
"1. The Annual Bahi'i Conven- Guardian's instructions, be given conBuffalo, New York . . . . . . . . 1
tion has two unique functions to ful- scientious consideration by the NaGeneva, New York . . . . . . . . 1
fill, discussion of current Bahi'i mat- tional Assembly.
New York City, New York. . 9
ters and the election of the National
"7. The National Spiritual AssemYonkers, New York . . . . . . . . 1
Spiritual Assembly. The discussion bly is the supreme Bah6'i administraAkron, Ohio . . . . . . . . . . . . . . 1
should be free and untrammeled, the tive body within the American Bahi'i
Cincinnati, Ohio . . . . . . . . . . . 1
election carried on in that spirit of community, and its jurisdiction conCleveland, Ohio . . . . . . . . . . . 2
prayer and meditation in which alone tinues without interruption during the
Columbus, Ohio . . . . . . . . . . . 1
every delegate can render obedience to Convention period as during the reLima, Ohio . . . . . . . . . . . . . . . 1
the Guardian's expressed wish. After mainder of the year, and independentToledo, Ohio . . . . . . . . . . . . . 1
the Convention is convened by the ly of the individuals composing its
Portland, Oregon . . . . . . . . . . 1
Chairman of the National Spiritual membership. Any matter requiring
Philadelphia, Pa. . . . . . . . . . . 1
Assembly, and after the roll call is action of legislative, executive or juPittsburgh. Pa. . . . . . . . . . . . 1
read by the Secretary of the Assembly, dicial nature, whether arising during
Monroe, Washington . . . . . . . 1
the Convention proceeds to the elec- the Convention period or at any other
Seattle, Washington . . . . . . . . 1
tion of its chairman and secretary by time, is to be referred to the National
Spokane, Washington . . . . . . 1
secret ballot and without advance nom- Spiritual Assembly. The National
Kenosha, Wisconsin . . . . . . . . 1
ination, according to the standard set Assembly is responsible for upholding
Milwaukee. Wisconsin . . . . . . 7
for all Bahi'i elections.
the administrative principles applying
Racine, Wisconsin . . . . . . . . . 2
to the holding of the Annual Conven* February. 1934.
tion as it is for upholding all other
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and 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 Baha’i consultation at this important meeting if any incomplete or erroneous view should prevail.

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

ANNUAL COMMITTEE REPORTS

1934-1935

Note — The following Reports have been prepared in brief and condensed form, for publication in advance of the Convention. The detailed facts and conditions can be presented by the representative of each Committee during the Convention sessions.

I. — Archives

The attention of the American believers is called to a statement contained in a letter written by the Guardian in 1929 to a member of the Committee on Editing Tablets of ‘Abdu’l-Baha. This statement reads: "The work of collecting and publishing Tablets rests with the National Archives Committee, and over a period of more than twenty years the members of this Committee have persevered in their efforts to fulfill this responsibility. The task is still far from completion, however, and as a distinct aid toward its completion the Committee urges the adoption of this recommendation:—That the National Spiritual Assembly request each local community and group to appoint a Local Archives Committee, whose first duty shall be to cooperate with the National Archives Committee in the collections of Tablets and other records desirable for preservation in the National Archives.

In a supplementary report of this Committee published in the Baha’i News, No. 87, it was urged that each American Baha’i community found local archives for the preservation of the minutes and correspondence of the local Spiritual Assembly: records, photographs, newspaper clippings, et cetera, pertaining to the history of the Cause locally; and accurate individual records of all members of the local Baha’i community. A form for such an individual record has been prepared by the Committee and, through the Chicago Spiritual Assembly, has been presented to the National Spiritual Assembly for its approval. The above statements suggest additional important duties for local archives committees.

During the current year numerous Tablets have been received for preservation. Several communities and individuals have also forwarded letters from Shoghi Effendi. Among the Tablets received is a group of twenty-five originals with translations from the Master to Miss Sarah Farmer. Other materials received include a small collection of sacred relics which belonged to Dr. Susan I. Moody, and a collection of notes, correspondence, newspaper and magazine clippings and photographs which belonged to Keith Ransom-Kehler, which form an excellent record of her teaching activities. In behalf of the "Hosts of the Kingdom" of the future the Committee wishes to thank those who have so selflessly parted with their treasures in order that their preservation may be made more certain, and to express a peculiar appreciation for the services of those who have so graciously aided in collecting and forwarding material for the Archives.

EDWIN W. MATTOON, Chairman
MAY SCHEFFLER, Secretary
1821 Lincoln Street
Evanston, Illinois.

GERTHDE BUIKEMA
JULIA SOBEL
ALBERT R. WINDUST

2. — Bahá’í World

(FOR VOL. VI, 1934-1936)

The editorial staff for the Bahá’í World Vol. VI consists of six members including the chairman and secretary for the United States and Canada, with the foreign members from Great Britain, Germany, Switzerland, France, Persia, India and Burma, Palestine, Egypt, Australia and New Zealand, ‘Iraq and the International member, Miss Root. These individuals aided by their respective National Spiritual Assemblies constitute what may be termed an International Network whose duty it is to watch and faithfully record the progress of the work of the Faith in all lands and to collect any and all data which may contribute to the enrichment and interest of the Bahá’í World.

The progress which may be noted from year to year as each new volume appears is an evidence of the unfolding of the Cause and the more able and exact method of compilation. Up to the present time the International Sur-
vey prepared in this country by Mr. Holley, the chairman, has been complete and accurate a resumé of international affairs as it was possible to make. Now however, the Guardian has signified his desire to have from each of the countries where National Spiritual Assemblies exist, a national survey which will appear irrespective of the general survey. These national reports are to be prepared by the members of the editorial staff with the approval of their National Assemblies and by the Guardian's explicit direction they are to be sent to the office of the secretary of the Committee in Pasadena and there prepared for submission to the Guardian. This arrangement has been undertaken in order that the Guardian may be spared all unnecessary labor in connection with the book.

Owing to the fact that Vol. V. was late in appearing the actual collection of material for Vol. VI has been somewhat delayed, but during the remaining months of this year those who are responsible for the material for Vol. VI are urged to prosecute their labors with the utmost zeal and to leave no stone unturned to produce a really thorough and complete record of the affairs of the Cause in every avenue.

Urgent letters have been sent to all the members of the staff, to the National Spiritual Assemblies and to each and every one of those teachers in distant fields whose experiences in presenting the Teachings must have resulted in interesting and valuable contacts.

All material for Vol. VI should be in the hands of the secretary of the committee not later than the end of December of this year.

If any of the friends at any time have any valuable information which may be of service to the committee will they please communicate at once with the chairman or the secretary.

Horace Holley, Chairman
Nellie S French, Secretary
501 Bellefontaine Street
Pasadena, Calif.

Bishop Brown
Ruth Brandt
Elsa Russell Blakeley
Marion Holley
Victoria Bedikian
Asst. Photograph Editor.

3.—Braille Transcriptions

"O Thou tender Lord!—Cast Thy glance of favor toward us! Give light to the eyes, give hearing to the ears and understanding and love to the heart." (Prayer of 'Abdu’l-Bahá from Prayer Book).

The Committee on Braille Transcriptions consists of two eager, enthusiastic and helpful members and a chairman who for lack of time has had to depend on these two valuable assistants for the actual work of transcribing, for the tooling of a printed book into Braille is a long and laborious task which must be done with the greatest care and which really amounts to making a manuscript. As the Braille pages are thick sometimes a small printed book will take two or three volumes in Braille writing.

The committee on hearing of the desire of Mr. Harald Thilander in Sweden to have some of the Bahá’í writings in Braille, fell to work at once and completed the "Goal of a New World Order" and the "Golden Age of the Cause of Bahá’u’lláh" for him. These books were reviewed and bound by the Braille department of the Library of Congress and by the Director of that department forwarded to Mr. Thilander. Thus was a promise made by the chairman of the committee to Mr. Thilander last summer when in Stockholm fulfilled, and the letter of appreciation received in consequence is so sincerely grateful that the committee feels amply repaid for their efforts.

Some time ago a letter was received from the Guardian by the chairman in which he requested that a Braille copy of the "Book of Iqán" be sent to him. Steps were immediately taken to perform this beautiful service and at the present time the work is moving forward with what rapidity possible to insure a correct and beautiful manuscript. When completed this work will be proof read and suitably bound and sent at once to the Guardian.

The committee has under way also the transcription of the "Divine Philosophy" which we hope will be completed within a few weeks.

Although the results of our labors would at first glance seem somewhat limited, the many hands through which the books must pass in being proof read and bound brings to the eyes and fingers of many the Creative Word, and the committee feels that in establishing this relationship with Mr. Thilander who is himself blind, but who is the most important editor and owner of publications for the blind in Sweden, a great field of service has been discovered. An article describing Mr. Thilander and his wonderful work appeared in a recent number of the Bahá’í Magazine.

In submitting this report the committee desires to express its gratitude for the privilege accorded its members to serve the Cause in this way and only regrets that more of the friends, who may find active teaching work beyond their ability for one or another reason, have not arisen to assist.

Nellie S. French, Chairman
Ella Quant
Constance Rodman

4.—Central States Summer Schools

The fourth session of the Central States Summer School, June 25-July 8 inclusive, followed a different plan this year in that the youth group had a separate session by themselves preceding the general session. This idea really started with the young people themselves in the summer of 1933. Their joyous enthusiasm extended to June, and for four days, June 25-28 inclusive, they proved to the Bahá’í world that in the hands of tomorrow's adults lies a real gift to our beloved Cause.

The resident attendance of Bahá’í and non-Bahá’í youth students was forty, but approximately sixty actually contacted the teachings. The principles of Bahá’u’lláh were presented by Mr. Harlan Ober, and a lively forum period followed. Mr. Bishop Brown conducted a class in effective leadership; Mrs. Mary Hanford Ford gave an inspiring group of talks on the spiritual teachings; and our young people themselves added greatly to the program in the presentation of the history of religion by James McCormick and of stories from the Dawn-Breakers by Mary Maxwell. Mrs. Dorothy Baker and Mr. Stanley Mason acted as counsellors and advisors for the young people.

The committee feels that the importance of this definite beginning of a distinct youth conference cannot be overestimated. We pray that through the power of the Spirit its growth may be unbounded and its influence in establishing the World Order of Bahá’u’lláh unlimited.

Many young people remained through the general session which covered nine days, June 30-July 8. June 30 was registration day with a program of welcome, inspiration and fellowship in the evening, and on the remaining eight days a regular program was carried out. For the entire session 94 were registered and there was a total of 156 different souls in attendance.

Four courses were given besides the daily devotional period. These were; Bahá’í Administration, Bishop Brown; Marlan Ober; Dawn-Breakers, Mary Maxwell; Bahá’í Teachings in Daily Living, Mrs. Mary Hanford Ford; Bahá’í Teachings and the Bible, Mrs. Shahnaz Waite.

Each afternoon a public lecture was
given. The evening programs were varied and required less concentration. Often there were stories of Akka, Haifa and the Master. Sometimes there was group singing. Two evenings directed by the young people were given over to Temple inspiration. All the courses were directly concerned with some aspect of the teachings and each course made its own especial appeal. Mrs. Waite gave us out of the abundance of her long years of study of the Bahá‘í Teachings and the Bible. Her lessons developed the great new Bahá‘í truths and shed light on the Bible. The daily living of a spiritual life seemed possible, necessary indeed, after listening to Mrs. Ford’s brilliant talks on Spiritual Freedom, Prayer, Servitude, Faith, Spiritual Healing and other subjects. She spoke from the fullness of her own experience. The early history of the Cause as told in the Dawn-Breakers took on new reality when presented by Mary Maxwell. No one listened unmoved to her inspired rehearsal of those early thrilling and sacred events and no one failed to feel an increased urge to live nobly for a Cause for which so many had died.

The interest in Bahá‘í Administration was marked. The well organized presentation of the subject by Mr. Brown and Mr. Ober appealed to all and the opportunity for questions and discussion seemed to satisfy a widely felt need and to indicate a growing consciousness that each individual is a member of and each local community a unit in Bahá‘í’úlláh’s World Order.

The committee feels that the interest in the summer school is increasing as its aims and opportunities become more widely known. It was suggested by some that two sessions, one in July and one in August, would be well attended. We are eager to expand and develop as fast as demand and funds warrant. We seek advice and suggestions.

5.—Contacts Committee

The work of the Contacts Committee has been carried on primarily to arouse an interest in the Bahá‘í Faith in prominent people of capacity. To that end letters have been written and literature sent, and the question asked whether the recipient would like to receive the bi-monthly Bulletin published by the National Spiritual Assembly. The replies indicate the number of people who responded, expressing a desire to have the Bulletin mailed to them. Through the efforts of the Committee, 66 new names have been added to the Bulletin mailing list this year.

The individuals approached are in almost all instances, nationally known figures in the educational, sociological, literary and lecture fields. Many of the responses have been intensely interesting, and have shown how general is the search for a solution of the difficulties confronting humanity today. When it is pointed out that men such as Horace Bridges, Graham Taylor, Howard Vincent O’Brien, and others of a similar stamp eagerly responded, it is clearly apparent that “the world is waiting.” Archie Bell, internationally known newspaper and magazine correspondent said, along with a request to have the Bulletin sent him: “I talked with ‘Abdu’l-Bahá several times in Tiberias in 1914.” Innumerable items like the above could be cited, did space permit. Suffice it to say that the work thus far done has merely scratched the surface. There is yet a great untouched area in this field. True, the ratio of actual responses is not great, but how are we to know that the seed dropped now may not take root when the soil has had a little more preparation?

A word of explanation as to how some of the names of those approached were culled might be interesting. Not having an extensive acquaintance among the important people of the land, a few of the members of the Committee resorted to the aid of “Who’s Who in America.” The biographies of the people listed in this book were studied and the names of those chosen whose education, occupation and achievements seemed to indicate that they might be responsive to the Bahá‘í Message. Personal letters were then written and literature sent, and further free copies of the Bulletin offered.

The total cost of this work has been $72.02. Of this sum the National Spiritual Assembly expended. . $49.52
One member expended from own funds $7.80
One member expended from own funds $14.70

Briefly 618 persons have been individually approached and supplied with literature, at a cost of $116/10 each.

We hope that this work can be carried on and that the results of succeeding years will far surpass our humble efforts.

Sophie Loeding,
Chairman.
Lucy Marshall
Ethel Revel
Gertrude L. Mattern
Roland Estall

6.—Editing Tablets of ‘Abdu’l-Bahá

The editing committee for Volume IV of the Tablets of ‘Abdu’l-Bahá made their last report in September, 1934. That report covered the work of sorting, classifying, separating and the making of three copies of each of the 397 Tablets not already contained in the three previously printed volumes.

We wish now to supplement this report with the following:

One hundred and thirty-two more Tablets, also separated from much other material belonging to the Archives, classified and copied—three copies of each.

These are now filed alphabetically and returned to the Archives. We have found it necessary to go over the Tablets many times for different details which has made it slow and particular work, there have been unavoidable interruptions which have slowed it up considerably, and a great deal of additional work has been done in connection, difficult to describe.

We find many original Tablets which have no translations, and likewise some translations with no original Tablets.

Corinne True, Chairman
Gertrude Struven, Secretary

7.—Bahá‘í Magazine

(Editorial Committee)

It does not seem necessary to make a long report this year concerning the work of the editors of the Bahá‘í Magazine.

First and foremost, however brief...
the report, we wish to express deep gratitude for the bounty of being allowed to serve in this capacity.

Secondly, we feel grateful to the writers who have helped to make the magazine significant. Many letters have been received indicating great appreciation of the constant improvement in the style and literary quality of the magazine, as well as the character and interest of the articles published.

Every effort has been made by the editors to secure articles of a superior kind and of a nature to give diversity and broad scope to the magazine. A considerable number of articles by writers and scholars, not Bahá'ís, have been contributed and published. Numbers of people outside of the Cause have manifested great interest in the contents of the magazine as indicated by requests for a continuation of subscriptions by public libraries, as well as other libraries,—thus showing that the Bahá'í Teachings as set forth in this publication have been appreciated and found of sufficient interest to warrant reading the magazine. The Bahá'í Name and teachings have been widely spread through this magazine so that the Name—Bahá'í—has become more familiar to the reading public.

As usual the magazine has found a wide use as a teaching medium according to reports received, and has been more successfully used each year to interest new people.

We have been particularly grateful for the very valuable record of 'Abdu'l-Bahá's activities in this country as described in the anonymous series of articles published under the title Portals to Freedom. This we feel is not only a very inspiring human document but also a record which will be of inestimable value in the history of the Cause as time goes by.

Most valuable the past year, as in previous years, have been the generous efforts of Miss Martha Root in the matter of contributions to the magazine featuring important contents in many parts of the world; also, the valuable cooperation which she has given in the way of spreading the influence of the Bahá'í Magazine through the distribution of its issues in foreign countries among leading people, resulting, in many cases, in the translation into other languages and reprint of special articles from the magazine in newspapers and publications in other countries.

Many other writers whom we will not take the space here to mention, we wish to thank for their generous and much appreciated contributions.

The poetry submitted the past year has been of marked improvement over the past, showing a higher quality than at any previous time. The poems published during the year have added to the aesthetic and inspirational quality of the magazine.

As for the rest, the actual issues of the magazine—the twelve copies issued during the year—are their own record of the work accomplished.

We wish also to thank the friends who have cooperated through their generous orders for extra copies of various issues which they distributed in their teaching campaign for the Cause. This type of cooperation was very, very encouraging.

In conclusion may we state that our period of editorship has been characterized by a great happiness in this special form of service, and by a most gratifying experience of effective cooperation in the joint work in which the builders of each number took part, each individual in the Editorial Committee merged to form a successful whole.

We feel assured that the friends who have lent their generous efforts in the way of contributions to the Bahá'í Magazine (a great many of whom were trained into such ability during this period of ten years) will continue so to serve the new magazine, World Order, giving to this magazine the maturing fruits of their experience in the highly necessary and valuable work of presenting the Cause to the world through the printed page.

Stanwood Cobb
MARIAM HANEY
BERTHA HYDE KIRKPATRICK

8.—Bahá'í Magazine
(Business Office)

This, our last report of the Bahá'í Magazine under the present management, does not cover the full year for the books were closed March 9 instead of the 30th, so there should be a larger number of renewals as March is renewal month; nevertheless we can report an increase in renewals over last year which, considering the state of the finances of the world, we feel is encouraging. The decrease in new subscriptions and bound volumes is also largely accounted for by world conditions as well as the fact that the believers have made such great sacrifices for the Temple. Our decrease in total receipts over last year is $355.55.

We are glad to state we have not had to ask for temporary advance payments from the National Spiritual Assembly. The support from the National Spiritual Assembly was the same as last year—$291.00 per month. We turned over our books to the new management with a bank balance of $541.40 on March 9.

It is our hope and belief that all those on our list of subscribers who have not yet renewed their subscriptions and many, many others will hasten to subscribe to the reorganized Bahá'í Magazine "World Order." Unexpired subscriptions will of course be filled with copies of "World Order" throughout the period covered by each subscription.

With every good wish for the success of the magazine in its new home,
MARGARET B. MCDANIEL,
Business Manager.

9.—Free Literature

The purpose of this Committee is the arrangement of a series of teaching pamphlets on different Bahá'í principles that will have a new and universal appeal to newly attracted people, and be a guide to a further study of the Cause. The teacher generally finds a seeker interested in some particular problem such as peace, education or the solution of the economic ills of the world and these teaching pamphlets are intended to attract the attention of the seeker to the specific subject in which he is concerned. Then other of the series can be presented to him showing the universal scope of the Cause.

The following manuscripts have been received by the Committee:

1. The Bahá'í House of Worship, by Dr. Genevieve L. Coy.
2. The Most Great Peace, by Marion Holley.
3. Homoculture—The Educational System of the Bahá'í World State, by Professor Stanwood Cobb.
5. Prophecy—Its Place in Religion and in History, by Howard R. Hulbert.
7. Thoughts for Creative Living—A Compilation by Mary Collison.
Manuscripts on The Oneness of Mankind by Doris McKay and The Power of Religion by Bishop Brown are under preparation.

The Committee suggests that when these articles are finally approved for publication that they will be published in a uniform size that will be the same as the new attractive catalogue of Bahá'í Literature. The committee
recommends printing in large quantities so that the pamphlets can be sold in quantity lots at a reasonable price to aid in wide distribution. It is also recommended that the last page of these pamphlets include a short reference list of Bahá’í books and an address where further information may be obtained. It might be advisable to have a space for local Assemblies to stamp their address.

The Committee wishes to call attention to the fact that it is not a committee for the distribution of literature and has none on hand for such purposes. Such requests are referred to Publishing Committee in the usual way.

In closing, the Committee wishes to express its appreciation to the National Teaching Committee and to individual friends for their helpful suggestions in outlining this series. Likewise, our thanks is extended to the authors of the different manuscripts for their prompt response to requests for material and the skill with which they have handled the subject matter in concise form and the splendid presentations they have made of these vital Bahá’í principles.

George Latimer, Chairman
Louise Caswell

10.—Green Acre Summer School

The Green Acre Summer School for the 1934 season began its organized courses on Monday, July 9th, and courses continued in session five mornings a week for seven weeks. It was necessary to make a few changes in the personnel of the teaching staff, as advertised in the Program of Courses and in the Bahá’í News. These changes were as follows: the classes for the second week were taught by Mrs. Elizabeth Greenleaf, Bahá’íeh Lindstrom and Genevieve Coy, instead of all being given by Mrs. Lindstrom; Mr. Saffa Kinney was unable to be at Green Acre to give a course of evening lectures during the week of July 16th; the Bahá’í Faith. The third week consisted of five lectures given by Miss Mary Maxwell on Nabi’s Narrative: the Dawn Breakers. In this series, Miss Maxwell narrated the story of all the important happenings in the life of the Bib and His followers, and thus gave a most dramatic and inspiring review of this remarkable book. It seems certain that no person who had not previously read the Dawn Breakers could have heard these lectures without making a resolve to immediately begin to read the whole Narrative.

During the fourth week Dr. Ali Kuli Khan gave a series of lectures on some of the Tablets of Bahá’u’lláh, which are most difficult for the Occidental Bahá’ís to understand. He explained much of the Persian symbolism used, corrected some mis-translations, and added greatly to our spiritual appreciation of these majestic Tablets. The following Tablets were discussed by Dr. Khan during this week: The Tablet of the Virgin; the Tablet of the Holy Mariner; the Tablet of Wisdom; The Discourse on the Temple; The Seven Valleys; The Four Valleys.

The topic of the fifth week’s course was “How can the individual meet the spiritual conflicts of the modern world?” with Dr. Genevieve Coy as leader of discussion. The purpose of this course was to aid Bahá’ís in meeting some of the spiritual conflicts within their own lives, and also to provide means of greater understanding of the spiritual problems one meets in teaching the Bahá’í Faith.

The sixth course, taught by Mr. David Hofman, was entitled “Proposed Solutions of the Economic Problem compared with the Bahá’í Economic Program.” In clear and simple language which could be understood by the listener with no background of study of Economics, Mr. Hofman presented the basic ideas involved in Technocracy, Communism, Capitalism, etc. The course was concluded by a discussion of the economic provisions of the World Order of Bahá’u’lláh, and showed in what ways the Bahá’í Program provides strength at points in which the other solutions were weak.

During the seventh week of the Summer School Mr. Horace Holley presented important points concerning 

“The World Order of Bahá’u’lláh.” In a twenty minute introductory talk each day, Mr. Holley discussed ways in which the individual Bahá’í may most usefully relate his life to the World Order. This talk was followed by readings from the World Order Letters of Shoghi Effendi. The morning’s session was concluded by a round table discussion of points related to the Introductory talk and the readings. This course drew a large audience, who were very appreciative of Mr. Holley’s stimulating presentation of both the material and spiritual aspects of our participation in the World Order of Bahá’u’lláh.

The average attendance for each week of the Summer School, together with the number of different individuals present each week, is shown in the following table:

<table>
<thead>
<tr>
<th>Course</th>
<th>Attendance</th>
<th>People</th>
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<tbody>
<tr>
<td>1.</td>
<td>12.0</td>
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<tr>
<td>2.</td>
<td>10.5</td>
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<td>3.</td>
<td>30.0</td>
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<td>4.</td>
<td>20.0</td>
<td>81</td>
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<td>5.</td>
<td>30.0</td>
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<td>6.</td>
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<td>7.</td>
<td>47.2</td>
<td>74</td>
</tr>
</tbody>
</table>

Three week-end Conferences were held during the course of the summer: Youth Conference, July 27-29; Amity Conference, August 4-5; Teaching Conference, August 26-28.

Genevieve L. Coy, Chairman
Harlan Ober
Helen Campbell
Glenn A. Shook.

11.—History

Three week-end Conferences were from the Assemblies collectively and from the Friends individually, data necessary for the compilation of this history.

It is hoped that mention of this work will be made in the coming Annual Bahá’í Convention in the hope of stimulating the Friends toward sending in to the committee this needed Bahá’í Historical Data. The work of compilation cannot go very far until all the data is in hand.

Ella G. Cooper, 2550 Buchanan St., San Francisco, California.
George Latimer, 1927 N. E. 40th Ave., Portland, Oregon.
Albert Windust, 5824 Emerald Ave., Chicago, Illinois.
Mariam Haney, 1763 Columbia Rd., Washington, D. C.
May Maxwell, 1548 Pine Avenue, W. Montreal, Canada.
Charles Mason Remey, Chairman, 2140 Massachusetts Ave., Washington, D. C.

12. _Index_

At the last national convention, Mr. J. V. Matteson made a stirring appeal—one overflowing with the true spirit of the faith when he suggested an index committee be appointed. It is a keen disappointment not to be able to carry out the great community work which was then suggested but when we, as a committee, studied our problem we found the actual work of indexing or cataloguing was one for trained workers in this field if the result of these labors was to be such as to please the Guardian by its high quality and accuracy as well as stand favorable comparison with the work of the libraries of our country.

Three members of our committee are untrained in library science and we learned that indexing is very detailed work but in the teachings of our Faith. We have also attempted to discover what work has been done or could almost compare technical cataloguing with what laymen term carelessness. Perhaps one could almost compare technical cataloguing with what laymen term careful indexing.)

Cataloguing Bahá'í literature needs those trained not only in a technical way but in the teachings of our Faith. This is illustrated by the mistakes on the cards prepared by experts of the Library of Congress and sent out to the libraries in our country. It is also illustrated by the need of a technical terminology which can only be developed by experts who are well versed in the Cause.

This committee has therefore endeavored to compile a list of trained cataloguers and indexers among the Bahá'ís. We have also attempted to discover what work has been done or is being done at this time in cataloguing and indexing. We find that there are many workers and that at the present time there is an index or catalogue of the Bahá'í News Letters compiled by Mrs. Holley and by Mrs. Stebbins and Isabelle Stebbins, The Tablets of 'Abdu'l-Bahá (Vol. 1-3 incl.) compiled by Lucy Heist as well as one by O. D. Wolcott, The Bahá'í Administration and National By Laws (Vol. of 1928) compiled both by A. G. Tichnor and Lucy Heist. The Bahá'í World (Vol. 1-4 incl.) compiled by Mrs. Stebbins, and the Kitáb-i-Iqán (Shoghi Effendi's translation) compiled by Mr. and Mrs. F. D. Clark. "The Goal of New World Order" was condensed by Lucy Heist.

The committee, after consultation with the National Spiritual Assembly, suggest for cataloguing a list of books which by authorship and translation may be considered authentic viz: Bahá'í Administration (new edition). The letters of Shoghi Effendi, the Kitáb-i-Iqán (Shoghi Effendi's translations), Hidden Words (Shoghi Effendi's translation), Some Answered Questions, The Wisdom of 'Abdu'l-Bahá, Divine Philosophy, Epistle to the Sons of the Wolf, Promotion of Universal Peace (Vol. 1 and 2), The Tablets of Bahá'ú'lláh. By comparing the two lists you see how much has been accomplished.

The committee is grateful to the National Spiritual Assembly for its loving co-operation also to all those assemblies and individuals who have written the information desired.

'Abdu'l-Bahá said "I ask God to strengthen His firm beloved in a great service and sufficient endeavor.

The following list is the result of the committee's efforts:

13. _Legal_

The Legal Committee submits the following report of its activities for the current Bahá'í year:

1. _Indentures._

The Indenture conveying the valuable West Englewood property upon which the National Bahá'í headquarters are situated as well as the parcel of land in the grove where 'Abdu'l-Bahá held his memorable Unity Feast in 1912, from Mr. Roy C. Wilhelm to Trustees for the National Spiritual Assembly, has been completed and executed.

The Indenture conveying to Trustees for the National Spiritual Assembly the former home of the late Maria P. Wilson in Malden, Mass., which the Master blessed by living there for some time, in 1912, has been completed and forwarded to Shoghi Effendi for his signature, which will complete the transfer from the Guardian, the original devisee in Miss Wilson's will.

The Indenture of the Bosch property at Geyersville, California, upon which the Pacific Coast Bahá'í Summer School has been held for the last eight years, is in the final stages of completion and this generous gift of John and Louise Bosch to Trustees for the National Spiritual Assembly has been executed.

2. _Incorporations of Local Spiritual Assemblies._

The Montreal, Washington and Milwaukee Assemblies have drawn up incorporation papers according to the form recommended by the National Spiritual Assembly and will be passed upon as soon as some legal points affected by certain provisions of the various State codes have been cleared up by our attorney. The Montreal Incorporation has been approved.

In view of the fact that the laws of the different states affecting religious corporations vary widely, the local assemblies are again reminded of the decision that they are to submit to the National Assembly for final approval their plans for local incorporation before the legal action is consummated.

3. _By-Law Changes and Interpretations._

The friends are again reminded of the following amendments to the By-Laws adopted April 1415, 1934, and to make notation of such changes in their copy of By-Laws:

Art. VIII, Sec. 7, add the words "by ballot" between "electing" and "a presiding officer."

Art. VII, Sec. 12. Delete present section 12 and change number of section 13 to section 12.

Interpretation by N. S. A. Of Art. VII, Sec. 12 on residential qualification of voting believers: First, that when a member or officer of a local Spiritual Assembly cannot function for an indefinite period, and there is no certainty of return to service, the Assembly should recognize the vacancy and arrange a meeting of the community to elect a new member; and Second, that the requirements of residence as one of the qualifications of a voting believer should be based upon definite proof of capacity to associate with the Bahá'í community. This means that a voting Bahá'í is not considered a resident of the local community merely through ownership of property or through paying rent, but solely by reason of actual ability to attend meetings in person.

4. _Bequests._

A new form of bequest is being prepared so that if the friends wish, they may leave a legacy in proper form to the Cause. This past year bequests have been left to the Cause by Mrs. Agnes S. Parsons, Mrs. Mary Harriman Rudd, Madame Frida Stjernqvist and Doctor Susan Moody. According to Bahá'í law it is incumbent upon every Bahá'í to make a Will.
5. The Greatest Name.
The symbol of the Greatest Name is now legally protected for proper use under trade mark registration recently made by the National Assembly through the U. S. Patent Office. Action has also been taken to obtain similar protection in Canada. The National Assembly has limited this use to books and pamphlets containing the words of Bahá'u'lláh. The word "Bahá'í" was legally protected several years ago.

6. Temple Property.
A suit brought by the State's Attorney of Cook County to assess taxes on the Temple property last October has apparently been dismissed after attention was called to the fact that the property was exempted from assessments for taxation by the Board of Review in September, 1924.

Plans are being made to obtain a new statute from the Illinois legislature that will conform to the Bahá'í administrative organization which will retain the religious feature absent in its non-profit sharing code and which will incorporate the Spiritual Assembly of nine rather than the community.

8. Palestine Branch of N. S. A.
Deeds transferring several parcels of land in Haifa to the Palestine Branch of the National Spiritual Assembly have been received from the Guardian. Several American believers are taking steps to transfer their Mt. Carmel land to the Palestine Branch. According to Ottoman law which still persists in Palestine a foreigner cannot dispose of his land after passing in accordance with his wishes as embodied in a Will. The property will pass to a special class of heirs.

George Latimer, Chairman.
Horace Holley

14. Library
The plans for continuing the activities for Public Library contacts were not developed until September, 1934. Then a letter was formulated stating these plans and was published in the November 1934 News Letter.

It requested each Local Assembly to make a follow up contact with their respective Public Library to whom they had previously presented Bahá'í Literature, and offer them Bahá'í World Vol. IV, so that they might have a consecutive record of Bahá'í international progress. If any library wished additional literature, the Library Division would provide Some Answered Questions. An appeal was made to all to patronize the Public Library, which was to maintain and increase the interest of the librarians in the literature. Another statement was published in the January 1935 issue of the News Letter, requesting every believer to inform all their acquaintances and as many other people as possible, that the local Public Library had a selection of Bahá'í Literature. It also requested each Local Assembly to donate to their respective Public Library, if possible, the two outstanding new books, Security for a Failing World, by Dr. Stanwood Cobb, and The Promise of All Ages, by Christophel.

The cooperation of the Local Assemblies and the friends in carrying out these plans has been greatly appreciated and the results have been most successful for the short period of time.

During the 4 months from November until March, 26 libraries have been contacted. This includes 3 university libraries, 1 Theosophical Library, 1 Y. M. C. A., and 1 Y. W. C. A. libraries.

The Library Division has donated 121 books; this includes 11 Bahá'í World Vol. IV and Some Answered Questions, the two follow up donations.

Up to date 5 Local Assemblies have presented to their public libraries, 6 copies of Security for a Failing World, and 4 of The Promise of All Ages.

The Library Division has had two generous donations given them this year. A gift of $25 worth of literature from Mrs. Marion Little, and 37 copies of Bahá'í World Vol IV from the National Spiritual Assembly, which had been presented to them by the Poona Assembly for distribution in America.

The Library Division wishes to take this opportunity to request all Local Assemblies, who have not already sent in a list of the Bahá'í Literature catalogued in their respective public libraries to kindly do so, and to offer to present them the additional books the Library Division has at its disposal to donate. One of the important objectives of this work is to keep the library files and records as completely up to date as possible.

Martha Woodsum.

15. Publicity
The work of the National Publicity Committee since June has been, for the most part, a continuation of that begun last year. It includes the file of clippings and magazine references to the Cause, distribution of summaries of the Bahá'í Faith and our Bulletin No. 1 on News Writing, publicity comments and instructions in the News Letter, occasional news releases.

A noticeable trend of the year is the shifting of the output of publicity articles from the national to the local publicity committees. The reasons for this are as follows: 1. Need for economy of the national funds. 2. The local center is the true hotspot for news that is timely. 3. For years the national publicity has held as its chief aim the training of the local centers to expert news work. This year has therefore been a test of the initiative of the local publicity committees.

We submit the following new developments in the work of the committee:

1. We have begun a compilation of material relating to radio broadcasting. For this we have invited all the Bahá'ís to share with us their radio experience.

2. Mats are available for line drawings of the House of Worship, picture of 'Abdu'l-Bahá, memorial for Keith Ransom-Kehler designed by Mr. Myron Potter.


4. We have a news file of publicity information about approximately sixty Bahá'í teachers.

Ruth Randall Brown. Chairman
Doris McKay, Secretary
Nellie S. French
Nina Matthesen
Willard McKay
Alice Parker
A. Lawrence Morris

16. Publishing
The Publishing Committee, the one business organization of the Cause, necessarily presents a practical business report. But we must stress the spiritual side of our work, for what is more important for the growth of the Cause, than to have its literature made available to all the people of the world; a people waiting hungrily for inspiration to carry on amidst these chaotic, present day conditions and who will find in the words of Bahá'u'lláh, hope for the new era.

The law of balance has been kept, inasmuch as we have met obligations when due and have made payments to the N.S.A. materially decreasing our indebtedness, incurred by heavy expenditures for publishing The Dawn-Breakers and the Bahá'í World. Since December 1930, we have paid to the N.S.A. in cash and books, $11,720.29. The books are supplied for the various Committees on their budgets and are charged at cost always.
The sale of books has kept up consistently this year. The response to our special offer of Baha’i World IV for $1.00 for three months ending December 31, 1934 was most gratifying. We assure the Assemblies and friends individually who made these purchases that by this generous cooperation, they have contributed most effectively to the teaching activities of the Cause.

For the ten months ending February 28, 1935, the Publishing Committee has distributed: 8241 books
38960 pamphlets
1452 outlines

Let us more than double that number next year.

In addition to this distribution, books have been sent at various times to the leading newspapers for review purposes and some very good notices have been received, not enough of course but that is a phase of our work which must be developed.

The Dawn-Breakers: Sales to date,
Standard edition, 1302 copies
Limited edition 127 “
leaving to be sold,
698 copies

the proceeds will pay balance due the N.S.A. for cash advanced for manufacturing and give a good surplus which will go direct to the National Fund.

The progress of the Western Division is most satisfactory and the Publishing Committee feels that Western States Assemblies and friends are deeply indebted to Mrs. Smith’s wonderful services given so generously and done with a maximum of efficiency. The saving of time and postage is one important factor; surely releasing both energy and cash for other work in the Cause.

At the risk of many times repeating ourselves, we will re-iterate a few suggestions to promote helpful cooperation between the Assemblies and the Committee:

1—We have issued a new catalog this Spring. Please keep it on file for ready reference. Postcards will be mailed at intervals giving new titles as published and these should be filed with catalog.

2—Watch for Publishing Committee announcements in Baha’i News of new publications, etc. File with catalog for reference.

3—Note that Voice Records, Photographs, Temple postcards, etc., are not carried by the Publishing Committee but are on sale at the Temple, Harry E. Walrath, Librarian, 4639 Beacon Street, Chicago, Illinois.

4—Discount of 33 1/3% from list prices is allowed to local Assemblies. Books should be sold always at list price, the profit enabling the Assemblies to have a reserve fund for overhead expenses, donations to National Fund, etc. Discount of 10% is allowed to Groups and individuals on books purchased in quantity amounting to $10.00 or over.

5—The Publishing Committee has no authority to distribute free literature for Amity, Contact, Library or Teaching Committees except when ordered by the Secretary of those Committees. Therefore the friends who need literature for any special Baha’i work should write to the Secretary of whichever Committee is doing that particular work.

6—Do not return books without consulting the Publishing Committee. It often saves expense and wear and tear on books to have them delivered to a nearby Center when for some unexpected reason, they cannot be used by the purchaser. A damaged or imperfect book should of course be returned for replacement.

7—We urge the local Assemblies to keep at least one copy of each title of Baha’i Literature on file in their library for reference and to show prospective purchasers.

8—We are glad to extend credit to Assemblies for book purchases but with the understanding that bills must be paid within 30 days. The Committee is not authorized to extend credit to individuals.

9—Again we say there is no more important work than the distribution of Baha’i Literature and we ask everyone to bring the books to the attention of all who are seeking “The Glad Tidings” of Baha’u’llah.

New Publications
Baha’i World, Volume V, will be ready in time for the Convention.

Index for Baha’i News, prepared by Committee under supervision of the N.S.A.

Baha’i Teachings on Economics, compiled by the National Teaching Committee.

Mysticism and the Baha’i Revelation, by Ruhi Afnan.

World Religion, pamphlet by Shoghi Effendi.


Baha’i Teachings on Universal Peace (will be ready May, 1935).

Baha’i Literature. Catalog in a small convenient size.

Titles Added to Catalog This Year But Not Published by the Committee

Do’a: The Practice of the Presence of the Spirit of God by Ruth J. Moffett.


The Promise of All Ages, by Christofil.

Reprints

Baha’i Prayers, cloth and paper binding.

Baha’i Faith, Publicity leaflet.

Golden Age of the Cause of Baha’u’llah, pamphlet.

America and the Most Great Peace, pamphlet.

Translations

World Economy of Baha’u’llah, translated into French and German. (The German translation is in stock.)

Note: We believe there may be other translations which have been made during this last year but these two are the ones which have been brought to our attention.

Horace Holley, Chairman
Clara R. Wood, Secretary
Roy C. Wilhelm
Marie B. Moore
Bertha Herklotz

17. — Race Amity

The complexity of the racial situation in America makes the work of building race amity one of delicacy and difficulty that challenges constant effort and the best resources of minds and hearts. The status of the colored race the country over, with marked varieties of degree, is that of an under-privileged and minority group, whose attainment of rights, which theoretically belong to all Americans and whose progress economically, socially, morally and spiritually, is very largely dependent upon the attitude of their neighbors of the majority group.

That the general awakening of the world has favorably affected this problem; that spiritual powers have play, that substantial progress has been made, nothing short of morbid pessim-
ism can deny. The resources of government, education, philanthropy, business and religion have unfolded plans in the effort to bind the breaches among peoples. Yet with rare exceptions even the most active and sincere, unless aided by the Divine Revelation of Today, are veiled by shadows of the past and present. And even among the favored few, tests are many and severe, making a constant demand for faith, fidelity, intelligence, broad-mindedness, courage, love, patience, prayerfulness and Guidance.

The past year has been one of unusual difficulties, despite which progress has been made and constructive ideas brought into action. We are thankful for all gain.

Upon the loss side of the ledger and grievous to bear was the passing of our noble brother, Mr. Hooper Harris. A profound student of the teachings, an authority on Bible prophecies, a clear and forceful speaker, a mind broadened by teaching experiences in the Orient as well as the Occident, a heart enriched by hard knocks, struggles, poverty and the sacrifices of years, at the very end of his career he for the first time became a member of this committee in whose work he always showed interest and which he often helped. During his all too brief connection and just before answering the great call, he sent a letter to his co-workers, extracts from which may well serve to illustrate his clear vision and sincerity of purpose:

"I feel that for many reasons the most vital question in America today is how can we establish harmonious and mutually cooperative relations between the black and white races? How can they be brought together in unity and love, so that each race will willingly, joyfully, work for the welfare of both. Such free and open discussion as you suggest at Green Acre may be the first step in bringing this about."

The annual conference at Green Acre was of unusually high order and our noble brother, Mr. Hooper Harris, for the first time became a member of this committee in whose work he always showed interest and which he often helped.

The following manuscripts have this year been approved from the above quoted points of determination:

**Homoculture**—The Educational System of the Bahá’í World State—by Stanwood Cobb. (A pamphlet).

**The Most Great Peace**, by Marion Holley. (A pamphlet).


**Compilation On Racial Amity**, by Maye Harvey Gift and Alice Cox.

The Reviewing and Editorial Committee also dealt with and approved a number of manuscripts sent in either not intended for publication by the Publishing Committee or not adapted to such publication. The Committee considered such manuscripts merely from the point of view of accuracy in relation to the Teachings, and among these were:

**Thoughts For Creative Living**, by Mary Collison. (A compilation).


**Mahmood’s Diary**—edited by Christine Lofstedd.

**Two Shall Appear**, by Olivia Kelsey. (A Play).

**Study Guide to Dawn-Breakers** in Continuity, by Emma F. Smith.

**Toward World Unification**, by Willard P. Hatch. (An article).

**Will There Ever Be a Universal Religion?** by Willard P. Hatch.
19.—Study Outline

The study outline committee has during the past winter compiled a study course of twenty lessons on Bahá'í Administration, intended for use by voting members of Bahá'í communities.

The committee hopes this course will be available to the friends through the Publishing Committee at an early date.

Mary Collison, Chairman

20. — Temple Program

The National Program Committee of the Bahá'í House of Worship wishes to inform the friends of the work done during the past year in connection with the conducting of public meetings in Foundation Hall of the Bahá'í House of Worship.

It was brought to the attention of this committee by the National Spiritual Assembly that in preparing the programs, it should be borne in mind that Foundation Hall represented a national Bahá'í meeting place possessing a more sacred and significant character than any of the halls or rooms at present rented by local assemblies for public teaching programs. Also that all meetings should be conducted consistent with the dignity of the Bahá'í House of Worship.

Public meetings are held every Sunday at 3:30 P. M. The average attendance at these meetings is approximately 175, mostly strangers. The local speakers have been:

Dr. Zia Bagdadi, Mrs. Howard Ives, Mr. Howard Ives, Mr. Philip Marangella, Mr. Carl Scheffler, Mrs. Corinne True, Mrs. Sarah Walrath, Mr. Albert Windust.

Our visiting speakers were:

Miss Fanny Knobloch, Dr. E. Lenore Morris, Madame Barry Orlova, Dr. Ali Kuli Khan, Mrs. Shahnaz Waite.

A new procedure is being tried out for the Sunday lectures which is that speakers be assigned subjects following in sequence, so as to give strangers coming to the Temple Sunday after Sunday a broader and fuller scope of the Bahá'í Teachings.

A series of special week-day evening meetings was held during December and January with Madame Orlova as the guest speaker.

Special meetings observing the "Holy Days" of the Bahá'í Year were held; Chicago, Evanston and Wilmette Assemblies alternating in collaboration with the Temple Program Committee in arranging the spiritual program and in preparing the material feast when the occasion demanded it.

At the request of Shoghi Effendi, a memorial service was held at the Bahá'í House of Worship in commemoration of the passing of Dr. Susan L. Moody, one of the pioneers of the Bahá'í Faith. The Chicago Spiritual Assembly was asked to assist the Temple Program Committee in preparing the program for this memorial, as much as Chicago was originally the home of Dr. Moody.

This committee requested that the pamphlet "The World Religion," by Shoghi Effendi be printed for free distribution at the Bahá'í House of Worship, in addition to the pamphlet "The Temple of Light" which is now being used. The National Spiritual Assembly authorized the Publishing Committee to send us 2,000 copies of the "World Religion," which were received, and stated that we might have 10,000 copies printed at a later date when the National Fund has a surplus over current liabilities. The present supply of our literature is just about exhausted and the curtailment of funds has made this committee reluctant to distribute it as freely as we should like. May we take this opportunity to inform the friends that there is a crying need for free literature at the Temple as a very important teaching service, and may we suggest that you bear this in mind when making your contribution to the National Fund, which is the source of our supply of free literature.

Visitors coming daily to see the Temple, totaling approximately 12,000 in 1934, were conducted through the building, questions answered, etc., by guides, arranged for by this committee working in conjunction with Mrs. True: chairman of the guides.

Many special tours of the Temple by clubs were made during the past year. Arrangements were made for speakers to be present who conducted these tours through the building and gave a talk on the Bahá'í Faith. Many questions were asked and answered. These clubs represented people from many walks of life, and from many parts of Chicago and surrounding area.

The total number of persons was approximately 1,130 from the following clubs:

Lourdes' Women's Club, Wilmette Woman's Club, Irving Park Woman's Club, Niles Center Woman's Club, Oak Park Woman's Club, Prairie Club, Chicago Geographical Society, Second Presbyterian Church of Evanston, Norwood Park Club, Quarter Century Industrial Art Club, Kenmore Woman's Club, Eleanor Club, Wilmette Congregational Church, Evanston Methodist Church, Woman's Club of the Evanston Congregational Church.

It was indeed, a privilege to serve on this committee.

Carl Scheffler, Chairman

Margarite Ullrich, Secretary

Mrs. A. W. Bartholomew

Mrs. E. Edwards

Monroe Ios

R. D. Peppet

Corinne True

Sarah Walrath

21.—Bahá'í Youth

As we approach the end of the second year of Youth Committee existence, we find ourselves with certain definite accomplishments, certain aims, and problems of philosophy and technique.

Since the Committee's inception in 1933, communication has been established with nineteen international groups representing fifteen nations, and with fifty-three local groups. These do not, however, adequately represent the youth groups of the world.

The activity this year has been along established channels. Bulletin No. 1, mailed to 150 addresses, was followed by Bulletin No. 2, with a mailing list of 350. This increase represents a body of 200 young people, between the ages of fifteen and twenty-one, for whom the second Bulletin was designed. A third Bulletin is now in preparation, to be issued before the Summer School sessions. The Committee recommends these publications to every local Assembly, for each carries material invaluable in the formation and planning of youth groups.

The Committee has also prepared two open letters to young Bahá'ís, one was published in the November News, and a series of concise outline on modern subjects with references, suitable for groups in search of a changing program. These will appear monthly in the Bahá'í News. It is interesting that every issue of the News Letter this year (No. 84-90) has carried some reference to or article by the Youth Committee.

Other matters include a study of the suggestion for a Children's Bank, and plans for the Green Acre Youth Conference and the Convention meeting.

We turn now to projects for the future. The N. S. A.'s decision that youth of sixteen to twenty-one may de-
clare their interest in the Cause and attend Nineteen-Day Feasts makes the education of this age-group a paramount concern.

A second matter is that of world peace. By proper presentation of the Baha’i attitude, many young people who are devoting themselves to this issue could be attracted to the Cause. The consolidation of all young Baha’is is also demanded, in order that they shall not be caught in the maelstrom of popular fury in the event of war.

Thirdly, a plan for the adequate handling of correspondence with national and international Baha’i youth groups and individuals is imperative, and the Committee has worked out several possibilities.

Fourthly, no effective use has yet been made of the youth section of the Herald of the South. Here is a medium open to our younger writers, which is especially significant until the establishment of an American magazine. Local Assemblies by subscription can help to make this magazine accessible to their youth groups.

A fifth suggestion is the setting aside of the responsibility laid upon American the International youth rally.

At present, several problems of policy confront us, foremost of which is the responsibility laid upon American youth to create “an international body of active young Baha’i men and women. . . .” This the greatest challenge to our creativity. Then there is the need for fuller integration of American youth groups, both with the National Committee and with each other. Only by an intimate relationship can an effective service be rendered by the Committee.

Lastly, we must all join to clarify, ever more completely, methods for drawing our ideals into common use. Ours is the challenge of self-defeat. For as we gain maturity, as we enable our actions and approach the standard of earnest service to Baha’u’llah, we shall become less youth, more citizens of the Baha’i Order.

**22.—Green Acre Trustees**

The Green Acre Summer School of 1934 was carried on under the direct supervision of the Committee consisting of Dr. Genevieve Coy, Chairman; Professor Gleen L. Shook, Mrs. Coristine, in accordance with the policy established some years previously by the National Spiritual Assembly to develop Green Acre as a teaching and training center for the believers of the Cause. It was believed that this season established a high-water mark of interest, enthusiasm and attendance.

Special teaching and racial amity conferences were held during August and the meetings were well attended. Outside speakers aroused much enthusiasm and valuable contacts were made with the churches at Portsmouth, N. H.

Miss Helen Campbell operated the Inn and cottages during the season and had the assistance of an expert dietician in the preparation and serving of the meals. During the early part of the season, the number of people living at the Inn were relatively small but as the season progressed the number increased and during weekend it became necessary to turn people away. It is hoped that arrangements can be satisfactorily made for the season of 1935 so that rooms may be provided either at the Tea House or Fellowship House to take care of these over-flow conditions.

We are pleased to report that Miss Campbell was about able to break even financially at the end of the season. It should be noted that at the beginning of the season it was necessary to purchase additional dishes and kitchen equipment in order to operate the kitchen and dining room on an efficient and satisfactory basis.

The caretaker, Mr. Bert Hagadorn, has been continued during the year on the same basis as previously; namely full time service but at a lower rate than in previous years. During the fall, winter and spring, Mr. Hagadorn, under Mrs. Flynn’s direct supervision, has made a large number of repairs and improvements to the various buildings and utilities. Such repairs are required each year in order to keep the buildings in proper physical condition and to take care of depreciation and obsolescence.

At a meeting in September the Trustees appointed Mrs. Emma D. Flynn as supervisor of the Green Acre properties with the function of supervising the caretaker’s work and making all necessary local expenditures.

Arrangements have been made with Miss Campbell to serve as manager of the Inn and cottages for the season 1935 and to have the assistance of Miss Thomen as dietician. The rates for room and board to believers will be maintained at a slightly higher scale than last year which makes it possible for all to receive the benefits of Green Acre at exceptionally reasonable rates.

Upon the recommendation of Mrs. Flynn arrangements are to be made for having available a rentable cottage on the property near the old barn which was formerly used as a theater. This cottage will be constructed from the two small camps on the property adjacent to the Pines.

It is hoped that the 1935 season at Green Acre will attract a very large number of believers to partake of the spiritual bounty that will be offered by the very attractive program that has been arranged. This program is outlined in the March 1935 issue of Baha’i News.

**ALENN MCDANIEL, Chairman**

**23.—Temple Trustees**

The believers throughout America will recall the statement made at the 26th Annual Convention held in the Temple Foundation Hall the early part of June, 1934, concerning the action taken by your Temple Trustees on January 27, entering into a contract with Mr. John J. Earley, of Washington, D. C., for the preparation and erection of the ornamentation of the clerestory section of the Temple. Many will recall that it was explained at this Annual Convention after investigation with Mr. Earley that the clerestory or drum should be considered a part of the dome ornamentation. In the original estimate made by the Earley Studio, the curved part of the dome was figured independent of the 19-ft. drum, and it was originally planned to construct this ornamentation in two separate steps. Subsequently, during the ornamentation of the dome in the summer of 1933, it was found desirable from a construction and economic considerations to carry the ribs down to the floor of the second gallery or base of the clerestory or drum. In consultation with the Guardian concerning the desirability of proceeding with the clerestory ornamentation, the action of January 27, 1934, was taken upon receipt of the following cablegram:

"Heartily welcome proposal additional self-sacrifices entailed clerestory ornamentation. Will add further laurels to crown already won American believers and extend fulfillment long cherished expectations."

The preparation of the clerestory ornamentation involving the making of the necessary structural layout and plans, the preparation of the clay models and the subsequent pluster of
Paris models and molds was begun early in March, 1934.

The work of the clerestory ornamentation proceeded on an efficient and economical basis at the Rosslyn, Virginia, plant during the spring and summer of 1934. On May 22, the first carload of 97 casts of the various elements of the ornamentation, including panels, brackets, modillions and arches were shipped from the Virginia plant to the Temple. During the latter part of June the second carload containing 21 casts, including 14 arches and 7 brackets, was shipped to the Temple. During this same month the erection or placement of the ornamentation was begun at the Temple.

During the month of July the work at the Rosslyn, Virginia, plant was delayed for a period of about 3 weeks due to the strike of the plasterers' union in that city. Fortunately for our work the strike was settled without any increase in wages or costs of the craftsmen employed by Mr. Earley.

During the summer, fall and early winter months, the work proceeded at the Rosslyn, Virginia, plant and at the Temple, without any further delays or interruptions until the severe low temperature conditions required the cessation of the work at the Temple about the middle of December, 1934. During the second week of December, the molds for one section of the cornice or cresting were set in place and the concrete poured. The work was protected and heated but the wind conditions were so severe that it was found impracticable to keep the temperature of the concrete above freezing. After consultation with The Research Service, the supervising engineers, the contractor decided to abandon the work at the Temple until about April 1, 1935, when it is assumed that the climatic conditions would be favorable enough to proceed safely with the casting.

Under date of Sept. 11, our supervising engineers, The Research Service, informed us that the National Spiritual Assembly was issuing an urgent appeal to the believers throughout the country, through their local Spiritual Assemblies, for wholehearted cooperation in meeting this emergency. As a result of this appeal, it was possible to make a payment of $10,000 to the contractor under date of Oct. 1, 1934, and a subsequent payment of $2,000 under date of Oct. 8, 1934. These payments were gratefully received by the contractor and enabled him to continue with the work both at the Rosslyn, Virginia, plant and at the Temple.

During the past year, due to the critical financial situation and the very slow inflow of contributions to the general fund, the Trustees have been unable to fulfill the terms of the contract with the Earley Studio. Two emergencies have arisen—the one in September and another in December, 1934. As explained above, the first emergency was met by the generous response of the believers making it possible to make a payment of $12,000 early in October on an amount due of about $20,000. The second emergency occurred in December when a balance of $14,000 was due as of Nov. 30, 1934. At the December meeting of the National Assembly, a unanimous action was taken providing for a loan of $10,000 from the Northern Trust Company, Chicago, Illinois. A loan of $10,000 made by the National Spiritual Assembly made it possible for the Trustees to make a payment of $10,000 to the contractor as of Jan. 4, 1935.

During the first three months of 1935, the continuation of the casting of the sections of the clerestory ornamentation has proceeded at the Rosslyn, Virginia, plant and with a minimum of personnel in order to effect every possible economy. At the time of the writing of this report, March 9, 1935, the casting has been practically completed (only eight panels remaining to be cast), and arrangements are being made by the contractor to ship the large number of casts at the plant to the Temple so that erection may be begun early in April. At that time, the casting of the cresting or cornice will be commenced on the Temple structure and it is assumed that the entire clerestory ornamentation will be completed about the middle of June, 1935—weather conditions permitting.

The status of the payments under the contract with the contractor, the Earley Studio of Washington, D. C., show that as of February 28, 1935, a balance of $5,661.89 is due. The Trustees, through the agency of their supervising engineers, The Research Service, have arranged with the contractor for a modification of the contract so that payments for actual expenditures are to be made during the months of January, February and March, 1935, when work was suspended at the Temple and will continue on this basis during operations at the Temple in April, May and June and with the assumption that payment in full for the work will be made soon after the completion of the total construction work contemplated under the contract.

Through the courtesy of our supervising engineers, The Research Service, no payments for engineering services have been made for services rendered during the clerestory ornamentation project. It is understood that under contract with The Research Service total and final payment will be made upon the completion of the work. It should be recalled that The Research Service voluntarily offered to reduce its fee to four per cent of actual construction costs in order that under this business arrangement only actual expenses should be met. The believers will recall that under the original contract for the construction of the superstructure of the Temple, The Research Service made a refund of $2,000 at the completion of the work.

Communications that have been received from our beloved Guardian during the past year indicate his expressed joy at the faith, courage and sacrifices manifested by the American believers in the continuance of the Temple ornamentation so that sufficient of this work may be done to give a completed effect to the Temple. The work has continued to attract the attention not only of the people of the neighboring communities but of the entire country and much favorable publicity has appeared in the public press and periodicals during the past year.

Your Trustees believe that action will be taken at the 27th Annual Convention and subsequently by the believers through their local Spiritual Assemblies to meet the financial requirements for the completion of the dome ornamentation. As the cost of the dome ornamentation has been running closely in accord with the original estimate of $36,400, including the engineering fee, there remains to be paid both on the contract and on the loan of $10,000, as of February 28, 1935, about $15,000. Your Trustees are confident that the believers will arise
to meet this spiritual need and in the spirit of the recent words of Shoghi Effendi:

"In closing may I convey to you and to the American community of the believers as well the Guardian's abiding appreciation and gratitude for the striking manner in which the American friends, under the leadership of your Assembly, have each and all arisen to meet the emergency which the lack of sufficient funds had created in connection with the work of the Temple. This constitutes, indeed, an added victory in the series of triumphs which the American believers have, ever since the ascension of the Master, been winning in the field of service to the Faith. Their collective, united and sustained labors in this connection are surely bound to hasten the realization of the Master's promises concerning the ultimate triumph of the Cause throughout the American continent. May this sublime vision disclosed by 'Abdu'l-Bahá intensify their zeal and stimulate their ardor in bringing their sacred and mighty task to a speedy consummation."

Allen McDaniels, Chairman.

FIRST ANNUAL CONVENTION AUSTRALIA AND NEW ZEALAND

(From "Herald of the South")

The first Convention of the Bahá'ís of Australia and New Zealand took place in Sydney, Australia, commencing May 15, 1934. This much-longed-for event occasioned great happiness and rejoicing among the believers in Australia and New Zealand, who for many months had worked so earnestly for it.

The Convention was opened by Mr. Robert Brown, of Adelaide, South Australia. Mr. and Mrs. Hyde Dunn, the blessed pioneers, who sacrificed all to bring the glad tidings to these shores, then spoke, although their hearts were almost too full for speech. Not only words, but deeds, are their adornment, for the Convention is the consummation of their long and self-sacrificing endeavors for the Cause in this land.

The delegates to the Convention were:—Adelaide, Mr. Robert Brown, Mrs. Silver Jackman, Miss Hilda Brooks; Sydney, Mr. A. O. Whittaker, Mr. Hyde Dunn, Mrs. Olive Routh, Auckland (New Zealand), Mrs. E. Axford, Miss Ethel Blundell, Miss Margaret Stevenson.

The following cable was received from Shoghi Effendi, the Guardian of the Cause:—"Inexpressibly gladdened, celebration first historic Convention. Assure delegates abounding gratitude, fervent prayers, deepest love—Shoghi."

Wonderful harmony prevailed at all the meetings and gatherings; the meeting face to face of the friends of the Assemblies and the Melbourne Group, which are situated so far apart, was an unforgettable and thrilling experience. This personal contact has greatly strengthened the bonds which unite the believers in the service of Bahá'u'lláh. Ordinarily the friends would not meet, as the distances are so great, and in this respect it is interesting to note that one Bahá'í travelled from Yanine, South Australia, a distance of over 400 miles, before entraining at Adelaide for Sydney. The distance from Adelaide to Sydney is 1,073 miles, and from New Zealand to Sydney it is a four days sea journey. The part played by the New Zealand delegates in braving the rigors of the Tasman Sea voyage cannot be overestimated.

The Convention was modelled on those held in America and lasted four days. Two meetings were held daily, and many matters of fundamental importance were discussed. Opinions were expressed, and a deeper knowledge of vital administrative principles was gained.

The election of the first National Assembly of Australia and New Zealand took place on May 16th. Many of the friends attended and sat in silent prayer and meditation during the election.

The first meeting of the newly-elected National Assembly was held on May 19th. The members and officers are as follows:—Adelaide—Mr. Robert Brown, Chairman; Miss Hilda Brooks, Secretary; Mr. Percy Almond, Treasurer; Mrs. Silver Jackman, Sydney—Mr. A. O. Whittaker, Vice-Chairman; Mr. Hyde Dunn, Mrs. C. Moffit, Auckland, New Zealand—Miss Margaret Stevenson, Miss Ethel Blundell.

In a letter to Mrs. Hyde Dunn, the Guardian's Secretary wrote: "The formation of every new National Assembly must indeed be viewed as a step forward in the evolution of the Administration of the Faith, and not until a sufficient number of such National Assemblies has been duly constituted can there be any hope for the future expansion of the Cause."

The Guardian wrote: "I am overjoyed to learn of the historic decision of the Bahá'ís of Australia and New Zealand. It marks the turning point in the history of the Cause in that far-away continent."

Through the Grace of God another link has been added to the chain of National Assemblies through which the Administrative Order of the Faith is expanding.

Hilda M. Brooks.

Groups

The National Spiritual Assembly has been happy and grateful to learn from the Teaching Committee that in all probability a number of new Spiritual Assemblies can be elected on April 1.

While the situation cannot be reported with finality, the local groups which are now apparently ready for the election are: Verdugo City, Calif., Jacksonville, Fla., Augusta, Ga., Maui, T. H., Rochester, N. Y., Dayton, Ohio, and Nashville, Tenn. A later report received from Dale S. Cole, Regional Field Representative of the Teaching Committee, would indicate that Flint, Mich., can be added to this list.

The evolution of a Bahá'í group into a Bahá'í community, based upon the institution of the local Spiritual Assembly, is a matter of transcendent importance. Only through this Bahá'í institution can a group of believers, no matter how devoted and capable they may be as individuals, begin to express the organic qualities of unity and justice which underlie the new civilization.

Through the enthusiasm and capacity of Orcella Rexford, a new group has recently been established at Boise, Idaho, following a public meeting at which the message was given to 400 people. This study class began with an attendance of 200, and the group is now studying under a group leader selected by Miss Rexford. George O. Latimer visited the group in January and reports that it has excellent possibilities.

Detroit

A series of seven public lectures were given by Dorothy Baker of Lima, Ohio, in the Green Room of the Book Cadillac Hotel, beginning Friday, November 3rd, under the direct auspices of the Detroit Spiritual Assembly and the local teaching committee.

"About 1,000 invitations were printed and several hundred sent to a selected mailing list. In addition the secretaries of various organizations were visited and asked to cooperate. Experience showed that work with existing organizations should begin well in advance of the series so that announcements may be put in club bulletins and on bulletin boards."
"A different local person acted as Chairman each evening. The meeting was opened with a short prayer and then the speaker was introduced. A few short announcements were made at the end before the closing prayer. People having questions were asked to remain and meet Mrs. Baker. No opportunity was given for open forum questions. The meetings were sincere and dignified.

"As a result of the course three new study classes were formed. These were grouped with consideration as to locality of residence and congeniality of the persons involved. The series was in the nature of an experiment and proved to be good training in how to conduct such activities. It was found that the response is best from the higher types. It is also believed that a selected, live mailing list is a more effective way of building up attendance than newspaper space—unless a lot of it can be used which is expensive."

This report was made by Dale S. Cole, Field Representative of the National Teaching Committee.

New York

The Spiritual Assembly began its teaching activities this year by publishing 5000 copies of the summary of the Faith written by the Guardian, in a pamphlet entitled "The World Religion" (afterward issued by the Publishing Committee) for widespread distribution throughout the city.

During December the Outline prepared by the N.S.A. for general reference was sent to 81 important religious, educational and peace organizations having headquarters in the city.

The teaching program maintained regularly has included: a public meeting on Sunday afternoon; a Forum conducted by the Bahá'í Committee for Youth on Tuesday evening, an Esperanto class on Tuesday evening led by Della Quinlan, who is Secretary of the New York Esperantist Association; a Wednesday evening general study class consisting of a series devoted to special subjects each conducted by a different teacher; a class for newly interested friends led by Mary Hanford Ford and Juliet Thompson on Thursday afternoon; and a "Tea Conference" for the public on Saturday afternoon.

Addresses have been delivered in recent months at the Sunday meeting by Curtis Kelsey, Elsa Russell Blakeley, Philip Sprague, Saffa Kinney, Juliet Thompson, Genevieve Coy, Loulie A. Mathews, Mary Hanford Ford, James Morton, Jr.

An Inter-Racial Amity Conference was held on November 18, Ludmila Bechtold, Chairman, Hon. Hubert H. Delaney and Louis G. Gregory, speakers.

 Fireside meetings have been held by Mr. and Mrs. Kinney, Juliet Thompson, Winifred Richards, and a meeting for reading the Words of Bahá'u'lláh by Horace Holley.

A large group of young people has been brought together by Sally O'Neill and given intensive instruction by Elsa Russell Blakeley, with the result that three have been enrolled as believers and many more will follow.

Mrs. Bishop Lewis has conducted a special study class and of these two believers have been enrolled.

Three talks have been given by Saffa Kinney at CCC Camp Upton and at Washington, Conn. During December a friend of the Cause, Clarence Howell, brought a group of theological students and young ministers from Union Theological Seminary for a special meeting conducted by Horace Holley. A half-hour talk was followed by a half-hour of questions and answers.

The month of February was devoted to intensive teaching and lecturing by Mme. Gita Orlova, who carried out a series of twelve public meetings at the Center, with two teaching classes a week at the Center and an important study group in a private home. The New York friends are happy to report that these public meetings have consistently filled the hall and are resulting in the formation of a class of interested students.

Teaneck

(West Englewood)

A Semi-Annual Report made to the N.S.A. presents a wide variety of well-arranged activities, those of most widespread general interest being as follows:

"The arrangement of the public programs for our Sunday and Wednesday meetings has shown the results of great effort and exertion on the part of members of this committee, in providing speakers from various Bahá'í communities on the occasion of their visit to West Englewood. During this year we have had the pleasure of greeting many friends from distant cities, including Mr. and Mrs. Charles Bishop, Mr. and Mrs. Harlan Ober, Louis G. Gregory, Dr. Walter Guy, Alfred E. Lunt, Marion Little, Beatrice Irwin and James Morton, Jr. These have all afforded us the very excellent opportunity of presenting the public with a comprehensive picture of the aims and purposes of the Faith, from experiences in various parts of the world."

"The committee in charge of the Bahá'í school work has probably been one of the most active in assigning students to the various classes, which have been sub-divided into four sections, from kindergarten to youth class. The membership in attendance is about twenty."

"The establishment of the Haworth branch Center is a result of which we are proud. This is a small suburban town about five miles from the Teaneck Center, where a committee of four believers who reside there have instituted regular public meetings every week, engaging speakers from nearby Assemblies and visitors to Teaneck. It has also provided an excellent training ground for new Bahá'í speakers. The meeting place, which is entirely neutral, is a small cabin, efficiently fitted for the work, made available through the committee in cooperation with the Spiritual Assembly.... The committee reports that the meetings are attended regularly by local residents."
THE TWENTY-SEVENTH ANNUAL CONVENTION

A Summary of the Proceedings

A devotional service in the Auditorium of the House of Worship gave spiritual preparation for the Convention sessions.

The Convention was opened by Carl Scheffler, presiding officer of the National Spiritual Assembly in the absence of Allen B. McDaniel, chairman.

A prayer was read by Miss Fanny Knoblock.

Roll call. Sixty delegates responded to the roll call of ninety-five delegates representing sixty local Bahá’í communities read by the secretary of the National Assembly.

Election of Convention Officers. Ballots were cast successively for the office of Convention chairman and the office of Convention secretary. Alfred E. Lunt was elected chairman, Horace Holley secretary.

The Convention chairman made brief remarks on the importance of the Annual Meeting.

A letter from Allen McDaniel was read conveying his regret to the delegates and his regret that illness prevented his attendance.

Annual Report of National Spiritual Assembly. On behalf of the Assembly, its secretary read the annual report, the text of which is published in this issue of BAHÁ’Í NEWS.

Voted: To appoint a committee to draft a message from the Convention to the Guardian, the message to include an expression of grateful appreciation for his translation of excerpts from Tablets of Bahá’u’lláh. The committee appointed was: Mrs. Jeanne Bolles, Charles Mason Remey, Leroy Joas.

Voted: To accept the Annual report with thanks.

Telegrams of greeting were presented at various intervals during the Convention from the following: Binghamton community, Santa Monica group (which reported a donation of $502.00 to the Temple), Los Angeles delegates (Elmor Duckett, Oni Finks, Louise Waite, Loa Shaffer, W. P. Hatch), Philadelphia community, Monroe Assembly and community.

An invitation was sent from the Chicago Spiritual Assembly to attend a reception as guests of the community and local Assembly at the Bahá’í Center, 116 South Michigan Avenue, Monday evening, April 29.

Treasurer’s Report. Delegates were supplied with a copy of a financial statement of the National Bahá’í Fund for the period of eleven months ended March 31, 1935, consisting of an Income and Expense Statement and an Analysis of Expenses together with Income and Expense Statements of the Temple and Green Acre Trustees for the same period. An income of $55,170.08 was shown.

These figures and the financial matters of the year were explained orally by the Treasurer, Roy C. Wilhelm. Of the entire income for the eleven months mentioned above, the sum of $40,800.00 was devoted to Temple construction and maintenance.

Voted: That the National Assembly be requested in its financial reports to separate the items of funds received from non-Bahá’ís, from those of funds received from believers.

Voted: To recommend that the National Spiritual Assembly provide local Assemblies with uniform receipt books for issuing receipts to individual donors.

Message to the Guardian. The draft of cablegram to be sent by the Convention to Shoghi Effendi as reported by the committee was approved, and the following message was sent: “Delegates representing Bahá’ís (of) United States (and) Canada fervently desire (to) rededicate (their) lives (to) World Order (of) Bahá’u’lláh. Supplicate Divine confirmation through guidance (of) beloved Guardian. Boundless gratitude for Gleanings (from) Writings (of) Bahá’u’lláh just received, and opportunity (to) participate (in the) protection (of the) property (surrounding the) Holy Shrines at World Center. Praying alleviation (of the) Persian Bahá’ís. Ridvan greeting.”

Voted: To recommend that a sign be placed in the Temple Auditorium with words of Bahá’u’lláh or the Bab concerning silence in the Mashí’í-Adkhár.

Land on Mt. Carmel. At the chairman’s request, Mountfort Mills explained the Guardian’s plan to develop the Bahá’í area on Mt. Carmel, which consists approximately of a strip of land 1200 feet in width from the highway along the base to the top of Mt. Carmel.

Friday Afternoon

Race Amity. Under the leadership of Louis G. Gregory, representing the Race Amity Committee, general consultation was given to this subject. Benjamin Taylor reported on the recent Amity Conference held at Cincinnati, Mrs. Mariam Haney spoke of the development of Amity activities in Washington, and Mrs. Sara Walrath explained the policy adopted by the Chicago Assembly this year to have only Bahá’í speakers on the programs of public Amity meetings.

The Amity ideal was feelingly upheld by Dr. Zia Bagdadi of Chicago, Mrs. Dorothy Baker of Lima, and Mrs. Maud Gaudreaux of Yonkers. After interesting reports and remarks by Charles Mason Remey, Charles Reimer, Dr. E. Leonore Morris and Mrs. Georgie Wiles, Mr. Gregory summed up the discussion, which had clarified the question of the special responsibility laid upon American...
Baha'is to solve the problem of race prejudice, and shared with all delegates the fruit of long experience in a number of Baha'i communities as well as in the National Amity Committee itself concerning the best methods of upholding the Amity ideal.

Voted: The recommendation that the National Assembly make a survey this year to determine how many racial, religious and national elements are represented in the American Baha'i community.

Temple Trustees. Carl Scheffler led the discussion of this topic, recalling the beginnings of the Temple activity, tracing the successive rises and relapses of interest in the Temple corresponding to the degree of unity and devotion existing throughout the national Baha'i community, and referring particularly to the difficult financial problems of the past year.

Among the views and suggestions presented were—Mrs. Lulu Alexander gave the "five steps" in all Baha'i achievement explained by the Guardian: Prayer and meditation, decision, determination, confidence, action; Charles Reimer felt that local Treasurers should more fully explain the national Baha'i needs to their communities; Mme. Gita Orlova spoke of the special inspiration in the prayer on page 110 of the Baha'i Prayers; Dr. Zia Bagdadi told how his father had contributed to the first Mashriqu'l-Adhar, at Isfah; Mrs. Sandzo stressed the importance of united contributions; and Mr. Scheffler concluded the period by pointing out that it is a spiritual duty to consider a privilege as a problem, appealing to the delegates to return home and impress upon their communities the true ideal of the National Fund.

Friday Evening

This session was open to all believers, both delegates and visiting friends. The subject of teaching continued throughout the evening.

Leonore Morris, representing the Teaching Committee, served as leader of the discussion. After pointing out that each Divine Religion recreates itself through the evening.

The subject of teaching continued through Parent Teachers Association groups.

The formation of new groups and Assemblies in the South was reported by Miss Georgie Wales, with particular reference to the teaching work of Louis G. Gregory at Nashville, Tenn.

Miss Orcella Rexford presented the Cause in terms of the living of a glorious life, and shared her experiences in attracting large study classes at Spokane, Boise, Phoenix and San Diego.

Mountfort Mills reported on methods used in developing interesting Fireside study groups at New York.

Saturday Morning

After introductory remarks by Alfred E. Lunt, Convention chairman, and the decision of the delegates that the sessions were to conform to Daylight Saving time, the subject of teaching was resumed.

Mme. Gita Orlova of New York described her method of presenting the World Order of Baha'u'llah to the public, based upon the view that the Administrative Order is the normal condition of order in the House of Baha'u'llah.

Miss Fanny Knoblock eloquently reminded the believers of the spiritual obligation incumbent upon each Baha'i to teach every day.

Mrs. Dorothy Baker then spoke on the power of silence as a great quality of spiritual personality, bringing as it does the capacity of invoking the best in others.

Mrs. Ruth Moffett described the spiritual attitude of the true teacher, with special reference to a passage she quoted from the Master's Tablet on "Apostles of Baha'u'llah."

During the general consultation following these brief addresses, Ernest Harrison read an article recently published in a Montreal paper on the world's need of a Divine King. Mrs. Pauline Hannen summed up many of the preceding thoughts by emphasizing the boundless possibilities that will arise when all believers join actively in using the different instruments of service which have been developed in the Cause.

Mrs. Nellie S. French then presented an article published in Pasadena on the Revelation, followed by Dr. Clement Woolson who emphasized the need of understanding the "Inner Significances."

Cablegram from the Guardian

At this point the Convention received the following cablegram from Shoghi Effendi: "Advise delegates visitors hold special devotional gathering Temple auditorium suplicate assistance invisible Host Abha Kingdom emancipation long suffering brethren in Baha'u'llah's native land. May America's incessant striving redoubled exertion compensate enforced inactivity so large a section organized body His followers."

Following discussion of the method by which best to meet this appeal, it was voted to make the devotional service of the Ridvan Feast to be held Saturday evening in the Auditorium a meeting of supplication, the arrangements to be made by a committee of three including Albert Windust, chairman of the Ridvan Feast Committee, the committee to be appointed by the Convention chairman.

The following committee was then appointed: Albert Windust, Mrs. Walrath, Dr. Zia Bagdadi.

Resuming the subject of teaching, Mrs. Jellett reported on a Baha'i women's organization which has been formed at Seattle.

Archives. The discussion of this subject was led by the chairman of the Archives Committee, Edwin W. Mattoon. He exhibited a number of original Tablets, especially that revealed by 'Abdu'l-Baha to the House of Justice, Chicago, in 1901. The friends were reminded that photostatic copies of Tablets can be obtained through the Archives Committee at 8c
each. There are a few more than 1,000 original signed Tablets in the Archives, about 500 with the original translation and some 200 with no translation. The only Tablet revealed to people in South America was also shown.

Suggestions were made for the maintenance of local Archives by the local Assemblies.

The material desired for the National Archives includes: Tablets from the Master, letters from Shoghi Effendi, and relics associated with members of the Holy Household.

Charles Mason Remey spoke of his long experience in this work and urged that local Assemblies give full cooperation in assisting the committee to complete its store of Bahá'í records.

Albert Windust described the beginning of the Archives Committee work in collecting the Master's Tablets, and pointed out that the proper permanent place for the Archives is in the Temple Foundation. He mentioned the fact that 'Abdu'l-Bahá revealed for the Chicago Assembly a prayer for the closing as well as the opening of its meetings.

Benjamin Taylor reported that he has original letters from Thornton Chase.

**Saturday Afternoon**

Preceding the annual election, Alfred E. Lunt, Convention chairman, spoke of the importance of this function given the delegates, and made spiritual preparation by reading a Tablet revealed to the late Mrs. Kate Ives interpreting her dream of three birds.

The chairman appointed as tellers Philip Marangello, Mrs. Ruth Moffett, Charles Mason Remey. To the tellers were handed by the secretary of the N. S. A. thirty-three sealed ballots mailed in by absent delegates.

Words of Shoghi Effendi on the subject of the annual election were also read by the chairman.

After all delegates present at the Convention had handed in their ballots, the tellers retired.

**Publicity.** In the absence of Mrs. Ruth Randall Brown, committee chairman, Mrs. Nina Matthisen read a statement prepared by Mrs. Brown. This was followed by general discussion.

Mrs. Nellie S. French reported on the Bahá'í column which for some two years she has prepared for publication in Pasadena Star-News consisting of excerpts under the heading "The Loom of Reality."

**Vote:** That the Convention request Mrs. French, through the N. S. A., to make available to local Assemblies her method of developing local publicity.

Albert Windust reported on the publicity obtained in Chicago through exhibit of the Temple model in store windows.

Dr. Lewis then spoke of the methods which had been used in Milwaukee to secure news about the special teaching program carried out this year: first, paid advertising in advance of the meetings, then billboard displays and distribution of printed programs through organizations, all of which created the necessary public interest to justify the papers in reporting the program.

Dr. A. Laurence Morris described graphically his methods of developing publicity for the Racine Assembly, emphasizing the need for continuous direct contact with local editors and reporters.

**Bahá'í Administration.** In the absence of Allen B. McDaniel, Horace Holley led the discussion on this subject. Among the points clarified or emphasized were: that the concept of "spirituality" in previous religions was restricted to the realm of personal relations and subjective experience, while in the Faith of Bahá'u'lláh it has been enlarged to include the functions of social institutions; that as the Guardian once wrote, the basis of Bahá'í unity is no longer the individual but the Assembly; that the N. S. A. some time ago adopted a ruling under which its secretary can answer letters which bring up questions which can be settled either by reference to the recognized principles of Bahá'í administration, quotations from the Guardian's letters or by citing decisions already made by the N. S. A.

At this point the committee appointed to make arrangements for the meeting of supplication reported that it had prepared a service of readings and that the meeting would be held in the Temple Auditorium at 7:30 P. M.

**Voted:** After discussion this resolution was adopted—The Convention delegates here assembled record their firm resolve to urge all believers immediately to shoulder the responsibilities and sacrifices necessary to fulfill the collective obligations, first, to contribute the balance required for purchase of the Demit property in Haifa, and then to provide means for the completion of the clerestory contract in connection with Temple construction.

On learning that the tellers could not report at this session the result of the annual election, it was voted to receive the tellers' report at 9:30 A. M., Sunday, April 28.

**Saturday Evening**

A meeting of supplication was held in the Temple Auditorium, after which the delegates and visitors met in Foundation Hall for the celebration of the Feast of Ridván.

**Sunday Morning**

After the devotional period in the Auditorium, the business session was opened with prayer read by Miss Sylvia Payne.

**Bahá'í Administration.** continued. How local Assemblies should proceed in effecting legal incorporation was explained by George O. Latimer. Consultation followed on the subject of developing the social activities of a local community. Miss Rideout reported on a feast given in Boston, and Charles Mason Remey spoke on a play which has been enacted by young people of Washington.

An interesting inter-racial gathering held in Yonkers was described by Mrs. Maude Gaudreaux. Miss Rideout gave an account of the pageant conducted at Green Acre last summer under the direction of Mrs. Bowditch. Mrs. Nellie S. French followed with a report of an entertainment held in Los Angeles.

Dr. Zia Bagdadi then explained an important distinction which 'Abdu'l-Bahá made between true entertainment and recreation, and the forms of en-
tertainment to be considered mere distraction and waste of time for believers. This was amplified by Alfred E. Lunt and Charles Mason Remey in an account of the Master’s attitude as revealed at Green Acre in 1912.

A plea for the development of cultural centers in local Bahá’í communities was expressed by William De Forge. Dr. E. Lenore Morris brought out the fact that recreation is good or otherwise according to the spirit in which it is conducted, as for example, dancing can be a beautiful art when properly appreciated. An example of cultural activity was cited by Roy C. Wilhelm in the case of the programs rendered by William De Forge’s orchestra at West Englewood.

Voted: That the N. S. A. appoint a committee to develop a cultural program satisfying the Bahá’í standard laid down in the Master’s teaching that recreation which is healthful and productive of moral uplift is very important in the Cause; this program when approved to be published in Bahá’í News.

Annual Election

The tellers reported the following result of the election of the National Spiritual Assembly:

Number of delegates eligible to vote .................................. 95
Ballots received from absent delegates ................................. 33
Ballots cast at the Convention ......................................... 60
Ballots rejected as imperfect (because in each case the voter had written one name twice) .......... 2
Number of ballots constituting the election .......................... 91

The nine members elected were as follows:

Roy C. Wilhelm, 71 votes.
Horace Holley, 64 votes.
George O. Latimer, 62 votes.
Allen B. McDaniel, 61 votes.
Carl Scheffler, 61 votes.
Leroy Ioas, 53 votes.
Nellie S. French, 45 votes.
Alfred E. Lunt, 44 votes.
Mountfort Mills, 44 votes.

The tellers’ report was accepted, and the tally sheet and ballots were handed in for the records of the N. S. A.

Bahá’í Youth. In the absence of Paul Haney, Youth Committee chairman, Miss Sylvia Payne opened the discussion with the reading of a statement by the committee secretary, Miss Marion Holley.

Lorne Matteson reported on the youth activities of the Chicago community. Wilfred Barton presented the problem of Bahá’í youth as consisting in the integration of their activities and the increase of their capacity to serve the Faith. A. K. Kalantar suggested that the national Youth Committee be appointed with a membership in Chicago, as geographical center of many Assemblies, and that local Youth Committees arrange weekly meetings for non-believers. He described an entertainment which had been given at the High School in West Englewood by the believers for the relief of the fund for destitute citizens of the town, an action which the Guardian had later commended.

Speaking as an art teacher in daily touch with youth, Carl Scheffler gave his impression of the developments going on among the younger generation. Modern youth is serious, and seeks reality. It wants a contact with the larger forces of life. The older generation should teach by their example, and endeavor to find out what young people themselves want and require.

Albert Windust expressed the view that there is need of defining the term “youth” and the boundaries of the age limits in connection with the organization of youth activities in the Cause.

Philip Marangello emphasized our collective need of youth’s enthusiasm. Dr. E. Lenore Morris emphasized the capacity of youth to organize and face realities. Mrs. Jeanne Bowles pointed out that Bahá’í communities renew themselves through the constant influx of young and ardent believers.

Summer Schools. George O. Latimer led the consultation on this subject, the importance of which the Guardian has frequently pointed out. Details of the work as conducted at Green Acre, Geyserville and Louhelen Ranch were described by Dale S. Cole, Mrs. Dorothy Baker and Philip Marangello.

Voted: The recommendation that the N. S. A. in future call the Convention so as to begin on a Thursday, with all annual reports and special subjects for consultation finished before the time of the annual election on Saturday, leaving the rest of Saturday afternoon and Sunday morning for consultation with the incoming Assembly, Sunday evening to be free for all delegates.

Sunday Afternoon

No Convention session was held Sunday afternoon, on account of the public meeting. It was estimated that between six and seven hundred people attended the public meeting. The program consisted of addresses by Mme. Gita Orlova, Paul Haney and Mountfort Mills.

Sunday Evening

This session was devoted to a completion of unfinished items on the agenda, and consultation with the newly elected N. S. A.

A healing prayer was read for a number of believers who were ill.

The chairman extended the welcome of the Convention to Miss Edna True, just returned from Haifa.

Miss True stated that the Guardian had said to her that it is no longer necessary for him to send messages by returning pilgrims, but because she was returning in time to attend the Convention, he requested her to deliver these two messages to the believers.

First, on teaching. When the Temple emergency is met, every effort must be made to conduct activities, not only in America but in South America and other countries. The Guardian wants teachers who can actually reside abroad long enough to establish the Cause firmly.

Second, on the Summer Schools. The believers must study the history and teachings of Islam, obtaining authentic translations of works by Islamic writers.

Through Miss True Shoghi Effendi sent to the National Assembly a picture of ‘Abdu’l-Bahá—the reproduction by a new process of a photograph showing the Master in profile, with the statement that this picture can be used as the N. S. A. may decide.

Summer Schools continued.

Mrs. Jeanne Bolles spoke of the blessing which the Master had given Green Acre, calling it the “Green Akka” of the West.

With reference to the advice that Summer Schools include Islam on their programs, Leroy Ioas reported that valuable information can be found in Draper’s Intellectual Development of Europe. Other works cited were The Glorious Koran, a translation, by Pickthall, and Christ in Islam, byRobson. Dr. Bagdadi pointed out how the Guardian has successively brought the believers to the study of Baha’u’llah, then of the Bab, and now to the study of Islam.

World Order Magazine. At the request of the Convention chairman, Mrs. Mariam Haney read a letter written by Shoghi Effendi stating that the outcome of the magazine union would be very good, and that the change in no way signified that the Bahá’í Magazine had not been a success. Mrs. Haney explained that she wished to read this letter in order to remove any question about the
All-praise be to the one true God—exalted be His glory—inasmuch as He hath, through the Pen of the Most High, unlocked the doors of men's hearts. Every verse which this Pen hath revealed is a bright and shining portal that discloses the glories of a sainly and pious life, of pure and stainless deeds. The summons and the message which We gave were never intended to reach or to benefit one land or one people only. Mankind in its entirety must firmly adhere to whatsoever hath been revealed and vouchsafed unto it. Then and only then will it attain unto true liberty. The whole earth is illuminated with the resplendent glory of God's Revelation. In the year sixty He Who heralded the light of Divine Guidance—may all creation be a sacrifice unto Him—arose to announce a fresh revelation of the Divine Spirit, and was followed, twenty years later, by Him through Whose coming the world was made the recipient of this promised glory, this wondrous favor. Behold how the generality of mankind hath been, endowed with the capacity to hearken unto God's most exalted Word—the Word upon which must depend the gathering together and spiritual resurrection of all men...—Baha'u'llah.

LETTERS FROM SHOGHI EFFENDI

The following important explanations and instructions have been received from the Guardian in reply to questions asked him by the National Spiritual Assembly during recent months.

Title of the Anniversary Observed on November 26

"The Guardian suggests that the Committee in charge of the publication of The Bahá'í World should change the designation of the Bahá'í Anniversary celebration on the 26th of November, known as 'Fête Day of 'Abdu'l-Bahá to 'The Day of the Covenant,' as the latter is a much more appropriate title."—(Haifa, April 28, 1935.)

Translation of Symbol of the Greatest Name

"He also wishes me to inform you that the symbol of the Greatest Name represents an invocation which can be translated either as 'O Glory of Glories' or 'O Glory of the All-Glorious.' The word glory used in this connection is a translation of the Arabic term Bahá,' the name of Bahá'u'lláh." (Haifa, April 28, 1935.)

The Voting Right

"I feel I must reaffirm the vital importance and necessity of the right of voting—a sacred responsibility of which no adult recognized believer should be deprived, unless he is associated with a community that has not as yet been in a position to establish a local Assembly. This distinguishing right which the believer possesses, however, does not carry with it nor does it imply an obligation to cast his vote, if he feels that the circumstances under which he lives do not justify or allow him to exercise that right intelligently and with understanding. This is a matter which should be left to the individual to decide himself according to his own conscience and discretion." (Haifa, April 28, 1935.)

Note: The Guardian refers to the voting right in connection with Bahá'í elections, not civil elections.—Editor.

Chanting in the Temple

"As regards the chanting of Tablets in the Temple, Shoghi Effendi wishes in this connection to urge the friends to avoid all forms of rigidity and uniformity in matters of worship. There is no objection to the recital or chanting of prayers in the Oriental language, but there is also no obligation whatsoever of adopting such a form of prayer at any devotional service in the auditorium of the Temple. It should neither be required nor prohibited. The important thing that should always be borne in mind is that with the exception of certain specific obligatory prayers, Bahá'u'lláh has given us no strict or special rulings in matters of worship, whether in the Temple or elsewhere. Prayer is essentially a communion between man and God, and as such transcends all ritualistic forms and formulae." (Haifa, June 15, 1935.)

Membership in Non-Bahá'í Religious Associations

"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 Faith should accept membership in any non-Bahá'í ecclesiastical organization. For such an act would necessarily imply only a partial acceptance of the Teachings and laws of the Faith, and an incomplete recognition of its independent status, and would thus be tantamount to an act of disloyalty to the verities it enshrines. 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. To be a Bahá'í and at the same time accept membership in another religious body is simply an act of contradiction that no sincere and logically minded person can possibly accept. To follow Bahá'u'lláh does not mean accepting some of His teachings and rejecting the rest. Allegiance to His Cause must be uncompromising and whole-hearted. 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 have made such an assertion of the independence of the Cause not only highly desirable but absolutely essential.” (Haifa, June 15, 1935.)

On Teaching

"There is one more point to which the Guardian wishes to draw again your Assembly’s attention. It is the question of teaching, and its paramount importance in these days of rapid administrative development of the Cause in America. He has already, through Miss Edna True, conveyed this same message to your Assembly, and is gratified to witness the wide and deep response it has awakened among the friends. He hopes and prays that whatever means the N. S. A. in collaboration with the National Teaching Committee may adopt for the furtherance of this most vital objective may meet with complete success." (Haifa, June 15, 1935.)

A BAHÁ’Í HISTORICAL RECORD

Letter from the National Spiritual Assembly

Beloved Friends:

In development of a suggestion advanced by the Archives Committee, the National Assembly will during the coming month distribute to local Assemblies, to local groups and to isolated believers a printed form entitled “Bahá’í Historical Record.”

This form provides space for the answers to a number of questions by every believer, and when the forms are filled out and returned the result will be an accurate record of each American Bahá’í’s connection with the Cause.

In the case of the local Spiritual Assemblies, enough copies will be sent to make possible two duplicate records of all members of the community— one set of records to be returned to the N. S. A. and the other, duplicate set retained for the local Archives. In the case of groups and isolated believers, one copy will be sent for each believer, and this when filled out can be returned as soon as possible to the National Office.

In the opinion of the Assembly, the time has come for such a thorough and complete Bahá’í census, particularly since the form as prepared will constitute a permanent historical record attesting the necessary facts concerning every duly recognized believer. The full-hearted cooperation of each Assembly, each group and in fact of every American Bahá’í is requested in order that this extensive undertaking may be carried to completion during the present Bahá’í year.

The local Assemblies will find in this project a new and significant relationship with all members of the local community, particularly with those who have not been active in attendance at the meetings. The responsibility for seeing that all enrolled members fill out and sign the two duplicate forms may well be taken as an opportunity for renewing their interest and stimulating their spirit of service.

In future, that the records may be kept up to date, the local Assembly on enrolling each new believer can at the time have the believer make out his or her Bahá’í historical form in duplicate and from time to time send one form to the National Office.

In this connection the suggestion is made that local Assemblies might begin to develop their own local Archives preserving for the future all such records as bear upon the Cause in their community and are not suitable for the National Archives. An outline will be found in the report of the Archives Committee published in Bahá’í News for September, 1934.

The ultimate purpose of all such undertakings is to impress upon us all the importance of our connection with the Faith of Bahá’u’lláh, our membership in His rapidly developing World Order. The hope of the National Spiritual Assembly is that the spirit of teaching, the intense yearning to assist in promoting the Cause, will be augmented during this occasion, when we join in one definite activity linking the Bahá’ís of the United States and Canada in the effort to begin a new and complete census with distinct historical interest.

The supreme cause of teaching has been strongly reinforced by the Bahá’í Summer Schools, which during the past few years have succeeded in raising the standard of Bahá’í education to a high level. From reports recently received it appears that the friends in all parts of the country are making every effort to attend the School in their region. The result will surely be to increase our collective capacity to study and teach during the coming year.

Before definite plans for teaching are adopted and published, it will be helpful if we go back in our minds and recognize the unique spiritual power which distinguished so many teachers in the early days of the Cause in America, before the literature of the Cause was available in printed form, and before it was possible to develop in any way the educational institutions now rising in the Cause. Those believers possessed the power to attract and confirm—whether or not they possessed the power to give detailed instruction. Their hearts were fired with the sacredness of their mission, and this flame cannot be replaced by even the most highly developed teaching facilities and teaching technique. There will always be a distinction between confirmation and instruction. Instruction is essential, but without confirmation it is void of life. Therefore, as the appeal for increased teaching begins to resound, and we improve our conduct of classes and public meetings, let us not overlook the fact that the humblest and most illiterate soul may have the greatest capacity to attract and confirm.

The beginning of all things is the knowledge of God, and the end of all things is strict observance of whatsoever hath been sent down from the empyrean of the Divine Will that pervadeth all that is in the heavens and all that is on the earth—Bahá’u’lláh.

THE SITUATION IN PERSIA

From Letter from the Guardian to Allen B. McDaniel, May 21, 1935

With reference to the situation in Persia, conditions have slightly improved, and the manifold restrictions imposed upon the friends have relatively decreased. The schools, however, are still closed, and the believers have refused to send their children to non-Bahá’í schools. Even the non-believers are extremely reluctant to send their children to non-Bahá’í educational institutions, in view of the bad training in conduct and character that they are apt to receive.

Apart from this question of the schools, however, the general situation is decidedly improving. The authorities look to the believers with much less suspicion than before, and they even tolerate things which a few months before they would consider as deserving the severest punishment. Communications between Haifa and Persia, though not yet quite normal, are much less interfered with. Telegrams are no longer confiscated. There seems to be a relaxation in the Persian government’s policy concerning...
the Cause. And such a relaxation, the Guardian feels, is due in part to the whole-hearted obedience of the believers to the orders of the Government. The Persian Bahá'ís have, indeed, demonstrated, by their deeds, that they are loyal and law-abiding citizens, that no matter how severe the restrictions imposed upon them they are willing to obey their government in all matters which do not constitute a direct challenge to their vital religious beliefs. The believers have even gone to the extent of obeying and adhering scrupulously to the indirect orders and wishes of the government.

**ELECTION OF NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF IRAN**

From Tihrān has been received this important announcement, dated May 12, 1935.

"It is with the greatest pleasure that we announce to you the good news of the formation of the new National Spiritual Assembly of the Bahá'í of Iran (Persia) for the year 92. We are very glad that, by divine bounty, not only have the elections been made through correspondence with us and keep us in touch with developments, but also established its Palestine Branch this year and other Assemblies are following their example. The prestige of the Faith, as a result of these accomplishments, has been considerably enhanced.

Your true brother,

SHOGHI

(From letter to the National Treasurer, dated May 26, 1935.)

"No Bahá'í meetings or public gatherings are held in the Hazrat-ul-Quds. The Police Departments in various towns and provinces in Persia have ceased to some extent to bear pressure on the friends; in other words the restrictions on the friends have decreased to some extent in most of the towns. Small meetings of friends are held in private houses both in Teheran and in the provinces. Some cablegrams have lately been received from our beloved Guardian. The friends in Iran (Persia) are facing the recent happenings and restrictions with much steadfastness and are prepared to carry out the orders and wishes of our beloved Guardian with much courage."

**COLLECTING TABLETS REVEALED TO THE "DISCIPLES OF 'ABDUL-BAHÁ"**

On page 84 of The Bahá'í World, Vol. III, are photographs of nineteen Western Bahá'ís whom Shoghi Effendi designated the "Disciples of 'Abdu'l-Bahá." The names are: Dr. J. E. Esslemont, Mr. G. Augur. Mr. Howard MacNutt, Miss Sarah Farmer, Mr. Hippolyte Dreyfus-Barney, Miss Lillian Kappes, Mr. Robert Turner, Dr. Arthur Brauns, Mr. W. H. Randall, Mrs. Laura M. Getzinger, Mr. Joseph H. Küecheh-i-Mehdieh, No. 3, Turn for guidance at this time consist of the Tablets made available from time to time by publication through the recognized Bahá'í channels. Thus, while the Guardian has
translated certain passages from Kitab-i-Aqdas (published in Star of the West some ten years ago), that work of Bahá'u'lláh, with its ordinances concerning worship and other Bahá'í institutions, can not be used by any believer at present as an authority, since the complete text awaits translation and publication, and moreover is to be promulgated by the Universal House of Justice when that body comes into existence.

**BAHÁ'ÍS OF EGYPT HOLD ELEVENTH ANNUAL CONVENTION**

From Bahá'í News Letter issued by the N. S. A. of Egypt, the following report is quoted:

Seventeen delegates joyfully attended the eleventh Annual Convention on the 8th and 9th of Ridván while the two other delegates could not attend, being abroad. The session was opened at the appointed time by chanting prayers after which a Chairman and Secretary were elected.

Distinguished by the spirit of fragrance and love which prevailed upon the convention, delegates felt more happy to have had in their midst our dear friend Yousef Khan of Kerman, Persia, who was delegated by our beloved Guardian to attend the Convention and to convey His loving greetings and hopes.

Conducting their work in a wider scope and dealing with the various affairs pertaining to the Cause the convention issued important decisions that will, from their practical attitude, back the national activities, consolidate the Bahá'í administration and increase the spirit of real and close cooperation between Bahá'ís and their administrative bodies in Egypt. Among the most important questions dealt with were:

- Necessity of conducting National meetings regularly.
- Fostering national activities and strengthening the bonds of unity.
- Necessity of completing registration of Bahá'ís.
- Devising all means to have Haziratul-Quds be built this year.
- Perfect unity between Bahá'í Administrative Bodies and believers whose foremost obligations are to cooperate with and support them so that their foundation shall become more consolidated, their prestige and influence more increased and the scope of their activities be enlarged.

**Second Session**

On the 9th of Ridván the meeting hall was crowded with a large number of Cairo friends, visitors from Port Said, Ismailia, Janta and Alexandria and delegates, a very joyful gathering indeed! As per program prayers were chanted, hymns recited and lectures were given amid joy and happiness during which refreshments were served.


**ACTIVITIES IN GERMANY AND AUSTRIA**

(From "Bahá'í News" of Germany)

Our German Bahá'í work received a valuable contribution through the travels of Mr. and Mrs. Fozdar from Bombay (India), hir. and hirs. Bishop from Geneva, and Mrs. Silvia Matteson from Chicago (U. S. A.), who came to Germany upon the special request of the Guardian in order to visit the friends in the different communities, and to talk to them. The Fozdars, coming from Geneva, arrived on the 12th of September in Stuttgart where they held a fine spiritual evening with the community there; they then proceeded to London, visiting on their way the groups and communities: in Heidelberg, Berlin, Hamburg, and Bremen.

At every place they admonished the friends urgently to always bear in mind their responsibility as bearers of the Bahá'í Faith towards a world torn in religious strife and to rise with all their strength to assist in the spiritual construction of the new era. At the end of September Silvia Matteson, on her trip to London, called on the friends in Stuttgart, Heidelberg, Berlin and Hamburg. Her report about the Temple in Wilmette, in which she herself served as a guide to groups of visitors, and her narratives of the heroic lives of the great Bahá'í martyrs, culminated in a demand of joyful sacrifice, and never-relying enthusiasm in the service for the Cause of Bahá'u'lláh.

At the end of September Mr. and Mrs. Bishop commenced their German trip which lasted over a month and touched every place which had a Bahá'í community or group. The Guardian had given the special mission to Mrs. Bishop to familiarize the friends with the ideas of the Bahá'í administration. After a visit to the Bahá'í community in Stuttgart, she addressed the Dresden friends on the 27th and 28th at a well frequented meeting. She devoted three evenings to the friends in Leipzig. At a common meeting of the Quakers and Bahá'ís in Berlin she delivered an address on the subject "Faith," and a simple reception in a Bahá'í home united the Berlin friends with their guests. Her next stops were Rostock and Warnemünde. At both places several meetings took place, inspiring and strengthening the participants. Proceeding to Hamburg, she devoted an evening to Schwerin circle and the friends in Luebeck. During her stay in Hamburg the community there had several intimate and more public meetings. Mr. and hirs. Bishop made their return trip via Bremen, Frankfort, Heppenheim, Weinheim, Heidelberg, Heimbrom, and Karlsruhe, exerting their efforts everywhere. The end of the trip saw our guests from Geneva again in Stuttgart, Esslingen, and Gevelingen. On the 1st of November they returned to their work at the Bahá'í Bureau in Geneva. All the time they had worked with indefatigable enthusiasm at all the places, teaching and inspiring. Thus they have made a most important contribution towards the awakening of a new spiritual impulse and an increased devotion to the service in our Faith. Several newspapers brought reports and articles on the occasion of the visit of our friends as the Hamburger Fremdenblatt in its evening edition of September 19, and the Hamburger Tageblatt of the same date, and—concerning the Bahá'í Temple in Wilmette—the Hamburger Fremdenblatt of October 10 and a Berlin newspaper.

**AUGUST SESSION OF CENTRAL STATES SUMMER SCHOOL**

The Central States Summer School Committee announces the following program of courses to be given at the August Session, August 19-24:

- Foundations of the Super-state—Carl Schieffer
- Origin and Powers of Man—Dr. E. Lenore Morris

A public lecture on the Cause will be given each afternoon. It is hoped

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that a large number of believers will take this opportunity of making a serious study of these two vitally important subjects. Make reservation through Mr. L. W. Eggleston, Louhelen Ranch, R. F. D. No. 1, Davison, Mich.

PUBLISHING COMMITTEE ANNOUNCEMENTS

Bahá'u'lláh and the New Era, by J. E. Esslemont: Braille edition for the blind. The Committee has two copies in Braille which can be sold at $7.50 per copy. It is hoped that friends will purchase these for presentation to some institution which serves the blind.

Drama of the Kingdom, by Mrs. Basil Hall. A work recently published in London. Price per copy, 40c net.

The Promise of All Ages, by Christopher. A new edition, issued by the Publishing Committee, the copies imported from London last winter having all been sold. Price per copy, $1.50.

The Reality of Man, excerpts from Words of 'Abdu'l-Bahá on mind, soul and spirit. New edition, in which has been included the Guardian's translation of Bahá'u'lláh's Words of Wisdom. Paper covers. Price per copy, 50c.

The Will and Testament of 'Abdu'l-Bahá: a gummed slip for insertion to mark corrections of errors in the text. Each copy now issued contains the slip, and slips will be sent free to those who already own copies of this pamphlet.

The Most Great Peace, by Marion Holley. The second in the series of new pamphlets prepared under the auspices of the Free Literature Committee. Issued at lowest possible cost, for widespread distribution. Sold in lots of 100 only, at $1.50 per hundred, net.

The Bahá'í Faith, by Horace Holley. New edition. Sold in lots of 25 only, at $1.00 per twenty-five, net.

AUDIT OF BOOKS OF THE NATIONAL SPIRITUAL ASSEMBLY

With grateful appreciation of the services rendered in auditing the financial records, the National Assembly publishes the following report:

"At the request of Mr. Roy C. Wilhelm, treasurer, Mr. A. F. Mathiesen and myself we have audited the books of account and records of the National Spiritual Assembly of the Bahá'ís of the United States and Canada from March 31, 1930 to April 30, 1934.

Each individual receipt was traced from Receipt No. 987 to No. 5146 inclusive, to its respective posting in the Cash Book. The amounts of the items were found to be correct and in agreement with the bank deposits. The bank deposits were checked with the monthly bank statements and found correct.

"I hereby certify that the receipts as posted are correct to the best of my knowledge and belief, and that the yearly statements as prepared and submitted by Mr. Mathiesen, represent in my opinion the true financial condition of the organization at the close of each respective fiscal year for the four year period."

(signed) HARRY E. WALRATH, Licensed Public Accountant for the State of Illinois

ANNUAL REPORT OF THE SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS OF POONÁ. 1934-1935

"The essence of religion is to testify unto which the Lord hath revealed, and follow that which He hath ordained in His mighty Book."—BAHÁ'U'LLÁH

Again, through God's grace can we record a year of internal growth and consolidation—a growth in faith and deeds. The Poona friends can take just pride in being the first among the Bahá'í communities of this land to arise as a whole for putting into practice our sacred laws. Today, a marriage has been solemnized here in the Bahá'í form and registered in accordance with the country's law, and this event, we believe, is without-a-precedent in the history of our Cause in this land. Heretofore it was the custom of the general body of the friends on all occasions where religious ceremonies were to be observed to follow those prescribed by their past Faiths. For instance, among those believers who hailed from the Zoroastrian fold, even the ceremony initiating their children into the Zoroastrian religion was prevalent. All such outworn practices our Guardian urged us to discard, and our community decided to render "instant, exact and complete obedience" by breaking entirely with the past and enforcing, within the limits of the law, the ordinances of the New Day. The path was not smooth. Enemies offered opposition and ridicule. Friends watched from a reverent distance with folded arms. "Premature," "unwise," "rash," were some of the kind terms applied to our action. But we prevailed, for the Lord of Hosts was with us. And when the history of these early attempts of the pioneers of God's Cause to consolidate His Faith in these regions is written, the share the Poona friends have contributed towards this end will not, we dare to feel, go unrecorded. Special tribute must be paid to that member of our Assembly who has refrained from marrying for well-nigh a year after his engagement, because his bethrothed's relatives insist on adhering to a form of marriage disapproved by our Guardian. Perhaps, there was a Divine wisdom in this our outward failure in our first essay to enforce this phase of our law, for it thereby obtained a wide publicity among friends and foes alike, impressing upon the former the need for adopting our Laws, and upon the latter the independence of our Dispensation, and our apparent defeat has been crowned with success for we find our sister communities today roused into practising our sacred Laws.

In the matter of the observance of Bahá'í holidays again has our community fully observed our Guardian's behests. The nine sacred days on which we must refrain from work, have been observed as holidays by the whole body of the Poona friends, who have gathered on these days, and have thanked the Lord for His favor in guiding them to His Kingdom.

This obedience to the sacred commands has been blessed with a unity among the members of our community which nothing has been able to shatter. This unity has been fostered and deepened by "free, frank and full consultation" on all matters pertaining to the Cause.

Our support to our National center, moral as well as material, has been unhesitating. On the financial side, we have offered almost the whole of our regular local monthly collections to the national fund; in the moral sphere, we have not left one communication of theirs unfilled.

Our Assembly has been registered this year with the Government in compliance with our National Assembly's request.

We were enabled to contribute a sum toward the safeguarding the area surrounding the holy Shrines on Mount Carmel. One of the believers' gracious messages transmitted to us by cable on that occasion was: "Poona's sustained magnificent spirit self-sacrifice profoundly appreciated. Love, Shoghi."

In addition to fifty-two administrative meetings held during the year, and the semi-weekly gatherings of the general body of the friends, we have recently commenced holding Nineteen-Day meetings.

Our Assembly has donated all epistles received by them from the Guar-
dian till date to the Archives Committee of the American National Assembly.

With the permission of our N.S.A. we donated 500 full-size reproductions of the impressive photograph of the American friends gathered at the 26th annual Convention to Mr. Mahfuzul-Haq Ilmi, Editor of the "Bahá'í Magazine" (of India), for insertion in the pages of our said Periodical. Contrary to our expectations, however, we regret to say, it has not yet appeared.

Our sale of the "Bahá'í Magazine" of America was continued during the past year and we were able to maintain our former record. Our own center subscribed to six copies which, along with one gratefully received from our dear brother, Mr. Amirul Islam of Chittagong, have been distributed every month to public libraries or Newspaper Editors.

We have subscribed to 29 copies of the "Bahá'í Magazine" of India, and distributed 21 therefrom to various libraries and individuals. In addition, we have circulated to a selected list 66 copies each of the December, 1934 and January, 1935 issues of this Journal, as its Persian section contained extracts from the "Kitáb-i-Faqih" of this Bahá'í teacher. Another radio program of Oslo, Norway, in its issue dated April 29, 1934, contains an illustration of the House of Worship.

Svenska Journalen, published in Stockholm, included in its issue dated February 10, 1935, an interview with Miss Root which carries a photograph of 'Abdu'l-Bahá, a photograph of the Temple showing delegates present at Convention, and a picture of Miss Root holding the symbol of the Greatest Name.

Another newspaper article about Miss Root was published in the Aftenposten of Oslo on May 11. This interview carried an illustration of the teacher holding aloft the Greatest Name.

Mrs. Loulie A. Mathews achieved notable success during her recent teaching work in South America. One clipping carries a photograph of Mr. and Mrs. Mathews, with caption, "Fostering International Goodwill—Kindling Flame of Universal Peace.

Another clipping from The Standard of Buenos Aires, appeared during April but the exact date is not given. Headed "The Goal of a New World Order," this article consists of a two-column interview with Mrs. Mathews which outlines very fully the Teachings of the Cause.

In connection with this journey Mrs. Mathews has furnished the following information: "Two groups have been established for study of the Bahá'í Cause in Chile. The first was in Santiago, the capital. A course of talks will be given by Mr. James H. Cranston to the Societe de Femina. The officers have agreed to make this the subject of study and discussion for the coming season. Literature in both Spanish and English was given them.

"The other group has been organized in a society known as New Thought. Like society made up of Germans living in Puerto Varas, Chile, under the direction of Mme. Meta F. de Burmuilh. This group has asked to be put in touch with the German Bahá'í Centers and the latter may be able to help direct this large group so that an Assembly may be formed next year. I am having the "Goal of a New World Order" translated into German because this letter from Shoghi Effendi most fully meets their present need.

"I spoke on the Bahá'í principles and aims at the Y. W. C. A. in Santiago. The heads of the Y. M. C. A., the leaders of the medical center and the heads of the boys club as well as many important people of the city were present. The talk was received with great enthusiasm and I was able to distribute a large amount of literature.

"From Chik we went to the Argentine. . . . They are eager for war in Europe because they have beef, wheat and grain to supply the world. . . . Nevertheless the spirit of the Cause found its way and I affect some very influential people. . . . We should have five or six Assemblies here in two years and a National Assembly in five."

Miss Agnes B. Alexander, who has returned to Japan, sends a long and beautiful article by her published in the Japan Times and Mail of May 23, 1935, entitled "Bahá'í Faith's Ninety-First Anniversary Today."


A public lecture by Allen B. McDaniels, the House of Worship at Buffalo on March 31 was featured in a number of Buffalo papers, including the Courier-Express of March 28, the Times of the same date, and the Evening News of April 1.

The Montclair Times of April 12 reported extensively a public address by Mr. Mountfort Mills, delivered under the auspices of the local spiritual Assembly.

It would be of great interest to trace the results of the special article sent by the Publicity Committee to local Assemblies in April on the subject of the Memorial to Keith Ransom-Kehler at Isfahan, with which was supplied a mat of the design made by Mr. Myron Potter. So far the only clipping received by the N. S. A. was supplied by the Racine Assembly. The illustration of the Memorial, with an excellent statement, appeared in the Racine Journal-Times of April 25.

An address by Mr. N. Mehdii Firooze, delivered at the International Institute, Buffalo, under the auspices of the Spiritual Assembly during June, was well reported by one of the local papers, but the clipping as received carried no date.

The Twenty-fourth Annual Souvenir of 'Abdu'l-Bahá celebrated at West Englewood on Saturday, June 29, was the subject of an interesting column in the Bergen Evening Record of July 1.

The Binghamton Assembly has kindly sent a clipping of an item published locally describing the Inter-Assembly meeting held at Windmere Cabin, Hector, N. Y., on Sunday, June 30.

From Whittier, Calif., has come a clipping dated July 3, which features an address by Mr. David Hofman before the 20-30 Club of that city.

In The Flint Journal of July 3 was published a detailed article on the Central States Summer School at Louhelen Ranch.
LOCAL ASSEMBLY ROLL 1935-1936

The local Assemblies which have up to July 27, 1935, supplied the National Spiritual Assembly with the information necessary for recognition of the election held on April 21, 1935:

Phoenix, Arizona, Mrs. Ruth Humphrey, Box 2174.

Berkeley, California, Mrs. Laura Kelsey Allen, 537 Santa Barbara Road.

Geyserville, California, Mrs. Edith Whitten.

Glendale, California, Mrs. Dorothy M. Porter, Apt. 201, 1123 E. Acacia Street.

Los Angeles, California, Mrs. Oni A. Finks, 453 E. Avenue 28.

Oakland, California, Miss Gladys Linfoot, 37660th Street.

Pasadena, California, Mrs. Nellie S. French, 501 Bellefontaine Street.

San Francisco, California, Miss Nadeen G. Cooper, 291 Broderick Street, Apt. 4.

Santa Barbara, California, Mrs. Marie Lowell, 1825 Grand Avenue.

Montreal, P. Q., Canada, Miss Anne Franklin, 59 Guibault Street.

Vancouver, B. C., Canada, Mrs. S. B. Kemp, 1261 Beach Avenue.


Denver, Colorado, Mrs. G. N. Clark, 6307 W. 38th Avenue, Wheat Ridge, Colo.


Washington, D. C., Mr. Joseph F. Harley, III, 1310 Mass. Avenue, N. W.

Jacksonville, Florida, Miss Kathryn L. Vernon, 707 Post Street.

Miami, Florida, Miss Alice Halverson, 11 S. E. Sixth Street.

Augusta, Georgia, Mrs. Esther S. Sego, 1325 Baker Avenue.

Maui, T. H., Mrs. Mary T. Fantom, Specklesville.

Honolulu, Hawaii, Mrs. Elma Adolphson, 712 17th Avenue.

Chicago, Illinois, Miss Julia Sobel, 4034 N. Keystone Avenue.

Evanston, Illinois, Mrs. Inez B. Ford, 2645 Girard Avenue.

Park Ridge, Illinois, Miss Elizabeth Collum, 116 N. Prospect Avenue.

Peoria, Illinois, Mrs. Evelyn D. Steiert, 512 Rarine Avenue.


Urbana, Illinois, Mr. H. J. Snider, 506 W. Penn Avenue.

Wilmette, Illinois, Mrs. Anne W. Bartholomew, 1627 Forest Avenue.

Winnetka, Illinois, Mrs. Enos M. Bar- 

Indianapolis, Indiana, Mrs. Lorraine Barlet, 5327 Evergreen Avenue.

South Bend, Indiana, Miss Nayan F. Hartfield, 222 North Scott Street.

Topeka, Kansas, Mrs. Mae Minor, 1125 Tyler Street.

Eliot, Maine, Miss Louise Thompson, 425 Falmouth Street.

Washington, D. C., Mr. Joseph F. French, 501 Bellefontaine Street.

New Haven, Conn., Mrs. Jeanne G. Cooper, 291 Broderick Street.

Baltimore, Maryland, Mrs. F. W. Hipsley, 2803 Allendale Road.

Cabin John, Maryland, Mr. Paul Hanen.

Boston, Mass., Mrs. Helen L. Archambault, 38 Mansfield Street, Everett, Mass.

Worcester, Mass., Miss Fanny M. Holmes, 103 Webster Street.

Detroit, Michigan, Mrs. L. W. Eggleston, 201 East Kirby Avenue.

Flint, Michigan, Mr. Charles Dunkel, 727 Liberty Street.

Fruitport, Michigan, Mrs. Mary Frazer, R. F. D. 1, Box 138.

Lansing, Michigan, Miss Viola Evans, Route 4, Box 8.

Muskegon, Michigan, Mrs. Iva Smack, 132 Allen Avenue.

Minneapolis, Minnesota, Mrs. Helen W. Frink, 1216 Nicollet.

Kansas City, Missouri, Miss Opal Welch, 1301 Brush Creek Blvd.

Montclair, N. J., Miss A. E. Van Blarcum, 19 Walnut Crescent.

Newark, New Jersey, Mr. G. Ithiel Volz, 48 Salter Place, Maplewood, N. J.

Teaneck, N. J., Mrs. Louise Lux, 7 Oak Street, Ridgefield Park, N. J.

Binghamton, New York, Mrs. P. A. Fernald, 641 Chenango Street.

Buffalo, New York, Mr. E. C. Mc- Curdy, 144 Cottage Street.

Geneva, New York, Miss May Williams, 185 Lewis Street.

New York City, N. Y., Miss Bertha L. Herklotz, Room 615, 119 W. 57th Street.

Rochester, New York, Miss Elizabeth Brooks, 49 Rowley Street.

Yonkers, New York, Mrs. Lilian Stoddard, 100 Saratoga Avenue.

Akron, Ohio, Mrs. Roy E. Browne, 792 W. Market Street, Apt. 5.

Cincinnati, Ohio, Miss Hilda Stauss, 3648 Epworth Avenue.

Cleveland, Ohio, Mrs. Dale S. Cole, 3174 Corydon Road.

Columbus, Ohio, Mrs. Margarete H. Acebo, Route 1, Reynoldsburg.

Lima, Ohio, Mrs. E. J. Miessler, 319 Westwood Drive.

Toledo, Ohio, Mrs. Cecile Hill, 319 Ohio Street.

Portland, Oregon, Mr. J. E. Latimer, 1927 N.E. 40th Avenue.


Pittsburgh, Pa., Mrs. Ruth Randall Brown, Box 9, Ingomar, Pa.

Nashville, Tennessee, Mrs. Elva H. Peebles, 2144 Oakland Avenue.

Monroe, Washington, Mrs. Rosamond Bays.

Seattle, Washington, Miss Doris Foye, 4721 Fifth Ave., N. E.

Spokane, Washington, Mrs. Isabelle M. Campbell, 1427 So. Madison Street.

Kenosha, Wisconsin, Mr. Louis J. Voelz, 6108 Sheridan Road.

Milwaukee, Wisconsin, Mrs. Jean Clark, 1854 No. Cambria Avenue.

Racine, Wisconsin, Mr. Harold R. Olsen, 1332 Russet Street.

EXCERPTS FROM HAIIFA NEWS LETTER

"We are happy to report to our friends throughout the world encouraging news of the progress of Bahá'u'lláh's Faith in Abyssinia—the only independent Kingdom in Africa. This country has recently occupied a prominent space on the front pages of the public press of the world. Its fate seems uncertain and thus it is the more interesting to the Bahá'ís and the more significant that at this time of agitation and unrest, the Bahá'í Faith should have started to permeate in that historical land.

"We are happy to report that The Kitáb-i-Iqán, 'a book of unsurpassed pre-eminence among the writings of the Author of the Bahá'í Revelation' has been recently translated into the Arabic language by a committee of learned men appointed by the National Spiritual Assembly of the Bahá'ís of Egypt. It is now published and in circulation. The translation is very faithful to the original and the style and expression is of purest Arabic.

"Undoubtedly the spread of this book in Arabic will have inestimable influence in the mind of the Arabic speaking world and on those who are acquainted with this language in other countries. It will be the cause of attracting to the Faith of Bahá'u'lláh those souls which are pure and honest and ready to accept His Message."

"It is hoped that the believers throughout the world will send for [ continuation of text ]
this book and thus help it spread and at the same time encourage the Baha’i Publication Committee of the National Spiritual Assembly of Egypt in its most praiseworthy activities.

"The following translations of The Kitab-i-Iqan have also been published: Russian, French, English, German, Chinese, Albanian and Urdu. It will also be soon translated and published in the following languages: Armenian, Swedish and Danish.

"The friends may also be glad to know that Dr. Esslemont’s famous book, ‘Bahá’u’lláh and the New Era’ has recently been translated and published through the National Spiritual Assembly of the Baha’is of India and Burma into the widely used Urdu language of India. Undoubtedly the spread of this book in that vast country will be the cause of the awakening of many souls to the teachings of the Bahá’í Faith. The services rendered by the National Spiritual Assemblies of Egypt and India and by other Spiritual Assemblies throughout the world in translating and publishing Bahá’í literature is indeed invaluable. We pray that divine assistance and confirmation may always be with them on any path of service that they may tread.

"We take great pleasure in reproducing below the gist of the letter addressed to the Spiritual Assembly of Kermanshah, Iran, by Mr. ’Abbas Hormozy, a stalwart believer in the Faith of Bahá’u’lláh.

"While Mr. Hormozy was fulfilling his duty as a Government employee in the Department connected with road building and inspecting, in the district of Kurdistan, he received a note informing him that owing to ‘administrative circumstances,’ his services were not required any more. Whereupon he called immediately upon his superior and upon further inquiry found that his dismissal was due to the fact of his being a Bahá’í. While there the inspector of police was called in.

"But Mr. Hormozy protests vehemently and courageously saying that he was not charged with any theft or crime to be arrested by the police, and in answer to the questions put to him, replies that he is proud to be a Bahá’í, and the secretary of the Spiritual Assembly of Kurdistan. Then, taking out from his pocket some Bahá’í literature including a letter from our Beloved Guardian, he reads it aloud to the great wonder and surprise of those present.

"Finally his house is thoroughly searched in the presence of police officials, and thirty-three Bahá’í books, twelve photographs together with the Minute books and other papers of the Spiritual Assembly are all confiscated. In the discussion that immediately follows, Mr. Hormozy expounds the greatness and glory of the Bahá’í Faith unhesitatingly and very forcefully. Among other things, addressing the Government representative, he says: ‘How is it that you did not put an end to this Cause when Báb, single-handed, declared Himself in Shiraz? Indeed Nasir-id-Din Sháh, with all his pomp and power, could not stand in the way of this Faith and now that the Bahá’í Faith has encircled the globe after twenty thousand souls have testified to its glory by shedding their blood in the path of martyrdom, is it now that you are waking up to stifle its growth? However, these deeds of persecution lead only to the happiness of the Bahá’ís, and put you to shame before civilized nations. . . . But it will not be long ere these self-same deeds of oppression will lead to the official recognition of the sacred Faith of Bahá’u’lláh in Iran.’

"The conversation reaches such a point that the Government official says: ‘If we remain here five minutes more, Hormozy will make Bahá’ís of all of us!’ and rising he says good-bye and leaves.

"Some days later, Mr. Hormozy is summoned by the same police official and after answering many questions concerning the Bahá’í Faith, he is asked as secretary of the Spiritual Assembly to sign a statement to the effect that no Bahá’í meetings or gatherings would be held any more in Kurdistan. In obedience to his Government, he signs it but only after he has insisted and succeeded in incorporating in that statement the words: ‘the sacred Bahá’í Religion’ when referring to the Cause.

"It is these qualities of self-sacrifice, of indomitable courage and steadfastness, of unshakable love and loyalty, manifest in Mr. Hormozy, that are the distinguishing marks of every true believer and that buttress the institutions of Bahá’u’lláh’s Faith with such strength and solidity that no human power can successfully oppose its triumphant glory."
CABLEGRAM FROM

SHOGHI EFFENDI

The following message was received by the N. S. A. on August 3, 1935, in reply to a cablegram announcing the completion of the Temple clerestory section.

"Gratefully rejoice closing glorious chapter marking termination first stage Formative Period of our Faith. Appeal entire community concentrate henceforth its attention and resources on activities in the teaching field, ensuring thereby the means essential for completion remaining units. Praying continually success." — (signed) SHOGHI.

TEMPLE CLERESTORY SECTION COMPLETED—END OF "FIRST STAGE OF FORMATIVE PERIOD OF FAITH"

The cablegram from Shoghi Effendi published on this page describes for all Bahá’ís the spiritual meaning of the achievement involved in the completion of the clerestory section of the Temple. A vast step forward has been taken toward that glorious consummation he has termed "The Golden Age" of the Cause of Bahá’u’lláh, a step made possible by the concentration of effort and the sacrifice of resources by the Bahá’í community.

Believers cannot be too grateful for the privilege of participating in this mighty task and significant enterprise, the building of the "Temple of the Lord" in this Day. Nor should we be unmindful of what it means to have traversed the "first stage of the Formative Period of the Faith."

The National Spiritual Assembly has therefore called a National Meeting at the House of Worship on Saturday, October 26, for commemoration of the completion of the dome unit, with sessions devoted to consultation with representatives of local Spiritual Assemblies.

For a long period of years the Bahá’í community has been devoting its greatest efforts upon two tasks—the establishment of the Administrative Order and the construction of the Mashriqu’l-Adhkar, "the bulwark of Bahá’í administration" as the Guardian described the Temple in a cablegram some two years ago. The all-important function of teaching has during that period necessarily been made secondary. The wisdom of Shoghi Effendi is apparent in that lie has led the believers along a path of development which should now make it possible to teach with a fullness of knowledge and a unity of action incomparably greater than the Bahá’í community possessed a decade ago.

In the supplication to be offered up by those who meet on October 26, and in the consultation periods of that gathering, the essential matter is surely to turn the mirror of the heart toward the Manifestation, that we may all receive inspiration and capacity to teach and thereby multiply the numbers and resources of the Bahá’í community in North America.

NEWS OF THE CAUSE

Newspaper clippings received by the National Assembly during recent weeks include, Temple illustration and article in St. Louis Globe-Democrat of July 29, The Chicago Defender of August 3, and The Japan Times and Mail of July 8. In addition, Miss Martha Root has sent copies of three newspapers published in Iceland containing articles about the Cause and her international teaching services. The Daily Orange, the paper issued by the students of Syracuse University, carried in its May 21 number a detailed report of a Bahá’í talk given by Mrs. Bahiyih Lindstrom before Prof. Piper’s class in Living Religion. On May 9, a newspaper of New Milford, Conn., published a very good article on the Bahá’í Convention supplied by Mrs. Jeanne Bolles, delegate from New Haven.

An interesting annual report of Bahá’í activities in New Haven was prepared by Mrs. Clara B. Hillhouse, secretary of the local Assembly last year. Its contents are arranged under the following headings: Correspondence, Public Libraries, Meetings, Speakers, Reports, Study Classes, Gatherings, Memorials, New Believers, Literature (the works which have received special attention during the year), and Convention Delegate. The preparation of such annual reports is greatly to be encouraged, for they not only enable a community to observe its progress from year to year but also provide valuable information to keep for the local Bahá’í history.

Three new believers were enrolled by the Toledo Assembly on April 7, two new members were reported by the Kenosha Assembly on April 4, and five new believers were enrolled by the New York Assembly between January and March 1, in addition to thirteen added previously during that Bahá’í year. Three new believers were reported by the Peoria Assembly on July 19, and two more have been added by transfer from other communities. The Geyserville Assembly on February 10 gave a dinner to five newly enrolled believers. The Cincinnati Assembly enrolled three new believers on July 24. Other enrollments recently an-
announced are: Los Angeles, four believers; Lima, Ohio, one; Eliot, Maine, one; Urbana, one; Park Ridge, Illinois, two; Chicago, two.

Under the supervision of the Philadelphia Assembly, three members of the Revel family have been holding study classes at Atlantic City. Fourteen people seem interested, and it is hoped that they will constitute a group and conduct regular study meetings.

The Washington Assembly arranged a series of five public meetings at Dodge Hotel between January 11 and April 19, the program presenting the following subjects: "The Progression of Religion Through the Ages," "Fulfilment of Religious Expectations and Prophecy," "The New World Order," "The Renaissance of Religion," and "Whence Comes the Light." The speakers as announced were: Mrs. Roger Boyle, Stanwood Cobb, Miss Doris Lohse, Mrs. E. L. Mattern, Allen B. McDaniel, Dr. Alfredo War- saw, Paul Haney, Charles Mason Re- mey, Miss Florence King.

Teaching activities reported by Mr. and Mrs. Robert L. Moffett for the period May 1, 1934 to April 1, 1935 included meetings in eight cities of Illinois and Wisconsin, 187 public addresses by Mrs. Moffett and 34 by Mr. Moffett.

The report of the Cincinnati Assembly for the year ending April 21 states that this period was one of marked expansion in established activities and new undertakings. "The harmony with which all meetings and activities were conducted showed a deepening in the understanding of the principle of unity and its application." Miss Virginia Taylor conducted a study class which employed the teaching outline with thirty-six lessons. Study groups were also held by Miss Hilda Stauss and Miss Elsie Austin. Lothar W. Schurgast began an Esperanto Class at the Public Library on October 3. Books and magazines have been placed in libraries. Gratifying success was achieved in securing newspaper publicity. Public addresses were delivered by Lothar W. Schurgast and Benjamin R. Taylor. "The crowning achievement of the year has been the successful conducting of the first Race Amity Conference in Cincinnati. Seventeen speakers were secured for a Conference of four sessions held April 11, 12 and 13, 1935. The attractiveness of the programs was increased by a number of musical selections. When approached, the speakers' responses were hearty and enthusiastic and this warmth of enthusiasm and interest continued through each talk. Not only was there a great unity among the Baha'is in this great work which Bahá'u'lláh and 'Abdu'l-Bahá accomplished and now being stressed by Shoghi Effendi, but there was a splendid spirit of cooperation expressed by every one approached for any service he might render, including speakers, musicians, clubs, organizations and newspapers. Particularly are we indebted to the Y. W. C. A. for the use of their auditorium."

From reports received from the Miami Assembly: "Every Tuesday night an Esperanto Class conducted by Miss Josephine Kruka. After the Esperanto Class a class on Administration conducted by Mrs. Elizabeth Greenleaf. Sunday afternoon public meeting with talks by Mrs. Greenleaf. . . We count ourselves fortunate in having had Mrs. Greenleaf for our teacher this season. . . Miss Kruka's work is also appreciated, and will surely prove to be a great medium for spreading the Cause in our community. We have also been fortunate in having had so many inspiring visitors, such as Miss Knobloch, the Misses Thompson, Mr. and Mrs. Bowman and Mr. Seals."

The Los Angeles Assembly has developed its local Baha'i News into a news letter of exceptional interest. The friends in that city are truly fortunate in receiving such a complete report each month, including local meetings, plans of the local Assembly, the current Baha'i calendar, activities of the friends, and ways in which the believers can cooperate in national Baha'i plans.

From a report sent by the Program Committee of the Boston Assembly: "The Boston Baha'i community has added the devotion and enthusiasm of fourteen new members during the past three years. Last autumn a room was selected in which to hold meetings in the Kensington Building, Boylston Street. The lecture season was opened by Prof. Glenn A. Shock, who generously responded to an invitation to speak each Sunday evening during the month of October. He spoke on The New World Order, beginning with scholarly and discriminating comparisons between the lack of administrative guidance during the early Christian Dispensation and the wealth of Bahá'u'lláh's written provisions for the establishment of the Baha'i Dispensation."

"Mrs. Elizabeth Greenleaf came next to inspire everyone with her radiance, faith and knowledge. "During the season twelve speakers came from other communities, some of whom were traveling teachers, and ten from our own Center spoke, some of them more than once, each adding valuable contributions to our ever-enlarging consciousness of the stupendous power conferred upon the entire human race through the advent of Bahá'u'lláh. During each week four study classes have been held. One held by Alfred E. Lunt on Wednesday evenings particularly designed to benefit new believers and inquirers. Others were held at the homes of Mrs. Harold Bowditch, Mrs. Mobrey Oglesby, and Mrs. George Nelson together with Miss Louise Drake Wright."

"Mrs. Bechtold of Brooklyn came to attend an Amity Convention and spoke eloquently of the joy and inspiration that close association with all races and peoples bring into life. "Toward the end of the season a special regional effort was made to reach the general public through advertising the lectures and sending many printed programs to eminent and thoughtful persons in this vicinity. The first of these lectures was given
by Horace Holley, at Wesleyan Hall. . . The following week Allen B., McDaniel gave a delightfully illustrated lecture on 'Temple Building.'"

Copies of the Braille edition of the Tablet of Iqan have been placed in the following institutions: Carnegie Library, Pittsburgh, Chicago Public Library, Cincinnati Public Library, Philadelphia Free Library, National Library for the Blind, Washington Library of Congress, Braille Department, Washington, New York Public Library, Perkins Institute, Watertown, Mass., and a copy was also sent to Shoghi Effendi. This edition was made by Mrs. Nellie S. French at the Guardian's request.

A few details of Mrs. Sylvia Mattox's teaching work in Europe last winter are now available. She presented a copy of The Baha'i World to an Engineering College in Wales, where Aziz Yazdi, a student from Port Said, felt it would help spread the Message among the students. Another copy was given to the new Baha'i group at Orpington, near London. Photographs of the Temple with a descriptive article were sent to many newspapers in England. In Germany, Mrs. Mattox supplied information to three newspapers for an article about the Temple, and at Hamburg she arranged for three articles announcing the arrival of Dr. and Mme. Fozdar, Baha'is from Bombay. She encountered a deep interest in the subject of the new World Order on the part of thoughtful people in Germany.

Miss Julia Goldman has recently spent a few weeks in England, visiting Baha'i centers at London, Broadstone, Bournemouth and Bradford. Proceeding to Paris, she was among those who met Mrs. True's party on their return from Haifa. In Sweden Miss Goldman was the guest of a prominent peace worker, meeting Miss Martha Root and Miss Sorenson at Copenhagen on the way. At Stockholm a number of interesting contacts were made, resulting in the formation of a group of inquirers. One incident was an interview with the famous archaeologist and explorer, Sven Hedin, who promised to see the Temple on his next visit to Chicago. Her next journey was to Geneva, where Miss Goldman found opportunity to interview a number of delegates at the meetings of the Institute of Intellectual Cooperation. While in Stockholm, two interviews with Miss Goldman were published in the local press.

The following item has been received from Paris:

"During the week of May 12, Mrs. Corrine True and Dr. Catharine True arrived in Paris, en route to America from Haifa. Miss Julia Goldman arrived from London. The following week Mrs. Emogene Hoag and Mr. and Mrs. Charles Bishop attended a meeting of the friends, arranged by Mme. Dreyfus-Barney in her home. She, too, had just returned from Haifa, and from the Near East. In Istanbul Mme. Dreyfus-Barney attended the International Women's Conference.

"At the meeting on Sunday, May 19th, Count Wachmeister, a Swedish composer who is a friend of the Cause, told of having read in a Swedish journal that His Majesty, the King of Denmark, had accepted literature on the Baha'i Faith. The books were presented by Mrs. Ericson, a Swedish woman, American-born."

PASSING OF PIONEER BAHAI IN NEW ZEALAND

"It is with profound sorrow we record the ascension on December 20, 1934, of Mrs. Sarah Blundell of Auckland, New Zealand.

"Mrs. Blundell was one of the little band of pioneer Baha'is who responded to the call of Baha'u'llah through the instrumentality of Mr. and Mrs. Hyde Dunn in 1924. Since that time Mrs. Blundell has been a devoted servant of the Cause. Her radiant personality, her sincerity of purpose, and her wonderful gift of gracious speech made her not only beloved by all who came in contact with her, but a prominent figure in the history of the Baha'i Cause in New Zealand.

"Her name will be honored and revered throughout the annals of the Cause in this land, for the story of her beautiful character, her generosity and work for any cause promoting Baha'i ideals will be handed down by Baha'is and non-Baha'is alike as a precious memory and example to posterity."

(From Spiritual Assembly of Auckland.)

O phoenix of that immortal flame kindled in the sacred Tree! Baha'u'llah (may my life, my soul, my spirit be offered up as a sacrifice unto His loyal servants) hath, during His last days on earth, given the most emphatic promise that, through the outpourings of the grace of God and the aid and assistance vouchsafed from His Kingdom on high, souls will arise and holy beings appear who, as stars, would adorn the firmament of divine Guidance; illumine the dayspring of loving kindness and bounty; manifest the signs of the unity of God; shine with the light of sanctity and purity; receive their full measure of divine inspiration; raise high the sacred torch of faith; stand firm as the rock and immovable as the mountain; and grow to become luminaries in the heavens of His Revelation, mighty channels of God's bountiful care, heralds calling forth the name of the One True God, and establishers of the world's supreme foundation. -ABDU'L-BAHA.

APPEAL FOR TRAINED WORKERS

The development of administrative work has grown to the point where certain of the National Committees are in need of trained workers in a position to devote spare time to clerical work. Capacity in stenography and typewriting is essential, and the National Assembly will welcome offers of assistance from volunteers.

BAHAI GREETING TO ESPERANTO CONVENTION

The following greeting was presented by the National Spiritual Assembly to the Twenty-eighth Annual Congress of the Esperanto Association of North America, held at New York on July 1, 2 and 3, 1935.

The following greeting was presented by the National Spiritual Assembly to the Twenty-eighth Annual Congress of the Esperanto Association of North America, held at New York on July 1, 2 and 3, 1935.
Greetings to the Esperanto Association of North America from the Baha'is of the United States and Canada!

Among the basic precepts of Baha'u'llah is the injunction that, "Their Majesties, the Kings—may God assist them—or the counsellors of the earth, must consult together and appoint one of the existing languages, or a new language, and instruct the children therein in all the schools of the world: and the same must be done with respect to writing also. In such case the earth will be considered as one. Blessed is he who heareth the voice and fulfilleth that which is commanded on the part of God, the Lord of the Great Throne!"

Later, His son, 'Abdu'l-Bahá, expounding the teachings of His Father, said in the course of an address to the Esperanto Society of Edinburgh on the 7th of January, 1913, "I repeat, the most important thing in the world is the realization of an auxiliary international language. One- ness of language will transform mankind into one world, remove religious misunderstandings and unite East and West in the spirit of brotherhood and love. This auxiliary international language will gather the nations under one standard, as if the five continents of the world had become one; for then mutual interchange of thought will be possible for all."

Thus, in complete unity with the lofty aim of your Association the followers of Baha'u'llah are happy to avail themselves of the opportunity which your Congress offers to congratulate you upon the world achievements which your Society has already accomplished and to offer their heartfelt good wishes for continued success in your great purpose.

The National Spiritual Assembly of the Baha'is of the United States and Canada.

By: Mountfort Mills, Chairman.

IN MEMORIAM

The friends are requested to remember in prayer these departed believers: Mr. George Russell Monroe, Vancouver. Mrs. C. E. Cuddeback, San Francisco. Mrs. Helen M. Babo, Chicago.

INFORMATION WANTED FOR BAHAI HISTORY

Baha'is who have accurate and first-hand information, or written records, about the Baha'i significance of the property owned by the late Mrs. Agnes Parsons at Dublin, N. H.—where the Master made a visit in 1912—or about Mrs. Parsons' own Baha'i activities, are requested to place this information at the disposal of Miss Leona Barnitz of the Baha'i community of Washington, D. C. Miss Barnitz, at Mrs. Parson's request, is compiling a history of these matters.

O ye beloved of God! O ye children of His Kingdom! Vertily, verily the new heaven and the new earth are come. The holy City, New Jerusalem, hath come down from on high in the form of a maid of heaven, veiled, beauteous, and unique, and prepared for reunion with her lovers on earth. The angelic company of the celestial Concourse have joined in a call that hath rung throughout the universe, all loudly and mightily acclaiming: "Hail, O City of God! Abide Thou, and make Thy habitation with the pure, virtuous and holy servants of Thine; for they are Thy people, and Thou art their Lord!"

He hath wiped away their tears, kindled their light, rejoiced their hearts and enraptured their souls. Death shall no more overtake them; sorrow, crying and tribulation affict
A PROCEDURE FOR THE CONDUCT OF THE LOCAL SPIRITUAL ASSEMBLY

Adopted by
The National Spiritual Assembly of the Bahá’ís of the United States and Canada

INTRODUCTION

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

—SHOGHI EFFENDI, March 5, 1922

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

—BAHÁ’U’LLÁH

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

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrance, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them. In this day, Assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If, after discussion, a decision be carried unanimously, well and good; but if, the Lord forbid, difference 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 he-little 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 (i. e., every member of the Bahá’í community) should conscientiously take an active part in the election of these Assemblies, abide by their decision, enforce their decree, and cooperate with them whole-heartedly in their task of stimulating the growth of the Movement throughout all regions. The members of these Assemblies, on their part, must 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 Baha’i 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 rarified atmosphere of selflessness and detachment is, in truth, appointed of God, that its verdict is truly inspired, that its ability to address itself to the welfare of the Baha’i community shall be guided and controlled by the provisions of those By-Laws. Each local Spiritual Assembly, and all members of the local Baha’i community, shall be guided and controlled by the provisions of those By-Laws.

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 Baha’i 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 Baha’i 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 meeting.

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, ascertained and agreement upon the facts; second, agreement upon the spiritual or administrative Teachings which the question involves; third, full and frank discussion of the matter, leading up to the offering of a resolution; and fourth, voting upon the resolution.

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

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

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

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

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

The Assembly has a responsibility in filling a vacancy caused by the inability of any member to attend the meetings. “It is only too obvious that unless a member can attend regularly the meetings of his local Assembly, it would be impossible for him to discharge the duties incumbent upon him, and to fulfill his responsibilities as a representative of the community. Membership in a local Spiritual Assembly carries with it, indeed, the obligation and capacity to remain in close touch with local Baha’i 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 Baha’i 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 Bible and ratified by Bahá’u’lláh, in His Holy Book, the Aqdas, as an institution which enables the object to be achieved, that through this fellowship hearts may become perfectly united, and reciprocity and mutual helpfulness be established. Because the members of the world of humanity are unable to exist without being banded together, cooperation and helpfulness is the basis of human society. Without the realization of these two great principles no great movement is pressed forward." (London, England, December 29, 1912. Quoted in Bahá’í News No. 33.)

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

Báhá’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

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<th>March 21</th>
<th>April 9</th>
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<td>July 13</td>
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<td>November 23</td>
<td>December 12</td>
<td>December 31</td>
<td>January 19</td>
<td>February 7</td>
<td>March 2</td>
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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 the 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 to 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, 1931.)

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

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

IV. BAHA'I 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-Ruz (Bahá'í New Year), March 21.
change in the magazine. Horace Holley explained that the new plan had been recommended by a special editorial committee appointed by the N. S. A. and answered questions about details of the work. Roy C. Wilhelm urged general support of the magazine, and Miss Orella Rexford declared that teachers should see that public Libraries and study groups receive copies.

Publishing. Miss Bertha Herklots represented the Publishing Committee, in the absence of Mrs. Clara R. Wood. From the committee's annual report (published in the April number of BAHÁ’Í NEWS) Miss Herklots gave special emphasis to the definite methods by which local Assemblies can cooperate for the advancement of this important branch of the work.

Mrs. Nellie S. French reported on the new Braille edition of the Íqán, which will soon be in circulation among the larger public Libraries, as the Braille edition of BAHÁ’U’LLÁH and the New Era has for some time been in circulation.

The question of lantern slides was then raised, with particular reference to a set of slides which had been prepared by the late Louis Bourgeois and to the possibility of having slides prepared from illustrations in The Dawn-Breakers and in The Bahá’í World. The N. S. A. was requested to look into this matter.

A poem, "O Prophet Heart," composed by Philip Marangello, was read by the author, who reported that it has been set to music and copies will soon be available.

Alfred E. Lunt, Convention chairman, stating that the hour of adjournment was at hand, made final appeal that the believers respond wholeheartedly to the Guardian's cabled message to the Convention.

Voted: That the delegates record their thanks to the Convention officers for the most glorious Convention yet held.

In conclusion of this brief and wholly factual record of proceedings, it must be made clear to all Bahá'ís that the Twenty-Seventh Annual Convention was a stirring and joyous occasion, a true spiritual experience for all who had the privilege to attend. The collective consciousness was turned wholly to consideration of general Bahá'í matters, with the result that the mystery of consultation was made manifest. On the foundation of this unity, which the delegates have carried back to their respective communities, may the entire American Bahá'í community erect a structure of mighty achievement this coming year.

—ÁLÁH-Á’-ÁB Há

ANNUAL REPORT

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

To the Delegates,
Twenty-Seventh Annual Convention, Beloved Bahá'í friends:

The spiritual character and controlling principle of the Bahá'í year now brought to a close were established for us by Shoghi Effendi in these words dated September 16, 1934:

"The situation in Persia which is growing from bad to worse, the necessary measures which should be taken to insure the uninterrupted completion of the clerestory section of the Temple, the adoption of such measures as will stimulate the teaching campaign in America, the exercise of the utmost vigilance lest the authorities in Soviet Russia inflict any injury upon Bahá'í lives and institutions, the extension of any support that may be required to safeguard the interests of the Cause at its most vital and international center to ward off the malicious attacks of enemies from both within and without—these are the outstanding issues which demand the sustained and concentrated attention of every believer."

This statement of outstanding issues, more definitely and more vigorously than in any previous communication from the Guardian, has served to summon each and every loyal Bahá'í to arise above undue concern with local and even national matters and assume his duties and responsibilities as citizen in that World Order of BAHÁ’U’LLÁH to establish which the Divine Will has revealed itself to mankind. Now in the realm of action the Bahá'ís have the supreme privilege of receiving guidance and inspiration from one central point, even as since the Announcement of the Bahá'ís the believers have had one central point in the realm of the soul.

In its fulness of meaning, in its call for positive action, the statement can not be limited to any single period of time. Rather may we perceive in it the beginning of an era of greater maturity, larger responsibility, as the followers of BAHÁ’U’LLÁH unite in resistance to the forces of the world.

In preparation for this responsibility, the Guardian has conducted us through two preliminary phases of development since the Ascension of ‘Abdu’l-Bahá. The first phase was that of learning the principles of the administrative order. The second phase was that of learning the principles of the World Order of BAHÁ’U’LLÁH, a phase marked by the successive "World Order" letters which began in February, 1929. The third phase, now beginning, is the application of this knowledge to important problems—problems which relate the Cause to society as a whole, and not merely those minor problems of our own Bahá'í relationships which have engaged our attention and almost exhausted our powers in previous years.

The thoughtful believer will not fail to pursue this analysis until he can perceive the underlying factors in the progress of the Faith as a whole. What has happened during this Bahá'í year, in brief, is that an entirely new emphasis has been given all Bahá'í thought and action, identically the same emphasis which life lays upon the individual on that day when childhood and youth, with their pre-occupations with self, first begin to realize the tasks which usher in the time of maturity. What we have learned since 1921, and what we have established as our attitude toward the Cause and toward life, are now undergoing supreme test until it has been proved that individually and collectively we are worthy to uphold the true and highest interests of a Divine Faith.

Nor will it be overlooked, as we adopt this larger perspective, that the Guardian issued his first communication on the World Order of BAHÁ’U’LLÁH about six months before the world's
economic order underwent so fatal a collapse in the autumn of 1929. The germ of the new order became apparent to Bahá’ís before the world received its first warning that the old order could not longer endure. These Providential matters are surely our first and deepest concern, since only as we grasp them can we adjust ourselves to that irresistible motion of progress which is the sign of the Dispensation of Bahá’u’lláh.

One word more on this most thrilling and vital of Bahá’í topics. In the communication received just before the Annual Convention of 1934, published as "The Dispensation of Bahá’u’lláh," Shoghi Effendi brought together in one perfect unity all those aspects of the Revelation which, in our human limitations, had been considering as separate realities; the Station of Manifestations, the mysterious Mission of the Center of the Covenant, the full significance of His Will and Testament, and the nature of that Order which the Testament bequeaths to the friends. In a communication so comprehensive, so organic, so unified in its wholeness and so perfected in its parts, we may now realize that Shoghi Effendi marked definitely for us an ending of our education in details of Bahá’í service, and a beginning of our responsibility in demonstrating our faith and our unity to our fellow-men.

Indeed, the successive steps which Shoghi Effendi has taken to train, to instruct and to discipline the Bahá’í community are all paralleled by a swift continuation of that process of disintegration in human society which has become the more apparent as efforts to attain peace and stability have successively failed. Fourteen years ago the Bahá’í community was still as a child in the household of civilization, apparently bearing no responsibility for the fate of that household, and therefore concerned only with the joys and sorrows of the child’s own growth, the dreams of its own future. Today, with the household in dire confusion and distress, the youth born of the new age is called upon to prove his birthright and demonstrate his capacity to achieve eternal peace, his elders having failed.

By comparison with that standard of action, every local or personal issue assumes only a relative importance. Such issues can no longer entirely surround and engulf us at the expense of the world vision which the Guardian has given us this year. Larger than the individual is the local community; larger than the local community is the national community; larger still than any national community is the World Order which now claims not merely our passive acceptance and belief but a devotion and consecration which a collapsing society will test with fire.

Major Events

Without the perspective of time it is impossible to determine precisely which events of a Bahá’í year have major importance. One may, nevertheless, without finally, refer to certain events as representing occurrences or trends meriting special attention.

1. As has been reported to the friends, the Guardian has clarified the problem of how to present the Will and Testament to new believers. In accordance with his instructions, a new edition of the Testament has been prepared and published which, until further instructions are given, includes the text to be explained to and accepted by those who apply for enrollment as Bahá’ís. The supplementary excerpts which precede and follow the selections from the Testament are in themselves the most perfect of explanations. The edition consisting of the complete text is now almost exhausted, but the National Spiritual Assembly has recorded its responsibility in continuing to supply at least one complete text to each newly elected Spiritual Assembly.

2. The contract for the completion of the clerestory section of the Temple dome unit, one of the outstanding issues mentioned by Shoghi Effendi, has throughout this year proceeded as rapidly as weather permitted. Despite the economic difficulty which has prevailed, the believers have made notable sacrifices in order to meet the collective obligation, the fulfillment of which will mean that the Dome unit is at last entirely finished.

In the case of future Temple construction, the Guardian has advised that contracts be entered into by the Trustees only when the necessary amount of cash is actually on hand. The Dome unit, however, was undertaken and has been carried on in a spirit of trust that the Guardian’s wishes and instructions would be voluntarily met.

In September and in December, the difference between income and obligation compelled the National Spiritual Assembly to issue an appeal directed to every American believer lest the work in its final stages be temporarily abandoned. All along it has been felt that the problem was not economic but spiritual; not a matter of dollars and cents but one of resolution and of unified response. For, in its ultimate significance, the building of the Temple is not an end in itself. It is a vital step in the training of the Bahá’í community in the divine art of unity. As such a tremendous task is achieved, the power comes to carry out other collective missions in service to the beloved Cause. National achievement is nothing else than a stepping stone to international services.

The important details of this subject will be presented in the Treasurer’s report. At this time it is important to emphasize the fact that this obligation is not yet fully discharged.

3. The passing of the venerable, the beloved and revered Dr. Susan I. Moody in the field of her life work at Tihran furnishes the Bahá’í world one more example of heroism and consecration a later generation of believers may well take to heart. How fruitful her life was! What noble institutions she developed, what a monument she reared in the lives of Persian youth! Even the enemies of the Cause could not withhold their admiration and their recognition of her sincerity! Even officialdom refrained from destructive measures until her stalwart Bahá’í presence had been removed from the scene! How brief will be that restless triumph, seizing its opportunity so blindly from the folded hands of death, ignorant of that Kingdom to which the faithful believer goes, that Kingdom whence comes the Will that governs the world!

4. In no year of which we have record have there been so many enrollments of new believers as during the year now closed. Both in number of the new members added to existing communities, and in number of groups prepared for election of a Spiritual Assembly for the first time, this present period has been one of remarkable growth. From Milwaukee came the news that more than sixty believers had been enrolled in one meeting; from Chicago, from New York and from many other communities reports of new enrollments surpass the announcements made in previous years. Our teaching of the Cause, reinforced by the mysterious power of the Mashriq-I-Adhkar, made more effective by our knowledge of the nature of the Bahá’í community, has received a vast stimulus, inaugurating a movement forward surely destined to acquire greater emphasis in every successive year. The details of this great achievement will be reported by the Teaching Committee, so that representatives from all local communities may return home inspired to work for renewed effort, and instructed to convey useful plans which have brought success in other cities.
Gratitude, however, must be expressed to all those teachers who during the year have answered the call to service and traveled to so many cities upholding the banner of the Faith. This circulation of thought and devotion from city to city, in the person of the teachers who are able to travel, is a great stimulus to the Bahá’í communities themselves as well as to the non-believers thereby attracted. But above all the firm unity of the local communities affords and will always afford the only enduring foundation for the new era of vitality and spiritual zeal. The greatest teacher in the Cause of Bahá’u’lláh is not a person but a community not only united together on the plane of personality but imbued with conviction that its essential purpose is to open the doors to the new souls.

Communications from the Guardian

The first communication from the Guardian was the cablegram sent in reply to the message cabled him by the Twenty-Sixth Annual Convention. That cablegram, received after the Convention had closed, was reported in a general letter dated June 4, 1934 and also in the Convention Number of Bahá’í News: “American believers’ inspired leadership steadily unfolding to Bahá’ís world over potentialities majestic edifice heralding formative period Faith of Bahá’u’lláh. Their unerring vision conceived its matchless design. ‘Abdu’l-Bahá’s own hands laid its cornerstone. Their dynamic faith reared its structure. Their sustained self-sacrifice crowned it with immortal glory. May flame their unconquerable enthusiasm continue glowing in their hearts till its naked frame is enveloped in its shining mantle.”

Is not this message directed also to this Convention, since the task is yet unfinished?

In Bahá’í News of July, 1934, were published excerpts from letters dated May 10, May 19, June 11, 1934, and cablegram received on May 18. The following subjects were treated:

1. As soon as the clerestory section of the Temple is completed, no new contract to be made for the next unit until the entire sum required for the contract has already been collected.
2. The scope of local news letters.
3. News of the successful negotiations with the Palestine authorities concerning the exemption from taxation of the area surrounding the Shrines, tantamount to a recognition of the sacredness of the Shrines and the significance of the international center of the Faith.
4. Appreciation of the American Bahá’ís’ cooperation in preventing that area from falling into the hands of non-Bahá’ís.
5. The relation of local Assemblies to the National Spiritual Assembly.
6. Affirmation of the supreme and undivided authority of the N. S. A. and its moral responsibility if it allows any body or institution within its jurisdiction to abuse its privileges or to decline in the exercise of its rights and privileges.
7. Approval of instruction to disregard anonymous communications.

September Bahá’í News carried the Guardian’s explanation of passages in “The Dispensation of Bahá’u’lláh.” Excerpts from letters dated September 9, 16, 25 and 30, were published in November on the following subjects:

1. The hope that through self-sufficiency further steps will be taken to safeguard the entire area surrounding the Shrines.
2. Explanation of the general principle that no administrative body under the jurisdiction of the N. S. A. has authority to receive complaints against the Assembly, but that matters which are unsatisfactory are to be referred to the Guardian.
3. The list of “outstanding issues” already mentioned in this Report.
4. Renewed instruction that photographs of the Guardian are not to be circulated.
5. Approval of statement concerning the Convention with correction of view that its sessions are joint meetings with the N. S. A.
6. Request for English translations of Bahá’í News Letters issued by the National Spiritual Assembly of Germany and Austria.
7. Emphasis upon the necessity of maintaining the flow of contributions to the Temple, and the importance of the National Fund as the indispensable medium for the growth and expansion of the Cause. Contributions to this fund constitute a way by which each believer can test the measure and character of his faith.
8. The Guardian’s inability to continue for the present his own contribution to the Temple Fund, in view of the severe restrictions imposed upon the Cause in Persia and the increase in the international expenses. In connection with this subject it is necessary to point out that the Guardian has for years been contributing as much to the Cause in America as all the American believers, through the National Fund at least, are together contributing to the development of the Bahá’í World Center. Difficult though it still is, apparently, to maintain the national budget, including Temple construction, must we not become, as the American Bahá’í community, more deeply conscious of our collective responsibility to the Guardian’s International Fund? Must we not begin to realize that a monthly contribution worthy of our combined resources should constitute the first and not the last obligation upon our national Bahá’í budget? Without the Guardian’s capacity to function materially as well as spiritually, are we not fatally limiting the development of the Cause at its very Center? Just as no local community can flourish if the National Fund be deprived of power to serve, so no national community in this unified Cause can flourish if the International Fund at the disposal of the Guardian is deprived of power. The matter is mentioned here only for deep and prayerful consideration, that a new resolve may be born and develop impetus until this omission shall for the future be overcome.

Expression of the Guardian’s gratitude that continuance of Temple construction was assured.

The January, 1935 number of Bahá’í News contained excerpts from the Guardian’s letters on the following subjects:

1. Explanation of further questions raised concerning the meaning of passages in “The Dispensation of Bahá’u’lláh.”
2. The use of Bahá’í ringstones and burial stones left to the discretion of the believers pending the publication of the Kitáb-i-Áqdas.
3. The National Assemblies of Egypt, Iraq and Persia are adopting the text of the American Declaration of Trust and By-Laws, at the Guardian’s request, the N. S. A. of India and Burma having already taken this step.
4. Approval of plan to unite the two magazines.
5. Explanation of a passage on page 88 of “Bahá’í Administration” referring to the date when Oriental Bahá’ís celebrated the Declaration of the Bab in 1925.
6. Explanation that when a Memorial is constructed in the pine grove at West Englewood to commemorate ‘Abdu’l-Bahá’s visit to America, the memorial should take the form of a monument and not of a building. This explanation reminds us of the Guardian’s previous instruction, that on account of the importance of the Unity Feast which the Master held on that spot, the sole Memorial commemorating His American visit is to be con-
strutted there. The Guardian's views in this matter would seem to answer a question raised locally from time to time in various cities, namely, whether the local Spiritual Assembly should not take steps to acquire permanently some house which had been blessed by the Master's Holy Presence.

At this point in the Report might be inserted reference to the fact that during March, 1935, Roy C. Wilhelm executed an Indenture of Trust under which the Evergreen Cabin property, and the two lots in the pine grove where the Unity Feast was celebrated in 1912, were transferred to the Cause through nine trustees in a manner similar to that under which the Temple and Green Acre properties are now administered. The place so signally blessed by the Master thus comes permanently under Bahá’í ownership and control by this generous gift.

7. Approval of letter published in November Bahá’í News by the N. S. A. on the general subject of the relation of believers to their local, national and international Bahá’í institutions.

8. The Guardian’s abiding appreciation and gratitude for the manner in which the American believers rose to meet the emergency caused by lack of funds for Temple construction.

9. His heart-felt condolences and loving sympathy for the loss sustained in the passing away of Dr. Moody.

10. These significant words in a letter dated December 1: "Despite the perils and uncertainties with which their country is now beset, and in the face of financial reverses they have suffered and the unfortunate controversies that have perplexed and agitated them, they have forged ahead and are fast approaching the termination of the first stage in the ornamentation of their consecrate Edifice. Un daunted by the magnitude of this colossal enterprise, undismayed by the smallness of their numbers, the scantiness of their resources and the scorn of their enemies, they have carried triumphantly the banner of Bahá’u’lláh and brought to a successful issue the first stage in the formative period of His Faith."

Special attention is called to the fact that the Guardian, in this passage, considers the dome and clerestory sections one unit—a matter of very great importance in the light of the misunderstanding which has prevailed here and there that the dome alone was the "unit" which the Guardian wished completed and that consequently the clerestory section was a task arbitrarily added by the National Assembly.

Observe also that Shoghi Effendi gives new and more striking emphasis to the completion of the clerestory section of the dome unit by stating that its successful issue terminates the first stage in the formative era of the Faith.

These subjects explained by the Guardian in his letter dated January 27 were reported in Bahá’í News of March, 1935.

1. The figures of the Báb, Bahá’u’lláh and 'Abdu’l-Bahá are not to appear as characters in dramatic works written by believers.

2. Explanation of the Bahá’í teaching on marriage, especially in relation to inter-racial marriage.

Other passages from the Guardian’s letters quoted in March were:

1. An important reference to the teachings on economics taken from a letter dated December 20, 1931.

2. The importance of Bahá’í Summer Schools, from a letter to Central States Summer School Committee, dated November 6, 1934.

Since the April, 1935 issue of the News Letter was devoted to Annual Committee Reports, except for a few news items carried over in type from the previous number in which space was lacking, a number of excerpts in recent letters have not yet been published, and these will be given in full at this time:

1. In comment on the ruling that members of local Spiritual Assemblies must be able to attend meetings: "He believes that your Assembly was well-advised in adopting such a ruling. For it is only too obvious that unless a member regularly attends 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." (Haifa, January 27, 1935).

2. In a letter written to the Spiritual Assembly of New York in acknowledgement of a letter reporting the local Assembly’s decision to uphold fully and without exception the general instruction concerning Oriental believers who lack proper credentials: “In this connection, the Guardian wishes to draw once more your attention to the all-importance of his instructions to the Western believers regarding association with Orientals. The friends in the West must be wide awake, and be extremely cautious when dealing with Easterners, particularly with those who, in the name of the Cause desire to satisfy their own desires and ambitions. The first step which they should take in protecting themselves against such mischief-makers is to insist that they should obtain proper credentials from the Assembly of the locality in which they live. This measure, he feels, is absolutely essential and there can be no exception whatever to it." (Haifa, January 4, 1935).

3. The cablegram received March 30, 1935, and reported to the friends in a general letter sent to local Assemblies on April 3: "Contract for purchase and transfer to Palestine Branch American Assembly (of the) Damut property situated (at the) center (of) area dedicated to Shrines on Mt. Carmel (has been) signed. Four year litigation involving Bahá’í world’s petitions (to) Palestine High Commissioner abandoned. Owners require 4,000 pounds. Half (this) sum (is) available. Will American believers unitedly contribute 1,000 pounds before end of May and remaining 1,000 pounds within nine months. Am compelled appeal entire body American community subordinate national interests of Faith to its urgent paramount requirements at its World Center."

At the time this Report is in preparation, no further information and no result of that appeal is available. It will be for the Treasurer to convey the result in his Financial Report. The impressive fact to be noted is the Providential manner in which, at every stage in the development of Bahá’u’lláh’s Faith, events are provided and tasks are allotted to the believers which prepare them for the new step. The building of the Temple was the divine plan for creating a national Bahá’í community out of the local communities and factional groups existing years ago, and now we are given compelling needs at the World Center in order to create a world Bahá’í community out of the national communities which have recently been established. Our collective response to all such successive emergency constitutes our training and discipline for service in a divine World Order. The Cause progresses by heroic endeavor and sacrifice and for the believers there can be no stay on the upward march.

4. There is one other recent communication from the Guardian, but reference to it will be deferred to the conclusion of this Report.

Secondary Administrative Developments

From time to time problems and
situations are reported by local Spiritual Assemblies which call for some general ruling. The rulings of this character made by the National Assembly during the past year will now be reviewed.

Before doing so, however, it seems important to call attention to the fact that the National Spiritual Assembly after the 1934 Convention adopted a new and better method of keeping all its members informed throughout the interval between the meetings.

Once a week each member receives a summary of all communications which have arrived at the National Office, and each item in the summary is numbered for identification. Up to April 19, 1935 there had been 1,124 items, but this figure does not represent the total amount of correspondence because an effort is made to use the same key number throughout all the correspondence pertaining to the same matter. Hitherto the members were only informed of special matters, the general correspondence being itemized only once a month in the form of an agenda for each meeting. This new method has been found to be exceedingly helpful.

The general rulings adopted during the year are as follows:

1. That each local Assembly, in dealing with the matter of members of the community who have joined non-Bahá’í organizations which might be political or even radical in character, is in duty bound to point out to the community the Guardian’s instructions as published in Bahá’í News of August, 1933.

2. Fresh emphasis was recorded for the principle under which a traveling teacher is not only subject to the jurisdiction of the local Assembly in each city, but is expected to be concerned only with teaching activities and not intervene in local problems unless specifically requested by the Assembly to assist in some situation.

3. That the children of believers can attend the Nineteen Day Feasts and other Bahá’í meetings, but when they reach the age of sixteen years the local Assembly should request a declaration of their interest in the Cause and their intention to become voting members when they reach the age of twenty-one; and that other young people, not children of believers, can attend Nineteen Day Feasts and other Bahá’í meetings after reaching the age of sixteen years by making a similar declaration to the local Assembly.

4. The functions of the Reviewing and Editorial Committee were defined, as reported in Bahá’í News of July, 1934.

5. That excerpts from letters written by the Guardian to individual believers will not hereafter be published.

6. National Committees which have occasion to use a printed letterhead were requested to consult the National Assembly in order to use the proper form.

7. That until further notice the annual meeting called on April 21 for the election of the local Spiritual Assembly is to be conducted by the officers of the outgoing Assembly and not by officers elected by those present at this meeting.

8. In the election of the National and local Assemblies, when the result of the ballot is that eight members are elected but two or more believers are tied for the ninth membership, the second ballot taken to eliminate the tie vote must be limited to voting for one of the two or more names who received a tie vote for the ninth place.

9. The friends were reminded that the Guardian’s original instructions concerning letters written to him by local Assemblies and National Committees were that such letters were to be sent him through the National Spiritual Assembly.

10. Local Assemblies which have no permanent headquarters were requested to take a Post Office box which can be used as a permanent address for Bahá’í correspondence.

11. Local Assemblies were advised to engage expert legal assistance in adapting the local By-Laws to the Religious Statutes of their particular State; and meanwhile that it is advisable and necessary for all local Assemblies without exception to abide by the set of By-Laws approved by the Guardian.

12. Recommended that all local Assemblies, if possible arrange to have a Bahá’í address listed in the local telephone directory.

13. General reports from local Assemblies are to be sent directly to the N.S.A. but reports confined to teaching activities are to be sent to the Teaching Committee. Inter-Assembly Committees and conferences have no executive capacity and therefore do not receive reports nor transact business.

14. When a local Assembly wishes to secure the services of any teacher from another city it is requested to consult the National Teaching Committee. That Committee, in turn, is requested to recommend only such teachers as conform to the following qualifications: thorough knowledge of the Teachings; complete loyalty to the Administrative Order as outlined in the Guardian’s general letters including the World Order communications; rigorous obedience to the principle that teachers are not to intervene in any local problem, and true sincerity and severance.

15. That local news letters should be distributed only to members of the local community, but copies sent to the Guardian, the National Assembly and to other National Assemblies for their information.

16. That local Assemblies, in transmitting to the N.S.A. reports and recommendations from the community, should be not merely a passive medium used by believers to bring matters to the attention of the N.S.A. but should make their own independent study of such recommendations and forward them with a statement of their own attitude and comment.

17. Interpretations of the By-Law on residential qualification of voting believers: first, that when a member or officer of a local Spiritual Assembly cannot function for an indefinite period, and there is no certainty of return to service, the Assembly should recognize the vacancy and arrange a meeting of the community to elect a new member; and second, that the requirements of residence as one of the qualifications of a voting believer should be based upon definite proof of capacity to associate with the Bahá’í community.

18. That hereafter the annual voting list furnished by each local Assembly should be accompanied by a separate list of all believers transferred to and from the Assembly.

19. That local Assemblies are to instruct new believers in the meaning of the new compilation of excerpts from the Will and Testament of ‘Abdu’l-Bahá and furthermore, that local Assemblies are to be responsible for providing new believers with copies.

The above rulings have been published in Bahá’í News during the year, but those following have not yet been published.

20. That local Assemblies are requested to send to the N.S.A. a copy of all important notices covering policies, rules or regulations as well as important announcements having to do with elections and organization under Bahá’í administration, which they may issue to their communities from time to time.

21. That the Committees in charge of the three Summer School programs are after this season to send their programs and arrangements to the National Assembly, which body will pub-
lish them in some uniform style.

22. That the collective activities of Baha’is, with which the name Baha’i is associated, ought not to be extended to activities of non-Baha’is, which cannot be controlled by the believers through their institutions and under the recognized principles of Baha’i administration; and further that the public solicitation of funds under Baha’i auspices, irrespective of the worthiness of the object, may give a wrong impression of the nature of the Cause. When believers wish to show a special respect to any non-believer or non-Baha’i organization, they should do so as individuals without involving the name of the Cause.

23. In view of the apparent tendency of certain teachers to designate themselves as “International” Baha’i teachers or lecturers, it has been voted to publish in Baha’i News a brief statement discouraging the use of the descriptive term “International” in connection with Baha’i service, on account of the fact that the word “International” with reference to the Cause is properly confined to certain specific institutions such as the Guardianship and the Universal House of Justice, and to the activities carried on in and through these bodies.

General Statements

In addition to specific rulings required for definite situations, the National Assembly endeavors also to throw some light on more general trends and developments noted from time to time in its correspondence and other contacts with the national community.

During the year, statements have been published on the following subjects:

1. Status of the National Baha’i Fund.
2. Suggestions on the subject of teaching.
3. The institution of the Spiritual Assembly.
4. The new attitudes and principles of action which the Guardian has established in the World Order communications.
5. The nature of the Nineteen Day Feast.
6. Preparation of new believers for membership in the Baha’i community.
7. Important events affecting the Faith in Persia.
10. Several reports on recommendations made by the last Convention.

General Letters

At the beginning of the year the National Spiritual Assembly planned as far as possible to publish its general letters in Baha’i News so that they could be shared by the entire community. In addition, letters were sent to local Assemblies on the following dates: June 4, September 5, September 18, (two letters), October 9, November 1, November 16, December 1, February 4, February 14, March 21 and April 23–a total of twelve communications.

A Summary of Events

Without attempting to evaluate their relative importance, it will be well to record some of the incidents and events which have happened since the last Convention. The complete history of the Cause during the year can only be followed by considering the detailed reports of National Committees, and in addition the records of the sixty local Assemblies and the unorganized groups.

1. Through generous action of certain believers, an obligation inherited by the Green Acre Trustees from the Green Acre Fellowship in the amount of $10,000 payable on a bond issue has been cancelled by owners of bonds. A loan of $2,000 to the National Assembly several years ago to assist in financing the printing of The Downbreakers has likewise been cancelled by the lender. The unpaid note of $7,500 held by the bank for loan made in March, 1934 to the N. S. A. for the Temple Trustees has been met by a special gift.

2. The literature has been enriched by several new works, including The Promise of All Ages, Security for a Failing World, Mysticism and the Baha’i Revelation, the Economics Compilation, The Will and Testament, The Practise of the Presence of God, Baha’i News Index, and the leaflet, World Religion.

3. A beautiful design was made by Myron Potter for the Memorial to Keith at Isfahan, and working drawings sent to the Assembly in that city, but due to the restrictions imposed upon Baha’i activities in Persia we do not know what the Isfahan Assembly has been able to do.

4. The house at Malden, Mass., where the Master visited, has been transferred by the Guardians to trustees for the benefit of the N. S. A.

5. Final details are being worked out with John and Louise Bosch for the transfer of property at Geyersville used for the Summer School, to Baha’i trustees.

6. The three Summer Schools have progressed steadily, and by now are recognized in their true light, as the beginning of the divine Education given humanity by Baha’u’llah.

7. The Symbol of the Greatest Name has been legally protected in the United States and steps are being taken to acquire similar protection in Canada.

8. References to the Cause by non-Baha’is in newspapers, books and magazines have considerably increased.

9. The Race Amity Committee, in its article on “The Divine Call to Race Amity” published in Baha’i News for March, 1935, has made available to all the American believers a new and valuable source of information and spiritual impetus for successful service in that field.

10. The public bulletin entitled “A New World Order” has been sent to a special list of people of capacity at intervals of every other month, adding its weight to all other teaching efforts.

11. Many, but not all of the annual Committee Reports prepared last year have been published in successive issues of Baha’i News, affording a background of information about the progress of activities along national lines.

12. Two new Spiritual Assemblies were established on April 21, 1934, Lima, Ohio, and South Bend, Indiana, while a Spiritual Assembly was re-established at Geneva, New York.

13. A list of Baha’i young people between the ages of fifteen and twenty-one is maintained at the National Office, and the friends are requested to assist in keeping this list complete.

14. The National Spiritual Assembly has recorded its thanks and appreciation for the valuable services rendered by A. F. Mathiesen in acting as accountant and preparing the monthly and annual Financial Reports.

15. A special committee has been giving much time and thought to the preparation of a form of Baha’i parliamentary procedure for use by local Assemblies in conducting their own meetings and also the Nineteen Day Feasts, for use by the Convention, and also a procedure for the N. S. A. itself. Action has not been taken on this matter at the date of the writing of this Report, but the matter is mentioned because the request for such procedures was one of the important recommendations of the 1934 Convention. It is hoped that the final drafts can all be published, so that every believer can become familiar with the methods for the conduct of Baha’i deliberation.

16. The Baha’i Magazine has been issued in a new form, the title and
general character of which reflect the Guardian's own teaching method as developed in his general letter entitled "The Goal of a New World Order."

17. The National Assembly is endeavoring to work out a settlement with the executor of the estate of Mrs. Agnes Parsons, who wrote her intention of donating property at Dublin, N. H. to the Cause, but did not provide for this intention in her will along the lines of her personal letter. It seems advisable for believers who wish to leave bequests to the Cause to make certain that the necessary legal steps have been taken.

18. A Memorial Meeting to commemorate the passing of Dr. Moody was held in Foundation Hall, Baha'i House of Worship, on Sunday, November 25.

19. A statement on the Cause is now included annually in the International Year Book published by Funk & Wagnalls, New York.

20. A new series of inexpensive pamphlets is now under way, for general use in presenting the Cause to the public. The text was prepared under the direction of the Free Literature Committee, and as each article is approved by the Reviewing Committee it will be published in World Order and then reprinted by the Publishing Committee from the magazine types, which makes a large saving in cost. The first pamphlet, on Baha'i Education, by Stanwood Cobb, is now on the press. The second will appear next month, on The Most Great Peace, by Marion Holley. The series will eventually include some six or more titles, and will surely prove very valuable to local Assemblies and individual teachers.

21. The suffering of the Persian Baha'is have been before the National Assembly unceasingly for two years. During this period, under the Guardian's direction, every possible effort has been made to exert influence for their relief. The situation has now passed into what appears to be a crucial stage, and we must pray to Baha'u'llah that no grievous a blow at His Cause shall Providentially be prevented from carrying out the full destructiveness of its intention. The matter has been reported as fully as the Assembly has been permitted to make it known among the friends. It is hoped that this Convention, among other actions, may unite in heart-felt prayer on behalf of our fellow Baha'is in that country.

22. Let us be grateful for the remarkable services being rendered by the American believers who travel in other lands—Martha Root, Louise Gregory, Mountfort Mills, Louise Drake Wright, Dr. and Mandieh Carpenter, Loulie Mathews, Leonora Holzapffe, Marjorie Morten, Julia Goldman, Charles and Helen Bishop, Mr. and Mrs. Grieveen, Mark Tobey, Nellie S. French, Mr. and Mrs. Harry Romer, Amelia, Collins, Sylvia Matthews, Imogene Hoagg. On Sunday, April 14 the press carried the news that Mr. Romer had passed on at London—a great loss to the Cause.

A New Annual Conference

After careful consideration of some of the needs of the Cause, the National Spiritual Assembly has recently recorded its view that hereafter each successive N. S. A. should arrange a three-day joint session for the special purpose of conferences with representatives of all local Assemblies who can be present.

The purpose of this plan is to go more deeply into the opportunities and problems faced by all local Assemblies in this formative period, and at the same time enable the National Assembly to acquire a more intimate picture of conditions than is possible by correspondence. The thought is that such a conference could be held during the fall or early winter, at some central point like the Foundation Hall of the Temple, or Chicago, and each Assembly invited to send a representative or at least some suggestions for the agenda. The meetings would doubtless be helpful to all, and grapple with real problems and opportunities which arise on all sides. It is confidently hoped that the plan when carried out will have important results for the Cause.

Conclusion

In conclusion the important an-

ANNUAL COMMITTEE REPORTS

1934-1935

24. — Teaching

The Teaching of the Baha'i Faith in America during the past year achieved great results in increased numbers accepting the Faith, more Baha'is becoming actively engaged in this, the most important branch of Baha'i work, and in technical of presentation of the Teachings. The financial sacrifices necessary to continue ornamentation work on the Clerestory Section of the Temple has made it impossible to give monetary aid to traveling teachers;—thus bringing the teaching work to a truly sacrificial basis; which Baha'u'llah has indicated is the sure source of the guidance and confirmation of the Holy Spirit.

The band of those so assiduously carrying on the Teaching work outside of established Assemblies, who have kept the Teaching Committee informed of their work are: Mrs. Dorothy Baker, Mrs. Ruth Brandt, Mrs. Louise Caswell, Mr. Dale Cole, Mr. Roland Estall, Mrs. Ida Finch, Mrs. Elizabeth Greenleaf, Mr. Louis Gregory, Dr. Walter B. Guy, Mr. Leroy Ios, Dr. Ali Kuli Khan, Miss Alma Knoblock, Miss Fanny Knoblock, Mrs. Laura
First: While the greatest opportunity to attract people to the Faith seems to be the individual contacts developed by Fireside meetings, there is a disappointingly small number of the Baha’is holding such Fireside gatherings in their homes. We are falling far short of the standard set by ‘Abdu’l-Baha of each making one new Believer each year.

Second: Public teaching campaigns are dependent for their greatest response on the individual contacts, again indicating the supreme need for increased individual teaching work.

Third: Only one-third of the Assemblies have extended their teaching work into new centers, as contemplated in the Teaching program of the National Spiritual Assembly for the past three years.

Fourth: There are over two hundred Isolated Believers in America, and if assisted by Local Assemblies can become one of our strongest public teaching media. Note that only 16 Assemblies are assisting Isolated Believers.

Fifth: The fact that there are not more new as well as younger Baha’is actively serving in the Teaching Field, indicates our Assembly Life is not developing that apostolic spirit necessary to carry this Faith to the ends of the world; and secondly, that our study classes are apparently neglecting one phase of teaching work so essential; preparation of teachers. Spiritual Assemblies and the Summer Schools should expand their courses of study to include this most vital aspect of our work.

Perhaps the greatest success achieved in the teaching work is the accomplished by Baha’i Groups. Of the 29 groups, nine have increased their numbers sufficiently to organize Spiritual Assemblies April 21st, 1935: bringing the number of Assemblies in America up to 69.*

Too much cannot be said in praise of the efforts of the isolated Believers, who alone, without the comfort and assistance of fellow believers, are continuously striving to spread the Message, publicize the Teachings, and establish the Faith.

The Teaching work in America, without a doubt, is becoming established on a more firm foundation from day to day. The educational work carried on over a long period of time in directing attention to the need of a program of social reconstruction with complete spiritual valuation, is producing results in building up a public psychology of interest in the World Order of Baha’u’llahi. The completion of the Dome of the Temple, with its exquisite beauty, and the continued work on the Clerestory section, is attracting attention to the Faith, as no other means at the disposal of the Baha’is could. This silent teacher is the most effective protagonist of the Faith in America. Thus our teaching work must not only be expanded further, but must be improved, so we may be prepared to fulfill our divine destiny.

The Teaching Committee wishes to outline broadly the status of the Teaching work, so far as it has been able to organize it, as a basis for more vigorous prosecution in the future:

175 Isolated Believers have been registered, and put in direct contact with the organized activities of the Faith, through personal correspondence with the Teaching Committee. There are 52 Isolated Believers in addition not yet registered, with whom the Teaching Committee are in correspondence.

The 29 groups are being assisted continuously through correspondence, supplying of teachers, answering of questions, preparation for organization, etc.

Traveling Teachers keep in close touch with the Teaching Committee so their efforts may be coordinated for the greater good.

Separate card index records have been brought up to date, covering every city in America, in which the Message has been given during the past two years, showing the teacher, groups addressed and friendly contacts.

The Teaching Committee is now equipped to serve the Friends, old and new, by supplying reference data from the authenticated writings, on any spiritual subject.

Teaching by correspondence is developing out of the many inquiries being received from non-Baha’is, who have learned of the Faith, through visits to the Temple, attending lectures, reading in the public press of the Faith, etc.

In carrying out this work, a voluminous amount of correspondence and detail is involved. During the past year over 4000 letters have been written by the members of the Committee. In addition to this is the time spent in meetings, visiting groups, consultation, etc.

Respectfully submitted,

LEROY TOAS, Chairman
CHARLOTTE LINFOOT, Secretary
ELLA G. COOPER
GEORGE O. LATIMER
25.—Training and Teaching of Children

The major objective of the Committee on the Training and Teaching of Children during the past year was to promote the use of the study course for children which was completed last year. The sale of the course was transferred to the Publishing Committee to be handled in the same manner as other Baha'i publications and its use has been encouraged through the Baha'i News and general correspondence. The number of orders from individuals and Assemblies, as well as from foreign lands, has been gratifying, but it is felt that even yet the material has not been as generally used as it should be. It is capable of considerable expansion and may be used over and over again, each time with more detail and greater application.

A number of new junior classes have been started by Assemblies during the year and the instruction of children has been given considerable consideration at inter-assembly teaching conferences.

Although additional material is under preparation, the Committee has felt it would not be justified in expending funds for its publication until the obligations under the Temple building contracts have been fulfilled. It is hoped, however, that conditions will permit some new literature next year.

Among the materials being prepared is a collection of poems for various age groups on themes in keeping with the Baha'i Faith. Since copyright restrictions must be observed, this work proceeds slowly but the first set of poems will be available soon.

The Committee is also making a selection of stories from "The Dawn Breakers" suitable for various ages. Bible stories which Baha'i children should know are being listed, and a collection of children's stories from Baha'i literature generally is being compiled.

Considerable thought is being given to suggestions for the appropriate observance of special Baha'i anniversaries, such as Nawruz, the Ridvan, the birthday anniversary of Baha'u'llah, and so on.

The instruction and training of the preschool child presents a special problem to which the Committee is directing its attention. There is a great demand for pictorial material for this group but the cost of producing it has been prohibitive thus far.

One particularly interesting development this year has been the exchange of letters among several groups of Baha'i children. The Committee is eager to encourage this activity and is glad to supply the required information to all teachers interested to undertake it in their groups. This exchange of correspondence among Baha'i children will do much to motivate the teaching of oneness in the Baha'i Faith and will bring to the children some valuable suggestions as to their studies and class projects.

In view of the serious problems in our systems of education today in preparing children to meet the responsibilities of a new social order which has scarcely begun to form, Baha'i parents and teachers may well feel that they have a great opportunity in paving the way. There are many occasions in their regular school routine when Baha'i children may discuss before their teachers and class mates the underlying principles of the Baha'i Faith and the plan for world peace, and it should be the primary responsibility of every Baha'i parent to see that the child has as much knowledge of the Teachings as he is capable of absorbing. Great truths often fall from the lips of children and the school room and the playground play their parts in shaping the future.

At best the Committee on the Training and Teaching of Children can scarcely hope to do more than provide material to supplement the teaching being done by the parents and teachers of Baha'i children, but it stands ready to serve in individual problems wherever possible and invites suggestions from all the friends at all times.

Respectfully submitted,

CHARLOTTE M. LINFOOT, Chairman
MARIAN YAZDI, Secretary
ELIZABETH HACKLEY
ELLA M. BAILEY
DORIS LOHSE
VIOLA TUTTLE
MAYE HARVEY GIFT

AMERICAN BAHAI COMMUNITY MEETS SHOGHI EFFENDI'S APPEAL FOR PURCHASE OF MT. CARMEL LAND

The cablegram from the Guardian reporting his contract to purchase the Dumit property within the area dedicated to the Holy Shrines, shared with the local Assemblies in the general letter dated April 3, has inspired the entire American Baha'i community with resolve to meet Shoghi Effendi's financial obligation in this important transaction.

Soon after the Convention, the National Treasurer sent to Haifa the sum of 1,000 pounds (approximately $5,000), the amount needed by the Guardian before the end of May.

This contribution was acknowledged by the following cablegram, received on May 4: "Assure contributors deepfelt appreciation (of their) ceaseless sacrifices (for) so meritorious a Cause." (signed) Shoghi.

In order to complete our collective obligation, a similar sum must be sent to the Guardian within nine months, which period, counting from April 1, will be December 31, 1935.

Local Assemblies and individual believers contributing to this or to any other particular object might consider the fact that it is impossible for them to estimate in advance what relation each such contribution bears to the total sum needed in any particular case, since only the National Assembly is in a position to know exactly when the total amount required has been received. Thus, if all contributions are made specifically to one or another definite object, the result may be that more than is necessary may be sent for one purpose, and less than is necessary may be donated for other purposes. The National Baha'i Fund should not be regarded as a number of small funds, each to be met separately, but as one pool from which all Baha'i needs are to be supplied as they arise.

While the Guardian has stated that contributors may direct their donations to a particular purpose, he has also stated that it is preferable to make donations to the National Baha'i Fund without any restriction, thus allowing the National Assembly to provide for the budget as a whole.

The following reference to the purchase of the Dumit property was made by the Guardian in a letter addressed to the National Treasurer on March 25: "The signature of the contract with the Dumits terminates a protracted and highly annoying and often irritating struggle with the forces of fanaticism, ignorance and prejudice. The settlement of this dispute, which has involved the Baha'i National Assemblies who have petitioned to the High Commissioner for Palestine, constitutes a notable victory, and adds considerably to the material assets of the Faith, at its world center. The area situated between the Shrine and the German colony is now completely and permanently safeguarded."

NEWLY ESTABLISHED SPIRITUAL ASSEMBLIES

Preliminary Announcement

Subject to final action by the National Spiritual Assembly in the case
of two communities whose reports were received after the last meeting, the friends are informed that ten Spiritual Assemblies were newly established on April 21. This important increase in the number of American local Assemblies brings the total to 70.

Jacksonville, Fla.
Augusta, Ga.
Park Ridge, Ill.
Winnetka, Ill.
Topeka, Kansas.
Flinn, Mich.
Kansas City, Mo.
Rochester, N. Y.
Nashville, Tenn.
Maui, T. H.

As soon as all election reports are received, and the N. S. A. has recorded its recognition of the local Assemblies, the complete list, with addresses, will be published in Bahá’í News. The Assemblies which have not yet sent in their report of the annual election are requested to do so as soon as possible.

ORGANIZATION OF THE NATIONAL SPIRITUAL ASSEMBLY
1935-1936

Mountfort Mills, Chairman, Harvard Club, 27 West 44th Street, New York, N. Y.
Carl Scheffler, Vice-Chairman, 1821 Lincoln Street, Evanston, Ill.
Horace Holley, Secretary, 119 Waverly Place, New York, N. Y.
Roy C. Wilhelm, Treasurer, Evergreen Cabin, West Englewood, N. J.
George O. Latimer
Allen B. McDaniel
Leroy Iwas
Nellie S. French
Alfred E. Lunt

Correspondence may be addressed to National Spiritual Assembly, West Englewood, N. J.

IN MEMORIAM

The friends are requested to remember in prayer these Bahá’ís who have entered the Kingdom:
Mrs. Rose Hilty, Topeka, Kansas.
Dr. Edward C. Getzinger, Los Angeles, Calif.
Mrs. Mathea Larsen, Racine, Wis.
Miss Mary Hudd, Washington, D. C.
Mrs. Lillian A. Kendall, Phoenix, Ariz.
Mrs. Nellie A. Rahn, Detroit, Mich.

PUBLISHING ANNOUNCEMENTS

Gleanings from the Writings of Bahá’u’lláh.

As reported elsewhere in this issue, the Guardian has sent to the National Spiritual Assembly the manuscript of his translations of excerpts from Tablets of Bahá’u’lláh, with a letter instructing that it be published under the title "Gleanings from the Writings of Bahá’u’lláh."

The Publishing Committee will carry out this important mission as rapidly as possible, and it is hoped that a definite announcement of publishing date and price can be made next month.

A preliminary survey of the manuscript indicates that it will make a 300-page book of the page size and style of "The Tablet of Iqán." This fact enables the friends to realize what an extraordinary blessing the Guardian has given to all Bahá’ís in this work. Many of the passages are from Tablets never before translated; others are new translations from Tablets already available but in unsatisfactory translation. The believers need no assurance that the publication of the "Gleanings" will prove a continuous source of spiritual knowledge and inspiration.


The first pamphlet in the series being prepared under the direction of the Committee for Free Literature, and a most interesting and helpful addition to the Bahá’í literature adapted for general distribution. Special attention has been given to the matter of convenient size and low cost. A blank space is left on back cover for imprint of local Bahá’í address if desired. 24 pages; sold in quantity only. Net—100 copies for $1.50.

Western Division.

Mrs. F. F. Smith, Western Division of Publishing Committee, 940 Leavenworth Street, San Francisco, Calif., expresses appreciation for the cooperation of the friends in making it possible for her to double the total of sales made this year in comparison with the previous year.

World Order Magazine.

On March 15 the Publishing Committee issued a general letter to Assemblies and groups calling attention to the subscription rates, and emphasizing the importance of definite effort to secure subscriptions from believers and also non-believers.

The rates are as follows: Annual subscription, $2.00; for Public Libraries, $1.75. Introductory subscription, seven months for $1.00. Gift subscriptions—five or more on one order, $1.50 each. Single copies, 20c. Ten copies of any one issue sent to one or more addresses, $1.50. Discount on annual subscriptions allowed Assembly Librarians, 50c per subscription. The same discount is allowed any believer who secures subscriptions from people outside the Bahá’í community.

Two numbers of the new magazine have already been issued—April and May, 1935. The Publishing Committee hopes that local Assemblies will all give special thought to the subject of supporting the magazine and of making it a part of their plans for promoting the Faith among the public and for keeping the newly attracted friends in touch with the Cause.

Believers outside the United States should add 25c to the annual subscription rate for the extra postage required in mailing the magazine.

Address orders for all Bahá’í Literature to Bahá’í Publishing Committee, P. O. Box 348, Grand Central Annex, New York, N. Y., or to Western Division, Mrs. F. F. Smith, 940 Leavenworth Street, San Francisco, Calif.

ARTICLES FOR WORLD ORDER MAGAZINE

The editorial staff, in conformity with the announcement made by the National Spiritual Assembly in Bahá’í News for March, wishes to urge the believers to send in articles on subjects of Bahá’í interest. The magazine will publish articles on the two essential aspects of the Faith—individual spiritual development and the attainment of the World Order of Bahá’u’lláh. This fundamental policy affords an infinitely wide range and diversity of topics. The average length of article will be four magazine pages.

Bahá’í authors should precede all writers of the day in clarity of perception, breadth of vision, definiteness of purpose, power of conviction and nobility of theme. The editors express the profound hope that believers in all parts of the world will respond to this opportunity of maintaining a teaching medium of high cultural quality and capacity to attract non-believers in all walks of life to the Ocean of Reality.

Correspondence should be addressed: Editorial Office, World Order, 119 Waverly Place, New York, N. Y.
LETTERS FROM THE GUARDIAN

From a letter dated January 27, 1935, the following excerpt is quoted as Shoghi Effendi’s view of the ruling concerning the residential qualifications of members of local Assemblies adopted by the N. S. A. and published in BAHAI' News of January.

“He believes that your Assembly was well advised in adopting such a ruling. For 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, an obligation and capacity to remain in close touch with local Bahá’í activities, and ability to attend regularly the sessions of the Assembly.”

The following excerpt is from a letter the Guardian wrote the New York Assembly on January 4, in reply to a letter reporting that the Assembly had refused to recognize a Persian who presented himself without proper credentials.

“In this connection, the Guardian wishes to draw once more your attention to the all-importance of his instructions to the Western believers regarding association with Orientals. The friends in the West must be wide awake, and be extremely cautious when dealing with Easterners, particularly with those who in the name of the Cause desire to satisfy their own desires and ambitions. The first step which they should take in protecting themselves against such mischief-makers is to insist that they should obtain proper credentials from the Assembly of the locality in which they live. This measure, he feels, is absolutely essential and there can be no exception whatever to it.”

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FORMATION OF NEW SPIRITUAL ASSEMBLIES

A Ruling

For the future, the election of new Spiritual Assemblies by members of local groups which contain nine or more recognized believers is to be conducted in the light of the following procedure adopted by the National Spiritual Assembly:

“It was moved, seconded and voted to adopt and record the following ruling in order to prevent confusion on the part of new Bahá’í communities, that hereafter applications from Bahá’í groups for election of a Spiritual Assembly must be made directly to the National Assembly not later than February, first of any year, in order to allow time for this body to discharge its responsibility in preparing the group.”

ANONYMOUS CONTRIBUTIONS TO THE NATIONAL FUND

In view of the Guardian’s instruction that contributions are not to be accepted from non-Bahá’ís for the Temple and other organic work of the Cause, but be used for humanitarian purposes, a difficulty is created for the N. S. A. whenever the Treasurer receives a contribution from an unknown source. Unless it knows the actual donor, the Assembly is compelled to regard anonymous contributions as coming from a non-Bahá’í. Such contributions have recently been applied to the Publishing Committee for making gift subscriptions of World Order to Public Libraries and institutions of general welfare.

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A REQUEST TO LOCAL ASSEMBLIES

A Ruling

The National Spiritual Assembly requests each local Assembly hereafter to send it a copy of all important notices covering policies, rules or regulations as well as important announcements having to do with elections and organization under Bahá’í administration, which the local Assembly may issue to the Bahá’í community from time to time.

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AGENDA FOR TEACHING CONFERENCE

Babá’í Summer Schools

(Prepared by the Teaching Committee of the National Spiritual Assembly)

1. The Guardian’s teaching appeal contained in his cablegrani to the Convention, as follows:

“... Appeal assembled delegates and incoming National Assembly earnestly deliberate measures required stimulate all local communities, groups lend immediate unprecedented impetus teaching activities throughout States Canada. Sustained concentration this paramount issue can alone reveal potentialities beloved Temple and enable superb self-sacrifice associated with it yield its fairest fruit.”

2. The plan of the National Spiritual Assembly for the accomplishment of this objective:

a. The national teaching program.

b. Organization and functions of the National Teaching Committee.

c. Social contacts.

d. Fireside meetings once every nineteen days.

4. Teacher training:

a. Teaching outlines to be prepared by National Teaching Committee.

b. Obligations on part of Assembly in training teachers.

5. Teaching work of Assemblies:

a. Establishment of Faith in new community.

b. Where there are no Believers.

c. Where there are Isolated Believers.

d. Follow up.

e. Public teaching campaigns.

f. Sponsoring inter-Religious, peace conferences, etc.

7. Need for resident teachers:

a. How shall we reach the twelve States in which there are now no Bahá’ís?

b. To help in cities where there are isolated Bahá’ís or other contacts.

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TO DISCRIMINATE IN THE USE OF THE TERM "BAHÁ’Í"

The following ruling has been adopted by the N. S. A.: That the collective activities of Bahá’ís, with which the name Bahá’í is associated, ought not to be extended to activities of non-Bahá’ís which cannot be controlled by the believers through their institutions and under the recognized principles of Bahá’í administration; and further that the public solicitation of funds under Bahá’í auspices, irrespective of the worthiness of the object, may give a wrong impression of the nature of the Cause. When believers wish to show a special respect to any non-believer or non-Bahá’í organization, they should do so as individuals without involving the name of the cause.

HOW TO APPLY THE TERM "INTERNATIONAL" TO BAHÁ’Í ACTIVITIES

In view of the apparent tendency of certain teachers to designate themselves as “international” Bahá’í teachers or lecturers, the N. S. A. has voted to publish in BAHÁ’Í News this brief
statement discouraging the use of the descriptive term "international" in connection with Baha'i service, on account of the fact that the word "international" with reference to the Cause is properly confined to certain specific institutions such as the Guardianship and the Universal House of Justice, and to the activities carried on in and through these bodies.

THE STANDARD SET FOR BAHAI TEACHERS

The National Spiritual Assembly wishes to give special emphasis to a definite standard which the Teaching Committee, as the result of its extensive experience, recommends to all believers who carry on teaching work among local communities and groups.

Such teachers are requested to prepare themselves for thorough presentation of the following topics, in addition to their general knowledge of the fundamental Sacred Literature of the Faith: Will and Testament of 'Abdu'l-Bahá, Declaration of Trust and By-Laws of the N. S. A., By-Laws of a local Spiritual Assembly, The Baha'i Fund, Threefold character of the Nineteen Day Feast, The non-political character of the Baha'i Faith. The spirit of Baha'í elections. Functions of a local Spiritual Assembly, Administrative principles, Implications of Baha'i citizenship.

GREEN ACRE PROGRAM

Revised

July 8-12. The Conduct of Bahai' Life. Leader, Dorothy Baker.


Oakland

The Friday evening public meetings in recent months have been conducted by Mamie Seto, Leroy Ioas, Carmen O'Neill, Paul S. Jones, Charlotte Lin- foot, J. V. Matteson, H. R. Hurlibut, Mrs. Paul S. Jones, Joyce J. Lin- foot, Ruth Williams, Prof. N. Forsyth Ward. These meetings are held at the Women's City Club.

Fireside meetings have been held by Mr. and Mrs. J. H. Linfoot, Mr. and Mrs. J. V. Matteson, Mr. and Mrs. A. C. Ioas and Mr. and Mrs. Paul S. Jones.

A letter from the Guardian brought this message: "It is his firm conviction that now that the construction work on the Temple is progressing so rapidly and so well it is the duty and responsibility of every Assembly to bring to the attention of the friends the necessity of involving in and supporting their teaching activities . . . For Bahá'u'lláh's blessings will surely crown our efforts with success only if we remain faithful to His command to teach and to teach unceasingly."

Urbana

"Our group is made up largely of those connected with the University; and also our aim is to appeal to students at the University, therefore our calendar of activities coincides rather closely with the academic year.

"Our program of public meetings beginning in September included some very spiritual and otherwise gifted teachers. Our Assembly is in general committed to the policy of having an outside speaker come each month during the year and spend from one to several days working in the community. It is apparent that such a plan not only attracts new people to the Cause, but also serves to educate and inspire the present believers and gradually builds the group into a unified Baha'i community.

"Among the first of the teachers for the academic year was Mirza Ali Kuli Khan and his work we cannot praise too highly. He is truly an inspired teacher and with his philosophical turn of mind gives to the teachings a depth and richness which makes his presentations unusually attractive and readily comprehended by both believers and nonbelievers.

"Second in order of their arrival were Xlr. Windust and H. R. Hurlibut. Their work was very successful. The meetings held with Mr. Windust were particularly impressive. We like Mr. Windust for his practical suggestions.

"We were unusually fortunate to have Madame Orlova with us for several days. Her artistic temperament and the romantic situations in her life alone make her an attractive individual, and when these qualities are connected with the teaching of the Baha'i Cause the result is that vast numbers of people are attracted to the meetings. While here Madame Orlova attracted greater numbers to meetings than any other previous Baha'i speaker. She proved to be a remarkable teacher and we are planning to have her return when again convenient.

"The last teacher to date was Mrs. Howard Ives. This was her first visit to Urbana and we are planning that she may come again soon. Some of her qualities which impressed us were the extreme clearness in presenting the teachings and her ability to avoid offending the feelings of non-believers.

"A most important and very active branch of our teaching work is that of our young people's group. This group has been unusually active this year, holding as a rule two meetings each week and apparently making considerable progress in spreading the teachings among university and high school students. A number of this group attended the Baha'i summer school held at the Louhelen Ranch last July."

LETTER FROM CENTRAL STATES SUMMER SCHOOL

There are several points which the Central States Baha'i Summer School Committee will appreciate having called to the attention of the members of your Community.

1. In response to a request of the N. S. A. through the National Teaching Committee, a Teaching Conference will be held at Louhelen Ranch on June 29, 1935, at 2 P. M., followed by an evening session if desirable. In a cablegram from the Guardian received after the convention he stressed the need for re-doubled teaching effort in all communities this year. This conference will be in the nature of consultation as how best to carry out his wishes in this regard. Agenda to be furnished by the N. T. C. Chairman — Regional Representative of the N. T. C. It is hoped that all who can will attend and have concrete and practical suggestions.

2. The Central States Committee asks again that reservations for Louhelen Ranch be sent in without delay. Your cooperation in this will be of great assistance to the committee.
The generations that have gone before you—whether are they fed? And those round whom in life circled the fairest and the loveliest of the land, where now are they? Profit by their example, O people, and be riot of them that are gone astray.

Others are long will lay hands on what ye possess, and enter into your habitations. Incline your ears to My words, and be not numbered among the foolish.

For every one of you his paramount duty is to choose for himself that on which no other may infringe and none usurp from him. Such a thing—aid to this the Almighty is My witness—is the love of God, could ye but perceive it.

Build ye for yourselves such houses as the rain and floods can never destroy, which shall protect you from the changes and chances of this life. This is the instruction of Him Whom the world hath wronged and forsaken.——Baha'u'llah.

"THE LIFE-BLOOD OF THESE NASCENT INSTITUTIONS"

The Guardian of the Faith, in a recent letter to the National Spiritual Assembly, sets forth the fundamental importance of the National Baha'i Fund in words which will be deeply impressed upon the hearts of the friends.

"As the activities of the American Baha'i community expand... the institution of the National Fund, the bedrock on which all other institutions must necessarily rest... constitutes at the present time the life-blood of these nascent institutions which you are laboring to erect. Its importance cannot, surely, be overestimated. Untold blessings shall no doubt crown every effort directed to that end. I am eagerly and prayerfully awaiting the news of an unprecedented expansion in so vital an organ of the administrative Order of the Faith."

(signed) Shoghi.
July 29, 1935.

Dear and valued co-workers:

As the activities of the American Baha'i community expand, and its worldwide prestige correspondingly increases, the institution of the National Fund, the bedrock on which all other institutions must necessarily rest and be established, acquires added importance, and should be increasingly supported by the entire body of the believers, both in their individual capacities, and through their collective efforts, whether organized as groups or as local Assemblies. "The Guardian would advise your Assembly to continue impressing upon the believers the necessity of their contributing regularly to the National Fund, irrespective of whether there is an emergency to be met or not. Nothing short of a continuous flow of contributions to that Fund can, indeed, insure the financial stability upon which so much of the progress of the institutions of the Faith must now inevitably depend." (July 29, 1935.)

This message is conveyed to the American Baha'i community in order that the believers, one and all, may realize their full measure of responsibility as promoters of the World Order of Baha'u'llah.

May we ever bear in mind the essential fact that the main purpose of this Revelation is to establish definite institutions, rooted in the conscious faith of the believers, which are to be the channels through which the Divine blessings flow to mankind. As these institutions—centered about the International, National and local Houses of Justice—develop their respective functions, the fulfilment of spiritual love in terms of true education, true social justice and true peace will characterize this sacred Day of God. "That Divine Civilization, the establishment of which is the primary mission of the Baha'i Faith." (The World Order of Baha'u'llah, pages 3 and 4.)

It is by their institutions that communities of human beings are transformed from a mere rabble to an ordered society wherein the highest qualities of soul, mind and spirit are cherished and protected, but the existing institutions based upon strife must be replaced by those based upon the conception of the oneness of mankind.

In this vast process of world transformation, as the Guardian now emphasizes, the Baha'i Fund stands as the bedrock upon which progress depends. The National Spiritual Assembly expresses the heart-felt hope that the local Assemblies, the groups and also the believers individually, will make a great effort to so order their affairs and strengthen their determination that the National Fund can henceforth fulfil its special function and, like the "life-blood" in any healthy organism, convey power to every organ and limb of the Baha'i body.

THE AQDAS

In correction of the statement published by the National Spiritual As-
In view of the importance of such a statement he feels it his duty to explain that the Laws revealed by Bahá’u’lláh in the Aqdas are, whenever practicable and not in direct conflict with the Civil Laws of the land, absolutely binding on every believer or Bahá’í institution whether in the East or in the West. Certain laws, such as fasting, obligatory prayers, the consent of the parents before marriage, avoidance of alcoholic drinks, monogamy, should be regarded by all believers as universally and vitally applicable at the present time. Others have been formulated in anticipation of a state of society destined to emerge from the chaotic conditions that prevail today. When the Aqdas is published this matter will be further explained and elucidated. What has not been formulated in the Aqdas, in addition to matters of detail and of secondary importance arising out of the application of the laws already formulated by Bahá’u’lláh, will have to be enacted by the Universal House of Justice. This body can supplement but never invalidate or modify in the least degree what has already been formulated by Bahá’u’lláh. Nor has the Guardian any right whatsoever to lessen the binding effect much less to abrogate the provisions of so fundamental and sacred a Book.

Already in Egypt, Persia, India and Iraq, Assemblies, both local and national, are availing themselves of the opportunity which the autonomy granted to Eastern religious communities in matters of personal status has offered them for the recognition by the civil authorities of such Laws of the Aqdas which they conscientiously feel they must uphold and enforce. They have even, under certain circumstances, preferred to suspend their activities and dissolve their institutions rather than follow the dictates of those officials who have tried to induce them to violate what has been expressly ordained by the Author of their Faith.

“The Guardian will, when the Aqdas is published, elaborate this fundamental principle of our Faith. This brief reference, he feels, is adequate for any reference you wish to make regarding this matter in the News Letter.”

August 11, 1935.

LETTERS FROM SHOGHI EFFENDI

“Dear and valued co-workers:

“The separation of alcoholic drinks, monogamy, and the administrative fields of the Aqdas which they preceded it and upholds the spiritual truths which lie at their very core and are common to them all, its institutions, whether administrative, religious or humanitarian, must if their distinctive character is to be maintained and recognized, be increasingly divorced from the outworn creeds, the meaningless ceremonials and man-made institutions with which these religions are at present identified. Our adversaries in the East have initiated the struggle. Our future opponents in the West will, in their turn, arise and carry it a stage further. Ours is the duty, in anticipation of this inevitable contest, to uphold unequivocally and with undivided loyalty the integrity of our Faith and denounce the distinguishing features of its divinely appointed institutions.”

June 15, 1935.

“Regarding the statement made by the Guardian in his letter to Mr. Willard Hatch concerning the fact that believers can serve both as teachers and administrators. Shoghi Effendi would approve your Assembly making this fact known to all the friends. For although it is essential for the believers to maintain always a clear distinction between teaching and administrative duties and functions, yet they should be careful not to be led to think that these two types of Bahá’í activity are mutually exclusive in their nature, and as such cannot be exercised by one and the same person. As a matter of fact, the friends should be encouraged to serve in both the teaching and the administrative fields of Bahá’í service. But as there are always some who are more specially gifted along one of these two lines of activity it would seem more desirable that they should concentrate their efforts in acquiring the full training for that type of work for which they are best suited by nature. Such a specialization has the advantage of saving time, and of leading to greater efficiency, particularly at this early stage of our development. The great danger, however, lies in that by so doing the friends may tend to develop a sort of class consciousness which is fundamentally contrary to both the spirit and actual teachings of Bahá’í. It is precisely in order to overcome such a danger that the Guardian thinks it advisable that the friends should be encouraged to serve from time to time in both the teaching and the administrative spheres of Bahá’í work, but only whenever they feel fit to do so.”—July 29, 1935.

“Concerning the nature of the Nineteen Day Feast. In the Aqdas, Bahá’u’lláh clearly revealed the spiritual and social character of this institution. Its administrative significance, however, has been stressed by the Guardian in direct response to the growing needs of the Bahá’í community in this formative period of the Bahá’í era for better training in the principles and practice of Bahá’í administration.”—July 30, 1935.

IN MEMORIAM

The friends are requested to remember with prayer these believers who have entered the Kingdom.

Miss Rhoda Nichols, Troy, N. Y.
Mr. Leslie Calhoon, Racine, Wis.
Dr. Clement Woolson, St. Paul, Minn.
NATIONAL MEETING AT BAHÁ’Í HOUSE OF WORSHIP
OCTOBER 26 and 27

The meeting at the House of Worship, Wilmette, in which representatives of all local Assemblies are invited to participate, will be conducted in accordance with the following agenda.

October 26, 9.30 A. M., Meeting of thanksgiving and devotion in the Auditorium, readings to be prepared by the Temple Program Committee.
10.00 A. M., Meeting of general consultation in Foundation Hall. Opening remarks by Mountfort Mills, Chairman. Remarks by Ruhi Effendi Afnán. The following topics will be presented in a ten-minute talk by representatives of the National Spiritual Assembly, followed by fifty minutes of general discussion, throughout the morning and afternoon sessions.

National Bahá’í Fund. Leader of discussion, Carl Scheffler.

Bahá’í Teaching. The Necessary Spiritual Attitude. Leader of Discussion, Alfred E. Lunt.


The Institution of the Nineteen Days' Feast. Leader of Discussion, Allen B. McDaniel.

Publicity. Leader of discussion, Nellie S. French.

Rare Amity. Leader of Discussion, Horace Holley.

Administrative Problems. Membership in non-Bahá’í religious organizations, residential qualification of a voting believer, the spiritual character of Bahá’í elections. Leader of discussion, George O. Latimer.

8.00 P. M., Bahá’í readings, followed by a feast, under the direction of the Temple Program Committee. Continuance of general discussion on the subject of teaching.

October 27, 9.30 A. M. to 12.30 P. M., General discussion on the subject of the Bahá’í Faith in relation to the future developments of society and the events that are destined to take place before 1963. Leaders of discussion, Mountfort Mills and Ruhi Effendi Afnán.

Ruhi Effendi Afnán will be the speaker at the Sunday afternoon public meeting in Foundation Hall on October 27.

RUHI EFFENDI AFNAN MAKES SECOND VISIT TO AMERICA

The National Spiritual Assembly is privileged to announce that Ruhi Effendi Afnán, great-grandson of Bahá’u’lláh, has come to America and with the Guardian’s approval can remain until November in order to take part in the National Meeting at the Temple on October 26 and 27, and visit local Bahá’í communities to assist in teaching on his way to and from Chicago.

The following itinerary has been arranged:

- September 8 to 22, Upper New York State.
- September 25 to October 4, Sen.-England.
- October 6 to 13, New York City Metropolitan area.
- October 14 to 30, Washington, D. C. area.
- October 21 to November 6, From Washington to Chicago, stopping at Pittsburg en route.

November 7 until his departure from America. From Chicago to New York, stopping at Detroit and Cleveland.

Due to important work which requires his presence at Haifa in November, Ruhi Effendi Afnán regrets his inability to extend his visit to include a journey to Assemblies in the West.

From reports already received, the friends are making every effort to take advantage of this unique opportunity to have the Message presented publicly by so distinguished a believer, and the centers already visited are enthusiastic and grateful for the results achieved.
REPORT OF TEMPLE VISITORS

The House of Worship has become a spiritual magnet attracting people from all parts of the country. From figures presented by the Temple Program Committee it appears that during the four months period, April to July, 1935, the Temple Guides registered visits from 816 groups and a total of 4,087 individuals. Some 35,650 visitors are reported for the past 30 months.

NATIONAL COMMITTEE APPOINTMENTS

The list of Committees of the N. S. A. published in August Bahá’í News, is to be extended and revised as follows:

Regional Teaching Representatives. Mrs. Louise Caswell has been appointed for the area of Oregon and Washington. Dr. E. Leonore Morris and Dale S. Cole have each been assigned the area assigned to the other in the August list of appointments. Dr. Morris, therefore, now has the area of Michigan and Indiana, and Dale S. Cole the area of Ohio and Western Pennsylvania.

Publicity Committee. Mrs. Nina Matthisen has been appointed in place of A. F. Matthisen as member of this committee.

Annual Souvenir of ‘Abdu’l-Bahá. (1936). William de Forge, Chairman, Curtis Kelsey, Dr. Wilbur, Miss O. B. Crum, Mrs. Grace Krug, Mrs. Carrie Kinney, Miss Bertha Herklotz.

PUBLISHING ANNOUNCEMENTS

Gleanings from the Writings of Bahá’u’lláh, translated by Shoghi Effendi. This work, consisting of selections from Tablets which the Guardian wishes the believers to study and ponder, will be ready for distribution on October 8. The volume is available in two bindings: in cloth, at $1.80; and in Fabrikoid, at $2.25.

The Coming of the Glory, by Florence E. Pinchon. A new supply of this book has just been received from England, and copies can be obtained at $0.50 each. The former price was $1.00.

Do’a: The Call to Prayer, by Ruth Ellis Moffett. This is the correct title of the work listed with an incorrect title in the recently issued Catalog. Will the friends kindly correct their own Catalog in accordance with this notice.

The following pamphlets are available for use in teaching activities:

The Dispensation of Bahá’u’lláh, by Shoghi Effendi. Paper covers, $0.25. Outline and Summary of the Aims, Purposes, History, Teachings and Administrative Order of the Faith, prepared with special reference to publicity use. 4-page folder, letterhead size. $3.00 per 100. Net.

The World Religion, by Shoghi Effendi. $1.00 per 100. Net.

The Goal of a New World Order, by Shoghi Effendi. 10 copies for $0.50. Net.

Houmouzat, by Stanwood Cobb. $1.50 per 100. Net.

The Most Great Peace, by Marion Holley. $1.50 per 100. Net.

Principles of the Bahá’í Faith (small blue compilation). $3.00 per 100. Net.

The Oneness of Mankind. Compilation on Race Amony. $0.15.

The Bahá’í Movement. Outline of aims and purpose, statement on Bahá’í administration, and compilation, reprinted from The Bahá’í World, $1.00 for 10 copies.

The Bahá’í Faith, by Horace Holley. $1.00 for 25 copies. Net.

DECISIONS OF THE NATIONAL SPIRITUAL ASSEMBLY

All local groups are requested to elect a Correspondent once a year, and preferably on April 21. The function of the Correspondent is to receive Bahá’í News and other general communications intended for all members of the group, and also to serve as link between the group and the Teaching Committee, Publishing Committee, etc.

It has been voted to record the attitude of the N. S. A. that local Assemblies would not justify in sanctioning annual memorial meetings to commemorate individual believers.

It has been voted to call attention once more to the fact that local Assemblies and individual believers should be careful in dealing with persons who claim to be Bahá is but have no proper credentials. This applies particularly to persons who come from other cities.

STATEMENT BY ARCHIVES COMMITTEE

The real Bahá’í Archives of the future will consist primarily of the interpretation of the Word of Bahá’u’lláh contained in the Tablets of ‘Abdu’l-Bahá to the believers of the United States and Canada, and of the applications of this Word to the developing World Order as explained in the letters of Shoghi Effendi and of subsequent Guardians of the Cause.

Our Guardian has made it a special duty of this generation to collect and preserve in the Archives the tables of the Master. Therefore, the National Archives Committee invites and earnestly requests the cooperation of all Local Spiritual Assemblies in the fulfillment of this duty, as far as possible, during the remainder of the current Bahá’í year.

The following suggestions are offered for consultation and action, if possible, by each Assembly: First, that the significance of the Bahá’í Archives, the importance of preserving ‘Abdu’l-Bahá’s Tablets while they are still available, and the future location of the Archives in the Foundation Structure of the Temple, be explained and emphasized at the next two Nineteen-Day Feasts. Second, that the following questions or their substance be asked of the friends who attend these Feasts, and that, if a general monthly letter is mailed to the members of the community, these questions be included with the request that those unable to attend Feasts mail their answers to the corresponding secretary. The questions suggested are these:

(1) Have any of the friends present ever received Tablets from ‘Abdu’l-Bahá?

(2) Of these, who have forwarded their Tablets to the National Archives?

(3) What friends still have Tablets in their possession?

(4) Do any have in their keeping Tablets which were addressed to relatives or other believers?

(5) Do those friends still in the possession of Tablets plan to place them in the Archives in the near future?

A third suggestion is that a date or dates be set and announced when the members of the community who have Tablets, letters from the Guardian or sacred relics which they wish to present to the Archives may bring these to the Feast, where they may be taken charge of by the Local Spiritual Assembly and forwarded by registered mail to the Secretary of the Archives Committee.

This committee would appreciate having a report from each community by the close of December, if possible, indicating the number of affirmative responses to each of the above questions.

It is most natural that the friends should hesitate and postpone parting with their most precious possessions. Please remind them, however, that the Archives Committee will gladly supply them with exact photostatic copies of their Tablets.

NATIONAL ARCHIVES COMMITTEE

By: Mrs. Carl Scheffler, Secretary.

1821 Lincoln Street. Evanston, Ill.
Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognize the Source of his education: by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he would readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace, and mercy may envelope all mankind. —BAHÀ'U'LLÀH.

LETTERS FROM SHOGHI EFFENDI

"Modern Mystics"

"I wish also to express my thanks and appreciation for other enclosures and especially for the book 'Modern Mystics' by Sir Francis Younghusband, a copy of which you have been most kind in sending him. The author's account of the early days of the Movement is very thrilling, indeed, and quite authoritative, being based on Nabil's Narrative. It is hoped that this work will have great influence in spreading the Message in many circles, and in this way will give wide and effective publicity to the Cause." (Note: Reference was made to "Modern Mystics" in a recent issue of BAHÀ'Í NEWS).

"In this connection the Guardian wishes me to draw your attention to a recently published book on 'Persia' written by an English lady by the name of Merrit-Hawks, in which she makes a few, though very favorable and significant statements regarding the importance and position of the Cause in that country. The author, who has traveled extensively throughout the land, and has associated with many classes of the population, has been much impressed all through the journey by the comparatively high intellectual, moral and spiritual level which the Bahá'ís occupy among their fellow-countrymen."

The Guardian's Letters to Individual Believers

"With reference to the N. S. A.'s suggestion regarding the publication in BAHÀ'Í NEWS of passages from the Guardian's letters to individual believers, he wishes me to express his approval of the plan conceived by your Assembly in this matter." (Note: This plan is that when the National Spiritual Assembly receives a copy of a letter from the Guardian to an individual believer containing statements of general bearing and importance, the Assembly will refer these statements back to the Guardian, and when approved by him will publish them in BAHÀ'Í NEWS. This plan was brought to the Guardian's attention in the light of his instruction, published a year or two ago, that his letters to individuals were not to be extensively published).

Stories About 'Abdu'l-Bahá

"He would also urge you to attach no importance to the stories told about 'Abdu'l-Bahá; or to those attributed to Him by the friends. These should be regarded in the same light as the notes and impressions of visiting pilgrims. They need not be suppressed, but they should not also be given prominence or official recognition."

"A Special Responsibility"

"Dear and valued co-workers: Now that the decoration of the dome unit of our beloved Temple has been brought to a successful termination, an unprecedented effort, on the part of both individuals and Assemblies, is required in order to promote, nay to revitalize the teaching work in all its aspects and throughout the length and breadth of the American continent. A special responsibility is thus laid on the elected representatives of the American believers, whose immediate task is to devise such means as will enable every local community and group to play its part and further by every means in its power the campaign of teaching which is to signalize the opening of a new chapter in the history of the Faith in that land. " (signed) Skoghi.

THE NEW HOUR HAS STRUCK

Three major instructions have been received by the American believers since the Ascension of 'Abdu'l-Bahá: to develop the Administrative Order, to construct the Mashriqú'l-Adhkar, and now, to engage in a "nation-wide, systematic, sustained effort in teaching field."

These three instructions mark the fundamental points in our collective historical experience as a national community of Bahá'ís in the World Order of Bahá'u'lláh. Their sequence is significant. The friends have developed the institutions of local and National Assembly and of the Convention, thereby constituting the new organism; they have by devotion and sacrifice raised the Temple superstructure and completed the external decoration of its dome unit, thereby giving that organism strength and vigor through the accomplishment of a mighty task: now the American Bahá'í community is summoned to the supreme spiritual effort, that the organism may be penetrated by the Spirit and not remain..."
merely a social body deprived of soul.

When the Guardian informs us that "the new hour has struck in history of our beloved Cause," the teaching effort he calls for is surely far more than a mere enlargement or extension of the activities we have termed "teaching." What we require, if we would meet this surpassing opportunity, is first of all a great deepening of our consciousness, a higher sense of consecration, and a unity that is instinctive and not begrudging or occasional or otherwise incomplete. The "forces" which "progressive revelation of this mighty symbol of our Faith is fast releasing are so overpowering that incapacity to give them a pure, clear channel may well be a catastrophe for all who fail to respond to the limit of their power. These are the forces which outwardly are transforming the life of humanity and the greatest institutions of civilization. "In appearance it is fire and vengeance; in reality it is light and mercy." As we unitedly and sincerely try to respond, the Omnipotence moving the world will guide us safely through the "fire and vengeance" to the "light and mercy" manifested on the plane of faith. The possibilities revealed for the Baha'i community are immeasurable, as their momentum is irresistible by all on earth.

The National Spiritual Assembly, realizing the new weight of responsibility placed by the Guardian upon every Baha'i institution and every individual believer, wishes to contribute, if we would meet this surpassing opportunity, the inmost heart of the friends, to ponder the message, to obey with heart and soul this stirring appeal, whose full meaning for the future none can estimate. But all of us can understand that the doors of service are flung wide in every city; the people are quickened with capacity to receive the Word; and every sincere intention to teach will be reinforced by heavenly power.

Feeling this larger personal opportunity, may we join in all plans adopted by our Spiritual Assembly with ardor and wisdom, retaining all teaching methods that have proved sound and effective but willing to replace any method which no longer corresponds to the reality of this present hour.

The Assemblies and friends who wish to remind themselves of the general advance in teaching methods and policies made during recent years can refer to a number of statements published in Baha'i News, and by so doing keep abreast of the progress made in the recent past, upon which we must now build. Among the direct references to teaching the following are cited for reference: July, September, October and November, 1932, January, 1933 and September, 1934, though these by no means cover the entire ground.

From the Gleanings this passage is quoted: "Arise, O wayfarer, in the path of the Love of God, and aid thou His Cause. Say: Barter not away this Youth, O people, for the vanities of this world or the delights of heaven, by the righteousness of the one true God! One hair of Him excelleth all that is in the heavens and all that is on the earth. Beware, O men, lest ye be tempted to part with Him in exchange for the gold and silver ye possess. Let His love be a storehouse of treasure for your souls, on the Day when naught else but Him shall profit you. The Day when every pillar shall tremble, when the very skins of men shall creep, when all eyes shall stare up with terror. Say: O people! Fear ye God, and turn not away disdainfully from His Revelation. Fall prostrate on your faces before God, and Celebrate His praise in the daytime and in the night season. Let thy soul glow with the flame of this undying Fire that burneth in the midstmost heart of the world, in such wise that the waters of the universe shall be powerless to cool down its ardent. Make, then, mention of thy Lord, that haply the heedless among our servants may be admonished through thy words, and the hearts of the righteous be gladdened." (page 38).

EXPENSES OF THE NATIONAL FUND

In order that we may obtain a better understanding of the present fixed costs of maintaining the established National activities of the Cause in this country and Canada, the treasurer's office has prepared a summary of the expense budget.

The actual running expenses of all of our activities now average approximately $1,923.34 per month. The expenses of maintaining the National offices, including everything, such as stationery, postage, supplies, traveling expenses of National Assembly members, special printing, telegrams and cables, office rental, public teaching bulletins, all mimeograph service, etc., etc., is being done at a very nominal figure, i.e., $472.18 per month.

The World Order Magazine is going to average about $305.00 per month.

International Fund, that is the American believers' contribution to the International headquarters at Haifa amounts to $190.00 per month and the News Letter costs $110.00 per month.

The average cost per month of maintaining the Temple, including the wages of the caretakers, oil for fuel, current for power and light and all other incidental expenses, approximate $617.16 per month.

Green Acre maintenance and expenses comes to $223.09 per month.

It will be noted that this budget of...
Temple construction, due on,
ed with the needs of the N. S. A. and

average monthly expenditures under the

to take his part in the activity.

States and Canada will carefully study

then so order his life as to be able

liever doubts that the united effort of

united action

corpus

cooperation in the Baha'i body of our

self of a very sacred privilege.

If, in our Nineteen Day Feasts, this

matter could be discussed, with the idea that hereafter in each Community
in the United States and Canada we
would seek a one hundred per cent
cooperation in the Baha'i body of our
city, we feel sure that the blessing re-

ting would make our pleas on the
part of the National Treasurer unnec-

essary. It must be noted that the aim
is that every believer, rich or poor,
should take part in the monthly con-

tribution, even though the amount contrib-
ted may not be more than a few

cents. The unifying power of such
united action will nevertheless have the
desired effect. Certainly no real be-
liever doubts that the united effort of
the followers of Baha'u'llah can fail.

In the next News Letter there
will appear detailed figures of the av-

erage monthly expenditures under the
items mentioned this month. It is
hoped that every believer in the United
States and Canada will carefully study
them in order that he may be acquaint-

ed with the needs of the N. S. A. and
and so order his life as to be able
to take his part in the activity.

Immediate Needs

For balance due on Mt. Carmel land $2,500.00
Bank loan (final payment) due January 1 2,500.00

December running expenses (approx.) 1,920.00
Temple construction, due on contract 6,518.16

$13,438.16

NATIONAL SPIRITUAL ASSEMBLY.

IN MEMORIAM

The believers are requested to bless
with prayer the spirits of these Baha'i
who have ascended to the King-

om.

Mrs. Dora Smith, Seattle.
Charles Belyea, Milwaukee.
Mrs. Caroline Brown, Chicago.
H. De Vogh Wright, Orange

Springs, N. Y.

Mrs. Hulda Mecher, Muskegon.
Mrs. Evelyn Cuddeback, San Fran-
cisco.
Marshall Humphrey, Phoenix.
George Monroe, Vancouver.

TEMPLE CONFERENCE

The American Baha'i community

took an important forward step on the
occasion of the Conference held at the
House of Worship on October 26 and

27. The sessions welded together the
friends and the members of the Na-
tional Spiritual Assembly in the

maintenance of the established
activities is definitely depriving
himself of a very sacred privilege.

When reports are received from the
local Assemblies, a com-

mittee appointed, in addition to those report-
ed in a previous issue:

Program Committee, Central States Summer School—L. W. Eggleston,
Chairman, Mrs. Bertha Hyde Kirk-patrick, Secretary. Mrs. Dorothy Baker.

Program Committee, Western States Summer School—John D. Bosch,
Chairman, Leroy Ioas, Secretary, Mrs. Ella G. Cooper, Mrs. Amelia Collins,
Prof. N. Forsythe Ward, Irwin Som-
erhalder, Siegfried Schopflesker,
Charlotte Linfoot, George O. Latimer.

Youth Committee—the following new members have been added: Far-
ruk Ioas, Margaret Kunz, Florence Mattoon.

Universal Language—to the mem-

bership previously announced, Jose-

phine Krupa has been added.

TEACHING SERVICES OF RUHI EFFENDI AFNAN

Baha'i resident in the many cities
visited by Ruhi Effendi Afnan need

no descriptive article to acquaint them
with the fact that his teaching services
have been truly effective and inspiring.
His contribution to the unity and en-
thusiasm of the believers themselves,
his grasp of the Message, and his
capacity to respond to public oppor-
tunities not hitherto available to repre-

sentatives of the Cause, combined to
make his visit, necessarily brief though
it had to be, a landmark in American
Baha'i history.

When reports are received from the
different Regional Teaching Repre-

sentatives and local Assemblies by the
National Teaching Committee, a com-
prehensive record of Ruhi Afnan's ser-

vices can be published. A word of
heart-felt gratitude is now expressed
on behalf of all believers who had the
privilege of his teaching.

A NEW TEMPLE ILLUSTRATION

The illustration sent to the friends
with the letter from the National As-
sembly dated September 24, 1935, has
been reproduced for sale to the friends
who have long wished a picture show-
ing the Temple in its present stage of
completion.

Copies may be obtained from Harry
Walrath, Temple Librarian and Photo-
graphs Committee, at 5c each, or three
for 10c. Mr. Walrath's address is
4639 Beacon Street, Chicago.

As it is not convenient to sell single
copies by mail, it is suggested that the
local Assemblies obtain a supply for the
individual friends.

LIBRARY COMMITTEE

Dear Baha'i Friends:

The Library Committee wishes to take
this opportunity to express its deep appreciation to all the local As-

semblies and individualBahais whose continued cooperation has enabled this
Committee steadily to enlarge the
scope of its work.

We now wish to bring to your at-
tention the new plans for the present
year.

Every central Library in most of
the major cities in the country is well
supplied with a representative collec-
tion of Baha'i literature. The circula-
tion of the books is continuously grow-
ing. The literature is also in many
University Libraries, and it is this fea-
ture of distribution that we wish to
emphasize particularly at this time.

In the University departments of
Philosophy or Religion, the study of
"Living Religions" and "Comparative
Religions" attracts a large number of students. It is the wish of the National Spiritual Assembly as well as of the Library Committee that every College and University in the United States and Canada have Baha’i literature in its Library. This is one of the most direct ways of getting the Teachings before the thinking youth of the country.

Kindly interview the Universities in your locality, obtain a list of the Baha’i works they now have, and their willingness to receive the gift of additional books, "The Promise of All Ages" and "Secrecy for a Failing World." These are books which should be in every Library, since their titles attract immediate attention.

As our resources for the distribution of free literature is limited, we wish to request each local Assembly to make one more Library donation, the new volume recently published, "Gleanings from the Writings of Baha’u’llah." We trust that your donation of this unique addition to Baha’i literature in English will eventually have important results.

As a matter of interest, the Committee reports that its records show that at present Baha’i literature is obtainable in 143 Public and 31 University Libraries.

Will each local Assembly consider these plans and notify the Committee of its intention to assist in this branch of the teaching work.

Martha Woodsum, Chairman Library Division, Baha’i Publishing Committee.

P. O. Box 348, Grand Central Annex, New York, N. Y.

YOUTH COMMITTEE

To the Baha’i Youth of the United States and Canada.

Dear fellow youth:

The Guardian has placed upon the National Youth Committee a great and unique responsibility. It is his wish that the Baha’i youth of the United States and Canada bring into the closest possible cooperation all the Baha’i youth of the world. He further wishes that we may enter as fully as possible into the study of the World Order and the work of public teaching.

This is a great responsibility, a challenge to all that is fine in us. The affairs of youth are close to the Guardian's heart. So let us, in this third year of the National Youth Committee, enter more fully than ever into the work of constructing the New World Order.

The National Youth Committee wishes to be a medium of guidance and expression for all the Baha’i Youth of the world. This cannot be done without cooperation—that keynote to successful living in this new age. Write your group problems to the National Youth Committee, that they may help you. Offer plans and suggestions to them. Only by wholeheartedly working together can we bring into being what Shoghi Effendi desires—an international Baha’i Youth Movement that will challenge the young people of the world with the dynamic and constructive principles of the Faith of Baha’u’llah.

This autumn marks the launching of an intensive teaching campaign on the part of all the communities in the United States and Canada. Let us enter into this campaign determined to attract many youth to the Cause! The recent decision of the N. S. A. to allow young people between the ages of fifteen and twenty-one to declare their faith and attend Feast meetings opens a wide and new field of teaching effort for the Baha’i youth of America. Let us begin this year, in America, the Youth Movement which the Guardian anticipates.

This message of the Guardian, written in August, 1933, to the first Committee, shows the constant interdependence of Baha’i activity and the relation of Youth activities to the whole Baha’i community—"he would strongly urge you to cooperate, heart and soul, with all the various Assemblies, groups, and committees throughout the Baha’i world, to ask for their assistance and help for the successful discharge of your duties and obligations, and in this way to try to build up an active and ready mind among the Baha’i youth throughout the world."

The obligation is clear and definite. The National Youth Committee sees its work as in a specialized teaching field, to attract youth under twenty-one to the Faith of Baha’u’llah and to encourage by all possible means the entrance of Baha’i Youth into the active life of the local and National communities.

To accomplish these things, the National Committee would like "to cooperate, heart and soul, with all the various Assemblies, groups, and committees." If each community which has no youth group as yet would immediately consider the problem, the Committee will give all possible aid in the formation of such a group. If each youth group already formed would call on the National Committee for help and advice, and keep it regularly informed of its progress, the goal of our Guardian would be sooner achieved.

In the face of the present great teaching opportunities, and in full consideration of the great and majestic task before the Baha’i Youth of the world, the National Youth Committee issues this call for cooperation and renewed dedication.

Sincerely In His Service,
Kenneth Christian, Chairman, National Youth Committee.

INDEX COMMITTEE

The Baha’i Index Committee desires to know if anyone among the Baha’is has an Index to any of the following volumes:

Gleanings from the Writings of Baha’u’llah.*

Tablets of Baha’u’llah.

Kitab-i-Iqan.

Three Tablets of Baha’u’llah.

Epistle to the Son of the Wolf.


Some Answered Questions.


The World Order letters of the Guardian.**

The Dispensation of Baha’u’llah, Shoghi Effendi.

Any believer having an Index which he is willing to lend to the Index Committee is requested to communicate with the Committee Secretary.

The Index Committee is also very desirous of receiving letters from Bahá’ís who have had experience in indexing or cataloging.

Bertha Hyde Kirkpatrick,
Secretary, 209 North Ingalls Street, Ann Arbor, Mich.

*These books already have an Index, but some of the friends may have worked out additional subject references which will be useful.

**The World Order of Baha’u’llah: The World Order of Baha’u’llah; Further Considerations; The Goal of a New World Order; The Golden Age of the Cause of Baha’u’llah; America and the Most Great Peace.

PUBLICITY COMMITTEE

During the past month the National Publicity Committee has received clippings from the following cities: Albany, N. Y.; Rochester, N. Y.; Racine, Wis.; Miami, Florida; Bergen, Norway; Lima, Ohio; Columbus, Ohio; and Chicago, Illinois.
In several cases the publicity resulted from a release sent to the newspapers of the cities by the National Publicity Committee at the time of the completion of the Clerestory section of the Baha'i House of Worship. This release included two beautiful pictures of the dome and a short paragraph. If your papers used this material and you have not sent clippings to the National Publicity Committee we would appreciate three clippings of each release.

Some very thoughtful work has been done by the publicity chairman at Local Assemblies and the National Publicity Committee believes their work will be an inspiration to others.

In Chicago, last spring, the Local publicity chairman sent a typewritten letter to the Women's Clubs of Chicago and vicinity offering to have speakers appear on their programs this fall and winter. The letter emphasized the fact that there is no charge for Baha'i speakers. A tour of the Baha'i House of Worship was also suggested with the service of a guide. This letter resulted in a frontispiece of the Baha'i House of Worship with a fine description of the building appearing in the mid-summer number of "Women," the official magazine for the Chicago and Cook County women's organizations.

In another large city one of the friends wrote to a "Religious Question Box," which is a column appearing in one of the newspapers, asking "If there was in the Bible any basis for the many Christian sects and what prospects there were for a world religion?" This reply was received from the newspaper, "There is no authority in the teachings of Christ for so many Christian sects and denominations. Regarding the prospects of a world religion, write to the National Spiritual Assembly of the Baha'is of the U. S. and Canada, Evergreen Cabin, W. Englewood, N. J."

As we enter upon the intensive teaching campaign following the instructions of the Guardian we must always keep in mind the assistance which thoughtful publicity can bring. From several of the larger cities clippings are received each week concerning publicity given visiting speakers and local meetings.

It should be remembered that the Baha'i population in any city is relatively small and your publicity must contain something in which the editor feels that the general public will be interested.

Baha'i publicity should never be spectacular. It should be dignified, absolutely accurate and place before the reading public the fundamental teachings which Baha'is are endeavoring to place before the listening public.

The National Publicity Committee has received the following suggestion: "We suggest that each Local Spiritual Assembly appoint a radio committee (ideal work for Baha'is who are shut-ins or tied to their homes for one reason or another); this committee to appoint certain people who will be given definite radio programs which they will tune in on each day, such as philosophic programs, etc., so that when an opportunity presents itself to send in a favorite saying, something from the teachings can be sent in under the supervision of the local committee. There is a wide field for activity of this kind. We have a program locally that sings the songs of all churches and religions every morning. One of these days, I shall send them some Baha'i songs."

We suggest that a magazine reader be appointed in each Community whose responsibility will be to read the weekly and monthly magazines searching for references to the Cause. Such references should be sent to the National Publicity Committee.

The annual scrap book will be kept this year and the pages for your Community are waiting to be filled. The National Publicity Committee would appreciate the name and address of each Local Publicity Chairman. Send all communications to Ruth Randall Brown, Chairman, Box 9, Ingomar, Pa.

WORLD ORDER MAGAZINE

Recent issues of the Magazine have contained compilations of Words of Baha'u'llah selected from the new volume, announced last month, entitled "Gleanings From Writings of Baha'u'llah." These compilations have been deeply appreciated.

A series of articles under the title of "A World Religion" was begun in the September number. Under this heading, successive articles, each by a different author, will be published as follows: The Source of Religion, The Continuity of Religion, The Oneness of the Prophets, Cycles of Civilization, The Spiritual Nature of Man, The Oneness of Mankind, The Historic Crisis, The Fulfillment of Religion, and A World Community.

In addition, the Magazine has been privileged to publish a number of important articles by believers, and some informative and helpful articles by non-believers. The Editors have written a large number of letters to Baha'is in America and also in Europe and the East, a pealing for contributions on Baha'i subjects which will deepen and enlarge the scope of this monthly teaching organ. The response received has been thoroughly appreciated, but a general appeal is now issued to individual believers, to Assemblies and to Committees for more continuous cooperation.

The three Summer Schools maintained programs full of possibilities for a series of articles or for one or two articles bearing upon the fundamental subjects discussed. Mrs. Mayme Seto has prepared her program at Central States Summer School as a series to be published in coming months, and other teachers are urged to follow this example.

The Editors likewise urge all believers who give public addresses on Baha'i subjects to appreciate the larger audience they can reach through the medium of a magazine article. Moreover, it is helpful to a speaker to try at least occasionally to write out a talk before it is delivered, because the practice of writing makes for clarity, order and appeal to reason as well as to feeling.

The Business Manager of the magazine reminds the friends of the value of this publication in spreading the Cause and also in affording each Baha'i an opportunity to extend his own knowledge and capacity by sharing the results of other believers' careful and conscientious study.

World Order can be obtained as follows: Introductory subscription (seven months), $1.00; Annual subscription, $2.00; Library subscription, $1.75; Gift subscriptions, five or more annual subscriptions on one order, $1.50 each; Extra copies—ten copies of any issue sent to one or more addresses, $1.50.

Editorial correspondence should be addressed to World Order, 119 Waverly Place, New York, N. Y.

subscriptions and business correspondence should be sent to World Order, 135 East 50th Street, New York, N. Y.

ARCHIVES COMMITTEE

The local Assemblies and individual believers are requested to give thought to the extreme importance of preserving the Master's Tablets in the Archives. By sending the original Tablet, accompanied by translation, to the Archives Committee, not only is the precious physical document kept safe from destruction or loss, but its con-
tents are made available to all other Baha'is.

At present there are approximately 1200 Tablets in the Archives, and it was from those on hand at the time that the three volumes of Tablets were compiled many years ago. In the future, additional volumes will be published, thus giving the world more of that illumination which 'Abdu'l-Bahá cast upon the problems and conditions brought to Him by the friends.

On August 20, 1929, the Guardian laid an obligation upon this generation in the following words: "The work of collecting and publishing the Tablets is one of the most important tasks that this generation has to undertake, for upon it depends our true understanding of the Cause and its principles. The more we put it off, the more apt we are to lose some of the original writings." Referring to the publication of Tablets, the same letter stated: "Only Tablets with the Master's signature and in the original tongue should be recognized. Any translation or copies of them fail having real authority. This shows the importance of collecting the original Tablets that bear the Master's signature."

The Word of the Manifestation, and the utterance of His Interpreter, descend to this darkened earth from a higher realm utterly beyond human control. Nevertheless, human beings are responsible for the degree to which they assure its preservation and spread among the people. How many prior Revelations left no authoritative guidance because the Word was lost or corrupted by those who called themselves the friends of God!

Since the Archives Committee can provide photostatic copies of every Tablet at very low cost, there really appears to be no just reason why any individual believer should any longer privately cherish Tablets which spiritually belong to this universal Revelation. All material for the Archives should be sent to the Committee Secretary.

MRS. MAY SCHEFFLER, Secretary, 1821 Lincoln Street, Evanston, Ill.

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LETTER FROM CLARA AND ADELAIDE SHARP

Through the courtesy of Mrs. Orol Platt, we are able to share with the friends these descriptions of the passing of Dr. Moody and the closing of the Tarbiat School.

"Our beloved Dr. Moody ascended to the Abhá Kingdom, October 23, 1934, at 6:30 P.M. She had been ill twelve days due to a heart stroke... Some of the children of the school led the hearse while the teachers followed with her Baha'i sisters and then came her Baha'i brothers. The Baha'i cemetery is not a cemetery in comparison to the Muslim's but is a garden. Ours here is called the Everlasting Rose Garden. So Dr. Moody was taken to the Everlasting Rose Garden, where a most impressive ceremony was held. Jinab Fadil read the burial prayers.

"Much can be said to commemorate Dr. Moody's passing, for twenty-five years of service means so much to our Baha'i friends. Dr. Moody wrote a short biography but she did not mention her work among the women. Perhaps she was too modest and left that to others...

"The closing of the school was a great shock although we had expected that it might happen. The Báb's Martyrdom in this country is kept by the Arabic calendar and came this year on December 6... Saturday afternoon a policeman came with an order from the Board of Education to close the schools. They said Tarbiat had been closed for no reason Thursday and the license for Tarbiat School existed no longer. The order came after school had been dismissed and there was no time to tell all the children, so Adelaide and her assistant went to school the next morning at 6:30 A.M., before the policeman could get there, and as the children came to enter the school they had to be turned back. This was very hard as many of the little ones did not understand and called to Adelaide to tell the policeman to let them in, and many cried... The Baha'i children have not gone to other schools... The Muhammedan children of course went to other schools but they are not satisfied and happy. Tarbiat School was far ahead of the other Persian schools, in their text books, character training and everything else. All the schools say this. The educated Muhammedans are with the Baha'is. One important Muhammedan said he knew it was a Baha'i School when he sent his children there and said that was no reason for closing the school... We had many of the best families in town sending their children and they are feeling very badly about it. There were nearly 1500 pupils in both schools and about 50 teachers... This has advertised the school and called attention to the Cause and what they are working for more than anything else that could have happened... Shoghi Effendi has written for us to be patient and not make any disturbance but persevere and keep trying to gain religious liberty, that the school will again open and things will be better than ever."

REPORT FROM N. S. A. OF IRAN (PERSIA)

The Members of the National Spiritual Assembly of the Baha'is of the United States and Canada:

Some time ago, just after the opening session of the newly elected National Spiritual Assembly of the Baha'is of Iran we sent you a telegram concerning the election of the Assembly and immediately after that we dispatched to you a circular containing matters of interest and importance about the conditions of the Baha'is here. We are not yet sure that you have received any of the two as we have not been advised of their receipts.

We again try to send you the following news about the conditions of the Cause here in Tehran and other cities of the country, hoping that you will receive this one in due time.

Tehran. The Baha'is are not yet allowed to meet in a large crowd in the Halls of Haziratu'l-Quds. It was only on the occasion of the Eve of Baha'u'llah's Ascension that about four hundred persons were united together in Haziratu'l-Quds to commemorate that night in chanting prayers till about morning. Anyhow, the friends are not absolutely forbidden to have some sort of gathering. The Assembly has arranged that they should meet in about nine places in town. They meet every Thursday evening in these different houses of the friends and in every session they follow a special pre-arranged program.

Up till now there has been no objection on behalf of the Police Department to this system of gatherings and there is hope that the system can go on without any interruption.

The N. S. Assembly and all the committees working under its supervision meet in Haziratu'l-Quds. The Friday moral teachings, especially for children are regularly working and the friends are getting more and more conscious of its value and its importance.

Other Cities: 1. Bandar Shah. The Baha'is of Aragh have been ill treating the friends and always seeks all the means to cause them trouble and discomfort. They have arrested and even imprisoned some of the believers.

2. Aragh. The Baha'is of Aragh are passing the narrow escapes of every
kind of hardship and difficulty. They are under worse circumstances than other cities. The police office as well as the Census Department treated the friends in the worst possible manners. Mr. Zargarzadi, the secretary of the Spiritual Assembly of that city has been arrested. They have been so hard and cruel to him that for a long time nobody knew anything about him. Even his children were forbidden to see him. It seems that they intend to exile him from that spot. The cause of all these troubles lies in the fact that he did not consent to sign the official census papers unless on the column where religion has to be mentioned the word "Bahá’í" was inscribed. The officers insisted that he should sign the paper, without having the word "Bahá’í; he refused and went under so many troubles.

Jenabi Fadil Mazandarani went there especially to meet the friends and keep them warm at their work and prevent any sense of dismay which naturally in these cases may prevail throughout the friends everywhere. Dr. ‘Abdu’l-Bahá visited Colonel Rokneddin Khan, the chief of the Police Office in Tihran and talked the matter over with him. The latter, quite rude and nervous, has said: "The Bahá’ís refuse to sign the census papers sent to them from the government and they take pictures holding 'The Greatest Name' in their front. These are some sorts of Manifestation or strikes which should be prevented by Government officers everywhere.

Even now the Bahá’ís are ill-treated and no change in the behavior of the officers in charge has ever appeared.

Kasvin: The Police Department of this city has been too very hard on the friends. One of the believers, Nosrat Rahmani, has gathered together a crowd of the Bahá’í friends in his house to commemorate the eve of Bahá’u’lláh’s ascension. Next morning, he has been forbidden to hold any kind of meetings in his house any more. Two other friends, Rouhani and Hazasi were taken to the police station and were questioned about the newly printed calendar which they received from Tihran. They answered to every question quite frankly, openly and truly. When they said the truth about the matter, they were forced to go around the city and take back all the copies that they had sold to the friends. The Chief of the Police has been very harsh to them. He even cursed and injured them and did not consider any form of respect towards them. As a result of that, the three young Bahá’ís, Messers. F. Moghebel, A. Anvar and H. Behrooze who were responsible for the publishing of that calendar were arrested in Tihran. They were in prison for forty-eight hours after which they signed a paper declaring: "We will never pretend anything."

Rasht: According to the explicit order of the Minister of Post and Telegraph, two members of the Spiritual Assembly of Rasht: Mr. Hossein Atai, the chief accountant of Post Office and the secretary of the Spiritual Assembly, and Mr. Abdul Hassan Moazam Zade, the cashier of the same office, are strongly forbidden to attend the sessions of the Assembly. This being told them through a confidential letter.

Azarbayejan: The Police Department of Azarbayejan does not sanction the application papers of any Bahá’í addressed to the administrative offices. This happened in the case of Ayadollahi Seyssani, when he asked the above department to sanction his application letter to one of the offices. The Police Department insisted that he should sign the official residential letter. This happened in the case of a Bahá’í. The latter, quite rude and nervous, has said: "The Bahá’ís refuse to sign the census papers sent to them from the government and they take pictures holding 'The Greatest Name' in their front. These are some sorts of Manifestation or strikes which should be prevented by Government officers everywhere."

Bahá’ís have often been told that the enemies of the Cause are more cruel than ever and are plotting against us. The latter, quick to do something for us. Banoo Soheili, Ardekani and Azade Soheili, the following letter of the Bahá’ís were sent to them from the government:

Mr. and Mrs. John Bosch, whose property at Geyserville, Calif., has been placed at the disposition of the Western States Summer School since its inception—making possible this important Bahá’í educational institution—have now consummated this generous contribution by transferring title of the property to nine Trustees under an Indenture of Trust similar to that by which the Temple is held for the Cause.

By this historic gift, the Western States Summer School is assured of permanence and given opportunity for future development. As the Master said, the full significance of such actions will not be realized until later, but all American believers can now appreciate some of the possibilities of the gift, and feel gratitude to the donors whose devotion to the Cause of Bahá’u’lláh has been so munificently attested.

BAHÁ’Í DAY AT CALIFORNIA PACIFIC INTERNATIONAL EXPOSITION

After consultation with the Teaching Committee, the Spiritual Assembly of Los Angeles sponsored a Bahá’í Day at the Exposition in San Diego on October 27. Publicity was arranged by the Exposition in some 250 newspapers in advance of the date, radio announcements were made at the Exposition, a headquarters was provided for the distribution and sale of literature and for displaying illustrations of the Temple, and a program of public lectures was arranged for one of the large auditoriums.

It is reported that an audience of about 1,500 attended the meeting, the
THE BAHAI' WORLD
Volume V

The publishing date on this work has been set as approximately December 14.

In order to assure immediate shipment, the Publishing Committee urges all local Assemblies to place advance orders by December 10.

The Bahai' world, the biennial international record of Bahai' activities, has become an important instrument for developing the world view upon the affairs of the Bahai' community. To the believers it affords intimate knowledge of achievements outside their own national Bahai' community, while to non-believers it is proof and evidence that the Faith of Bahai'u'llah has spread throughout the world, forming one community out of peoples who had been diverse and hostile in race, nation, class and creed.

Among the contents of Volume V are: The Passing of Bahiyyih Khanum; The Most Exalted Leaf; Excerpts from Baha'i Sacred Writings; The World Order of Bahai'u'llah; Geneology of the Bab; Geneology of Bahai'u'llah; Excerpts from the Will and Testament of Baha'u'llah; National and Local By-Laws; Articles and Illustrations of the Temple; Survey of Current Activities; References to the Faith by non-Bahais; Bahai' Calendar and Festivals; Youth Activities; The Case of Bahai'u'llah's House at Baghdad; Baha'i Directory; Bahai' Bibliography; twenty-nine articles about the Cause, including The Administrative Order, by Shoghi Effendi; and Poems and Songs.

The illustrations, too numerous to mention, include most precious scenes of Baha'i historical value, Baha'i Assemblies and gatherings, and two exquisitely colored Frontispieces.

Orders are to be sent to the Publishing Committee, either the New York or San Francisco divisions, in the usual way. Price per copy, $2.50.

ENROLLMENTS AND TRANSFERS

During recent months a large number of local Spiritual Assemblies have reported the enrollment of new believers, and of already declared believers by transfer from some other Bahai' community.

These reports include: Chicago, 11; New York, 10; Washington, 5; Milwaukee, 4; New Haven, 4; Colorado Springs, 3; San Francisco, 3; Eliot, 3; Muskegon, 2; Park Ridge, 2; Portland, 2, and one each from Vancouver, Montreal, Berkeley, Phoenix and Toledo.

FIRST BAHAI INCORPORATION IN CANADA

The Spiritual Assembly of Montreal has been granted a Charter by the Province of Quebec constituting it a Corporation under Canadian law. This important action represents the successful outcome of long and patient work on the part of the Assembly and its legal counsel.

Since this incorporation means the recognition of the Faith by one more Government, and places Baha'i affairs in North America under Canadian as well as United States protection, the matter has evidient international importance for the Cause.

The gratitude of the believers is due to the friends of Montreal for their great achievement.
LETTER FROM SHOGHI EFFENDI

On Closing of Tarbiat Schools

"With regard to the closing of the Tarbiat Schools: the school authorities have, in enforcing the observance of Baha'i anniversaries, acted on the advice and direction of the Guardian. These Schools, being independent and official Baha'i institutions, could not very well ignore, much less violate the express provisions and laws of the Aqdas. Had they any connection with government institutions, or had their ownership and control been shared by non-Baha'i, the situation would have been different. This distinction between institutions that are under full or partial Baha'i control is of a fundamental importance. Institutions that are entirely managed by Baha'is are, for reasons that are only too obvious, under the obligation of enforcing all the laws and ordinances of the Faith, especially those whose observance constitutes a matter of conscience. There is no reason, no justification whatever, that they should act otherwise, and any restriction which the government may impose upon them in this connection would necessarily constitute a violation of the individual's right to freedom in matters of religious belief. The situation is different when an institution is run partly by Baha'is, or is completely owned by the government. In this case the believers, while anxious to observe all prescribed Baha'i Feasts and Anniversaries, should also take into consideration the rights and interests of their non-Baha'i partners and associates, and not to force these to stop working when they are under no moral or religious obligation to do so.

"On the first of Ridvan the believers had for a number of years observed officially the festival by closing their schools on that day. No objection had been raised by the authorities. The action was precipitated when the Assembly decided, as advised by the Guardian, to observe in the same manner the Anniversary of the Bab's Martyrdom, the observance of which is, in addition to eight other holidays, explicitly enjoined by 'Abdu'l-Baha in one of His Tablets.

"The point which should be always remembered is that the issue in question is essentially a matter of conscience, and as such is of a binding effect upon all believers. It has so been considered by the friends in Persia, not because of any specific instruction given to them by the Guardian, but solely in view of the fact that the celebration of the Anniversary of the Bab's martyrdom has been explicitly enjoined by the Master."—Shoghi Effendi, through his secretary, in letter to the N. S. A., dated Haifa, October 2, 1935.

"WHAT IS MOSTLY NEEDED"

To the Baha'is of the United States and Canada:

In approaching our task of carrying forward the teaching work in keeping with the high standard and unprecedented activity which the Guardian now indicates the spirit of the Faith requires, two striking conditions impinge upon our consciousness. First, we are overwhelmed with our incapacity, both spiritually and numerically; and, second, we realize that our only hope of achieving success lies in complete reliance upon the confirmations of the Holy Spirit.

The dynamic Teaching Tablets of 'Abdu'l-Baha not only supply the food for the development of spiritual strength for this work but also outline the path of service. Their appeal opens such recesses in our hearts as to bring the necessary confirmations of the Holy Spirit. These Tablets should become the dominating force of our daily study and contemplation that we may be severed from our localized problems and rise to those heights of Baha'i service which alone can achieve success. Not only should the Tablets be studied continuously, but every one of the friends should use the Tablets in their study and meet with their friends and use the Tablets also to make the Tablets known to their friends in the community.

The clarion call of these Tablets is: "Every one of the . . . souls must arise, blowing over all parts of America, the Breath of Life, conferring upon the people a new spirit, baptizing them with the Fire of the Love of God, the Water of Life, and the breaths of the Holy Spirit—so that the second birth may be realized."

As each one arises to fulfill his part in this divine drama, the guidance and confirmations of the Holy Spirit will open new paths of activity which our limited experience does not yet conceive. The important thing for each and every Baha'i to realize is that the plan of service is not so important as the service itself. Determination and perseverance will open doors to ways and means better suited to the individual than any generalized scheme which the Teaching Committee might propose.

Our experience has demonstrated, however, the value of certain methods which might form the initial basis of activity—for one, the fireside meeting. Every Baha'i can invite friends into his home for a social and cultural evening. With the spirit right, there will be created an interest in the Faith on the part of these new friends. Thus is afforded an excellent opportunity to carry on teaching work in a direct and intimate way otherwise impossible. It is important that the purpose and spirit of these fireside meetings be clearly understood. It is not contem-
plated that each Bahá’í will invite other Bahá’ís to his home to discuss the Faith. It is intended that each Bahá’í will invite non-Bahá’ís so that the field of Bahá’í contact will be widened. If every believer in America will hold such a fireside meeting once every nineteen days, the results will be astounding. During the past year the best results in the teaching field have been achieved through this type of meeting. 

On the Spiritual Assemblies rests great responsibility for pressing forward this new wave of teaching enthusiasm. Their first duty is to see that every means is utilized, not only to permit the individual Bahá’ís of their communities to teach, but also to assist them in every way. Every Bahá’í in America must be an active teacher and the Spiritual Assemblies should continually encourage and stimulate every one to fulfill this task.

Spiritual Assemblies likewise will find new doors of teaching service open to them as they arise under the guidance of the new spiritual forces being released in America. The following suggestions may offer a basis of service:

1. For three years we have held before us the goal for each Assembly to introduce the Faith into a new community and to carry on the follow-up work until a new Spiritual Assembly is established. Many of the Assemblies have not accomplished this task and they should endeavor to do so immediately.

2. Greater use should be made of the teaching literature. Selected lists of leaders of service, educational and religious groups should be prepared and appropriate teaching literature sent them with a covering letter from the Spiritual Assembly. For instance, the pamphlet, "The Most Great Peace," should be sent to those working for peace; the pamphlet, "Holoculture," should be sent to leaders in the educational field. To all on these selected lists there should be sent current the public teaching bulletin issued by the National Spiritual Assembly entitled, "A New World Order." These can be secured at a nominal cost from the Secretary of the National Spiritual Assembly.

Continuous use of this material will have both direct and indirect influence. Through it the Faith will become better and more favorably known. Thus it will be easier to teach and to secure more publicity.

3. A special committee should be formed to arrange for Bahá’í addresses at clubs, societies, churches, etc. All organizations are now interested in the social problems, particularly from a spiritual standpoint, and openings for Bahá’í speakers can be made very easily. By this means the Faith is carried to larger numbers than can be reached through invitation to Bahá’í meetings.

4. Public teaching campaigns should give direct and forceful presentation of the Bahá’í teachings. The Guardian has indicated that the world today is concerned more with the problems of socialization than with the interpretation of scripture or the fulfillment of prophecy. Therefore, in responding to the psychology of the public the Bahá’í lectures should cover the following sociological questions:

(a) What is religion? (b) Can an existing religion solve the present problems of the world? (c) The mission of the Prophets of the past. (d) The influence of religion on society. (e) The cyclic development of civilization. (f) The effect of the World Order of Bahá’u’lláh on society today.

5. The use of the radio offers a most effective channel for teaching. Educational programs are seeking new approaches to the problems before the world and have gladly accepted Bahá’í addresses on the solution of these problems. The special committee appointed to make openings for Bahá’í speakers before clubs, etc., could also include in its duties the arranging of Bahá’í talks over the radio.

Above all, we must have ever before us the goal of the Teachings of Bahá’u’lláh. We must realize that the Bahá’í Faith is not a philosophy of life, nor is it a movement for social reform. It is the integration of the spiritual and material aspects of existence into a perfect whole—the perfect way of living. Therefore, we must order our lives in accord with the high ideals of Bahá’u’lláh so that they may be examples of the Faith itself and consequently the most effective teacher. Furthermore, this way of living applies to the community as well as to the individual. Our Assembly life must be so adjusted that the world may see in it the glory of a united humanity and find therein a haven from the forces of separation and alienation abounding in the world.

Let us arise to the standard and spirit of the new teaching campaign as set forth so comprehensively by the Guardian in the following letter just received through his secretary:

"In connection with the problems facing the friends in their teaching work these, the Guardian is well aware, are by no means easy to overcome, especially in view of the limited number and resources to the believers. But in the field of Bahá’í service, as the history of the Cause abundantly demonstrates, there is no obstacle that can be said to be insurmountable. Every difficulty will, in due time, be solved. But continued and collective effort is also needed. The Bahá’í teacher should not get discouraged at the consciousness of the limitations within or without him. He should persevere, and be confident, that no matter how numerous and perplexing the difficulties that confront him may appear, lie is continually assisted and guided through Divine confirmations.

He should consider himself as a mere instrument in the hands of God, and should, therefore, cease looking at his own merits. The first and most important qualification of a Bahá’í teacher is, indeed, unqualified loyalty and attachment to the Cause. Knowledge is, of course, essential; but compared to devotion, it is secondary in importance.

"What the Cause now requires is not so much a group of highly cultured and intellectual people who can adequately present its Teachings, but a number of devoted, sincere and loyal supporters who, in utter disregard of their own weaknesses and limitations, and with hearts aflame with the love of God, forsake their all for the sake of spreading and establishing His Faith. In other words, what is mostly needed nowadays is a Bahá’í pioneer, and not so much a Bahá’í philosopher or scholar. For the Cause is not a system of philosophy: it is essentially a way of life, a religious faith that seeks to unite all people on a common basis of mutual understanding and love; and in a common devotion to God."

NATIONAL TEACHING COMMITTEE.

PARTICIPATION IN 1936 CONVENTION

All local Assemblies elected in 1935 have been requested to fill out and return to the N. S. A. the application form which is mailed to local Assemblies each year. The form calls for the number of voting members in the community at this time, and for the list of their names and addresses. Names and addresses of Bahá’í youth of less than twenty-one years of age should be included. The voting list should be revised so as to exclude all believers who have been transferred to other Bahá’í communities during the past year, but include all who have been newly enrolled or received on transfer.
from other cities.

Will each Spiritual Assembly which has not yet done so please fill out and return the application form at once. If for any reason the form has not been received, it will be sufficient to report the number of voting believers in the community immediately, and supply the other information after a duplicate is obtained from the N. S. A.

For the benefit of new Assemblies it should be explained that the N. S. A. must soon assign the ninety-five delegates to the local communities in accordance with the principle of proportionate representation. Consequently, if any local Assembly fails to report, the National Assembly must either seriously delay issuing the Convention Call, or assign no delegate to that community.

LOCAL ASSEMBLY ROLL
To the list of recognized Assemblies published some months ago, the N. S. A. is pleased to add the Spiritual Assembly of the Baha'is of St. Paul, Minnesota.

MAINTENANCE AND OPERATION OF THE TEMPLE*

Since the completion of the superstructure of the Temple in June, 1931, the Temple Trustees have given careful consideration to the maintenance and operation of the Temple with a view to the protection of the physical structure, especially during the season of severe storms in the winter and spring, and to the economical operation with regard to lighting, heating, cleaning, the care of the surrounding grounds, etc.

It has been necessary to give some attention to the maintenance of the physical structure and to make some minor reports during the past year as a result of the temporary condition of such portions of the foundation as the sloping ramp, which will support the tier of steps of the completed building.

The care and operation of the Temple has been under the personal supervision of Mr. Edward D. Struven for the past decade and about two and a half years ago Mr. Carl Hensch came to the Temple as assistant caretaker. Both of these devoted believers are especially equipped by training and experience to operate the mechanical plant and to perform the various duties required properly to maintain the entire property which includes not only the Temple structure, but the caretaker's house, the Bourgeois Studio and the nine acres of grounds.

During the completion of the superstructure, early in 1931, a careful study was made by The Research Service to ascertain the type and amount of utilities such as heating, lighting, ventilation and plumbing, that could be included within the amount of money available and would operate the building most efficiently and economically. It was thought best to provide only such equipment that would be permanent in nature and could be added to as future finances made possible. The extremely low-price conditions of the depression made it possible for the Trustees to secure considerably more equipment than would have been possible in normal times.

Your Trustees deemed it desirable to make a review of conditions of maintenance and operation of the Temple covering the past four years in order to determine as to whether further economies might be effected and operating conditions improved. To this end a special committee was appointed several months ago and this committee was authorized to consult with specialists to get their unbiased views relative to the various elements of lighting, heating, cleaning, repairs, etc. At a meeting of the Temple Trustees held at Evanston on October 27, 1935, the report of the committee was considered and two consultants of the committee made a lengthy oral statement. These two consultants were Mr. Benjamin B. Shapiro, engineer of maintenance of the properties of the park system of Chicago, and Mr. C. J. Ulrich, architect of Chicago. The report of these two experts briefly is as follows:

Repairs

Some minor repairs are necessary

* A statement by the Temple Trustees prepared at the request of the National Spiritual Assembly.

MT. CARMEL

View taken by Miss Effie Raker to show the general area of land surrounding the Shrine which has come under Baha'i ownership and control.
at this time including the waterproofing of a section of the foundation ramp to the south and west, and the repair and replacement of sections of the promenade tile deck at the foot of the clerestory which have been slightly damaged by the placing of the ornamentation of the dome and clerestory just above this level.

Heating

The caretakers have operated the mechanical plant in an efficient manner and in order to properly protect and maintain the physical structure under the extreme weather conditions and ranges of temperature that prevail at this location, it has been necessary to maintain a temperature of 40° to 50° F. in the entire building during the winter and early spring months. The operation of the boilers, constituting the heating plant, has been economical. There are three boilers, one of which is fully automatic and generally in use when artificial heat is required, and one or two additional boilers are used only when required by severe weather or low temperature conditions.

Lighting

The contract made with the Public Service Company of Northern Illinois is the most favorable and advantageous arrangement that can be entered into to provide for present lighting requirements and future needs both for internal and external illumination. Under any other contract that could be arranged, the present lighting cost would be greater. A careful analysis was made and it was found that the Trustees could not effect a saving by installing their own pumps, etc.

Caretaking

It was pointed out that the care of the Temple is a 16-hour day job and cannot be done by one man. Under existing conditions it must be understood that the Temple is an unfinished building and cleaning is a difficult matter, as the floors and walls become covered with dust a few hours after they are cleaned. This condition will continue until the permanent interior finish is completed.

In addition to the caretaking, Mr. Struven has found it necessary to give considerable time to receiving and showing visitors through the Temple.

Grounds

The area along Linden Avenue is sodded and has been kept in attractive and well cared for condition. Arrangements have been made during the past few years to fill in the low areas along Sheridan Road, utilizing excavated material from the new water works plant at Wilmette and other construction work. It is recommended that, as funds become available, this material be levelled off and graded up to the building so as to give a more finished appearance.

As the continuation of external ornamentation may be deferred for some considerable time, it is recommended that the scaffolding and sheds used by the Earley Studio for the erection of the dome and clerestory ornamentation be removed and stored.

The Temple Trustees were very much pleased with this report, as it confirms the original recommendations of the engineers and shows that the funds that are being devoted to the maintenance and operation of the Temple are being efficiently used and properly administered.

IN MEMORIAM

Know thou that every hearing ear, if kept pure and undefiled, must, at all times and from every direction, hearken to the voice that uttereth these holy words: "Verily, we are God's, and to Him shall we return." The mysteries of man's physical death and of his return have not been divulged, and still remain unread. By the righteousness of God! Were they to be revealed, they would evoke such fear and sorrow that some would perish, while others would be so filled with gladness as to wish for death, and beseech, with unceasing longing, the one true God—exalted be His glory—to hasten their end.

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.

As to those that have tasted the fruit of man's earthly existence, which is the recognition of the one true God, exalted be His glory, their life hereafter is sweet as we are unable to describe. The knowledge thereof is with God, alone, the Lord of all worlds.—Bahá'u'lláh.

Mr. W. M. Cline, Sr., Verdugo City, Calif.
Mr. A. J. Truesdell, Santa Monica, Calif.
Dr. Howard Carpenter, Berkeley, Calif.
Mr. John Stoeffel, Baltimore, Md.
Mrs. Iva Johnson, Urbana, Ohio.
Mrs. Annie E. McKinney, Providence, R. I., and Eliot, Maine.
Mr. Weaver von Kitley, Glendale, Calif.
Mrs. Clara Hillhouse, New Haven, Conn.

"THE ROSE-GARDEN OF UNFADING SPLENDOR"

In this issue of Baha'i News the believers will find a statement prepared by the Teaching Committee, outlining essential elements in a plan intended to enable American Baha'is to move forward unitedly in response to Shoghi Effendi's words about teaching.

The members of the National Spiritual Assembly add their appeal, that one and all the American believers will strive to concentrate effort upon revitalizing and extending the direct promotion of the Message among the people in their environment, realizing how Baha'is are assisted by superhuman power, and how brief is the time allowed us in which to enlarge our numbers and consolidate our forces ere human events come to the climax foretold by Bahá'u'lláh.

"Release yourselves, O nightingales of God, from the thorns and brambles of wretchedness and misery, and wing your flight to the rose-garden of unfading splendor... Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in this day, encompassed the world. For whereas in days past every lover besought and searched after His Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence." — Bahá'u'lláh. (Gleanings, pp. 319-320.)

Our highest capacity and our purest joy is surely attained only as we have the privilege of participating in Baha'i gatherings inspired by such words of the Manifestation, where each can rise above himself and feel that he has become part of a new Creation. "The Book of God is wide open, and His Word is summoning mankind unto Him. No more than a mere handful, however, hath been found willing to cleave to His Cause, or to become the instruments for its promotion. These few have been endowed with the Divine Elixir that can, alone, transmute into purest gold the dross of the world, and have been empowered to administer the infallible remedy for all the ills that afflict the children of men." — Ba-
by publication in Baha’i News, reminding the delegates of the responsibility they themselves had assumed.

2. That the publicity method used in Pasadena be made available to local Assemblies throughout the United States and Canada, as information that may possibly lead to uniform action.

It is recorded that since the Convention, Mrs. French has supplied the Publicity Committee with copies of a circular letter describing her method, and that this letter has been distributed by the Publicity Committee.

3. That a Committee be appointed to develop and formulate plans for Baha’i social activities, and that the program suggested for publication in Baha’i News be entirely satisfactory to the Guardian and to the National Assembly; and that the deductions of the Committee be based upon definite instructions of the Master on that point.

A special Committee has been appointed to recommend such plans, and its report when presented and a proved will be published.

4. That the National Assembly be requested to look into the matter of lantern slides and see if any of the photographs in the various volumes of The Bahai World and The Dawn-Breakers are available.

This Resolution is still under discussion and the result will be reported as soon as possible.

5. That a sign be placed in the Tempoty Auditorium, in accordance with the quotation mentioned by Dr. Eagesladi, or some other suitable quotation, to impress upon those present the need of reverence and silence.

It has been voted to take no action on this recommendation.

6. That the National Assembly be made aware of the principle established by the Guardian that only Baha’is may contribute to the Temple Fund, so that the matter can be settled as the Guardian wishes it to be.

It is recorded that the National Assembly has consistently acted in accordance with the Guardian’s words on that subject, and calls attention to the following excerpt from Baha’i Administration: “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 Baha’i administration that in the conduct of every specific Baha’i activity, as different from undertakings of a humanitarian, philanthropic or charitable character, which may in future be conducted under Baha’i 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 Baha’i character may conceivably engender in the administration of the Baha’i community of the future, it should be remembered that these specific Baha’i institutions, which should be viewed in the light of Baha’u’llah’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 Baha’u’llah. 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 Baha’i Fund exclusively devoted to philanthropic or charitable purposes.” (pages 171-172.)

7. That the Convention recommends to the National Assembly the plan for providing local Assemblies with uniform receipts on the same model used by the National Assembly itself.

It has been voted to publish the following view: That local Assemblies are urged to give careful consideration to the matter of proper financial records and any local Assembly wishing to do so may turn to the National Assembly for advice and assistance.

8. That in view of the excellent report of the Amity Committee, it would be very helpful to have a survey of the number of races, religions and nationalities represented in the Cause in America.

It is reported that this recommend-
dation has been fulfilled in the questions included in the Bahá'í Historical Record Cards.

9. That Convention sessions begin on Thursday and continue through Sunday each year.

This suggestion is to be considered when plans for the 1936 Convention are adopted.

**EXPENSES OF THE NATIONAL FUND**

To follow the statement that appeared in *BAHÁ'Í News* of December the treasurer's office is presenting now the details under the various headings given then, showing how the moneys used in these activities are expended.

Under general head of administration, $572.18 is the monthly average expense apportioned as follows:

- Stationery, postage, supplies, etc. $35.00
- Traveling Expenses N. S. A. members 135.00
- Convention Expense 15.00
- Special Printing 25.00
- Communications—Tel., Tel. and cables 35.00
- New York Office—rent and clerical salary 125.00
- Office Salaries—West Englewood 173.00
- Contacts Committee 4.18
- Mimeograph Service 10.00
- Sundry 15.00

**$572.18**

*The World Order*—magazine of which average cost is $205.00 per month, is divided as follows:

- Editorial Expense $15.00
- Office Rent 25.00
- Sundry 30.00

**$205.00**

The International Fund is in one check of $190.00, which is sent each month to the Guardian.

The amount being sent to the Guardian for the International Bahá'í Fund is altogether too little to be representative of the devotion of the American Bahá'í Community. With the believers of Iran (Persia) unable to transmit funds outside their country, the burden upon the International Fund is far heavier than in previous years.

The monthly average cost of the *News Letter* is $110.00 and this covers all expense of printing, postage, etc.

- The cost of Temple maintenance, which averages $617.16 per month, is apportioned as follows:
  - Caretakers' Salaries $216.66
  - Oil for heat
    - Temple 136.00
    - Studio 11.50
  - Light and power
    - Temple 90.00
    - Studio 3.50
  - Gas
    - Temple .75
    - 112 Linden Ave. 5.50
    - Studio 7.00
  - Coke 7.50
  - Repairs and Supplies 50.00
  - Water 17.50
  - Insurance 65.00
  - Telephone 2.50
  - Stuttio 1.25
  - Sundry 2.50

**$617.16**

It is important that every believer should realize the extremely low cost of maintenance of the Temple. The two caretakers have between them a twenty-four hour a day job. In winter the temperature of the building must be maintained above freezing, approximately forty degrees and this of course requires the constant attendance of one or the other of the men. The rates for current for light and power, as well as for fuel oil, are the absolute minimum that can be had in these parts. The building is fully covered by insurance so that the believers may feel amply protected against loss under fire, storm, riot, airplane and other hazards.

Green Acre expense, which averages $229.00 per month, we consider higher than it should be considering the short period in which the believers can use the property, is nevertheless the absolute minimum that we have been able to attain in the maintenance of this property. At the present time a new committee are making a careful study of Green Acre and its possibilities with the idea of further reducing the cost and increasing the use of this splendid property. The details of the monthly average figure are as follows:

- Caretaker's salary $100.00
- Water 5.00
- Insurance 15.00
- Repairs 25.00
- Taxes 50.00
- Printing 2.00
- Sundry 2.00

**$229.00**

While discussing Green Acre, we want to emphasize the fact that this expense is incurred in order to maintain facilities for a Bahá'í Summer School open to all believers and their friends, a Center the importance of which was made clear by the Master in many Tablets, and more recently by the Guardian. If enough believers used these facilities, Green Acre would not be an expense but a valuable asset to the teaching work of the Cause. In future there is no doubt but that Green Acre will have many guests and visitors that its annual statement will show a profit.

These figures are presented to the believers with the idea that they should carefully study them. Every believer should be thoroughly acquainted with the work of the Treasurer's office, for we feel certain that this will inspire confidence in those who are supporting the Fund. The actively operating plant as reflected by the activity of the National Spiritual Assembly and the bodies of trustees who maintain the various Bahá'í properties is a really great one which is running smoothly and efficiently.

You will note that this budget has made no provision for teaching expense even though the teaching work is being carried forward. The first expansion of this budget should be to make definite provision for more teaching activity. At a recent meeting of the National Spiritual Assembly it was voted that all literature used for free distribution should be paid for by the National Fund. This the Publishing Committee have endeavored in the past to provide for us. However, it cannot continue to do so longer and still maintain its regular work of publishing the books as it has been doing in the past. It feels that if such expense can be taken from a budget for teaching, the Publishing Committee can without assistance from the National Assembly maintain itself through the printing and sale of the various Bahá'í books. That the Publishing Committee is self-sustaining and has for some years now been operating, producing the many beautiful Bahá'í publications that are made available to the Bahá'ís at a minimum of cost, should be noted by every believer.

If there are items that are still not clear, or any believer wishes to make a suggestion regarding the work of the Treasurer's office please write and we shall be most happy to respond and let us then at this first Nineteen Day Feast in 1936 resolve to begin anew a more active participation in the work of the Cause as represented by the National Treasurer's office through a 100 per cent cooperation in every Bahá'í community in the country.
THE RESIDENTIAL QUALIFICATION OF VOTING MEMBERSHIP IN A BAHÁ’Í COMMUNITY

In BAHÁ’Í News, January, 1935, the National Spiritual Assembly published a statement entitled “Interpretation of the By-Law on Residential Qualification of Voting Believers” in which was expressed the view that the requirement of residence as one of the qualifications of a voting believer should be based upon definite proof of capacity to associate with the BAHÁ’Í community.

It appears that this interpretation has led to some confusion in a number of local communities. The National Spiritual Assembly has therefore given further consideration and now offers the following supplementary statement in clarification of the January publication. This statement is the outcome of consultation with the Guardian and has been submitted to and approved by him. It is based upon what he considers “a fundamental principle” of BÁHÁ’Í Administration—that no adult believer may be deprived of “the sacred right of participation in Bahá’í elections” unless he reside in a community not itself qualified for such participation or has permanently withdrawn or been removed from further association with the activities of the Faith.

1. The enrollment of voting members in accordance with the By-Laws of the National Spiritual Assembly is a responsibility vested in the Local Spiritual Assembly, but is made subject to approval by the National Assembly. Otherwise, the matter of an individual’s voting right does not come before the latter unless on appeal from a decision made by a Local Assembly.

2. Previous statements published in BAHÁ’Í News have sought to clarify the action of Local Assemblies in determining the applicant’s qualifications for voting membership in a BÁHÁ’Í community with respect to his faith and his acceptance of the Cause in general. The question now under discussion deals exclusively with the matter of residence, and how Local Assemblies are to apply the residential qualifications as set forth in the By-Laws.

3. The requirement of residential qualifications is recorded in Article 11, Section (a) of the By-Laws. which reads as follows:

“1. To become a voting member of a BÁHÁ’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.”

4. Under these provisions of the By-Laws, residential qualification for voting membership in a BÁHÁ’Í community thus becomes a question of fact. In order to assist Local Spiritual Assemblies in determining whether an applicant for such membership comes within those requirements in any particular case, the National Spiritual Assembly offers the following interpretation of certain specific situations which experience has shown are likely to arise.

A. Where a believer lives sufficiently near a BÁHÁ’Í community to take an active share in its activities and there is no organized Spiritual Assembly in his own community, he should be enrolled and continued upon the voting list of that community until a Spiritual Assembly is established in his own immediate neighborhood.

B. Where a believer, actually a resident of a particular community, is temporarily absent from his community but honestly regards his residence there as continuing and fully intends to return to and resume his activities in that community, he retains his voting rights in the community without interruption. He may not, however, during his absence, vote in any other BÁHÁ’Í community.

C. Where a believer spends practically half of the year within the jurisdiction of one BÁHÁ’Í community and the other half within the jurisdiction of another lie must choose which of the two localities lie considers to be his place of residence, and exercise his voting rights in that city alone. Naturally, lie should take part in all other BÁHÁ’Í activities in whichever place he may be.

D. Where a believer claims residence in a particular community for the purpose of exercising voting rights but is actually domiciled elsewhere and makes only occasional visits to the community, insufficient to bring him within the provision of paragraph A above, a question of fact arises which the Local Spiritual Assembly may find it difficult to decide. In such cases, the Local Assembly may take counsel with the National Assembly before making a final decision.

E. A Local Spiritual Assembly confronted by any other unusual situation involving the question of residence can at any time seek advice from the National Spiritual Assembly before making a final decision.

5. In connection with the foregoing interpretations, though not involving the specific question of residence exclusively, the following point has been brought to the attention of the National Spiritual Assembly by the Guardian.

a. A believer who has been absent for some time from the community of which lie is a resident, or a new believer not yet sufficiently well acquainted with the local community, is not obliged to vote in a BÁHÁ’Í election when conscientiously feeling incapable of voting intelligently.

It is hoped that these supplementary explanations will remove the misunderstandings which the January statement appears to have caused and may be of assistance to Local Spiritual Assemblies in dealing with this important question of residence.

DECISSIONS OF THE NATIONAL SPIRITUAL ASSEMBLY

1. Voted to approve the recommendation made by the Publishing Committee, that when books are financed by a BÁHÁ’Í author, the idea that the Publishing Committee shall distribute the book, the author is to turn over to the Publishing Committee the cost of printing the work, so that the Committee can supervise the printing. This ruling does not mean that a BÁHÁ’Í author cannot publish approved BÁHÁ’Í literature through a recognized general publisher. Its aim is to prevent confusion between
authors and the Publishing Committee, and enable the Committee to maintain proper standards of printing and binding, and assure accuracy in the text.

2. Voted to adopt the ruling that hereafter all radio broadcasts of a direct Baha’i character shall be approved by the local Assembly before delivery.

COMMITTEE LIST

To the list of National Committees already published, the following appointments have been added.

Baha’i Social and Recreational Activities: Mrs. Bahiyih Lindstrom, Chairman, Dr. E. Lenore Morris, Mrs. Dorothy Baker, Dr. Edris Rice-Wray, William de Forge, Mrs. Thurs ton Vaughn, Dr. Eliza Ransom.

Compilations for Baha’i Anniversaries: Miss Jean Anthony, Mrs. Marion Hays, Mr. Mark M. Bahai Green ‘Ateh Committee (general committee combining program and property functions): Mrs. Florence Morton, Chairman, Mrs. Emma D. Flynn, Mrs. Hebe Struven, Dr. Genevie, Coy, Howard Struven, Mrs. Amelia Bowman, Harold Bowman, Horace Holley.

LIBRARY COMMITTEE

A Correction

The Library Committee report in December Baha’i News conveyed a wrong impression which is now corrected.

The following books are donated by the Library Committee to Public and University Libraries, from its budget of free literature—The Baha’i World, Vols. Two, Three and Four. Book of Assurance, Baha’u’llah (former edition of the Igan), Baha’i Revelation, by Thornton Chase, and Bahai: Spirit of the Age, by Horace Holley.

These titles, however, cannot be supplied free at present but the Library Committee hopes that local Assemblies will donate them to Libraries—Promise of All Ages, by Christhill, Security, for a Failing World, by Stanwood Cobb, and Outcries from the Writings of Baha’u’llah.

REPORT FROM PUBLICITY COMMITTEE

In the Sixth Taraz, Baha’u’llah says: "Newspapers are as a mirror which is endowed with hearing, sight, and speech. They are a wonderful phenomenon and a great matter."

If a Baha’i teacher could come into your city and have as an audience the readers of only one of the daily newspapers, what a vast assemblage that would be. We are immediately impressed with the necessity of ceaseless endeavor to teach through the press. We must, however, be careful that the material we submit teaches in several ways: Familiarizing the public with the names, arousing interest in a world-wide cause, causing questions to arise in the mind of the reader and if possible a desire to know more about the question.

We have on hand some of the last photographs taken of the Baha’i House of Worship suitable for use in newspapers. If your paper did not carry a photograph at the time of the completion of the clerestory perhaps you could have one used in connection with the coming Convention. We will send them upon request.

The following paragraph is quoted from a letter received recently from Martha Root. "As I travel these countries, I try to make friends, teach the few who are most interested, try to get them books to study, try to get them in contact with Bahais in the other parts of the world, try to get Bahais in other countries interested in them. Also I try to get publicity about the Bahais Cause into the newspapers, over the radios, and to the peace workers, the Esperantists, the modern religious organizations; sometimes I have the bounty to speak of the Teachings to rulers, statesmen, educators and the heads of the press."

This letter tells of publicity in Esthonian, German, Russian and in papers at Riga, Latvia. One morning paper, "Savardinas" with both morning and evening editions. Russian but not Bolshevik, is the largest circulated Russian newspaper in the world, outside of Russia. They used an excellent article giving the principles and the photograph of ‘Abdu’l-Baha. The journalist called again, she is interested in spiritual subjects and I lent her some Baha’i magazines. Five Riga newspapers used articles the next day.

Each Community can reach countless readers through the press and the eye is used today more often than the ear in the education of the great masses of people.

PUBLICITY COMMITTEE

RUTH RANDALL BROWN, Chairman

TEMPLE PROGRAM COMMITTEE

The following items of interest have been reported by this Committee:

The record of Temple visitors during September, October and November, 1935: Week days, September, 892; October, 104; November, 10. Sundays, September, 2,711; October, 2,051; November, 787. Total visitors during three months, 5,579; total number of groups, 713.


REPORT FROM YOUTH COMMITTEE

An administrative change of great importance has occurred in the National Youth Committee during the past two months. With the approval of the N.S.A. the membership of the Youth Committee has been increased by the addition of Parruk Ias, Margaret Kunz, and Florence Mattoon. The Committee will issue, beginning with this month, an international quarterly in the form of a mimeographed magazine which will contain study suggestions, news, and articles by young Baha’is.

The work of Baha’i youth will be conducted now on the basis of area representation. All the members of the National Youth Committee have been divided into three groups to serve these following areas—the Eastern and Southern (with Kenneth Christian as secretary), the Chicago and Mid-Western (with Florence Mattoon as secretary), and the Pacific coast (with Marion Holley as secretary).

The appointment of these sub secretaries will enable the Committee members of these respective areas to help the youth groups in their vicinity and deal directly with their problems. It also will be the duty of these sub-secretaries to foster regional youth conferences throughout the year. News of these conferences and other activities will be reported each month in Baha’i News.

This radical change in the nature of the National Youth Committee makes it possible for closer cooperation and more direct action in attaining those objectives set by our Guardian.

On December 27-28 a regional youth conference was held in New York with youth group representatives from Boston, New York, Syracuse, Binghamton, West Englewood, Amityville, Baltimore, and Philadelphia attending.

The conference convened on Saturday, December 27, and consisted of
three strenuous sessions up to the time of the regular public Sunday afternoon meeting in the New York Bahá’í Center. This meeting was conducted by the youth delegates and consisted of three short talks on personal aspects of the Cause, music, prayers, and readings from the*Gleanings.*

The sessions of the conference were unusually fruitful. The new set-up of Youth Committee was explained. Many suggestions were advanced whereby the National Committee can be of greater help to local youth groups. A logical series of steps for approaching young people and presenting the Message were formulated.

They are: analysis of the individual (since all young people fall into one of three types—religious, indifferent, and non-religious), selection of a subject approach suitable to the type, the explanation of Bahá’í terminology, the selection of approach books suited to the type, the formulation of answers to certain questions all seekers ask, the selection of definite books to be studied when the individual is ready. It will be the duty of the Youth Committee to put these steps into form for use by youth groups.

A discussion was held concerning the summer youth conference at Green Acre. Other topics discussed were the holding of more regional conferences, the relation of Bahá’í youth to economically insecure youth, the standard of Bahá’í conduct, and the personal relation of the individual to Bahá’ulláh.

The spirit animating the discussions was one of unity, enthusiasm, and consecration. And, to bless the efforts being made by Bahá’í youth, our Guardian sent the following cable: “Assure Regional Youth Conference (of) loving prayers (for) success (of) activities (and) blessings (on) deliberations.”

**SPIRITUAL ASSEMBLY OF ADDIS ABABA, ETHIOPIA**

“Brothers in the Bahá’í Spiritual Assemblies, in East and West: Peace be upon you all. With reference to the present condition of Ethiopia, I beg to draw your attention to the fact that we have, for the present, stopped our spiritual meeting.

“All letters addressed to us must be sent by registered post, so that if not delivered to us they will be returned to the sender; and I prefer to stop writing letters for the present.

“Bahá’ulláh and the New Era in Abyssinian language, with illustrations, has already been printed and copies have reached us. The cost is $.

M. T. 2 Thellens,

“Prayers are required that God makes peace on earth,”

SABRI ELIAS, Secretary.

P. O. Box 193.

**NEWS FROM THE N. S. A. OF GERMANY AND AUSTRIA**

Fifty-nine believers gathered at a general meeting, which took place in the evening of Saturday, April 27. The Chairman of the Convention addressed the audience, emphasizing the importance of the Administrative Order, which was introduced during the term of office of the outgoing N. S. A. and designed closely after the pattern of the American Declaration of Trust and By-Laws. The N. S. A. had hoped to be able to present its Declaration and By-Laws in print at the National Convention, but the printing had met with unavoidable delays. The Chairman, after pointing out the sacred task and responsibility of the Convention, concluded with a pledge of loyalty to the Guardian of the Bahá’í Faith.

Then followed the reports on the activities of the N. S. A. and its Committees, as well as of the Local Assemblies and Groups. The Secretary of the outgoing N. S. A., Dr. Eugen Schmidt, reports on the activities of the N. S. A., from April 22, 1934 to April 27, 1935, during which period twelve meetings have been held. The N. S. A. accepted as its main task the creation and consolidation of the Bahá’í Administration, focusing its efforts on the formulating of the “Declaration of Trust and By-Laws of the Bahá’ís in Germany and Austria.” Conforming to the wishes of the Guardian, registration cards were introduced and thus the community of the Bahá’í-believers more clearly defined. —At present there are seven Local Assemblies: Berlin, Esslingen, Hamburg, Karlsruhe, Stuttgart, Wannemunde, Vienna, and groups which meet regularly in Dresden, Frankfurt, Greppingen-Geislingen, Heidelberg, Leipzig, Restock. —On June 8, 1934, the designation of “National Spiritual Cooperative of the Bahá’ís of Germany and Austria” was changed into “National Spiritual Assembly of the Bahá’ís of Germany and Austria.” —

In addition to its administrative activities, the N. S. A. gave its attention to the problems of expansion and a deepening of understanding of the Faith in Germany and Austria. A share of these tasks was assigned to several committees: Mr. Max Greeten-Bremen was requested to furnish for Bahá’í World, Vol. VI—a Bahá’í year book, published by the American friends, a report on the Bahá’í activities in Germany during April 1, 1934 to April 21, 1935, whilst Dr. A. Muehl, will compile a bibliographical survey. —Through other resolutions, ruling were laid down for Bahá’í elections and the holding of the National Convention in conformity with the new By-Laws.

Dr. Schmidt gave also a report on our magazine,*Sun of Truth,* whose pages had to be decreased in number in order to reduce the cost. The desired increase in the number of pages and the consolidation of the magazine depends decidedly on a wide propagation of the paper through the friends, and the magazine has not yet found the necessary response by the friends. Contents and number of copies of the December issue had been increased in order to give the magazine a better introduction to the public. It is hoped that the friends will seize this excellent opportunity for an expansion of our Faith. It is the wish of the Guardian that in addition to translations from the writings of ‘Abdu’l-Bahá and Bahá’ulláh the magazine publish also general articles on the Cause and the active collaboration of the friends is heartily invited.

Then followed the report of the Treasurer, Paul Gollner, on the financial state of the treasury and its income and disbursements from the Publishing Committee and the magazine*Sun of Truth.* The appeal of the N. S. A. for the creation of a Bahá’í Fund, which is the fervent wish of our Guardian, requires a still greater response from the believers and every one should make its greatest effort and financial sacrifice, so that the urgent activities which are planned may be carried out.

Dr. H. Grossman reported on behalf of the Committee “Bahá’í Esperanto-Eldefenejo and La Nova Tago.” The first work on Eldenejo was undertaken in 1925 when Friedrich Gerstner in cooperation with H. Grossman founded *La Nova Tago.* Besides this magazine were issued a number of publications, as the Esperanto edition of the *Esslement* Book and the *Paris Talks,* translated by Lidja Zamenhof, and others. The publications were of great assistance at Bahá’í meetings, which took place at the yearly Universal Esperanto Conventions, and a wonderful help for the spreading of the Bahá’í Faith abroad. For lack of time and shortage of private funds, the publication of *La Nova Tago* had to be interrupted in 1934.
Then, following a repeated request of the Guardian that the magazine should be published again, the N. S. A. appointed this committee and the first new issue of La Nova Tago appeared in March, 1935, whilst the publication of an Esperanto edition of the Kitâb-i-ṣâbâyâ had to be postponed on account of urgent publications in the German language.

For the Publishing and Reviewing Committee, Dr. Muehlschlegel reported that it is the task of this committee to review all publications on the Bahá’í Faith in Germany and Austria. Approved texts are recognized by the remark "Authorized by the N. S. A. of the Bahá’ís of Germany and Austria."

... Of 150 reviewed pages were printed in the Sun of Truth: "Divine Art of Living," "Nabil’s Narrative" (in extracts), "Epistle to the Son of the Wolf," etc. Ready for publication are the following books: "Wills and Testaments of ‘Abdu’l-Bahá," "Book of the Covenant," "The Message of Bahá’u’lláh" and others.

For the Teaching Committee reported Dr. H. Grossman. At first, the committee was charged with the creation and execution of the program of the Bahá’í Summer-Week at Esslingen; then, on June 10, 1934, its scope was enlarged, and it was made responsible for the supervision and uniform execution of all official Bahá’í meetings in our two countries—The Summer-Week, 1934, as held at the Bahá’í House in Esslingen from August 5 to 12. More foreign friends attended than ever before, and for the first time we had also a foreign speaker: Mrs. Helen Bishop—Geneva. For the promotion of teaching activities several circulars were sent out and a Bahá’í Teaching Meeting, to take place on Whit Sundays, 1935, was prepared. Also preparations for the Bahá’í Summer-Week, 1935, were begun. The members of the Teaching Committee held a number of addresses and meetings at various places.

Next was Mrs. Anna Grossmann-Neckargemünd, who reported for the Contacts and Bahá’í News Committee which was created in April, 1934. Its duties are to establish and maintain connections with Communities, Groups and isolated believers, and to assist foreign friends wishing to visit German Bahá’ís in their efforts.

The Legal Committee, Dr. Grossmann stated, was appointed on June 10, 1934, for the purpose of preparing the "Declaration of Trust and By-Laws" of the N. S. A. It collaborated in some legal matters and prepared a number of circulars for the N. S. A.

Dr. Muehlschlegel reported for the Archives Committee, which was created in October, 1934. The archives serve the following purposes: (1) collection of documents on the Bahá’í Movement (reports, pictures, newspaper articles, etc.), and on events important to the Bahá’í Movement, (2) storing of files of the N. S. A. and local Assemblies, (3) storing of Bahá’í texts (originals, copies and prints). Originals—e. g., Tablets of ‘Abdu’l-Bahá—are stored in a safe. (4) It is also planned to create a lending library later on...

For the Management of the Bahá’í Home at Esslingen Anna Koestlin reported on the great interest which the Guardian takes in the Bahá’í home, the extensions which have been made last year and those which are planned for the future.

The Committee North-German Bahá’í Meetings told of its preparations for a meeting at Berlin on Whit Sunday. These committee reports were followed by reports of the communities and groups, which indicated a great animation of activities. A collective report will appear in our next issue of the Bahá’í News.

At the next and last point of the agenda "Questions and Suggestions for Consultation of the Delegates" several friends asked for the floor. Amongst other points the question was raised whether in the activities of the immediate future preference should be given to literature or the Bahá’í Home, and it seemed to be the opinion of the gathering that both needed equal attention.

The meeting was closed at midnight with a prayer.

The election of the new National Spiritual Assembly took place the next morning, April 28, at the Bahá’í Office. Of the nineteen delegates fifteen had been recognized. The casting of the ballots was preceded by a prayer spoken by Mrs. Schwartz. Mr. Gollmer, Miss Koestlin and Mr. Weber acted as scrutineers. The members of the new N. S. A. are: Martha Brauns—Karlsruhe, Paul Gollmer—Stuttgart, Max Greeven—Bremen, Dr. Herman Grossmann—Neckargemünd, Edith Horn—Frankfurt-Main, Anna Koestlin—Esslingen, Dr. Adelbert Huelhs—Esslingen, Dr. Eugen Schmidt—Stuttgart, and A. I. c. e. Schwartz—Stuttgart. Thus the same members of last year’s N. S. A. are constituting the new N. S. A. Mrs. Brauns obtained the largest number of votes and became thus temporary chairman of the N. S. A. until its election of officers. The following telegram was sent to the Guardian: "Loving greetings in full harmony. National Convention." The meeting closed at 10:30.

At 11 about 300 people gathered in the large auditorium of the German House for a morning meeting to which the public had been invited through advertisements in the press. Mrs. Schwierz spoke on the Ridvan-World of the Bahá’í Faith and Dr. E. Schmidt on Living Religiously. Our Goldreich concluded the meeting with the reading of words by Bahá’u’lláh. The program was fittingly interspersed with musical recitals.

Over one hundred friends met for dinner as guests of the Bahá’í Community of Stuttgart in the hall of the city park. At 15 the dinner was followed by a Unity Feast, which formed the conclusion of the 13th National Convention of the Bahá’ís of Germany and Austria.

The Newly Elected N. S. A.
Chairman, Mrs. Alice Schwarz, Vice-chairman, Dr. A. Muehlschlegel.
1st Secretary, Dr. E. Schmidt.
2nd Secretary, Max Greeven.
Treasurer, Paul Gollmer.
Members: Martha Brauns, Dr. H. Grossmann, Edith Horn, Anna Koestlin.
Address of the Secretary: Dr. E. Schmidt, Stuttgart-W., Reinsburgstr. 198.
Address of the Treasurer: Paul Gollmer, Stuttgart, Neckarstrasse, 127.

NEWS FROM N. S. A. OF INDIA AND BURMA
Beginning July, 1935, the National Spiritual Assembly of the Bahá’ís of India and Burma began publication of a larger Bahá’í News Letter, four pages of which were printed in English. The following items are reproduced from this important Bahá’í periodical:

The Story of the Convention
The most important step towards consolidation of the Divine Faith as repeatedly stressed by our Beloved Guardian is to observe the Commandments of Bahá’u’lláh and to organize and co-ordinate the activities of the Friends of God. In obedience to these injunctions the National Spiritual Assembly of the Bahá’ís of India and Burma called a convention of the delegates of the local Spiritual Assemblies so that they may discuss ways and means to give effect to the wishes of
the Beloved Guardian.

The delegates and friends began pouring in Bombay from all parts of India as if drawn by some great centrifugal force. The friends of Bombay welcomed them with open arms and great joy and happiness pervaded the group of these ardent souls. They all rapturously beheld this imposing symbol of our Faith and every friend seemed determined to carry out the injunctions of the Beloved Guardian which he had so often enjoined upon his faithful friends. The Cablegram from the Beloved of our hearts added a new zest and the glad-tidings of the establishment of a Branch of the N. S. A. of India and Burma in Palestine gladdened the hearts of these sincere souls. In their rejoicings they did not lose sight of what the Guardian’s message meant. Mr. Hishmatullah drew attention to it when he said that the message meant a closer attention of the Guardian on the activities of the friends in India and Burma. This enhanced the determination of those present and they primed themselves for the work that they were to do in the year to come. The delegates met for three days and each recounted what his Assembly had done up till then and what they proposed to do hereafter. Their recommendations were recorded by Prof. Pritam Singh to be placed before the N. S. A. While the afternoon lectures in different parts of Bombay carried the Great Message to others; the evening lectures at the spacious Baha’i Hall proved a strong force to draw the friends closer. The Convention then proceeded with its second function: They elected their N. S. A. for the next year and thus closed the memorable session which it is hoped will prove a great landmark in the history of the Divine Cause in India and Burma. While bidding good-bye to each other the delegates seemed to have imbied the great spirit of sacrifice and renunciation and they left with firm determination to do what they could to teach the Great Message in their spheres of influence.

First All-Burma Convention

As a result of Mr. Hishmatullah’s visit to Burma and in consequence of a Resolution passed by the N. S. A. at their Karachi session, the Baha’is of Burma held their first convention on 9th, 10th and 11th, April, 1935, at Daidnaw, the Baha’i village of Burma. All Burma Local Assemblies were represented by their delegates and the opportunity was utilized for conveying the Message to the people of the neighboring villages. A series of public lectures were held and under the presidency of our veteran teacher Siyyid Mustafa Roumi, Miss Hla Hla, Miss Mya Mya, Mr. Siyyid Murteza Ali, Saya U. Ba Sein, Mr. Faqir Munmad Muqui and Mr. Siyyid Abdul Rashid delivered impressive and instructive speeches. The chorus of ‘Alah-o-Ahha’! Alla-o-Ahha! of 700 persons raised in unison produced an atmosphere which influenced even those who had come here with no sympathetic intentions. The session was a great success in as much as it produced the desired results—awakened a spirit of sacrifice among friends and an interest among those who had come to know what the Divine Cause meant for the World.

Baba’s Magazine

The old Kaukabi-i-Hind was renamed The Baha’i Magazine and with an addition of Persian pages began its publication last year from Lahore. Mr. Hornzdyar Khodabakhsh contributed some very instructive and interesting Persian articles and the N. S. A. takes this opportunity to offer him their sincere thanks. This year the office of the Magazine has been transferred to Delhi and Mr. Hornzdyar having left for Iran, the Persian section is placed in the able hands of Mr. Rashid Oliani, who is an erudite Irani scholar and a Baha’i of long standing. We are sure that the readers of the Magazine will find a marked improvement in both its quality and quantity. We offer our hearty thanks to Mr. Mah-fuz-ul-Haq Ilmi who has been, with an unparalleled determination, carrying on the editorial duties of the Magazine for the last 10 or 12 years under trying circumstances.

"OF ESSENTIAL IMPORTANCE IS YOUR UNITY AND AGREEMENT"

The following Resolution adopted by the Spiritual Assembly of Los Angeles has been approved by the National Spiritual Assembly for publication in Baha’i News. The quotation from words of ‘Abdu’l Baha is taken from an address given by the Master in that city during 1912, reported stenographically at the time.

"Therefore I pray, asking for confirmation and assistance that the aid and uplift of Bahai’Ullah may reach you; the host of the kindom of Ahba may reinforce you: that the powerful angels of God may assist you. Be assured of the victory: rest assured that you will be confirmed. That which is of essential importance is your unity and agreement. You must be in the utmost state of unity and agreement. You must love one another; you must be self-sacrificing for one another. If you observe any shortcomings on the part of any, as much as you can be forgiving and do not be harsh."

The Spiritual Assembly of the Bahais of Los Angeles has voted that the above quotation be called to the attention of the Los Angeles Baha’i Community. They request that all the friends of Baha’Ullah, whether in public talks or in private discussions, make the utmost effort to attain this attitude. If mistakes are made in efforts to serve the Cause no personal reference should be resorted to, but as opportunity arises, the principles of the Faith should be so clearly conveyed that erroneous statements will of themselves vanish. The Spiritual Assembly feels that the friends should always express the unity of the Faith of Baha’Ullah, seeking, between themselves, never publicly, to settle differences of opinion, if any, by referring to the written Word of God: should differences in understanding still continue, the Spiritual Assembly feels that the friends, "having the utmost fear of discord," should lay the matter before the Spiritual Assembly, as the first door in the Administrative Channel that leads, if necessary, to the Guardian for interpretation. The Spiritual Assembly feels that great blessings have recently descended upon the Bahais of Los Angeles because of united effort founded on loyalty to the Administrative order, and that such blessings will increasingly descend as such loyal unity is maintained and the above procedure is followed, thereby gaining the confirmation of Baha’Ullah.

ON MISUNDERSTANDINGS AND DIFFERENCES BETWEEN INDIVIDUAL BELIEVERS

A Statement of Procedure Approved and Adopted by the National Spiritual Assembly

In every Baha’i community, misunderstandings and differences between individual believers arise from time to time, and the Cause of Baha’Ullah provides spiritual principles and also administrative institutions for the preservation of the unity of the believers under all conditions. As the members of the community, one and all, conscientiously abide by the Teachings.
such disturbances will result in strengthening our collective capacity and deepening our spirit of faith, but whenever the Teachings are not fully applied, personal grief and perhaps even injustice may result.

The members of the Spiritual Assembly feel that it will be helpful to summarize briefly its understanding of the principles which control this important matter of personal differences between believers.

In the first place, the spiritual law of the Cause, which 'Abdu'l-Baha so frequently explained, is that whenever two Bahá'ís have any difference, they themselves are in duty bound to try and attain true harmony. The Master even said that if two believers are unwilling to be reconciled, both will eventually leave the Cause. He did not say that they would be removed from the Cause by administrative action; His words meant that such an offense against divine law would be punished by loss of faith leading eventually to an abandonment of the Cause by the offenders.

The Spiritual Assembly, in the second place, has a great responsibility in all matters of dispute between believers which are referred to it for settlement. The Assembly, when it receives a complaint from a member of the community about another believer, must spare no effort to learn the facts and, when possible, make a decision. It is clear that an Assembly cannot make a decision in cases which arise merely from personal antagonism or unfriendliness, but in such cases can only insist that the grief or unhappiness should not be allowed to become a cause of disunity within the community as a whole. The Assembly also must in these cases point out the Master's interpretation of the spiritual law and urge the two believers concerned in the dispute to realize the gravity of their mutual antagonism.

Some disputes, on the other hand, may arise from business or other relations between believers and involve charges of some definite unfairness or injustice committed by one believer against another. When such charges can be proved, it is surely the duty of the Assembly to remove the injustice and place the matter upon a proper Bahá'í basis.

No doubt all of us still need to be reminded of the fact that when a matter has been referred to a Spiritual Assembly for decision, the individual believers concerned must await the Assembly's decision and abide by it, unless and until that decision is altered on appeal to the National Spiritual Assembly. But whether the matter is being handled by the local or by the National Assembly, none of the believers involved in the trouble should agitate their case among the friends. Nothing so disrupts a Bahá'í community as personal agitation. The only solution of this problem is for every faithful believer, when approached by another believer with complaints and criticisms, to remind that believer of his or her duty to refer the difficulty to the Assembly, and not share that believer's personal agitation.

Nine times out of ten, the spirit of calm and serene faith on the part of other Bahá'ís whom the agitated believer approaches will allay the feeling of trouble, but when the personal agitation is shared by others, the original problem becomes multiplied into an issue which disturbs the whole community.

When a believer brings a problem to the Assembly, it is not sufficient to make charges and complaints against another believer,—every charge must be proved before the Assembly can act. No Spiritual Assembly could possibly allow itself to be a mere passive instrument for any one believer to use as a weapon against another. The Assembly has the same duty of justice and consideration toward the one against whom the charges are made as toward the one who makes the charges.

In looking into the problem which has been referred to it, the Assembly must call in for consultation all the individual Bahá'ís who may be involved. However deep the feeling one believer may have against another, and no matter what may be the reasons for that feeling, no faithful Bahá'í will refuse to meet with the Spiritual Assembly for such consultation, because it is consultation with the Assembly itself and not with the believer against whom the complaint is made. Should the one making the complaint refuse to consult with the Assembly, the Assembly in that case must dismiss the complaint, since one of the necessary steps leading to eventual justice and unity has been refused by a party to the dispute; unless of course the truth of the charges is self-evident. If the Bahá'í who makes the complaint is willing to come for consultation, but the other Bahá'í—that is, the one against whom the complaint is made—refuses the Assembly's invitation, this refusal would he serious, because on the one hand it would create a strong impression that the believer could not answer the charges made against him or her, and on the other hand it would mean unwillingness to recognize the authority of the Assembly to act in a matter affecting Bahá'ís and consequently affecting the Cause itself.

To carry the explanation one step farther: if all the believers concerned in a personal problem have met with the Assembly, and if the Assembly, after looking into the matter from all sides, makes a decision, the believers are clearly obligated to accept that decision and abide by it. An appeal, of course, can be made to the N. S. A. and eventually to the Guardian, but whatever the Bahá'í authority which is invoked, a matter referred to a Bahá'í institution for settlement is outside the realm of personal feeling and individual conscience. If we do not trust the Bahá'í institutions created by Bahá'u'lláh, we do not have real faith in Bahá'u'lláh Himself. Rloroever, even when an Assembly makes a decision in a case of personal dispute, the spiritual law laid upon all Bahá'ís is still operating, and the believers involved in the problem should pray for divine compassion and illumination in addition to whatever actions they take in relation to administrative procedure. We Bahá'ís live in the spiritual world which Bahá'u'lláh created in His Revelation, and we must do our utmost to learn and obey its mysterious laws which control our destiny.

"Every eye, in this Day, should seek what will best promote the Cause of God. He, Who is the Eternal Truth, beareth me witness! Nothing whatever can, in this Day, inflict a greater harm upon this Cause than dissension and strife, contention, estrangement and apathy, among the loved ones of God. Flee them, through the power of God and His sovereign aid, and strive to knit together the hearts of men, in His Name, the Unifier, the All-Knowing, the All-Wise."—Bahá'u'lláh.
THE ORDINANCE OF FASTING
A Letter from Shoghi Effendi

As regards fasting, it constitutes, together with the obligatory prayers, the two pillars that sustain the revealed Law of God. They act as stimulants to the soul, strengthen, revive and purify it, and thus insure its steady development.

The ordinance of fasting is, as is the case with these three prayers,* a spiritual and vital obligation enjoined by Bahá'u'lláh upon every believer who has attained the age of fifteen. In the Aqdas He thus writes: "We have commanded you to pray and fast from the beginning of maturity; this is ordained by God, your Lord and the Lord of your forefathers. He has exempted from this those who are weak from illness or age, as a bounty from His Presence, and He is the Forgiving, the Generous." And in another passage He says: "We have enjoined upon you fasting during a brief period, and at its close have designated for you Saw-Ruz as a feast. . . . The traveler, the ailing, those who are with child or giving suck, are not bound by the fast. . . . Abstain from food and drink, from sunrise to sunset, and beware lest desire deprive you of this grace that is appointed in the Book."

Also in the "Questions and Answers" that form an appendix to the Aqdas, Bahá'u'lláh reveals the following: "Verily, I say that God has appointed a great station for fasting and prayer. But during good health its benefit is evident, and when one is ill, it is not permissible to fulfill them." Concerning the age of maturity, He reveals in the appendix of that same book: "The age of maturity is in the fifth year; women and men are alike in this respect."

Regarding the vital character and importance of the Divine ordinances and laws, and the necessity of complete obedience to them by the believers, we thus read in the Gleanings, p. 175: "Know verily that the essence of justice and the source thereof are both embodied in the ordinance prescribed by Him Who is the Manifestation of the Self of God amongst men, if ye be of them that recognize this truth. He doth verily incarnate the highest, the infallible standard of justice unto all creation. Were His law to be such as to strike terror into the hearts of all that are in heaven and on earth, that law is naught but manifest justice. The fears and agitation which the revelation of this law provoke in men's hearts should indeed be likened to the cries of the suckling babe weaned from his mother's milk, if ye be of them that perceive . . . ."

The fasting period, which lasts nineteen days starting as a rule from the second of March every year and ending on the twentieth of the same month, involves complete abstinence from food and drink from sunrise till sunset. It is essentially a period of meditation and prayer, of spiritual recuperation, during which the believer must strive to make the necessary readjustments in his inner life, and to refresh and reinvigorate the spiritual forces latent in his soul. Its significance and purpose are, therefore, fundamentally spiritual in character. Fasting is symbolic, and a reminder of abstinence from selfish and carnal desires—Shoghi Effendi, through his secretary, Haifa, January 10, 1936.

THE GUARDIAN'S ASSURANCE TO THE DONORS TO THE MT. CARMEL FUND

The following references to the sums forwarded to Haifa by the National Treasurer for purchase of land on Mount Carmel convey the Guardian's assurance of the assistance rendered by all the American believers who contributed to the National Fund for that purpose.

"He very much appreciates, indeed, the spirit of self-sacrifice and devotion which the American believers have so remarkably displayed through their contributions to the Mt. Carmel fund. Their splendid efforts during the last few years, and especially in connection with the purchase of the property of the Dumits last year, have now resulted in the safeguarding of an extensive area of land around the Shrines. It is surely a great privilege for the American friends to have had such a preponderating share in securing for the Cause assets that are most valuable, nay, quite indispensable, to the future development and present consolidation of its manifold institutions at its world center."

(In the Guardian's hand.) "Will you kindly assure the individual contributors to the sum which you have forwarded of my abiding and lively appreciation of their spontaneous and self-sacrificing assistance and efforts for the protection and promotion of the international interests of the Faith at its world center. I am fully aware of the self-abnegation which such contributions must have involved, and of the spirit of unstinted devotion which has invariably prompted them. I will pray that the Beloved may abundantly bless and reward them both in this world and in the next."

(signed) Shoghi Effendi.

Haifa, November 24, 1935.

THE PROGRESS OF OUR TEACHING SERVICE

Since the striking of the "Sew Hour" of the progress of the Bahá'í Faith on this continent, the American believers have been growing steadily more conscious that unseen forces are creating universal interest in the Teachings of Bahá'u'lláh. The task of
raising high the standard of the Faith in this vast land lies clearly before us; and pressingly so. As we become more truly "instruments in the Hands of God," we must prepare the spirit itself to direct our efforts and open the way.

In approaching our new responsibilities in the teaching field, it is important that we realize what a prolific ocean has been provided for our spiritual strength. The "Gleanings from the Writings of Baha'u'llah" provide inexhaustible spiritual sustenance, from which alone we can gain the power to go forward. The Teaching Tablets of Abdul-Baha lay the foundation for the achievement of success and should be studied continuously for needed inspiration, guidance and enthusiasm for the sacrificial work at hand. The standard of our service is that of the soul-stirring activities of the Dawn-Breakers; those stalwart pioneers of the Faith in Persia. As the Guardian has recently pointed out, "pioneers" of the Faith, must arise in America to achieve complete success. "What is mostly needed nowadays is a Baha'i Pioneer."

Already reports of unprecedented and sustained services are being received from all over America, indicating that the American Baha'i Community is responding to the urgent appeal of the Guardian to "teach the Cause and convey the Message." A few instances are mentioned so they may give impetus to further effort on the part of all of us, and to illustrate some of the successful methods which have been used by Local Assemblies and individual believers.

A number of Assemblies are now actively engaged in introducing the Faith in one or more nearby cities, in accordance with our national program. For instance, Los Angeles, following up the tremendously successful "Baha'i Day," at the San Diego Exposition last October, is conducting an active study class in San Diego, with such recurring public lectures as may seem advisable.

The Philadelphia Assembly is sponsoring with success the establishment of the Faith in Atlantic City; Cincinnati sends groups to Covington and Louisville from time to time; Portland is working in Tacoma; Montreal is cooperating with the friends in St. Lambert; Travencr is working in several cities but concentrating particularly on Haworth; Phoenix is working in Glendale, Arizona; Binghamton is aiding the friends in Syracuse in their teaching efforts. Many other Assemblies have reported similar activities and plans.

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"THIS IS TRULY PROVIDENTIAL"

Co-workers:

This new stage in the gradual unfoldment of the Formative Period of our Faith into which we have just entered—the phase of concentrated teaching activity—synchromizes with a period of deepening gloom, of universal impotence, of ever-increasing destruction and widespread disillusionment in the fortunes of a declining age. This is truly providential and its significance and the opportunities it offers us should be fully apprehended and utilized. Now that the administrative organs of the Baha'i Faith are vigorously and harmoniously functioning, and now that the Symbol (i.e., the House of Worship) of its invincible might is the living unprecedented impetus to its spread, an urgent and sustained appeal is required so that the moving spirit of its Founder may permeate and transform the lives of the countless multitudes that hunger for its teachings. That the beloved friends in America, who have carried triumphantly the banner of the Cause through the initial stages of its development, will in a still greater measure prove themselves capable of meeting the challenge of the present hour, I for one, can never doubt. Of the evidences of their inexhaustible vitality I am sufficiently and continually conscious. My fervent plea will not, I feel certain, remain unanswered. For them I shall continue to pray from all my heart.

Shoghi

Haifa, January 10, 1936.

There are at present twenty-two Baha'i Groups, several of which are already growing in strength and numbers. It is worthwhile to note that groups exist in States only where there are Assemblies, indicating the true unit for the diffusion of the Light of the New Day is the Spiritual Assembly. As all Assemblies fall in line with the national program of introducing the Cause in a new community, they will become channels for new growth and strength in the Cause as a whole.

A number of Assemblies having isolated believers in a fairly close proximity have reported that they are cooperating with these friends in initiating Fireside meetings and furnishing fresh interest by occasional visits to these new groups.

San Francisco and Los Angeles report a new teaching venture whereby a group of Bahais is prepared at a moment's notice to go as a group to the home of any friend who has gathered a group and desires three or four short talks or an informal discussion of various aspects of the Faith.

New York has organized three teaching groups of young people whose services are available to nearby cities for week-end meetings.

Contiguous Assemblies may be interested in the teaching circuit plan of four Assemblies and one Group in upper New York. This plan provides five special speaking dates once a month to talk directly on some phase of the Cause at a public meeting in each center on successive evenings. The important new contacts made and the possibilities of following them up have given great impetus to the teaching activities of all these cities.

Interesting reports have been received of excellent contacts with leading people and opportunities for indirect and direct teaching at religious, peace and social service conferences and conventions. Mr. David Hofman, recently of Los Angeles, took a very active part in the annual Institute of International Relations of the American Friends Service Committee at Whittier College, California, last summer. His ability to participate in every discussion attracted much notice and led to his appointment as chairman of a number of informal round tables. At the end of the first week, Mr. Hofman invited about a dozen people to his room to hear about the Baha'i Faith, and forty-five appeared.

Spiritual Assemblies might do well to keep closely informed of the conversion calendar of their cities and arrange for the attendance of two or three friends as delegates or auditors at such gatherings as are free from partisan objectives and are endeavoring to build up international, inter-religious or interracial understanding. New constructive contacts with capable people can thus be made.

Baha'i Teachers whose business permits them to move from city to city find large groups of people hungry for the Message and many willing hands are raised to aid these bearters of Light in their service. One teacher reports that the hostess of the hotel
at which she was staying became so enthusiastic over the Cause that she assumed full responsibility for announcing a public lecture, securing the cooperation of an important women's club, and herself posting a notice in the hotel lobby and arranging for the lecture hall. Similar reports are received from all traveling Baha'is and very often they are able to leave behind an enthusiastic study group.

The radio is becoming a powerful instrument in attracting sympathetic souls to the Faith. Many invitations have been received to discuss phases of the Faith and particularly detailed talks descriptive of the Baha'i Temple. A number of traveling Baha'is have been interviewed on educational programs, being able to make direct reference to the Teachings. A number of San Francisco friends spoke on a series of local programs devoted to educational subjects. The Berkeley Assembly has purchased two minutes of radio time weekly on a local station which provides announcement of the meetings and brief quotations from the Writings. Several Assemblies are enjoying free radio announcements of lectures and speakers.

The reports given above are only a few of those received, chosen to illustrate the progress of our Teaching Service. Others will be reported later. Each Assembly and Teacher should send the Teaching Committee regular and comprehensive reports so they may be digested for the benefit of all the friends.

Most important, let us again all realize, is the necessity of putting forth every possible effort. God cannot use us unless we are acting. Thus actively engaged in the "work of the Kingdom," let us drink deeply of the ocean of spiritual sustenance available in such abundance in the "Gleanings"; seek inspiration and guidance in the Teaching Tablets of 'Abdu'l-Bahá, and aspire to duplicate the episodes of the Dawn-Breakers.

TEACHING COMMITTEE.

PRELIMINARY NOTICE
1936 ANNUAL CONVENTION

The Twenty-eighth Annual Convention will be held at Foundation Hall, Baha'i House of Worship, Wilmette, on Thursday, April 30, Friday, May 1 and Saturday, May 2, 1936. A public meeting will be held on Sunday afternoon, and the incoming National Assembly will meet with members of National Committees, but no Convention sessions will be held on Sunday. The day will be left free for delegates and friends to enjoy informal social fellowship.

A Pre-Convention number of Baha'i News will be published early in April, containing Annual Committee reports, list of participating communities and detailed information concerning the Convention. The Spiritual Assembly of Wilmette has been requested to serve as Housing Committee, and those wishing the Committee to find rooms and accommodations should write the Assembly secretary, Mrs. Anne W. Bartholomew, 1627 Forest Avenue.

The Convention Call was mailed to local Assemblies on February 14. Each Assembly is requested to report its election of a delegate or delegates as soon as possible. A blank ballot is to be mailed to each delegate on April 1.

COOPERATION WITH THE Baha'i MAGAZINE OF GERMANY

The following words from the Guardian, through his secretary, dated Haifa, January 8, 1936 convey a request which the National Spiritual Assembly is happy to bring to the attention of the American friends. The members hope that a cordial response will be made to the desire of the N. S. A. of Germany and Austria that articles be sent to the editorial staff of Sonne der Wahrheit.

For its part, the National Assembly is offering to the Sonne der Wahrheit complete liberty to select whatever articles they wish from World Order Magazine. It will therefore not be necessary for any believer to send to Germany any duplicate copy of an article published in World Order.

Believers sending articles to the German magazine are to send them directly to Dr. Eugen Schmidt, Reinsburgstrasse 198, Stuttgart, Germany, and not to the American N. S. A.

A letter just received from Dr. Eugen Schmidt, member of the German N. S. A. and also assistant editor of the Sonne der Wahrheit requests the Guardian to ask the friends to occasionally contribute articles for publication in that review, and thus help in raising its standard and in making it a more useful and effective organ for the spread of the Cause throughout Germany and Austria.

"The Guardian has promised Dr. Schmidt that lie would ask your Assembly and also the British N. S. A. to encourage the believers, especially those who know German, to contribute articles for publication in the national magazine of the Cause in Germany which, together with the "World Order" are the only reviews of their kind in the western section of the Baha'i world . . .

"P. S. Any contribution in English, the Guardian believes, should be transmitted directly to Germany where the friends will be only too glad to translate and publish them in their magazine."

BAHA'I SUMMER SCHOOLS
Preliminary Announcement

At this stage in the development of the Cause, the institution of the Summer School has unique importance, as the Guardian has emphasized in many letters. It is not only a great privilege but the bounden duty of every believer who can do so, to attend one of the three Summer Schools. The more who attend, the higher will become the standard and proficiency of the public teaching programs carried on by all local Assemblies and groups.

Green Acre

July 3-12: A regional conference, conducted by the N. S. A. or representatives of the Teaching Committee. Also: Baha'i Youth School, to be conducted by representatives of the National Youth Committee.

August 17-30: Summer School, with the following four courses, Islam, World Order of Bahá'u'lláh, The Nature of the Manifestation, The Reality of Man. Two courses will be given daily, Monday to Friday, during the two weeks.

July 13-August 16: Round table discussions on important subjects. Detailed program will be announced later.

Geyerville

July 12-25: Summer School sessions. Subjects and leaders to be announced. All who plan to attend are requested to communicate with the Chairman of Housing Committee, Mrs. Ruth Westgate, Herald Hotel, San Francisco.

Louhelen Ranch

June 22-25: Youth Session. Subjects—The Bahá'i Life, Religion and Culture, Studies in the Qurán.


August 2-9: Summer School, sec-
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 unity 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 (i.e., restrictive measures of the Soviet regime) the followers of the Faith of Bahá'u'lláh have with feelings of burning agony and heroic fortitude unani mously and unrestrainedly submitted, ever mindful of the guiding principle of Bahá'í conduct that in connection with their administrative activities, no matter how previously 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 still the voice of their conscience or tarnish the purity of their faith.

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

The answer to this question is that the Guardian instructs us that the obligation to render military duty placed by governments upon their citizens is a form of loyalty to one's government which the Bahá'ís 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 teachings to attract 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 commun-
ity of the world is the true example of Peace. The Baha'i 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 insinuations and false reports when we have the universal program of the Manifestation of God? The firm union of the Bahá'ís is in active devotion to the advancement of their own Faith — this is our service to Peace, as it is our service to all other human needs — economic justice, race amity, religious unity, etc. Let non-believers agitate for disarmament and circulate petitions for this and that pacifist aim — a 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.

ON SLANDER AND BACKBITING
A Rule of Action Adopted by The National Spiritual Assembly

One of the most important of all divine commandments, specially stressed in the Bahá'í Teachings, is: "Breathe not the sins of others so long as thou art a sinner. Shouldst thou transgress this command, accused art thou and to this I testify." (Hidden Words, 27.) Bahá'u'lláh further warns that: "Backbiting quencheth the light of the heart and extinguisheth the life of the soul." (Gleanings, p. 265.) In His Will and Testament, 'Abdu'l-Bahá adds: "According to the direct command of God, we are forbidden to utter slander."

The Master further elucidates this vital subject in a Tablet wherein He states: "How blessed are these aims, especially the prevention of backbiting. I hope that you may become confirmed therein. Because the worst human quality and the most great sin is backbiting, more especially when it emanates from the tongues of the believers of God. If some means were divined (devised?) so that the doors of backbiting could be shut eternally and each one of the believers of God unsealed his tongue in the praise of the other, then the teachings of His Holiness Bahá'u'lláh would be spread, the hearts illumined, the spirits glorified and the human world would attain to everlasting felicity." (Tablet to Dr. M. S. C., Washington, D. C. Translated August 12, 1913.)

In order to distinguish between legitimate reports to a Bahá'í administrative body which may affect the welfare of a Bahá'í community or an individual member thereof and unwarranted rumors, negative and hearsay gossip, slander and backbiting, intentionally or thoughtlessly circulated, the National Spiritual Assembly has adopted the following rule of action for the guidance of the Bahá'í Assemblies and communities under its jurisdiction.

1. In no case should the friends speak to their fellow-believers in the community of any matter involving personal delinquencies, alleged or actual, of another member of the community, nor permit believers to speak to them of such matters. If a complaint is warranted, it should be brought directly to the local Assembly for consideration.

2. A local Assembly should assume jurisdiction only when the acts or words of a member of the Bahá'í community are such as to threaten the integrity of the Cause itself, or to undermine the good name and reputation of a believer.

3. This rule of action also applies for the protection of believers, from any discussion of their alleged personal shortcomings in Bahá'í communities other than that in which such believers reside.

4. All such personal matters are strictly barred from discussion at the Nineteen Day Feasts.

5. In applying the law of Bahá'u'lláh relative to the bringing of complaints and information to a local Assembly concerning the alleged or actual shortcomings of individual believers, the Assembly should not entertain or listen to any complaint based upon hearsay or rumor, but should, in all cases, insist that the complainant or witness speak only of such matters and present such evidence as he or she knows to be true, of his or her own knowledge.

6. In the event that a local Assembly is unable to stop or prevent the continued discussion or circulation of criticisms and unfounded rumors after it has taken jurisdiction of the matter, it is to report such cases immediately to the National Spiritual Assembly. The National Spiritual Assembly, after careful investigation, will take vigorous action to remove the misunderstandings and misrepresentations that have arisen and render full justice to the individual believer or believers concerned.

The new World Order is and must be held sacred and free from this grave defect in human relationships, which not only often inflicts unmerited injury and suffering upon the individual but, more important, destroys the solidarity of the Bahá'í community. Whispering and backbiting is equivalent to separation among the friends of God, and in the final analysis, is the will to harm and to alienate the hearts.

The National Spiritual Assembly feels assured and confident that all the friends will make every effort to realize in their individual and community lives a greater love and unity of purpose and be ever mindful of Bahá'u'lláh's injunction: "Attribute not to any soul that which thou wouldst not have attributed to thee, and say not that which thou dost not. This is My Command to thee, do thou observe it." (Hidden Words, 29.)

"O my servants! Deprive not yourselves of the unfading and resplendent Light that shineth within the Lamp of Divine Glory. Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the whisperings of the ungodly may not extinguish its light." (Gleanings, pp. 325-326.)

INTERNATIONAL CELEBRATION OF NAW-RUZ BY BAHA'I YOUTH

A plan is afoot for a series of regional conferences of young Bahá'ís, to be scheduled throughout the Bahá'í world on March 22, 1936, the Sunday after our New Year. This idea, just conceived by the National Youth Committee, has already met with wide enthusiasm and the following American cities are mentioned as possible conference centers: Flint, Lima, Chicago, Urbana, Montreal, Boston, New Haven, New York, Washington, Philadelphia, San Francisco, Los Angeles, Phoenix, Denver, Seattle, Vancouver and Honolulu. In addition, invitations are being sent to young Bahá'ís in England, Australia, France, Germany, Syria, Iraq, India, Persia, Egypt, and other countries to join in this great demonstration of unity.

"Bahá'í Youth Look to the Future" is the subject of a suggested program for universal adoption, to include at
CONCERNING MEMBERSHIP IN NON-BAHA'I RELIGIOUS ORGANIZATIONS

The instruction written by Shoghi Effendi concerning membership in non-Baha'i religious organizations, published in the July, 1935 number of Baha'i 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.

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 hound to raise different questions corresponding to the different conditions existing throughout the Baha'i 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 Baha'i News for October, 1935 — words written by the Guardian's own hand.

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

No Baha'i can read the successive World Order letters written 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'i Faith as though it were only the "return of Christ" and failing to perceive the entirely new and larger elements latent in the Teachings of Bahá'u'lláh.

Thus, in the very first of the World Order letters, written February 27th, 1929, Shoghi Effendi said: "Who, I may ask, when viewing the international character of the Cause, its far-flung ramifications, the increasing complexity of its affairs, the diversity of its adherents, and the state of confusion that assails on every side the infant Faith of God, can for a moment question the necessity of some sort of administrative machinery that will insure, amid 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 Baha'i 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 Baha'is 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 he 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 Baha'i 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 plentitude of its power, and exercise, as the supreme organ of the Baha'i Commonwealth, all the rights, the duties, and
responsibilities incumbent upon the world's future super-state."

This passage stands as the keynote in the noble structure which Shoghi Effendi has raised in his function as interpreter of the Teachings of Baha'u'llah. The Master developed the Cause to the point where it gained in stature and influence. "Communications Baha'u'llah." (BAHAI NEWS, pages 3 and 4).

For us these words mean that a Baha'i is not merely a member of a revealed Religion, he is also a citizen in a World Order even though that Order today is but an infant and still obscured by the shadows thrown by the institutions, habits, and traditions of the past. But since the aim and end have 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 Baha'i 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-Baha'i 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 Baha'u'llah." 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 Baha'u'llah, 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-Baha'i 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 Baha'i 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 Baha'u'llah. 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." (BAHAI NEWS, August, 1933).

Thus, not once but repeatedly the Guardian has upheld the vital principle underlying every type of relationship between Baha'is and other organizations, namely, that the Cause of Baha'u'llah 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 of 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, Baha'i 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-Baha'i religious associations, the Guardian wishes to emphasize the general principle already laid down in his communications to your Assembly and also to the individual believers that no Baha'i who wishes to be a whole-hearted and sincere upholder of the distinguishing principles of the Cause can accept full membership in any non-Baha'i ecclesiastical organization. . . . For it is only too obvious that in most of its fundamental assumptions the Cause of Baha'u'llah 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 association between its adherents and other religious organizations, and particularly the Muslim Faith, not only inadvisable but practically impossible to establish. But since His passing events throughout the Bahai 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 have 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 Baha'i NEWS: "The separation that has set in between the institutions of the Baha'i Faith and the Islamic 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. Any association, 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 adversaries in the East have initiated the struggle. Our future opponents in the West will, in their turn, arise and carry it a stage further. Ours is the duty, in anticipation of this inevitable contest, to uphold unequivocally and with undivided loyalty the integrity of our Faith and demonstrate the distinguishing features of its divinely appointed institutions."

Nothing could be clearer or more emphatic. These words, asserting again the essential universality of the Cause, likewise repeat and renew the warning that the organized religions, even in America, will become bitterly hostile to the Faith of Baha'u'llah, 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 Baha'i 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 statements, 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*, 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 kindliness the Guardian has urged.

IN MEMORIAM

Death proffereth unto every confi-
dent believer the cup that is life in-
 deed. It bestoweth joy, and is the
bearer of gladness. It conferreth
the gift of everlasting life.—Bahá’u’lláh.

Miss Ella J. Abeel, Pasadena.
Mrs. Eleanor Terry, Atlantic City.
Mr. Fred Hale, New York.
Mrs. E. B. Rabb, San Francisco.
Mrs. Ellen M. Glines, Washington,
D. C.
Mrs. Gertrude Mattern, Washington,
D. C.

THE BAHÁ’Í FUNERAL SERVICE

A Letter from Shoghi Effendi

Kegartling the Baha’i funeral service: it is extremely simple, as it consists only of a congregational prayer to be read before burial. This prayer will be made available to the friends when the Agda is translated and published. In the meantime your N. S. A. should take great care lest any uniform procedure or ritual in this matter be adopted or imposed upon the friends. The danger in this, as in some other cases regarding Bahá’í worship, is that a definite system of rigid rituals and practices be developed among the believers. The utmost simplicity and flexibility should be observed, and a selection from the Bahá’í Sacred Writing would serve the purpose at the present time, provided this selection is not rigidly and uniformly adopted on all such occasions. —SHOGHI EFFENDI, through his secretary, Haifa, January 10, 1936.

LOCAL ASSEMBLY ROLL

St. Augustine, Florida, has been added to the Assemblies whose election on April 21, 1935 has been recognized.

Fruitport, Mich., has been removed from the Assembly Roll for the reason that the number of believers has become less than nine, some of the friends having moved to other cities.

PUBLISHING ANNOUNCEMENTS

The Bahá’í World, Vol. 1—the biennial international record of the Faith for the period 1932-1934. The present volume is greatly enlarged. Its contents should be studied by all believers. $2.50.

World Order Magazine, bound volume—orders should be placed now for copies of the bound volume of World Order, from April, 1935 to March, 1936. For subscribers who supply the twelve magazines, the cost for binding is $1.25, postage additional. The cost of bound volume complete is $3.50, plus postage.

Hidden Words—a new supply has been obtained. Bound in paper, $0.25; in fabricoid, $0.60.

The Oneness of Mankind—an addition to the free literature pamphlets, prepared at lowest possible cost as a help to traveling teachers, for mailing to special lists, and for distribution at public meetings. The latest pamphlet is by Hussein Rabbani. 100 copies for $1.50, net. The previous titles in the same series are: Homoculture, by Stanwood Cobb and The Most Great Peace, by Marion Holley. These are also sold at $1.50 for 100 copies.

Twenty Lessons in Bahá’í Administration—an important addition to the Study Outlines which are so helpful to classes and also individuals in their study of the Teachings. $0.25, net.
CONVENTION NOTICES

1. Time and place: Thursday, April 30; Friday, May 1; Saturday, May 2, 1936, at Foundation Hall, Bahá’í House of Worship, Wilmette, Illinois.

2. Convention Headquarters and Information Bureau: 112 Linden Avenue, Wilmette.

3. Housing Committee: Mrs. Carl Hannen, c/o Information Bureau, 112 Linden Avenue, Wilmette. (This Committee will assist the friends to find suitable rooms in homes near the Temple. Friends who make reservations are asked not to cancel them at the last moment, unless for unavoidable reasons.)

4. Hotels in Evanston, at which the friends may make their own reservations: The Orrington, 1710 Orrington Avenue; The Georgian, 422 Davis Street; Evanston Hotel, 840 Forest Avenue; North Shore Hotel, 1611 Chicago Avenue; The Homestead, 1625 Hinman Avenue.

5. Convention Committees: Housing Committee—see above. Devotional Program—Dr. E. Lenore Morris, Mrs. H. A. Harding, Mrs. Beulah Brown. Ridvan Feast—Mrs. Dorothy Baker, chairman, members to be appointed by her. Refreshments will be served by the Spiritual Assemblies nearby the Temple.


7. Order of Business. Convention sessions will be held from 9:30 A. M. to 1:00 P. M., from 2:00 P. M. to 5:30 P. M., and from 7:30 P. M. to 9:30 P. M. on Thursday, April 30 and Friday, May 1. The evening period on Saturday, May 2, will be devoted to the observance of the Ridvan Feast. The morning and afternoon sessions on Saturday will be business meetings of the Convention. The three morning sessions will be preceded by a devotional meeting in the Auditorium from 9:00 to 9:15 A. M.

1. Opening of Convention by President of the National Spiritual Assembly.

2. Roll Call of Delegates.

3. Election of Convention Officers.


6. The National Bahá’í Fund, "the bedrock on which all other institutions must necessarily rest and be established." Leader of discussion, Carl Scheffler.

7. Bahá’í Teaching, "the phase of concentrated teaching activity." Leader of discussion, Leroy Ioas. (Note: the evening session of Thursday, April 30, will be devoted to consideration of the subject of Teaching.)

8. The Bahá’í Life, "the flame of the love of God." Leader of discussion, Dr. E. Lenore Morris.

9. An Evolving World Order; the sacred character of Bahá’í institutions. Leader of discussion, Edwin W. Mattoon.

10. Bahá’í Summer Schools, the beginning of the future University. Leader of discussion, Bertha Hyde Kirkpatrick.


15. Bahá’í Youth; the spirit of the Dawn-Breakers. Leader of discussion, Florence Mattoon.

Annual election: the election of members to the National Spiritual Assembly will be held at 2:00 P. M., Friday, May 1.

8. Ballots of absent delegates, and all messages intended for the Convention, should be sent to 112 Linden Avenue, Wilmette.

9. Letters and communications on matters intended for the National Spiritual Assembly during the Convention period should be addressed (from April 25 to May 3) to that body at Hotel Orrington, Evanston, Ill.

PARTICIPATING BAHÁ’Í COMMUNITIES

Twenty-Eighth Annual Convention

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A PROCEDURE FOR THE CONDUCT OF THE
ANNUAL BAHÁ'Í CONVENTION

INTRODUCTION

The Guardian's references to the Annual Convention have been compiled and published in two issues of BAHÁ'Í News—November, 1933 and February, 1934.

I. THE ANNUAL BAHÁ'Í CONVENTION

A summary of the constitutional basis of the Convention has been made by the National Spiritual Assembly and approved by the Guardian. It was published in BAHÁ'Í News for April, 1935. Special reference is made to the seven numbered paragraphs in that summary.

II. CONVENTION CALL

The National Spiritual Assembly determines the date, duration and place of the Annual Convention and provides for such other meetings in connection with the Convention as it may feel are desirable.

III. CONVENTION PROCEDURE

The Twenty-sixth Annual Convention, held in 1934, voted a recommendation calling upon the National Spiritual Assembly to supply a parliamentary procedure for the conduct of the Annual Convention, and the present material has been prepared to meet the need indicated by that recommendation.

Order of Business

Prayer and devotional readings, provided by the outgoing National Spiritual Assembly.

Opening of Convention by Presiding Officer of the National Spiritual Assembly.

Roll call of delegates by the Secretary of the National Spiritual Assembly.

Election by secret ballot of Convention Chairman and Secretary. The Convention Officers are to be elected by the assembled delegates from among the entire number of delegates who are present at the Convention.

Annual Report of National Spiritual Assembly.


Convention message to the Guardian of the Faith.

Annual Committee Reports: these are to be considered as part of the Report of the National Spiritual Assembly. They are whenever possible published in BAHÁ'Í NEWS in advance of the Convention date, for the information of the delegates.

Subjects for Consultation. Any delegate may, before the Convention convenes, recommend to the National Assembly such topics as he deems of sufficient importance to be included in the Convention agenda; and the National Spiritual Assembly, from the list of topics received from delegates, and also suggested by its own knowledge and experience, is to prepare an agenda or order of business as its recommendation to the Convention.

This agenda may include, as part of the National Assembly's Annual Report, the presentation of special subjects by well qualified members, committee representatives or non-Bahá'í experts whose exposition is necessary or desirable for the information of the delegates.

On motion duly made, seconded and voted, any such subject may be omitted, and also on motion duly made, seconded and voted, any other subject may be proposed for special consultation.

Annual election. The election of members of the National Spiritual Assembly is to take place approximately midway during the Convention sessions, so as to enable the delegates to consult with both the outgoing and incoming Assemblies, in accordance with the Guardian's expressed desire.

Conduct of Business

Every deliberative body, to fulfill its functions, must conduct its deliberations in accordance with some established rules of order. The parliamentary procedure here set forth for the Convention is based upon the procedure already adopted for meetings of local Assemblies and communities. It accordingly extends to sessions of the Annual Convention the same procedure under which the delegates, in their other Bahá'í activities, are accustomed to conduct discussion and consultation.

The purpose of consultation at the Annual Convention is threefold: to arrive at full and complete knowledge of the current conditions, problems and possibilities of the Faith in America; to give to the incoming National Assembly the benefit of the collective wisdom, guidance and constructive suggestions of the assembled
delegates; and to contribute to the unity, in spirit and in action, of the entire American Bahá’í community.

The freedom of each and every delegate to take part in discussion and to initiate motions is untrammeled save as the undue activity of one delegate might hamper the rights of the other delegates. Any necessary limitation to be placed upon individual discussion shall be determined by the Chairman in the absence of any specific motion duly voted by the delegates themselves. It shall be the duty of the Chairman to encourage general consultation and make possible the active participation of the greatest possible number of delegates.

The Chairman has the same power and responsibility for discussion and voting upon motions as other delegates. Members of the outgoing and incoming National Assembly who are not delegates may participate in the consultation but not vote.

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 motion. An amendment must be relevant to, and not contravenge, the subject matter of the motion.

The Chairman shall call for votes by oral expression of ayes and nays, but where the result of the vote is doubtful by a show of hands or a rising vote. A majority vote determines.

Discussion of any matter may be terminated by motion duly made, seconded and voted, calling upon the Chairman to bring the matter to an immediate vote or proceed to other business.

The transactions of the Convention shall be recorded by the Secretary, and when certified by the Convention officers shall be given to the National Spiritual Assembly.

Annual Election

The electors in the Annual Election shall consist of those delegates included in the Roll Call prepared by the National Spiritual Assembly.

Ballots and tellers' report forms shall be provided by the National Assembly.

The election shall be conducted by the Convention, but delegates unable to attend the Convention shall have the right to vote by mail.

The Chairman shall appoint three tellers, chosen from among the assem-bled delegates.

The electoral method shall be as follows:

1. The Convention Secretary shall call the roll of delegates, whereupon each delegate, in turn, shall place his or her ballot in a ballot box; and as the names are called ballots received by mail shall be placed in the ballot box by the Secretary of the National Assembly.

2. The ballot box shall then be handed to the tellers, who shall retire from the convention Hall to determine the result of the election.

3. The result of the election is to be reported by the tellers, and the tellers' report is to be approved by the Convention.

4. The ballots, together with the tellers' report, certified by all the tellers, are to be given the National Spiritual Assembly for preservation.

IV. THE CONVENTION RECORD

The permanent record of each successive Annual Convention shall consist of the following:—(1) Convention Call as issued by the National Spiritual Assembly, including list of Participating Bahá’í Communities; (2) list of accredited delegates; (3) Annual Reports of the National Spiritual Assembly and of its Committees; (4) Messages sent to and received from the Guardian; (5) Resolutions and other transactions of the assembled delegates; (6) The result of the Annual Election.

IN MEMORIAM

Death proffersh unto every confident believer the cup that is life indeed. It bestoweth joy, and is the bearer of gladness. It confoweth the gift of everlasting life.—Bahá’u’lláh.

Mrs. Kate Burke, Chicago.

Mrs. Carolyn Harbin, Miami Beach, Florida.

Mr. Maurice Cohen, New Haven, Connecticut.

Mrs. E. B. Bullock, San Francisco, California.

ENROLLMENT OF NEW BELIEVERS

Reports from local Assemblies in recent months refer to the enrollment of new believers as follows: New York, thirteen; Honolulu, seven; Flint, seven; Lima, seven; Chicago, three; Los Angeles, three; Kansas City, three; Milwaukee, three; Kenosha, three; San Francisco, two; Boston, two; Worcester, two; Muskegon, two; Portland, one; Baltimore, one; Urbana, one.

DETECTIONS OF THE NATIONAL SPIRITUAL ASSEMBLY

1. The transfer of believers involved in unfinished matters proceeding under the local Assembly's jurisdiction is to be postponed pending a report of the circumstances to the National Assembly and its approval of the transfer.

The purpose of the above ruling is to make it possible for a local Spiritual Assembly to retain jurisdiction of a case until the matter is concluded. For example, if an Assembly is endeavoring to settle some difference between two believers, and knows all the circumstances of the case, but before a decision is made one of the believers moves to another city, where the Assembly is naturally uninformed of the problem, the believer who moves is not to be given a letter of transfer by his former Assembly until the National Assembly has opportunity to learn the circumstances and approve the time when the transfer can be made—when, in other words, the Assembly in the city where the believer has taken up his or her new residence is to exercise jurisdiction over the affairs of that believer.

2. The National Spiritual Assembly recommends that local Assemblies, as far as possible, fill out Bahá’í Historical Record Cards for believers who have died.

3. Local Spiritual Assemblies are requested to announce the following recommendation, and do their utmost to see that it is carried into effect:—that individual believers (and Assemblies themselves) who have in their possession original Tablets of ‘Abdu’l-Bahá, with the necessary original translations, original letters of Shoghi Effendi, or other sacred records and objects, take steps to have them preserved in the Bahá’í Archives. The Guardian has said that the collection and publication of Tablets is one of the most important duties of this generation.

A definite date might be set, for example, a Nineteen Day Feast, when the friends could bring their Tablets for the local Assembly to transmit to the Archives Committee. Those who send them direct should address them to Mrs. May Scheffler, Secretary, 1821 Lincoln Street, Evanston, Ill. It would be very appropriate if believers who attend the Convention should make a special point of bringing their Tablets with them for the Archives Committee. The Archives Committee can provide photostat copies at a very slight cost.
4. Local Assemblies are advised to appoint an Archives Committee, the function of which would be to assist in having Tablets sent to the National Archives and also to develop a local Bahá'í Archives, which might contain photostat copies of Tablets from the Master and of letters from the Guardian received locally, and such other material as should be preserved for the history of the Bahá'í community.

GREEN ACRE PROGRAM
Change of Dates
The Green Acre program as first announced reported that the Inn would be open on July 3. It is now reported that the Inn will be open only from August 1 to 31, with the Youth Week from August 1 to 7, the Summer School from August 10 to 21, the concluding week to have a Regional Teaching Conference and other activities to be announced later.

The complete program of Green Acre and also of the Schools at Geyserville and Louhenen Ranch will be reported as soon as possible.

TEMPLE MEETINGS
The public meetings in Foundation Hall during January and February have been reported by the Temple Program Committee as follows:


PUBLISHING ANNOUNCEMENTS
The following new discounts on Bahá'í literature ordered from the Publishing Committee are effective May 1, 1936:

- 10% to Spiritual Assemblies on orders of less than $10.00.
- 25% to Spiritual Assemblies on orders of $10.00 and more.
- 25% to individuals on orders of $25.00 or more, when the literature is intended for teaching purposes—that is, to be given away.

Please note that these discounts apply only on orders placed with the Publishing Committee, and do not apply on literature sold locally by the Assemblies. On local sales no discount should be given, because the purpose of the Publishing Committee's discount is to enable local Assemblies to build up their Bahá'í Fund.

It should be explained further that Bahá'í literature is priced so low that the former discount prevented the Committee from developing its resources sufficiently to finance all the important new works as they become available.

The Committee would like to obtain two copies of "The Divine Art of Living" and will accept second hand copies if new copies are not available. If you have a copy which can be spared, please write to Bahá'í Publishing Committee, P. O. Box 348, Grand Central Annex, New York, N. Y.

The following titles are emphasized at this time:
- Bahá'í Peace Program, bound in fabrikoid, $1.50. Bound in paper, $0.50.
- Tablets of 'Abdu'l-Bahá, Vols. I, II, and III, $2.00 per vol.
- A Traveler's Narrative, $2.50.
- The Bahá'í Movement, sold only in lots of ten, ten for $1.00.

BAHÁ'Í YOUTH: ENROLL NOW!
Now that the "new hour has struck" in the history of the Bahá'í Cause, it is more than ever urgent to devise fresh ways and achieve a more vital spirit in the teaching work. Bahá'í youth must join in this great program, must add their own forces to hasten the approaching victory.

No young Bahá'ís under twenty-one years of age, who is convinced of the destiny of this Faith, should remain outside the community life, for such non-participation of even one youth will weaken the Cause in that locality. Without further hesitation, therefore, let each young Bahá'í state to his Assembly his intention of becoming a voting believer. Such action will bring the privilege of attendance at Feasts. It will ensure for Bahá'í youth a full share and splendid contribution to the "nation-wide, systematic, sustained effort in teaching field" which is the next step towards our goal of a New World Order.

How many young Bahá'ís under twenty-one will be enrolled with their local Assemblies by Naw-Rúz? Would not a list of their names make an unequaled New Year's gift for Shoghi Effendi?

YOUTH COMMITTEE.

NEWS OF THE CAUSE
The Kenosha Assembly had a very successful lecture series during the first three weeks of January conducted by Dr. E. Lenore Morris.

The Los Angeles Assembly has taken a new headquarters in the Beaux Arts Building which are considered the best Bahá'í center yet maintained in that city.

During February the Baltimore Assembly arranged for an illustrated lecture by Allen B. McDaniell on "The Temple of Light" at Morgan College, and for the same lecture at the Central Branch of the Enoch Pratt Free Library.

The Portland Assembly calls attention to the article on the Temple written by Fred Young and published in the annual issue of The Mineralogist, a magazine which goes to all leading educational institutions in America and to many foreign countries.

Roy C. Wilhelm has recently given two radio talks over WBNX, New York.

An interesting series of lectures was given at Spokane in February by Sylvia Matteson and Louise Caswell. The meetings were held in the Sun Life Assurance Auditorium.

Orcella Rexford is spending a few months in Mexico, and the friends can look forward to an interesting report of her teaching experiences. Her address for correspondence continues to be Fairmount Hotel, San Francisco.

Through the influence of Dr. William F. Slater, the magazine Women, of Chicago, some months ago published an illustration of the Temple, and is now running an article outlining the history and teachings of the Cause.

The Bahá'í group at Dayton, Ohio is grateful to Dr. and Mrs. Ali Kuli Khan, to Mrs. Maryzeh Carpenter, to Miss Hamideh Khan and to Louis G. Gregory for their cooperation in teaching activities at Dayton during February.

The Detroit Assembly for some months has been sending seventy copies of World Order Magazine to people of capacity and influence in the city, as an excellent means of bringing the Cause to the attention of persons who cannot be attracted by public meetings.

Local Bahá'í News Letters are received regularly from the San Francisco, New York and Los Angeles Assemblies. The Vancouver Assembly began to issue a local Bahá'í News in July, 1935, in very impressive form. For the larger Bahá'í communities, a monthly summary of activities and program of meetings is a valuable and necessary contribution to the unity of the friends. In time, such organs will develop into newspapers appearing at
frequent intervals, and afford a firm basis for cooperative action.

The Cincinnati Assembly has reported on the teaching work done in that city by Dr. E. Lenore Morris, Ruhi Effendi Afân, Mabel Ives, and Dr. and Mme. Khan, and mentioned anticipated visits from Louis G. Gregory and Mr. Agnew. The Assembly has conducted several series of lectures this year with the cooperation of the visiting believers.

A new Baha'i Center was opened by the Cleveland Assembly early in February, the speaker being Mountfort Mills. The new center is at 665 Hippodrome Building.

The Chicago Assembly has carried on an interesting race amity activity consisting of meetings at which representatives of various local clubs are placed on the program with a Baha'i speaker.

Beatrice Irwin gave a talk over the radio in Cleveland during November on the subject of "Haifa—The Wonder Spot of Palestine."

A notice of the projected Memorial to the late Keith Ransom-Kellogg at Isfahan appeared in the Vassar Quarterly of July, 1935, a copy of which has been sent in through the courtesy of Mrs. Randolph Bolles.

Sixteen different Fireside meetings are listed in a circular issued by the Chicago Assembly.

Over WEMP the Milwaukee Assembly has been conducting a series of radio talks.

Teaching activities of Dr. Ali Kuli Khan at Minneapolis and St. Paul last fall included an address on "The Baha'i Principles of Peace" delivered at a meeting of the Women's International League for Peace and Freedom.

A children's Baha'i class at Yonkers taught by Mrs. Raymond Richards has been followed by another children's class taught by Maud Gaudreaux, both of which have been very successful.

The Lehigh Review, published by the students of Lehigh University, had in its December, 1935 issue a two-page article entitled "Baha'i," by David Wendell Fentress, accompanied by an illustration of the Temple.

From Lima, Ohio, comes the report that the teaching activities this last autumn began with a three-day visit from Mme. Gita Orlova who spoke at large public meetings. About one hundred friends attended an Inter-Assembly meeting from Toledo, Dayton, Urbana, Columbus and Cincinnati. A monthly public meeting has been conducted through the winter at Argonne Hotel.

The activities of the Miami Assembly have included a Friday evening study class, a Tuesday evening Esperanto class, and public meetings when teachers are available. A new Baha'i Center has been taken at 307 Congress Building.

A CORRECTION

The article entitled "Memorials of the Faithful" published in The Baha'i Magazine of February, 1934, was not a translation from text written by 'Abdu'l-Baha but was an article written by Mrs. Marzieh Carpenter.

CHICAGO AND MID-WESTERN YOUTH ACTIVITIES

September 5th, Marion Holley sent a questionnaire concerning youth group activities to all of the Baha'i communities in America. One of the sixty-one assemblies, forty-nine answered the survey showing that there were twenty-eight organized youth groups. Twelve of these organized groups are in the middle-west. (This number includes Flint, Michigan, because almost all of the Assembly members are under twenty-five.) In the middle west, there are a number of isolated youth who have no oppor-
tunity to share in local youth group activities. We are trying to provide contact with other young Baha'is for these isolated Baha'is through a series of Round Robin letters and inter-Assembly conferences.

From the replies to this questionnaire, we find that there is no particular rule followed in the organization of the local youth groups. Some of the youth groups elect their own chairman and other officers (with the approval of the L. S. A.). In other Baha'i communities the officers of the youth group are appointed by the L. S. A. In the survey it was found that many young Baha'is have not availed themselves as they should, of the right and privilege to attend Baha'i Feasts. The meetings held for and by young Baha'is in the central area include Sunday schools, fireside groups where non-Baha'is are free to express their own viewpoints (Baha'is lead the discussion and always take the Baha'i viewpoint, of course), meetings planned especially for interested non-believers, and study groups for Baha'i youth. In most places these groups meet once a week, but the occurrence of the meetings varies from twice a month to twice a week. Some of the groups set aside a certain night a week or month when they have social get-togethers.

Most of the youth groups in the middle-west use the Study Outline. Some are studying the "Gleanings" and others are reading the "Promulgation of Universal Peace." Other groups have an adult speaker at each meeting who leads the discussion after his talk.

One of the main difficulties seems to be in making contacts with other young people. Some of the organizations with which contacts have been made are church groups, the Y. M. C. A. and Y. W. C. A., World Fellowship Groups, International Clubs, Esperanto Clubs, and an Urban League. In most of the cities where there are youth groups we find that the young people do take an active interest in the activities of the local Assembly. In Chicago the youth group has taken charge of some of the feasts and some of the Friday evening public meetings. Many young people are serving on committees, such as the Teaching, Amity, Sunday School, Publicity, and Archives committees. In Peoria, the Youth Group undertook the interesting project of making a map of Persia showing important places and happenings in Baha'i history.

The young people of the middle west have attended several inter-Assembly conferences. In the early part of September, the youth of Chicago and the North Shore acted as hosts to the young Baha'is of Flint, Michigan; Detroit, Michigan; Urbana, Illinois; Peoria, Illinois; Toledo, Ohio, and Milwaukee, Wisconsin. Another conference was held later in the month at Peoria with the purpose of beginning a youth group in that city. By far the largest and most far-reaching inter-youth group contact is that gained at the Youth Conference at Louhelen Ranch, Davison, Michigan. Plans for the 1936 Youth Conference are already being made under the chairmanship of Wilfrid Barton of Winnetka, Illinois. In a letter to the Youth Council of the Central States Summer School, Shoghi Effendi said, "The work in which you are engaged is dear and near to my heart and constitutes one of the most vital aspects of the manifold activities of our beloved Faith. The highest standards of purity, of integrity, of detachment and sacrifice must be maintained by the members of your group in order to enable you to play a decisive part in the spread and consolidation of the Faith. A tremendous responsibility has been laid upon you, and nothing short of a pure, a virtuous, an active and truly exemplary life can enable you to fulfill your high destiny. I will pray that you may be guided and strengthened to render the most ef-
effective service to the Cause and by your example lend a fresh impetus to the onward march of its new-born institutions."

FLORENCE C. MATTOON,  
National Youth Com.,  
Sec. of Mid-west.

AN ASSEMBLY OF YOUNG PEOPLE

The Local Spiritual Assembly in Flint, Michigan, is perhaps unique in America for it was organized by and at first composed of young people. In September, 1935, Clarence La Rocque, secretary, wrote to the Bahá’í Youth Committee this account: "We have not felt a need for a special youth committee as our Flint Bahá’í Assembly is made up entirely of young people, except for one member who has just been elected to the Assembly to fill a vacancy. ... Being a small community, we have set no age limits, because the three young people who exceed the age of twenty-five years, by two or three years, are quite naturally a part of the youth group. There are nine Bahá’ís who are between the ages of twenty-one and twenty-five." A second letter was received in November: "Recently we added six new believers to our community, which brings the total resident believers to eighteen. God is good, and Baha’ullah lives, today and always!"

In Flint the exhilaration which is felt in those words has been translated into thrilling motion. A dozen plans of teaching are used; there are after- noon and evening study classes; each week at least one open discussion is scheduled "where anyone is welcome to give his viewpoint in exchange for ours"; on Saturday night the community joins in recreation; nationally known teachers are invited to assist, and for them "we arrange public meetings, group meetings, and private consultations, ahead of time so that there is a definite program to fill in every hour of their stay." This wide scope of activity bespeaks a vitality and singleness of purpose which will teach the Cause around the world!

ANNUAL COMMITTEE REPORTS

1935-1936

ANNUAL SOUVENIR OF 'ABDU’L-BAHÁ

First: The committee wishes to express its appreciation to the five Bahá’í Communities (New York, Yonkers, Newark, Montclair and Teaneck) for their active participation in the 24th Annual Meeting to commemorate the "Unity Feast" established by 'Abdu’l-Bahá, June 29, 1912.

Some interesting facts in connection with this important occasion will be of interest to all of the friends. One year after the establishment of this "Unity Feast," 'Abdu’l-Bahá, in a letter to Mr. Roy C. Wilhelm, gave this annual meeting its permanent name in the following extract: "Thy letter dated July 3, 1913, was received. Its contents indicated the firmness and steadfastness of the believers of God and told of holding a divine meeting in your radiant, charming country place. Praise be to God! That that day was spent in the utmost joy and happiness. That Annual Memorial Meeting will be the Souvenir of 'Abdu’l-Bahá, especially when it is passed with infinite delight and gladness." Henceforward, each meeting since has passed with infinite delight and gladness and this picturesque and delightful gathering continues to attract large numbers of the believers and interested friends (usually between three and five hundred people) to witness and enjoy this noble example of what true unity will accomplish.

During 1933 the Spiritual Assembly of Teaneck established through the confirmation of several friends, who were present during the original feast, the approximate spot where He stood in giving that memorable address on Unity. These several friends were Roy C. Wilhelm and his mother, Mrs. Florian Krug and Mrs. E. Magee. Then during the feast of this year all the friends who were present at the original feast were asked to sign a prepared statement. This statement with several other objects such as a newspaper, photograph, etc., were sealed in a copper box and this box was imbedded in concrete at the spot where 'Abdu’l-Bahá stood and a suitable dedication ceremony held.

Until this year this Annual Meeting was handled mainly by the friends at West Englewood. The next year, 1934, the New York Spiritual Assembly brought to the attention of the National Spiritual Assembly the original status of this feast and its importance. From this suggestion the National Spiritual Assembly appointed the National Committee for the Annual Souvenir of 'Abdu’l-Bahá. During this same year Shoghi Effendi brought to the attention of the National Spiritual Assembly the importance of this gathering and they passed the information on to the committee as follows: "The members of your committee will be interested to learn that in one of his recent letters, Shoghi Effendi has referred to the feast given by the Master at West Englewood as being of such significance that eventually a memorial is to be constructed on that spot, but that memorials are not to be constructed in connection with any other meeting held by 'Abdu’l-Bahá in America. In other words, the memorial of the Master’s visit to America will in the future be located on the spot where He held the Unity Feast in June, 1912."

The commemoration in the past was conducted by the friends gathering on the grounds for a picnic lunch. This prepared them to spend the day so that they could enjoy the afternoon and evening programs. The program is arranged with music, the reading of the address given by 'Abdu’l-Bahá, which is followed by several short talks from prominent speakers upon various phases of World Order. The evening program follows the same line; except that one general address is given to follow up and correlate the discussion of the afternoon. The Teaneck Spiritual Assembly furnishes its amplifying equipment for the occasion so that the program which is held out doors may be heard.

In 1934 the committee changed the usual practice of holding individual picnic lunches. A booth was arranged where the friends could secure a hot lunch and light refreshments at a nominal cost. This first effort pleased the friends and received their hearty approval, though it fell short of the actual demands and need for greater efficiency. This year the committee had several large folding tables made, each 16 feet long, which were decoratively set among the pine trees. The booth was arranged in cafeteria style. Each friend received a check at the entrance, which was punched as items of food were chosen, and payment was made at the exit. This method overcame the confusion of last year. Nearly 600 purchases were made at the booth and the committee reported that they could have served about 100 more dinners. After payment of all expenses, approximately $75.00 was turned over to the National Bahá’í Fund. The Committee feels that this part of the memorial meeting
is very important for creating the spirit of fellowship and unity among the friends.

**AFTERNOON PROGRAM**

**MUSIC** by Harriet Morgan Kelsey—Mr. Chauncey Northern.

**READING** Address by 'Abdu'l-Bahá—by Mrs. Shirley Warde.

**SYMPOSIUM ON:** "Security for a Failing World."

**SPEAKERS:** Mr. Mountfort Mills, Dr. Masujima (International lawyer), Miss Mary Maxwell of Montreal, Mrs. Florian Krug of New York, Prof. R. F. Piper of Syracuse University, and Roy C. Whelton, chairman.

**EVENING PROGRAM**

**MUSIC**

**ADDRESS** Subject: "The Promise of All Ages," by Mr. James Morton, Jr., Curator of Paterson Museum.

**CHAIRMAN** Miss Mary Maxwell.

To further create the atmosphere and spirit of the Master's visit, a number of the friends who were present during 'Abdu'l-Bahá's visit acted as hosts and hostesses for the friends. This effort was very pleasing.

The Teaneck Spiritual Assembly arranged an attractive display of Bahá'í literature and quite a number of books were sold during the day.

As the "Annual Souvenir of 'Abdu'l-Bahá" is to bring out the significance and importance of His visit to America, all helpful suggestions from the friends to make the occasion more attractive will be very welcome.

**CURTIS KELSEY,** **Chairman**

**W. M. DE FORGE**

**EDWIN WILBUR**

**PHILIP SPRAGUE**

**OPHELIA CRUM**

**BERTHA HERKLOTZ**

**FRANK DEATS**

**CARRIE KINNEY**

**GRACE KRUG**

**TEMPLE PROGRAM**

The purpose of this committee is to have charge of all public meetings that are held in the Bahá'í House of Worship, except such meetings as are under the direct supervision of the National Spiritual Assembly itself, at the time of the Convention, etc. Its chief duty is to provide speakers at the public meetings. Under its direction a guide service for casual visitors to the building is organized during the summer months. The believers volunteer and regularly devote certain days of each week to this service. During the past year this work was under the general supervision of Mrs. Corinne True.

The public meetings in the House of Worship are being held in Foundation Hall every Sunday afternoon at 3:30 P. M. The local speakers during the past year have been:

- Dr. Zia Bagdadi
- Mrs. Mabel Ives
- Mr. Howard Ives
- Miss Fanny Knobloch
- Mme. Barry Orlova
- Mr. Philip Marangella
- Mr. Carl Scheffler
- Mrs. Corinne True
- Mrs. Sarah Walrath
- Mr. Albert Windust

The visiting speakers were:

- Ruhí Afnan Effendi
- Mrs. Dorothy Baker
- Dr. Ali-Kuli Khan
- Dr. E. Lenore Morris

Before the break of this rather severe winter the attendance at the afternoon sessions was very good. Since then, however, there has been a very decided dropping off, due in part to the extreme weather conditions, and also to the fact that the committee was forced, because of lack of funds, to discontinue advertising the meetings. The National Spiritual Assembly have only recently again authorized this expenditure. The hope now is that with the coming of brighter days of Spring this advertising will again bring great numbers to hear the Message.

On October 26th and 27th, under the direction of the National Spiritual Assembly, a general conference of believers was held, particularly members of Spiritual Assemblies from the Central States. It was our special privilege to have Ruhí Afnan Effendi with us at that time. He spoke to the assemblers believers on the 26th and to the public on the afternoon of the 27th at the regular Sunday meeting. He addressed the largest audience that was ever assembled at the Bahá'í House of Worship. The reports of the ushers were that hundreds had to be turned away because of lack of seating capacity.

The major Feasts of our Faith are celebrated in the House of Worship, the communities of this vicinity all contributing. As a general rule the preparation of both the spiritual and material Feasts is undertaken by one or a group of local Assemblies.

During this past year an attempt was made to found a Sunday School in the House of Worship for children whose parents were attending the regular afternoon meeting. Lack of attendance, however, due no doubt to the extreme weather conditions, forced discontinuance. This Sunday School was under the direction of Mrs. Howard Ives, assisted by Miss Eve Nicklin, Mrs. Inez B. Ford and Mrs. Philip Marangella.

As promised by 'Abdu'l-Bahá the Bahá'í House of Worship is proving to be an increasingly important center of attraction. During the past year 43 clubs and organizations, totalling 2,126 people, visited there. Visits of such organizations are generally pre-arranged and speakers are provided by the Committee. After the address the public is divided into groups and they are conducted through the building by a group of believers who are acting as guides. The success of this work is due largely to the Chicago Spiritual Assembly’s Teaching Committee who have a special sub-committee particularly devoted to arranging contacts with organizations in their vicinity. Mrs. Nina Matthiesen is the chairman of this committee. Not including those before mentioned, approximately 12,579 people visited the House of Worship since last March.

The believers acting as guides find the service of meeting these people and conducting them though the building, to be most interesting. They come from everywhere, from all parts of the globe and from all walks of life. The general feeling is that such visitors are very much impressed by the beauty of the structure and the Message, when given to them in the course of their trip through the building, usually finds them open-minded and receptive. No one can estimate the importance of this kind of seed-planting under these most favorable conditions.

Perhaps the most outstanding element in this is the demonstration, devotion and unity presented by the small group of Bahá'ís in the erection of this Mashriq-ul-Adhikir.

**CARL SCHEFFLER,** **Chairman**

**MARGARITE ULLRICH,** **Secretary**

**A. W. BARTHOLOMEW**

**ENOS L. BARTON**

**EDRIS CARSON**

**MONROE IOAS**

**DR. R. O. PETTIT**

**CORINNE TRUE**

**SARAH WALRATH**

**UNIVERSAL LANGUAGE**

A new group of Bahá'í Esperantists was formed this Fall in Augusta, Ga., a class of nine members, who are making very good progress with the language. The New York City class has been unusually successful this year, both as to numbers and progress of the pupils.

The Secretary of this Committee addressed the New York Esperanto
Society at their Zamenhof Barço in December, giving a few items in the very interesting experience that Mrs. Erickson had in Sweden this summer; and reading a letter from Miss Josephine Kruka outlining her work with the young people in Washington, thus informing the Esperantists of the use that the Bahá’ís are making of the language.

The Committee has addressed Miss Martha Root, Miss Lydia Zamenhof and the International Bahá’í Bureau, asking for suggestions as to how the American Bahá’í Esperantists can be of use in the European field. They have also informed the Central Office of the Universal Esperanto Asocio, in Geneva, that their committee is in existence and can be referred to for any service desired.

JAMES F. MORTON, Chairman
ADELLA QUINLAN
JOSEPHINE KRUKA

INDEX

The work of the Index Committee has been carried on this year largely along the lines outlined by the committee last year. The plan is to make rather simple indexes of the Sacred Writings of Bahá’u’lláh and “Abdu’l-Bahá and the World Order Letters of Shoghi Effendi and then combine them into one general index which may be made available in print. Technically speaking this is a catalogue rather than index as we find an index as defined technically is too detailed to be practicable just now. This will not include compilations.

The index of “Some Answered Questions” has been completed by Miss Gretchen Westervelt. Also “Gleanings from the Writings of Bahá’u’lláh” and “Promulgation of Universal Peace” have indexes printed with them. Work is being done on “Kitab-i-Íqán,” “The Wisdom of Abdu’l-Bahá,” The “World Order” Letters of Shoghi Effendi. BAHÁ’Í NEWS is being indexed to date by Mrs. Stebbins. We have in hand indexes of “Hidden Words” and “Tablets of Abdu’l-Bahi” which had been done previously and kindly lent to the committee. The “Tablets of Bahá’u’lláh” are also assigned for indexing.

No work has as yet been done on “Divine Philosophy,” “Three Tablets of Bahá’u’lláh,” “Epistle to the Son of a Wolf,” “The Dispensation of Bahá’u’lláh,” “Mysterious Forces of Civilization.”

We find that we have among Bahá’ís a few trained cataloguers and these have offered their services in this work. We express our gratitude to

ARCHIVES

So far as is known this universal cycle of Bahá’u’lláh is the first dispensation in human history in which copies of the Holy Utterances can be referred for their authenticity to the original, signed Writings of the Manifestation Himself. Many of the original manuscripts of these writings, both of the Bab and the Bahá’u’lláh are now contained in the International Bahá’í Archives.

The Interpreter of these Sacred Writings, “Abdu’l-Bahá, has written many, many Tablets, literally hundreds and thousands of which were addressed to American believers, explaining and exemplifying these Holy Utterances. Of these Tablets the Master has said, “... each leaflet from “Abdu’l-Bahá will be a widespread book,” while the Guardian has indicated that the work of collecting and publishing the Tablets is one of the most important duties of the present generation. He emphasizes the fact that, “... only Tablets with the Master’s signature and in the original tongue should be recognized.”

In the further elucidation and application of the written Word, and in the cultivation of the young garden of the Administrative Order of the Faith, so lovingly planted on the American continent by “Abdu’l-Bahá, the Guardian has written numerous letters to National and Local Spiritual Assemblies, and very many messages to individual believers. Almost all of these letters are still in the hands of the believers and the communities to whom they were addressed. Relatively few have, as yet, been forwarded for preservation to the National Bahá’í Archives. Since the work of collecting and publishing the Master’s Tablets was begun years ago, many of these precious documents in the form of the original, signed manuscripts or Tablets, totalling approximately 1,250 at present, have been graciously donated by their recipients to the National Archives. It is probable, however, that less than half of the Tablets addressed to American believers have been placed in the Archives.

Does it not follow from the above evident facts that the American Bahá’ís should unitedly exert an effort to preserve for posterity all the writings directed to the friends of this land by the Master and the Guardian, each of whom is the sole interpreter for His day of the Sacred Utterances! The committee is happy to report that among the Bahá’í Assemblies and groups to which Tablets were addressed by “Abdu’l-Bahá, the following communities have placed these original Tablets in the Archives; Baltimore, Brooklyn, Chicago, Cleveland, Denver, Fruitdale, Fruitport, Green Acre, Jersey City, Kenosha, Los Angeles, Minneapolis, New York, Philadelphia, Santa Barbara, Santa Paula, Seattle, Urbana and Washington, D. C. The originals of the fourteen Teaching Tablets (of the Divine Plan), of Tablets directed to the Bahá’í Temple Unity, and of a number of other general Tablets are also on file in the Archives.

Among the Tablets in the American Archives addressed to communities in other lands are a number to friends in Manchester, England, in Stuttgart, Germany and in Poona, India. An order for facsimile or photostatic copies of thirty-three original Tablets of “Abdu’l-Bahá, and twenty-one original letters of Shoghi Effendi was recently filled for the Spiritual Assembly of Poona.

It is suggested that local Spiritual Assemblies of the United States and Canada order facsimiles of Tablets and letters of the Guardian directed to their respective communities, and that these be used as a foundation for the building up of local Bahá’í Archives.

EDWIN W. MATTOON, Chairman
MRS. CARL SCHIEFFLER, Secretary

FREE LITERATURE

The Committee is pleased to report that during this past year five manuscripts have been reviewed and accepted by the National Spiritual Assembly for publication in the series of free literature pamphlets. The following pamphlets are now available from the Bahá’í Publishing Committee:

1. Homoculture—Principles of Bahá’í Education
   By Stanwood Cobb

2. The Most Great Peace
   By Marion Holley

3. The Oneness of Mankind
   By Hussein Rabbani

4. The Path to God
   By Dorothy Baker

These pamphlets are printed at the lowest possible cost as a help to
elling teachers and local assemblies for distribution at public meetings and for mailing to special lists. They are sold at $1.50 for 100 copies net, a cost so low that every believer should have a supply on hand to give to the sincere seeker.

The fifth in this series, The Bahá’í House of Worship—An Institution of the New World Order of Bahá’u’lláh, by Genevieve L. Coy, appears in the Bahá’í World, Volume V. and will be reprinted by Convention time. This pamphlet will contain illustrations of the Temple and should be used extensively.

The committee wishes to call attention to the shorter leaflet, "The World Religion"—A Summary of its Aims, Teachings and History, by Shoghi Effendi. This leaflet is sold in lots of 100 for $1.00 and is the finest concise statement on the Bahá’í Faith.

Other manuscripts on the Influence of Religion and the Social-Economic Teachings are in preparation. The Committee will welcome any further suggestions for subject matter, that has a universal appeal, to be added to this series.

The Guardian has again emphasized the fact that as we have entered "the phase of concentrated teaching activity . . . an effort unexampled in its scope and sustained vitality is urgently required so that the moving spirit of its Founder may permeate and transform the lives of the countless multitudes that hunger for its teachings." It is our hope that these new teaching pamphlets will be widely used to help appease that hunger.

George Latimer, Chairman
Louise Caswell

BRAILLE TRANSCRIPTION FOR THE BLIND

The work of transcribing the Bahá’í literature into Braille books for the blind is steadily going on even in the face of the much discussed "Talking Book" which upon investigation proves not to promise to supplant the Braille writing as the reproducing machine is too expensive for general use and also all books of reference would have to be written and made more permanent than the "Talking Book" permits.

The most notable achievement this year has been the hand-tooling of the "Book of Iqán," a work consisting of 427 Braille pages made for the Guardian by Mrs. Constance Rodman of Batavia, New York. Besides this work Mrs. Rodman has transcribed the pamphlets on "Bahá’í Economics"—88 pages—and excerpts from the "World Economy of Bahá’u’lláh," by Mr. Holley. These last two were sent to a blind Bahá’í friend in Cleveland, Ohio.

From our other faithful Bahá’í Braillist, Miss Ella Quant of Schenectady, we have to report the transcription of "Divine Philosophy," "Ridden Words" and "Words of Wisdom," "Prayers" and "Bahá’í Teachings on Economics." All of the books have been sent to the Director of the Braille Department of the Library of Congress for binding and except in certain particular cases the Department has placed our books in various Braille circulating Libraries throughout the United States. We have endeavored to ascertain a list of the cities where these books have been sent but so far have not been successful. When this is known we hope to send a list to the Bahá’í News Letter so that the friends in each city may seek to establish further relation with the Braille readers.

Some of the transcriptions of this Bahá’í Committee have been sent to Vienna to one of the friends there and we have supplied Mr. Thilander of Stock- sund, Sweden, with several copies also. The friends should bear in mind that the "Book of Iqán" and "Bahá’u’lláh and the New Era" are in all the large Braille Libraries in the United States and that the members of the Braille Clubs in these cities would be apt to have read them. We suggest therefore that some effort he made to contact these readers.

The encouragement which the Guardian has offered to this Committee and the appreciation which he has expressed to the members for the Braille books which have been sent him at his request has been the source of deep gratitude and satisfaction. To a member of this committee Shoghi Effendi writes:

"I am deeply appreciative of your recent service and wish to urge you to persevere in this notable and promising field of Bahá’í activity. I will pray for your success from the bottom of my heart. Persevere and do not feel discouraged however great the obstacles that may confront you in the days to come." In the section of the letter written by the secretary of the Guardian he says: "He, (Shoghi Effendi) wishes me particularly to express the hope that through your efforts for the transcription of Bahá’í literature into Braille for the blind you may be given a good opportunity to open new fields of teaching for the Cause. He wishes you continued success in your labors in this connection and is praying to Bahá’u’lláh to sustain and guide you in your endeavors for the promulgation of His message among the blind."

Your committee desires to express the hope that ere long many more Braille transcribers may arise to assist in this very important branch of the teaching work. For all those who are unable to engage in active outside teaching work there is no greater means of serving than transcribing the Holy Utterances into Braille for the blind.

Mrs. S. W. French, Chairman
Ella Quant
Mrs. Samuel Rodman

CENTRAL STATES SUMMER SCHOOL

In accordance with the counsel of the Guardian that we extend the scope of the summer school, the committee arranged for three sessions for the season of 1935 rather than the two of previous summers. A four-day youth session was held the last of June under the leadership of Mrs. Dorothy Baker with the following daily morning program:

Devotions: Mrs. Baker.
The Bahá’í Life: Mrs. Baker.
Forum on "World Order" Letters of Shoghi Effendi, conducted by the young people.

The afternoons were free for sports, recreation or informal group discussions. Many found their greatest inspiration in the unannounced discussions that grew up spontaneously in a group of four or five. The evening programs were arranged by the young people and were inspiring and helpful.

Before they left the young people appointed a committee from among the Chicago young people to consult in regard to next summer’s session and make recommendations or suggestions to the committee. Their suggestions have been found most helpful to this committee and we have been able to follow them quite largely.

Dr. E. Lenore Morris assisted Mrs. Baker as general counselor and advisor.

Fifty-seven young people attended besides about thirty visitors.

A nine-day general session (June 29-July 7) followed the youth session at which 55 were registered. An unusually high spiritual and scholarly standard was maintained in each of the following courses and they dovetailed into each other as though they had been worked out in consultation:

Devotions (based on Seven Valleys).
The Conduct of Bahá’í Affairs, Horace Holley.


In both this session and the youth session Madame Orlova was a great aid and inspiration in the afternoon and evening talks which she gave. These were designed for the general public and those who knew little of the Cause.

At both this session and the youth session Dale S. Cole of the Teaching Committee conducted a teaching conference. These were most helpful in developing a better understanding of the needs and methods in spreading the Cause.

The third session, held August 19-25, had a smaller attendance but was exceedingly worth while. About twenty were registered, but many came daily from the nearby city of Flint so that some forty or fifty people were reached during this session, making a total of some 275 during the three sessions. The daily program was:

- Devotions, conducted by different believers.
- Foundations of the New World Order, Carl Scheffler.
- The Origins and Powers of Man, Dr. E. Lenore Morris.
- Public afternoon talks and varied evening programs were carried out as in the other two sessions. The presence of Mrs. True gave especial inspiration for she shared with us her recent experiences at Haifa and messages from Shoghi Effendi. One evening was devoted to a Temple program at which she and Mr. Scheffler spoke. This resulted in a free-will offering for the Temple fund. A contribution had been sent in from the other general session also.

More publicity was given to the school this summer than before. A fine feature article in the Flint Journal is worthy of special mention. The school has made a very definite connection with the city of Flint and two or three carloads of people came out every day to the school. A vigorous and growing Bahá’í community is developing in Flint because of the school. To the young people of this group the school is much indebted for their activity and help.

Besides these sessions the school is open throughout the season to casual inquirers or to those who wish to spend a quiet vacation, or to Bahá’í groups for a day’s outing. It is the hope that more and more this will be a center from which there is a constant flow of the spirit and teachings of Bahá’u’lláh. Plans are well under way for the three sessions for the summer of 1936.

L. W. Eggleston, Chairman
Bertha Hyde Kirkpatrick, Secretary
Dorothy Baker
Bishop Brown
Dale S. Cole

**STUDY OUTLINES**

The study course in Bahá’í Administration reported nearing completion last year was held up at the request of the Secretary of the National Assembly to await the impending publication of important administrative material. The outline was completed in the fall and has recently been issued by the Publishing Committee.

At present there are two outlines under way: one on Creative Writing and one on Public Speaking. Both are designed to be of practical value to Bahá’ís in teaching work. These outlines are being compiled by Mrs. Doris McKay, who will also conduct correspondence courses in connection with them after they have been published. We hope they will be completed in time for use next fall.

Mary Collison
Marguerite Firoozie
Doris McKay

**CONTACTS**

Attached hereto is a statistical report, unfortunately incomplete, of the work done by the National Contacts Committee during the year 1935-36. Though incomplete, it conipares favorably with the results obtained last year, at a cost to the National Fund about one-half as great as that required to cover the expenditures of the Committee a year ago. This is gratifying indeed, and is attributable to the generosity of committee members in personally assuming the expenses involved in carrying on the work of the Committee. The method of procedure and aims of the Committee were fully explained in the report submitted a year ago, that will not be repeated here.

From Canada comes the report that letters and literature have been sent to the premiers, lieutenant-governors, ministers of education in each province, as well as editors of newspapers, magazines, etc., principals of the leading colleges of each province, a few radio lecturers and lecturers reported in the newspapers. Surely such a group comprises those types of individuals, leaders of government, thought and education, which is so important to acquaint with the message of Bahá’u’lláh in these troubled days.

Those members of the Committee working in the United States have directed their activities along the same channels, and the responses have been stimulating indeed. A few quotations from replies might be interesting. A Chinese correspondent states: "I am happy indeed to realize that in such a troubled world we have spirits in different countries who are working towards a great end for the welfare of all humanity." An American clergyman on the Pacific Coast writes: "Year by year the thought of the world comes nearer to an appreciation of the Bahá’í Revelation. I personally feel the profoundest joy and gratitude that such a world-wide spiritual message has been given, and I truly bless all Bahá’ists for I believe their message will come fully into its own as the message for an age ripe and ready to receive." A professor in an eastern educational institution writes: "I shall add them (Bahá’i booklets) to our institution of world affairs library." A Connecticut gentleman expresses himself thus: "I cannot see how any follower of Jesus Christ can dissent from the views of Shoghi Effendi in his "The Goal of a New World Order..." I have read some sixty pages of 'Bahá’u’lláh and the New Era' and can but marvel that such universal principles appropriate to modern conditions should come out of Persia." . . . From a professor at Northwestern University at Evanston, Illinois: "I have of course, been long acquainted with this (Bahá’í movement) but I am always glad to have additional information regarding it." Out of this contact developed an opportunity for Ruhi Effendi Afnan to address this professor's class at the University. Two directors of radio broadcasts in the Central States responded, out of one of which radio publicity for the Cause may develop. The Librarian of a Mid-Western university writes: "We are interested in every phase of activity which affects religious, social or political conditions. We are pleased to have this addition to our collection on the various religions now extant in this country."

Statements such as the foregoing definitely point out the trend of modern thought, and the dawning realization that only through the power of the word of God can peace be restored to a strife-torn world.
PUBLISHING

The work of the Publishing Committee in the manufacturing and distributing of Baha'i Literature has progressed satisfactorily during the year and although we should have liked to see a very substantial increase in the sale of books, we do not feel that we should be discouraged over the results.

For the year ending March 1, 1936, we have sold and distributed:

- 9,152 books
- 40,221 pamphlets
- 765 outlines

In addition to the above, the year's sales of "The Dawn-Breakers" brings the totals to March 1st to 1,335 copies.

Standard edition, 133 copies
Limited edition, 13 copies

This means that there are only seventeen copies now available of the Limited Edition and we do hope that the friends will take advantage of this opportunity of owning a book, which in the years to come will be beyond price.

The Western Division continues to function most satisfactorily and the sales of books show an increase over the previous year. This is due to the valued help and cooperation of Mrs. Emma Smith and we feel privileged to have such an efficient co-worker in the West.

The two important contributions to the literature this year are "Gleanings from the Writings of Bahá'u'lláh" published in October, 1935, and "The Bahá'í World" Volume V, which was published in February, 1936 after many unavoidable delays.

Of the "Gleanings" the Guardian through his secretary wrote, "He feels deeply grateful to you and to your co-workers in the Publishing Committee for the splendid efforts you have so successfully exerted for the production of this volume, the circulation of which he hopes will highly reinforce and enrich the teaching labors of the American friends. May its rapid sale also help to increase the fund of the Publishing Committee and thus enable it to proceed with the printing of other Bahá'í works."

The Guardian has always emphasized the fact that the Publishing Committee should be self-supporting but we have not really come up to this standard. We must ask for assistance from the National Spiritual Assembly when bringing out the expensive books such as "The Dawn-Breakers" and "The Bahá'í World".

We have not wanted to increase the selling price of the books and yet when a volume of over 700 pages, printed as is "The Bahá'í World" Volume V, with its many illustrations, handsomely printed frontispieces, map, genealogies, etc., is sold for $2.50 and less, the one-third discount, we have been allowing the local Assemblies, it is quite obvious that it is being sold below cost.

This question of discounts has been carefully studied. We have felt that with the limited editions we print, which means a high manufacturing cost, we cannot continue to allow the one-third to the local Assemblies. The National Spiritual Assembly therefore passed a ruling at their meeting in February, 1936 as follows:

Discounts to be allowed, authorized by the National Spiritual Assembly, these discounts to supersede all previous discounts and to take effect on May 1, 1936:

10% to Assemblies on orders of less than $10.00.
25% to Assemblies on orders of $10.00 or more.

25% to individuals on orders of $25.00 or more when the literature is intended for teaching purposes.

The Publishing Committee has been manufacturing literature under the following headings:

1.—Regular Bahá'í Literature, consisting of the words of Bahá'u'lláh, 'Abdúl-Bahá and Shoghi Effendi.
2.—Books written on the Cause by believers.
3.—Pamphlets, outlines, etc., especially for teaching purposes.

The item for teaching literature has been a heavy expense and we made the suggestion recently to the National Spiritual Assembly that we should only be responsible for the publishing and financing of standard Bahá'í works. The National Spiritual Assembly by a recent ruling confirmed this and decreed that in future it will finance all books, pamphlets, outlines, etc., published specially for teaching purposes.

A recent ruling of the National Spiritual Assembly in regard to the personal financing of books by the author authorizes the Publishing Committee to ask the author to donate the amount for publishing and then the Publishing Committee will manufacture and distribute books in the usual way.

New Publications

Gleanings from the Writings of Bahá'u'lláh, bound in fabricoid and cloth. Since publication date, October, 1935, we have sold and distributed over 1,400 copies of this title.

Bahá'í World, Volume V. Since publication date, February, 1936, we have sold and distributed over 900 copies of this volume.

Pamphlets for teaching purposes:
Homoculture, by Stanwood Cobb.
The Most Great Peace, by Marion Holley.
Oneness of Mankind, by Hussein Rabbani.

The above were all reprinted from articles in World Order Magazine.

Outlines: Twenty Lessons in the Baha'i Administration, mimeographed. Prepared by the Outline Committee.

Reprints
Reality of Man, with Words of Wisdom of Bahá'u'lláh added to this edition, compiled by Horace Holley.

Small Prayer Book. A new edition with the prayers of the Bab added. These had been omitted from the previous edition.

The Bahá'í Faith, reprint of article in Chicago magazine "Unity," by Horace Holley.
The Coal of a New World Order. Reprinted in October, 1935. This makes a total printing to date of over 18,000 copies.


Purchases

The Coming of the Glory, by Florence E. Pinchon. Copies purchased from the N. S. A. of Great Britain.

Two sets of Bahá'u'lláh and the New Era in Braille which were ordered made by Mrs. French, were purchased from American Brotherhood for Free Reading for the Blind. Announced in Bahá'í News for sale at $5.00 per set and they were suggested as a good gift for one of the Assemblies or for one of the friends individually to make to an Institution for the Blind. These copies are still available.

Mrs. French has had Kitáb-i-Iqán made in Braille and distributed eight sets to libraries for the Blind Division. The plates for this title stored with plates for New Era in Braille at our New York printers.

Titles in Process of Publication

Seven Valleys and Four Valleys.
This will be published within the next few months.

Bahá'í Administration, without the World Order letters, which are to be made in a separate volume later. This volume of Bahá'í Administration will be sold for $1.50. Will be ready in April.

The Bahá'í House of Worship. Reprint of article by Genevieve L. Coy in Bahá'í World, V, will be ready for the Convention.

Editing Committee: Dut to the fact that manuscripts are often in need of careful editing before being sent to the printer, and this not being a function of the Reviewing Committee, Mrs. Grace Bastedo was appointed a committee of one to do this work.

World Order Magazine

With the issue of April 1935, the Bahá'í Magazine was brought under the management of the Publishing Committee and published under the new name of World Order. A list of 1,620 subscribers was turned over to the Committee; 684 names from the Bahá'í Magazine and 936 names from World Unity; the latter consisting principally of colleges, libraries and Peace Societies throughout the world.

From the Bahá'í Magazine we also received all stock of the magazines, bound volumes, office equipment, etc., and a check for $302.15. Full details of the stock of magazines and bound volumes will be published later. From World Unity we received a stock of books to be sold for the benefit of World Order:

117 World Community.
112 Foundations of World Unity.
489 Seven Great Bibles.
657 Nationalism and Internationalism.

The present subscription list of 1,761 names is not enough but renewals have been encouraging and the monthly orders for magazines in quantity from local Assemblies and booksellers give promise of substantial growth.

We have urged all Assemblies to cooperate by obtaining subscriptions from both Bahá'ís and non-Bahá'ís, for the magazine is a wonderful teaching medium and the name "World Order" should carry an appeal to all people. We allow Assemblies a commission of 50c on each annual subscription, will send order blanks and sample copies in bulk on request.

The Detroit Assembly has responded splendidly, sending in a list of seventy names for a six month's trial subscription to outstanding people in their community. We feel that results will justify this effort.

Milwaukee asked if we would use an advanced dating on magazine to conform with other magazines for sale on newstands. It was thought best to wait, however, until we have a larger circulation and feel that there is a real demand for the magazine on the newstands.

Toledo asked if we could not change the color of cover monthly as the newsdealer who is selling a few copies monthly, made this suggestion. We could not accede to this request but we are pleased with the interest shown and know that in time, we will have a large circulation on the newstands.

The National Spiritual Assembly has authorized us to send the magazine to Bahá'í teachers travelling abroad, as they know it will be of value in their teaching work.

We do hope that all the Bahá'í friends will respond to this appeal to make World Order a world wide magazine. The moral effect of bringing this dynamic name to the attention of the thinking people of the world will be of inestimable value. It will result in conveying the Bahá'í message to people who could not be otherwise reached, and many new believers will be enrolled.

HORACE HOLLEY, Chairman
CLARA R. WOOD, Secretary
MARIE B. MOORE
ROY C. WILHELM
BERTHA HERKLOTZ
SIEGFRIED SCHOPfloCHER

THE BAHÁ'Í WORLD

(Vol. VI for Period 1934-1936)

Notwithstanding the fact that Vol. V of the Bahá'í World has only recently been placed in circulation, the collection of material for Vol. VI, which covers the period from April 21st, 1934 to April 21st, 1936, has been completed and duly forwarded to the Guardian in January in compliance with his specific request.

The fact that the volume was late in appearing evidently gave rise to the idea among the friends that there was no urgent need to proceed with the preparations for Volume VI. This is an impression which must be overcome at the very outset of this report, for any delay in so important a project as the continuance and regularity of the Bahá'í World would be a source of great disappointment to Shoghi Effendi and would, furthermore, provide occasion for remark and criticism to those who are watching to discover some weakness in our Bahá'í methods.

If at any time the Guardian himself should deem it advisable to discontinue this important international record, or if he should see fit to lengthen the period between the issues, that must be regarded as a manifestation of the divine fitness of things, but until that occurs all the Bahá'í Communities throughout the world are bound to preserve their records with the most scrupulous care and to present them upon request to whatever editorial committee may be charged with the responsibility of assembling and preparing them for publication.

Before proceeding further with the comments and suggestions which this committee would like to make in view of future books we would like to quote the words of the Guardian appearing in Bahá'í Administration, page 140, relative to the Bahá'í World. He says:

"This unique record of world-wide Bahá'í activity attempts to present the general public, as well as the student and scholar, those historical facts and fundamental principles that constitute the distinguishing features of the Message of Bahá'u'lláh to this age. I have, ever since its inception, taken a keen and sustained interest in its development, have personally participated in the collection of its material, the arrangement of its contents, and the close scrutiny of whatever data it contains.

"I confidently and emphatically recommend it to every thoughtful and eager follower of the Faith, whether in the East or in the West, whose desire is to place in the hands of the critical and intelligent inquirer, of whatever class, creed or color, a work that can truly witness to the high purpose, the moving history, the enduring achievements, the resistless march and infinite prospects of the Revelation of Bahá'u'lláh. Eminently readable and attractive in its features, reliable and authoritative in the material it contains, up-to-date, comprehensive and accurate in the mass of information it gives, concise and persuasive in its treatment of the fundamental aspects of the Cause, thoroughly representative in the illustrations and photographs it reveals:—it stands unexcelled and unapproached by any publication of its kind in the varied literature of our beloved Cause. It will, without the slightest doubt, if generously and vigorously supported, arouse unprecedented interest among all classes of civilized society.

"I earnestly request you, dearly beloved friends, to exert the utmost effort for the prompt and widespread..."
circulation of a book that so faithfully and vividly portrays, in all its essential features, its far-reaching ramifications and most arresting aspects, the all-embracing Faith of Bahá'u'lláh."

The foregoing statement of the Guardian is sufficiently urgent and clear to acquaint us with the vast importance which he attaches to the Book. We must bear in mind that these Books are the sole international activity maintained in the Cause and are therefore a spiritual and educational preparation for the International House of Justice. Furthermore, the position of the Guardian, assuming almost hourly, we may say, greater and greater importance in the eyes of the religious, literary, scientific and cultural world is so outstanding that our most zealous efforts, our most meticulous care, our most scrupulous accuracy are not sufficient to express adequately his position or respond to his needs. Can we imagine any greater obligation or joy than to present to his needs. Can we imagine any duty whatsoever which may be assigned to us in our service to him?

May we refer the friends again to a message from Shoghi Effendi which appears on page XII of the Introduction to Vol. II of the Bahá'í World where he says: "I would also remind you of the absolute necessity of adhering faithfully throughout the pages of the Book to the correct system of transliteration, which, if consistently adopted and followed, will facilitate the pronunciation of Oriental terms with which the friends of the West are to be closely and increasingly associated in the future. The Year Book should prove a model and help to them all."

The committee recognizes that as yet our typewriters do not carry the signs exactly adapted to the transliteration of Oriental terms, but we recommend that in every instance, whenever the accents are known, they should be added with a pen. When this is not done by the contributor it must be done by the committee but while any person charged with the distinguished honor and responsibility of compiling the material for these Books is only too happy to observe these instructions of the Guardian, the object is defeated unless we all, as a Community, become accustomed at once to the signs with which, as he says, "we are to become increasingly associated." Only a very few of the manuscript thus far received in the preparation of the material for the last three volumes have carried the correct signs. This is such a simple matter; yet it is one which we urge the friends to observe.

Again we would explain that in every case where printed matter is sent in for use in the Book two copies are necessary and should always be included, as pages printed on both sides of sheet cannot be used.

With the expiration of this Bahá'í year the record automatically begins for the next volume, which will be Vol. VII. It will therefore be necessary for the National Spiritual Assemblies to appoint the members who are to constitute the committee for that volume. We have striven throughout the past six years to define the policy and suggest the method of preparation for all written material, but many of the contributions which have been received have not yet come up to the standard of excellence which is due the Guardian, and which the friends, when they perceive that their articles and reports go directly to him, will wish to observe. The chairman and secretary of this committee neither re-write nor edit any material which is received unless, on the one hand, the writing or typing is not fit for presentation to the Guardian, or the Guardian, when he returns the copy for printing, specifically requests it.

In so far as concerns the collection of material the committee earnestly recommends that every member of the world-wide Bahá'í Community constitute himself a vigilant assistant for collecting interesting and useful additions to this International Bahá'í Record. The Guardian, beside requiring the very best that lies within the possibilities of the friends themselves, welcomes articles and comments from prominent and important personages who are sympathetic to the Faith, whether in English or other languages.

We cannot stress sufficiently the need for observance of the time limit when material is to be received, nor the very high standard which should be maintained, and in closing we seize this opportunity to express again our deep appreciation and abiding gratitude to those who have so generously and painstakingly collaborated in the preparation of Vol. VI which, if funds are available, should be ready for distribution in the early fall of this year, and we would especially desire to acknowledge the excellence of the reports rendered by Germany, India, Iraq and Egypt and their punctual compliance with the requests of the secretaries.

HORACE HOLLEY Chairman
NELLIE S. FRENCH, Secretary
BISHOP BROWN

BAHÁ'Í NEWS

RUTH BRANDT
ELSBA RUSSELL BLAKELY
MARION HOLLEY
VICTORIA BEDRICKIAN, Assistant Photograph Editor

TEACHING AND TRAINING CHILDREN

The Committee on the Teaching and Training of Children is pleased to report that during the past year several new children's classes have been established. The teachers are making considerable use of the lesson outline prepared two years ago but still wider use is encouraged, not only because the material provides an orderly introduction to the Bahá'í Teachings but also because increased sales will help to make possible the publication of further courses.

The chief service of the committee this year has been to advise teachers and to cooperate with Assemblies in initiating children's classes. An opportunity for an interesting piece of experimental work last summer developed from the invitation of the Western States Summer School Committee to cooperate in arranging courses of Bahá'í instruction for the children who attended the Summer School with their parents. Twenty-eight children below the age of fourteen were enrolled in two classes, fourteen coming from non-Bahá'í homes. The helpful suggestions of the teachers growing out of these classes will aid in shaping the courses for the coming session of the Summer School.

Work has progressed on new teaching aids, though less rapidly than was anticipated a year ago. It is expected, however, that at least one new course will be ready for distribution immediately following the summer vacation. One outline under way consists of stories and other teaching material from "Nabil's Narrative" and another is a suggested list of Old and New Testament stories which Bahá'í children should know. Consideration is being given also to a course on character education based on the Teachings of Bahá'u'lláh and 'Abdu'l-Bahá.

The need of the latter is becoming increasingly more important in view of the concern of both educators and social workers over the serious problems of youth. A prominent leader in child welfare recently stated that the growing generation is coping with problems greater than those of any generation since the Renaissance. Adults do not know how to give guidance, he said, because they do not
know the pattern of life which youth will have to follow. Surely this is a
stirring challenge to Baha’is not only to acquaint adults with the Teachings
of Bahá’u’lláh wherein the path is clearly defined, but also to instill in the
minds and hearts of children and young people such knowledge and
moral vigor as will enable them to rear the new civilization which is the
objective of our Faith. The Commit-
tee feels it cannot too strongly empha-
size the opportunity which is now ours
to build for the future through the
boys and girls of today.

No suggested outline or course of
lessons can possibly meet the needs of
every community because the capac-
ties and resources of both children and
teachers vary. All Baha’i instruction
must be a gradual unfolding of spir-
ituai understanding and a good know-
ledge of the Teachings is as essential
to teachers of children as to teachers of
develop the characters that are
perfection of the spiritual
patterns contained in the Holy Utter-
ances of Bahá’u’lláh.

CHARLOTTE M. LINFOOT, Chairman
SYLVIA IOAS, Secretary
MARION YAZDI
ELLA M. BAILEY
VIOLA TUTTLE
ELIZABETH HACKLEY

**LIBRARY**

During the last fiscal year, the Li-
brary Division has donated 201 books
to 42 libraries: 27 Public, 8 University
and 7 Independent Libraries.

The recorded number of books have
been as follows: Bahá’í World, Vol.
11-26, Vol. III-24, Vol. IV-18,
Vol. V-2, Book of Assurance—23, Ba-
há’í: Spirit of the Age—27, Bahá’í
Revelation—25, Some Answered
Questions—16, One of Mankind—
10, Le Vrai Bahá’í—25, Bahá’u’lláh
and the New Era in Chinese—4,
Foundations of World Unity—1.

The Committee’s main object this
last year has been to place Bahá’í Lit-

terature into more University Libraries,
and to request Local Assemblies and
individuals to make a personal Library
donation of the 3 outstanding new
books, *Promise of All Ages*, *Security
for a Failing World*, and *Gleanings*
from the Writings of Bahá’u’lláh.

The donation of these books have
been as follows: 12 copies of *Promise
of All Ages*, 16 copies of *Security
for a Failing World* and 8 Gleanings.

The list of University and Inde-
pendent Libraries to which the Library
Division has donated literature, is as
follows: Piney Woods Country Life
School, Miss., University of Minne-
sota, Syracuse University, N. Y.,
Western State Teachers College, Kal-
amooz, Mich., St. Mary’s School,
Kenosha, Wis., Piedmont College,
Demarest, Ga., Texas Technological
College, Lubbock, Texas, Univer-
sity of Toledo, Ohio, University of Cal-
ifornia, University of Southern Cal-
ifornia, (donated by the Local As-
sembly of Los Angeles), Minnesota His-
torical Society, Philosophers Society,
Englewood, N. J., American Theo-
sophical Library, Washington, D. C.,
Near East Industries, New York City,
and Rabbi Schwarz Temple Library,
Chicago. Bahá’í Books in Braille to
the Clowensalk Library, Mt. Healthy,
Ohio, and the Hebrew Union College,
Cincinnati, (donated by the Local As-
sembly of Cincinnati). Literature was
also placed in the libraries of two pris-
on, the Illinois State Prison at Joliet
and the U. S. Northeastern Penitenti-
ary at Lewisburg, Pa., at the request of
the librarian for books in Chinese.

There are frequently many personal

gifts made to libraries which do not
come to the attention of the Library
Division and we request whenever this
is done that a report of it be sent to
the Committee, so that the files may be
kept up to date.

Many University Professors in the
department of Philosophy and Religi-
ion have written that they include the Ba-
ha’í Religion in their courses in Com-
parative and Living Religions, and that
the students show great interest in
the Teachings.

They ask for continued cooperation in
this University work.

The Committee is indeed grateful for
the valuable assistance that the Local
Assemblies and individuals have
contributed in the furtherance of this
work, and takes this opportunity to ex-
press its deep appreciation.

The National Spiritual Assembly has
instructed the Library Division to make
a distribution of 50 copies of Bahá’í
World, Vol. V. This is to be par-
tially done through the cooperation of
the Local Assemblies. As the allot-
ment is limited, we request that this
volume be placed in the most represen-
tative Public and University Libraries,
and that we are particularly desirous to
have it placed in those libraries within
the immediate vicinity of the Temple.
An early response will be greatly ap-
preciated.

MARTHA WOODSUM, Chairman

**WORLD ORDER MAGAZINE**

**Editorial Department**

The editorial policy controlling *World Order* was established by the
National Spiritual Assembly in its an-
ouncement published in the March,
1935 issue of *Baha’i News*. It seems
well to quote from that announcement
in order to inaugurate this brief
report submitted by the editors cover-
ing the first volume of the magazine.

"*World Order* (the title chosen
from the term given such significance
by Shoghi Effendi) will endeavor to
create a public teaching medium ade-
quate both in appearance and contents
to represent the Faith of Bahá’u’lláh
upon the American continent. Its aim
will be to expound the Message upon
which human regeneration and univer-
sal peace depends, and thus assist in
raising our teaching nearer to the lofty
standards so perfectly exemplified by
the Bahá’í House of Worship.

In conformity with its impressive
title, the magazine will seek to clarify for
the general public the vital ele-
ments which enter into the World Or-
der of Bahá’u’lláh—the oneness of re-
ligion, true race amity, the harmony
of religion and science, the union of
East and West, the attainment of
world community based upon world
unity, the relation of Science and
Religion, etc. In all cases the editors
will give Bahá’í contributions the pref-
erence, but they have been directed to
maintain a high standard, that the
magazine may give the best possible
impression to its readers."

Charged with the responsibility of
translating this general policy into con-
crete form, the editors began by look-
ing upon Shoghi Effendi’s "The Goal
of a New World Order" as the perfect
example of Bahá’ís teaching adapted to
this period of development. In-
conceivably, this view is confirmed by
word received from the Guardian by the
National Spiritual Assembly a few years
ago, in which the hope was expressed
that a copy of "The Goal of a New
World Order" could be presented to
every man and woman in the world.

It seemed clear to the editors that
the Guardian's conception of the new world order has created the true meeting place between the Cause and the world—the true point of reconciliation between aspiring human thought and the descent of the Divine Plan. This conception of the function of the magazine—to build upon the firm foundation laid by the Guardian—has been the guidance and inspiration of the editors throughout the year.

The contents of volume one reflect that view, limited, naturally, by the amount of available material received from Bahá'í authors.

We would emphasize the following features of Volume One:—first, the passages carefully selected from "Gleanings from the Writings of Bahá'u'lláh"—the very essence of the Holy Spirit. Second, two articles consisting of related passages chosen from the Bahá'í Lights' "World Order" letters; third, the articles prepared for the Committee on Free Literature, published first in the magazine and then reprinted in pamphlet form at a considerable saving; fourth, the symposium entitled "A World Faith," the ninth and final article of which will appear in the May issue. This symposium has made it possible for the contributors to cooperate in an interesting Bahá'í book, and the book itself, it is hoped, will be published within the next few months from the magazine types, thus contributing to the public teaching literature. Fifth, the series by Bertha Hyde Kirkpatrick summarizing a current Study of American civilization knowledge of which is most helpful to every Bahá'í teacher. Sixth, Mamie L. Seto's series on the divine art of living, based upon her study course, as given at Centra! States Summer School last summer. Seventh, Dr. Bagdadi's series entitled the "Story of Islam." Many of the individual articles, like Prof. Piper's "Spiritual Perspectives" and Oscar Newfang's "World Federation" merit special emphasis.

It has been gratifying to note the extent to which magazine articles and editorials have been reprinted in newspapers and magazines, not only in this country, but in Scotland, Japan and India. We have, for example, clippings from John O'Groat Journal, Scotland, of May 17, June 28, September 27 and December 27, 1935; from The Modern Review of Calcutta, dated June, July, August, October, November and December, 1935 and January, 1936; from The Japan Times and Mail, Tokyo, of October 19, 1935 and February 17, 1936, The Chicago Defender of January 11, 1936, and from newspapers in Augusta, Georgia and Miami, Fla. As the general work of publicity develops in the Cause, the local Assemblies will find it possible more and more to bring the magazine articles to the attention of the press.

An important element of a magazine is its make-up and appearance. The editors have done as much as possible this year without a budget for art work. Beginning with the April number, the first issue of Volume Two, the color scheme will be changed to orange and blue, and the inside pages embellished with designs in black and white. To Mr. Carl Scheffler we are indebted for the front cover design and to Mrs. Nancy Bowditch and Mr. Scheffler for new designs for use this coming year. Designs have also been obtained from a friendly non-Bahá'í artist at low cost. Mrs. Doris McKay has given us the advantage of excellent advice in the matter of design and make-up, and has besides supplied some interesting sketches for decorations.

Consideration has been given to more than two hundred and thirty different contributions in prose and verse.

For coming issues we have on hand an interesting and valuable series of essays by Mrs. Rosa V. Winterburn on spiritual subjects, another series by Prof. Glenn L. Shook on civilization, and a third on modern Islam by Prof. McClure. Another symposium will appear during the year, consisting of seven contributions under the title of "Seven Candles of Unity." We also have Mrs. Loulie Mathews' travel articles and some most interesting articles by Orcella Rexford.

As the difficulties of the world increase, the value of a public teaching medium for the Cause will intensify. The editors hope that the friends will redouble their efforts to furnish articles and suggestions, and that the Assemblies will augment the use of the magazine as a helpful contact with non-Bahá'ís.

__Stanwood Cobb
Horace Holley

WESTERN STATES SUMMER SCHOOL

The Western States Summer School, held at Bosch Place, Geyersville, July 14th to 27th, 1935, was one of the best sessions ever held.

It was opened by the usual Unity Feast, under the "Big Tree," at noon, July 14th, attended by some 225 people. A true spirit of unity and devotion marked the opening of the School at the Feast, and continued throughout all the sessions. The attendance at the School meetings for the adults averaged 90. There were representatives present from Canada, England, Transylvania, Tahiti, China, Honolulu, Jamaica, and an American Indian.

Most of the people were housed in the buildings on the Bosch Place, while a goodly number camped on the grounds, and others secured lodgings in the city.

In the conduct of the school, a definite objective of the Committee has been to improve the presentation of subjects, and the development at the same time of Bahá'í Teachers. Thus during the courses there were 19 different Bahá'ís who took part in the lectures. Each one was required to prepare himself well in advance, and have the subject outlined and condensed, so as to take up not over 30 or 35 minutes at the most. Two years ago a College Professor we had give a few lectures, remarked to me, that he did not see why we secured the assistance of College Professors, as our presentations were better than they could hope to do.

All classes are conducted on the creative discussion plan. The speaker introduces the subject with his detailed presentation in not over 35 minutes; then a period of 10 to 15 minutes is allowed for questioning and discussion.

The third class of the day, was even more of a creative discussion meeting, dealing with the Fundamental Bahá'í Principles. In this class the leader used not over 20 minutes to present the subject, allowing 25 to 30 minutes for questioning and discussion. Outstanding interest was the course on the Influence of Islam and the Teachings of Muhammad, the first on Islam to be given in an American Bahá'í Summer School.

There were four round table discussion meetings, held in one of the beautiful Redwood Groves, which developed enthusiasm and clearer understanding among all present, of the important subjects under consideration.

Children's classes were held daily. One class was for those under 7 years of age, the other for those younger. All young people over 13 were permitted to attend the Adult Classes or the classes for those young people between 7 and 13. There were in attendance in all 53 young people, of which over 20 were non-Bahá'ís. Attached is detailed report of the Children's and Youth Program Committee, outlining the method of conduct, supervision of both study and play, and details of the courses of study.
Three public teaching meetings were held; one with the local Grange at Geyserville, which is usually attended by all the officers of the Grange, the members of the Chamber of Commerce, city dignitaries, etc.; the second, a general public meeting in the city of Geyserville; and the third, an afternoon public meeting at the Griffith Grove, near Santa Rosa, in the beautiful outdoor amphitheatre there. These meetings were all very well attended, and great interest aroused in the Faith.

The citizens of Geyserville are becoming more kindly to the Baha'i's all the time. Originally they were quite opposed to us; because of our Faith, Geyserville being an orthodox city. They even went so far as to warn certain of their people to beware of the Baha'i's and their "pernicious teachings." This was four or five years ago. It is of interest to note in passing, that the two particular Geyserville's, warned to be careful of the Bahai's, have both become Baha'i's. The newspaper giving full page announcement of the Summer School and an announcement by the Chamber of Commerce extending a hearty welcome to the Summer School, shows the spirit of fellowship that has been developed. This has been possible only through strict adherence to Bahai spirit of fellowship that has been developed.

They had been reached. We now know of 30 organized youth groups and 49 other localities with Baha'i youth, fairly evenly distributed throughout the country. In November the N. S. A. approved a recommendation that the Committee divide the national territory into three regions of responsibility, each with a sub-secretary. The purposes were to stimulate local activity, keep the Committee in close touch with local work and thought, foster inter-Assembly youth conferences, arrange for the interchange of youth teachers, cooperate with Summer School committees, and uphold the standard of Baha'i conduct. The extension of this method is whole-heartedly recommended for next year.

In response to the impetus gained by the Cause since the completion of the dome ornamentation and the Guardian's declaration of "a new hour," Baha'i youth have moved into a vigorous teaching phase. Regional conferences have been held with marked success; Evanston, Winnemak and Chicago now meet jointly once a month, and it has been found in northern and southern California and in New York that inter-group cooperation bears exceptional fruit. This trend has culminated in an interna-
niveness of the Bahá’í way of living, and is confident that a new motion has been released among Bahá’í youth by the Gleanings, a volume which the Guardian hopes "will enable them to gain a fuller consciousness of their functions and responsibilities, and to arise and set the example before the rest of the believers, not only in the field of teaching, but in all the other fields of Bahá’í activity as well." (February 2, 1936, in letter to Marion Holley.)

Kenneth Christian, Chairman
Marion Holley, Secretary
Florence Mattoo, Sub-secretary
Gertrude Gewertz
Paul Haney
David Hoffman
Farruck Iqaz
Margaret Kunz
Mary Maxwell
Sylvia Parmelee
Rosemary Sala
Douglas Struven

PUBLICITY

"What is most essential at present is to give the Movement the widest publicity possible, so as to well prepare the ground for future teaching expansion. Nothing short of your perseverance and of the remarkable crusading spirit animating you, and so many of our American brothers and sisters, can insure the eventual and complete attainment of this object."—Shoghi Effendi.

Although this quotation was written to Agnes Alexander in Japan this past year it seems to be a vital note which should be sounded in every center in the United States and Canada.

During the year the National Publicity Committee has sent out three releases. The first release was sent last August, at the time of the completion of the clerestory section of the dome of the Bahá’í House of Worship, to the newspapers in the cities where there are Bahá’í Communities. This release was accompanied by two pictures of the completed dome. Before the publications of "The Bahá’í World," Volume V, a second release was sent out as a basis for publicity to be used by each Community. In January, examples of publicity that the newspapers have used this past year and a standard of newspaper copy were mailed to the Assemblies.

The Publicity File, started last year, has been continued and many additions made. In several instances this file has supplied advance publicity information about traveling teachers in the Cause.

The annual Scrap Book shows a growth in the following ways: The papers have accepted more publicity bearing directly upon the Cause. The variety of material used shows initiative on the part of the Communities. The amount of space obtained shows a better attitude on the part of the press, brought about we feel sure by the persistent efforts of the local publicity Chairmen. It should be noted also that the publicity submitted has contained material which was considered real news by the editors and therefore acceptable.

The radio has been used and radio broadcasts of varying length have been given all over the country. In some cities the Sunday meetings were announced over local stations. Small magazines have carried articles and pictures of the Bahá’í House of Worship and the rotogravure sections of the Sunday papers have printed pictures of the clerestory section of the dome.

The committee is grateful for the cooperation of the local publicity committees and the friends who have sent in their Publicity File questionnaires. The many letters which have been received have brought inspiration and encouragement throughout the year.

Ruth Randall-Brown, Chairman
Alice N. Parker
Nina Matttheisen
Dr. A. Lawrence Morris
Nellie S. French
Soraya Chamberlain
Louis G. Gregory
HeLEN Inderlied

GREEN ACRE SUMMER SCHOOL

During the first week of the Green Acre Summer School, July 8-12, Prof. Glenn Shook and Mr. Louis Gregory each gave two lectures, and Dr. Stanford Cobb gave one lecture in the regular morning class period, from 11:00 to 12:30. The topics considered in their discussion were "Immortality," "Prayer" and "Prophecy."

During the second week of the session, Dr. Cobb gave a very helpful course in which he reviewed his own book, "Security for a Failing World," as well as "The Promise of All Ages," by Christophil, and then showed how these books can be used in teaching the Bahá’í Faith.

The third course was given by Prof. Shook on "Mysticism and the Bahá’í Teaching." Prof. Shook had prepared a very valuable outline to accompany this course, in which he used Ruhi Effendi’s "Mysticism and the Bahá’í Revelation" as the basic reading. Topics covered included the following: the conflict between mind and heart, the nature of mysticism, and the fundamental difference between mysticism and prophetic religion.

The leader who had been scheduled for the fourth course was unable to come to Green Acre and the morning meetings that week were given to prayer and meditation, with various friends as leaders.

During the fifth week, four different leaders took charge of the work. Mr. Emeric Sala led two discussions on the topics "A new Aspect of Religion" and "A Theocratic Democracy." The speakers and topics for the three remaining days were as follows:—Mrs. Rosemary Sala, "A Two-fold Consciousness"; Mr. Saffa Kinney, "Spirituality"; Miss Louise Wright, "The Reality of Man."

The course for the sixth week was led by Miss Genevieve Coy, and the topic for discussion was "Racial Likenesses and Differences: the Scientific Evidence and the Bahá’í Teaching." The purpose of this course was to
provide Bahá’í teachers with scientific material with which to meet the arguments of non-Bahá’ís who maintain that the oneness of mankind is impossible because of racial differences.

The seventh course on "The Origin, Powers and Conditions of Man" was led by Mr. Alfred Lunt, and used sections of "Some Answered Questions" as the basic text. Mr. Lunt discussed very helpfully such topics as: the true place of man in the universe; the human spirit as a divine trust, and gateway of eternal life.

The final course of the summer school was given by Mr. Horace Holley, on the topic "The Most Great Peace." The purpose of this course was to concentrate thought upon the Bahá’í conception of and program of World Peace, in clear distinction to the conceptions and programs emanating from traditional religious and political sources." Mr. Holley began the course with a valuable historical summary of past efforts toward world peace, and concluded with a discussion of the "Most Great Peace of Bahá'u'lláh as regeneration of mankind, and as Transformation of Society."

The largest average attendance at the courses was during the last two weeks—44 and 43, respectively. The number of different people attending during these two weeks was 80 for the seventh course and 73 for the last course.

Three week-end conferences were held during the summer:—Teaching Conference, July 5-7; Amity Conference, August 17-18; Youth Conference, August 24-25.

One of the most valuable aspects of life at Green Acre is the informal discussion which goes on wherever the friends meet in small groups. Such discussions were frequent during the summer of 1935, and those who shared in them found them unusually inspiring. Interested non-Bahá’ís often joined in these small groups, and thus had an opportunity to learn more of the Bahá’í teachings. We were especially happy in having a number of such guests at the Inn, some of whom have already joined Bahá’í communities.

Green Acre was especially fortunate in having Ruhi Effendi as a visitor for ten days at the end of the summer. He was a valuable member of the last course of the season, and many of the students found in his two dynamic evening lectures the highest point of the summer’s work.

GÉNÉVIEVE L. COY, Chairman
MARY CORISTINE
GLEN SHOOK

REVIEWING

The National Spiritual Assembly has defined the functions of the above committee as follows:

1. To determine whether the manuscript conforms to Bahá’í teaching.
2. To determine whether the manuscript conforms to adequate standards of literary style and taste.
3. To determine whether the manuscript meets a real need in the Cause which would justify its publication by the Publishing Committee under our present very limited financial resources.

The National Assembly has also decided that the notation that the work is approved by the Bahá’í Reviewing Committee of the N. S. A. is to be limited to such works as have not only been approved by this committee and confirmed by the National Assembly, but which are also published by the Publishing Committee.

In other words, a manuscript might be accurate as far as the Teachings are concerned, but badly written and expressed and therefore not recommended for publication by the Publishing Committee. The author might, however, sell it to a magazine or publishing house. In this case there would be no notation "Approved by the Reviewing Committee of the N. S. A.", but the author himself would have the confirmation of approval from the point of view of accuracy of the teachings from the National Assembly.

Again a manuscript might be accurate and adequate in form and style but not needed at the moment. The author, however, would be at perfect liberty to have this published through some other channel, without however the Bahá’í imprint.

The Reviewing Committee wishes to remind the friends that it cannot be expected to edit and revise manuscripts.

The Reviewing Committee does not review music, poetry or any other form of aesthetic expression. The obvious reason for this is that the Bahá’í Teachings are the perfect standard of spiritual reality but cannot be consulted to determine matters of purely aesthetic value.

The following manuscripts were approved:

RACIAL AMITY COLLECTION
—Mae Harvey Gift and Alice Simmons Cox.

THE ONENESS OF HUMANITY
—by Doris and Willard McKay (article).

THE SPLENDID AGE—by David Hofman (book).

TWO ARTICLES (for magazines)
—by Raphael PumpeIly.

TWENTY LESSONS ON Bahá’í ADMINISTRATION—Mary Collison and Marguerite FiroozI (Study Outline Committee).

BABIANSM and THE BAHA’I FAITH—Horace Holley—two short articles to replace the present ones in the Encyclopaedia Britannica.

BAHÁ’I ANSWERS—by Olivia Kel- sey (enlarged from last year’s version).

THE PATH TO GOD—by Dorothy Baker—or Free Literature pamphlet.

I WILL COME AGAIN—by Ella C. Quant (pamphlet).

EDUCATION FOR WORLD OR- DER—Horace Holley, (article for magazine Women).

GÉNÉVIEVE L. COY, Chairman
DORIS HOLLEY, Secretary
MARIE B. MOORE
DELLA C. QUINLAN
"THE TEACHERS OF THE CAUSE"

Excerpts from Teaching Tablets of 'Abdu'l-Bahá

"Everyone of the . . . souls must arise, blowing over all parts of America the Breath of Life, conferring upon the people a new spirit, baptising them with the Fire of the Love of God, the Water of Life, and the Breaths of the Holy Spirit, so that the second birth may become realized."

"One must close his eyes wholly to these thoughts, long for eternal life, the sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of Universal Peace and the proclamation of the Oneness of the world of humanity! This is the work!"

"The first condition is firmness in the Covenant of God."

"The second condition: Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other."

"Then with a firm resolution, a pure heart, a rejoiced spirit, and an eloquent tongue, engage your time in the promulgation of the Divine principles."

"We must not look at our own ability and capacity; nay, rather must we behold the favors and bounties of God in these days, Who has made the drop to find the expression of the sea and the atom the importance of the sun."

"Rest ye assured in the confirmations of the Merciful and the assistance of the Most High."

"The cohorts of the Supreme Concourse are attacking with invincible power."

"The teachers of the Cause must be heavenly, lordly and radiant. They must be embodied spirit; personified intellect, and arise in service with the utmost firmness, steadfastness and self-sacrifice."

"They must completely divest themselves from the old garments and be invested with a new garment."

"They must be baptised with the Water of Life, the Fire of the Love of God and the Breaths of the Holy Spirit."

"They must concentrate their thoughts on the outpourings of the Kingdom of God. . . . Beg for the confirmations of the Holy Spirit."

"Whosoever arises in this day to diffuse the Divine Fragrances, the cohorts of the Kingdom of God shall confirm him and the bestowals and the favors of the Blessed Perfection shall encircle him."

"Ere long ye shall observe that each one of you like unto a brilliant and shining star will diffuse the light of guidance from that Horizon and that ye have become the cause of eternal life to the inhabitants of America."

THE GUARDIAN'S MESSAGE TO THE CONVENTION

"Convey (to) American believers abiding gratitude efforts unitedly exerted in teaching field. Inaugurated campaign should be vigorously pursued, systematically extended. Appeal (to) assembled delegates ponder historic appeal voiced by 'Abdu'l-Bahá (in) Tablets (of the) Divine Plan. Urge earnest deliberation with incoming National Assembly (to) insure its complete fulfilment. First century (of) Bahá'í era drawing to a close. Humanity entering outer fringes most perilous stage its existence. Opportunities (of) present hour unimaginably precious. Would to God every State within American Republic and every Republic in American continent might ere termination (of) this glorious century embrace (the) light (of the) Faith of Bahá'u'lláh and establish structural basis of His World Order."

(Signed) Shoghi.

Cablegram received May 1, 1936.

OPPORTUNITIES OF PRESENT HOUR

The Guardian's cablegram to the Convention, emphasizing as it does the supreme need of teaching on the one hand and the "most perilous stage" in the existence of humanity on the other hand, is surely intended to quicken the spirit of every American Bahá'í. A crisis confronts us in our Bahá'í life, as crisis confronts the life of the world.
The National Spiritual Assembly is employing every possible resource of consultation in order to arrive at a teaching plan which can be firmly based and "systematically extended." It is clear that fulfilment of the Master’s aim as set forth in His Teaching Tablets to America calls for an evolutionary plan, one which will grow by its own impetus, and also a plan involving the active cooperation of every believer. This task cannot be done by a few, but must be a general movement, the flowing of an irresistible stream of faith through the channels provided in the new World Order.

First of all let us as local communities and also as individual believers study those Tablets which have been termed "The Divine Plan." They can be found on pages 505-544 of "Baha’i Scriptures" and will in the near future be made more widely available in pamphlet form. Pending the development of the definite teaching plan for the coming year, which will be announced by July first, let us steep ourselves in ‘Abdu’l-Baha’s creative words and try to arise to the heights His heart has supplied—heights which tower over our personal limitations, as they tower above the customs and habits of a collapsing civilization.

It might be pointed out that the foundation upon which the Master's Tablets stand unshakeably is the Tablet revealed by Bahá’u’lláh to the "Rulers of America and the Presidents of the Republics therein"—that Tablet which discloses the destiny of the two continents of the West. "Assist with the hands of justice the broken-hearted, and crush the great oppressors with the scourges of the commands of your Lord, the Powerful, the Wise!"

Let us recall also the Guardian's letter announcing by July first, let us steep ourselves in the spirit in the efforts being made by the American government to call a great conference of American nations which will surely make a long step forward toward unity and away from the dissensions and dangers of Europe.

The inner and outer powers alike point the way. It is for us, conscious of the ultimate goal, to take the spiritual leadership in meeting the Guardian's stirring prayer, "Would to God every State within American Republic and every Republic in American continent might ere termination (of this) glorious century (i.e., 1944) embrace (the) light of the Faith of Bahá’u’lláh and establish structural basis of His World Order."

NATIONAL SPIRITUAL ASSEMBLY.

THE UNFOLDMENT OF WORLD CIVILIZATION

The Guardian’s general letter of March 11 has been issued in pamphlet form under the above title, and a copy sent to every American believer. Another edition is now available bound in strong paper covers, for sale by the Publishing Committee at 15c per copy. In this communication Shoghi Effendi continues his "World Order" letters to include a powerful analysis of the failure of the old order and the victory of the new.

THE BAHÁ’I SUMMER SCHOOLS

Many and significant are the references in Tablets of ‘Abdu’l-Baha and in letters of Shoghi Effendi to the importance of the Summer School which as an institution has gradually developed from the Green Acre Conferences founded by Sarah J. Farmer more than forty years ago. The golden thread of the Revelation winds throughout their entire history, from the very source of Miss Farmer’s inspiration, the Chicago World’s Fair, where Bahá’u’lláh was first mentioned to the American public.

Most interesting are these words written by the Guardian through his secretary in 1932: "Definite courses should be given along the different phases of the Bahá’í Faith and in a manner that will stimulate the students to proceed in their studies privately once they return home, for the period of a few days is not sufficient to learn everything. They have to be taught the habit of studying the Cause constantly, for the more we read the Words the more will the truth they contain be revealed to us."

Green Acre

The School sessions of Green Acre will this year be confined to the month of August. In addition to a session for Youth, the School will have two study courses a day, Monday to Friday, during the two middle weeks of August, and conference activities and other plans for the last week will be announced later. The National Spiritual Assembly will meet at Green Acre on August first and second.

First general session, Monday to Thursday, August 3-6. Study course for Bahá’í youth. Subject: The Dispensation of Bahá’u’lláh, conducted by Mrs. Elizabeth Greenleaf.

Friday and Saturday, August 7 and 8. Youth Conference. Sunday, August 9, Youth Symposium.

Monday to Friday, August 10-14. The Bahá’í Life, conducted by Mrs. Dorothy Baker. Islam, conducted by Hishmat Alai.

Monday to Friday, August 17-21. Nature of the Manifestation, conducted by Mrs. Mamie L. Seto. World Order of Bahá’u’lláh, conducted by Mrs. Mary Collison.

A three-day intensive Teaching Conference, conducted by R. G. Collison and Bishop Brown, will be held August 27, 28, 29.

The Executive Committee announces that Green Acre Inn will be open during July, as well as during the School sessions in August. Rates, including meals: For Youth Session a special rate is offered young people between the ages of fifteen and twenty-five years of $9.00 to $12.50 per week, room and board. Regular rate at the Inn $12.50 to $22.50, room and board. Make reservations through Mrs. Leslie Russell, Manager, Green Acre Inn, Eliot, Maine, two weeks in advance if possible. Those attending the Youth Session should make reservation not later than July 25.

Geyersville

The following general program has been prepared, and more details will be made available later.


Every other day during this two-week period there will be a "Bahá’í Teacher Training Course" conducted on the basis of round table discussion.

Louhelen Ranch


First general session, June 28-July 5. Registration, June 27.


Second general session, August 2-9. Registration, August 1.

Daily morning program. Life and
Spiritual Laws, Mrs. Mamie L. Seto, the Qur'an and Islamic Culture, Mrs. Marzieh Carpenter. The Baha'i Administrative Order, Willard McKay.

Louhelen Ranch is on Michigan State Route M-15, three miles south of Davison, Mich. P. O. address, Davison, Mich., R. F. D. 1. Buses and trains will be met at Flint if notice of arrival is sent in advance.

Rates, including meals. For Youth session: per day per person, four days, $5.00. General sessions: per day per person, single room, $2.10; double room, $1.75; dormitory, $1.35.

Make reservations as early as possible with Mrs. L. W. Eggleston, 201 East Kirby Avenue, Detroit, Mich.

IN MEMORIAM

Death proffereth unto every confi-
dent believer the cup that is life indeed. It bestoweth joy, and is the bearer of
gladness. It conferreth the gift of ever-
lasting life.—BAHÁ'U'LLÁH.

Mr. George E. Witte, Willcox, Arizona.

Mrs. Thursa Morwood-Clark, Van-
couver.

Mr. William B. Remey, Bremerton, Washington.

Mrs. Maverette Fisher, Three Riv-
ers, Massachusetts.

PUBLISHING ANNOUNCEMENTS

The Unfoldment of World Civilization, by Shoghi Effendi. Paper covers, $0.15.

The Baha'i House of Worship, by Genevieve L. Coy. Illustrated with two photographs of the Temple. The latest addition to the list of pamphlets prepared for special use as free literature. $0.25 per one hundred copies. Price when sold by local Assemblies to individuals, two copies for $0.05.

Baha'i Administration, by Shoghi Effendi. New edition, containing the Guardian's general letters, except the "World Order" letters, which are to be issued as a separate volume. Per copy, $1.50.

Wisdom of 'Abdu'l-Baha. Special announcement of reduction in price. New prices: Bound in cloth, $0.75. Bound in paper, $0.25.

New Schedule of Discounts

Effective May 1, 1936, the National Spiritual Assembly has authorized the following discounts:

- 10% to Assemblies on orders of less than $10.00.
- 25% to Assemblies on orders of $10.00 and more.
- 25% to individuals on orders of $25.00 and more when the literature is intended for teaching purposes.

Send orders to Baha'i Publishing Committee, P. O. Box 348, Grand Central Annex, New York, N. Y., or to Western Division, Mrs. Emma F. Smith, 940 Leavenworth Street, San Francisco, Calif.

BAHA'I WORLD AS A TEACHING MEDIUM

The Baha'i World, Volume V, offers a unique opportunity to intensify local Assembly teaching work, for its comprehensive record of the growth of the Baha'i Faith throughout the world together with its profusion of photographs commands the immediate interest of whomever it reaches. Assemblies should see that every library in their communities is supplied with a circulating copy.

A recent analysis of the calls for Baha'i books in libraries of two cities reveals that there have been approximately thirty-five per cent more calls for The Baha'i World than any other single Baha'i publication. One As-

semble created much interest and increased circulation of Baha'i books by arranging with the Librarian for a week's exhibition of all Baha'i books in the library catalogue, featuring especially The Baha'i World. Volume V, by means of attractive placards.

Copies of The Baha'i World should be placed in reading rooms, metaphysical studios, philosophic libraries, Y. W. C. A. and Y. M. C. A. libraries, etc. Also because of its importance as reference material it should be placed in the libraries of large newspapers and radio stations, universities, colleges, art schools, mechanics institutes, etc. Assemblies could well purchase a number of copies to send to liberal educators, social scientists, peace and welfare workers, as the articles concerning the Faith as well as the record of growth and achievement in The Baha'i World cannot do other than impress these leaders with the importance of the Cause and create a wider and deeper understanding of the Teachings and the World Order enshrined therein.

Teaching Committee.

ANNUAL REPORT

National Spiritual Assembly, 1935-1936

Delegates of the Twenty-Eighth Annual Convention.

Dear Baha'i friends:

The year that has come to a close, while marked by vigorous and varied activity, has been a period of spiritual incubation, of a turning inward to the life of the soul, such as has not occurred, perhaps, since the American Baha'is entered the valley of desolation at the loss of our Master, our inspiration, our guide, 'Abdu'l-Baha.

Two conditions may be noted as chiefly responsible for this concentration of effort upon the establishment of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital inner life —the Guardian's gift of "Gleanings from the Writings of Baha'u'llah", that inexhaustible draft of the Divine Elixir, and the increased perturbations of a more conscious and vital life.

What the Guardian, with clear and unimpeached view, could then so deeply discern, the nations themselves, for all the veils of spiritual darkness interfering with and distorting their vision, now begin to appreciate. It is the note of conscious desperation sounding in society which this year has surrounded us with an altered environment, one far more responsive to the ministration of the Divine Physician, yet one which likewise makes supreme challenge to the community of Baha'is.

What wonder then that Shoghi Ef-
fendi has made teaching the very essence of our individual and collective Bahá’í life; what wonder that he has made the translation of Bahá’u’lláh’s Tablets so important a part of his myriad services; what wonder that the believers themselves, without relaxing their effort in the performance of definite tasks, have felt intensely the need for renewing and confirming their relationship to the Manifestation of God upon which all capacity and all effort depends!

Therefore, as we summarize the history of this Bahá’í year terminated by the Twenty-Eighth Annual Convention, let us not fail to bear in mind the fact that not by outward progress and achievement alone, but also by the establishment of purer motives, deeper humility and new powers of understanding, does the Bahá’í community fulfil its privilege as the “nucleus and pattern” of the world order of Bahá’u’lláh.

"Termination of First Stage of Formative Period of Our Faith"

Examining the year as a whole, the following events and trends seem to possess most decisive importance.

First, the publication of “Gleanings From the Writings of Bahá’u’lláh”; second, the completion of the external decoration of the clerestory section of the dome unit; third, the formation of ten new Spiritual Assemblies, which took place near the end of last year but could not be recognized and reported to the friends until after the 1935 Convention; fourth, the intensification of teaching activities and the increased clarity and power with which the believers have promulgated the Message; fifth, the visit paid us by Ruhi Effendi Afmán; and sixth, the National Meeting at the Bahá’í House of Worship on October 26 and 27 which commemorated the completion of another stage in Temple construction and inaugurated the beginning of general conferences between the National Spiritual Assembly and the representatives of local Assemblies.

On August 3, in response to a cablegram announcing the completion of the clerestory section, the Guardian used these significant words: “Gratefully rejoice closing glorious chapter marking termination first stage of Formative Period of our Faith. Appeal entire community henceforth concentrate its attention (and) resources (upon) activities (in the) teaching field, ensuring thereby (the) means essential for completion remaining units. Praying continually success.”

Thus were we made conscious of the operation of the mysterious law of cycles, under which each successive period is given its lesson to learn, its task to perform, creating thereby, like the succession of classes in a school, an enlargement of capacity for the harder tasks and the more important lessons to come. The opportunity offered does not return; only to the degree that we have been faithful in acquiring the qualities characteristic of the prior period, when the administrative structure was developed and the thoughts and actions concentrated upon Temple construction, can we rise to the full height of spiritual development and service vouchsafed to us in this era of teaching. The body of the Cause in America has been created. It is for us now to pray and strive that this body be filled with the light of true faith.

The character of the present era was in fact disclosed clearly to us in the cablegram sent to the National Spiritual Assembly for the conference at the Temple in October: “The forces which progressive revelation of this mighty symbol of our Faith is fast releasing in (the) heart of a sorely tried continent no one of this generation can correctly appraise. The new hour has struck in (the) history of our beloved Cause, calling for nation-wide, systematic, sustained effort in teaching field, enabling thereby these forces to be directed into such channels as shall redound to the glory of our Faith and (the) honor of its institutions.”

Such words are as the turning of a fresh page. May we inscribe upon it the record of inner and outer achievement brought into the realm of possibility and therefore responsibility by the irresistible onward march of God’s Cause!

The ten new communities of believers who have established Spiritual Assemblies, adding their force to the development of the new world order, have surely received the prayers and good wishes of the friends as they assume their place in the Cause and take up the responsibilities which rest upon all who enter the realm of sacrifice and unity. In the letter of greeting sent them by the National Spiritual Assembly last May, they were reminded of these words written by Shoghi Effendi in 1923: “Though your number . . . be small and limited, yet by virtue of that Celestial Power bequeathed to every one of you by our departed Master, you are assured that ere long your small company shall expand and wield such power and influence as no earthly power can ever hope for or attain. Who can doubt that He is ever watching from His Station on high over His scattered fold and is guiding and strengthening His faithful lovers who toil and labor for the fulfillment of His word and the realization of His purpose for mankind?”

For a summary of the teaching activities animating the friends this year and marking their first early response to the Guardian’s appeal, we can await with deep interest the report of the Teaching Committee and its comment upon the progress of this all-important aspect of our Bahá’í life. Only one remark need be made here: that the root of all spiritual teaching lies hidden in the soil of the quickened soul, nourished by study and devotion voluntarily attained by the individual himself, and that the success of any general teaching plan depends entirely upon the extent to which we ourselves, as individual believers, have made intense prior effort to become firmly rooted in the spiritual Kingdom. Bahá’í teaching is the fruit of faith and the measure of unity. The Cause is perfect and the world of humanity is starved for lack of the bread of understanding and the wine of love. Therefore may we not for one moment regard our existence in the Cause as a kind of static membership which, once attained, we hold passively for life, but rather as a dynamic opportunity that must be fulfilled by continuous advance from stage to stage without limit and without end.

As we were told in “The Golden Age of the Cause of Bahá’u’lláh”: “That the Cause associated with the name of Bahá’u’lláh feeds itself upon those hidden springs of celestial
strength which no force of human personality, whatever its glamour, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame or learning, can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will...become increasingly apparent as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind." On the other hand, this truth does not exclude unified effort nor well-conceived general plans; it does not confine teaching to the realm of personal mysticism; rather does it reveal the necessity of imbuing our plans, whatever they are from year to year, with spiritual reality and not relying upon formal and collective measures alone.

It was most fortunate and opportune that the American visit of Ruhi Efendii Affendi at a time when we were beginning to realize that the Guardian's words on teaching involved our rise to a higher level and not merely a duplication of former attitudes and methods. While that visit, unhappily, could not extend west of Chicago, nevertheless for many communities it brought inspiration and active, fruitful assistance. His knowledge, his passionate desire to promote the teachings, his heroic endurance in carrying out the continuous schedule of meetings—all this contributed greatly to the advancement made by the Cause in America this year. An invitation was urgently extended by the National Assembly to return in the summer of 1936, but his duties at Haifa made it impossible for him to accept.

The conference held in Temple Foundation Hall last October, which gave to so many believers an opportunity to consult on the important subjects provided by the agenda, will, it is hoped, be followed in the future by similar general Bahá'í conferences held not only in Foundation Hall but also in other parts of the country. The recommendation has been recorded in the Minutes of the National Assembly for the consideration of the incoming Assembly, that it prepare a schedule of its meetings throughout the year in advance, which schedule is to provide if possible for similar conferences with the friends on the Pacific Coast, on the Atlantic Coast, and perhaps also for those in the South. Included in the recommendation is the thought that these regional conferences should contain one or more large public meetings, like the Bahá'í Congress held at each Annual Convention, so that the consultation of the friends and the collective responsibility for teaching may be more closely linked together by the National Spiritual Assembly.

It is interesting to note that this general plan revives and extends a policy put forward by the Assembly some ten years ago, when effort was made to hold a public meeting at the conclusion of each Assembly meeting—an effort which the pressure of work compelled the Assembly to forego after a few months. We trust that the time has now come when the idea can be developed with added energy and made a distinct aspect of Bahá'í activity.

Letters from the Guardian

In Bahá'í News for June, 1935 the Guardian's cabled message to the last Convention (received after the Convention adjourned) was reported to all believers. We note again the strong emphasis laid upon teaching: "Appeal assembled delegates and incoming National Assembly earnestly deliberate measures required (to) stimulate all local communities (and) groups (to) lend immediate, unprecedented impetus (to) teaching activities throughout United States (and) Canada. Sustained concentration (on) this paramount issue can alone reveal potentialities (of) beloved Temple and enable superb self-sacrifice associated with it (to) yield its fairest fruit."

The following issue published excerpts from a letter dated April 28 and a letter dated June 15, 1935, on the following subjects: Title of the Anniversary observed on November 26, henceforth to be known as "The Day of the Covenant"; translation of the Symbol of the Greatest Name either as "O Glory of Glories" or as "O Glory of the All-Glorious"; the "vital importance and necessity of the voting right—a sacred responsibility of which no adult recognized believer should be deprived, unless he is associated with a community that has not as yet been in a position to establish a local Assembly. . . . This distinguishing right . . . however, does not carry with it nor does it imply an obligation to cast his vote, if he feels that the circumstances under which he lives do not justify or allow him to exercise that right intelligently and with understanding"; an instruction on chanting in the Temple; on membership in non-Bahá'í religious bodies; and on the paramount importance of teaching. Another letter published in July referred to the slight alleviation of conditions in Iran (Persia), due in part to the wholehearted obedience of the believers to the orders of the government.

The cablegram of August 3 on the subject of the completion of the clerestory section of the Temple has already been quoted. During this year the Assembly has received from the Guardian many title deeds to pieces of land acquired either by purchase or by gift from their Bahá'í owners, which land is now held by the Palestine Branch of the American N. S. A.

In October Bahá'í News appeared excerpts from the Guardian's letters dated June 15, July 29 and August 11 which conveyed instruction on the importance of the National Fund, the reason why believers should not be identified with non-Baha'i religious bodies, the laws of the Agdás, encouragement to serve in both the administrative and teaching fields of Bahá'í activity.

His cabled message to the October conference has already been quoted, the full text appearing in the December issue of Bahá'í News. With it were published excerpts from a letter dated October 2, 1935. These passages referred to the book entitled "Modern Mystics" by Sir Francis Younghusband; approved the suggestion that in Bahá'í News be published from time to time such letters of the Guardian to individual believers as are referred to him for approval by the N. S. A.; stated that no importance should be attached to the stories told about 'Abdu'l-Bahá or to those attributed to Him by the friends; and in the postscript written by Shoghi Effendi the revitalizing of the teaching work was strongly emphasized.

On November 24, in a letter to the National Treasurer, the Guardian assured the contributors to the Mount Carmel Fund of his "abiding and lively appreciation of their spontaneous and self-sacrificing assistance and efforts for the protection and promotion of the international interests of the Faith at its world center." The first part of the letter stressed the great privilege the American Bahá'í have had in taking a preponderating share in "securing for the Cause assets that are most valuable, nay, quite indispensable, to the future development and present consolidation of its manifold institutions" at Haifa. This communication was reported to the friends in Bahá'í News of March, 1936.

In the same number appeared that moving explanation of the ordinance of fasting which came to the N. S. A. in a letter dated January 10, 1936, and the request that the friends be encouraged to contribute articles to the Sonne der Wahrheit, the magazine of the N. S. A. of Germany and
Austria, in a letter dated January 8. The postscript of the communication dated January 10 should, in part at least, be quoted once more because of its penetrating power: "This new stage in the gradual unfoldment of the Formative Period of our Faith into which we have just entered—the phase of concentrated teaching activity—synchronizes with a period of deepening gloom, of universal impotence, of ever-increasing destitution and of widespread disillusionment in the fortunes of a declining age. This is truly providential and its significance and the opportunities it offers us should be fully apprehended and utilized." One portion of that same letter answered a question submitted to Shoghi Effendi concerning the form of the Bahá’í funeral service.

After sending to Haifa the balance of the fund required to purchase the Dumit property, the Treasurer received a letter dated January 7, 1936, from which this general reference is quoted: "The self-sacrifice which the American believers have so whole-heartedly consented to undergo in this connection are truly stupendous, and bear striking testimony to their readiness to support, at any time and in the very midst of the financial exigencies of the Cause in America, the international institutions of the Faith, and particularly the international Fund. May Bahá’u’lláh richly reward you all, both in this world and in the next."

Other communications have made comments on and given approval to certain statements submitted to the Guardian by the N. S. A., and these words have been published as part of those statements, for example, on "Bahá’ís and War." "The Residential Qualification of Voting Membership in the Bahá’í Religious Organizations." The following letters have been received during the interval between the meeting of the N. S. A. in March and its meeting on April 29, too late for publication in the April, Pre-Convention Number, of BAHÁ’I News.

On March 4, the Guardian, through his secretary, wrote the Treasurer: "Will you also kindly convey to the N. S. A. his genuine appreciation of their monthly contributions to the International Fund in Haifa. In the days when the expenses of the Cause in America are getting increasingly larger, it is truly splendid to witness the continued and unfailing support which the American believers are extending to that Fund."

On March 17, in a letter to the National Assembly: "The Guardian is sending you under separate cover one of the finest photographs of 'Abdu'l-Bahá with the request that you instruct the Publishing Committee to make reproductions of it, and send him twenty copies as soon as they can. He wishes also to have the reproductions of this photograph published in the next issue of the Biennial. This will be the only single picture of the Master that will appear in this volume (VI).

The Guardian also wishes you to present the original of this photograph for presentation to the National Archives, and also to show it to the friends and delegates at the next National Convention."

Finally, all American Bahá’ís have received another general communication from Shoghi Effendi of the character of his "World Order" letters. Action was taken at once to have it published in pamphlet form, that copies might be sent to all communities, groups and isolated believers. At the date of this writing it cannot be stated definitely when the printed copies will be available, but the approximate time will doubtless be within the first week in May. A proof has been brought to the Convention. Special reference will be made to this letter at the conclusion of the present Report.

Statements, Procedures and Rulings Adopted by the National Assembly

Before dealing with this subject in detail, let us attempt to approach it from an aspect that appears to be a technical and uninteresting aspect of the Cause in a spirit of sympathetic understanding.

Upon Bahá’ís rest a vital problem and responsibility to make religion a civilization rather than a church, a creed or a form of personal mysticism. The new quality breathed into the world has been to attain justice, Bahá’u’lláh provided laws and principles, a continuing Interpreter, and institutions to administer the affairs of His Cause. In order to apply the known and recognized principles to actual situations arising in all communities, the National Assembly from time to time prepares a statement, a procedure or a ruling. Each of these is but a means to an end, a method of dealing with specific issues in order to prevent contention and to promote justice. Exactly as the sciences and arts have their applications based upon time-tested methods; exactly as even the smallest civil community has its ordinances and regulations, so the Bahá’í body must function in accordance with definite and published procedures to which all believers are expected to conform. When a type of problem arises over and over again in the local communities, an established procedure simply means that experience has indicated a uniform way of meeting it, with the result that the powers of the friends can concentrate upon finding the right solution in each case and not be dissipated in effort to create, again and again, a temporary framework of method conforming to the Bahá’í administrative order and the Bahá’í ideal of justice. An exemplar, ever-changing manner of dealing with issues not only tends to take the time and strength of a Spiritual Assembly but can even overshadow the original issue with differences of opinion on how the issue should best be handled. The only way in which we can be free to concern ourselves with activities of the highest importance is to meet secondary matters with reference to some definite procedure or ruling.

Therefore, the more attention the friends give to each procedure and ruling at the time it is published, the more our collective powers and resources can be employed for the highest ends. Fundamental to all Bahá’í activity, individual or general, is the unity of the believers; and this unity is not merely one of agreement as to the Source of Reality but also as to the art and science of our daily intercourse and association. Only with the delicate net woven both of love and knowledge can the bird of Justice be captured and brought to this needy earth.

The general statements prepared by the National Assembly have been on the following subjects: Bahá’ís and War, Membership in Non-Bahá’í Religious Organizations. The procedures have been: The Conduct of a Local Assembly Voluntary, The Residences in a Bahá’í Community, Differences Between Individual Believers, On Gossip and Backbiting, The Conduct of the Annual Bahá’í Convention, with which might be associated the statement prepared by the Los Angeles Assembly, "Of Essential Importance Is Your Unity and Agreement."

Among the rulings may be cited: that groups intending to elect a Spiritual Assembly should report to the N. S. A. by February 1, to allow time for the Teaching Committee to render assistance and determine whether the group is prepared for that important step; the rescinding of the ruling made last year, that the notation "Ap-
proved by the Reviewing Committee" is not to appear in works published through channels outside the Cause; that believers are not to be removed from the voting list for non-attendance, but the local Assembly should endeavor to stimulate their interest; that annual memorial meetings by a Bahá’í community for an individual believer are not approved; that the Temple property, including the studio and beach, is to be devoted exclusively to devotional, administrative and teaching activities, but this policy does not refer to any activities to be ultimately carried on in the future in the five accessory buildings of the Mashriqu’l-Adhkár; that when a book is financed by a Bahá’í author with the idea that the Publishing Committee is to distribute the book, the author is to turn the cost over to the Publishing Committee, so that the Committee itself can supervise the printing; that all radio broadcasts of a directly Bahá’í character are to be approved by the local Assembly; young people, between the ages of fifteen and twenty-one, whether or not children of Bahá’ís, 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 but not serve as chairmen of the spiritual program. If matters affecting Bahá’í youth are under discussion they may report their views on the subject. They may be appointed as members of local Youth Committees by the Spiritual Assembly. 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. When letters are received from members of a Bahá’í community making suggestions and raising questions about local conditions, they are to be directed to go to their local Assembly and not to apply to the N. S. A. unless dissatisfied with the action of the local Assembly; that the transfer of believers involved in unfinished matters proceeding under the local Assembly is to be postponed pending a report of the circumstances to the National Assembly and its approval of the transfer; that each local Assembly hereafter send the National Assembly a copy of all important notices covering policies, rules or regulations as well as important announcements having to do with elections and organization under Bahá’í administration, which the local Assembly may issue to the Bahá’í community from time to time; that local groups are requested to elect a Correspondent once a year, and preferably on April 21, the function of the Correspondent being to receive copies of Bahá’í News for local distribution, and to serve as link between the group and the N. S. A., Teaching Committee, Publishing Committee, etc. The two rulings published in Bahá’í News of June, 1935, were adopted by the National Assembly in office last year.

It is clear that the increasing number of procedures and rulings makes it impossible for individual believers to remember them all, but many of the friends have begun to develop their own Bahá’í records and files for reference, and such a function might well be assigned by local Assemblies to an officer or special committee each year.

The Decisive Events of the Year

Only time can determine the relative importance of matters affecting the Cause, but the following specific happenings all have more than merely temporary value.

1. The publication of "Gleanings from the Writings of Bahá’u’lláh."

2. The consolidation of Bahá’í control of land surrounding the Shrines on Mount Carmel.

3. The completion of the entire dome unit of the House of Worship.

4. The transfer to Trustees under an Indenture of the house at Malden, Mass., given to the Guardian under the Will and Testament of the late Maria Wilson—the house at which the Master rested for some time during His American visit.

5. The donation to the Cause by Mr. and Mrs. John Bosch of the property at Geysserville, Calif. for use as a Bahá’í Summer School. As this property is also held under an Indenture of Trust, it makes five separate legal bodies to be administered in addition to the function of the National Spiritual Assembly itself: the Temple Trustees, Temple Trustees, Green Acre Trustees, Wilhelm Trustees, Trustees for the Wilson property at Malden, and Trustees under the Indenture effected by Mr. and Mrs. Bosch.

6. The second visit made to America by Ruhi Effendi Afnán.

7. The symbol of the Greatest Name has been legally protected for the Cause by trade mark registration both in the United States and Canada. The word "Bahá’í" was similarly protected in the United States some years ago, and Canadian protection of it has likewise been obtained.

8. The Encyclopedia Brittanica has removed the article on "Babism" which for years has conveyed a limited and in many ways inaccurate impression of the Cause and replaced it with a new article approved by the Reviewing Committee, and furthermore has provided space for a brief article under the heading "Bahá’í." These changes will appear in the next printing of the present edition, and we have the assurance that in the next edition the subject of the Bahá’í Faith will be more adequately treated than was possible in the restricted space available in the existing edition. To Miss Edna True we are indebted for the interest shown by the Editor in arranging for the two new articles.

9. The increased number of American believers serving the Cause in foreign lands, and the notable services they have been privileged to render. Early in the Bahá’í year, Mrs. True and Mrs. Hoagg returned from Europe and Mr. R. A. Mathews and Mrs. Loulie Mathews from their journey through South America. The American believers now teaching abroad are: Miss Martha L. Root, Miss Lenora Holzapple, Miss Agnes Alexander, Miss Marion Jack, Mrs. Louise Gregory, Mrs. Clara Sharp, Miss Adelaide Sharp, Miss Julia Goldman, Mr. Charles Bishop and Mrs. Helen Bishop, Mrs. Anna Kunz, Miss Bertha Matthesien, Miss Orecella Relford, Mrs. Ruhangis Bolles, Miss Jean Bolles and Mr. Randolph Bolles, Jr., Mrs. May Maxwell, Miss Mary Maxwell, Mrs. Inez Greven, Mrs. India Haggerty, Miss Isabella Stelts, Mrs. Isabelle Stebbins Dodge, Mr. Dudley Blakely, Mrs. Elsa Russell Blakely, Mrs. Lorol Schopflocker, Mme. Gita Orlova. Thus the American Bahá’í community, through such devoted adherents, continues to perform its high mission in the Bahá’í world.

Early in the Bahá’í year, it was the privilege of the N. S. A. to meet the boat on which Mr. and Mrs. Howard Carpenter returned from their visit to Persia.

10. The more vigorous and comprehensive plans carried out by Bahá’í youth, under which groups throughout America and in many other countries held the first of a series of regional conferences, extended their services into the field of public teaching, and, by the National Youth Committee, inaugurated a new and improved Youth bulletin.
11. The publication of The Bahá'í World, Vol. V, an immense undertaking, both with respect to the gathering of its contents and the cost involved in its printing, with common urate value as an impressive evidence of the international scope of the Bahá'í community.

12. The deepening in our collective realization of the importance of the three Summer Schools as instruments destined to exalt the standards of our public teaching in all local communities, and concentrate both facilities and experience for the establishment of future Bahá'í Universities.

13. The publication of the first three new teaching pamphlets in the series planned by the Free Literature Committee, which when completed will provide brief "In A Nutshell" volumes instead of the one volume issued originally in 1928. Under the new plan, the letters are to be divided into two series one with the present title of "Bahá'í Administration"; the other with the title "The World Order of Bahá'u'lláh" and containing those letters on that subject received in more recent years. This general idea, it may be remarked, was approved by the Guardian in 1934, but the plan has been deferred until the supply of the books on hand was exhausted. The next edition of "Bahá'í Administration" will contain several early letters reported by this year by the Archives Committee. The "World Order" volume will contain the two "World Order" letters, "The Goal of a New World Order," "The Golden Age of the Cause of Bahá'u'lláh," "America and the Most Great Peace," "The Dispensation of Bahá'u'lláh," and the new letter already mentioned, on "The Unfoldment of World Civilization." This latter book, as all believers recognize, traces not merely for the present Bahá'í community but also for humanity itself the golden thread of Divine destiny woven through the fabric of human life in this crucial period.

16. The inclusion of an illustrated article on the Temple and the Teachings in the "American Guide" series of volumes under preparation by writers in a Federal Department, which will be duplicated in the volumes covering the State of Illinois.

17. The first effort to compile information concerning each individual believer in the United States and Canada by means of the "Historical Record" cards distributed a few months after the last Convention. This task is by no means fully completed at the present time. Some of the largest local communities, where the work is naturally more detailed and extensive than in the smaller communities, have not yet returned their cards. It is hoped that the cards still unreturned can be returned within the next few months. A word of explanation about the questions listed on the card: the 1935 Convention expressed the thought that it would be interesting to know the different racial backgrounds entering into the American Bahá'í community, and this view was embodied in the questions, together with further questions bringing out the various national and religious origins among the friends.

18. The possibility that Spiritual Assemblies will be established this year in the new cities of Dayton, Ohio, Springfield Mass., and Rockford, Ill. Other events, doubtless equally important, will be announced in the annual Committee reports published in the Pre-Convention issue of Bahá'í News.

BAHÁ'Í NEWS, it should be remarked, has been the vehicle for so many general statements and reports that there has not been space for publishing a number of interesting news items this year. The thought might be advanced that possibly in future a distinction can be made between material intended primarily for local Spiritual Assemblies and material directed to all Bahá'ís. The material intended for the Assemblies could be issued in the form of a monthly mimeographed bulletin, while the more general information could have priority in Bahá'í News. Such a method would tend to develop Bahá'í News along the lines indicated in the letter written by the Guardian on April 10, 1925.

General Observations

A few general observations may be permitted, in order to learn as much as possible from our collective experience during the time since the last Convention.

First of all, let us note that the Guardian's communications have in several instances been directed to the individual believer, emphasizing values in the Bahá'í life which only voluntary effort can create. For example, his appeal for concentrated effort on teaching goes to the very heart of individual faith and devotion, and cannot be fulfilled by administrative effort alone. His call for an abandonment of membership in non-Bahá'í religious bodies is another appeal to the individual believer's responsibility. His letter on prayer and fasting, above all, strikes the note of personal spirituality which must distinguish our own heart's relationship to the Divine.

Without this personal responsibility and continuous individual effort to advance in spiritual consciousness administrative action would be fruitless and unavailing, a mere exercise of defined authority and power without result. Only in a common consecration to Bahá'u'lláh can the inner as well as outer ties between communities and Assemblies become fulfilled in the unity for which the Manifestation suffered all the days of His life on earth.

Regarding the National Fund, we have the Guardian's expressed view that the demands upon it can be fully met, but that an administration of it must be directed to all Bahá'ís. He does not advocate a retreat into smaller efforts and diminishing powers, but raises the golden banner heralding a determined and unflagging advance along the entire line. He has declared that there can be no surplus estimate of the Bahá'í community, and every active believer, will receive from on high when devotion becomes motion of the spirit to share a God-given truth.

How can we increase our own effectiveness and our ability to achieve the purpose of the blessed Cause? One way is to enlarge our conception and purify our view of the universal meaning of Bahá'í consultation, the principle underlying all our activities and sustaining our collective life. Consultation has been ordained not to enable any individual or group to bring pressure to bear upon others for the sake of attaining some preconceived aim. Consultation surely means that personal and group suggestions are advanced for the sake of contributing to the general community or Assembly discussion, and in a spirit of openmindedness and co-operation. It means that the Guardian's expressed view and the principles underlying our Bahá'í life will continue their mutual contact.
and maintain effort to solve it until the problem has actually been removed. It is the breaking of relations and the refusal of consultation that makes problems unsolvable by the world outside the Cause. Finally, the important point should be made that individual believers must cherish supremely their spiritual relationship with their Bahá'í community as a whole, and not unconsciously seek to develop stronger affiliation with those who happen to be personally congenial. All such intimate groups within the community tend to become partisan or otherwise less than universal, thereby cutting their members off from the life of the community as a whole. In the same way, those who remain absent from Nineteen Day meetings and other general Bahá'í gatherings lose the flow of life through the Bahá'í body, and after a time must necessarily become unduly individualistic or reflect the influence of the non-Bahá'í environment. The creation of unity brings sacrifice and suffering to every believer without exception. We can pay this price with gratitude and cheerfulness rather than reluctance if we realize that every experience of unhappiness or confusion we encounter in the Cause represents nothing else than opportunity for further growth in the Kingdom. To withdraw from a situation because it challenges our ego is a turning away from the healing waters that well from the Source of life and love.

"The Unfoldment of World Civilization"

In conclusion, a few quotations from the Guardian's latest letter, addressed to all the friends. Its title, "The Unfoldment of World Civilization," suggests its marvelous scope as an analysis of the death of the old order and the birth of the new.

"The contrast between the accumulating evidences of steady consolidation which accompany the rise of the Administrative Order of the Faith of God, and the forces of disintegration which batter at the fabric of a travelling society, is as clear as it is arresting. Both within and without 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."

"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 Cove-

nant, involves no less than the complete unification of the entire human race. . . . 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. . . . 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."

"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 signalizing 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 furthermost 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."

"For the revelation of so great a favor a period of intense turmoil and widespread 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 becomingly increasingly apparent, be overshadowed by such moral and social gloom as can alone prepare an unrepentent humanity for the prize she is destined to inherit. . . . Deep as is the gloom that already encircles the world, the afflictive ordeals which that world is to suffer are still more prolonged, 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."

Such is the tremendous vista revealed to us by the Guardian's power to open the door upon the movements of destiny! Nothing that is merely human nature can possibly sustain the shock of the collapse as the pillars of the false temple are thrown from their foundations by an Almighty power. Only the Cause of God can endure—the Cause that moves forward by the sincerity of its believers and their whole-souled unity in a Divine Faith.

Yours faithfully,

The National Spiritual Assembly,

By: Horace Holley,

Secretary.

ANNUAL COMMITTEE REPORTS

1935-1936

(Concluded)

RACE AMITY

Early in September of 1936 the National Amity Committee sent a questionnaire throughout the country asking that the following questions be answered:

First: Is race adjustment easy or difficult in your community?

Second: If unfavorable, is this reaction due to individuals or from the whole group?

Third: What is the general feeling of the community towards social relationship to alien races?

Fourth: What is the chief service rendered by your Local Amity Committee?

Fifth: Is your Amity Committee working in harmony with the Spiritual Assembly? Is it active and responsible?

Sixth: Will you inform the Na-
During eight days at Dayton fine contacts were made in teaching meetings, one of which was in the Unitarian Church. Nearly all meetings attracted both races. Five or six addresses were also made at Wilberforce University, the oldest Negro College in America. Special arrangements were made for Chapel, and with various professors to take over their classes. There was an enthusiastic reception and cordial invitation to return. The opposition of former years here seemed to melt away. Mrs. Ada M. Young, widow of Col. Charles Young, U. S. A., is the Bahá'í worker there.

At Cincinnati, four meetings were held, one at a hotel and another, at which an address of forty minutes was given to 600 Junior High School Students, in the largest public school, colored. Three hours were spent with a famous colored editor who was greatly attracted, Hon. Wendell Phillips Dabney from Chicago. All the Teaching and Unity meetings attracted earnest enquirers.

At Cleveland, some welfare workers were intensely active. They have put the Cause on the map, so to speak. They have a new meeting place and are full of the Divine Fire. In one of the days alone, five different meetings were addressed.

Glenville High School (majority students Jewish), Central High School, Cheerio Club (for the blind), Committee of Women's International League of Peace and Freedom, with their guests, a very fine group, and Night School at Central High School. This was indeed a very strenuous day. Other days included addresses at: Outhwaite School for Boys. Longwood School for Girls. Thomas Edison High School (two addresses). Address at Baha'i Center. Address at Y. M. C. A. Address to Social Workers at Y. M. C. A. Address to Mothers' Club at Settlement House.

Personal conferences with Friends, dinners, etc.

Here at South Bend, the campaign is in progress with a series of meetings at the Baha'i Center. Monday there was an address to the weekly meeting of the Clergymen of St. Joseph's County, the Baha'i lecturer being invited to take the place of the Mayor of South Bend, who had been expected, but was called away ten minutes before the meeting. This meeting of the clergy is inter-racial, inter-denominational and inter-religious. At least one of the members is a Jewish Rabbi. The clergy gave approval to the message given broadly, yet frankly. A venerable clergyman, 79 years old, who has attended some Baha'i meetings, was the means of obtaining this fine audience.

A call has just come from Urbana, Illinois, for a series of meetings, beginning April 19.

The Milwaukee Assembly held an All Nations Conference at 2405 Maryland Avenue. The N. A. C. P. as well as the Urban League and Y. W. C. A. assisted enthusiastically. Mr. R. Tarbell, Administrator of the Vocational School, gave a fine address on "Modern Times." His talk was followed by one Max Ruskin, City Attorney, on "Social Democracy."

A talk on "Social and Race Unity" by Mrs. C. Turney, who has served seven years daily at the Urban League, was especially interesting as she had a wealth of experience to draw from. In this successful meeting, an answer was received from all the denominational and inter-religious. At least one of the members is a Jewish Rabbi. The clergy gave approval to the message given broadly, yet frankly. A venerable clergyman, 79 years old, who has attended some Baha'i meetings, was the means of obtaining this fine audience.

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The Milwaukee Assembly held an All Nations Conference at 2405 Maryland Avenue. The N. A. C. P. as well as the Urban League and Y. W. C. A. assisted enthusiastically. Mr. R. Tarbell, Administrator of the Vocational School, gave a fine address on "Modern Times." His talk was followed by one Max Ruskin, City Attorney, on "Social Democracy."

A talk on "Social and Race Unity" by Mrs. C. Turney, who has served seven years daily at the Urban League, was especially interesting as she had a wealth of experience to draw from. In this successful meeting, an answer was received from all the denominational and inter-religious. At least one of the members is a Jewish Rabbi. The clergy gave approval to the message given broadly, yet frankly. A venerable clergyman, 79 years old, who has attended some Baha'i meetings, was the means of obtaining this fine audience.

A call has just come from Urbana, Illinois, for a series of meetings, beginning April 19.
the Baha’i principles and aims.”

Loulie A. Mathews, Chairman
Minna Trotman
Villa Vaughn

TEACHING

"The new hour has struck in history of our beloved Cause, calling for nation-wide systematic, sustained effort in teaching field, enabling thereby these forces to be directed into such channels as shall redound to glory of our Faith and honor of its institutions."

—Shoghi Effendi

With this clarion call to higher services in the teaching field, the Guardian set in motion a new wave of concerted action by the American Baha’i Community. How miraculously the Will of God functions through the sincere servants, may be realized by surveying the development of community activity within the Faith, with the trends of conduct and the increasing problems of humanity without the Faith.

After the ascension of ‘Abdu’l-Baha, when the Faith was filled with great enthusiasm, but the form under which its dynamic principles were to function, undeveloped, the Guardian stressed the necessity of perfecting the Administrative Order, the Form through which the Holy Spirit might descend unsullied and unstained during the Dispensation of Bahá’u’lláh.

The next phase of community activity was the call to unified action in completing the superstructure of the Temple, and ornamenting the entire Dome—that “flaming beacon of hope to a distracted world.”

Now with the Form of the Faith firmly established, with the symbol of its glory standing unique as a beacon to wandering humanity, we are called to arise as a unit in carrying to the human race, the healing and quickening power of the Holy Spirit descending into the world through the Faith of Bahá’u’lláh alone.

In the outer world the problems of society have increased, their institutions have not met the test, and crumbling before the onslaughts of the forces of individualism and separation, have left humanity wandering in the wilderness of speculation, selfish ambition, and practices and habits. corrupt and evil. During this time the Universal Institutions of the Faith have grown stronger and functioned more vigorously, a beacon of hope has been held aloft for the hopeless ones, and now with “healing in their wings” the American Baha’is are arising in their vigorous dissemination of the Cause of God.

The sacrifice, the devotion, the sustained service which brought success to our efforts in the administrative field, then in the construction of the Temple, must now be transferred and increased many fold, in the teaching of the Faith.

It is impossible in any report, still less in a short review to direct attention to the immediate acts of the Friends in responding to the Call of the Guardian. All that can be done is to summarize some of the trends of service developed throughout the country; and thus gain an understanding of the attitudes and spirit essential to successful conduct of the new Teaching Campaign.

Of primary importance, is a full realization of the receptive attitude of the public towards the Faith, its institutions and its program for World Order. Everyone—regardless of their position in life—now knows a new order is necessary—and they become enthusiastic in their support of a spiritual movement, that carries within it, the solvent of all life’s problems;—and preserves that solvent, not in passive meditation or affirmation, but in dynamic action through its administrative order.

Baha’i Teachers are all recognizing more than ever the depth of ‘Abdu’l-Baha’s explanation that subconsciously every individual knows of the descent of the Holy Spirit through a new Prophet—and their main task therefore is to direct the public’s attention to a spiritual activity they already subconsciously know has occurred. The task of teaching then takes on a phase of assisting the student in the translation of subjective knowledge and influence to objective life.

Likewise growing out of the greater interest of the public in the Faith, and the directness of the spiritual influence, is a trend of teaching most important; i.e., the imparting of a realization that there is responsibility in connection with becoming a Baha’i.

An individual is taught to understand, that his acceptance of Bahá’u’lláh, is the beginning of his spiritual growth, not the consummation thereof. Therefore, a life of development and expansion is before the individual, until under the benign influence of the holy spirit his soul is quickened into spirit.

The effect has been that those now entering the Faith quickly become active supporters and workers, rather than being interested in the philosophy of the Faith alone.

Throughout America, there is ample evidence that each Baha’i realizes as never before the individual responsibility of teaching the Faith. Never has there been such sustained, perseverant work on the part of everyone. Not only has the sacrificial service been continuous but better, it has been progressive, not ending until the student has become a Baha’i.

Individual service finds its greatest outlet in the Fireside Gatherings, where each Baha’i may invite his or her Friends to learn of the Cause of God. The study intimately its divine mysteries. Thus the field is enlarging beyond all present realization. Again the survey of the Teaching Committee indicates that more people have become Baha’is during the past year through the Fireside meeting, than through any other type of teaching. It is to be regretted that more Baha’is have not undertaken this method of aiding in the new teaching effort.

In a recent letter to the Chairman of the Teaching Committee the Guardian indicated “what is most needed now-a-days is a Baha’i pioneer.” It is interesting to note how seemingly unconsciously the American community has been responding to this urge, even before the Guardian put the Call into words—as Bahá’ís from established Assemblies have moved into thirty-three cities—thus establishing light-houses of the Faith in that many new centers.

This pioneer spirit is showing itself likewise in many new young active Baha’is entering the teaching field with unusual success and confirmation. However, capable teachers in sufficient numbers have not arisen to carry forward the teachings in accordance with public demand.

The Guardian likewise has indicated another field for “pioneers.” There are 10 States in the United States, and three Provinces in Canada, where there are no Baha’is. There are 24 of the 48 States in the United States, and 7 of the 9 provinces of Canada where there are neither Group nor Assembly. As a part of this present teaching effort, the Guardian wishes the Faith firmly established in every State of the United States and every Province in Canada.

Public teaching campaigns have increased. Many new methods being used with success. Deserving special mention and consideration, is the fact that in each instance these public campaigns have been accompanied by study classes. Very successful was the circuit plan used by the Assemblies and groups of Upper New York, where one teacher after another made the circuit of all these Assemblies and Groups. Baha’i Day at the International Exposition in San Diego was exceptionally successful, in that some
2,000 people learned of the Faith on that day, and now a follow-up study class is being conducted.

It is of the utmost importance to know that the basis of success in teaching today, both in private, and particularly in public, is to teach directly and forcibly, the basic Baha’i Program for the salvation of mankind, through the Holy Spirit of Baha’u’llah, functioning through the Administrative Order.

Towering above all other considerations in successful teaching is the supreme need of each and every Baha’i ordering his life, individually and collectively, in accord with the injunctions of Baha’u’llah. Trials and tribulations have caused people to leave vague philosophies—they want and need a new way of living. How can we invite the public into a new world order, if we ourselves have not achieved a synchronized life—carrying into action the implications of Baha’i living. Do not destroy the hopes and aspirations of the seekers—by acting contrary to the injunctions contained in the Teachings you offer as the Gift of God.

Another field of teaching service which has been attempted as yet only slightly, is the use of Baha’i literature. The Year Book can be given to any leader of thought and student of world affairs. Sending of specialized literature to selected groups; subscribing to the World Order Magazine for lion-Baha’is, and sending to increasing numbers the public teaching bulletin issued by the National Assembly, have all produced good results.

Above all, it is evident, that only the most intense devotion can succeed in the teaching field. It is not the knowledge one imparts, how attractively meetings are arranged, nor how pleasant attendance at classes is made, that makes a new Baha’. It is only the Holy Spirit that can quicken a soul; and the Holy Spirit can use us as a medium only as we become purified through sacrifice, sustained service, and intense devotion. "Nothing save the utmost devotion will produce results" writes ‘Abdu’l-Baha.

Statistics mean nothing in indicating the spirit of service, the seeds sown, the lives being remade, and the souls quickened. The fruits of the efforts of the Friends will be harvested for years to come. However, the cumulative results are of interest and are given from the latest records of the Teaching Committee.

<table>
<thead>
<tr>
<th>New Local Assemblies during past year</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Sew Baha’i Groups during year</td>
<td>2</td>
</tr>
<tr>
<td>New Study Groups during year</td>
<td>8</td>
</tr>
<tr>
<td>New cities opened by Believers moving from established Assemblies</td>
<td>33</td>
</tr>
<tr>
<td>Isolated Believers enrolled</td>
<td>55</td>
</tr>
<tr>
<td>Total Cities in which Faith is established</td>
<td>259</td>
</tr>
</tbody>
</table>

The Teaching work in America has attained a truly sacrificial status, auguring well for the success of our efforts. Notwithstanding the same problems of life experienced by the remainder of society, the Baha’is have risen above the things of the world, and forgetting all save the Grace of God—are carrying forward the Gifts of the Spiritual Kingdom. These Pioneers are thus by their lives and deeds enriching the annals of the Faith—and bringing sooner to humanity the blessings of Universal Peace, the Goal of the World Order of Baha’u’llah.
Baha'i News

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The National Spiritual Assembly of the Baha'is
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NO. 101 JUNE, 1936

AMERICA'S SPIRITUAL MISSION

National Spiritual Assembly Announces Teaching Policy for 1936-1937

After consideration of the many elements entering into the problem of establishing a teaching policy and plan capable of making a foundation on which the American Baha'i community can proceed to fulfill the Guardian's vision as conveyed in his cablegram to the Convention, the National Spiritual Assembly has outlined a teaching policy which is now reported to the believers throughout the United States and Canada.

It will be noted that the matter of teaching and the matter of a financial budget are so interdependent that the budget is also presented as a necessary part of the teaching effort.

The development of this vital topic of teaching has come in the following order. First, the Guardian's cablegram to the Convention, as published last month:—

"Convey (to) American believers abiding gratitude efforts unitedly exerted (in) teaching field. Inaugurated campaign should be vigorously pursued, systematically extended. Appeal (to) assembled delegates ponder historic appeal voiced by 'Abdu'l-Baha (in) Tablets (of) Divine Plan. Urge earnest deliberation with incoming National Assembly (to) insure its complete fulfillment. First century (of) Baha'i era drawing to a close. Humanity entering outer fringes most perilous stage (its) existence. Opportunities (of) present hour unimaginably precious. Would to God every State within American Republic and every Republic in American continent might ere termination (of) this glorious century embrace (the) light (of the) Faith of Baha'u'llah and establish structural basis of His World Order."

(Signed) SHOGHI.
Cablegram received May 1, 1936.

Second, the following message received in a cablegram from Shoghi Effendi on May 19:—

"Convention plea addressed to American believers cannot achieve its purpose unless dauntless pioneers promptly arise and, forsaking (their) homeland, permanently reside (in) countries where light of Faith (has) not yet penetrated. Cabling three hundred pounds as nucleus (of) Special Fund to be established (for the) furtherance (of) this exalted, highly meritorious purpose." (Signed) SHOGHI.

Third, the consultation of the N. S. A. which resulted in the recording of the following statement:—

"The National Spiritual Assembly adopts the following teaching policy for the coming year:—

I. The publication of the Teaching Tablets of 'Abdu'l-Baha in pamphlet form under the title of "America's Spiritual Mission" in order that every American Baha'i may have this vital source of our inspiration for teaching.

II. The appointment of a National Teaching Committee with these functions:
A. The preparation of general teaching material and of general policies and plans.
B. The supervision of regional activities, by receiving monthly reports from Regional Committees and preparing monthly reports for the N. S. A.
C. The direction of teaching activities in all areas of the United States and Canada not allocated to Regional Teaching Committees.
D. Enrollment of isolated believers.

"III. The appointment of Regional Teaching Committees to exercise the following functions:
A. The coordination of Inter-Community Conferences.
B. Cooperation with local Assemblies in organizing teaching circuits.
C. The routing of traveling teachers.
D. Rendering assistance to groups and preparing groups for the election of a Spiritual Assembly.
E. Encouraging and stimulating teaching activities of isolated believers.
F. The extension of teaching work to areas within the regions which have no Assemblies or groups. The Regional Committee is to exercise initiative in the areas outside the jurisdiction of local Assemblies.

"IV. In order to prevent confusion between the functions of the National and Regional Committees, it is recorded that each Regional Committee is to be responsible for all deci-
sions involving action, and need not consult the National Teaching Committee with reference to activities within the region. It is also recorded that the Regional Committees have no administrative authority over local Assemblies but are to assist the local Assemblies in every possible way and also make possible a coordination of Inter-Assembly activity. The contact of the Regional Committees with the National Teaching Committee is to be through monthly reports outlining the development of the work, reporting any problems that should be brought to the attention of the N. S. A., and recommending whatever new teaching material or new teaching methods the Regional Committee may feel advisable. The National Teaching Committee is to report to the N. S. A. the progress of the regional work, report also any problems which the N. S. A. should endeavor to solve by administrative authority, and in addition, submit recommendations in the way of teaching material, methods, plans and policies for approval by the N. S. A. and subsequent publication in Bahá'í News or other convenient form as a stimulus and guidance to those actively engaged in the teaching field.

"V. The responsibility of the National Assembly itself for teaching work is expressed in the schedule of meetings already adopted. In addition to these Regional Conferences and Public Meetings, the N. S. A. will throughout the year do its utmost to bring the Cause to the attention of persons of capacity and influence who at present cannot be reached by the local Assemblies.

"VI. The appointment of an Inter-America Teaching Committee to make careful research, and to advise and assist the N. S. A. in all activities related to the promotion of the Faith in Mexico, Central America, South America and the Islands of the Caribbean area."

In connection with the decision to appoint both a National and Regional Teaching Committees, the National Spiritual Assembly feels it advisable to call the attention of the friends to the development of teaching facilities over the period of the last few years. After centering the teaching work in one central committee for some time, regional representatives were appointed in order to extend the teaching work farther in the direction of the local Assemblies, groups and isolated believers. The present method of Regional Committees now makes them fully independent as far as action is concerned, but the National Committee is retained as a necessary aid to the N. S. A. in the preparation of general teaching material and methods, and in the coordination of monthly reports from the Regional Committees.

Another important consideration is that the five regions indicated in the Master's Teaching Tablets are far too large to represent active regional areas with the facilities at the disposal of the American Bahá'í community at this time. Therefore a greater number of areas have been selected, in order to provide for the utmost concentration of our energies and resources. As the Guardian said in his cablegram to the Convention, "Inaugurated campaign should be vigorously pursued, systematically extended."

That cablegram, in fact, appears to have confirmed the objectives set forth in the statement issued by the National Teaching Committee in Bahá'í News last January, under the title of "What Is Mostly Needed."

The prayerful hope of the National Spiritual Assembly is that the American believers will unite themselves for teaching work this year with even greater enthusiasm and sacrifice than we united for the construction of the House of Worship. Only in that spirit of consecration can we play our part in fulfilling the ultimate destiny of the Faith: "Would to God every State within American Republic and every Republic in American continent might ere termination (of) this glorious century (i. e., the first century of the Bahá'í era) embrace (the) light (of the) Faith of Bahá'u'lláh and establish structural basis of His World Order."

Fourth, the preparation of a Bahá'í map of North America, showing the location of the important Bahá'í centers, the regional divisions, and other matters making it useful in planning the present teaching activities.

Fifth, the National Bahá'í Budget for 1936-1937, as follows:

International Bahá'í Fund $2,300
Administration 6,500
House of Worship, maintenance* 8,500
Green Acre (less income received from 1936 season) 2,500
Bahá'í News 1,400
Publishing Committee 2,000
Malden House 200
General Committee budgets 1,600

$25,000

Obligations carried over 3,000
Keith Ransom-Kehler Memorial 1,000
For reserve 1,000

Special Teaching Fund 30,000

$60,000

RECENT ANNUAL BUDGETS

In order to show the comparison between the financial budget adopted for 1936-1937 with the totals contributed during recent years, the following figures are presented.

1931—Total cash contributions, $58,997.44.
1932—Total cash contributions, $54,917.43.
1933—Total cash contributions, $84,545.02.
(1934 income was reported for the period of thirteen months.)
1935—Total cash contributions, $55,170.08.
(1935 income was reported for the period of eleven months.)
1936—Total cash contributions, $54,263.90.

It will be noted that the six year average is $76,263.36—more than $145,000 in excess of the total which the National Spiritual Assembly has fixed as the goal for the coming year.

"FRESH CONQUESTS AND UNPRECEDENTED TRIUMPHS"

Since the foregoing teaching policy was adopted, a letter dated May 30, has been received from Shoghi Effendi containing the following passage in his own hand:

"I fervently hope and pray that the year into which we have just entered may be signalized by fresh conquests and unprecedented triumphs in the teaching field within the United States and beyond its confines. A systematic

* Under the by-laws of the National Assembly, it was decided that the Annual Report of the N. S. A. is the only official means of presenting the figures for the preceding year to the International Bahá'í Fund.
carefully conceived, and well-established plan should be devised, rigorously pursued and continuously extended. Initiated by the National representatives of the American believers, the vanguard and standard-bearers of the radiant army of Bahá'u'lláh, this plan should receive the whole-hearted, the sustained and ever-increasing support, both moral and financial, of the entire body of His followers in that continent. Its supreme immediate objective should be the permanent establishment of at least one center in every state of the American Republic and in every Republic of the American continent not yet enlisted under the banner of His Faith. Its ramifications should gradually be extended to the European continent, and its scope should be made to include those countries, such as the Baltic states, Poland, Greece, Spain and Portugal, where no avowed believer has established any definite residence. The field is immense, the task gigantic, the privilege immeasurably precious. Time is short, and the obligation sacred, paramount and urgent. The American community must muster all its force, concentrate its resources, summon to its aid all the faith, the determination and energies of which it is capable, and set out, single-minded and undaunted, to attain still greater heights in its mighty exertions for the Cause of Bahá'u'lláh." (Signed) SHOGHI.

THE NATIONAL BAHÁ'Í FUND

A Compilation

And 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 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 expend it to promote the Teaching Campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way possible their sphere of service. I cherish the hope that all the friends, realizing the necessity of this measure, will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund."—Bahá'í Administration, pp. 36-37.

We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by the fear of poverty and reliant on the un-failing bounty of the Source of all wealth and all good—this is the secret of right living.—Bahá'í News, September, 1926.

With regard to the Bahá'í Fund, recently established amongst the friends, I trust that the matter now stands clear to everyone throughout the country. As I have previously intimated, although individual friends and local Assemblies are absolutely free to specify the object and purpose of their donations to the National Spiritual Assembly, yet, in my opinion, I regard it of the utmost vital importance that individuals, as well as local Assemblies, throughout the land should, in view of the paramount importance of National Teaching and as an evidence of their absolute confidence in their national representatives, endeavor, however small at first, to contribute freely towards the upkeep and the increase of the National Bahá'í Fund, so that the members of the National Assembly may at their full discretion expend it for whatever they deem urgent and necessary.—Bahá'í Administration, p. 47.

In connection with the institution of the National Fund and the budgetary system set forth in the minutes of the National Spiritual Assembly, I feel urged to remind you of the necessity of ever bearing in mind the cardinal principle that all contributions to the Fund are to be purely and strictly voluntary in character. It should be made clear and evident to every one that any form of compulsion, however slight and indirect, strikes at the very root of the principle underlying the formation of the Fund ever since its inception. While appeals of a general character, carefully worded and moving and dignified in tone are welcome under all circumstances, it should be left entirely to the discretion of every conscientious believer to decide upon the amount, and purpose of his or her contribution for the propagation of the Cause.—Bahá'í Administration, p. 92.

He wishes you particularly to impress the believers with the necessity of maintaining the flow of their contributions to the Temple, and also to stress the importance of the institution of the National Bahá'í Fund which, in these early days of the administrative development of the Faith, is the indispensable medium for the growth and expansion of the Movement. Contributions to this fund constitute, in addition, a practical and effective way whereby every believer can test the measure and character of his faith, and to prove in deeds the intensity of his devotion and attachment to the Cause. —Bahá'í News, November, 1934.

As to material sacrifices towards the welfare of the Cause, he wishes you to understand that the general interests of the Cause take precedence over the interests of the particular individuals. For instance, contributions to the welfare of individuals are secondary to contributions to the National and local Funds and that of the Temple.—Bahá'í News, February, 1932.

As the activities of the American Bahá'í community expand, and its worldwide prestige correspondingly increases, the institution of the National Fund, the bedrock on which all other institutions must necessarily rest and be established, acquires added importance, and should be increasingly supported by the entire body of the believers, both in their individual capacities, and through their collective efforts, whether organized as groups or as local Assemblies. The supply of funds, in support of the National Treasury, constitutes, at the present time, the life-blood of these nascent institutions you are laboring to erect. Its importance cannot, surely, be overestimated. Untold blessings shall no doubt crown every effort directed to that end.—Bahá'í News, October, 1935.

LETTER FROM YOUTH COMMITTEE

Dear fellow youth—

The National Youth Committee, through the medium of this announcement, wishes to call your attention to several important phases of the Bahá'í Youth program.

(1) Shoghi Effendi's recent letter to the American believers and his telegram to the Convention place a great responsibility upon us to advance on the line of the Divine Plan for teaching. The Guardian is calling for pioneers in this "new hour." Are there not many in our ranks who will answer his call? Does not youth mean that we share a greater part of the responsibility placed upon the American believers? Let us seize the "unspeakably precious" opportunities and advance
the banner of the New World Order to all parts of the United States and Canada.

(2) The one step begun this last year to consolidate our ranks must be continued, and that is the registration of youth under twenty-one who declare their acceptance of the Bahá’í Faith. Perhaps the youth chairman in each city could present this problem for consultation at the next 19-day feast. It is a part of our work which we have barely begun, and it is not fully understood.

(3) The two months vacation period of the year is about to begin. Shall we allow this to be a period of let-up in our service to Bahá’u’lláh? Are not the bounties and confirmations of God descending continually? Therefore, should we not carry our program of teaching the Bahá’í Faith to the conditions of summer living. The Religion of God does not function ten months of the year, but twelve. Let us face this fact now and teach continually during the summer by means of the three Summer Schools, by picnics, by camps, by week-ends at camps. If we unitedly attack this problem, we shall even discover new methods of attracting people to the Cause of God.

(4) You will find in this issue the names of the new Youth Committee just appointed by the N. S. A. The regional system has worked very successfully this last year, the first year of its inception. The sub-secretaries wish, even more this year, to be active clearing houses for problems, news, and ideas from the youth groups and individuals in their respective areas.

The opportunity for most heroic living is ours. Let us not waste a single day! Let us vindicate our belief in and dedication to the Faith of God for this new age! Let us pioneer for Bahá’u’lláh!

Sincerely in the Guardian’s Service,
Youth Committee.
By: Kenneth Christian, Chairman.

IN MEMORIAM

Death proffer eth 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. 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, McMinnville, Oregon.

PUBLISHING ANNOUNCEMENTS

Beginning June 1, 1936, the price of “Security for a Failing World,” by Stanwood Coburn, has been reduced from $2.00 to $1.50 per copy. It is hoped that the lower price will make it possible for many more believers to secure a copy of this book for their own Bahá’í library, and give many more copies away as part of their teaching work.

New Literature

Seven Valleys and Four Valleys, Bahá’u’lláh. The new translation by Ali-Kuli Khan, N. D. is now available in a book of very convenient size. There are two bindings—paper, at $0.50 per copy, and fabricoid, at $0.75.

Seven Valleys” has been out of print for many years, while “Four Valleys” has never before been published in English.

The Path to God, by Dorothy Baker. The latest addition to the series of important “teaching literature” booklets.

The price is uniform with the titles already issued—$1.50 per hundred copies. net.

Bahá’í Study Course, prepared by the Study Outlines Committee some years ago. This is a reprint, as the supply became exhausted some months ago. The friends will recall that this is the outline which is sold with three books, all references being to those books—Bahá’u’lláh and the New Era, Wisdom of ‘Abdu’l-Bahá, and Foundations of World Unity.

The price of the Study Course and all three books, complete, $1.50 net.

Any of the friends able to furnish a copy of “Star of the West,” Vol. 17, No. 6, is requested to notify the Publishing Committee.

Note: Thanks to a special donation of books, the Committee is able to offer the following useful and informative books at 50c net, while they last: A World Community, by J. H. Randall; Seven Great Bibles, by Alfred W. Martin; Nationalism and Internationalism, by Herbert Adams Gibbons. These books were originally published at $2.00 each.

Send orders for Bahá’í literature to: Bahá’í Publishing Committee, P. O. Box 348, Grand Central Annex, New York, N. Y., or to Western Division, Mrs. Emma E. Smith, 940 Leavenworth Street, San Francisco, Calif.

ANNOUNCEMENT BY LEGAL COMMITTEE

The Legal Committee of the National Spiritual Assembly, in passing upon the sufficiency of the incorporation papers of a local Spiritual Assembly, desires to impress upon all local Assemblies contemplating local incorporation that a copy of the State statute under which the incorporation is being set up, should be, in all cases, forwarded to the National Spiritual Assembly with the proposed incorporation papers.

Consideration and approval of any local incorporation papers cannot be completed without such copies of the State law. The lack of these has greatly retarded action upon papers already submitted for the Assembly’s approval.
NATIONAL COMMITTEES
1936-1937
Archives and History
Edwin W. Mattison, Chairman, May Scheffler, Secretary, Mrs. R. B. Pettet. Field Members, Winifred Bun nell, Marian Haney, Annie Riddle, Anne Savage, Rouhani Latimer.

Accountant
A. F. Matthiesen.

Baha'i World, Vol. VII
Horace Holley, Chairman, Nellie S. French, Secretary, Marjory Mott, Ruth Brandt, Elsa R. Blakely, Coralie Cook, Mardieh Carpenter, Marion Holley, Victoria Bedelkian, Assistant Photograph Editor.

Braille Transcriptions
Mrs. Samuel Rodman, Chairman, Ella Quant, Hilda Stauss, Nellie S. French.

Contacts
Sophie Loeding, Chairman, Mrs. Hall, Mrs. M. R. Tromly, Louise Boyle, Marion Holley, Marion Little, Doris McKay, Evelyn Kemp, Mrs. G. A. Kent, Bahiyih Lindstrom, Alfred E. Lunt.

Index
Mrs. H. A. Harding, Chairman, Mrs. Joel Stebbins, Secretary, Bertha Hyde Kirkpatrick, Mabel Pane, Mary Rabb, Elizabeth Cullom.

Inter-America

Legal
George O. Latimer, Chairman, Munroe Isos, Alfred E. Lunt.

Library
Martha Woodsum, Chairman, Grace Bastedo, Secretary.

Publicity
Nina Matthiesen, Chairman, Mabel Ives, Philip Marangella, Associate Members, Helen Inderleif, Mrs. M. Atwater, Georgie Fitzgerald, Viola Bibb, Kevah Munson.

Publishing
Horace Holley, Chairman, Clara R. Wood, Secretary, Roy C. Wilhelm, Bertha Herklotz, Wesley Bastedo, Emma F. Smith. Editorial Division, Marie B. Moore, Helen Campbell.

Radio
Shirley Ward, Chairman, A. F. Matthiesen, Katherine Frankland.

Race Amity
The National Assembly has appointed a Race Amity Committee this year. Its view is that race amity activities have sometimes resulted in emphasizing race differences rather than their unity and reconciliation within the Cause. Local Assemblies are requested to provide for amity meetings and regard them as a direct part of teaching.

Reviewing
Genevieve Coy, Doris Holley, Adelia Quinlan.

Study Outlines
Mary Collison, Chairman, Doris McKay, Marguerite Firouzi.

Teaching and Training Children
Charlotte Linfoot, Chairman, Mrs. L. C. Isos, Secretary, Mrs. A. Yazdi, Ella Bailey, Viola Tuttle, Elizabeth Hackley.

Teaching
Leroy C. Isos, Chairman, Charlotte Linfoot, Secretary, George O. Latimer, N. Forsyth Ward, Amelia Collins.

Regional Teaching Committees
For British Columbia, Washington, Oregon, Idaho—Louise Caswell, Secretary, Doris Foye, Rowland Estall.

For California, Nevada, Arizona—Oni M. Finks, Secretary, Elmer Duckett, Mrs. C. H. Bugbee.

For Colorado, Utah—Louie A. Mathews, Secretary, Gladys Roberts, Josephine Grassley.

For Quebec, Ontario, New Brunswick, Nova Scotia, Newfoundland, Prince Edward Island—Siegfried Schopflocher, Secretary, Ernest Harrison, Mr. Sluter.

For Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut—Florence R. Morton, Secretary, Amelia Bowman, Helen Archambault, Elsa Isaacs.

For New York, New Jersey, Pennsylvania—Philip Sprague, Secretary, Mary Collison, Genevieve Coy, Curtis Kelsey, Jessie E. Revell.

For Maryland, Delaware, District of Columbia, Virginia, West Virginia—C. Newell Atkinson, Secretary, Margaret McDaniel, Mrs. Hipsley.

For Ohio, Indiana, Michigan, Kentucky—Dale S. Cole, Secretary, Elsie Austin, Charlotte Lindenburg, C. La roque, Dr. Stelken.

For Illinois, Wisconsin, Minnesota, Iowa—Sarah Walrath, Secretary, Charles Reimer, Robert Theiss, Mabel Ives, Mrs. Rolfe.

For Kansas, Missouri—Opal Howell, Secretary, Paul Brown, C. C. Gardiner.

Teaching Literature
George O. Latimer, Chairman, Louise Casswell, Alice Robertson.

Temple Librarian and Photographs
Harry E. Walrath.

Temple Program
Carl Scheffler, Chairman, Marguerite Ullich, Secretary, Mary Barton, Corinne True, Sara Walrath, Monroe Joas, R. D. Petter, Anne Bartholomew, Edris Carson.

Youth
Kenneth Christian, Chairman, Zeah Holden, Secretary, Florence Mattison, Marguerite Reimer. Dorothy Wever, Wilfred Barton, Paynuk Isos, George Elmer, Samuel Fox, C. Larocque, Fred Asah, Grace Shepard.

World Order
Stanwood Cobb, Horace Holley, Editors, Clara R. Wood, Manager.

Universal Auxiliary Language
THE MEASURE OF OUR FAITH

Shoghi Effendi, in his cablegram of July 30 published in this issue, sounds a clarion call to the American believers to arise and fulfill the Divine Plan. He is “impatiently, prayerfully waiting” for each and every believer, “however humble, however inexperienced”, to supplement the “National Assembly’s energetic leadership and careful planning” by “vigorous action.”

Our opportunity has come. Each and all, we have a part to play in the fateful drama of the coming months and years, as the “sands of a chaotic, despairing civilization are steadily running out.” We must now demonstrate the measure of our faith.

We have accepted the Divine Teachings and enlisted for service in the Cause of God. The fulfillment of this station requires of us “implicit obedience, whole-hearted allegiance, uncompromising adherence to that which we believe is the revealed and express will of God... If we are to falter or hesitate, if our love for Him should fail to direct us and keep us in His path, if we desert Divine and emphatic principles, what hope can we any more cherish for healing the ills and sicknesses of this world?”

The Cause of God can not fail. Our inaction, weakness and disunity may delay the spread of His Message until more energetic and faithful Baha’is can be raised up. The most glorious opportunity is ours, and if we fail, others will be raised up to do the work. We may individually falter and fall by the wayside, but His Cause will go marching on.

A wonderful Mission has been given the American believers by the Master in His Divine Plan. The Guardian now calls us to carry out this Mission to the full. Your National Spiritual Assembly has, in the June issue of Baha’i News, provided the necessary instruments for collective action. Now the Guardian in this latest cablegram heralds the critical hour.

Every believer has the golden opportunity to teach by “living the life” no matter how restricted and burdened his life may seem to be. Some will travel into the regions of America not yet quickened by the Word of God. Some will forsake their homeland and carry the Light to more distant lands. All have the privilege and responsibility to contribute their talents and pray for confirmation from on high.

To achieve the goal, which is nothing less than laying the foundation of the new World Order, resources must be provided. The Budget set forth in June Baha’i News includes necessary operating expenses and a special Teaching Fund of $30,000. During the spring of 1932, for completing the Temple dome, the American Baha’is contributed that amount in a few months. Dare we meet anything less than the highest standard of sacrifice and devotion this year, when the safety of the world, and the cherished possessions of rich and poor alike, are clearly threatened by overwhelming disaster?

Shoghi Effendi has clearly stated how every believer can test the measure of his faith, “Contributions to this fund (i.e., the National Baha’i Fund) constitute, in addition, a practical and effective way whereby every believer can test the measure and character of his faith, and to prove in deeds the intensity of his devotion and attachment to the Cause.”—NATIONAL SPIRITUAL ASSEMBLY.

TIME IS SHORT

Cablegram from Shoghi Effendi

(I) entreat (the) American believers (to) ponder afresh (the) urgency (to) rededicate themselves (to the) task (of the) complete fulfilment (of the) Divine Plan. (The) National Assembly’s energetic leadership (and) careful planning (are) ineffectual unless supplemented by vigorous action by every believer, however humble, however inexperienced. Time is short. (The) sands (of a) chaotic, despairing civilization (are) steadily running out. Founded on (the) unity (and) understanding so splendidly achieved, functioning within (the) framework (of the) administrative Order (so) laboriously erected, inspired (by the) vision (of the) Temple edifice (so) nobly reared, galvanized into action (by the) realization (of the) rapidly-deteriorating world situation, (the) American Baha’i Community should rise as never before (to the) height (of the) opportunity now confronting it. Audacity, resolution (and) self-abnegation (are) imperatively demanded. Impatiently and prayerfully waiting.

Received July 30, 1936.

SHOGHI.

BAHA’ULLAH’S TABLET PRESENTED TO THE PRESIDENT

The friends are informed that the National Spiritual Assembly has caused to be delivered to President Roosevelt a beautifully engraved copy of Baha’ullah’s Tablet to the Presidents and Rulers of the American Republics, together with two Prayers revealed by ‘Abdu’l-Baha for America.

May we have confidence that the Light will penetrate into the mind and
heart of the nations upon which the Manifestation has laid such a high trust as is revealed in that Tablet.

In reporting this important teaching action, the members of the N. S. A. would remind the friends that communications concerning the Faith should be addressed to Federal and State officials only through the National Assembly itself. The presentation of the Tablet and Prayers in this case, moreover, is reported to the Bahá'ís but is not to be spread among the general public nor made a matter of public discussion or record.

ENROLLMENTS AND TRANSFERS

Report from local Spiritual Assemblies during the last few months record the following increases in membership, by new enrollment or by transfer.


FORM OF BEQUEST

The following form has been prepared by the Legal Committee for the use of believers who plan to include a bequest or legacy in their Will. It is recommended that believers consult an attorney in using this form, to be assured that it shall be adapted to meet the needs and requirements of the laws of the State in which they reside.

I hereby give and devise the sum of $________ to the National Spiritual Assembly of the Bahá'ís of the United States and Canada, that is to say, to the several persons who at the time of my death, and from time to time thereafter, shall constitute the National Spiritual Assembly of the Bahá'ís of the United States and Canada according to the government and regulations of said Religious Body as existing at the time of my death and from time to time thereafter amended, to be used in accordance with the functions vested in said Assembly for the furtherance of the Faith of Bahá'u'lláh.

LETTERS FROM THE GUARDIAN

1. To the National Spiritual Assembly

On disputes between believers

“The Guardian wishes to emphasize the importance of avoiding reference to civil courts of cases of dispute between believers, even in non-Bahá'í issues. It is the Assembly's function to endeavor to settle amicably such disputes, both in order to safeguard the fair name and prestige of the Cause, and to acquire the necessary experience for the extension of its functions in the future.”—May 30, 1936.

Formation of new Assemblies

"Regarding the formation of local Assemblies, the Guardian does not advise any departure from the principle that every civil community should have its own independent Assembly.‖—July 5, 1936. (In answer to the question whether, in the case of a new Assembly, the membership of the community could reside in two or more adjoining civil communities.)

The utmost effort

"I cannot refrain from adding a few words to renew and reaffirm my fervent plea to you, and through you to every individual member of the American Bahá'í community, to exert the utmost effort in order to further the cause of teaching throughout the American continent. Every possible assistance, whether moral, financial, or administrative, should be continuously, generously, and systematically extended to this most urgent, this sacred and meritorious Cause. My heart yearns to learn of any speedy and effective action which the valiant members of that community may determine, whether collectively or severally, to undertake. The invisible hosts of the Abhá Kingdom are arrayed and ready to rush forth and ensure the triumph of every stout-hearted and persevering herald of the Faith of Bahá'u'lláh.‖—July 5, 1936.

2. To Individual Bahá'ís

(Published with the Guardian's consent)

To Leroy Ioas, November 14, 1935.

In connection with the problems facing the friends in their teaching work; these, the Guardian is well aware, are by no means easy to overcome, specially in view of the limited number and resources of the believers. But in the field of Bahá'í service, as the history of the Cause abundantly demonstrates, there is no obstacle that can be said to be insurmountable. Every difficulty will, in due time, be solved. But continued and collective effort is also needed. The Bahá'í teacher should not get discouraged at the consciousness of the limitations within or without him. He should rather persevere, and be confident, that no matter how numerous and perplexing the difficulties that confront him may appear, he is continually assisted and guided through Divine confirmations. He should consider himself as a mere instrument in the hands of God, and should, therefore, cease looking at his own merits. The first and most important qualification of a Bahá'í teacher is, indeed, unqualified loyalty and attachment to the Cause. Knowledge is, of course, essential; but compared to devotion it is secondary in importance.

What the Cause now requires is not so much a group of highly cultured and intellectual people who can adequately present its Teachings, but a number of devoted, sincere and loyal supporters who, in utter disregard of their own weaknesses and limitations, and with hearts afire with the love of God, forsake their all for the sake of spreading and establishing His Faith. In other words, what is mostly needed nowadays is a Bahá'í pioneer and not so much a Bahá'í philosopher or scholar. For the Cause is not a system of philosophy; it is essentially a way of life, a religious faith that seeks to unite all people on a common basis of mutual understanding and love, and in a common devotion to God.

Bahá'í scholars and writers will, no doubt, gradually appear, and will as promised by Bahá'u'lláh lend a unique support to the Faith. But in the meantime, we should not tarry, or slacken in our efforts.

Concerning your question relative to the duration of the Bahá'í Dispensation. There is no contradiction be‐
ing to the weighty responsibility of renewed teaching effort. Some have already undertaken work in states where there are no Bahá’ís.

Following up Bahá’í contacts and openings made by Miss Gertrude Frazier in Reno, Nevada, Mrs. Kathryn Frankland of Berkeley, California, is now going to that city for six months to permanently establish the Faith there and thus bring the Light of Guidance to the state of Nevada.

Miss Frazier is now in Omaha, Nebraska, for a two-months’ period during which time she will introduce the Faith there, bringing the Message into another state where there are few believers.

Among the first to respond to the Guardian’s call for pioneers in the spring, were Mr. and Mrs. Raphael Lillywhite and their daughter, Theresa, of the Denver Bahá’í Community, who have undertaken to establish the Cause in the city of Laramie, Wyoming. Two addresses at the University of Wyoming on the new life and trends in art provided opportunity for Mr. Lillywhite to speak of Bahá’ulláh as the Source of all new life, and as a result of requests for more information, Bahá’í books have been placed in the libraries of the University and the Institute of the Latter Day Saints.

Mrs. Lillywhite has been giving a series of addresses on the Cause at the Women’s Club, one meeting of which was held in her own studio. Fireside meetings are held every nineteen days, and, in the true pioneer spirit, these friends write: “We are not going to give up until a pure functioning Bahá’í Community is established in Wyoming.”

The following are a few reports of efforts being made to add new cities to the list of those in states where the Cause is already established:

Through the cooperative efforts of Dr. Walter B. Guy and Dr. Zia Bagdadi in opening De Land, Florida, to the Teachings, there are promising prospects for a lively study group in the near future.

As a result of the assistance of the Bahá’ís of Philadelphia Mrs. Eva Batey, an isolated believer in Atlantic City, has been carrying on a weekly study class for inquirers for several months. A group of the Philadelphia friends visit the class at frequent intervals to lend enthusiasm and encouragement.

Cooperation has been offered to Dr. Stanwood Cobh by a prominent and interested woman in Richmond, Virginia, to introduce the Cause in that cultural center of the South. Plans are being made for a series of addresses during the fall months.

As the result of an address by Dr. Cobh at a gathering of neighbors at the home of an isolated believer in Clarendon, Virginia, a regular study class has been established there.

Mrs. Louise Caswell of Portland, Oregon, has been devoting several months to the work in Boise, Idaho, where the Message was given by Orcella Rexford. There is now in that city a Bahá’í Group and several earnest students.

In addition to carrying on her responsibilities as secretary of the Regional Teaching Committee in the Pacific Northwest area, Mrs. Caswell is planning to introduce the Faith in one of the other states where the Faith is not yet established.

How many others are soon to arrive and carry the banner to new fields?

NATIONAL TEACHING COMMITTEE

THE CURRENT FINANCIAL BUDGET

The source of impetus in all Bahá’í activity is the conscious loyalty of the individual believers. From this ardent devotion must come that capacity for collective effort which it is the obligation and privilege of the local and National Spiritual Assembly to guide. The Faith of Bahá’ulláh is a living organism, like a tree upon which every leaf has its life function to fulfill, not a mechanism to be kept in motion by constant pressure from administrative bodies.

It is a vital part of this conscious loyalty to acquire knowledge of all plans in which the entire community is expected to cooperate. The basis for the enlarged teaching plan this year is not so much the new form of committees, but the inspiration which the friends themselves receive from the Teachings.

Every Bahá’í responding to that vital and consecrated task should make effort to identify himself with the national, regional and local plans adopted in order to unify individual devotion and reinforce the action of every single believer.

Underlying the whole National plan which the Guardian has approved is the Financial Budget adopted by the N. S. A. and reported in the June issue of Bahá’í News. The items of that Budget represent a careful and detailed analysis of all recurrent expenses, plus the item of $30,000 believed to be essential for the promotion of the teaching work.

That Budget should receive conscientious attention and the whole-hearted support of Assemblies, communities, groups and isolated Bahá’ís. Its items are of two kinds—such fixed expenses as insurance, taxes, administrative expense and Temple maintenance, and other items providing for the support of Committees, and for the Special Teaching Fund. Examination of all items indicates how the Faith has developed into a powerful administrative order capable of maintaining such institutions as the Temple, Green Acre, the Bosch property, ‘Abdu’l-Bahá’s house at Malden, Mass., and in addition the facilities required to discharge the duties of the N. S. A. and its Committees. The amount desired over and above these recurrent items—especially the Teaching Fund—represents nothing else than a direct appeal to the devotion of the American Bahá’ís.

In addition to knowledge of the fundamental financial plan, which seems typical of future Budgets for some years to come, the believers will naturally follow with keen interest the
degree of response made by the entire community.

Up to October first, the response has been adequate only to maintain the recurrent items of expense. The N. S. A. has been able to vote no surplus into the Teaching Fund. Moreover, the sum of $2,000 is still outstanding on the cost of completing the Temple clerestory section from last year. In order to meet that cost, the N. S. A. was compelled to incur a loan, and while the loan has been reduced, the sum of $2,000 is still due.

The total receipts from September first to twenty-sixth were $2,339.28, a fair average of monthly contributions since the Convention. On the basis of a Budget of $60,000, the contributions must average $5,000 per month, which means a monthly contribution of $50 from a Bahá'í community with twenty-five members, $200 a month from a community having one hundred believers, etc.

The degree of conscious knowledge which a believer attains of the financial plan is, in the Guardian's own words, a fair test of his devotion to the Teachings and to the Faith as a whole. We behold the world turning to dust and ashes before our very eyes. Naught will endure save love and sacrifice rendered to the Faith of Bahá'u'lláh. To tarry at this late hour is to relinquish the Path and abide in sullen gloom.

**National Spiritual Assembly**

**TURNING THE PAGES OF THE PUBLICITY SCRAPBOOK**

The pages of the National Publicity Clipping Book for 1936-1937 have just been brought up to date and the committee wishes to share with the friends, and especially the publicity committees, some of the outstanding news releases which it already contains this year.

On the Chicago pages appear two pictures of the Temple recently published. The one published in the Chicago Daily News, July 12th, is the latest picture of the Temple wherein just the Dome emerges from a framework of trees in full foliage. The caption chosen by the editor is "Like a Jeweled Crown, Rising to the Sky." July 29th, the Chicago Tribune contained one with this caption, "Purple Martians Gather By Thousands and Fight Southward" and under the picture: "Scene at sundown near the Bahá'í Temple in Wilmette showing birds sitting on wires. For several years the martins have chosen this spot, thousands of them assembled in the dome of the building also." The front page of the Tribune carried a two column article headed "Martins Pick Bahá'í Temple for Roundup." A later article stated that they were "Driven from their perch on the telephone wires and the clerestory of the Bahá'í Temple by strong north winds. Even the birds are trying to attract the attention of the world to Bahá'u'lláh's Temple! Doesn't this make us ask ourselves—are we doing our part?"

The North Shore Radio Record in Evanston on May 31st, carried a broadcast relief of the Temple with an article headed "Bahá'í Temple Rated Finest in the World."

Now we come to three full pages for Honolulu, containing write-ups of four lectures by Mrs. E. R. Mathews, under the general heading, "The Pathway of Man," while the next pages contain "The Goal of the New World Order" by Shoghi Effendi, published in serial form. This should be an inspiration to all publicity committees.

Japan's page has almost a two column review of the latest "Bahá'í World" by Agnes Alexander.

In Miami, Florida, Margaret Atwater has most effectively made use of a forum column in reply to an article appearing in the Miami Daily News, on Bible Prophecy and also a short article at the time of the passing of Lord Allenby, recalling the part he played in the Knighting of 'Abdu'l-Bahá. The Press-Scimitar of Memphis, Tenn., August 18th issue, heralds the pioneer work of Mrs. Marion Little. The article is headed "Brings Bahá'í Faith to the South" and follows with a quotation from the writings of Bahá'u'lláh and then continues with a brief history of the Cause and its principles. The unique feature in connection with this article is that in the first column to the left of it is a picture of President Roosevelt, with hands outstretched as though pointing to the column on the Bahá'í Faith. Above this picture is the caption "The Way to Peace."

New York's pages contain many articles on the Cause published in the Flatbush Observer and New York World Telegram; an article in the July issue of The Crisis on "The World Issue of Race" by Horace Holley, as well as articles announcing the arrival of Martha Root in this country.

Washington, D. C. sent in an appre-ciation of the latest "Bahá'í World" published in "The Christian Leader" June 6th, in which the writer states among other things: "This Bahá'í Book is one of the most elaborate and complete that any religious group has issued. . . ."

In Wilmette, the weekly news published in Magazine form called "Wilmette Life" has besides its generous publications of news items on all activities in the Bahá'í House of Worship, published a front page picture of our glorious Temple with this beautiful description below it: "Like a jewel, in its setting of generous foliage and bright summer sky is this world famous dome of the Bahá'í Temple on the lake shore in Wilmette. This Universal House of Worship is the mecca for thousands of religious pilgrims and interested tourists every year. The dome compares in size with the largest structures of its type in the world. It gives place to none in beauty."

Added to these outstanding features, pages which show real activity on the part of believers as well as committees in the publicity field are those of Boise, Idaho; Geneva, Binghamton and Rochester, New York; Long Beach, Los Angeles, Santa Barbara and San Francisco, California, where the summer school sessions and the arrival of Martha Root stands out. Teaneck, N. J., has a full page of lengthy articles describing the Annual Souvenir Feast held at Evergreen Place; Norwich, Connecticut has some fine publicity through the efforts of an isolated believer; Racine, Wisconsin and Urbana, Illinois have also made a beautiful start for the new Bahá'í year.

For a brief review of the press book since April, 1936, will inspire those of you who haven't sent in any clippings since April, to work even harder toward your goal. If the committee can help you in any way do not hesitate to call upon us.

Two clippings of all publicity is needed this year. Please send them to Mrs. Nina Matthiesen, Chairman, 4612 Malden Street, Chicago, Illinois.

**PUBLISHING ANNOUNCEMENTS**

*The Future World Commonwealth*—excerpts from the general letters written by Shoghi Effendi. 16 pages, bound in paper. This booklet brings together the Guardian's own words on the coming World Order. It is printed on extra quality paper and attractively bound, to be suitable for presentation to non-Bahá'ís. Price—10c per copy, fifteen copies for $1.00. Net.

*Foundations of World Unity*—a new edition of this compilation made from
the two volumes of "Promulgation of Universal Peace." Price—bound in cloth, $0.75; paper covers, $0.60.

America's Spiritual Mission—Abdu'l-Baha's Teaching Tablets to America. This is the same pamphlet recently distributed free by the N. S. A. to all American Baha'is, the Publishing Committee having prepared an extra supply for sale at low cost. Price—15c per copy.

Synopsis of Baha'i Administrative Order—an aid to the study and teaching of the Administrative Order prepared by the Spiritual Assembly of Los Angeles. The sale of this Synopsis is handled through the Western Branch of the Publishing Committee, as per address given below. Price—10c per copy.

In addition to the small pamphlets prepared by the Teaching Literature Committee, as announced in recent issues of Baha'i News, the following titles are available for free distribution at low cost.

The Baha'i Movement—sold in lots of ten copies at $1.00.
The Baha'i Faith—sold in lots of fifteen copies at $1.00.
The Baha'i Peace Program—Abdu'l-Baha's Tablet to the Committee on Durable Peace, and His Tablet to Dr. Forel. Bound in paper, $0.50 per copy. Bound in dark blue fabricoid with gold and blue title, $1.00 per copy (formerly $1.50).
The Reality of Man—compilation on mind, soul and spirit. Per copy, $0.50.

Address correspondence to Baha'i Publishing Committee, P. O. Box 348, Grand Central Annex, New York, N. Y. or to Western Division, Mrs. Emma F. Smith, 940 Leavenworth St., San Francisco, Calif.

IN MEMORIAM

Death proffereth unto every confident believer the cup that is life indeed. It bestoweth joy, and is the harbinger of gladness. It conferreth the gift of everlasting life. Baha'u'llah.

Mrs. Gertrude Anderson, Chicago.
Mr. Jacob Schmit, St. Paul.

THE INTERNATIONAL YOUTH BULLETIN

The National Youth Committee is making an effort this year to develop the bulletin Baha'i Youth into an "international" youth bulletin with all that implies. We feel that it is the organ for fostering a common opinion among the Baha'i youth of the world.

A recent letter to the committee reads: "Let us make Baha'i Youth a conference ground where we can meet each other in print." That expresses very well the goal we have set.

But to develop the bulletin we need articles and news items. The news items from each group should be sent to the area sub-secretary. In the East to Zeah Holden, 48 Terrace Avenue, Albany, New York; in the Chicago area to Florence Mattoon, 1098 Pratt Avenue, Chicago, Illinois; in the Pacific coast area to Dorothy Wever, 675 West Arden Avenue, Glendale, California.

Articles for the bulletin should be sent direct to Kenneth Christian, 17 Jane Street, Malone, New York. They should be brief and deal with the Baha'i way of life or some other definite aspect of the teachings or the common problems that youth face today. Poems also may be submitted. The committee hopes that the Baha'i youth of the United States and Canada will respond at once with contributions for the youth bulletin.

LETTER FROM NATIONAL ASSEMBLY OF IRAN

We have the great pleasure of informing our dear Baha'i brothers and sisters throughout the Baha'i world that the 3d annual Baha'i Convention of Iran was held in the "Haziratu'l-Quds" (Baha'i center) in Teharan from the 6th to 12th of the Rizwan feast to form the 3d National Assembly of the Baha'is of Iran.

The delegates representing the friends in this country were present and discussed various important questions of general interest to the Cause and submitted their decisions and recommendations to the newly formed National Assembly.

We give hereafter the names of the members of the newly appointed Assembly:

1.—Mr. Ali Akbar Foroutan.
2.—Mr. Vahidullah Vargha.
3.—Mr. Ali Akbar Foroutan.
4.—Mr. Shua'ullah Alahi.
5.—Mr. Amin-i-Amin.
6.—Dr. Youness Afroukhhteh.
7.—Mr. Mahmoud Badi.
8.—Mr. Ahmad Poor.
9.—Mr. Ahmad Yazdani.

The members of the governing body of the Assembly are:

1.—Mr. Vahidullah Vargha: President.
2.—Dr. Youness Afroukhhteh: Vice-President.
3.—Mr. Ali Akbar Foroutan: Secretary.
4.—Mr. Shua'ullah Alahi: Treasurer.

The postal and telegraphic address of the Assembly remain unchanged as last year, viz.:
Postal address:
Mr. Ali Akbar Foroutan.
Khialan-i-Pahlevi, Kourosh-i-Mehdieh, 2002, Teheran, Iran.

Cable address: Teheran, Rouhani.

Thanks to divine confirmation, discussions were conducted with a spirit of complete harmony and sincere cooperation throughout the whole period of the sittings of the Convention and the delegates were much satisfied of the success of the discussions.

It is indeed a source of great pleasure for us to see that, under the wise leadership and guidance of our beloved Guardian, the friends have attained such a degree of sincerity, spirituality and sense of cooperation which is far beyond the limits of worldly relations. We, the members of this Assembly, earnestly hope that, with the help of Bahá’u’lláh, we may be able to carry out our sacred and important duties in the course of the present year to the entire satisfaction of our beloved Guardian.

We shall be very pleased to receive your letters and to hear the news of your activities. We hope that we may be able to correspond with your Assembly and to convey to the friends in Iran friendly messages and news from you.

For The National Spiritual Assembly of the Bahá’ís of Iran.

Yours faithfully,
A. Foroutan,
Secretary.

THE BAHÁ’Í LIFE

Study Course Conducted by Dorothy Baker at Green Acre, August, 1936

Note: As a contribution to the teaching effort, Study Outlines will from time to time be published in Bahá’í News. The N. S. A. will welcome all suitable Outlines which can be supplied, whether or not they have been used in a Summer School or Assembly study class.

Lesson One
The Law of the Kingdom and the Bread of Life.

References:
Gleanings: 86-87, 95-97, 123, 175, 156, 141, 286, 264-369, 335-338.
Scriptures: 656, 670, 727.
Iqán: 3-4.

Suggested Questions:
Why are we born?
Why is law necessary to life?
Where does evil originate?
Can one be assured of rebirth?
What is the reality of kingship?
List in your mind some of the great assurances of the kingdom of God.
What are the conditions of search for the kingdom?

Lesson Two
The Power of Thought in Active Life.

References:
The Art of Thinking—Dimmet.
Victorious Living—Fosdick, pp. 98-206.

Suggested Questions:
Distinguish between good and useless thoughts.
How are the five inner senses related to the Spirit?
What is reflection?
Discuss imagery as an educational asset.
Find as nearly as you can your own status according to imagery-association.

Lesson Three
Bahá’í Prayer

References:
Dna, the Call to Prayer.
Bahá’u’lláh and the New Era, Ch. VI, VII.
Wisdom of ‘Abdu’l-Bahá, 164-165.
Iqán p. 38-40.

Articles for "Herald of the South"

"Miss Hilda Brooks, Secretary of the N. S. A. of the Bahá’ís of Australia and New Zealand, has requested the Guardian to urge the friends to contribute articles for publication in the 'Herald of the South' magazine. "At his direction I am writing this to you that you may kindly lay this matter before the American N. S. A. for consideration and action. He would suggest that in the 'News Letter' you bring this question to the attention of the friends, urging them on his behalf to cooperate with the Australian and New Zealand believers in their efforts for raising the standard of their national magazine." — Letter from the Guardian, through his secretary, April 19, 1936.

Note: Bahá’í Magazine, Herald of the South, is published quarterly at Adelaide, South Australia. The subscription rate is five shillings per year. Address: Box 447D, Adelaide, South Australia.

Abbás Effendi; His Life and Teachings—Phelps, p. 232.
Man the Unknown—Carrel, p. 188-197.

Questions:
What is the supreme objective of supposition?
What are the qualities that make prayer real?

Lesson Four
Human Relations (The home, the social pattern, the spiritual foundation of community life.)

References:
The Marriage Tablet (Prayer Book).
Abbás Effendi, His Life and Teachings—Phelps 92-94, 167-169.
Bahá’u’lláh and New Era, 91-92.
Gleanings: 288-289, 305, 242, 278.
Divine Philosophy Ch. VIII.
Universal Religion—Dreyfus 160-163.
Bahá’í Administration 21-22.
Security for a Failing World—S. Cobb Ch. XI.
Rebels and Saints—Ferdinand, Is­serman.
We Move in New Directions—Overstreet.

Questions:
How have the marriage laws of the prophets protected society?
List as many definite applications as you can for becoming the Bahá’í social pattern.
What is the spiritual basis of Bahá’í community life?

Lesson Five
The Apostle.
This lesson will be based mainly upon the study of "Dawn-Breakers" and the assurances of Bahá’u’lláh on teaching to be found in "Gleanings".

A general discussion of teaching problems and suggestions will be helpful.

COMMITTEE DIRECTORY

1936-1937

The addresses of National Committees needed for correspondence are supplied herewith.

Archives and History—Mrs. May Scheffler, Secretary, 1821 Lincoln St., Evanston, Ill.
Braille Transcriptions—Mrs. Samuel Rodman, Chairman, 24 Ross St., Batavia, N. Y.

Contacts—Miss Sophie Loeding, Chairman, 4318 Greenview Ave., Chicago, Ill.

Green Acre Program—Horace Holley, Chairman, 119 Waverly Place, New York, N. Y.

Green Acre Maintenance—Harold Bowman, Chairman, Salmon Falls, N. H.

Index—Mrs. H. A. Harding, Chairman, 704 W. Nevada St., Urbana, Ill.

Inter-America—Mrs. Loulie A. Mathews, Chairman, Box 1064, Colorado Springs, Colo.

Legal—George O. Latimer, Chairman, 1927 N. E. 40th Ave., Portland, Ore.

Library—Mrs. Grace Bastedo, Secretary, 1332 Riverside Drive, New York, N. Y.

Publicity—Mrs. Nina Matthiasen, Chairman, 4612 Malden St., Chicago, Ill.

Publishing—Mrs. C. B. Wood, Secretary, 135 East 50th St., New York, N. Y.—Address for ordering literature: Baha'i Publishing Com., P. O. Box 348, Grand Central Annex, New York, N. Y.—Western Division, Mrs. Emma F. Smith, 940 Leavenworth St., San Francisco, Calif.

Radio—Mrs. Shirley Warde, Chairman, 351 Pinewood Place, West Englewood, N. J.

Reviewing—Mrs. Doris Holley, Secretary, 119 Waverly Place, New York, N. Y.

Study Outlines—Miss Gretchen Westervelt, Chairman, 16 Garden St., Potsdam, N. Y.

Teaching—(National Com.)—Miss Charlotte M. Linfoot, Secretary, 673 60th St., Oakland, Calif.

Teaching (Regional Coms.)—Quebec, Ontario, New Brunswick, Nova Scotia, New Foundland, Prince Edward Island—Mrs. Ruth Lee, Secretary, 2682 Soissons Ave., Montreal, Quebec.


New York, New Jersey, Pennsylvania—Philip Sprague, Secretary, 235 East 22nd St., New York, N. Y.

Maryland, Delaware, District of Columbia, Virginia, West Virginia—C. Newell Atkinson, Secretary, 1612 K St., Washington, D. C.

North Carolina, South Carolina, Tennessee, Georgia, Florida, Alabama—Mrs. Georgie Wiles, Secretary, R. D. 2, West Nashville, Tenn.

Ohio, Indiana, Michigan, Kentucky—Dale S. Cole, Secretary, 3174 Corydon Road, Cleveland, Ohio.

Illinois, Wisconsin, Minnesota, Iowa—Mrs. Sara Walrath, Secretary, 4639 Beacon St., Chicago, Ill.

Kansas, Missouri—Miss Opal Howell, Secretary, Box 427 Forest Ave., Kansas City, Mo.

Colorado, Utah—Mrs. Loulie A. Mathews, Secretary, Box 1064, Colorado Springs, Colo.

California, Nevada, Arizona—Mrs. Oni A. Flins, Secretary, 453 East Ave. 28, Los Angeles, Calif.

British Columbia, Washington, Oregon, Idaho—Mrs. Louise Caswell, Secretary, 2379 N.W. Overton St., Portland, Ore.

Teaching and Training Children—Mrs. Leroy Ioaas, Secretary, 640 - 46th Ave., San Francisco, Calif.

Teaching Literature—George O. Latimer, Chairman, 1927 N.E. 40th Ave., Portland, Ore.

Temple Librarian, Photographs—Harry E. Walrath, 4639 Beacon St., Chicago, Ill.

Temple Program—Mrs. Clarence Ullrich, Secretary, 904 N. Hays Ave., Oak Park, Ill.

Universal Auxiliary Language—Dr. Charles Witt, Chairman, 860 So. Norton Ave., Los Angeles, Calif.


Youth—Miss Zeha Holden, Secretary, 48 Terrace Ave., Albany, N. Y.

CLASSIFICATION OF MATERIALS FOR PRESERVATION IN NATIONAL AND LOCAL BAHAI ARCHIVES

Note: This classification has been made in order to clarify the nature of the material to be preserved in the Archives, with a suitable distinction between that which should be sent to the National Archives and that which should enter into the Archives established by a local Spiritual Assembly.

I. Tablets and relics of Bahá'u'lláh and the Báb, whether original Tablets or reproductions. This material is essentially National in character.

II. Tablets and relics of 'Abdu'l-Bahá. The Tablets should be original, signed Tablets, or authentic reproductions such as photostat copies. Tablets should be accompanied by original translation if possible. All original Tablets should be preserved in the National Archives. Photostats of Tablets revealed to the Spiritual Assembly, or to individual believers, might well be placed in the local Archives. As regards the nature of relics, the Guardian has given the following explanation: "The general principle should be that any object used by Him in person should be preserved for posterity, whether in the local or National Archives. It is the duty and responsibility of the Baha'i Assemblies to ascertain carefully whether such objects are genuine or not, and to exercise the utmost care and caution in the matter."

III. Letters of Shoghi Effendi. These are of three different classes—those written to the N. S. A. and the entire American Baha'i Community; those written to local Assemblies; and those written to individual believers. The National Assembly is preserving the national letters of the Guardian, particularly as they occasionally contain matters confidential to that body. The N. S. A. plans to photostat all the Guardian's letters, at which time all originals can be gone over with a view to their preservation in the National Archives. Original letters to local Assemblies are for the most part not confidential and can be preserved in the National Archives, with photostats in the local Archives. Letters to individual believers can be sent to the National Archives and photostats obtained for the recipient and for the local Archives.

IV. National events and activities. Such events as 'Abdu'l-Bahá's American journey, the founding of the Temple, early historical records of Star of the West, Baha'i Publishing Committee, Green Acre, Geyserville and Louhelen Ranch and other activities of more than local importance constitute an impressive aspect of Baha'i history, and all original documents and rec-
ords should be turned over to the N. S. A., if not already done, for its examination and subsequent deposit in the National Archives.

V. Local records and activities. Records and documents pertaining to such activities are of two classes: the Minutes and correspondence of the Spiritual Assembly, which are preserved by the Assembly itself, and non-administrative material of historical interest and importance, such as programs, newspaper clippings, Historical Record Cards, etc. It is recommended that each Spiritual Assembly also provide a bound book in which its Archives Committee can keep a record of enrollments of new believers and also deaths or removals from the community.

VI. Bahá’í publications. A complete file of all publications, such as books, pamphlets, magazines, news letters, etc., of official Bahá’í character is being developed in the National Archives, and the cooperation of the friends is requested to make this complete. Out of print Bahá’í books and pamphlets will be appreciated.

VII. Individual records and papers. Families in possession of the papers belonging to such prominent believers as those named in “America and the Most Great Peace” will appreciate that such records are part of the history of the Cause and might well be turned over to the Archives and History Committee. Other personal records might similarly be turned over to the local Archives Committee.

SPRITUAL ASSEMBLIES OF THE UNITED STATES
AND CANADA — 1936-1937

(With Name and Address of Secretary, Corrected to October 1, 1936)

Phoenix, Arizona, Mrs. Ruth Humphreys, P. O. Box 2174.
Berkeley, California, Mrs. Laura Kelsey Allen, 537 Santa Barbara Road.
Geyserville, California, Mrs. Alice Entzminger, Route 2, Box 607, Santa Rosa, Calif.
Glendale, California, Mrs. Loretha von Kirtley, 324 W. Windsor Road.
Los Angeles, California, Mrs. Oni A. Finks, 453 East Avenue 28.
Oakland, California, Mrs. Paul S. Jones, 400 Orange Street.
Pasadena, California, Mrs. S. W. French, 390 Grove Street.
San Francisco, California, Miss Nadene G. Cooper, 748 Page Street, Apt. 7.
Santa Barbara, California, Mrs. Lowell, c/o Miss Starr, 206 West Canon Perdido.
Montreal, Canada, Mrs. Emeric Sala, 194 Riverside Drive, St. Lambert, P. Q.
Vancouver, B. C., Mr. A. F. L. Collin, P. O. Box 744.
Denver, Colorado, Dr. C. E. Meyer, 4493 ½ Perry Street.
New Haven, Connecticut, Mrs. Edward Kamerzel, 236 First Avenue, West Haven, Conn.
Washington, D. C., Mrs. Louise D. Boyle, 1915 Sixteenth Street, N.W.
Jacksonville, Florida, Miss Kathryn Vernon, 707 Post Street.

Miami, Florida, Mrs. Margaret H. Atwater, 44 N.W. 10th Avenue.
Augusta, Georgia, Mrs. C. T. Segu, Evans Road.
Honolulu, Hawaii, Mrs. Elma Adolphson, 712 17th Avenue.
Maul, Hawaii, Mrs. Mary T. Fanton, Sprecklesville.
Chicago, Illinois, Mrs. Harry E. Walrath, 4639 Beacon Street.
Evaston, Illinois, Mrs. Inez B. Ford, 2645 Girard Avenue.
Peoria, Illinois, Mrs. Jacqueline Summers, 802 Hamilton Boulevard.
Rockford, Illinois, Dr. Edward L. Fernald, 607 Stewart Building.
Springfield, Illinois, Mrs. Fred T. Whipp, 807 West Edwards Street.
Urbana, Illinois, Mrs. H. J. Snider, 505 W. Penn Avenue.
Wilmington, Illinois, Mr. Carl A. Han- nen, 536 Sheridan Road.
Winnemac, Illinois, Mrs. Enos M. Barton, 978 Euclid Avenue, Hubbard Woods, Ill.

Indianapolis, Indiana, Mrs. Ivy L. Barlet, 3527 Evergreen Avenue.
South Bend, Indiana, Miss Nayan F. Hartfield, 732½ Diamond Avenue.
Topca, Kansas, Miss Maude Te- gart, 1031 Harrison Street.
Eliot, Maine, Miss Louise Thompson.
Baltimore, Maryland, Mrs. F. Woodward Hipsey, 2803 Allendale Road.
Cabinet, Maryland, Mrs. Pauline A. Hannen.
Boston, Massachusetts, Mrs. Helen Archambault, 38 Mansfield St., Everett, Mass.
Worcester, Mass., Miss Fanny M. Holmes, 103 Webster Street.
Detroit, Michigan, Mrs. L. W. Eggleston, 201 E. Kirby Avenue.
Fint, Michigan, Miss Elizabeth Phelps, Box 355.
Lansing, Michigan, Miss Viola Evans, R. F. D. 4, Box 8.
Muskegon, Michigan, Mrs. Iva Smack, 132 Allen Avenue.
Minneapolis, Minn., Mrs. Gayle Wool- son, 235 Fuller Avenue.
Kansas City, Missouri, Miss Opal Howell, 4527 Forest Avenue.
Montclair, New Jersey, Miss A. E. Van Blarcum, 19 Walnut Crescent.
Newark, New Jersey, Mrs. G. L. Volz, 48 Salter Place, Maplewood, N. J.
Teaneck, New Jersey, Mr. Archie Tichenor, 12 Valley Road, Hawthorn, N. J.
Binghamton, New York, Mrs. P. A. Fernald, 641 Chenango Street.
Buffalo, New York, Mr. E. C. Mc- Curdy, 144 Cottage Street.
Geneva, New York, Mrs. Lucie Heist, 46 Park Place.
New York, N. Y., Miss Bertha L. Herklotz, Room 615, 119 West 57th Street.
Syracuse, New York, Miss Elizabeth Brooks, 49 Rowley Street.
Yonkers, New York, Mrs. Lilian Stoddard, 100 Saratoga Avenue.
Akron, Ohio, Mrs. Harriet B. Browne, 468 Madison Avenue.
Cincinnati, Ohio, Miss Hilda Stauss, 3640 Epworth Avenue, Westwood, Cincinnati.
Cleveland, Ohio, Mrs. Dale S. Cole, 3174 Corydon Road.
Columbus, Ohio, Mrs. Margaret Acebo, R. F. D. 1, Reynoldsburg, Ohio.
Dayton, Ohio, Mrs. Helen McCoy, 24 Lexington Avenue.
 Lima, Ohio, Mrs. Elma B. Miessler, 319 Westwood Drive.
Toledo, Ohio, Mrs. Cecile Hill, 312 Ohio Street.
Portland, Oregon, Mr. J. W. Latimer, 1927 N.E. 40th Avenue.
Pittsburgh, Penna., Mrs. Bishop Brown, P. O. Box 9, Inkomar, Penna.
DELEGATES

Twenty-Eighth Annual Convention 1936

Delegate
Phoenix, Ariz., Miriam Bugbee.
Gleysville, John J. Bosch.
Glendale, Loretha von Kirtley.
Los Angeles, Elmor Duckett.

Additions and Corrections

The Baha'i World, Vol. VII—Added to Editorial Committee, Mrs. Anna Romer, Mrs. Charles Bishop.

Green Acre Program—Horace Holley, Chairman, Dr. Genevieve L. Coy, Philip Sprague.

Green Acre Maintenance—Harold Bowman, Chairman, Mrs. Florence Morton, Mrs. Amelia Bowman, Miss Roushan Wilkinson, Treasurer; Mrs. Emma Flynn.

Historian of Green Acre, Alfred E. Lunt.

Publicity—Added, Mrs. Edna Eastman.

Radio—Added, Philip Sprague.

Study Outlines—New committee appointed, former committee being unable to serve. Miss Gretchen Westervelt, Chairman, Miss June Miller, Miss Imogene Talbott, Mrs. Doris McKay.

Youth—Added, Miss Tahirih Mann, George Elmer unable to serve.

Regional Teaching—New England States, Mrs. Wendall Bacon added, Mrs. Isaacs unable to serve. North and South Carolina, Tennessee, Georgia, Florida, Alabama, the Secretary is now Mrs. Georgie Wiley, Miss Julia Moore not serving.

BAHA'I YOUTH BULLETIN

The October issue of Baha'i Youth will terminate the first year of a notable and exhilarating international enterprise. To those who are not acquainted with our bulletin we present the following quotations from our pages of information and, we trust, inspiration:

"As in the last century the Dawn-Breakers recreated Persia, so must the Baha'is of today recreate the world!

May Baha'i Youth unite us and keep us always strong in the knowledge of a common destiny and action."

"Baha'u'llah spoke to the world—when He raised His voice there were no Baha'is—He addressed Himself to the soul of man. Do we suppose that only those who have had the privilege of hearing of Him and accepting Him, are His workers in this day?"

"For the subjugation of small physical appetites, the infinite power of Baha'u'llah is present and we may draw upon it.

"In unity with our fellows throughout the world we have joined in a new determination to serve the Cause of Baha'u'llah."
"The Bahá‘í Faith is the only agent which uncompromisingly cuts through the surface (of age-old passion) to reveal the unity of purpose which animates all group activity, spiritual and material, in the evolutionary process of civilization."

"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. . . . 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. . . . 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."

And from our beloved Guardian through his secretary:

"Not until all the friends come to realize that every one is able, in his own measure, to deliver the Message, can they hope to reach the goal that has been set before them by a loving and wise Master."

". . . Bahá‘í youth throughout the world must not only strive to spread 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."

Also from the Guardian to a member of the youth committee:

"The response of various youth groups in both the East and the West to your Committee’s call has been very gratifying. It should be now your Committee’s chief aim to maintain alive this spirit of solidarity and fellowship that you have succeeded in awakening among various Bahá‘í youth groups throughout the world. Your Youth Bulletin, he hopes, will give you the full means to accomplish this aim."

Bahá‘í Youth wants to succeed. Bahá‘í Youth wants to consolidate the Bahá‘í youth in all countries. Bahá‘í Youth wants to maintain alive the spirit of solidarity and fellowship awakened among Bahá‘í youth groups throughout the world.

Bahá‘í Youth wants subscriptions. We urge all Assemblies to cooperate by obtaining subscriptions. (The New York youth have already subscribed almost 100%)!"

Bahá‘í Youth is published quarterly. You may have your copy by sending ten cents, or a year’s subscription by sending forty cents, to Miss Zeah Holden, 48 Terrace Avenue, Albany, N. Y.

With our subscriptions duly augmented we can approach our second year with a sense of confidence and effectiveness.
WORDS OF 'ABDU'L-Baha

O living flame of heavenly love!
Thine heart has been so fired with
the love of God that from ten thou­
sand leagues afar its warmth and radia­
tance may be felt and seen. The fire lit
by mortal hand imparts light and
warmth to but a little space, whereas
that sacred flame which the hand of
God hath kindled, though burning in
the East, will set aflame the West, and
give warmth to both the North and the
South; nay it shall rise from this
world to glow with the hottest flame
in the realms on high, flooding with
light the Kingdom of eternal glory.
Happy art thou to have obtained so
heavenly a gift; blessed art thou to be
favored with His divine bestowals.
The glory of God rest upon thee and
upon them that hold fast unto His Will
and holy Covenant.

LETTERS FROM THE GUARDIAN

1. To the National Spiritual Assembly

Authenticity of the Bible

"As to the question raised by the
Racine Assembly in connection with
Baha'u'llah's statement in the Glean­
ings concerning the sacrifice of Ish­
mael; although His statement does
not agree with that made in the Bible,
Genesis 22:9, the friends should un­
hesitatingly, and for reasons that are
only too obvious, give precedence to
that made in the Bible, Genesis 22:9, as it is
more authentic than the Bible, includ­
ing both the New and the Old Testa­
ments. The Bible is not wholly authen­
tic, and in this respect not to be
compared with the Qur'an, and should be
wholly subordinated to the authentic
sayings of Baha'u'llah."

Statement concerning teaching

"The Guardian has read with keen­
est interest the new statement adopted
by the N. S. A. concerning teaching,
and wishes me to assure you, and
through you all your distinguished fellow-members, of his most genuine
appreciation of the steps that your As­
sembly is taking for the expansion of
the teaching work throughout America.
He is praying for your success from
the innermost depths of his heart."

Preservation of Relics

"Regarding the preservation of relics
associated with 'Abdu'l-Baha, the gen­
eral principle should be that any object
used by Him in person should be pre­
served for posterity, whether in the
local or the national archives. It is
the duty and responsibility of the
Bahá'í Assemblies to ascertain care­
fully whether such objects are genuine
or not, and to exercise the utmost care
and caution in this matter."

N. S. A. meeting at Nashville

"In connection with the meeting of
the N. S. A. at Nashville, the Guard­
ian feels strongly that such a meeting
should be held, as it would greatly
encourage the believers in that center.
The holding of public meetings in that
city should be avoided only in case it
would lead to grave harm and have very serious
results. Slight local criticisms and un­
popularity should not act as deterrent.
The issue should be met squarely and
bravely, and an effort should be
made to attract at first the most cul­
tured element among the colored, and
through them establish contact with the
white and the masses. Such individu­
als and groups, whether white or
colored, who are relatively free from
racial prejudice, should be approached
separately if necessary, and an en­
deavor should be made to bring them
together eventually, not only on for­
mal occasions and for specific pur­
puses, but in intimate social gatherings,
in private homes as well as in formally
recognized Bahá'í centers.

"The summer schools provide a
splendid setting and environment to
which the best element among the col­
ored race should be specially attracted.
Through such association prejudice
can be gradually eradicated, and 'Ab­
du'll-Baha's ardent wish fully realized.
"The Guardian finds it impossible to
overestimate the importance and ur­
ey of this sacred duty that confronts
both the local and the national As­
semblies."—July 28, 1936.

2. To Individual Baha'is

(Published with the Guardian's
consent)

To Mr. and Mrs. Robert Lee Moffet,
December 7, 1935.

"As to the passage No. 13 of the
Arabic Hidden Words: that which
Baha'u'llah declares we can find abid­
ing within us is the 'power of the Di­
isin Spirit, the reflection of the light
See article on Meetings of the N. S. A. in
this issue.
of His Revelation. This reflection of the Divine Spirit, however, can in no way be compared to the Revelation which God discloses to His Prophets and Messengers. This similarity in the terminology should not confuse this distinction which is most fundamental.

"In connection with your teaching work: what the Guardian wishes you to particularly emphasize in all your talks is the supreme necessity for all individuals and nations in this day to adopt in its entirety the social program given by Bahá'u'lláh for the reconstruction of the religious, economic and political life of mankind. He wishes you to explain and analyze the elements that help in raising this Divine World Order in the light of the present-day events and conditions in the world. Special stress, he feels, should be laid on the impending necessity of establishing a super-national, and sovereign world state, as the one described by Bahá'u'lláh. With the world becoming increasingly subject to tumults and convulsions never experienced before, the realization of such a necessity is entering into the consciousness of not only the wise and learned, but of the common people as well. The believers should, therefore, seize this opportunity to make a supreme effort to present, in convincing and eloquent language, those social and humanitarian teachings of the Faith which we believe to constitute the sole panacea for the innumerable ills afflicting our present-day world."

To Mr. Robert Lee Moffett, January 25, 1936.

"There are practically no technical teachings on economics in the Cause, such as banking, the price system, and others. This is not a new economic system, nor its founders considered as having been technical economists. The contribution of the Faith to this subject is essentially indirect, as it consists of the application of spiritual principles to our present-day economic system. Bahá'u'lláh has given us a few basic principles which should guide future Bahá'í economists in establishing such institutions which will adjust the economic relationships of the world... "

Social inequality is the inevitable outcome of the natural inequality of man. Human beings are different in ability and should, therefore, be different in their social and economic standing. Extremes of wealth and poverty should, however, be abolished...

"The Master has definitely stated that wages should be unequal, simply because that men are unequal in their ability and hence should receive wages that would correspond to their varying capacities and resources."

MEETINGS OF THE N. S. A.

The policy has been adopted this year that as far as possible the meetings of the National Spiritual Assembly shall be held in different parts of the country, and provide occasions for Regional Conferences with the friends, as well as public meetings for promoting the Faith.

The following schedule of meetings will be followed throughout the remainder of the present Bahá'í year.

November 12, 13, 14 and 15, 1936, at San Francisco. Public meetings will be held the evenings of November 12 and 13; a Regional Conference morning and afternoon of Sunday, November 15, with Saturday evening devoted to an informal feast and social meeting with believers. A cordial invitation is extended to all Bahá'í communities, groups and isolated friends in the West to attend the feast and Conference. The address of the Conference has not yet been decided, but the information will be sent all Western Assemblies as soon as a special committee has selected a suitable meeting place in San Francisco.

January 9, 10 and 11, 1937, at Nashville, Tenn. Details concerning the Regional Conference and other sessions will be published in a later issue.

February 27 and 28, and March 1, 1937, at West Englewood and New York. A schedule of Conference and public sessions will be reported later.

April 3, 4 and 5, 1937, at West Englewood. This meeting will be entirely devoted to business of the N. S. A.

The final meeting will be immediately preceding the Annual Convention.

REGIONAL TEACHING CONFERENCE FOR ILLINOIS, IOWA, MINNESOTA AND WISCONSIN

The Regional Teaching Committee of these States has prepared a Regional Conference the sessions of which were held in Temple Foundation Hall on October 3 and 4.

The Apologies provided a most unusual opportunity for helpful and effective consultation. Three of the five sessions dealt with these subjects: The Divine Plan and the Individual; The Divine Plan and the Bahá'í Community; The Divine Plan: Its Challenge to This Region.

The Regional Teaching Committee acted as host at the Reception held the evening of October 3, while the final session was the Sunday afternoon public meeting, with Mrs. Dorothy Baker the speaker.

"THE AMERICAN BAHÁ'Í COMMUNITY SHOULD RISE AS NEVER BEFORE"

If we are to carry out the spiritual mission given to America by 'Abdu'l-Bahá in the Teaching Tablets of the Divine Plan to which the Guardian is directing our attention anew, nothing less is required than the reeducation of the life of every Bahá'í to the teaching of the Faith. As we study these Tablets, we are impressed by the parallel between our present responsibility and the early history of the American commonwealth; for, just as the material welfare of America was the consummation of the self-sacrifice of the early pioneers who were seeking a place to worship God freely and without restriction, ours is now the mission of offering to the world the opportunity to worship the One True God freely and fully under the guidance of Bahá'u'lláh.

On numerous occasions 'Abdu'l-Bahá directed attention to the fact that every moment has a specific purpose which, if caught in the lives and actions of the people, leads to victory. The call of the Guardian implies that we have now reached a moment in the history of this continent when we must translate to the objective world the influence which the Holy Spirit has been exerting upon the hearts and minds of receptive souls. Hence the supreme need of our rising to new heights in spreading the Message of the Kingdom. When "galvanized into action" we are assured of the fulfillment of the Divine Plan.

Let us always bear in mind that the success of our teaching work can be achieved only by each and every individual "however humble, however inexperienced," doing his utmost. No committee or committees can be substituted for this supreme privilege and necessity, and the extent of our victory will be measured by the extent to which each one fulfills this divine responsibility.

Reports received from various parts of America indicate that the friends are responding to the call in an enthusiastic and wholesome manner, adjusting their lives and plans for liv-
ing to the weighty responsibility of renewed teaching effort. Some have already undertaken work in states where there are no Bahá’ís.

Following up Bahá’í contacts and openings made by Miss Gertrude Frazier in Reno, Nevada, Mrs. Kathryn Frankland of Berkeley, California, is now going to that city for six months to permanently establish the Faith there and thus bring the Light of Guidance to the state of Nevada.

Miss Frazier is now in Omaha, Nebraska, for a two-months’ period during which time she will introduce the Faith there, bringing the Message into another state where there are few believers.

Among the first to respond to the Guardian’s call for pioneers in the spring were Mr. and Mrs. Raphael Lillywhite and their daughter, Theresa, of the Denver Bahá’í Community, who have undertaken to establish the Cause in the city of Laramie, Wyoming. Two addresses at the University of Wyoming on the new life and trends in art provided opportunity for Mr. Lillywhite to speak of Bahá’u’lláh as the Source of all new life, and as a result of requests for more information, Bahá’í books have been placed in the libraries of the University and the Institute of the Latter Day Saints.

Mrs. Lillywhite has been giving a series of addresses on the Cause at the Women’s Club, one meeting of which was held in her own studio. Fireside meetings are held every nineteen days, and, in the true pioneer spirit, these friends write: “We are not going to give up until a pure functioning Bahá’í Community is established in Wyoming.”

The following are a few reports of efforts being made to add new cities to the list of those in states where the Cause is already established:

Through the cooperative efforts of Dr. Walter B. Guy and Dr. Zia Bagdadi in opening De Land, Florida, to the Teachings, there are promising prospects for a lively study group in the near future.

As a result of the assistance of the Bahá’ís of Philadelphia Mrs. Eva Batey, an isolated believer in Atlantic City, has been carrying on a weekly study class for inquirers for several months. A group of the Philadelphia friends visit the class at frequent intervals to lend enthusiasm and encouragement.

Cooperation has been offered to Dr. Stanwood Cobb by a prominent and interested woman in Richmond, Virginia, to introduce the Cause in that cultural center of the South. Plans are being made for a series of addresses during the fall months.

As the result of an address by Dr. Cobb at a gathering of neighbors at the home of an isolated believer in Clarendon, Virginia, a regular study class has been established there.

Mrs. Louise Caswell of Portland, Oregon, has been devoting several months to the work in Boise, Idaho, where the Message was given by Orella Rexford. There is now in that city a Bahá’í Group and several earnest students.

In addition to carrying on her responsibilities as secretary of the Regional Teaching Committee in the Pacific Northwest area, Mrs. Caswell is planning to introduce the Faith in one of the other states where the Faith is not yet established.

How many others are soon to arise and carry the banner to new fields?

THE CURRENT FINANCIAL BUDGET

The source of impetus in all Bahá’í activity is the conscious loyalty of the individual believers. From this ardent devotion must come that capacity for collective effort which it is the obligation and privilege of the local and National Spiritual Assembly to guide. The Faith of Bahá’u’lláh is a living organism, like a tree upon which every leaf has its life function to fulfill, not a mechanism to be kept in motion by constant pressure from administrative bodies.

It is a vital part of this conscious loyalty to acquire knowledge of all plans in which the entire community is expected to cooperate. The basis for the enlarged teaching plan this year is not so much the new form of committees, but the inspiration which the friends themselves receive from the teachings revealed by ‘Abdu’l-Bahá to North America.

Every Bahá’í responding to that vital and consecrated task should make effort to identify himself with the national, regional and local plans adopted in order to unify individual devotion and reinforce the action of every single believer.

Underlying the whole National plan which the Guardian has approved is the Financial Budget adopted by the N. S. A. and reported in the June issue of Bahá’í News. The items of that Budget represent a careful and detailed analysis of all recurrent expenses, plus the item of $30,000 believed to be essential for the promotion of the teaching work.

That Budget should receive conscientious attention and the wholehearted support of Assemblies, communities, groups and isolated Bahá’ís. Its items are of two kinds—such fixed expenses as insurance, taxes, administrative expense and Temple maintenance, and other items providing for the support of Committees, and for the Special Teaching Fund. Examination of all items indicates how the Faith has developed into a powerful administrative order capable of maintaining such institutions as the Temple, Green Acre, the Bosch property, ‘Abdu’l-Bahá’s house at Malden, Mass., and in addition the facilities required to discharge the duties of the N. S. A. and its Committees. The amount desired over and above these recurrent items—especially the Teaching Fund—represents nothing else than a direct appeal to the devotion of the American Bahá’ís.

In addition to knowledge of the fundamental financial plan, which seems typical of future Budgets for some years to come, the believers will naturally follow with keen interest the
degree of response made by the entire community.

Up to October first, the response has been adequate only to maintain the recurrent items of expense. The N. S. A. has been able to vote no surplus into the Teaching Fund. Moreover, the sum of $2,000 is still outstanding on the cost of completing the Temple clerestory section from last year. In order to meet that cost, the N. S. A. was compelled to incur a loan, and while the loan has been reduced, the sum of $2,000 is still due.

The total receipts from September first to twenty-sixth were $2,339.28, a fair average of monthly contributions since the Convention. On the basis of a Budget of $60,000, the contributions must average $5,000 per month, which means a monthly contribution of $50 from a Bahá’í community with twenty-five members, $200 a month from a community having one hundred believers, etc.

The degree of conscious knowledge which a believer attains of the financial plan is, in the Guardian’s own words, a fair test of his devotion to the Teachings and to the Faith as a whole. We behold the world turning to dust and ashes before our very eyes. Naught will endure save love and sacrifice rendered to the Faith of Bahá’u’lláh. To tarry at this late hour is to relinquish the Path and abide in sullen gloom.

-- National Spiritual Assembly

**TURNING THE PAGES OF THE PUBLICITY SCRAPBOOK**

The pages of the National Publicity Clipping Book for 1936-1937 have just been brought up to date and the committee wishes to share with the friends, and especially the publicity committees, some of the outstanding news releases which it already contains this year.

On the Chicago pages appear two pictures of the Temple recently published. The one published in the Chicago Daily News, July 12th, is the latest picture of the Temple wherein just the Dome emerges from a framework of trees in full foliage. The caption chosen by the editor is “Like a Jeweled Crown, Rising to the Sky.” July 29th, the Chicago Tribune contained one with this caption, “Purple Martins Gather By Thousands for Fight Southward” and under the picture: Scene at sundown near the Bahá’í Temple in Wilmette showing birds sitting on wires. For several years the martins have chosen this spot, thousands of them assembled in the dome of the building also.” The front page of the Tribune carried a two column article headed “Martins Pick Bahá’í Temple for Roundup.” A later article stated that they were “Driven from their perch on the telephone wires and the clerestory of the Bahá’í Temple by strong north winds.” Even the birds are trying to attract the attention of the world to Bahá’u’lláh’s Temple!

In Miami, Florida, Margaret Atwater has most effectively made use of a forum column in reply to an article appearing in the Miami Daily News, on Bible Prophecy and also a short article at the time of the passing of Lord Allenby, recalling the part he played in the Knighting of ’Abdu’l-Bahá.

The Press-Scimitar of Memphis, Tenn., August 18th issue, heralds the pioneer work of Mrs. Marion Little. The article is headed “Brings Bahá’í Faith to the South” and follows with a quotation from the writings of Bahá’u’lláh and then continues with a brief history of the Cause and its principles. The unique feature in connection with this article is that in the first column to the left of it is a picture of President Roosevelt, with hands outstretched as though pointing to the column on the Bahá’í Faith. Above this picture is the caption “The Way to Peace.”

New York’s pages contain many articles on the Cause published in the Flatbush Observer and New York World Telegram; an article in the July issue of The Crisis on “The World Issue of Race” by Horace Holley, as well as articles announcing the arrival of Martha Root in this country.

Washington, D. C. sent in an appreciation of the latest “Bahá’í World” published in “The Christian Leader” June 6th, in which the writer states among other things... “This Bahá’í Book is one of the most elaborate and complete that any religious group has issued.”

In Wilmette, the weekly news published in Magazine form called “Wilmette Life” has besides its generous publications of news items on all activities in the Bahá’í House of Worship, published a front page picture of our glorious Temple with this beautiful description below it: “Like a jewel, in its setting of generous foliage and bright summer sky is this world famous dome of the Bahá’í Temple on the lake shore in Wilmette. This Universal House of Worship is the mecca for thousands of religious pilgrims and interested tourists every year. The dome compares in size with the largest structures of its type in the world. It gives place to none in beauty.”

Added to these outstanding features, pages which show real activity on the part of believers as well as committees in the publicity field are those of Boise, Idaho; Geneva, Binghamton and Rochester, New York; Long Beach, Los Angeles, Santa Barbara and San Francisco, California, where the summer school sessions and the arrival of Martha Root stands out. Teaneck, N. J., has a full page of lengthy articles describing the Annual Souvenir Feast held at Evergreen Place; Norwich, Connecticut has some fine publicity through the efforts of an isolated believer; Racine, Wisconsin and Urbana, Illinois have also made a beautiful start for the new Bahá’í year.

We hope this word picture of the press book since April, 1936, will inspire those of you who haven’t sent in any clippings since April, to work even harder toward your goal. If the committee can help you in any way do not hesitate to call upon us.

Two clippings of all publicity is needed this year. Please send them to Mrs. Nina Matthiesen, Chairman, 4612 Malden Street, Chicago, Illinois.

**PUBLISHING ANNOUNCEMENTS**

The Future World Commonwealth—excerpts from the general letters written by Shoghi Effendi. 16 pages, bound in paper. This booklet brings together the Guardian’s own words on the coming World Order. It is printed on extra quality paper and attractively bound, to be suitable for presentation to non-Bahá’ís. Price—10¢ per copy, fifteen copies for $1.00. Net.

Foundations of World Unity—a new edition of this compilation made from
the two volumes of "Promulgation of Universal Peace." Price—bound in cloth, $0.75; paper covers, $0.60.

America's Spiritual Mission—'Abdu'l-Bahá's Teaching Tablets to America. This is the same pamphlet recently distributed free by the N. S. A. to all American Bahá'ís, the Publishing Committee having prepared an extra supply for sale at low cost. Price—15c per copy.

Synopsis of Bahá'í Administrative Order—an aid to the study and teaching of the Administrative Order prepared by the Spiritual Assembly of Los Angeles. The sale of this Synopsis is handled through the Western Branch of the Publishing Committee, as per address given below. Price—10c. per copy.

In addition to the small pamphlets prepared by the Teaching Literature Committee, as announced in recent issues of Bahá'í News, the following titles are available for free distribution at low cost.

The Bahá'í Movement—sold in lots of ten copies at $1.00.

The Bahá'í Faith—sold in lots of fifteen copies at $1.00.

The Bahá'í Peace Program—'Abdu'l-Bahá's Tablet to the Committee on Durable Peace, and His Tablet to Dr. Forel. Bound in paper, $0.50 per copy. Bound in dark blue fabricoid with gold and blue title, $1.00 per copy (formerly $1.50).

The Reality of Man—compilation on mind, soul and spirit. Per copy, $0.50.

Address correspondence to Bahá'í Publishing Committee, P. O. Box 348, Grand Central Annex, New York, N. Y., or to Western Division, Mrs. Emma F. Smith, 940 Leavenworth St., San Francisco, Calif.

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. Gertrude Anderson, Chicago.
Mr. Jacob Schmit, St. Paul.

THE INTERNATIONAL YOUTH BULLETIN

The National Youth Committee is making an effort this year to develop the bulletin Bahá'í Youth into an "international" youth bulletin with all that implies. We feel that it is the organ for fostering a common opinion among the Bahá'í youth of the world. A recent letter to the committee reads: "Let us make Bahá'í Youth a conference ground where we can meet each other in print." That expresses very well the goal we have set.

But to develop the bulletin we need articles and news items. The news items from each group should be sent to the area sub-secretary. In the East to Zahab Holden, 48 Terrace Avenue, Albany, New York; in the Chicago area to Florence Mattoon, 1098 Pratt Avenue, Chicago, Illinois; in the Pacific coast area to Dorothy Weaver, 675 West Arden Avenue, Glendale, California.

Articles for the bulletin should be sent direct to Kenneth Christian, 17 Jane Street, Malone, New York. They should be brief and deal with the Bahá'í way of life or some other definite aspect of the teachings or the common problems that youth face today. Poems also may be submitted. The committee hopes that the Bahá'í youth of the United States and Canada will respond at once with contributions for the youth bulletin.

LETTER FROM NATIONAL ASSEMBLY OF IRAN

We have the great pleasure of informing our dear Bahá'í brothers and sisters throughout the Bahá'í world that the 3d annual Bahá'í Convention of Iran was held in the "Haziratu'l-Quds" (Bahá'í center) in Teheran from the 6th to 12th of the Rizwan feasts to form the 3d National Assembly of the Bahá'ís of Iran.

The delegates representing the friends in this country were present and discussed various important questions of general interest to the Cause and submitted their decisions and recommendations to the newly formed National Assembly.

We give hereafter the names of the members of the newly appointed Assembly:

1.—Mr. Ali Akbar Foroutan.
2.—Mr. Vali'ullah Varghá.
3.—Jenabi Fazel Mazandarani.
4.—Mr. Shua'ullah Alá'i.
5.—Jenabi Amin-i-Amin.
6.—Dr. Youness Afruikhhte.
7.—Mr. Mahmod Badii.
8.—Mr. Ahmad Poor.
9.—Mr. Ahmad Yazdáni.

The members of the governing body of the Assembly are:

1.—Mr. Vali'ullah Varghá: President.
2.—Dr. Youness Afruikhhte: Vice-President.
3.—Mr. Ali Akbar Foroutan: Secretary.
4.—Mr. Shua'ullah Alá'i: Treasurer.

The postal and telegraphic address of the Assembly remain unchanged as last year, viz.:

Postal address:
Mr. Ali Akbar Foroutan,
Khiaban-i-Pahlevi, Koucheh-i-Mehdieh, 2002, Teheran, Iran.

Cable address: Teheran, Rouhani.

Thanks to divine confirmation, discussions were conducted with a spirit of complete harmony and sincere cooperation throughout the whole period of the sittings of the Convention and the delegates were much satisfied with the success of the discussions.

It is indeed a source of great pleasure for us to see that, under the wise leadership and guidance of our beloved Guardian, the friends have attained such a degree of sincerity, spirituality and sense of cooperation which is far beyond the limits of worldly relations. We, the members of this Assembly, earnestly hope that, with the help of Bahá'u'lláh, we may be able to carry out our sacred and important duties in the course of the present year to the entire satisfaction of our beloved Guardian.

We shall be very pleased to receive your letters and to hear the news of your activities. We hope that we may be able to correspond with you Assembly and to convey to the friends in Iran friendly messages and news from you.

For The National Spiritual Assembly of the Bahá'ís of Iran.

Yours faithfully,

A. Foroutan
Secretary.

THE BAHA'I LIFE

Study Course Conducted by Dorothy Baker at Green Acre,
August, 1936

Note: As a contribution to the teaching effort, Study Outlines will from time to time be published in 'BAHA'I NEWS. The N. S. A. will welcome all suitable Outlines which can be supplied, whether or not they have been used in a Summer School or Assembly study class.

Lesson One
The Law of the Kingdom and the Bread of Life.
References:
Iqán: 3-4.

Suggested Questions:
Why are we born?
Why is law necessary to life?
Where does evil originate?
Can one be assured of rebirth?
What is the reality of kingship?
List in your mind some of the great assurances of the kingdom of God.
What are the conditions of search for the kingdom?

Lesson Two
The Power of Thought in Active Life.

References:
The Art of Thinking—Dimnet.

Suggested Questions:
Distinguish between good and useless thoughts.
How are the five inner senses related to the Spirit?
What is reflection?
Discuss imagery as an educational asset.
Find as nearly as you can your own status according to imagery-association.
How do you meditate?

Lesson Three
Baha'i Prayer

References:
Doa, the Call to Prayer.
Bahá'u'lláh and the New Era. Ch. VI, VII.

ARTICLES FOR
"HERALD OF THE SOUTH"

"Miss Hilda Brooks, Secretary of the N. S. A. of the Bahá'ís of Australia and New Zealand, has requested the Guardian to urge the friends to contribute articles for publication in the 'Herald of the South' magazine. "At his direction I am writing this to you that you may kindly lay this matter before the American N. S. A. for consideration and action. He would suggest that in the 'News Letter' you bring this question to the attention of the friends, urging them on his behalf to cooperate with the Australian and New Zealand believers in their efforts for raising the standard of their national magazine."—Letter from the Guardian, through his secretary, April 19, 1936.

Note: Bahá'í Magazine, Herald of the South, is published quarterly at Adelaide, South Australia. The subscription rate is five shillings per year. Address: Box 447D, Adelaide, South Australia.

The Law of the Kingdom and the Bread of Life.
Braille Transcriptions—Mrs. Samuel Rodman, Chairman, 24 Ross St., Batavia, N. Y.
Contacts—Miss Sophie Loeding, Chairman, 4318 Greenview Ave., Chicago, Ill.
Green Acre Program—Horace Holley, Chairman, 119 Waverly Place, New York, N. Y.
Green Acre Maintenance—Harold Bowman, Chairman, Salmon Falls, N. H.
Index—Mrs. H. A. Harding, Chairman, 704 W. Nevada St., Urbana, Ill.
Inter-America—Mrs. Loulie A. Mathews, Chairman, Box 1064, Colorado Springs, Colo.
Legal—George O. Latimer, Chairman, 1927 N. E. 40th Ave., Portland, Ore.
Library—Mrs. Grace Bastedo, Secretary, 1332 Riverside Drive, New York, N. Y.
Publicity—Mrs. Nina Matthiasen, Chairman, 4612 Malden St., Chicago, Ill.
Publishing—Mrs. C. R. Wood, Secretary, 135 East 50th St., New York, N. Y.—Address for ordering literature: Baha'i Publishing Co., P. O. Box 348, Grand Central Annex, New York, N. Y.—Western Division, Mrs. Emma F. Smith, 940 Leavenworth St., San Francisco, Calif.
Radio—Mrs. Shirley Warde, Chairman, 135 Pinewood Place, West Englewood, N. J.
Reviewing—Mrs. Doris Holley, Secretary, 119 Waverly Place, New York, N. Y.
Study Outlines—Miss Gretchen Westervelt, Chairman, 16 Garden St., Potsdam, N. Y.
Teaching—(National Com.)—Miss Charlotte M. Linfoot, Secretary, 673 60th St., Oakland, Calif.
Teaching (Regional Com.)—Quebec, Ontario, New Brunswick, Nova Scotia, New Foundland, Prince Edward Island—Mrs. Ruth Lee, Secretary, 2682 Soissons Ave., Montreal, Quebec.
New York, New Jersey, Pennsylvania—Philip Sprague, Secretary, 235 East 22nd St., New York, N. Y.
Maryland, Delaware, District of Columbia, Virginia, West Virginia—C. Newell Atkinson, Secretary, 1612 K St., Washington, D. C.
North Carolina, South Carolina, Tennessee, Georgia, Florida, Alabama—Mrs. Georgie Wiles, Secretary, R. D. 2, West Nashville, Tenn.
Ohio, Indiana, Michigan, Kentucky—Dale S. Cole, Secretary, 3174 Corydon Road, Cleveland, Ohio.
Illinois, Wisconsin, Minnesota, Iowa—Mrs. Sara Wairath, Secretary, 4639 Beacon St., Chicago, Ill.
Kansas, Missouri, Miss Opal Howell, Secretary, 4527 Forest Ave., Kansas City, Mo.
Colorado, Utah—Mrs. Loulie A. Mathews, Secretary, Box 1064, Colorado Springs, Colo.
California, Nevada, Arizona—Mrs. Ona A. Finks, Secretary, 453 East Ave. 28, Los Angeles, Calif.
British Columbia, Washington, Oregon, Idaho—Mrs. Louise Caswell, Secretary, 2379 N. W. Overton St., Portland, Ore.
Teaching and Training Children—Mrs. Leroy Ioas, Secretary, 640 - 46th Ave., San Francisco, Calif.
Teaching Literature—George O. Latimer, Chairman, 1927 N. E. 40th Ave., Portland, Ore.
Temple Librarian, Photographs—Harry E. Wairath, 4639 Beacon St., Chicago, Ill.
Temple Program—Mrs. Clarence Ullrich, Secretary, 904 N. Hays Ave., Oak Park, Ill.
Universal Auxiliary Language—Dr. Charles Witt, Chairman, 860 So. Norton Ave., Los Angeles, Calif.
Youth—Miss Zeha Holden, Secretary, 48 Terrace Ave., Albany, N. Y.

CLASSIFICATION OF MATERIALS FOR PRESERVATION IN NATIONAL AND LOCAL BAHÁ'Í ARCHIVES

Note: This classification has been made in order to clarify the nature of the material to be preserved in the Archives, with a suitable distinction between that which should be sent to the National Archives and that which should enter into the Archives established by a local Spiritual Assembly.

I. Tablets and relics of Bahá'u'lláh and the Báb, whether original Tablets or reproductions. This material is essentially National in character.

II. Tablets and relics of 'Abdu'l-Bahá. The Tablets should be original, signed Tablets, or authentic reproductions such as photostat copies. Tablets should be accompanied by original translation if possible. All original Tablets should be preserved in the National Archives. Photostats of Tablets revealed to the Spiritual Assembly, or to individual believers, might well be placed in the local Archives. As regards the nature of relics, the Guardian has given the following explanation: "The general principle should be that any object used by Him in person should be preserved for posterity, whether in the local or National Archives. It is the duty and responsibility of the Bahá'í Assemblies to ascertain carefully whether such objects are genuine or not, and to exercise the utmost care and caution in the matter."

III. Letters of Shoghi Effendi. These are of three different classes—those written to the N. S. A. and the entire American Bahá'í Community; those written to local Assemblies; and those written to individual believers. The National Assembly is preserving the national letters of the Guardian, particularly as they occasionally contain matters confidential to that body. The N. S. A. plans to photostat all the Guardian's letters, at which time all originals can be gone over with a view to their preservation in the National Archives. Original letters to local Assemblies are for the most part not confidential and can be preserved in the National Archives, with photostats in the local Archives. Letters to individual believers can be sent to the National Archives and photostats obtained for the recipient and for the local Archives.

IV. National events and activities. Such events as 'Abdu'l-Bahá's American journey, the founding of the Temple, early historical records of Star of the West, Baha'i Publishing Committee, Green Acre, Geyserville and Louhelen Ranch and other activities of more than local importance constitute an impression aspect of Bahá'í history, and all original documents and rec-
SPIRITUAL ASSEMBLIES OF THE UNITED STATES AND CANADA — 1936-1937

(With Name and Address of Secretary, Corrected to October 1, 1936)

Phoenix, Arizona, Mrs. Ruth Humphrey, P. O. Box 2174.
Berkeley, California, Mrs. Laura Kelsey Allen, 537 Santa Barbara Road.
Geyserville, California, Mrs. Alice Entzminger, Route 2, Box 607, Santa Rosa, Calif.
Glendale, California, Mrs. Loretha von Kirtley, 324 W. Windsor Road.
Los Angeles, California, Mrs. Oni A. Finks, 453 East Avenue 28.
Oakland, California, Mr. Paul S. Jones, 400 Orange Street.
Pasadena, California, Mrs. S. W. French, 390 Grove Street.
San Francisco, California; Miss Na-deen G. Cooper, 748 Page Street, Apt. 7.
Santa Barbara, California, Mrs. Lowell, c/o Miss Starr, 206 West Canon Perdido.
Montreal, Canada, Mrs. Emeric Sala, 194 Riverside Drive, St. Lambert, P. Q.
Vancouver, B. C., Mr. A. F. L. Collin, P. O. Box 744.
Denver, Colorado, Dr. C. E. Meyer, 4495½ Perry Street.
New Haven, Connecticut, Mrs. Edward Kamerzel, 236 First Avenue, West Haven, Conn.
Washington, D. C., Mrs. Louise D. Boyle, 1915 Sixteenth Street, N.W.
Jacksonville, Florida, Miss Kathryn Vernon, 707 Post Street.
Miami, Florida, Mrs. Margaret H. Atwater, 44 N.W. 10th Avenue.
Maud, Hawaii, Mrs. Mary T. Fantom, Sprecklesville.
Chicago, Illinois, Mrs. Harry E. Walrath, 4639 Beacon Street.
Evanson, Illinois, Mrs. Inez B. Ford, 2645 Girard Avenue.
Park Ridge, Illinois, Mrs. J. Harvey Reddon, 612 E. Washington Street.
Peoria, Illinois, Mrs. Jacqueline Summers, 802 Hamilton Boulevard.
Rockford, Illinois, Dr. Edward L. Fernald, 607 Stewart Building.
Springfield, Illinois, Mrs. Fred T. Whipp, 807 West Edwards Street.
Urbana, Illinois, Mr. H. J. Snider, 506 W. Penn Avenue.
Wilmette, Illinois, Mr. Carl A. Hannen, 536 Sheridan Road.
Winnetka, Illinois, Mrs. Elizabeth Baron, 978 Euclid Avenue, Hubbard Woods, Ill.
Indianapolis, Indiana, Mrs. Ivy L. Barlet, 3527 Evergreen Avenue.
South Bend, Indiana, Miss Nayan F. Hartfeld, 732½ Diamond Ave.
Topeka, Kansas, Miss Maude Te-gart, 1031 Harrison Street.
Eliot, Maine, Miss Louise Thompson.
Baltimore, Maryland, Mrs. F. Woodward Hipsley, 2803 Allendale Road.
Cabin John, Maryland, Mrs. Pauline A. Hannen.
Boston, Massachusetts, Mrs. Helen Archambault, 38 Mansfield St., Everett, Mass.
Worcester, Mass., Miss Fanny M. Holness, 103 Webster Street.
Detroit, Michigan, Mrs. L. W. Eg­gleston, 201 E. Kirby Avenue.
Flint, Michigan, Miss Elizabeth Phelps, Box 355.
Lansing, Michigan, Miss Viola Evans, R. F. D. 4, Box 8.
Muskegon, Michigan, Mrs. Iva Smack, 132 Allen Avenue.
Minneapolis, Minn., Mrs. Helen W. Fink, 1261 Nicollet Avenue.
St. Paul, Minn., Mrs. Gayle Woolson, 235 Fuller Avenue.
Kansas City, Missouri, Miss Opal Howell, 4527 Forest Avenue.
Montclair, New Jersey, Miss A. E. Van Blaricum, 19 Walnut Crescent.
Newark, New Jersey, Mr. G. I. Volz, 48 Salter Place, Maplewood, N. J.
Teaneck, New Jersey, Mr. Archie G. Tichenor, 12 Valley Road, Ha­worth, N. J.
Binghamton, New York, Mrs. P. A. Fernald, 641 Chenango Street.
Buffalo, New York, Mr. E. C. Mc­Curdy, 144 Cottage Street.
Geneva, New York, Mrs. Lucy Heist, 46 Park Place.
New York, N. Y., Miss Bertha L. Herklotz, Room 615, 119 West 57th Street.
Altoona, New York, Miss Elizabeth Brooks, 49 Rowley Street.
Onionkers, New York, Mrs. Lillian Stoddard, 100 Saratoga Avenue.
Akron, Ohio, Mrs. Harriet B. Browne, 468 Madison Avenue.
Cincinnati, Ohio, Miss Hilda Stauss, 3640 Ewpworth Avenue, Westwood, Cincinnati.
Cleveland, Ohio, Mrs. Dale S. Cole, 3174 Corydon Road.
Columbus, Ohio, Mrs. Margarete Acero, R. F. D. 1, Reynoldsburg, Ohio.
Dayton, Ohio, Mrs. Helen McCoy, 24 Lexington Avenue.
Lima, Ohio, Mrs. Elma B. Miessler, 319 Westwood Drive.
Toledo, Ohio, Mrs. Cecile Hill, 312 Ohio Street.
Portland, Oregon, Mr. J. W. Lati­mer, 1927 N.E. 40th Avenue.
Pittsburgh, Penna., Mrs. Bishop Brown, P. O. Box 9, Ingomar, Penna.

Orders should be turned over to the N. S. A., if not already done, for its examination and subsequent deposit in the National Archives.

V. Local records and activities. Records and documents pertaining to such activities are of two classes: the Minutes and correspondence of the Spiritual Assembly, which are preserved by the Assembly itself, and non-administrative material of historical interest and importance, such as programs, newspaper clippings, Historical Record Cards, etc. It is recommended that each Spiritual Assembly also provide a bound book in which its Archives Committee can keep a record of enrollments of new believers and also deaths or removals from the community.

VI. Bahá'í publications. A complete file of all publications, such as books, pamphlets, magazines, news letters, etc., of official Bahá'í character is being developed in the National Archives, and the cooperation of the friends is requested to make this complete. Out of print Bahá'í books and pamphlets will be appreciated.

VII. Individual records and papers. Families in possession of the papers belonging to such prominent workers as those named in "America and the Most Great Peace" will appreciate that such records are part of the history of the Cause and might well be turned over to the Archives and History Committee. Other personal records might similarly be turned over to the local Archives Committee.
BACK NUMBERS OF 'BAHA'I NEWS'
The constant growth of the Bahá’í community, and the more studious attitude developed in recent years, has raised a very difficult problem in connection with requests for back numbers.

The N. S. A. feels it necessary to report that at present there is not available one single file of copies from No. 1, dated December, 1924, to the current issues, but there are several sets which lack only a few copies. These sets are offered for sale at $25.00 each, and Assemblies or individual believers desiring them are urged to obtain one as soon as possible.

The files from No. 45 to date are more complete, and individual back numbers will be supplied at 10c each as long as they last.

NATIONAL COMMITTEES
1936-1937
Additions and Corrections

Green Acre Program—Horace Holley, Chairman, Dr. Genevieve L. Coy, Philip Sprague.

Green Acre Maintenance—Harold Bowman, Chairman, Mrs. Florence Morton, Mrs. Amelia Bowman, Miss Roushan Wilkinson, Treasurer; Mrs. Emma Flynn.

Historian of Green Acre, Alfred E. Lunt.

Publicity—Added, Mrs. Edna Eastman.

Radio—Added, Philip Sprague.

Study Outlines—New committee appointed, former committee being unable to serve. Miss Gretchen Westervelt, Chairman, Miss June Miller, Miss Imogene Talbott, Mrs. Doris McKay.

Youth—Added, Miss Tahrih Mann, George Elmer unable to serve.

Regional Teaching—New England States, Mrs. Wendall Bacon added, Mrs. Isais unable to serve. North and South Carolina, Tennessee, Georgia, Florida, Alabama, the Secretary is now Mrs. Georgie Wiles, Miss Julia Moore not serving.

BAHA'I YOUTH BULLETIN
The October issue of Bahá’í Youth will terminate the first year of a notable and exhilarating international enterprise. To those who are not acquainted with our bulletin we present the following quotations from our pages of information and, we trust, inspiration:

"As in the last century the Dawn-Breakers recreated Persia, so must the Bahá’ís of today recreate the world! ... May Bahá’í Youth unite us and keep us always strong in the knowledge of a common destiny and action."

"Bahá’u’lláh spoke to the world—when He raised His voice there were no Bahá’ís—He addressed Himself to the soul of man. Do we suppose that only those who have had the privilege of hearing of Him and accepting Him, are His workers in this day?"

"For the subjugation of small physical appetites, the infinite power of Bahá’u’lláh is present and we may draw upon it."

"In unity with our fellows throughout the world we have joined in a new determination to serve the Cause of Bahá’u’lláh."

DELEGATES
Twenty-Eighth Annual Convention 1936

Delegates
Phoenix, Ariz., Miriam Bugbee.
Geyserville, John D. Bosch.
Glenale, Loretha von Kirtley.
Los Angeles, Elmor Duckett, Oni A.
Finks, Willard P. Hatch, Shahnaz Waite.
Oakland, A. C. Ioas.
Pasadena, Nellie S. French.
San Francisco, Leroy C. Ioas, Mamie L. Seto.
Santa Barbara, Marie Lowell.
Montreal, Que., Sutherland Maxwell.
Vancouver, B. C., Rowland A. Estall.
Colorado Springs, Colo., Louise A. Mathews.
Denver, Miguel Calderon.
New Haven, Conn., Douglas Hillhouse.
Jacksonville, Fla., Walter L. Bacon.
Miami, Lucille Hoke.
St. Augustine, Frances M. Guy.
Augusta, Ga., W. T. Bidwell.
Honolulu, T. H., Marion Little.
Maul, Katherine S. Baldwin.
Chicago, III., Philip Marangella, Albert Windust, Sara Walrath, Alla Kallaner, Julia Sobel, Ruth Moffett, Harry E. Walrath, Monroe Ioas.
Evansville, Carl Scheffler.
Park Ridge, Dorothy Redon.
Peoria, Zella Frazier.
Springfield, Annie B. Killius.
Urbana, Mrs. H. A. Harding.
Wilmette, Carl Hannen.
Winnetka, Mabel Ives.
Indianapolis, Ind., Lillian K. Sielen.
South Bend, Sara Russell.
Topeka, Kan., Paul Brown.
Eliot, Me., Elizabeth Greenleaf.
Baltimore, Md., Mrs. H. M. Langrall.
Cabin John, Paul Hannen.
Boston, Mass., Alfred E. Lunt, Mrs. M. C. Oglesby.

Claire Fricke.
Racine, Wisconsin, Mrs. Harold R. Olsen, 1332 Russel Street.

Evansville, Carl Scheffler.
Park Ridge, Dorothy Redon.
Peoria, Zella Frazier.
Springfield, Annie B. Killius.
Urbana, Mrs. H. A. Harding.
Wilmette, Carl Hannen.
Winnetka, Mabel Ives.
Indianapolis, Ind., Lillian K. Sielen.
South Bend, Sara Russell.
Topeka, Kan., Paul Brown.
Eliot, Me., Elizabeth Greenleaf.
Baltimore, Md., Mrs. H. M. Langrall.
Cabin John, Paul Hannen.
Boston, Mass., Alfred E. Lunt, Mrs. M. C. Oglesby.

NATIONAL COMMITTEES
1936-1937
Additions and Corrections

Green Acre Program—Horace Holley, Chairman, Dr. Genevieve L. Coy, Philip Sprague.

Green Acre Maintenance—Harold Bowman, Chairman, Mrs. Florence Morton, Mrs. Amelia Bowman, Miss Roushan Wilkinson, Treasurer; Mrs. Emma Flynn.

Historian of Green Acre, Alfred E. Lunt.

Publicity—Added, Mrs. Edna Eastman.

Radio—Added, Philip Sprague.

Study Outlines—New committee appointed, former committee being unable to serve. Miss Gretchen Westervelt, Chairman, Miss June Miller, Miss Imogene Talbott, Mrs. Doris McKay.

Youth—Added, Miss Tahrih Mann, George Elmer unable to serve.

Regional Teaching—New England States, Mrs. Wendall Bacon added, Mrs. Isais unable to serve. North and South Carolina, Tennessee, Georgia, Florida, Alabama, the Secretary is now Mrs. Georgie Wiles, Miss Julia Moore not serving.

BAHA'I YOUTH BULLETIN
The October issue of Bahá’í Youth will terminate the first year of a notable and exhilarating international enterprise. To those who are not acquainted with our bulletin we present the following quotations from our pages of information and, we trust, inspiration:

"As in the last century the Dawn-Breakers recreated Persia, so must the Bahá’ís of today recreate the world! ... May Bahá’í Youth unite us and keep us always strong in the knowledge of a common destiny and action."

"Bahá’u’lláh spoke to the world—when He raised His voice there were no Bahá’ís—He addressed Himself to the soul of man. Do we suppose that only those who have had the privilege of hearing of Him and accepting Him, are His workers in this day?"

"For the subjugation of small physical appetites, the infinite power of Bahá’u’lláh is present and we may draw upon it."

"In unity with our fellows throughout the world we have joined in a new determination to serve the Cause of Bahá’u’lláh."
"The Baha'i Faith is the only agent which uncompromisingly cuts through the surface (of age-old passion) to reveal the unity of purpose which animates all group activity, spiritual and material, in the evolutionary process of civilization."

"We cannot teach and serve the Faith of Baha'u'llah sincerely and adequately until as individuals we are clearly impelled by the spiritual standards of conduct which become allegiance to the Baha'i Faith.... In this period of Formation the youth of the Baha'i world community must break from the worthless standards of the times and unfold the standards of God. 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."

And from our beloved Guardian through his secretary:

"Not until all the friends come to realize that every one is able, in his own measure, to deliver the Message, can they hope to reach the goal that has been set before them by a loving and wise Master."

"... Baha'i youth throughout the world must not only strive to spread 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 Baha'i youth must indeed exemplify through their lives, both as individuals and as conscious and active members of the Baha'i community, the purity, the effectiveness and sublime character of their Faith. They can teach best when they live up to the standard inculcated by Baha'u'llah."

Also from the Guardian to a member of the youth committee:

"The response of various youth groups in both the East and the West to your Committee's call has been very gratifying. It should be now your Committee's chief aim to maintain alive this spirit of solidarity and fellowship that you have succeeded in awakening among various Baha'i youth groups throughout the world. Your Youth Bulletin, he hopes, will give you the full means to accomplish this aim."

"Baha'i Youth wants to succeed. Baha'i Youth wants to consolidate the Baha'i youth in all countries. Baha'i Youth wants to maintain alive the spirit of solidarity and fellowship awakened among Baha'i youth groups throughout the world."

Baha'i Youth wants subscriptions. We urge all Assemblies to cooperate by obtaining subscriptions. (The New York youth have already subscribed almost 100%!) Baha'i Youth is published quarterly. You may have your copy by sending ten cents, or a year's subscription by sending forty cents, to Miss Zeah Holden, 48 Terrace Avenue, Albany, N. Y.

With our subscriptions duly augmented we can approach our second year with a sense of confidence and effectiveness.
BAHA'I NEWS

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NO. 104

DECEMBER, 1936

LETTERS FROM THE GUARDIAN

1. To the National Spiritual Assembly

The Importance of the Archives

"The importance of the institution of Baha'i Archives is not due only to the many teaching facilities it provides, but is especially to be found in the vast amount of historical data and information it offers both to the present-day administrators of the Cause, and to the Baha'i historians of the future. The institution of Baha'i Archives is indeed a most valuable storehouse of information regarding all the aspects of the Faith, administrative as well as doctrinal. Future generations of believers will be surely in a better position than we are to truly and adequately appreciate the many advantages and facilities which the institution of the Archives offers to individual believers and also to the community at large.

"Now that the Cause is rapidly passing through so many different phases of its evolution, it is the time for the friends to exert their utmost in order to preserve as much as they can of the sacred relics and various other precious objects that are associated with the lives of the Founders of the Faith, and particularly the Tablets They have revealed.

"Every believer should realize that he has a definite responsibility to shoulder in this matter, and to help, to whatever extent he can, in rendering successful the valuable work which national and local Baha'i Archives committees are so devotedly accomplishing for the Faith in America."—September 25, 1936.

Promulgation of the Divine Plan

"Dear and prized co-workers:

"I cannot allow this communication to be sent without adding a few words in person and stress afresh the significance of the undertaking in which the entire Baha'i community has embarked. The promulgation of the Divine Plan, unveiled by our departed Master in the darkest days of one of the severest ordeals which humanity has ever experienced, is the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfill their unimaginably glorious Destiny. As the proclamation of the Message reverberates throughout the land, as its resistless march gathers momentum, as the field of its operation widens, and the numbers of its upholders and champions multiply, its potentialities will correspondingly unfold, exerting a most beneficent influence not only on every community throughout the Baha'i world, but on the immediate fortunes of a travelling society. The repercussions of this campaign are already apparent in Europe, India, Egypt, Iraq and even among the sorely tried communities in Persia and Russia. The Faith of God is gaining in stature, effectiveness and power. Not until, however, the great enterprise which you are now conducting runs its full course and attains its final objective, at its appointed time, can its world-encompassing benefits be fully apprehended or revealed. The perseverance of the American believers will, no doubt, ensure the ultimate realization of these benefits."—November 14, 1936.

2. To Individual Baha'is

(Published with the Guardian's Consent)

To Mr. Bernard Gottlieb, April 17, 1936.

"He quite agrees that 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. The dogmatism of the church has been discarded once for all. 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 Baha'u'llah. 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. Not until these two are rightly combined and brought into full action can there be any hope for the future of the race."

THE SPIRIT OF TEACHING

If we regard Baha'i teaching only in terms of lectures and other formal public activities, the inherent capacity of the Baha'i community to serve the Faith can never be fulfilled. It will not be possible solely by methods conforming to past religious practices to establish the Faith over the vast area of the world in the allotted time. In order to meet the Guardian's supreme appeal, the believers must consider teaching from a more intimate, a more universal point of view.

Why should any small group of Baha'is remain inactive until some
"teacher" arrives from another city to conduct meetings? Why should any isolated believer feel helpless merely from lack of experience in public speaking? Is a divine Faith impotent to find true expression simply because a believer happens not to possess certain qualities most conspicuous to non-believers?

The source of all qualities is faith. He who has faith can serve even if he be deprived of health, wealth and the talents which the public most readily recognizes. For faith is a condition of universal love stirring within the soul. The true believer can at all times be conscious of a supreme blessing, a positive joy which conveys its essence to others by powers no school can teach. The man or woman of sincere faith stands forth as a lighted candle in spiritual night. From within emanates a reflection of the Holy Spirit which will reveal itself to others without formal eloquence or external ritual.

It is from this deep, joyous, constant possession of certitude and blessing that we must all pray to be able to serve the Cause of Bahá'u'lláh. Because the law of unity is variety and not uniformity, that inward devotion will fulfill itself in myriad ways, in some through eloquence, in others through steadfast ethical qualities, in still others through a calm elation shedding its perfume upon other souls. The spirit of teaching, far from being dogmatic insistence, consists solely in our love for God which we cannot help but share.

At this level of inner experience, all believers are teachers. The most remote Bahá'í, apparently deprived of human advantages, can all unconsciously so reflect the Light as to inspire an entire community. Deprived of this universal essence, the most humanly favored of individuals will fail to serve the Faith. Let us remember that surpassing Tablet in which 'Abdu'l-Bahá guided the souls: "The essential purpose of Faith and Belief is to enable the inner being of man with the outpourings of grace from on high.... Wherefore it is incumbent upon all Bahá'ís to ponder this very delicate and vital matter in their hearts, that, unlike other religions, they may not content themselves with the noise, the clamor, the hollowness of religious doctrine. Nay, rather they should exemplify in every aspect of their lives those attributes and virtues that are born of God...."

If we can but learn humbly to perceive the teaching activity of the American Bahá'í community as a deeper awareness of this truth, the formal and definite plans now under way will be reinforced a thousandfold. Nothing but the power of the Holy Spirit can conquer the nations and continents. That power surrounds each and every soul sincerely turned to Bahá'u'lláh. Let us base our efforts upon radiant joy that we have been admitted into the Kingdom. Let us not be overawed by an external power, nor succumb to a merely human restlessness. Holding fast to the firm cord of divine Guidance, let us march forward, one and all, with the hosts of Destiny itself.

"Whosoever is in the privacy of his chamber, the verses revealed by God, the scattering angels of the Almighty shall scatter abroad the fragrance of the words uttered by his mouth, and shall cause the heart of every righteous man to throb. Though he may, at first, remain unaware of its effect, yet the virtues of the grace vouchsafed unto him must needs sooner or later exercise its influence upon his soul." (Gleanings, p. 295).

REGIONAL CONFERENCE AND PUBLIC MEETINGS IN SAN FRANCISCO

The members of the National Spiritual Assembly are most gratified over the results of the conferences and meetings held at San Francisco on November 12. It has been attended by a beautiful hospitality and deeply conscious of the unity and vigor of the believers who attended the meetings from the Pacific Coast communities, the members feel that the spirit of teaching was truly exemplified during those five days.

The program carried out included two public meetings in the Palace Hotel, a Feast provided by the Assemblies of the Bay region, a day of consultation with the believers, dinner with the Spiritual Assembly of San Francisco, a visit to the Summer School at Geyserville, where the members dined with Mr. and Mrs. Bosch, besides the sessions of the N. S. A. devoted to current matters.

Despite the fact that the city was engaged in celebrating the opening of the great bridge, the two thousand invitations which had been issued for the public meetings, and very extensive publicity carried on in the press for more than a week produced two large and interested audiences for the public meetings. It was estimated that about four hundred persons attended the meeting on November 12, and about seven hundred on November 15.

Mrs. Stuart W. French presided at the public meeting on November 12. An address on "Bahá'u'lláh's Message to a Chaotic Age" was delivered by Mr. Alfred E. Lunt, followed by one on "The Implications of a World Faith" by Mr. Horace Holley.

On Sunday evening, November 15, before an audience filling the Gold Room of the Palace Hotel, Mr. Leroy Ioss served as chairman, the speakers being Mr. George O. Latimer, with the subject "Order for a Troubled World," and Mr. Mountfort Mills, who spoke on "The World Order of Bahá'u'lláh."

Mr. Roy C. Wilhelm presided at the Bahá'í Feast held in the auditorium of the Sorosis Club Saturday evening, November 14, and Mr. Mills conducted the regional consultation Sunday morning and afternoon.

The spirit of unity and devotion characterizing these meetings was truly exemplified in the announcements which the N. S. A. was privileged to make, first, that donations of more than five thousand dollars have been received for the Teaching Fund; second, that a contribution of five thousand dollars has been received to meet the cost of publishing The Bahá'í World, Vol. VI, third, that a special contribution had been made to make final payment on the Temple loan, and fourth, that a believer has offered to construct a new Bahá'í Hall at Green Acre, and finally, that a believer has also offered to construct a new dormitory at the Geyserville School.

It is surely significant that the final Temple construction bill now having been paid, the teaching work can now go forward with full energy. Since 1925, the American Bahá'í community, with the Guardian's constant help and with valued help also from believers in other lands, has completed three Temple construction contracts—the body of the edifice, the external decoration of the dome, and the decoration of the clerestory section.

"THE AMERICAN BELIEVERS MUST PRESS ON"

**Report from National Teaching Committee**

"By the righteousness of God! Should a man, all alone, arise in the name of Bahá and put on the armour of His love, him will the Almighty cause to be victorious, though the forces of heaven and earth be arrayed against him...."

Stirred by this and numerous other assurances of divine assistance in the "Gleanings," and in the Teaching Tablets of 'Abdu'l-Bahá, the American Bahá'ís are now responding with con-
enthusiasm and made many friends for the Cause through whom good follow­where she was received with much
ition of a detailed account of all that has been accomplished during the past
plications are descending in floods upon all who set forth with perseverance and confidence to spread the Light of Truth near and far.
Space does not permit the publication of a detailed account of all that has been accomplished during the past few weeks, but the following statements are offered to indicate in what manner the believers are discharging their new responsibilities and translating their faith into the action called for in the recent messages of the Guardian.
In New Fields
Miss Gertrude Frazier’s pioneer work in Omaha reported in the last BAHAI NEWS continues to produce inspiring results. Mrs. Mabel Ives of Chicago is now assisting her with the study class that has been established. The students are diligently preparing themselves for Bahá’í membership and are cooperating in all the efforts being made to awaken the city to the Teachings. One book store has asked to carry Bahá’í books for sale and these are being displayed in a special section with the photograph of ‘Abdu’l-Bahá.
Mr. and Mrs. Raphael Lillywhite who were among the first to answer the call for pioneers, have reported unexpected changes in their material affairs which will enable them to follow through their teaching objective which is the establishment of the Cause in Wyoming.
Mrs. Marion Little, pioneering in the states of Louisiana and Missouri, made a trip as far north as Memphis, Tennessee, speaking to high school and community audiences where she was received with much enthusiasm and made many friends for the Cause through whom good follow-up work will be possible.
Mrs. Margaret Kruce of Seattle who will go to Alaska in the spring to re-
The Cleveland Assembly reports pioneer work undertaken in Painesville, Sandusky, Norwalk, and Oberlin, Ohio. Dayton is holding bi-weekly meetings in Xenia, Ohio, and has made valuable contacts with the university there.

Members of the Lima Assembly have initiated work in Defiance, Celina and West Unity, Ohio. New cities recently opened in Michigan are: Hillsdale, Pentwater, and Mishawaka. Library books have been placed by the Baha'is in the public libraries of all these cities.

Mr. Philip Sprague reports that Port Chester, Wantagh and Hempstead, New York, have recently formed study groups.

In order to acquaint the prominent citizens of Colorado Springs with the Baha'i Faith, Mrs. Louise Mathews recently gave a series of four carefully planned lectures on the "Great Religions," paving the way for a later series on the Cause itself. A lecture on the Cause at Colorado University was another important piece of work done by Mrs. Mathews this fall.

Inter-Community Teaching Conferences

Five regions thus far have held Inter-Community Teaching Conferences under the plan approved by the National Spiritual Assembly. The first one, for the Baha'i Communities of Michigan, was held during the summer school at Lohelen. Every Baha'i Group and every Assembly in the state was represented and definite plans were made to capitalize the enthusiasm which was generated for increased teaching service.

The second conference, held at Greenacre in August, had as its central theme: individual teaching service. Many concrete suggestions for both individual and group work opened the way for an active winter campaign in the eastern states.

The conference of Arizona and Southern California Baha'is held in Los Angeles in September was devoted to a discussion of successful teaching methods. The evening session which was open to the public attracted a very large number of new people.

The Baha'is of British Columbia, Washington and Oregon held their Inter-Community Conference in Seattle early in October. As a result of the consultation, each Community was assigned a specific area within which to undertake new teaching work. Several new cities have already been opened, and a number of new teachers have been called upon to serve.

The largest area to be included in an Inter-Community Teaching Conference was that composed of the states of Illinois, Iowa, Minnesota and Wisconsin, meeting in Foundation Hall for a two-day session. The inspiration and exchange of teaching ideas and experiences stimulated much new enthusiasm which will be directed toward greater Assembly activity during the fall and winter months.

Teaching Circuits

One of the purposes of the Inter-Community Teaching Conferences held thus far has been the formation of teaching circuits among Assemblies located fairly near each other. A number of Assemblies have reported more or less progress in circuit programs. Several have proved them to be a most effective and efficient method for extension work in near-by cities where the Cause has not yet been established.

The program for the Upper New York circuit which includes eleven cities is completed through April with Mr. Mason Remey, Mrs. Marzieh Carpenter, Miss Julia Goldman, Mrs. Dorothy Baker, Mr. Mountfort Mills, Mr. Horace Holley and Mr. Louis G. Gregory as speakers. A local "circuit news" prepared by the Geneva Assembly, keeps the circuits in the circuit informed of plans and suggestions for follow-up.

A circuit of nine cities in the vicinity of New York and another in New Jersey of fifteen cities will be inaugurated this fall. Assemblies in Ohio, Indiana, Wisconsin and Illinois, are also lining up programs and speakers for circuit work.

Assembly Activities

Baha'i Communities which are too widely scattered to participate in circuit programs are not remaining inactive. Many have reported plans for more intensive local teaching campaigns with extensive advertising of all kinds. Glendale, California, has arranged for a public center and is arranging an attractive winter program.

Portland, Oregon, has sent out several hundred invitations to important people announcing a forum on social and religious subjects.

San Francisco, Oakland and Berkeley Assemblies have planned special series of public meetings to follow up the interest aroused in the San Francisco Bay area as a result of the two large public meetings held in connection with the recent session of the National Spiritual Assembly in San Francisco.

The teaching work in Toronto, Canada, received new impetus this fall through a visit of Mrs. Lorol Schopflocher. Excellent publicity was given her address in the Toronto newspapers which are circulated throughout the province and as a result the way has been opened for articles on the Cause.

Individual Service

As Baha'i Communities increase their local public teaching work and release for service in new fields many on whom they have depended for much of their teaching activity, the responsibilities of all the believers are greatly increased. Souls who are attracted must be confirmed and every Baha'i has the capacity to teach and guide some one. Therefore, the fireside gatherings and small study groups are becoming more and more important and offer to those who cannot travel or do public teaching work a rich opportunity to prepare the quickened souls for Baha'i membership.

Teaching by community and individual example is a valuable concomitant in the great public campaign which the American believers have undertaken. The Guardian has repeatedly stated that the qualities of love, unity and enthusiasm among the believers constitute a powerful example of the high standards of our Faith and are essential prerequisites to successful teaching. This was strikingly illustrated in a letter recently received from an individual who wrote that he had "read and heard of so many good deeds of the Baha'yi religion and its followers" that he had decided to become one and asked for instructions as to the necessary steps.

Surely today, no less than in the days of the Letters of the Living, should the friends of God heed these words of the Bab: "You are the bearers of the Name of God in this day. You have been chosen as the reservoirs of His mystery. It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory."

TEACHING CONTACTS IN NEW AREAS

The international teaching campaign which has been inaugurated by the American Baha'is under the recent instructions of the Guardian calls for the establishment of the Cause in every State of the United States, every Province in Canada, and every Republic in Central and South America within the next eight years. Examination of
the map which accompanied the June issue of Baha'i News reveals the magnitude of the task before us in the United States alone, for there where the Cause has made more rapid progress than in the other countries of the western hemisphere there are still ten States without a single believer and twenty-five without Local Spiritual Assemblies. The cooperation of every believer in the United States and Canada is essential to the achievement of the objective set for us by the Guardian. We are therefore appealing to the entire Baha'i Community to report either to the secretary of the Regional Teaching Committee or of the National Teaching Committee, depending on jurisdiction, the following:

1. Names and addresses of friends or acquaintances in all states and provinces, and particularly where there are now no Baha'is, so that literature may be sent or some contacts made for work there.

2. Names of cities where you have done some Baha'i work or where you know someone else has made some contacts, with the names and addresses of interested individuals and whatever pertinent details are necessary to adequate follow-up.

It is very important to have this information centralized both for the use of those who are going out into new states to teach and to insure adequate follow-up of all teaching opportunities.

—NATIONAL TEACHING COMMITTEE

LOCAL ASSEMBLIES

Please note the following corrections in the list of Assembly Secretaries published in Baha'i News, October:

South Bend, Indiana, Miss Nayan F. Hartfield, new address, 762 Portage Avenue.

Topeka, Kansas, Miss Maude Tegart, new address, 406 West 11th Street.

Rochester, New York, until further notice address communications to the Chairman, Mr. Robert Meinhard, 335 Wilmot Road.

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. —Baha'u'llah.

Miss Jessie Bush, Newark, New Jersey.

Miss Elizabeth Chandler, Ithaca, New York.

Mrs. Elizabeth Hurlbut, San Francisco, California.

Miss Lillie Kendall, Apts, California.

Mr. S. A. Roberts, Kelvin, Arizona.

Mrs. Frances Carre, Mariposa, California.

Dr. Albert Johnston, Montreal, Quebec.

Mrs. Evelyn Moore, Cambridge, Massachusetts.

Miss Antoinette Seals, Lima, Ohio.

ENROLLMENTS AND TRANSFERS

New memberships in local Baha'i communities have been reported as follows:


LIBRARY COMMITTEE

The Library Committee wishes to bring to the attention of the local Spiritual Assemblies the main objectives of its program for this year.

The plan is to concentrate upon placing Baha'i books in as many College and University Libraries as possible.

It is the expressed wish of Shoghi Effendi that University students be informed of the Teachings, therefore this work forms an important aspect of the general teaching effort.

The National Spiritual Assembly has given the Library Committee a definite book budget by which the Committee will be enabled to supply six important books to about seventy-five Libraries this year.

The Committee wishes to ask the cooperation of every local Assembly and suggest that each Assembly appoint a special committee to call on the Librarian of any College or University within its area. The Assemblies are requested to send the Library Committee a list of all Baha'i works already in the Libraries visited by the special committee, not only for the permanent records of the Library Committee but also to avoid duplication.

Another suggestion is that at public meetings, the chairman mention the fact that Baha'i literature can be obtained in the Public Library. This statement could also be added to the newspaper advertisements of Baha'i meetings.

In concentrating upon College and University Libraries this year, the Committee does not mean that the important work of placing literature in Public Libraries is to be neglected, especially where the important books are not now available. Many Public Libraries, however, have received good donations of books in previous years, while less attention has been paid to Colleges and Universities.
The Committee hopes to have an early response from each local Assembly.

Martha Woodsum, Chairman
Grace Bastede, Secretary
1332 Riverside Drive,
New York, N. Y.

INTER-AMERICA COMMITTEE

The work of this Committee is full of extraordinary possibilities, but the preliminary planning must be carefully done in order to meet the special problems arising from such a vast teaching area.

With the limited funds so far available, the first task is to publish necessary pamphlets and literature in Spanish and Portuguese, and also to make available literature in German, Italian and other languages used by extensive groups in South America. As rapidly as possible, a number of book depots will be arranged at strategic points in South America, so that as the demand for the literature increases the books and pamphlets can be supplied from a nearby point.

The Committee is also developing a special mailing list of editors, liberal organizations and influential persons which can be used from time to time, thus preparing the way for the traveling teachers.

To review the work already done. First of all we have the pioneering journey carried out by Miss Martha L. Root many years ago. Then Miss Holzappple established herself at Bahia, and has translated and published "The Goal of a New World Order," a small prayer book, "Baha'u'llah and the New Era" (Spanish and Portuguese), and has translated Kitab-I-Iqan but this is not yet printed. Mrs. Dodge, another American Bahá'í, is now resident in Chile. Mr. and Mrs. Mathews traveled to South America in 1935 and Mr. and Mrs. Blakely taught in several cities during 1936. As the result of all these efforts, a good beginning has been made, but the effort must be intensified a thousandfold.

Mrs. Frances Benedict Stewart accompanied the delegates who attended the women's peace meeting at Buenos Aires preceding the meeting now being held by the American Nations. Mrs. Stewart speaks Spanish and was in fact born in South America of missionary parents. Her report of her Bahá'í teaching is awaited with great interest.

Mr. and Mrs. Mathews plan to make another journey beginning January, 1937, which will take them to South America and afterward to other countries.

As funds are available, the Inter-America Committee hope to assist in making it possible for other teachers to work in this field. A believer able to undertake this pioneering work should appraise the Chairman of the Inter-America Committee and also write the American Consul in the city where he or she plans to reside, inquiring what work is available in that center and mentioning the believer's experience and qualifications.

The information desired by the Inter-America Committee includes the following points: knowledge of Spanish or other language used in South America; bow long the teacher can remain; and whether he or she can be self-supporting after reaching the new post of service.

The official language of South America is Spanish but Portuguese is spoken throughout Brazil, Spanish in the Argentine, Northern Chile and Peru, German in Southern Chile and Patagonia. The official religion is Roman Catholic, but in every city there are Theosophists who are friendly and will share their platform with Bahá'ís. The branches of the Y. M. C. A. and Y. W. C. A. are not allowed to extend privileges to strangers unless the visitor presents a letter from the American headquarters. This is located at 420 Lexington Avenue, New York.

Women traveling alone should endeavor to join a party or organization, since Spanish customs are rigidly preserved. Hotels often make their prices prohibitive for a woman without escort. Correspondence intended for the Inter-America Committee should be addressed until further notice to Mrs. E. R. Mathews, c/o Bahá'í Center, 119 West 57th St., New York, N. Y.

INDEX COMMITTEE

The Index Committee would like short general subject indexes of all the writings of the Báb, Baha'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi. If any believer has worked on these, or is now working, or would like to work, will he or she please communicate, as soon as possible, with the Chairman of the Index Committee, Mrs. H. A. Harding, 704 West Nevada Street, Urbana, Ill. The plan is eventually to publish a general index, in one alphabetical sequence, of all these basic works of our Faith.

PUBLISHING COMMITTEE

Baha'u'llah and the New Era, by J. E. Esslemont. The Publishing Committee would like to explain why copies of this work have been unobtainable for the past few months. The N. S. A. has taken up with Shoghi Effendi the matter of making a few corrections in the text before authorizing a new printing. The Guardian has passed upon these suggestions, and as soon as possible the book as revised will be sent to press. The publishing date cannot be announced at this time, but the Committee will inform the friends through Baha'i News.

Baha'i Study Course. This course has been sold with three books for reference—Baha'u'lláh and the New Era, Foundations of World Unity, and Wisdom of 'Abdu'l-Bahá. Until the Esslemont book is again available, the Study Course and the other two books will be sold at the special price of $1.15 net.

Life Eternal, compiled from Writings of Baha'u'lláh and 'Abdu'l-Bahá by Mary Runcy Movius. This work, very attractively printed and bound by the Roycroft Shops, is promised for December 15. The contents are arranged under the following chapter heads: Kingdom of the Spirit, Divine Instruction, Prayers for the Departed, Divine Promises, and Resurrection of the Spirit. 178 pages. It is intended especially for those non-believers conscious of spiritual needs not fulfilled by their own religious affiliation. Per copy, $2.50.

A World Faith, Studies in the Teachings of Baha'u'lláh. The nine articles contributed to World Order Magazine under this title last year have been issued in book form, with a prefatory statement taken from words of Shoghi Effendi. Bound in blue paper, 85 pages, $0.25.

A believer wishing to complete a Bahá'í Library has requested the Committee to obtain one copy of each of the following titles, which are now out of print. Any of the friends willing to sell one or more are requested to communicate with the Publishing Committee.

The books and booklets wanted are:

The New Revelation, Fitzgerald; Peace of the World, Remey; Whence? Why? Whither?, Dodge; Letter from St. Jean D'Arc; Tablets from 'Abdu'l-Bahá to E. E. Wrestling Brewster; Utterances to Young Men, 1901; Akka Lights, Hanning; Divine Revelation Basis of Civilization, Haddad; Letter Written in Behalf of Friends of Isphahan to American Believers; Martinist's Report, Sassi; Table Talks Concerning Reincarnation, etc.

Send orders to Bahá'í Publishing Committee, P. O. Box 348, Grand Central Annex, New York, N. Y. or to Western Division, Mrs. Emma F. Smith, 940 Leavenworth Street, San Francisco, Calif.
WORLD ORDER MAGAZINE

The attention of the friends is called to the fact that the November issue of World Order contains reproductions of the two-page engrossed copy of the Tablet revealed by Bahá'u'lláh to the "Rulers of America" which the National Spiritual Assembly recently caused to be presented to President Roosevelt, together with engrossed copies of two Prayers revealed by 'Abdu'l-Bahá. The original presentation copy was engrossed in color and beautifully bound.

In the November issue also was presented the text of the Bahá’í paper prepared and read by Dr. G. Townshend before the session of the World Fellowship of Faiths held in London last July.

From a far-off region of the world has come this letter, signed by the General Secretary of the Y. M. C. A. at Launceston, Tasmania: "I am particularly desirous of letting you know that a group of men in this Y. M. C. A. have become tremendously interested in the articles of 'World Order' and we have found the matter of great value in our educational and spiritual activities."

The Editors desire once more to impress upon the friends their desire to receive contributions in the form of articles, poems or suggestions. Believers who possess artistic talent are cordially invited to assist in improving the appearance of the magazine through decorative designs in keeping with the nature of the Faith.

In the October number began a new series, entitled "Seven Candles of Unity," the first article being in the nature of an introduction—Dr. Townshend’s article on 'Abdu'l-Bahá.

PORTALS TO FREEDOM

The friends will recall the notice of this new book by Howard Colby Ives which was published in Bahá’í News for August, 1936.

The Publishing Committee has received advance orders in the amount of nearly $500, to which is now added the sum of $100, sent by Shoghi Effendi with the following words to Mr. Ives: "He hopes that the response of the friends, both in the East and the West, will be such as to enable you to start immediately with the printing. He is confident that when published the book will be of valuable assistance to the extension of the teaching work. You should, therefore, persevere in your efforts, and strive by every means in your power, to enlist the support of the believers for the publication of this volume, which, he trusts, will be fully utilized as a teaching medium throughout the United States and beyond its confines."

Advance orders in the amount of $300 are needed for binding and delivering 500 copies of the book, and, a final sum of $300 later on will complete the full contract with the non-Bahá’í publisher. The pre-publication price of $1.85 will be allowed on all orders received by the Publishing Committee for a brief period. Orders should be placed through local Assemblies and forwarded with remittance to Bahá’í Publishing Committee as soon as possible.

BAHÁ’Í MAGAZINES IN OTHER LANDS

The attention of the friends is called to the Bahá’í Magazines published under the direction of National Spiritual Assemblies in Europe, India, and Australia and New Zealand.

Sonne der Wahrheit (Sun of Truth) is the title of the magazine issued by the German Bahá’ís. The Editors are Dr. Adelbert Muhlschlegel, Dr. Eugen Schmidt and Frau Alice Schwarz-Solvo. The address is Stuttgart-W, Reinsburg-strasse 198, Germany. It is published in the German language.

Bahá’í Magazine, Herald of the South, is published quarterly by the N. S. A. of Australia and New Zealand, the address being Box 447D, Adelaide, South Australia. The subscription rate is five shillings per year, one shilling sixpence per copy.

New Era, edited by S. Hishmatullah, Bahá’í Hall, Karachi, India. This attractive publication has been received recently for the first time, and appears to be a new publication. No price is indicated, but information will be supplied as soon as furnished by the N. S. A. of India and Burma. The address of Bahá’í Hall is Dipchand Ojha Road, Garden Quarters, Karachi, India.

PUBLICITY IN INDIA

Through the kindness of the N. S. A. of India and Burma, we have received a copy of the "Illustrated Weekly of India" for May 31, 1936 in which we are reproduced the entire text of the article on "The Oneness of Mankind" contributed by Mr. Hussein Rabbani to World Order of February, 1936.

THE CAUSE IN ENGLAND

First Bahá’í Summer School

The first Bahá’í Summer School in this country was successful beyond all expectations. Nothing short of Divine Guidance could have achieved the results that were obtained. Forty-three people attended and went away with a deeper understanding of the Teachings of Bahá'u'lláh and a rich experience of harmony and fellowship. It was keenly felt that a new page had been turned in the history of the Faith in these Isles. The spirit of unity and concord engendered by the Summer School will go a long way to serve the eventual triumph of the Cause of Bahá'u'lláh.

The School opened on Saturday, August 8, with a very illuminating talk by Mrs. Bishop on "Bahá’í Summer School—the University of the Future." During the remaining nine days the following lectures were given: "The Dawn of the Bahá’í Dispensation", by Mr. H. M. Balyuzi; "The Life of the Spirit and the Life of Today", by Mme. Gita Orlova; "The Bahá’í Administrative Order", by Mrs. Bishop; "The Integration of the Individual with the Universal", by Mr. Mark Tobey; "World Commonwealth", by Mr. David Hofman; "Economic Aspects of World Order", by Mr. Alfred Sugar; "The Word of God", by Mr. E. T. Hall. A final session was devoted to a discussion of the work of Summer School.

On one evening Mme. Orlova gave a short address on the Cause to all the guests at Cromford Court and that was followed by an impromptu entertainment arranged by members of the Summer School. Many Bahá’í pamphlets were distributed. Mr. Richard St. Barbe Baker spoke, at a Sunday evening service, on his work in Africa; he referred to 'Abdu’l-Bahá and the esteem in which He was held in Palestine. Besides these formal meetings there were many informal gatherings and discussions which proved of immense benefit to everyone.

It is hoped to collect the talks given, in the form of a booklet.

World Congress of Faiths

The Congress was held in London during July and representatives of all the major religions of the world were present. The Bahá’í paper, approved by Shoghi Effendi, was presented by Rev. G. Townshend.* Mrs. Charles Bishop and Madame Orlova made short addresses afterwards, and Mr.

* This paper was published in World Order for November.
Hirst of Leeds, a sympathizer with the Faith made a thoughtful and effective plea for consideration of the Principles of Bahá'í. The subject of the Congress was "World Fellowship Through Religion", and the Chairman, introducing the Bahá'í paper said that if he were asked which of all the various Faiths represented came nearest to the aims and ideals of the Congress, he would say the Bahá'í Faith.

**ANNUAL CONVENTION OF EGYPT**

The twelfth Annual Convention of the Bahá'ís of Egypt for the year 93 (1936-37) was held at Haziratul Quds (Bahá'í Headquarters) of Cairo, on April 29, 1936, the ninth day of the Feast of Ridván.

The delegates as well as a very large number of Bahá'ís from all parts of Egypt were present.

The delegates have assembled and elected, from among the believers throughout the country, the members of the National Spiritual Assembly for the current year.

The Assembly elected at the recent Convention has organized as follows:

Muhammad Said, Chairman and Treasurer.
Muhammad Taqi, Vice-Chairman.
Muhammad Mustafa, Secretary.

The members are:
Dr. Muhammad Saleh.
Abdul Fattah Sabri.
Ahmad Husni.
Mehmad El Nushuqui.
Ali Saad Edin.
Iskandar Hanna.

General address, Secretary-Treasurer, P. O. B. 13, Daher P. O., Cairo, Egypt.

Cables, Bahá'í Bureau Cairo.

**PERSECUTIONS IN EGYPT**

In June last the people of Belkas, aroused by certain enemies of the Cause, persecuted our dear brother Saad Eff. Salim Nosseir following a visit paid by the friends of Tanta and the interest showed by some few persons in the Cause.

Sustained by the local paper, which launched bitter attacks against the Bahá'í Cause, claiming that Bahá'ís are anti-Muhammadan in faith, persecution was redoubled in its intensity to such an extent that those persons who showed interest were confined within their homes, unable to go out of doors.

Appeals were made to local and high authorities to have that friend, being an official, transferred to another district. Inquiring about his conduct and behavior the Mamour of the District, upon receiving the answer of the persecutors stated that that Bahá'í is of a good behavior, refused to order his transfer. Two friends were delegated by Cairo S. A. to meet that friend and consult with him about measures to be taken in this matter. An article was prepared by our National Publishing Committee which was published by that paper.

At last that firm and sincere friend was transferred to Foua from which he writes that the Cause is progressing and that he is very happy by those persecutions which drew him nearer to his Beloved. He was protected by Bahá'í while those who first showed their interest and then recanted under the severe persecutions fell into the depths of humiliation.

The publishing committee of Alexandria published the Tablet of the Hague in one of the local papers on the occasion of the question of peace.

**NEWS FROM NORWAY (Sent by Miss Johanna Schubart)**

Never has the truth of these words* appeared as significant to me as they have lately, and as I cannot in person consort with Bahá'ís as much as I would love to and am in need of, I am going to try regularly—if not often—to write in order to send my greetings and to inform you of the Bahá'í activities in Norway.

Perhaps the friends remember Miss Martha Root's report of her work in Norway, appearing in the Haifa News Letter about a year ago. During last winter calls were made and the Norwegian Esslemont was given to a number of people, but only very few are really interested in the Cause and due to different obstacles we have not yet formed any group with regular time for meetings.

This summer Oslo has been favored with visits of several Bahá'í friends for which we are very grateful to our Guardian and to the friends. In the month of May Mrs. Louise Gregory was here for two weeks. In July Miss Martha Root came on route for U. S. A. and stayed three days, and in August Mrs. Rubangis Bolles spent three days with us. People who already had heard of the Cause and others were invited, and each time we had lovely little meetings at the Hospitze where these dear friends stayed. On July 15—Miss Root was just here—we had a welcome although brief visit of Mr. and Mrs. Stuart W. French. They were on a cruise and the boat stopped at Oslo for the afternoon. Martha Root had arranged for an interview which appeared next day in one of our best papers, and Mr. and Mrs. French had tea on board the ship for those who came to greet them. They had made short visits to Norway twice before, this time they had taken the most northern tour and came by Iceland and Svalbard (Spitzbergen). Mrs. French distributed Bahá'í literature in Iceland and Svalbard as well as in a few of the most northern towns of Norway. For Oslo she had valuable books for the libraries.

In the month of August I had the great joy of being present at the Bahá'í Summer School in Esslingen, Germany, and I hope that the spirit of love, fellowship and devotion, manifested by the friends in that lovely place will inspire and help me in the work here.

When I came home I was greatly surprised by finding that Mr. and Mrs. Charles Bishop were visiting Oslo, having arrived two days before, Sept. 4. We have the joy of still having them with us, next week however they are leaving for Sweden. Mrs. Bishop has given lectures, both public and in clubs, one of them was at the Nobel Institute Hall. In the absence of a Bahá'í Assembly the Theosophical lodge met the requirements, and the general secretary for Norway acted as interpreter for this Bahá'í lecture on "Religion and Peace". Mr. and Mrs. Bishop have also had many smaller gatherings at their hotel. Where Mrs. Bishop spoke people listened intently and did not want to leave but lingered and talked. This is the first time that Bahá'í lectures have been publicly given in Oslo, and we are encouraged to see that the audiences were good. For me personally it has been the greatest joy, blessing and inspiration to be with Mr. and Mrs. Bishop.

We are now really hoping to form a group with regular time for study, but I want to add that although the Norwegians are liberal in their thoughts and views, they are not quick in changing their religious ideas. Most of the people belong to the State Church, Norway being of the first countries where the Lutheran Church was established. So I beg you not to expect too much of us here, and I ask the Bahá'ís to please remember Norway in their prayers.

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*"Consort with all the people with love and fragrance."
PRAYER FOR THOSE TAKING THE FAST

"Thou seest, O God of Mercy, Thou Whose Power pervadeth all created things, these servants of Thine, Thy thralls, who, according to the good-pleasure of Thy Will, observe in the daytime the fast prescribed by Thee, who arise, at the earliest dawn of day, to make mention of Thy Name, and to celebrate Thy Praise, in the hope of obtaining their share of the goodly things that are treasured up within the treasuries of Thy grace and bounty. I beseech Thee, O Thou that holdest in Thine hands the reins of the entire creation, in Whose grasp is the whole kingdom of Thy Names and of Thine Attributes, not to deprive, in Thy Day, Thy servants from the showers pouring from the clouds of Thy mercy, nor to hinder them from taking their portion of the ocean of Thy good-pleasure. . . ." Bahá'u'lláh. (Gleanings, pp. 299-302. Only an excerpt is quoted here).

LETTERS FROM THE GUARDIAN

1. To the National Spiritual Assembly

Chief Obligation of National Fund

"Regarding his special contribution to the Teaching Fund; he feels that this is a matter to be left entirely to the discretion of the N. S. A. He believes that the continuous expenditure of a considerable sum to provide for traveling expenses of teachers who are in need constitutes in these days the chief obligation of the National Fund. An effort should be made to facilitate, as much as possible, the extension of the teaching work by helping those who are financially unable to reach their destination, and once there to encourage them to settle and earn the means of their livelihood."—No-}

vember 14, 1936.

2. To Individual Bahá'ís

(Published with the Guardian's Consent)

To Mrs. Elizabeth Greenleaf, May 31, 1935:

"Without the study and application of the Administration the teaching of the Cause becomes not only meaningless, but loses in effectiveness and scope."

To Mr. Wilfrid Barton, during 1936:

"Regarding the solution of the racial problem; the believers should of course realize that the principle of the oneness of mankind which is the cornerstone of the message of Bahá'u'lláh is wholly incompatible with all forms of racial prejudice. Loyalty to this principle of the Faith is the paramount duty of every believer and should be therefore whole-hearted and unqualified. For a Bahá'í, racial prejudice, in all its forms, is simply a negation of faith, an attitude wholly incompatible with the very spirit and actual teachings of the Cause."

"But while the friends should faithfully and courageously uphold this Bahá'í principle of the essential unity of all human races, yet in the methods they adopt for its application and further realization on the social plane they should act with tact, wisdom and moderation. These two attitudes are by no means exclusive. Bahá'ís do not believe that the spread of the Cause and its principles and teachings can be effected by means of radical and violent methods. While they are loyal to all those teachings, yet they believe in the necessity of resorting to peaceful and friendly means for the realization of their aims."

"As regards the meaning of the pas-
bear in mind is that these have no positive existence of any kind."

To Mrs. Russell, July 28, 1936:

"The number nine, which in itself is the number of perfection, is considered by the Baha'is as sacred, because it is symbolic of the perfection of the Baha'i Revelation which constitutes the ninth in the line of existing religions, the most and fullest Revelation which mankind has ever known.

The eighth is the religion of the Baha'is and the remaining seven are: Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity, Islam, and the religion of the Sabeans. These religions are not the only true religions that have appeared in the world but are the only ones still existing. There have always been divine Prophets and Messengers, to many of whom the Qur'an refers. But the only ones existing are those mentioned above.

"As regards your question concerning the membership of the Universal House of Justice, there is a Tablet from 'Abdu'l-Baha in which He definitely states that the membership of the Universal House is confined to men and that the wisdom of it will be fully revealed in the future. In the local, as well as the National Houses of Justice, however, women have the full right of membership. It is, therefore, only to the International House that they cannot be elected. The Baha'is should accept this statement of the Master in a spirit of deep faith, confident that there is a divine guidance and wisdom behind it, which will be gradually unfolded to the eyes of the world."

PUBLIC MEETINGS IN NASHVILLE

The National Spiritual Assembly met at Nashville, Tenn., for four days beginning January 9, and in addition to its own sessions carried out a teaching schedule arranged by Mrs. Georgie Wiles and Mrs. Marion Little.

Saturday evening, January 9, the members were invited to meet twenty or more inquirers at a private home, and a most interesting discussion of the Faith was carried on.

Sunday afternoon a public meeting was held at Fisk University, with addresses by Allen B. McDaniel and Carl Scheiffer, Mountfort Mills, chairman. The Baha'is were presented to the audience by Dr. Jones, University President.

Monday afternoon a radio talk was given over WSM by Horace Holley. Monday evening a public meeting was held in the ballroom of Hotel Heritage. After the Baha'is were presented to the audience by a prominent woman of Nashville, who recalled having heard 'Abdu'l-Baha speak in Chicago, addresses were delivered by Horace Holley and Mountfort Mills. George O. Latimer presided.

A second meeting was held at Hotel Heritage Tuesday evening, with addresses by Alfred E. Lunt and George O. Latimer, Mountfort Mills presiding.

After all three public meetings, the believers present were asked many questions by members of the audience. The newspaper publicity was very extensive and favorable in tone. These meetings, the first held by the N.S.A. in a Southern State, were planned as preliminary to more intensive teaching efforts in the future. One object was to acquire first-hand experience of the special teaching problem existing in the South. The results are to be carefully reviewed by the N. S. A. at its next meeting, with a view to adopting plans and policies making possible a great extension of the Faith in that important area.

Following the meeting at Fisk University, the believers attended a reception held by President and Mrs. Jones, after which they gathered with local and visiting Baha'is at the home of Mrs. Smith for supper and Baha'i consultation.

Three members of the N. S. A. met with the Baha'is of Cincinnati Wednesday evening, January 13, for dinner and a program of talks arranged by the local Assembly.

"ULTIMATE REALIZATION"

Report from National Teaching Committee

"Not until the great enterprise which you are now conducting runs its full course and attains its final objective, at its appointed time, can its world-encompassing benefits be fully apprehended or revealed. The perseverance of the American believers will, no doubt, insure the ultimate realization of these benefits."—Shoghi Effendi.

Since the inception of our present teaching campaign, the American Baha'is have arisen with great enthusiasm and determination to achieve the goal set for us by the Guardian. Thus teaching has gone forwards with increasing intensity by Assemblies, Groups, isolated believers, and individuals, who have so nobly introduced the Faith into new areas. Only now, however, are we as a national community able to release the full force of our teaching energies—as only now have we removed the material restrictions to dynamic teaching services, by finally meeting all our outstanding financial obligations of the recent Temple construction work, and developing a general teaching fund.

The most serious consideration and study should be given anew by every Baha'i in America to our great responsibility, in the light of the favorable conditions now existing within the Faith, and the path laid before us by Shoghi Effendi himself, for the accomplishment of our task:

"Torchbearers of Baha'i civilization... scatter more widely throughout the length and breadth of the American continents."

The immediate goal set by the Guardian is the introduction of the Faith into every State in the United States, and every Province in Canada.

Dear Friends, we must achieve victory in this campaign, and achieve the first stages quickly. Everyone must ponder deeply the "Call" to "Pioneer" service and set about to play his or her part in this great spiritual drama. We cannot and will not allow any obstacle to stand in our way! Therefore, any one of the Friends who can "migrate" to one of the States of the United States, or Provinces of Canada, where no Baha'is exist, should communicate with the National Teaching Committee, so arrangements can be quickly made for the important step of "setting" these virgin areas.

Let those who cannot themselves move their residence to virgin soil, bear in mind the teachings of Baha'u'llah—"Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation." Clearly the manner of fulfilling this Divine exhortation today, is to actively support the National Fund, so this new Pioneer work may suffer no restrictions from a financial standpoint — and we all, through this united effort, achieve our spiritual destiny as a national community.

"Pioneer" Services

The Teaching Committee has great happiness in announcing that the first migration of a Baha'i family to a new State has taken place. Mr. and Mrs. Albert Entzminger, and their two children, of Geyserville, California, have taken residence in Oklahoma City, in order to establish the Faith in Oklaho-
The Geyserville Assembly has set a high standard for the other Assemblies in America, by unitedly supporting this move, and defraying the transportation expenses of the Entzmingerings, from Geyserville to Oklahoma City. They have considered this as a part of their Assembly service in this unique Teaching campaign. There has been some teaching work done in Oklahoma City, but no Bahá'ís have been confirmed. Now the Light of Guidance will be permanently shedding its rays through these “Pioneer” settlers, and the Faith will be firmly established.

In previous reports, record has been given of the pioneer work done in Nebraska, the first new State to be opened to the Faith since the Guardian’s call. We are happy to give report of the developments in the work in this State, carried on with such efficiency and success by Gertrude Matteson and Mabel Ives. There is now in Omaha, a flourishing group of seven Believers who are holding public meetings and study classes weekly, and amongst the students, such response and enthusiasm, it is very likely the State of Nebraska will this year have its first Local Spiritual Assembly in Omaha.

Teaching work has been done by these same teachers in Lincoln, where a number of public lectures, radio broadcasts and book exhibits inaugurated a study class, out of which two believers have already enrolled in the American Bahá’í Community.

Thus, two of the twelve States with no Bahá’ís have now resident Believers, and the Faith will, we are sure, rapidly expand in these States.

How wonderful it would be if we could have resident teachers in each of the remaining ten States, before the present Bahá’í year comes to a close!

The Teaching Committee has arranged for a survey of the larger cities in these remaining States, so we may know the most logical locations for Bahá’í settlers, particularly from the standpoint of receptivity to the Faith. This will be carried forward by one of our Bahá’í workers visiting each of these larger cities, interviewing officers of various clubs, newspapers, radio stations, public libraries, etc. If any of the Bahá’ís have contacts of any nature in any of the areas in America, where we now have no believers, it will be a great service to the Faith, if these contacts could be sent to the Teaching Committee.

"Other new Cities opened"

Lubbock, Texas, which has been awakened to the Teachings through the services of Mr. Roy Wilhem, for a long time through correspondence, and recently by a personal visit, is another to be added to the roll of cities reflecting the light of this New Day. Two of the students who have had to rely almost entirely upon their own efforts, have become enthusiastic believers and are working more diligently than ever to form a study group.

Council Bluffs and Des Moines, Iowa, were also the recipients of the teaching services of Gertrude Matteson and Mabel Ives, with the result that Des Moines already has one believer, and the way has been opened for further work during the winter.

Mrs. Gertrude Struven of Wilmette is carrying on pioneer work in the cities of Moline, and Grand Rapids, Iowa. Miss Marion Holley, with the aid of Miss Beatrice Irwin and others of the Los Angeles Community, is not only conducting a study group in San Bernardino, California, but has initiated teaching activity in Yucca and is cooperating with Mr. and Mrs. C. N. Wells, Isolated Believers at Big Bear, California, in interesting their friends in this Faith.

Mr. Raphael Lillywhite, of Laramie, Wyoming, on a recent business trip to Taos, New Mexico, opened still another city to the Teachings of Bahá’u’lláh.

The Regional Teaching Committee for Kansas and Missouri, cooperating with the Assemblies in those States, has planned to follow up contacts in several cities with a view to starting groups wherever the results seem promising. Mrs. Ruth Moffet is assisting with this work.

Los Angeles Assembly has arranged for public lectures in Riverside, California, in order to increase the list of people already interested to the end that a study class may be organized.

"Inter-Community Conferences"

Testimony that Inter-Community Conferences are vital factors in stimulating teaching activity both in Bahá’í Communities and among isolated believers, is implied in the fact that several areas and Regions have had second and third such conferences. The New England States have held three this Fall; at Hartford, Boston and New Haven.

The Bahá’í Communities of Florida held two such gatherings in December: the New York-New Jersey-Pennsylvania Region held one on December 12th; while Phoenix, Arizona, was the host to a second Arizona-Southern California Conference January 10th.

"Circuits"

Nearly all of the Inter-Community Conferences held thus far have resulted in lively teaching circuits, several of which include cities other than Bahá’í Communities.

The New England Circuit, consisting of Worcester, Boston, and New Haven, has thus far presented Mr. Charles Mason Remey, Miss Martha Root, Mr. Mountfort Mills; Miss Root, having included in her program a large gathering of Federated Women’s Clubs in Kittery, Maine, in November.

The New Jersey circuit includes Jersey City, Montclair, and Newark.

The Ohio-Indiana circuit which includes Pittsburgh, has completed its panel of speakers for the remainder of the Bahá’í year with Mrs. Marzieh Carpenter, Mr. Carl Scheffler, Mr. Mountfort Mills, Miss Pearl Estabrook, and Mr. Louis Gregory.

An eleven day itinerary for Prof. Stanwood Cobb will take him to Urbana and Peoria, as well as the cities in the Chicago area.

"Increasing Assembly Activity"

While extending their activities into neighboring cities and cooperating with other Assemblies in circuit plans, an ever-increasing number of local Assemblies are reporting more informal study groups and fireside meetings. New York City, which has initiated six new fireside groups, has worked out an interesting circuit of eight discussions, to be followed by all of these groups. One teacher specializes on one of the subjects, and makes the rounds of the various groups, speaking to each group on the same subject. Such a plan provides a leader for each meeting and makes it possible for each to specialize on one subject. It also makes a fine cooperative teaching project for those who feel they can serve as hosts, but cannot lead the discussions which are
the raison d’être for fireside groups.

"Baha’i Groups"

Toronto, Canada has recently achieved an important step toward the establishment of the Faith in that city, the believers having organized a Baha’i Group which conducts both study classes and public meetings. Mr. George Spendlove, formerly of Washington, D. C., will live in Toronto for some months, and is cooperating most actively with this Group in its effort to attain the status of a Baha’i Community.

The Capitol District Group at Albany, New York, has conducted several large public meetings during the fall, Mrs. Marzieh Carpenter and Miss Julia Goldman being two of the speakers.

The Glendale, Arizona members of the Phoenix Baha’i Community have been working diligently toward the goal of a local Spiritual Assembly in their city. An interesting report tells of the manner in which the friends are cooperating with a local peace group so that it now uses Baha’i literature for reference purposes, and has used the “Prayer for all Nations” at some of its meetings.

Miss Charlotte Dakin of Claremont, California, a new member of the American Baha’i Community, has been invited to give an address on the Baha’i Faith at Scripps College of that city as a part of a course on “The Religious Mind”.

Mrs. Lucy B. Swindler, an isolated believer, living at Magnolia, Illinois, holds frequent meetings at her home, with assistance from members of the Urbana Community.

The friends in Southern California are happy to have Mrs. Elizabeth Greenleaf with them during the winter, where she will aid them in their teaching plans.

The foregoing are but some of the evidences of the stirring of new life within the body of the Believers. While most encouraging, yet in view of our supreme task, we realize our efforts up to date, are just but a beginning of the wave of spiritual vigor the American Baha’i Community will show ere this campaign reaches its height. It is as ‘Abdu’l-Baha has stated in “America’s Spiritual Mission”: “Up to this time you have displayed great magnanimity, but after this, ye must add a thousand times to your effort. The spirit of your exertion must become widened. The more it is broadened and extended, the greater will be your confirmation.” . . . “At present your confirmation is not known and understood. Ere long ye shall observe that each one of you, like unto a brilliant and shining star, will diffuse the light of guidance from that horizon and that he has become the cause of eternal life to the inhabitants of America.”

THE NON-POLITICAL CHARACTHER OF THE BAHAI FAITH

Since the question of voting in civil elections has again been raised by a few local Assemblies, the N. S. A. publishes once more the final instruction received from the Guardian on that subject. It was printed in Bahai News No. 80, January, 1934, together with other excerpts from the Guardian’s letters.

“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 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 ascension 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 Baha’i elections.”

RULINGS OF THE N. S. A.

That teachers visiting new areas should always have a proper letter of credentials showing that the teacher has authority to hold Baha’i meetings.

That the National Assembly makes a distinction between public and non-public teaching activities, attempting no jurisdiction over non-public teaching activities outside the jurisdiction of local Assemblies, but in the case of public teaching activities, the National Spiritual Assembly lays down the controlling regulation that in any area outside the jurisdiction of local Assemblies, teachers are not to hold public Baha’i meetings involving the name of the Cause without the recognition and approval of the Regional Committee, or of the National Teaching Committee, depending upon the area of jurisdiction, and that all such public meetings are to be held under the sponsorship of the proper Teaching Committee.

That local Assemblies, or individual teachers, when using any descriptive reference to the Cause, or direct description of the Cause in public announcements, are to confine themselves to terms used by ‘Abdu’l-Baha or the Guardian. In the view of the N. S. A. the Cause should be referred to only as the Baha’i Faith or as the World Order of Baha’u’llah.

Applications for funds received by the N. S. A. for traveling expenses of teachers will be referred to the National or Regional Teaching Committee (or Inter-America Committee), depending on the jurisdiction in each case, for investigation and recommendation.

Local Assemblies are requested to report to the National Teaching Committee the names and addresses of voting believers who live outside the civil community so that such believers may be recorded on future teaching maps, and their names supplied to Regional Teaching Committees. The purpose of this request is to increase the number of centers where special teaching work can be carried on with the cooperation of the individual, or individuals, already in residence.

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.—Baha’u’llah

Mr. William Z. Ralp, Portland, Oregon.
Miss A. R. Phipps, Oriskany, N. Y.
Mrs. Cunningham, Montreal, Quebec.
Mrs. A. B. Spear, Los Angeles, Calif.
Mrs. Phoebe R. Nelson, Chicago,
ANNUAL COMMITTEE REPORTS

All Committees appointed by the National Spiritual Assembly are requested to submit their Annual Reports by March 15. These Reports after approval will be published in a Pre-Convention issue of Baha’i News.

If a Report must exceed 500 words in length, a 500-word summary should be submitted for publication, with the complete Report made available at the same time for the information of the N. S. A.

The N. S. A. welcomes constructive suggestions in addition to the usual detailed record of activity.

COMMITTEE APPOINTMENTS

The following new Committee appointments are reported:

Regional Teaching Committee for Ontario—
Mr. Gerard Sluter, Secretary, 334 George Street, Toronto, Ontario; Mr. George Spendlove, Mr. William Suter.

Western States Summer School—
Mr. John D. Bosch, Chairman, Prof. N. F. Ward, Secretary, 2330 Rose Street, Berkeley, Calif.; Mr. George O. Latimer, Mrs. Thomas Collins, Mr. Leroy Ioas, Mrs. Ella Cooper, Mr. Siegfried Schopflocher, Mr. Irvin Somerhalter, Miss Charlotte M. Linfoot.

Bosch Trustee Maintenance—
Mr. Leroy Ioas, Chairman, 460 46th Avenue, San Francisco, Calif.; Mrs. Thomas Collins, Mr. George O. Latimer, Mr. John Bosch, Prof. N. F. Ward.

Central States Summer School—
Mr. L. W. Eggleston, Chairman, Mrs. Bertha Hyde Kirkpatrick, Secretary, 420 S. 5th Avenue, Ann Arbor, Mich.; Mrs. Frank Baker, Mr. Bishop Brown, Miss Garreta Busey, Mr. Howard Meissler.

Regional Teaching Committees—
For Missouri-Kansas, Mr. J. B. Becktel added; for Ohio-Indiana-Michigan-Kentucky, Mrs. Elsa Blakey added; for Southern States, Prof. E. Vogt added; for Quebec-New BrunswickNova Scotia-New Found­land-Prince Edward Island, Miss Ann Savage added; for California-Nevada-Arizona, Miss Ruth Westgate added. The Baha’i World, Editorial—
Mr. Louis G. Gregory, Miss Agnes Alexander added.

Study Outlines—
Mrs. J. Harvey Gift added.

Braille Transcriptions—
Added as International Correspondents: Mr. Vulk Echter, Prague, Mr. Thilander, Stockholm; Mme. Hesse, Paris; Mr. Torii, Japan.

Youth—
Miss Tahrib Mann, for International Correspondences; added as International Correspondents: Miss Dorothy Cansdale, London; Mr. Sohrob Bahmani, Karachi; Mr. Friedrich Maceo, Heidelberg; Mr. Mostafa Kameel, Egypt; Mr. Jamil I. Baghadi, Baghdad; Mr. M. Hakim, Paris; Mr. Massoud Russikh, Beirut; Mr. Bertran Dewing, Australia; Mr. Haji Bozork Afnan Aalaeie, Shiraz.

Youth Committee, Central States Summer School—
Miss Marguerite Reimer, Miss Florence Mattoon, Mr. Wilfrid Barton.

Green Acre Youth Week—
Mr. Samuel Fox, Chairman, Miss Dorothea Morrell, Secretary, 203 Fenimore Street, Brooklyn, N. Y.; Miss Ida Noyes, Mr. Douglas Struven, Miss Virginia Setz, Miss Betty Shook, Miss Herta Porter, Mr. Newell Atkinson.

Temple Program—
Mr. Hilbert Dahl, added.

LOCAL ASSEMBLIES

These corrections are to be made in the Assembly list already published:

Topeka, Kansas, Assembly dissolved and the declared believers retain the status of a Baha’i group.

Rochester, New York, new Secretary elected, Miss Christine McKay, 228 Castlebar Road.

Phoenix, Arizona, new address, P. O. Box 4053.

Flint, Michigan, new address is 4506 Penngrove Road.

Winnetka, Illinois, a new Secretary has been elected: Mrs. Raymond B. Gillespie, 486 Oakdale Avenue, Glencoe, Ill.

Cabin John, Maryland, new address. Mrs. Pauline A. Hannen, Secretary, Route 3, Bethesda, Md.

THE IMPORTANCE OF BAHAI CREDENTIALS

The N. S. A. regrets to report that one of the American believers has been grossly deceived by a person who represented himself as having a reference from a Baha’i in another city.

As was pointed out several years ago, such cases will increase in future, as the Baha’i community grows in strength and resources, unless the believers uphold the rule that all travelers claiming to be Baha’i’s must have proper credentials, in writing, from their local Assembly. Traveling Baha’is not members of a local community, but recorded as isolated believers, can obtain a letter from the N. S. A.

Another principle given us for our protection is that application for financial assistance made in the name of the Cause by individuals personally unknown can be referred to the Spiritual Assembly for consultation before the assistance is given.

MISS MARTHA L. ROOT

On December 23, the N. S. A. sent to Assemblies as far West as Chicago a teaching schedule prepared by Miss Root for the period January 19—April 1, 1937. It is now necessary to report, with the deepest regret, that this schedule may be somewhat altered in order to give our devoted sister more time for complete recovery.

On July 27, 1936, the N. S. A. received this cablegram from Shoghi
Beloved indefatigable Martha sailing New York (on board the) Bergensfjord. Feel certain (that) believers, will accord befitting welcome (to this) well beloved, star servant of Bahá'u'lláh."

On her arrival, with the exception of interviews in New York and important public teaching at Green Acre, Miss Root remained in seclusion in order to rest from her many years of constant teaching activities in so many countries of East and West. In the autumn, however, she proceeded to carry out teaching plans arranged for her by the Regional Teaching Committee of the New England States and by the local Assemblies of New York, West Englewood, Philadelphia and Washington.

Her plan is to carry out the Guardian's wish that she travel to Japan after traversing the United States.

As soon as Miss Root can re-arrange her schedule, the friends will be informed.

AMERICAN TEACHERS IN OTHER LANDS

"They that have forsaken their country for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power. A company of Our chosen angels shall go forth with them, as bidden by Him Who is the Almighty, the All-Wise. How great the blessedness that awaits him that hath attained the honor of serving the Almighty! By My life! No act, however great, can compare with it, except such deeds as have been ordained by God, the All-Powerful, the Most Mighty. Such a service is, indeed, the price of all goodly deeds, and the ornament of every goodly act. Thus hath it been ordained by Him Who is the Sovereign Revealer, the Ancient of Days."—Bahá'u'lláh.

American Bahá'ís serving in Mexico, Central America, South America and the Isles of the Caribbean are related to the N. S. A. directly through the services of the Inter-America Committee. Those American teachers, however, who serve in Europe, Asia and Africa, come under the administrative direction of the National and local Assemblies of the respective countries and cities. The American National Spiritual Assembly has no Committee to keep in close touch with these workers, and therefore hopes to receive letters and reports from them as frequently as possible, in order to share the news with their fellow-believers here.

They are likewise requested to arrange either with their own local Assemblies to forward their copy of Bahá'í News, or request the N. S. A. to do so. In this case, all changes of address must be reported without delay.

Mrs. Jeanne Ruhangiz Bolles and Miss Jeanne Bolles, and Mme. Gita Orlova have kindly sent detailed reports of their work in various countries of Europe, summaries of which will be published in the next Bahá'í News. These and all other workers in foreign lands have the loving prayers of the Bahá'í community of the United States and Canada.

BAHÁ'I SUMMER SCHOOLS

The following preliminary announcements will make it possible for believers to begin planning their attendance at Summer Schools.

Green Acre. The season will begin July 3, with a general program conducted during July intended to interest non-believers. The Bahá'í Summer School courses begin with a Youth Week, August 1 to 7. From August 9 to September 3 there will be five study courses, a Teaching Conference, and courses on Public Speaking and Writing.

Greensville. The Western States Summer School will be conducted from July 3 to 18, inclusive. The program will be reported later. Additional accommodations are to be available this year through the construction of a new dormitory as a most generous gift to the School. Reservations in the dormitory and other buildings should be
made through Miss Ruth Westgate, Chairman of Housing Committee, Huntington Hotel Apartments, San Francisco, Calif.

INTER-AMERICA COMMITTEE

It was reported in the last issue of Baha'i News that Mrs. Dodge is resident in Chile. This is now corrected, as this American Bahá’í is resident in Peru.

Mr. and Mrs. E. R. Mathews sailed for South America in January. Mrs. Mathews will meet with Miss Holzapple at Bahia, and with Mrs. Stewart at Rio de Janeiro, for consultation on the promotion of the teaching work.

Mr. and Mrs. Louis G. Gregory sailed in January to Haiti, for teaching work under the auspices of the Inter-America Committee.

Miss Beatrice Irwin will leave Los Angeles shortly for a teaching trip to Mexico, also under the auspices of this Committee.

During her recent stay in Mexico, Miss Orcella Ruxford gave the message before the Women’s section of the Federated Protestant Churches of Mexico.

These brief announcements will be amplified by detailed reports as soon as further information is received. The friends, however, can rejoice to learn of so much constructive activity in other American States.

Communications intended for Mrs. Mathews as chairman of the Inter-America Committee can be sent in care of New York Bahá’í Center, 119 West 57th Street, until further notice.

PUBLISHING COMMITTEE ANNOUNCEMENTS

Bahá’u’lláh and the New Era. The revisions mentioned in the last issue of Baha’í News have been completed, and the new edition sent to press. It will have an Index, added by request of Shoghi Effendi. The Committee hopes to have copies ready for distribution by March. Paper covers, $0.50. Fabrikoid, $0.75.

A World Faith. Studies in the Teachings of Bahá’u’lláh. In a letter dated January 11, addressed to the Publishing Committee with an order for copies, the Guardian wrote, through his secretary: “He wishes them for teaching purposes, as he thinks they are quite suitable for presentation to inquirers.” Paper covers, $0.25.

Portals to Freedom, by Howard Colby Ives. The Committee understands that the pre-publication price of $1.85 can be allowed only until March 5. The friends are urged to take advantage of this lower price and place their orders now, through the local Assembly. Cash must be sent with all advance orders.

Life Eternal, compiled by Mary Rumsy Moving. Copies of this book have been available for some weeks. It is beautifully printed and bound, making an unusual gift to non-Bahá’í friends, as well as an extensive and helpful compilation for one’s Bahá’í library. $2.50.

World Order Magazine. Believers who know how difficult it is to complete their bound volumes of Star of the West and The Bahá’í Magazine will appreciate the importance of securing their bound volumes of World Order each year. Vol. I is now obtainable, and Vol. II will be ready after March first. For subscribers who supply the twelve issues, the cost for binding is $1.25, postage additional. For the bound volume complete, $2.50.

The aim of the magazine is to make more available, to inquirers and the general public as well to Bahá’ís, the most interesting and forceful material that can be obtained on the Faith as the sole basis of the future world commonwealth.

The following list of recommended teaching literature has been adopted by the N. S. A. in consultation with the National Teaching Committee: A World Religion, by Shoghi Effendi; The Goal of a New World Order, by Shoghi Effendi; What is the Bahá’í Faith? by J. E. Esslemont; The Bahá’í House of Worship, by Genevieve L. Coy; The Oneness of Mankind, by Hussein Rabbani; The Bahá’í Faith, by Horace Holley; The Faith to God, by Dorothy Baker; Homesculture, by Stanwood Cobb; The Most Great Peace, by Marion Holley: Principles of the Bahá’í Faith, compilation.

Send orders to Bahá’í Publishing Committee, P. O. Box 348, Grand Central Annex, New York, N. Y., or to Western Division, Mrs. Emma F. Smith, 940 Leavenworth Street, San Francisco, Calif.

THE BAHÁ’Í WORLD

Material for Vol. VII

The Editorial Committee is engaged in securing the necessary material for Vol. VII, which will cover the period April, 1936—April, 1938. Letters have been sent to Assemblies throughout the world, that the material may be fully representative.

The procedure is that the Editorial Committee gathers the material and sends it to Shoghi Effendi, who makes final selection and arranges the articles and illustrations in the order in which they are to appear.

Material intended for Vol. VII should be sent to Mrs. Nellie S. French, Secretary, 390 Grove Street, Pasadena, by December, 1937.

LETTER FROM YOUTH COMMITTEE

To the Bahá’í Youth of America:

Again the call goes forth to all Bahá’í youth for a united international effort! On March 7, 1937, a second series of Youth Symposia are to be held simultaneously by Bahá’í youth groups throughout the world. The initial effort last Nawruz set the pace. Let us now achieve greater heights of service in this year of even greater opportunity!

The youth symposiums of March 7th are to be two-fold: (1) a preliminary conference where Bahá’í youth meet for consultation on their common problems and for prayers on behalf of this great effort; and (2) a public Youth Symposium where Bahá’í youth present the Teachings.

The general title and theme for the Symposia is Religion—a Source of Civilisation. To aid in the presentation of this theme, The National Youth Committee has selected eight topics on various phases of the Teachings; speech outlines on these topics have been prepared for publication in the January issue of Bahá’í Youth. These have been prepared to set a high stan-
standard of excellence in the presentation of the Faith. Each local group can choose those of the topics best suited to their audience and youth speakers. (The topics are: *Paths to Unity, America and the Most Great Peace, The Meaning of World Order, Science and Religion, Baha'i Youth and the World Today, True Religion, Humanity's Coming of Age.*)

The National Youth Committee has also outlined the following as part of this united effort:

(1) By the first of February all youth groups should have reported to their regional secretaries their conference plans so that these may be used for publicity both here and abroad.

(2) Suggested publicity will be sent out to all groups two weeks ahead of time.

(3) A special March issue of *Baha'i Youth*, edited especially for teaching and distribution at this time, may be ordered in quantities from Miss Dorothy Wever, 535 S. Pasadena Ave., Pasadena, California.

(4) A letter of greeting to the Guardian will be prepared in advance for reading at each conference, and for signatures of all Baha'i youth who are voting members or registered with the local Assemblies. All letters to the Guardian and all copies of publicity should be forwarded to Zah Holden to be made up into a scrap book for the Guardian, to be forwarded to him through the N.S.A.

(5) It is hoped that local efforts will be made, whenever possible, to have some of the Symposium speeches broadcast over local radio stations. This highly desirable teaching effort is wholly dependent upon local initiative.

It is hoped that without delay each local youth group will consult together and with its local Assembly in preparation for this international activity. The Guardian is "impatiently waiting" for us to arise in our full strength and with perfect reliance upon the great spiritual forces released in this age. May this and thousand-fold activities like it be channels for the expression of the power of Baha'u'llah!

Sincerely in His Service
Kenneth Christian
Chairman, National Youth Committee

**WORLD ORDER MAGAZINE**

In the February issue begins a series on "The World Order of Baha'u'llah" by Mary Collison, based upon her study course at Green Acre in 1936. The friends will find this series of distinct helpfulness in attaining a clearer view of the administrative principles. This material can also be used in presenting the subject to study classes.

Other contributors in February: Donald Fay Robinson, Alfred E. Lunt, Diantha Crisp, Dorothy Baker, Marguerite Reimer, Rosa V. Winterburn, Rose Noller, Bertha Hyde Kirkpatrick, Martha L. Root, a selection from Writings of 'Abdu'l-Baha, and Editorial.

The March issue will begin a series on "A Study of Church Organization" by Glenn L. Shook which gives vivid contrasts between Baha'i administration and the administration of previous Faiths. This material was presented under the Green Acre program in 1936.

**TEMPLE MODEL VALUABLE PUBLICITY**

Capitalizing on the interest aroused in connection with the public Baha'i meetings held in its sister city, San Francisco, during the meeting of the National Spiritual Assembly there in November, the Oakland Baha'i Community timed a change in its public meetings from Friday evening to Sunday morning. Announcements of the month's program were mailed to all who had received invitations to the San Francisco meetings, thus localizing the interest and serving as follow up.

Further public interest was aroused through the exhibition of the Baha'i Temple model in the window of a downtown business establishment for three weeks which included the Christmas holidays. The space was donated by the owner of the business who also kept the model lighted at night without charge. During the first week placards announced an illustrated lecture on the Temple and following that lecture new placards announced the time and place of the regular meetings.

The lecture on the Temple was given by Mr. A. C. Ioas of the Oakland Community, associated with the...
work of the Cause since its early days in America, a fact which was featured in the publicity.

Mr. Ioas used a number of the Temple construction slides furnished by Mr. Allan McDaniel, adding several others depicting important historical facts, and ending with a picture of 'Abdu'l-Bahá.

Finding that this joint appeal to the eye and ear is capable of arousing real interest, the Oakland Community is now making plans for Mr. Ioas to repeat the lecture and slides in a number of the small surrounding communities as well as to student groups in the Oakland high schools.

FOURTEENTH ANNUAL CONVENTION OF GERMANY AND AUSTRIA

This interesting summary is taken from the BAHÁ'Í News issued by the N. S. A. of the Bahá'í's of Germany and Austria.

"The 14th Annual Convention was opened on Saturday, April 25th, 1936, at 5:30 P.M. at the Bahá'í Office, Alexanderstrasse 3, through the Assembly of the Delegates. The roll call was followed by the election of the chairman and the adoption of the agenda which was prepared by the outgoing N. S. A. At 7:00 P.M. in the City Park, under the chairmanship of Dr. Muehlschlegel, the N. S. A. and its committees delivered their general reports. Then communities and groups reported. Present were about 60 believers—Sunday morning was set aside for an assembly of the delegates which convened at 8:30 at the Bahá'í Office for the election of the N. S. A. and afterwards went into consultation. The names of the members of the incoming N. S. A. are the following: Marthe Brauns—Karlsruhe, Paul Gollner—Stuttgart, Max Greeven—Bremen, Dr. Hermann Grossmann—Neckargemünd, Anna Koestlin—Esslingen, Dr. Adelebert Muehlschlegel—Stuttgart, Dr. Eugen Schmidt—Stuttgart, Alice Schwarz—Stuttgart, Friedrich Schweizer—Stuttgart. At 11:00, in the German House, a public morning service was held, attended by some 250 people. Anna Grossmann spoke on "Highlights of the Faith", Dr. Eugen Schmidt on "Progressive Divine Revelation". Words by Baha'u'llah were read and the program was interspersed with musical recitals. At 1:00 P.M. some hundred friends united for dinner in the City Park. There, at 3:00, was opened a special session dealing with questions concerning the Administration. 80 believers from various Bahá'í centres were present and it is to be regretted that, Berlin excepted, neither the North German nor the Austrian centres were represented, but it will be seen to it that by a repetition of the discourses at the North German Meeting at Whitsuntide, the friends from Berlin, Hamburg, Warnemünde, Rostock will have another and better opportunity to deal with the most important topics of this Special Session. Dr. Muehlschlegel treated the subjects "The National Spiritual Assembly and "The Question of Membership of Bahá'ís in Religious Non-Bahá'í Organizations", Anna Grossmann "The Purpose and Significance of the Unity Feast", Dr. E. Schmidt "Public Bahá'í Meetings", Dr. H. Grossmann "Interassembly Bahá'í Co-operation" and "The Institution of the Bahá'í Fund". The Convention was concluded with a social meeting—A letter was sent to the Guardian whose inspiring answer is quoted below:

"Dearly beloved Friends: The Convention of the German Friends constitutes another milestone on the remarkable progress which the German Bahá'í Community has made during the very last years. My heart is filled with gratitude for the many proofs of firmness of belief, co-operation, consolidated unity, further development of the administration, and the spiritual fire, which are demonstrated so convincingly by your members. 'Abdu'l-Bahá, whose special faith, love and care for the adherents of Bahá'u'lláh in your most promising country most of you have recognized and whom you will undoubtedly remember, is indeed proud of your achievements and very satisfied with the spirit which governs you so powerfully in His service. His spirit will continue to be with you in your work; it will assist and guide you in your efforts. Persist and have (confidence) faith!—Love, Shoghi!""

IRAQ AUTHORITIES REMOVE BAN ON LITERATURE

The good news has been received that the authorities of Iraq have raised the ban on the circulation of the Kurdish translation of "Baha'u'llah and the New Era" by Esslemont, and have delivered the confiscated copies to the N. S. A. of the Bahá'ís of Iraq. It was more than a year ago that the authorities acted to forbid their distribution, and the believers rejoice at this important spiritual victory.

The release of the Kurdish translation brings the number of printed translations of the Esslemont book to thirty-three, the most recent being the Bengali version, printed at Chittagong, Bengal. This was reported in a letter written to Mr. Roy Wilhelm by the Guardian, through his secretary, dated December 14, 1936.

THE CAUSE IN IRAN

First Bahá'í Summer School

We are glad to say that a Bahá'í Summer School was formed for the first time in Tihrán at the garden of 'Hadiqeh' in the mountains which is bought by the friends and which is destined for the construction of the first Mashriqu'I-Ahkar in Tihrán. The Summer School was founded and managed by Mrs. Clara H. Sharp and her daughter, Miss Adelaide Sharp, members of this Committee. It carried on its work from July 24th to August 5th, 1936. A small group of young girls who speak English attended the school. Morning hours were devoted to the study of the Bahá'í teachings in English. What gave their teachers the greatest pleasure was the spirit of cooperation and endeavor which prevailed among all the girls. Each morning one of the girls gave a talk in English on one of the following subjects: World Peace, Justice, Search for Truth, Qurratu'l-Áin, a Universal Language. Mrs. Sharp gave a talk on one of Bahá'u'lláh's explanations of Victory. The afternoons were spent in recreations and going for tea to other nearby gardens where Bahá'ís lived. Before this school was opened we could not guess the spirit of unity and of close association among these girls. They voted that the Summer School in English should continue its existence permanently as many said they never had such a pleasant time in their life. Next year we hope to have a larger group.

Youth Activity

The Bahá'í Youth Group have sent us a report about their activities. The duties of this group can be summarized as follows:

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 possible extent, the means for physical train-
ing 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 in 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 Teherán has lately arranged, among other duties, to give from time to time representations depicting the lives of early believers of the Cause in Iran. Such representations have been arranged so far to commemorate the life of Qurratu’l-Ayn (the famous Bahá’í poetess and martyr), Jenáb-i-VarQA (the martyr), Jenáb-i-Zain-ul-Muqarrabín, Haji Ameen and Haji Mirza Haydar Ali, the famous Bahá’í teacher.

The Youth Committee propose to give similar plays for the Western believers. On May 15th, a representation was given at the house of Mr. Azizullah Azizi, a believer, 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 one 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 generations to follow the example of courage, faithfulness and the spirit of sacrifice left by our early believers.

Persecution

“Early in the month of Noor 93 the Secretary of this Assembly was summoned by the Political Department of the Police and asked about his position and occupation. The Secretary replied to the question and said that he had no other job. He was further asked as to his previous employment and the languages he knew and the matter was then dropped.

“A few days later the Secretary was again called to the Department and warned that the Bahá’ís should refrain from all sorts of teaching and propaganda and boisterous demonstrations and to suspend all the meetings and public gatherings threatening him that the members of the Assembly will be prosecuted should they insist in carrying on their present attitude.

“In the meantime the Assembly learned that instructions were issued by the Police on two occasions that the police officials should stop all the Bahá’í meetings and gatherings both in the capital and in the provinces and do all in their power to prevent the Bahá’ís from accomplishing their objects.

“The Assembly has, with a view to abiding by the rules and regulations and respecting the wishes expressed by the authorities, taken the following decisions which have been put into force:

(a) “The archives of the Assembly have to be removed from the Bahá’í Center ‘Hazíratul-Quds’ to another place.

(b) “The meetings of the Assembly are to be held in the houses of private individuals and not at a single place.

(c) “The number of members of different committees of the Assembly has to be reduced and these committees have to hold their sittings in the houses of private individuals.

(d) “Public meetings and gatherings which used to be held in Bahá’í centers or ‘Hazíratul-Quds’ or in the houses of friends should be stopped.

“The decisions referred to above were duly notified to various Assemblies in the provinces.

“Now according to information received, some of the authorities in the provinces have gone to the extreme in textually carrying out the instructions received from the capital by preventing even small meetings composed of a very few friends. In Teheran, however, gatherings of 19 people are allowed and the Assembly and various committees are therefore allowed to hold their meetings.

“The National Assembly have on various occasions pointed out to the friends that, while obeying the orders received from the Government, the believers should preserve the unity of the Bahá’í commonwealth and to keep in touch with each other by means of the Nineteen Days’ Feasts. We are glad to say that these Feasts are progressing, though they are at present of a limited number.

“Several other Bahá’í officers employed in the military service have been dismissed again from their job following their bold and formal declaration of their faith and have been forced, by imprisoning them, to pay back to the authorities the educational expenses incurred by them. These expenses have been defrayed by the Assembly in certain cases where the officers concerned were not able to meet the expenditure. Most of these officers had served for years in the army and rendered noteworthy services with utmost loyalty and honesty, a fact which has in some cases been testified by their superiors in writing.

“On such occasions the friends are standing these trials and hard experiences with utmost patience and steadfastness. In some cases in the orders of dismissal of these officers they stipulate clearly the fact that the officers were dismissed from their job for the sake of being Bahá’ís. We quote below one of these orders for your information:

“To Ist. Lieutenant Ahmad Niknian.

By virtue of the order No. 4017 of Farvardin 19th, 1315 (April 8th, 1936) issued by the General Staff of the North-Western army and the order No. 303 issued by the office of the Officer Commanding the Independent ‘Haffar’ regiment, you are hereby dismissed from military service since Farvardin 20th, 1315 (April 9th, 1936) for your having Bahá’í religion.

“It is necessary that you should at once change your military uniform.

Setvan I. Vali Zadeh,
Acting O. C. the Ist. Section of Independent Haffar Regiment.

“‘No. 133. Dated Farvardin 22nd 1315 (April 11th, 1936).’

“The Bahá’ís in Iran are, under the wise guardianship of our beloved Shoghi Effendi, cooperating, as far as the means at their disposal allow them, with the friends in other countries in the world in establishing a new civilization and in guiding people to real peace and unity. They request their beloved brothers and sisters in the West to pray for them to succeed in carrying out most faithfully the wishes of the beloved Guardian and obtaining his satisfaction.”

—A. Faruton, Secretary.
RIDVAN TABLET

"The Divine Springtime is come,
O Most Exalted Pen, for the Festival of
the All-Merciful is fast approaching.
Bestir thyself, and magnify,
before the entire creation, the name
of God, and celebrate His praise, in such
wise that all created things may be
regenerated and made new. Speak,
and hold not thy peace. The day star
of blissfulness shineth above the horizon
of Our name, the Blissful, inasmuch
as the kingdom of the name of God hath been adorned with the ornament
of the name of thy Lord, the Creator of the heavens. Arise before
the nations of the earth, and arm thyself
with the power of this Most Great
Name, and be not of those who
tarry." (Gleanings, pp. 27-28. Only the first portion of this Tablet is quoted here).

CONVENTION ANNOUNCEMENT

Convention Sessions: Thursday,
April 29, morning, afternoon and
evening; Friday, April 30, morning,
afternoon and evening; Saturday, May
1, morning and afternoon.
Ridvan Feast: Thursday evening,
May 1.
Bahá'í Congress: Sunday, May 2,
3.30 P. M.
Convention Committees: Information
Bureau, 112 Linden Avenue,
Wilmette, Ill. Housing Committee,
Spiritual Assembly of Wilmette, Carl
A. Hauen, Secretary, 536 Sheridan
Road. Devotional Program, Mrs.
Amelia Collins, Chairman, William
Hatch, Mrs. Oui Finks, Ridván
Feast, Albert Windust, Chairman.
Headquarters of National Spiritual
Assembly: Hotel Orrington, Evanston,
Ill.

Agenda: To be published in Pre-
Convention issue of Bahá'í News, and
also sent to each delegate whose elec-
tion is reported.

Ballots and Information: To be sent
each delegate whose election is re-
ported.

"TRUTHS WHICH LIE AT THE
BASIS OF OUR FAITH"

Note: A section of Bahá'í News
will hereafter be devoted to excerpts
from the Guardian's interpretation of
the Fundamental Teachings.

Dearly-beloved friends! I feel it im-
cumbent upon me, by virtue of the ob-
ligations and responsibilities which as
Guardian of the Faith of Bahá'u'lláh I
am called upon to discharge, to lay
special stress, at a time when the light
of publicity is being increasingly fo-
cussed upon us, upon certain truths
which lie at the basis of our Faith and
the integrity of which is our first
duty to safeguard. These verities, if
valiently upheld and properly assimilated,
will, I am convinced, powerfully
reinforce the vigor of our spiritual life
and greatly assist in counteracting the
machinations of an implacable and
vigilant enemy.

To strive to obtain a more adequate
understanding of the significance of
Bahá'u'lláh's stupendous Revelation
must, it is my unalterable conviction,
remain the first obligation and the ob-
ject of the constant endeavor of each
one of its loyal adherents. An exact
and thorough comprehension of so
vast a system, so sublime a revela-
tion, so sacred a trust, is for obvious rea-
sions beyond the reach and ken of
our finite minds. We can, however, and
it is our bounden duty to, seek to de-
rive fresh inspiration and added sus-
tenance as we labor for the propaga-
tion of His Faith through a clearer ap-
prehension of the truths it enshrines
and the principles on which it is
based. . . .

The Faith of Bahá'u'lláh should in-
deed be regarded, if we wish to be
faithful to the tremendous implications
of its message, as the culmination of a
cycle, the final stage in a series of suc-
cessive, of preliminary and progressive
revelations. These, beginning
with Adam and ending with the Báb,
have paved the way and anticipated
with an ever-increasing emphasis the
advent of that Day of Days in which
He Who is the Promise of All Ages
should be made manifest.

In confirmation of the exalted rank
of the true believer, referred to by
Bahá'u'lláh, He reveals the following:
"The station which He who hath truly
recognized this Revelation will attain
is the same as the one ordained for such
prophets of the house of Israel as are
not regarded as Manifestations en-
dowed with constancy."

In connection with the Manifesta-
tions destined to follow the Revelation
of Bahá'u'lláh, 'Abdu'l-Bahá makes this
definite and weighty declaration: "Con-
cerning the Manifestations that will
come down in the future 'in the shad-
oes of the clouds,' 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.'"

"O my friend!" He thus addresses
in one of His Tablets a man of recog-
nized authority and standing, "The
unfailing Fire which the Lord of the
Kingdom hath kindled in the midst of
the holy Tree is burning fiercely in the
midmost heart of the world. The con-
flagration it will provoke will envelop
the whole earth. Its blazing flames will
illuminates its peoples and kindreds. All the signs have been revealed; every prophetic allusion hath been manifested. Whatever hath been enshrined in all the scriptures of the past hath been made evident. To doubt or hesitate is no more possible... Time is pressing. The Divine Charger is impatient, and can tarry no longer. Ours is the duty to rush forward and, ere it is too late, win the victory.” And finally, this is most stirring passage which He, in one of His moments of exultation, was moved to address to one of His most trusted and eminent followers in the earliest days of His ministry: “What more shall I say? What else can my pen recount? So loud is the call that reverberates from the Abhá Kingdom that mortal ears are well-nigh deafened with its vibrations. The whole creation, methinks, is being disrupted and is bursting asunder through the shattering influence of the Divine summons issued from the throne of glory. More than this I cannot write.”—From “The Dispensation of Bahá’u’lláh.”

TWENTY-FIFTH ANNIVERSARY OF ‘ABDU’L-BAHÁ’S AMERICAN VISIT

The year 1937 is the twenty-fifth anniversary of the visit made by ‘Abdu’l-Bahá to North America. It will be the high privilege of the American Bahá’í community to observe this Anniversary in a befitting manner.

The following plan has been adopted by the N. S. A. and has already been reported to the local Spiritual Assemblies with a request for their cooperation.

1. Each local Assembly is requested to arrange a second Anniversary meeting this year, on some date corresponding to the date of His arrival or departure from the city in 1912. All the details of this strictly local meeting are left to the local Assembly.

2. The National Publicity Committee is preparing a feature article, copies of which will be sent each Assembly for release to the local press.

3. In all cities which ‘Abdu’l-Bahá visited, the Spiritual Assembly is requested to arrange a second Anniversary meeting this year, on some date specifically approved and adopted the Resolution of the Reviewing Committee’s recommendation. The following rulings have been adopted by the Temple Trustees, and are here published with the approval of the National Spiritual Assembly:

- Any model or reproduction of the Temple must be submitted to the Temple Trustees, and the Trustees will then determine whether the model or reproduction is acceptable, and also will determine the conditions under which it can be sold. Local Assemblies, or other Bahá’í bodies, or individual be-

RULINGS OF THE N. S. A.

The National Spiritual Assembly calls the attention of the local Assemblies and believers to the Article in the By-Laws which defines the area of jurisdiction of the local Spiritual Assembly, which definition provides that believers living in adjacent and outlying districts can be enrolled as voting members of a local Assembly, extending the establishment of a local Assembly in their own city. This By-Law clearly makes it impossible for a believer living in a city which has a local Spiritual Assembly to hold membership in any other Bahá’í community. In accordance with this constitutional provision, the National Spiritual Assembly requests local Assemblies to adopt their voting list at their early convenience. This general instruction does not in any way mean that believers are not free to attend a Bahá’í meeting in any city, but merely controls their voting rights.

When a Bahá’í author wishes to obtain orders from Assemblies and believers for a book published by a non-Bahá’í firm, the author is to make arrangements satisfactory to the Publishing Committee; and the Publishing Committee, not the author, is to report the matter to the National Spiritual Assembly.

The Publishing Committee will cooperate with a Bahá’í author only when the Reviewing Committee has specifically recommended the book and not merely approved it, and when the National Spiritual Assembly has specifically approved and adopted the Reviewing Committee’s recommendation.

The following rulings have been adopted by the Temple Trustees, and are here published with the approval of the National Spiritual Assembly:

- Any model or reproduction of the Temple must be submitted to the Temple Trustees, and the Trustees will then determine whether the model or reproduction is acceptable, and also will determine the conditions under which it can be sold. Local Assemblies, or other Bahá’í bodies, or individual be-

PUBLIC MEETING IN NEW YORK

The concluding Public Meeting in the series conducted by the National Spiritual Assembly this year was held at the New York Bahá’í Center, 119 West 57th Street, New York, on Sunday afternoon, February 28. The public was arranged by the National Press and Publicity Committee; the author, as Carl Schef­fler, with a musical program provided by Saffa Kinney. In the absence of Mr. Lunt, on account of illness, his subject was assigned to Horace Holley.

The preliminary arrangements, including printed programs and publicity, were placed in the hands of the five local Assemblies of the New York Metropolitan District. After consultation, these Assemblies decided to make their contribution to the success of the public program in the form of a Bahá’í Radio Program to precede the public meeting. The committee jointly appointed by the neighboring Assemblies arranged for a series of six daily broadcasts over WHN, New York, from February 22 to 27, 2.15 to 2.30 P.M. Mountnorl Mills delivered the broadcasts.

With each broadcast, announcement was made of the public meeting, and free copies of the Bahá’í Radio Program were offered.

The result of this new and interesting teaching effort was to attract so many to the meeting that a large num-

ber could not be admitted to the hall. Requests for the Radio Program were received from points as distant as New Hampshire and Virginia, many expressing a deep interest in the Bahá’í teachings. An unexpected additional result has been that many inquirers are calling daily at the Bahá’í Center for literature and information.

The public meeting was preceded by a brief consultation with believers from a number of communities in the North-Eastern area.

The Publishing Committee will cooperate with a Bahá’í author only when the Reviewing Committee has specifically recommended the book and not merely approved it, and when the National Spiritual Assembly has specifically approved and adopted the Reviewing Committee’s recommendation.

- Any model or reproduction of the Temple must be submitted to the Temple Trustees, and the Trustees will then determine whether the model or reproduction is acceptable, and also will determine the conditions under which it can be sold. Local Assemblies, or other Bahá’í bodies, or individual be-
lievers, are not to purchase or exhibit any Temple model except through the Temple Trustees.

It should be explained that it is the Temple Trustees, and not the National Spiritual Assembly, which holds title to the architect’s design of the Temple, and to the Temple edifice itself. This legal authority is, of course, exercised for the entire Baha’i community, and it is for the sake of the interests of the Baha’i community as a whole that the above rulings have been adopted.

ADDRESS OF NATIONAL TEACHING COMMITTEE

In a recent issue of Baha’i News the address of the Secretary of the National Teaching Committee was inadvertently published incorrectly, with the result that some confusion has arisen.

The correct address is: Miss Charlotte Linfoot, Secretary, 376—60th Street, Oakland, Calif.

ENROLLMENTS AND TRANSFERS

During the past few weeks, local Assemblies have reported gains in membership as follows:—


LOCAL ASSEMBLIES

Further corrections in the Assembly list published some months ago:—

South Bend, Indiana, address until further notice, Mr. Howard Longaker, Recording Secretary, 2414 South Michigan Street.

St. Augustine, Florida, new Secretary elected, Mr. Allerton Spicexegger, Dixie Highway West.

Geyserville, California, new Secretary elected, Mrs. John Bosch.

Mrs. Rose Henderson, Toronto.
Mrs. Mac Stone, Topeka, Kansas.
Mrs. Mary Hanford Ford, Toledo, Ohio.
Mr. Worsley G. Hambrugh, San Diego, Calif.
Mr. Claude Warren, Binghamton, N. Y.
Mr. Charles Edsall, Montclair, N. J.
Mrs. Addie L. Cole, Los Angeles, May, 1936 (not previously reported).

COMMITTEE APPOINTMENTS

To the Regional Teaching Committee for California-Nevada-Arizona, Miss Marian Holley has been added.

DETROIT ASSEMBLY

A LEGAL CORPORATION

The Spiritual Assembly of Detroit filed its incorporation papers on February 18, 1937, and now has the status of a legal body under the Statutes of the State of Michigan.

The Assembly has sent two post- stat copies of these papers to the National Spiritual Assembly, one of which has been forwarded to the Guardian.

Detroit has also adopted By-Laws approved by the N. S. A. through its Legal Committee.

Baha’i YOUTH

The International Bulletin published by the National Youth Committee issued its first number of Vol. III on March first.


Baha’i Youth is published quarterly, at ten cents a copy, forty cents per year. Manuscripts and subscriptions should be sent to Miss Zeth Holden, Secretary of the National Youth Committee.

IN MEMORIAM

Death proffereth unto every confident believer the cup that life indeed. It bestoweth joy, and is the bearer of gladness. It conjoyneth the gift of everlasting life—Baha’u’llah.

Mr. Paul K. Dealy, Fairhope, Alabama.
Mr. T. C. Gunning-Davis, Chicago, Ill.
Mr. Charles Parker, Hales Corners, Wisc.

To her beloved friends in America, Miss Root addresses these words, “Allah’s! Abba! Love to you all! Am so sorry I could not come to your cities. I thank you for your warm and welcome invitations. As this servant could not travel to all our cities because of illness, she sends to you this message as an S. O. S. from the depth of her heart, knowing that on the inner plane we can meet.”

DEATH OF BAHAI PIONEER IN POONA

The following excerpts are taken from a circular letter issued by the Spiritual Assembly of Poona dated January 24, 1937.

“We regret to announce the death of Mr. Khosrove Beman Sabit of Poona, a Baha’i pioneer, who passed from this life on the first of Shabat 93 (December 31, 1936) in the age of over a hundred years. . . . His faith was marked by an intense zeal and devotion which led him constantly to seek new channels of service to the Cause, in the support of whose institutions he was a stalwart champion. . . . In one of the Tablets he was privileged to receive from ‘Abdu’l-Baha, the Master writes: ‘O Khosrove! . . . Crowned heads will pay you tribute—that is, they will eulogize you. Yes, they will envy you your state, saying, ‘Would that we were submissive servants at the Divine Threshold like unto him, forgetful of all else save God.’ . . . We are privileged to add to this obituary notice the following cable dated Haifa, January 17, addressed by our beloved Guardian to Mr. Sabit’s two sons: ‘Just heard passage of dearly beloved distinguished father. Profoundly grieve irreparable loss. Ardently praying. Extend relatives deepest sympathy. Memory his historic services imperishable. Love.—Shoghi.’”

YOUTH ACTIVITIES IN INDIA AND BURMA

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 are awaited. It is hoped that the Baha’i Youth of India and Burma shall soon organize themselves into a strong National Youth Committee and begin serving the Divine Faith with energy and enthusiasm which are in an inheritance of the youthful age.

The Bombay Youth Group launched into their new life with giving an “At
Home” to the students of the Islamia College, Andheri, near Bombay. They have also started a study-class for studying the sacred literature and training Youth in the art of teaching the Cause.

Karachi and Poona had already strong Youth Groups. Karachi Group reports of having held a meeting on March 22, in accordance with the request of the International Bahá’í Youth Committee, and submitted by Air-Mail to the Beloved Guardian the International Resolution of the Bahá’í Youth. They received a very encouraging Letter from the Beloved Guardian in answer to this Communication. We hope we shall be in a position to give some very good news in our next issue from the Youth of India and Burma.

SACRED SCRIPTURES OF ALL RELIGIONS EXHIBITED

The Public Conference Committee of the New York Spiritual Assembly arranged a special public meeting on Sunday afternoon, December 20th, 1936, with Dr. Emmet Fox, noted New York lecturer, as the guest speaker, Mr. Mountfort Mills as the Bahá’í speaker and Mr. Horace Holley as chairman.

To commemorate the Christmas season, the subject chosen for this occasion was “The Power and Glory of God’s Revelation Through the Ages,” and to further emphasize this subject, it was planned to have a Book Exhibit of “The Sacred Scriptures of the Divine Revelators of Religion”.

Through the generous cooperation of the Union Theological Seminary, The Oxford University Press and Mr. R. Y. Mottahedeh the Book Exhibit Committee was able to assemble a most unique and beautiful collection of Holy Books.

Perhaps it was the first time in history that the Sacred Scriptures of the basic Religions of the World, including the Bahá’í Religion, have been assembled together under the Principle of the Oneness of all revealed Religion.

The Book Exhibit was arranged in chronological and geographical order as follows: the Hindu, Zoroastrian, Chinese and Buddhist Scriptures, then the Jewish, Christian, Muhammadan and Bahá’í Scriptures, dating from 2000 to 5000 B.C. to the 19th Century A.D.

The collection of loaned Books was valued at about $2000, including old original Manuscripts and modern facsimiles.

Among the rare old Manuscripts, were two hand-illuminated Qur’áns of the 8th-9th and the 14th Centuries in the Kufic and Arabic Scripts, a Buddhist and a Western India Manuscript of the 12th and 16th Centuries with 20 illuminated miniatures, the text written in Sanskrit. These four Books were of exceptional beauty.

Some of the interesting Books of the Christian Scriptures were: the original translation of the Gospel into Greek by Erasmus done in the 16th Century, a copy of the noted Tildén’s Gospel of St. Matthew translated in 1525 about which there is an interesting history, a copy of an exact facsimile of the King James Bible in 1611, and a modern Bible specially bound in one of the beautiful exhibition bindings for which the Oxford University Press is noted. Other Holy Books were copies of the Rig Védas, the Zend Avesta of Zoroaster, the Books of Lao Tze and Confucius, the Hebrew Torah and an original copy of the Sikh Religion, an offshoot of Hinduism, this entire Book is recited orally every day by a relay of priests. All these Books were in the original scripts with English translations.

The Bahá’í Exhibit included The Bayan of The Báb, French Translation, The Iqán, Cleanings, Epistle to the Sun of the Wolf, Some Answered Questions, The Promulgation of Universal Peace, Bahá’í Scriptures opened to the page on which is that stirring Tablet by ‘Abdu’l-Bahá “Do you know in what Day you are living”, the de luxe edition of the Dawn-Breakers opened to the facsimile of The Báb’s Letters to the Living, and the World Order Magazine opened to Bahá’u’lláh’s Tablet to America. Grouped separately were Bahá’í Worlds, World Order Magazines, and copies of Bahá’í Literature in 35 foreign languages.

The Exhibit was enhanced by having a beautiful old embroidered tapestry for a background. At the sides were hung two large ornamented Temple Panels and several specially framed pictures of interest such as views of the Temple and “The Star” of The Báb.

PUBLICITY

Once again the Press Clipping Book has been brought up to date, a much
greater task this time because, we are happy to say, of the tremendous amount of publicity clippings received since the last article printed in the October issue of Baha'i News.

First, we wish to express our sincere appreciation to all the publicity chairmen for their splendid cooperation in cutting the clippings from the papers and pasting name of paper and date line over first column, so that they are ready to put in the Clipping Books without further trimming. This is a great help.

Having completed this less important work, we then turned to the most important part of this task, securing the necessary permission to use the clippings.

Turning the pages, we first have the glorious Message headlined in the "Knickerbocker Press" of Albany, New York, with a three column article topped with photographs of Mrs. Barbara B. McLaughlin, Mrs. Dorothy Baker and Miss Sarah Howard. The head-title "Proponents of Baha'i Faith Who Preach Oneness of Mankind" and "Principles of World Faith Outlined to Albany Group." The feature here which catches the eye is the unique manner in which the article is begun:

The Baha'i Faith has come to Albany.

The movement born in the cradle of religion, the Near East, and designed as an all-embracing world faith brought together last night a group to hear Mrs. Dorothy Baker of Lima, Ohio, who spoke at Harmanus Bleecker Library. Christians, Jews and members of all other faiths were welcomed at the meeting, where the oneness of mankind and the unqualified search for truth to effect unity in all phases of life was the central theme. Then followed a history of the Faith and further report of Mrs. Baker's talk. The "Times-Union" also gave a fine write-up.

Baltimore has a "Shopper's Guide" that is publishing long articles on the Faith and has recently begun publishing "The Goal of the New World Order" as a series. Many cities now have these "Shopper's Guides" which are good mediums of Baha'i Publicity, especially of meetings held in the shopping districts.

Toronto, Ontario, through the recently organized publicity committee, obtained two-column articles in the "Toronto Daily Star" and the "Toronto Daily Globe"—reporting talks given by Lorol Schofield.

Columbus, Ohio, has some fine publicity on lectures by Dr. Khan, Prof. Cobb and Ruth Moffett. One short article from "The Columbus Dispatch" is headed, "Baha'i Again. Who are the Baha'is? Once or twice a year an announcement that they are holding a meeting somewhere in the city comes to this office, and puzzled desk men always ask that question." Then followed a brief explanation of the Faith. Some times we are apt to forget that the world at large does not know what the Baha'i Faith is. The names which have become music to our ears are strange to theirs, therefore an explanatory article should be sent to the papers occasionally, or a pamphlet sent each time notices of meetings are sent.

Buffalo, N. Y., has a page of meeting notices and several full column lecture reviews.

Chicago has its weekly notice of meetings. Much publicity has been obtained through the tours at the Temple, especially those conducted by the Board of Education, who say the Temple is one of the most popular tours. In August the Czechoslovak "Denni Hlasatel" published an article on Martha Root's return to this country and telling of her interview with President Benes. The race-amity meetings have been well publicized.

Through the efforts of the Chairman of the committee, Mrs. Fred Mortensen, write-ups about the meetings have appeared in all the Chicago and suburban papers. The "Chicago Defender" has been most generous, printing in their entirety all articles and notices submitted. Fireside Group meetings, Regional Conference and Youth Group activities are among the clippings.

An Oslo, Norway paper is next with a picture of Mrs. French and an article on the Faith. Also one reporting a lecture by Mrs. Charles Bishop in the September issue of the same paper. Two other foreign language papers, the "Torsaima" and "To kokum" of Japan, "Dullivan" of Minn., and the "Opal" of Colorado, Michigan also published the same half-page article on the Faith. The "Theosophia" published in India, in its September issue, printed a six and one half page address on "The Baha'i Religion" which was delivered before the Diamond Jubilee of The Theosophical Society in the conference on Zaros-trianism, by Shirin K. Fozdar. To our knowledge this is the finest presentation of the Baha'i Faith ever to appear in a Magazine.

Winnetka, Illinois, secured publicity in the "Glenoake News" with such interesting captions as "Open House of Baha'i Discussions" "Baha'i Forum" as well as Anniversary and Lectures notices.

Green Bay, Wisconsin, has a page which shows the results of Pioneer Work done under the auspices of the Milwaukee Assembly, with Ruth Moffett giving a series of lectures in June and one in October, all of which were well publicized in the "Press-Gazette." Japan and the articles placed in the papers by Miss Alexander from "World Order" are always inspiring.

In Kalamazoo, Grand Rapids and Muskegon, Michigan are represented on the next page. In Kalamazoo, Elizabeth Dickerman, an isolated believer, obtained publicity on Baha'u'llah's birthday and The Day of the Covenant. Dr. Dickerman has recently moved to Vermont, Michigan, so we hope in the near future to have clipping from Vermont. In Grand Rapids, Ruth Moffett has again done some pioneer work and her series of lectures were given publicity by the "Grand Rapids Herald." The "Muskegon Chronicle" has given the Baha'i meetings good write-ups.

Kansas City has placed the notices of their meetings in the "Kansas City Star" in the unique method of quotations from the writings as the following: The Baha'i Revelation is destined to unite all religions. All are one. You are invited to meet with us on Tuesday at 8 p.m."

Lima, Ohio, shows much activity in the Publicity field with their headlines of lectures, study classes, conference notices, Dinners, Bible discussions, World Turmoil, Famous Savant lectures and the notices of the various Baha'i Anniversaries.


Milwaukee, Wisconsin, through the medium of 3 papers has obtained fine announcements of their activities. The forum column of the "Milwaukee Leader" has been most effectively used in answering an article "What Shall We Do To Be Saved."

Moline, Illinois—here we have some more pioneer work done by Kenneth and Dorothy Smith, in a picture of the Temple and a long article about the Temple and Faith. An old clipping from the "Chicago Tribune" was instrumental in interesting this Editor.

New York's "World-Telegram" published the account of Martha Root's return to this country, together with a picture of the Temple, as well as a two column write-up headed "Baha'i Now Visualize Happy World Order" by Dr. W. W. A. Nichols, religious editor of the "World-Telegram," giving a concise and complete statement of Baha'u'llah's plan for the establishment of a World Commonwealth. From the "New York Times"
book review page of January 3rd, we have an advertisement by the Roycrofters who have published "The Life of the Soul" compiled from the writings of Baha'u'llah and 'Abdu'l-Bahá, by Mary Rumsey Movius. According to the December Baha'i News, this book was to be ready by December 15th. This should be a fine opportunity to get book reviews on it in our papers.

Pasadena, California—Mrs. French has announced "The Loom of Reality." A column called "The Philosopher's Stone" from the "Altadena Press" edited by Rena Sheffield, an interested friend, with the sub-title "From the Bahá'ís" gives us five Hidden Words of Baha'u'lláh.

Norwich, Connecticut—a member of the New Haven Community, Mrs. Walter Duffy, has through her untiring efforts done some remarkable publicity work in the Norwich papers, considering that she is the only believer there and has to draw upon New Haven activities for the most part, for her material. One thing Mrs. Duffy has done well worth copying, is to present a Bahá'í book to the library from time to time and then send the information to the papers with a description of the book.

Philadelphia's page shows us what fine publicity is to be obtained when Martha Root is lecturing in a city. A New Jersey paper, "The New Era," in which the Philadelphia friends have been placing Bahá'í news, has quotations from 'Abdu'l-Bahá boxed in a corner of their front page.

South Bend, Indiana has done remarkable work in getting the pure teachings into their papers, as well as the notices of their meetings.

Seattle, Washington, amongst their many other items of interest received a two column write-up in "The Seattle Star" about the Esperanto Class conducted by Mrs. Lorrol Jackson, in the Bahá'í rooms. In the "Nachrichten" the American German Press for the Northwest published in Portland, Oregon, we find another outstanding piece of work, printed in English. This is a three column spread which includes a recent picture of the Temple and is headed:

What's the Answer?—A Library in Miniature—Unique Temple
1. Who is building the Bahá'í Temple at Wilmette, Ill.?
2. How long has it been under construction, and when will it be finished?
3. What is the purpose of the Temple, and to whom will it be open?
4. Who designed the edifice?
5. What is its shape and general plan?
6. Are there any similar Bahá'í Temples elsewhere, or will others be built in the future?

Then follow the answers to the six questions ending with the statement: "For further information please write 4111 Arcade Blg., Seattle, Wash. Miss Doris Foy, Secretary." This is the finest kind of publicity.

Summer School pages present the most remarkable Bahá'í publicity yet obtained in this work. Louhelien has splendid items from many Michigan papers, in fact, much more than the press book shows, as we are told that it was not all collected. We would suggest that each Summer School appoint a publicity committee for advance publicity work and to see that two copies of all clippings are sent in for the Press Books. Green Acre has more publicity than ever before, the same articles and notices having been published in many papers in the East.

Geyersville—we do not need to rehearse or try to tell about the marvelous column after column of publicity given the Summer School work, as each publicity chairman received copies of the publicity in the "Geyersville Press," which we are sure was shared with their communities. Not only did the Geyersville Press give the Summer School wonderful recognition, but papers of Berkeley, Long Beach, Los Angeles, Hollywood, San Francisco, Santa Barbara and Santa Paula carried articles about the Summer School at Geyersville, as well as notices about their local activities.

Syracuse, N. Y., gives us the splendid results of publicity work done by an isolated believer, Minnie R. Setz.

Teaneck, N. J., most certainly knows how to get publicity by drawing in people of prominence, Amity Conferences, Announcements of Weekly Schedules and Meetings and Bahá'í Parties.

Nashville, Tennessee—we rejoice in reporting that at the last meeting of the N.S.A. which was held in conjunction with a Regional Conference, that the newspaper reporters honored the N.S.A. members. A picture of the Temple and N.S.A. members was published with six different articles, on the Temple and reporting talks on the Teachings.

Publicity just received from Mrs. Francis Gay of St. Augustine, Florida, "our first" she states; as a result of her attendance at the Conference held in Nashville. A request for literature came as one known result of the publicity item.

Toledo, Ohio, in the "Toledo Blade" and "Toledo Eagle" remarkable publicity has been given the Teachings.

South Bend, Indiana—Mrs. Inderlied has good publicity on all the Temple activities in the "Wilmette Life" through the untiring efforts of Gertrude Struven.

Other communities sending in publicity obtained about their activities are Geneva and Rochester, N. Y., who have obtained splendid write-ups for their circuit speakers; Ann Arbor, Michigan; Boise, Idaho, where Mrs. Caswell has done great work; Boston, Cincinnati, Indianapolis, Phoenix, Oregon City, Racine, and Vancouver, B. C.

Since beginning this report we have received "The Mineralogist," January, 1936 issue, which contains a most interesting article by F. S. Young of Portland, Oregon, together with a late picture of the Temple and a close-up of the Dome cleverly arranged on one page. The article is headed "The Five Billion Carat Gem Bahá'í Temple in Wilmette, Illinois," from the March issue of "The Mineralogist." It is a short quotation from Baha'u'lláh and 'Abdu'l-Bahá on four different pages.

Saint Paul, Minnesota, has just sent a clipping in headed "Temple Model Here" with a picture of a Temple Model owned by Mrs. Gayle Woolson, taken in her home with Mrs. Woolson standing beside it.

Binghamton, N. Y., always receives fine press items on their lectures. A new and interesting method of indirect teaching is through a lecture on "Wayside Shrines" given by Mrs. Inderlied and reported in the papers. Needless to say the Bahá'í Shrines on Mt. Carmel were included in this lecture.

San Francisco just sent in two immense envelopes of clippings. Among these are the reports of the N.S.A. meetings held there in November. One item which caught our eye and which it would be well for us all to remember is to send a copy of the revised edition of "Baha'u'llah the New Era" to our papers with an article stating that it is from a new edition of 5,000 copies of previous editions having been sold and that it is a standard textbook about the Bahá'í Faith. Also, it is now published in 22 languages.

The "Illinois Bell Telephone News" for February, a monthly Magazine for
their employees, has for its cover design a striking picture of the Temple, with a brief explanation on the next page.

Even more impressive is the fact that the United States Steel Corporation has reproduced the House of Worship on the front cover of its "U. S. Steel News" for March. This house organ has a very extensive distribution, and goes to many countries outside the United States.

Out of seventy-one Assemblies, forty-nine have sent in Clippings since April, which leaves twenty-two we have not received any from. We hope before April 15th that some will be sent in from the other twenty-two. Let us know what your problems are, perhaps we can suggest something to help. Read over your "Publicity Bulletins" sent out by this and former committees. Remember: Newspapers like action. Give a dinner, a musical, reading the words of 'Abdu'l-Bahá about music between the selections; arrange a book display in your public library or some book store; use Forum columns; interest the foreign language papers of your city by presenting them with an Esslemont book published in their own language together with a well written article which they can translate for their papers; and the many other unique methods of obtaining dignified publicity, mentioned in the foregoing report.

Please remember, also, to send two or more clippings to this committee. We say two or more, because extra ones are often requested by publicity chairman as they help them in securing publicity in their papers.

NATIONAL PUBLICITY COMMITTEE
By: Nina Mattisen, Chairman
4612 Malden Street
Chicago, Illinois.

THE PUBLICATION OF BAHÁ'Í SACRED WRITINGS THROUGH NON-BAHÁ'Í PUBLISHERS

From time to time, the National Spiritual Assembly has published statements intended to clarify the various questions raised in connection with the functions of the Reviewing and Publishing Committees. Such statements were published in BAHÁ'Í News of February, 1932, March, 1932, and July, 1934.

In none of those statements was the matter of the publication of compilations of Bahá'í Sacred Writings fully and definitely considered.

It must be assumed that the fundamental literature of the Faith—the Writings of the Báb, Bábá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi—is and will always remain the sacred trust of the Bahá'í community, and therefore, as far as is humanly possible, to be published through the established Bahá'í channels. The fundamental literature, however, has in the past appeared in two different forms: the original text, such as in the publication of the Igân, Hidden Words, Tablets of 'Abdu'l-Bahá, Bahá'í Administration, etc., and in the form of compilations like The Reality of Man.

While it is inconceivable that any circumstances could ever now arise making it proper or necessary for any believer or administrative body to arrange for the publication of an original text, like the Igân, through a non-Bahá'í publisher, an opportunity might arise from time to time for the publication of a compilation outside the Cause, with facilities for bringing the book to the attention of the general public in ways not yet possessed by the Bahá'í community.

With reference to this particular question, the publication of compilations through non-Bahá'í channels, the National Spiritual Assembly feels it advisable to issue the following statement, with the request that it be conscientiously upheld and observed.

1. A compilation is subject to review by the Reviewing Committee in the same manner as are other Bahá'í works. Every compilation must include the latest available translation of each excerpt, and the source of each excerpt must be supplied. If the plan of the book makes it inconvenient to add the source at the end of each excerpt in the printed work, the source must be noted in the manuscript supplied to the Reviewing Committee.

2. The compiler should not conclude any arrangement with a non-Bahá'í publisher until the compilation has been officially approved. If the compiler intends to print or publish the compilation outside the Cause, the proposed arrangement is to be submitted to the National Spiritual Assembly through its Publishing Committee for approval.

3. In giving its approval for such printing or publication, the National Spiritual Assembly, in consultation with its Reviewing and Publishing Committee, will consider not merely the question of accuracy in the text, but also the general question of policy involved in allowing Bahá'í literature to be published outside the established Bahá'í facilities.

4. In giving its approval, the National Spiritual Assembly will in each case hereafter request the compiler to assign to the Bahá'í Publishing Committee any copyright taken out on publication of the book or pamphlet. Otherwise, the control of Bahá'í literature would pass outside the Cause.

The purpose of this statement is to assure proper protection of the interests of the Bahá'í Faith, while providing sufficient freedom of action to individual believers under all circumstances.

LOUHELEN SUMMER SCHOOL
Season of 1937
Youth Session, June 27-July 1.
Registration and Get-together, June 27.

Daily Morning Program

Deviations
1. The New World Order, Forum conducted by Willard McKay.
2. a. For those knowing little of the Cause, History and Principles of the Bahá'í Faith, Annamaria and Margaret Kunz.
   b. For those longer in the Cause, Dispensation of Bahá'u'lláh, study conducted by Garreta Busey.
3. The Bahá'í Teachings in Daily Life, Marzieh Carpenter.

Afternoons
Sports, recreation, informal discussions and conferences as planned by youth committee.

Evenings
7:30-8:00—Informal talks by Marion Holley and others.
8:00-10:00—Varied programs planned by youth.

Youth Advisor, Garreta Busey. (During the year Mrs. Baker has held this position, advising the youth committee about their plans.)

Rates for Youth.
Meals and room per person for the youth session.................. $5.00

Note: Youth—bring your copy of "Dispensation of Bahá'u'lláh."

First General Session, July 3-11, inclusive.
Registration, afternoon and evening program, July 3.

Daily Morning Program Devotions.
I. Aspects of the New World Order, Allen B. McDaniel.

b. Muhammad and His Teachings, Marziah Carpenter.

2. Pilars of the New Civilization, Busey, lectures and discussion.


Afternoons.

Recreation, social, informal conferences or lectures.

Evenings

Bahá’í programs or lectures as planned by committee to meet the desires of the group and the outside world.

Second General Session, July 31-August 8.

(Registration, afternoon and evening program, July 31.)

Daily Morning Program

Devotions

1. The World’s Debt to Islam, N. M. Firooz.

2. The True Relation of Religion to Government, Prof. Glenn Shook.

3. a. The Bible Unsealed; b. The Bahá’í Life, Dorothy Baker.

Note: Those who play a musical instrument are requested to bring it.

(Afternoons and evenings as in first general session.)

Rates for general sessions including meals.

Per person per day, single room...$2.15
Per person per day, double rm... 1.80
Per person per day, dormitory... 1.50

Reservations and Information

Please make reservations as soon as possible with Mrs. L. W. Eggleslon, 201 E. Kirby Ave., Detroit, Mich.

Louhelen Ranch is located on M 15 about 50 miles from Detroit, 10 miles from Flint and 3 miles south of Davison, Michigan.

Those coming by train or bus to Flint can be met at Flint if notice is sent to Mrs. Eggleslon in advance.

Post Office address, Louhelen Ranch, Route No. 1, Davison, Michigan and this will be Mrs. Eggleslon’s address after April 1st.

Program Committee for all Sessions

L. W. Eggleslon, chairman; Bishop Brown, E. J. Miessler, Mrs. Dorothy Baker, Miss Garreta Busey, Mrs. Bertha Hyde Kirkpatrick, sec’y.

Louhelen Youth Committee.

Marguerite Reimer, Florence Mattoon, Wilfrid Barton (appointed from National Youth Committee by N.S.A.) and Youth of Lima, Ohio, (appointed at 1936 session by ballot of youth present).

MME. OROLOVA IN DENMARK, SWEDEN AND GERMANY

Detailed reports, with interesting comment and analysis of the spiritual conditions encountered in her teaching work, have been received from Mme. Gita Orlova. These cover activities in Copenhagen from September 22 to October 27, and in Stockholm from October 28 to November 3, and in Germany from August 24 to September 21, 1936.

At Copenhagen, Mme. Orlova discussed the Faith with a number of prominent scholars, musicians and diplomats. A number of press clippings attest the success of this activity. Among the public meetings held there, Mme. Orlova spoke at the American Woman’s Club and in the same hall where previously she had given a lecture recital on a cultural subject. This meeting was followed by questions and answers on the Cause.

From November 6 to November 17, Mme. Orlova returned to Copenhagen, where a number of meetings were held in the studio of Mrs. Ingred Nybo. A study group was formed at these meetings.

Mme. Orlova found it possible in Copenhagen to bring the Faith to the attention of persons of influence and to associate the Bahá’í conception of World Order with the fundamental trend of the age.

At Stockholm, Mme. Orlova had the same facility to meet the responsible type of person, and through such influence an interview was arranged with the four largest newspapers of the city. Much attention was attracted by this dignified presentation of the Teachings. A public meeting held at the Lyceum Club led to many questions and interested discussion. One of the leading artists of the city arranged to start a study group. Mme. Orlova impressed upon her audiences the fact that the leaders of society have the greatest responsibility for striving to establish the new World Order. The following centers were visited by Mme. Orlova in Germany: Esslingen, Stuttgart, Geislingen, Zuffenhausen, Karlsruhe, Heppenheim, Heidelberg, Frankfurst, Leipzig, Dresden, Berlin, Hamburg, Bremen, Rostock-Warnemunde. Most of her meetings in Germany were in the homes of believers, although several public meetings could be arranged. It is impossible to read this report without realizing the importance of clarifying, in every section of the Bahá’í world community, the Guardian’s fundamental instructions on which the future progress of the Faith depends. Besides finding continuous opportunity to discuss these matters with believers, Mme. Orlova met certain people, like Paul Peroff, a scientist, whose interest in the Cause can become very important.

MRS. JEANNE AND MISS JEANNE BOLLES IN EUROPE AND THE NEAR EAST, 1935-1937

The reports received from these two devoted teachers are very detailed and extensive. Only a brief summary can be made for the information of the friends, but it is hoped that more complete statements can be recorded in some volume of The Bahá’í World relating the important activities of all those American teachers who have so valiantly served in other lands.

The scope of their journey is indicated by the mere list of cities visited, in which Bahá’í activities were carried on: London, Orpington, Brussels, Luxembourg, St. Moritz, Sils Maria, Munich, Garmish Prartenkirchen, Mittenwald, Innsbruck, Venice, Rome, Florence, Capri, Cairo, Beirut, Aleppo, Istanbul, Sofia, Belgrade, Budapest, Vienna, Munich, Castolovice, Prague, Dresden, Leipzig, Falkenberg, Halberstadt, Mungersdorf, Berlin, Hamburg, Warnemunde, Rostock, Graal, Copenhagen, Oslo, Stockholm, Esslingen, Zurich. This journey included a pilgrimage to Haifa.

From September, 1936 to February, 1937, the Bahá’ís were active in Cambridge, England, Holland, Germany, Hungary. A recent letter states that a journalist in Buda Pest has become so interested that he is preparing an illustrated feature article on the Cause.

The intimate details of this teaching work, the many personal contacts it made possible, the amount of literature distributed in many languages, and the unflagging fervor of the Bahá’í teachers who uphold the new World Order in the face of such difficulties as Europe now represents, is indeed an inspiration.
BAHÁ’I LITERATURE

Catalog and Price List Corrected to March 1, 1937

Part I

WRITINGS OF BAHA’U’LLAH

Kitab-i-Iqán (Book of Certitude)
Edited by Howard MacNutt
An exposition of fundamental spiritual and philosophic problems. 350 pp. Bound in cloth $1.50

Promulgation of Universal Peace
Edited by Howard MacNutt
Public addresses delivered throughout the United States in 1912. This work contains ‘Abdu’l-Baha’s spiritual message to the American people, whom He summoned to establish the “Most Great Peace,” the consummation of the ideals of all religions, scientists and humanitarians. 212 pp. Bound in cloth. In two volumes. Per volume $2.50

Hidden Words
Translated by Shoghi Effendi
The essence of the teachings of all the Prophets and the foundations of the Bahá’í Faith. Paper covers .... $ .60

Paper covers ........ $ .25

The Seven Valleys and The Four Valleys
Two treatises revealed by Bahá’u’lláh on the nature of spiritual evolution. Translated by Ali-Kuli Khan. N.D. 60 pp. Bound in cloth $ .75

Paper covers ........ $ .50

Gleanings from the Writings of Bahá’u’lláh
Excerpts from the Sacred Writings of Bahá’u’lláh selected by the Guardian of the Faith. This work presents the teachings of Bahá’u’lláh’s visit to America in 1912. 178 pp. Bound in cloth $1.50

Tablets of Bahá’u’lláh
(Tarázát, The Tablets of the World, Kalimát, Taqaddamát, Bishá’át, Ishráqát.) The appointment of ‘Abdu’l-Bahá as the Interpreter of the teachings of Bahá’u’lláh, the Testament of Bahá’u’lláh and his message to the Christians. 32 pp. Paper covers. $ .25

Three Tablets of Bahá’u’lláh
(Table of the Branch, Kitáb-I-Ahd, Lawhi-Aqdas.) The appointment of ‘Abdu’l-Bahá with the interpretation of the teachings of Bahá’u’lláh, the Testament of Bahá’u’lláh, and his message to the Christians. 138 pp. Bound in cloth $2.00

Epistle to the Son of the Wolf
Translated by Julie Chanler from the French version of M. Hippolyte Dreyfus
A work written by Bahá’u’lláh in His last years, addressed to the son of a prominent Persian who had been a savage enemy of the Cause. This Tablet recapitulates many teachings Bahá’u’lláh had revealed in earlier works. 140 pp. Bound in cloth and parchment $2.50

Part II

WRITINGS OF ‘ABDU’L-BAHÁ

Some Answered Questions
Edited by Laura Clifford Barney
An exposition of the teachings of the Bahá’í Faith. 350 pp. Bound in cloth $1.50

Promulgation of Universal Peace
Edited by Howard MacNutt
Public addresses delivered throughout the United States in 1912. This work contains ‘Abdu’l-Baha’s spiritual message to the American people, whom He summoned to establish the “Most Great Peace,” the consummation of the ideals of all religions, scientists and humanitarians. 212 pp. Bound in cloth. In two volumes. Per volume $2.50

Tablets of ‘Abdu’l-Bahá
Edited by Albert Winnis
Intimate letters written in reply to questions addressed by individuals and groups. Bound in cloth. Volumes I, II, III. Per volume $2.00

Mysterious Forces of Civilization
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The Bahá’í Peace Program
(Table to the Committee on Durable Peace, the Hague, and Tablet written to the late Dr. Forel of Switzerland). An exposition of the principles of Universal Peace. 48 pp. Bound in leather $1.00

The Wisdom of ‘Abdu’l-Bahá
Edited by Lady Blomfield
A brief but comprehensive presentation of the Bahá’í Message, from ‘Abdu’l-Bahá’s visit in Paris preceding the war. 172 pp. Bound in cloth $ .75

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‘Abdu’l-Bahá in New York
Selected addresses delivered at Columbia University and various churches and at public meetings by ‘Abdu’l-Bahá while in New York. Issued by the Bahá’í Community of New York to commemorate ‘Abdu’l-Bahá’s visit during 1912. 78 pp. Paper covers $ .50

America’s Spiritual Mission
Teaching Tablets revealed to American Bahá’ís by ‘Abdu’l-Bahá during 1910–1917. 54 pp. Self cover $ .15

The Foundations of World Unity
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In this communication (dated November 29, 1924) the Guardian analyzes the existing international, political, economic and social problems, points to the signs of impending chaos, and emphasizes the guiding principles of world order established by Bahá’u’lláh. The goal of world federation is upheld, and ‘Abdu’l-Bahá’s prophecy of the failure of the present civilization is called to the attention of Bahá’ís. 32 pp. Paper covers. Sold only in quantity.

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A letter addressed to the Bahá’ís of the West, dated February 7, 1934. In this letter the Guardian of the Bahá’í Faith clarifies, with numerous quotations from Bahá’í sacred writings, the spiritual station and mission of Bahá’u’lláh, the Báb, ‘Abdu’l-Bahá, and the nature of the World Order which Bahá’u’lláh established. In the statement prepared by Bahá’u’lláh authorized in ‘Abdu’l-Bahá’s Will and Testament to be the sole interpreter of Bahá’í writings, students of the Cause possess the first complete and authentic outline and summary of the Bahá’í Faith in its development from the Announcement of the Báb in 1844 to the Administrative Order defined by ‘Abdu’l-Bahá for the era following His departure from this world in 1921. 66 pp. Bound in cloth $1.75 Bound in paper .55

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A French translation by E. R. Mathews of Chapter V from "Baha'u'llah and the New Era" by J. E. Esslemont. 44 pp. Paper covers...$0.25

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World Economy of Bahá'u'lláh
By Horace Holley
Translated into French. Paper cover.
Net ........................................... $0.10

Braille
A number of Bahá'í works have been transcribed in Braille, for the blind. Special Braille price list sent on request.

Part IX
PERIODICALS

World Order
A monthly magazine, the public organ of the National Spiritual Assembly of the Bahá'ís of the United States and Canada. Edited by Stanwood Cobb and Horace Holley. It aims to clarify the vital elements of the Bahá'í Faith in relation to the problem of social regeneration. First issue April, 1935. 48 pages. Annual subscription, $2.00; for Public and University Libraries, $1.75; single copies, 20 cents. Bound Volumes .................... $2.50

The Bahá'í Magazine
Founded in 1910 as Bahá'í News, later published as Stor of the West. Name changed to World Order, March 1935. The back numbers and bound volumes of this periodical form an important part of the student's library of Bahá'í literature. Vols. II and III incomplete. Vols. IV to XXV in half leather, per volume, $3.00; two volumes bound as one, $6.00.

The Bahá'í World
Prepared by an International Editorial Committee under the direction of Shoghi Effendi. The record of international Bahá'í activity; lists of Bahá'í centers in America, Europe and the East; Bibliographies of Bahá'í literature in various languages; translations of many important selections from the text of Bahá'u'lláh, the Bahá and 'Abdu'l-Bahá; and general articles dealing with the relations of the Bahá'í Faith to present-day world problems. Each volume illustrated with many photographs. Bound in cloth.
Volume I, for the period April, 1925—April, 1926. Published under the title of "Bahá'í Year Book." 174 pp. ................................. $ .75
Volume II, April, 1926—April 1928. 304 pp. ..................................... $ 1.50
Volume III, April, 1928—April, 1930. 378 pp. .................................. $2.50
Volume IV, April, 1930—April, 1932. 548 pp. ................................. $2.50
Volume V, April, 1932—April, 1934. 712 pp. ................................. $2.50
Volume VI, April, 1934—April, 1936. 712 pp. ................................. $2.50
Net .................................................. $3.00
The titles listed in this catalog include only those Bahá'í works which have been approved as authentic and reliable and which likewise are in print and available at the date the catalog is issued. For a complete Bahá'í Bibliography, consult the latest volume of "The Bahá'í World.
Postal or express charges additional.
Information regarding discounts allowed to Bahá'í Assemblies and on large individual orders given on request.

BAHA'I PUBLISHING COMMITTEE
P. O. Box 348, Grand Central Annex
NEW YORK, N. Y.

Western Division
MRS. EMMA F. SMITH
940 Leavenworth St., San Francisco, Calif.
I bear witness, 0 my God, that
Thou hast created me to know Thee
and to worship Thee. I testify, at this
moment, to my powerlessness and to
Thy might, to my poverty and to Thy
wealth.

There is none other God but Thee,
the Help in Peril, the Self-Subsisting.
—Baha’u’llah. (Translated by Shoghi
Effendi.)

“TRUTHS WHICH LIE AT THE
BASIS OF OUR FAITH”

Note: A section of Baha’i News
will hereafter be devoted to excerpts
from the Guardian’s interpretation of
the fundamental Teachings.

Let no one meditating, in the light
of the afore-quoted passages, on the
nature of the Revelation of Baha’u’llah,
make it. a character or misconstrue
the intent of its Author. The divinity
attributed to so great a Being and the
complete incarnation of the names and
attributes of God in so exalted a Per-
son should, under no circumstances,
be misconceived or misinterpreted.
The human temple that has been made
the vehicle of so overpowering a Reve-
lation must, if we be faithful to the tenets
of our Faith, ever remain entirely dis-
tinguished from that “innermost Spirit
of Spirits” and “eternal Essence of
Essences”—that invisible yet rational
God Who, however much we extol the
divinity of His Manifestations on
earth, can in no wise incarnate His
infinite, His unknowable, His incor-
ruptible and all-embracing Reality in
the concrete and limited frame of a
mortal being. Indeed, the God Who
could so incarnate His own reality
would, in the light of the teachings of
Baha’u’llah, cease immediately to be
God. So crude and fantastic a theory
of Divine incarnation is as removed
from, and incompatible with, the essent-
ials of Baha’i belief as are the no less
inadmissible pantheistic and anthropo-
morphic conceptions of God—both of
which the utterances of Baha’u’llah
emphatically repudiate and the fallacy
of which they expose . . .

That Baha’u’llah should, notwithstanding
the overwhelming intensity of
His Revelation, be regarded as essen-
tially one of these Manifestations of
God, never to be identified with that
invisible Reality, the Essence of Divin-
ity itself, is one of the major beliefs of
our Faith—a belief which should never
be obscured and the integrity of which
no one of its followers should allow to
be compromised.

Nor does the Baha’i Revelation,
claiming as it does to be the culmina-
tion of a prophetic cycle and the ful-
fillment of the promise of all ages, at-
tempt, under any circumstances, to
validate those first and everlasting
principles that animate and underlie
the Religions that have preceded it.

The God-given authority, vested in
each one of them, it admits and estab-
lishes as its finest and ultimate basis.
It regards them in no other light ex-
cept as different stages in the eternal
history and constant evolution of one
religion, Divine and indivisible, of
which it itself forms but an integral
part. It neither seeks to obscure their
Divine origin, nor to dwarf the admit-
ted magnitude of their colossal achieve-
ments. It can countenance no attempt
that seeks to distort their features or
to stultify the truths which they instal.
Its teachings do not deviate a hair-
breadth from the verities they enshrine,
nor does the weight of its message de-
truct one jot or one tittle from the in-
fluence they exert or the loyalty they
inspire. Far from aiming at the over-
throw of the spiritual foundation of
the world’s religious systems, its avowed,
its unalterable purpose is to widen
their basis, to restate their fundamen-
tals, to reconcile their aims, to reinvig-
orate their life, to demonstrate their
oneness, to restore the pristine purity
of their teachings, to coordinate their
functions and to assist in their realiza-
tion of their highest aspirations. These
divinely-revealed religions, as a close
observer has graphically expressed it,
“are doomed not to die, but to be re-
born.”

Does not the child succumb
in the youth and the youth in the man;
yet none child nor youth perishes?”

MOTHER OF THE
GUARDIAN ANNOUNCES
HIS MARRIAGE

Cablegram

“Announce Assemblies celebra-
tion marriage beloved Guardian
stop Inestimable honor conferred
upon handmaid of Baha’u’llah
Ruhiyyih Khanum Miss Mary
Maxwell stop Union of East and
West proclaimed by Baha’i Faith
cemented. (Signed) Ziaiyyih,
mother of the Guardian.”

IN MEMORIAM

Death proffereth unto every confi-
dent believer the cup that is life in-
deed. It bestoweth joy, and is the
bearer of gladness. It conferreth the
gift of everlasting life.—Baha’u’llah.
Mrs. Cecile Hill, Toledo, Ohio.

LOCAL ASSEMBLIES

Toledo, Ohio. Mrs. Dorothy Stotts,
1009 Superior Street, has been elected
Secretary to fill the vacancy caused by
the death of Mrs. Cecile Hill.

Published by
The National Spiritual Assembly of the Bahai’s
of the United States and Canada
General Office: 130 Evergreen Place, West Englewood, New Jersey

NO. 107

APRIL, 1937

President of the Convention of the United States and Canada
ENROLLMENTS AND TRANSFERS
Since the publication of Baha'i News No. 106, local Assemblies have reported on memberships as follows:
South Bend, one. Winnetka, one. Philadelphia, one. Chicago, one.

LIMA ASSEMBLY GIVES RADIO SERIES
The Lima Assembly received an invitation to give a series of five radio talks for the daily devotional hour of the new Lima station, February 8 to 12, inclusive. Four of the friends were chosen to participate, and a soloist added much by singing hymns. Baha'i hymns and well known old hymns were used at the beginning of each program and the Baha'i benediction closed each service. A Baha'i prayer and a passage of Bible reading opened the service, and lent a truly devotional aspect to the program. The series included the following talks:
1. Objectives of the Baha'i Faith.
2. Prayer.
3. Unity in the World of Religion.
4. The Spiritual Life of Man.
5. The New World Order.
The talks are all direct, though designed to be informal and of general interest.

The Public Library arranged a special exhibit of Baha'i literature during the radio program, and calls for the books were greatly stimulated. A new acceleration in the progress of the Cause is definitely noticeable in Lima, the Assembly reports.

EASTERN YOUTH CONVENE IN NEW YORK
On Saturday, December 26, 1936, at the Baha'i Center in New York, the Baha'i Youth of eastern United States and Canada met for their second annual mid-winter conference. Representatives attended from Albany, Baltimore, Binghamton, Boston, Philadelphia, Teaneck, Washington, Montreal, and New York.
The general program for the conference was: Saturday, a luncheon, conference meeting at the Center, dinner, informal party at Philip Sprague's apartment; Sunday, luncheon, and a youth symposium at the Public Meeting at the Center.
The conference meeting Saturday afternoon was presided over by the chairman of the National Youth Committee. The Guardian sent the following cable which was read: "Praying ardently for Conference. Abiding gratitude, love."—Shoghi. A letter of greeting was also read from the Montreal Youth Group.
The 1937 plans for youth activities were presented by the chairman and discussed, principal emphasis being placed upon the International Series of Youth Symposia planned for March 7. The individual responsibility of youth was discussed. The importance of prayers and meditation was brought out. A clear understanding of individual responsibility will result in closer cooperation with national committees, with local and national Assemblies, and in constant financial support to Baha'i funds and publications.
The remainder of the conference period was devoted to a discussion of Group Consciousness, Teachings, and the Place of Youth Activities in the Baha'i Community. Perhaps the trend of thought can be best expressed by a few extracts from the long report prepared for the N.S.A. and the Guardian. "Baha'u'llah has given us the cohesive principle of Love to be used!" "Learn to recognize prayer as a positive force." "In working with a group, the individual is able to lose some of his ego, one of the first steps toward group consciousness." "Youth activities are not separate from other community activities." "The duty of the Youth Group in each community is to see that the group activities do in no way separate them from the rest of the community, but tend to make the youth group an integral part of every Baha'i community's life."
At the delightful party at Mr. Sprague's apartment movies of the Youth Week at Green Acre last summer were shown. Pictures of the assembled youth were taken.

Mr. Quigley, chairman of the New York Youth Group, was chairman of the public meeting at the Center Sunday afternoon. Betty Shook of Boston spoke on "Philosophy Or Religion?" Emeric Sala of Montreal spoke on the subject "What of Tomorrow?"
The National Youth Committee owes its thanks for all the conference arrangements to a committee of the New York Youth Group headed by Dorothea Morrell.

YOUTH COMMITTEE.

MRS. LOROL SCHOPFLOCHER IN EUROPE
Since her departure for Europe in the autumn of 1936, Mrs. Schopflocher has carried on teaching work in Sweden, Norway, Denmark, England, France and Geneva, Switzerland.

Original newspaper clippings, with translations into English, have been received which show that fifteen articles about the Cause were published in Norway, eleven in Sweden, and one in Denmark. Some of these articles, in the form of interviews, filled several newspaper columns. These carried the direct message of the Faith, as indicated by such headlines as "Baha'i — A Remarkable World Movement."

Besides this great service, Mrs. Schopflocher arranged with an English publisher to issue her book of travel and presentation of the Faith, obtained this summer in The Bahai World from Countess Marie Levinhaubt and Count Claes-Eric, of Stockholm, and from Mr. Paul Peirce, scientist, of Berlin, held large public meetings in London, met with the Baha'is in a number of cities, attended the Baha'i Youth Conference in Paris on December 31, and has sent the editors of World Order a very interesting article by Mr. Peroff which he prepared for The Bahai World.

GREEN ACRE SUMMER SCHOOL 1937
The Green Acre Summer School program covers the period July 30 to September 3, but Green Acre will be open from July 3, and a separate program is being arranged for the period July 3 to July 30.
The following School program is corrected to date, though one or two of the courses may later on exchange their dates. At present, however, the Committee is prepared to announce that all the study courses will be given.
1. Youth Week, August 1 to 7. The Green Acre Youth Committee has pre-
pied its own Study Course, details of
which will be announced.
2. Rise and Fall of Civilizations,
morning and afternoon sessions,
August 9, 10, 11. Leader, Bishop
Brown.
3. Teaching Conference, morning
and afternoon sessions, August 12, 13,
14.
4. The Dispensation of Bahá’u’lláh,
morning sessions, August 16 to 20.
Leader, Mrs. H. Emogene Hoagg.
5. Islands, afternoon sessions, August
16 to 20. Leader, Marzieh Carpenter.
6. Essentials of World Religion,
morning sessions, August 23 to 27.
Leader, Kenneth Christian.
7. Public Speaking, afternoon ses­
sions, August 23 to 27. Leader, Helen
Campbell.
8. Human Qualities in the New Age,
morning sessions, August 30 to Sep­
tember 3. Leader, Genevieve L. Coy.
9. Course on Writing, afternoon ses­
sions, August 30 to September 3.
Leader, Doris McKay.

Morning sessions, 10:30 to 12:00
noon. Afternoon sessions, 1:30 to 3:00.
Meetings: Devotional meeting, Sun­
day A.M., Public Bahá’í lecture, Sun­
day evening. Bahá’í discussion, Friday
afternoon.

Rates and Reservations: The mini­
mum rate at Inn and cottages, $15.00
per week, for top floor of Inn and of
cottages. Second floor of Inn, $18.50
and up. First floor, $25.00 and up.
The large rooms in cottages with fire­
places, $25.00. During Youth Week,
a rate of $12.50 will be given to the
young people. The cottage formerly
belonging to Mrs. McKinney has been
purchased by the Green Acre Trustees
and will be rented by the Maintenance
Committee. Bahá’ís who desire to lease
land at Green Acre in order to erect
their own cottage can arrange leases
for tracts between the pines and the
highway at $1.00 per front foot per
year, with minimum of fifty feet. For
those who wish to camp out, the river
lot adjoining the town park is avail­
able. Some clearing has been done and
there is a spring for water.

For reservations, write to Harold
M. Bowman, Salmon Falls, N. H.
After July 3, write to Manager, Green
Acre Inn, Eliot, Maine.

Note: Cottages adjoining the Inn are
being enlarged, and a new Bahá’í Hall
is being presented to Green Acre for
use as an auditorium and meeting
place for study classes. Detailed re­
ports will be made before the season
begins.

ANNUAL CONVENTION

Thursday, April 29, to Saturday, May 1, Inclusive

The business sessions of the Con­
vention begin at 9:45 A.M., Thurs­
day, and conclude at 5:30 P.M., Sat­
day. Daily schedule: Devotional
Service daily in Temple Auditorium,
9:15 to 9:30 A.M. Convention ses­
sions: 9:45 A.M. to 1:00 P.M. to
2:00 P.M. to 3:30 P.M. to 9:30 P.M.
The Riman Feast will be held Sat­
urday evening. A Public Bahá’í Con­
gress will be held at 3:30 P.M., Sun­
day, May 2.

ORDER OF BUSINESS
1. Opening of Convention by Pre­
sident of the National

THE GUARDIAN’S MESSAGE

Cablegram Received March 30

"Deeply moved your message. Institu­tion (of) Guardianship, head corner­stone (of the) Adminis­
trative Order (of the) Cause (of) Bahá’u’lláh, already
ennobled through its organic connection with (the) Persons of Twin Founders (of the) Bahá’í
Faith, is now further reinforced
through direct association with
West and particularly with (the)
American believers, whose spiri­
tual destiny is to usher in (the)
World Order (of) Bahá’u’lláh.
For my part (I) desire (to)
congratulate community (of)
American believers on acquisition
(of) tie vitally binding them to
so weighty an organ of their
Faith."
Mr. Kinney spoke of the purpose and significance of the Bahá’í world movement for the unification of mankind.

The first principal speaker of the afternoon part was: Elsa Russell Blakely, who spoke of the continuity of the prophets. Horace Holley of New York, the other principal speaker of the afternoon said: “Among the tremendous changes going on in the world today, the most fundamental is that taking place in the realm of religion. Bahá’u’lláh has not merely revived the highest ideals of the great religions which relate human beings to their Divine Creator, but has enlarged the realm of Spiritual truth to apply directly to civilization.”

Other speakers giving short addresses were:

Dr. Walter B. Guy, St. Augustine, Fla.

Mrs. Florian Krug, Chester, N. Y.

James P. Morton, Paterson, N. J.

Roy Wilhelm, West Englewood, N. J.

Supper was served under the pines, east of the Bahá’í Evergreen Cabin.

The evening part of the meeting was begun by:

Mrs. Lulu Lux, chairman, Ridgefield Park, N. J.

ARCHIVES AND HISTORY

The Founder of our Faith has enunciated the principle that religion and science must be in harmony. To the degree that we as individuals and as national and local communities approach this ideal, to that degree will we be anxious to make a careful record of our progress and to preserve in the minutest detail a clear picture of the outstanding events in Bahá’í history.

Most important of all, since this is the only Faith which possesses the original record of the Revelations of the Divine Word, will we make an arduous effort to preserve this Word and its interpretation, in authentic, original manuscripts, as handed down to us by the Center of the Covenant and by the Guardian.

In his Letter, “America and the Most Great Peace”, the Guardian emphasizes again and again, either directly or indirectly, his desire that a careful and detailed record of the growth of the Cause in America be preserved. In one instance he indicates that it does not seem to be “... within the competence of anyone 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...” His statement continues, that future historians will prepare “...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
learning that two copies of an English translation of Mahmod's Diary were received recently for the Archives. This Diary gives a day-by-day description of the Master's journey from the time of His departure from Egypt until He left New York. A draft of a questionnaire, calling for detailed information with reference to local Bahá’í history, has been prepared and presented to the National Spiritual Assembly. The Committee is now engaged in correspondence with a number of friends in different parts of the Country in an effort to obtain needed assistance in compiling certain phases of the history. Needless to say, any history which may be written at present will not be of the detailed and interpretive nature to which the Guardian refers in quotations cited above.

Speaking for the National Spiritual Assembly, it is again this year with the deepest thanks and gratitude that we address those friends who have so bountifully presented their priceless Tablets and Sacred Relics to the National Archives since the last Convention.

EDWIN W. MATTOON, Chairman
MRS. MAY T. SCHEFFLER, Secretary
1821 Lincoln Street
Evanston, Illinois
MRS. R. D. PETTIT

BRAILLE TRANSCRIPTION FOR THE BLIND

The Braille Committee is happy to report an increasing demand for Braille-Bahá’í literature. In some instances where Bahá’í books are already placed, librarians have written appreciatively of Braille transcriptions.

The outstanding achievement for this year is the Braille handtooled copy by Miss Ella Quant of the Esperanto translation of the “No. 9” (“La Bahaa Revelacio”) in response to a request from Mr. Vuk Echtert for a blind Bahá’í student in Jugoslavia, who, unable to read English, can only in Braille-Esperanto study the Bahá’í teachings. Miss Quant has also transcribed “The Hidden Words” and “Words of Wisdom” (Bahá’u’lláh) and “Observations of a Traveler” (Chas. Mason Remey).

A second member of your Committee, Miss Hilda Stauss, in a very short time, in order to transcribe the Revealed Words for the Blind, has learned the Braille system and is now completing “Excerpts from the Gleanings.”

A friend and co-worker in California, Miss Mabel Menn, has transcribed “The Hidden Words”—also a collection of Bahá’í Prayers. These books have been sent to two devoted Bahá’ís in Austria, together with “The Hidden Words” and “Words of Wisdom” done by Miss Quant. These friends in Austria are blind, afflicted and persecuted, for them the Sacred Books are inaccessible.

Endorsing the transcribing of the Esperanto translation of Dr. Esslemont’s book, “Bahá’u’lláh and the New Era” the Guardian’s secretary writes: “As regards the Braille Esperanto edition of “Bahá’u’lláh and the New Era” Shoghi Effendi would certainly advise you to undertake this work which will considerably enrich the literature of the Cause in Braille.

“You will rejoice to learn that thanks to the combined efforts of Miss Agnes Alexander and Mr. Torri, a good friend and sympathizer of the Faith in Japan, the Braille Japanese edition of this same book of Dr. Esslemont’s has just been completed.”

In a footnote to this letter in his own handwriting, Shoghi Effendi says —“Persiste, ne redouble tes efforts. Je suis en train de planifier la mise en BAHAI de Bahá’í literature à Bahji.”

The works completed by this servant within the year are: “The Hidden Words” and the “Wisdom of Abdu’l-Bahá”, sent to the Guardian at Bahji. Also “The Hidden Words” and a collection of Bahá’í Prayers for blind Bahá’í friends of Mrs. Bishop in England.

The reports of Mrs. Nellie French concerning the metal plate editions of the “Iqán” and “Bahá’u’lláh and the New Era” form inspiring reading. These two editions constitute a wonderful gift of generosity and devotion. The friends will remember that these plates are a permanent asset, from which more editions can always be reproduced. May an opening for the making of other plates of the creative words soon be revealed. In the meantime the handwork will continue.

The need for more workers is earnestly urged. The joy in transcribing the Revealed Word is the reward for such service.

An important sign of the growth of the Braille-Bahá’í movement is the establishing of an International Correspondence. When organized and operative it is hoped there will be much of interest to report, for undoubtedly such a correspondence must be productive of fine results in promoting
Braille Bahá'í activity throughout the world and enlarging this field of endeavor for the Great Cause.

Susanne Rodman, Chairman.
Ella Quant
Hilda Stauss
Nellie S. French

CONTACTS

A statistical summary of the Contacts work accompanies this report, and while it is no doubt interesting, a mere statement of the number of letters written, the number of favorable and unfavorable replies, etc., can never truly convey the real spirit that animates endeavor of this kind. Something a little more personal than figures is needed.

The members of the Committee this year were instructed to bend their efforts toward engaging in correspondence with receptive individuals with the aim of confirming new believers. With this objective in view, the Committee members have put forth their efforts, and while we unfortunately cannot report having accomplished our end in any specific instance, we do feel that ground has been prepared which in time may yield a harvest.

Since the friends might be interested in some of the responses that have been called forth by letters and literature that have been sent out, we should like to quote from a few. After all, the reactions of these people, from allover the world, can truly convey the real spirit that animates the endeavor for the Great Cause.

The Librarian of a Mid-western University, thanking first for a supply of literature sent for the library, writes: "We shall have the material you sent made available for anyone who is interested in the philosophical and religious movements of the present."

An Eastern Editor wrote to one of the Committee members as follows: "...I have been familiar with this movement for many years. My old friend and professor in the University of Toronto, the late James M. Mavor, called my attention to the works of Abbas Effendi. It must be nearly thirty years ago when little concerning him or his ideals was at that time known. My own religion has been that of a very simple Christianity in which the doctrines of love and peace were so strongly emphasized that I have felt little need of sustenance from any other quarter, though I have rejoiced in every manifestation and movement of religion anywhere that has in any way embodied, or emphasized these great ideals. I have not thought of the Bahá'í movement in terms of separate religion, but as a great religious experience, with much the same roots and emphasizing the same deep facts and principles as the teaching of Jesus."

A Southern college professor wrote: "Thank you for the literature you sent. My acceptance of the above leaflet (A New World Order) may be a form of sponging on your movement, for I cannot definitely think of joining it at present, but I can learn more myself and can teach more to my class in college on various religions."

A writer living in one of our far eastern states made the following very interesting comment: "I have for some years had a profound respect for the Bahá'í Faith. So had my friend, the Sheikh Shefieh el Milevi, Governor of the Monastery at Tripoli."

Without a doubt the friends will be happy to know that the distinguished arctic explorer, Rear Admiral Richard E. Byrd, expressed an interest in the Faith and asked to have the bimonthly Teaching Bulletin, A New World Order, sent to him regularly.

With intelligent interest expressed from such widely divergent sources we cannot but feel that humanity is becoming conscious of the need that exists in the world and of the source from which it may be supplied.

Sophie Leoding, Chairman.
Mrs. M. B. Trotman
Louise Boyle
Doris McKay
Mrs. Stanley Kemp
Marion Little
Mrs. G. A. Kent, Jr.
Bahiyih Lindstrom
Alfred E. Lunt
Marion Holley

GREEN ACRE SUMMER SCHOOL

In planning the Green Acre Program for the summer of 1936, the Committee decided that it would be wise to try the experiment of concentrating the major courses in two weeks. As a result, two courses were given each morning, for five days each week. A discussion group was held each evening, and was led by the two leaders of the morning courses. As a result, the morning courses tended to become lectures, and the evening discussion was not always closely related to the subject-matter of the morning. This Committee has therefore recommended that in the 1937 Summer School one course be given in the morning and one in the afternoon, so that more time may be given each, and discussion may thus follow immediately on the course-leader's presentation.

JULY PROGRAM AT GREEN ACRE

The Green Acre program for July has not been entirely completed, but certain features have already been decided.

Public meetings will be held over the week-ends, as follows:—July 3 and 4, "World Crises and World Needs," Mountfort Mills; July 10 and 11, "A Universal World Education," Stanwood Cobb; July 17 and 18, "Church Organization in World Religions," Glenn A. Shook; and July 24 and 25, "A New World Order," Horace Holley.

Readings from "Gleanings," illustrated lectures by Nancy Bowditch and other activities will be reported later.

The program of courses was as follows:

August 10-14. The Bahá'í Life—Leader, Dorothy Baker. Introduction to the Study of Islam—Leader, Hishtmat Ala'i


Mrs. Baker's course consisted of a series of stimulating and helpful talks, which included a discussion of such topics as: the power of thought in active life; Bahá'í prayer; the Bahá'í ideals of human relationships; the part faith plays in the Bahá'í life.

Mr. Ala'i presented a scholarly series of talks on Islam, which gave us much-needed knowledge about this great religious faith. He discussed the life and teachings of Muhammad, the Qur'an, the Caliphate and Imamate, and the causes producing the present disintegration of Islam.

Mrs. Collison used the published outline on Bahá'í Administration, and led a lively discussion on some of the less well-known points of administrative procedure. One of the most valuable parts of this was a presentation of specific instances which might come before a Spiritual Assembly, in connection with the principles which should direct the treatment of each situation.

Mrs. Seto gave five dynamic lectures on the Nature of the Manifesta-
tion. She discussed the relation of the Manifestation to the Unknown Essence, the power and influence of the Manifestation, His relation to man, and the proofs of the divinity of the Spiritual Educator. Mrs. Seto’s talks were especially valuable because of the number of unusual illustrations she used.

The average daily attendance for these four courses ranged from 37 to 53.

In the week preceding the opening of the Summer School proper, Mr. Glenn Shook gave a five days’ course on Mysterism and the Bahá’í Revelation. Those who attended found this course very helpful in clarifying some more abstruse points of the Bahá’í teachings. Each talk was followed by a lively period of question and discussion.

During the week of August 24-28, Mrs. Doris McKay gave a series of lessons on Public Speaking. Members of the class practiced giving short Bahá’í talks, and they found this practice and Mrs. McKay’s talks most valuable.

The committee arranged the programs of the Sunday morning devotional meetings and selected the speakers for the Sunday evening public meeting, during the month of August. The speakers included Martha Root, Mountfort Mills, Horace Holley, Mamie Seto, Louis Gregory and Dorothy Baker. All of these meetings were well attended.

An unusual number of friends from the Middle West attended the 1936 Summer School. We were especially happy to learn to know these Bahá’ís and to hear what Bahá’í communities in other parts of the country are doing.

The work of the Index Committee this year has been a continuation of the indexing of last year. The authentic indexing of last year. The authentic indexing has been a continuation of the development of true Bahá’í Faith which also need to be indexed. This is the new task.

The index manuscripts sent in have shown careful and painstaking labor on the part of the indexers. We are all most grateful to them.

It was the aim of this committee to complete the sacred index this year. There remains many volumes about the Bahá’í Faith which also need to be indexed. This is the new task.

I. Incorporation of Local Assemblies.

It was found necessary for the Legal Committee this year to impress upon all local Assemblies contemplating local incorporation the necessity of forwarding to the National Spiritual Assembly a copy of the State statute under which the incorporation is being set up with the proposed incorporation papers and by-laws. Consideration and approval of any local incorporation papers cannot be completed without such copies of the State law, as it is essential that local incorporations conform as closely as possible to that of the National Spiritual Assembly.

The incorporation of the Detroit Assembly has been completed and approved this year. The by-laws of the Washington Assembly, which filed its incorporation certificate some years ago, were approved as conforming as closely as possible to Bahá’í administrative principles under the civil statutes of the District of Columbia.

The incorporation papers of the Milwaukee, San Francisco and Cleveland Assemblies are being considered by the Committee which is awaiting copies of the State statutes before rendering its final decision.

II. Form of Bequest.

A new form of bequest was prepared this year and published in the August Bahá’í News No. 102, page 2 for the use of believers who plan to include a legacy to the National Spiritual Assembly in their Will. It is recommended that believers consult an attorney in using this form, to be assured that it shall be adapted to meet the needs and requirements of the laws of the State in which they reside. The friends are reminded that Bahá’u’lláh has declared that “It is incumbent upon every person to write (his) Will.”

III. Rights of Way.

The use of certain rights of way on the Green Acre and the Malden properties have made it necessary to place the determination of the Bahá’í rights in the hands of competent attorneys and the conclusion of these matters is expected at an early date.

IV. Temple Property.

In view of the fact that the former Marshall property which adjoins the triangular piece of Temple property across Sheridan Road has recently been sold, it has been decided to ask the Village of Wilmette to vacate the stub-end of Sheridan Road and our attorney has been authorized to work out an agreement of equitable division of this vacated piece of property with the present owners of the Marshall tract. Our attorney has been further instructed to take all immediate and necessary steps to protect this parcel of Temple land from adverse possession and use.

V. Palestine Branch of N.S.A.

Deeds transferring a number of parcels of land in Haifa to the Palestine Branch of the National Spiritual Assembly have been received from the Guardian this past year. If any of the American believers still own property in Palestine they are reminded of the Ottoman law which prevents a foreigner from disposing of his property after death in accordance with his wishes as embodied in a Will. Such property passes to a special class of heirs. The friends are therefore urged to complete their plans for transferring their property to the Palestine Branch as soon as possible. The property now owned by the Palestine Branch of the N.S.A. is approximately 58,800 square pies. The Guardian has recently written the following: “It is significant that most of these title deeds that are now in the possession of your Assembly bear the signature of the son of Mohammed-Ali, the Arch-breaker of the Covenant, who in his capacity as head of the land Registry in Haifa, bears through his signature, testimony to the validity of these transactions.”

George Latimer, Chairman.
Munroe Itoa
Alfred E. Lunt

LIBRARY

From March, 1936 through November, 1936 books then authorized for donation by the Library Committee were sent to 42 colleges and universities and to 23 public libraries, amounting to 144 books.

In December, when the National
BAHAI NEWS

Spiritual Assembly approved the following set (Baha’i World, 5, Foundations of World Unity, Some Answered Questions, Gleanings from the Writings of Baha’u’llah and the New Era by Esslemont**), the Committee was given a book budget of 75 sets. Of these, 8 sets have been sent to colleges and universities, and 20 sets to public libraries. These, together with other single book donations, amounted to 132 books.

The total number of books sent during the past year is 276; that is 98 to 23 colleges; 178 to 46 public libraries (6 of these books to the Oslo, Norway Public Library). The books are listed below:

Books sent to university and college libraries.
Baha’i World, volume 5..............15
Foundations of World Unity........12
Some Answered Questions........14
Gleanings..........................9
Security for a Failing World**....13
Promise of All Ages*................1
Baha’i Revelation*................12
Book of Assurance*................17
Baha’i: Spirit of the Age*.........5
Baha’i World, volume 2*............2
Baha’i World, volume 3*............3
Baha’i World, volume 4*............8

Total................................98

Books sent to public libraries.
Baha’i World, volume 5..............32
Foundations of World Unity........27
Some Answered Questions........29
Gleanings..........................16
Security for a Failing World**....13
Baha’i Revelation*................12
Book of Assurance*................17
Baha’i: Spirit of the Age*........10
Baha’i World, volume 2*............9
Baha’i World, volume 3*............5
Baha’i World, volume 4*............8
Scriptures..........................6

Total................................78

GRAND TOTAL 276

Of the $50 requested for expenses for the year, only $1.28 has been used. Our letterheads and stamped envelopes were obtained from the Publishing Committee.

The Committee in the last News Letter of the current year would like to express its gratitude to those who have been active in placing the books in libraries near them. In this new year, it is hoped that the Baha’is in the eastern and southern sections of the country will meet the fine record turned in by the West and the Middle West.

Martha Woodsum, Chairman
Grace Prevost Bastedo, Secretary

LOUHELEN SUMMER SCHOOL

Programs were carried out at three different sessions last summer. First came the youth over 89 strong in a four-day session, June 22-25 inclusive, with the following daily morning program: Devotions, conducted by youth; Comparison of Religious Administrative Orders, Professor Glen Shook; The Baha’i Life, Dorothy Baker; Security for a Failing World, Professor Stanwood Cobb.

The Chicago youth made up the committee of youth who had charge of sports in the afternoon and varied entertainment in the evening. This committee also put up the question of conduct while at the school to the whole group. After thoughtful discussion the group asked to be allowed to try the honor system of self-government. Accordingly a few simple rules in regard to retirement, quiet and leaving the grounds were drawn up by the committee (youth) and agreed to by the group. With two or three exceptions which caused no serious trouble these rules were well observed.

The prevailing spirit was most earnest. In the afternoon a voluntary and self-conducted forum was held by a few at which such problems as the place of a young Baha’i in the community, his attitude toward war, toward other ecclesiastical organizations, etc., were discussed. Other small groups gathered for serious discussion. Early in the evening a limited number enjoyed a class in public speaking conducted by Garreta Busey. There was evident a greater desire than ever to regulate their lives in accordance with Baha’i Teachings. And as they separated for home, many expressed a firm intent to serve the great Cause of Baha’u’llah. One boy was sure it was the happiest vacation he had ever had.

Immediately following the youth session was an eight-day general session (June 28-July 5) with the following program: Devotions; Foundations of the New World Order, Forum conducted by Dorothy Baker; The Baha’i Teachings and Mysticism, Professor Glenn Shook; The Quran and Islamic Culture, Professor Stanwood Cobb.

While most of the afternoon was free there was each afternoon and evening a program or lecture designed to attract and instruct the non-Baha’i world.

The second general session (August 2-9) carried out this program: Devotions; Life and Spiritual Laws, Mamie Seto; The Quran and Islamic Culture, Marzieh Carpenter; The Baha’i Administrative Order, Willard McKay (forum method).

Greater publicity than before in nearby weekly papers was obtained through the efforts of Clarissa Bean of Flint and results of this publicity were evident in the increased number of inquirers who stopped at the Ranch. Special invitations were sent to individuals to spend a day at the school with gratifying results. Some of these spoke of the unusual spirit which seemed to pervade the atmosphere. Everyone there contributed to this spirit and we cannot say too much of the loving service and cooperation of those who conduct classes at the school. They not only give the course but they unceasingly give themselves—in discussion, private interviews, public talks and in countless other ways. We feel that their services at the school should be even more widely used. How fine it would be if every community and every group could have at least one representative at some summer school.

Might it not be a legitimate use of community funds to send to a summer school someone who could not otherwise come? It is the wish of the Guardian that the Summer Schools reach more and more people both Baha’is and non-Baha’is. The committee is working and planning throughout the year to make the program valuable and the grounds and buildings comfortable and attractive. What are you and your community doing to help and make use of these developing institutions of Baha’i education?

L. W. Eggleston, Chairman
Bertha Kirkepatrick, Secretary
Dorothy Baker
E. J. Messeler
Garreta Busey, Youth Advisor
Bishop Brown

PUBLICITY

Baha’u’llah says: “Newspapers are as a mirror which is endowed with hearing, sight, and speech. They are a wonderful phenomenon and a great matter.”

The Publicity Committee begin this report with a feeling of sincere gratitude for the privilege of serving the Cause of Baha’u’llah in this capacity, hoping that in a small measure we have succeeded—with the help of work done by previous committees, and the splendid cooperation of local publicity committees—in bringing to the attention...
of many newspaper readers, the news and Teachings of our Faith.

In October a Publicity Bulletin was issued covering important features of the work. We would remind present publicity chairmen that all bulletins and file copies of releases be passed on to the next committee chairman, to avoid needless repetition and expense.

Three News Releases have been issued to date the most important work of the committee being in the process of preparation, which is, releases for the 25th Anniversary of ‘Abdu'l-Bahá's visit to this country; a series of short articles on the Faith, which will be especially valuable to teachers doing pioneer work; a monthly release of a review of some article in the "World Order" magazine. Mailing of a National News Bulletin to papers. Much work has been done by meeting the needs of individual communities. A newspaper set-up for publishing the "Goal of the New World Order," a series, was sent out to many who wished it. Gradually we are contacting more and more isolated believers and groups, giving them suggestions how they may interest their papers. A lively correspondence has been kept up with publicity chairmen and acknowledgement made of all articles received for the Press Books.

To review accurately the results of the work is something impossible to do, but we know that all seeds planted will eventually bear fruit. For us to say which has been the most important work done is another impossibility as we have no measuring rod for that, but we do say that all through the country there has been more of the Baha'i activities and teachings published than ever before. Magazine publicity in on the increase. The Summer Schools received unprecedented prominence in the newspapers and the N. S. A. meetings held in San Francisco and Nashville, Tennessee, brought additional publicity this year. Reports published in Baha'i News about the contents of the Press Books make further mention unnecessary. A Press Book will be on display at the Convention and we hope the friends will take time to carefully examine it. Out of the 71 organized Baha'i Communities, 57 have sent in newspaper clippings since April of 1936. Clippings have also been received from between 35 and 45 cities where there are groups, isolated believers and where pioneer work has been done.

The value of photographs is increasingly evident in the amount of publicity obtained through this medium, especially photographs of action. The committee is endeavoring to gather together "glossies" and mats of speakers as well as historical pictures of interest. Many speakers are timid about using their photographs, to these friends we say that if your photograph is the channel which brings publicity for the Cause, do not hesitate to use it. At this writing we are prepared to furnish photographs of Mrs. Dorothy Baker, Dr. Stanwood Cobb, Mrs. Stuart French, the 1936-7 N. S. A. members in a group, Lydia Zamenhof, mats of Madame Orlova and Miss Martha Root, and of course "glossies" as well as mats of the Temple. We will shortly have mats of 'Abdu'l-Bahá's pictures. This is only a very small beginning, but it is sure to grow steadily. A survey is now being made to find out the quantity of mats and glossies needed in each community.

The committee hopes that there will be many new ideas presented on publicity work at the Convention this year.

Nina Matthiesen, Chairman
Mabel Ives
Edna Eastman

PUBLISHING

There are many ways of giving to a spiritually hungry world the message of the Baha'i Faith; direct teachings, talks at local Centers, talks over the radio, fireside groups, etc. But the one basic factor in all these efforts is the Baha'i literature; the authentic words of the Founders and of the Guardian of the Faith. The Publishing Committee, acting as the manufacturing and selling agency of the National Spiritual Assembly, and publishing only the books and pamphlets as approved by the National Spiritual Assembly, serves in this way to promote the Cause. We are deeply appreciative of the cooperation given by the Assemblies and by individuals in this splendid work of distributing the books and pamphlets.

We have sold and distributed for the year ending March 1, 1937:

13,267 books
93,568 pamphlets
1,436 outlines
and in addition to above
6 copies The Dawn-Breakers. Limited edition
57 copies The Dawn-Breakers. Standard edition

bringing total sales to date—
Standard 1,392 copies
Limited 130 copies
also have sold and distributed 429 copies of the books donated by World Unity to World Order. (Seven Great Eibes, Nationalism and Internationalism and A World Community).

From above totals must be deducted the relatively small inventory on hand at Western Division, San Francisco, California.

These figures are encouraging but let us do more and more. We should take advantage of every opportunity to bring Baha'i books to the attention of all the world; to sow the seeds for making the united Baha'i world.

New Publications

April, 1936, Baha'i House of Worship; reprint of article in Baha'i World V by Genevieve L. Coy. Second printing, February, 1937.


June, 1936, The Path to God, by Dorothy Baker. Pamphlet for teaching.

November, 1935, A World Faith: reprint of ten articles contributed to World Order. In ordering a quantity of this pamphlet recently the Guardian wrote through his secretary "He wishes these booklets for teaching purposes as he thinks they are quite suitable for presentation to inquirers."

August, 1936, America's Spiritual Mission: reprint of Teaching Tablets revealed to American Bahá'ís by 'Abdu'l-Bahá during 1916-1917.

September, 1936, The Future World Commonwealth, compilation from letters written by Shoghi Effendi.

Baha'ulláh and the New Era, revised edition, work now in process.

The Baha'i World, VI. Work now in process. It has been decided to make selling price $3.00 net as increase in size and consequent increase in manufacturing costs, necessitates an increase in price. Volume V. was distributed at a heavy loss.

Life Eternal, compilation by Mary R. Movius, printed by The Roycrofters.

Portals to Freedom, by Howard C. Ives, being published by E. P. Dutton Co. Copies expected by end of March, 1937.

Reprints

Some Answered Questions. Price now reduced to $1.50.


Hidden Words of Baha'u'llah.

Principles of the Baha'i Faith.
What is the Baha’i Faith?

Baha’i Administration (without World Order letters)

Baha’i Study Course

Study Guide for Kitab-i-Iqan

Wisdom of ’Abdu’l-Baha, sheets bound. Cloth binding reduced to .75c. Paper binding reduced to .25c.

With the March issue of Baha’i News, a new idea for catalog is being tried out. The catalog corrected to March 1, 1937 is being printed as an insert with the News. Extra copies will be available for the Assemblies. We hope in this way to keep the catalog up to date as an insert may be repeated in six months as changes or additions warrant and will be a more economical method of issuing the catalog.

We trust that the Assemblies will make good use of the catalog, distributing it whenever possible, and above all, referring to it when ordering books. Order only books included in the latest catalog. In this new catalog we have not included reference to discounts allowed as so often catalogs are given to individuals not entitled to discounts. The present discounts allowed are as follows:

10% to Assemblies on orders of less than $10.00.
25% to Assemblies on orders of $10.00 or over.
25% to individuals on orders of $25.00 or over.

Net items must not be included.

We urge the local Assemblies to keep a representative stock on hand always, and where space permits to order a large supply of books so that individual orders may be filled with a minimum of time and effort. The Publishing Committee is glad to allow credit on these quantity orders; books to be paid for as sold. This is not on consignment as books must not be returned.

The International Baha’i Bureau in Geneva, Switzerland has recently put in a large stock of literature that they may be able to supply the friends in Europe.

We must remind the friends that one of the Spiritual Assemblies arranged a very attractive exhibit of Baha’i literature at one of the large public meetings and it proved most interesting to non-believers. Two Assemblies have arranged for the local Public Library to hold an exhibit.

Arrangements are being made now for an exhibit at the World’s Fair, to be held in New York in 1939, when we hope to have a large display of books.

The World Order of Baha’u’llah: The publication of the recent general letter of the Guardian in one volume has been approved by Shoghi Effendi and this work will probably be started shortly after the Convention.

Divine Philosophy: The Publishing Committee was informed by the National Spiritual Assembly that in a letter written by Shoghi Effendi recently to one of the friends in Paris, and reported to the National Spiritual Assembly by the Paris Assembly, he says that he does not wish this title translated again or reprinted as this book has in large part been taken from notes recorded at the time but which do not constitute an authentic text of the Master’s words. The Publishing Committee have therefore omitted this title from current catalog.

World Order

The subscription list of World Order should increase more rapidly. We need cooperation in building up this list. Through the generosity of subscribers, we distribute the magazine monthly to over 600 University and College libraries, Public libraries, Y.M.C.A.’s and Y.W.C.A.’s in the most distant parts of the world. We know from the response that the magazine is read and interest in the Cause is awakened. The magazine is a splendid teaching medium, especially for reaching non-believers.

Back numbers of the Star of the West and The Baha’i Magazine are now all assembled, properly sorted and stored in one place. We will be able to supply bound volumes with possibly a few exceptions from No. 4 to 25. We hope that the friends will take advantage of the opportunity to add these volumes, so necessary as historical records to their library of Baha’i literature.

Horace Holley, Chairman
Clara R. Wood, Secretary
Bertha Horkatz
Roy C. Wilhelm
Wesley Bastedo
Emma F. Smith

STUDY OUTLINES

Our active attention has been centered on an outline for the study of the Dispensation of Baha’u’llah adapted to individual, group, or class study. It is divided into a series of lessons which cover the main theses of the book. Study references will include other Baha’i books. We hope to turn this over to the Reviewing Committee by summer.

Future work calls for the revision of two outlines now out-of-print: Material and Divine Civilization and The Baha’i Teachings Concerning Christ. These will probably be our next undertaking.

There have been some requests and offers of assistance on study outlines to cover (1) all the World Order letters and (2) Gleanings from the Writings of Baha’u’llah. We should like to know how generally these are desired before working on them.

Since the members of the committee are widely scattered, part of our energy has gone to evolving methods of organization and consultation that will make for effective work.

The Study Outline Committee acknowledged with gratitude the suggestions and materials that have come from Horace Holley, Mrs. Robert Lee Moffett, and Ethel Neall-Furbush.

Gretchen Westervelt, Chairman
June Miller
Imogene Talbott
Elizabeth Hackley
Doris McKay
Mrs. J. W. Gift

REGIONAL TEACHING

New York, Pennsylvania, New Jersey

The Committee thought it wise to allocate different territories to each of the regional members, and it was decided that Mr. Kelsey would handle New Jersey, Mrs. Collison the Western part of New York State, Miss Revell, Pennsylvania, and Dr. Coy and Mr. Sprague, New York and vicinity.

In Western New York a group of circuits was organized similar to the plan used last year and many Assemblies, such as Buffalo, Rochester, Geneva, Binghamton and Syracuse, participated in this circuit work having teachers every month. These circuit meetings were followed up closely, and inquirers were asked to join Fireside Groups. The attendance has been good, the publicity excellent, and the Assemblies feel that much good work has been done. Also all isolated believers were contacted in this vicinity, and asked to participate in opening new teaching fields.

In Philadelphia the work has grown tremendously this year, and members of the community have visited isolated believers and many new fireside groups have been opened. The work in Atlantic City has grown tremendously this year, and we understand that it will not be long before an Assembly is formed here.

In New Jersey nine new fireside meetings have been developed in the State with a good deal of success. The Teaching Committee developed an outline covering nine lectures, this outline to give a complete picture of what
the Bahá’í Faith stands for. Nineteen new believers joined the community through this type of teaching work, also Round Table Discussion were developed, and all isolated believers contacted.

In New York there have been this year four or five Regional Teaching Conferences in which all the nearby Assemblies and Groups participated. Miss Martha Root spoke at one of these meetings. There have been two Youth Conferences during the last year, two groups of Fireside Circuits have been developed both covering a definite outline which gives a complete picture of the Bahá’í Teachings.

New groups have been opened in Portchester, West Hempstead and Amityville. All isolated believers were contacted, and efforts were made to open up new fireside groups through Bahá’í contacts of this type. Although the work has not been outstanding, we think a great deal of very profitable ground work has been covered, work that will reap good results this coming year.

P. G. Sprague, Secretary
Mary Collison
Genevieve L. Coy
Curtis Kelsey
Jessie E. Revell

Ohio, Michigan, Indiana, Kentucky,

The teaching work in this region has been organized and carried on diligently since July. Progress has been reported by the Regional Committee in a series of four bulletins, with one more to be issued. The greatest accomplishment is not in actual, tangible results but in a general quickening of interest and the sincere effort on the part of all to carry out the tremendous teaching plan.

The Cause has been introduced into a number of new towns and cities among them: Grand Rapids, Cheboygan, Bay City, Kalamazoo, Marysville, Niles, and Buchanan, Michigan; Noblesville, Bloomington, and Mishawaka, Indiana; Celina, Freemont, Circleville, Defiance and Oberlin, Ohio. No progress has been made in Kentucky.

Practically all of the established communities have weekly study classes. There are also groups at Ann Arbor, Port Huron, Michigan; and at Fremont and Bexley, Ohio. All of the circuit teachers and many local ones have assisted.

No pioneer teachers have gone from this territory to live elsewhere and no groups of believers have been formed in new places.

It is believed that the best method of opening new cities is for a nearby established community to hold initial meetings there and then follow up constantly. Most communities find small group work most effective.

Mrs. Blakely, of Bloomfield Hills, and Mrs. Kirkpatrick of Olivet, Mich., are the only two isolated believers actively engaged in teaching in the region.

Among the circuit teachers covering the region have been: Dr. Ali-Kuli Khan and family, Frank Warner, Mountfort Mills, Dorothy Baker, Prof. Ward, Dr. Cobb, Carl Scheffer, Mrs. Moffett, and Mrs. Carpenter. Miss Easterbrook is to come in March and April.

One monthly teaching circuit was conducted during the year with regularity and effectiveness. It was financed by contributions from participating communities. This circuit was managed by the Lima Spiritual Assembly as a committee. It included Toledo, Cleveland, Columbus, Dayton, Lima, Cincinnati, Pittsburgh, Indianapolis and South Bend. Detroit was also included on some schedules.

The radio was used in Cincinnati and Lima, also in northern Michigan but results have not been reported.

One inter-Assembly meeting was held at Louhelen Ranch for the Michigan communities and one organization meeting for Ohio and Indiana at Lima. Ohio and Indiana communities voted not to expend time, energy or resources in conferences among themselves but to go out into the field and work.

It is believed that the Lima, Ohio community has carried out the best and most effective program in the region.

Books have been placed in a number of Libraries, Indianapolis and South Bend leading in this activity.

The Temple Model was displayed for three months at the Great Lakes Exposition in Cleveland by Dr. Kahl, and it aroused much interest, leading people to the Cleveland Center.

Details of all activities are contained in the Regional Bulletins mentioned previously, these serving as periodic reports. A summary, statistical report is being compiled. This report, a bound copy of the Regional Bulletins, and maps will be available for inspection at the Convention.

Dale S. Cole, Secretary
Dr. Lillian Sielken
Elsie Austin
Charlotte Lindenburg
Elsa Blakeley

Toronto

This Committee was created only on January 25, 1937. If it reports on the teaching activities which have been carried on in the Province of Ontario during the entire past Bahá’í year, it must be understood that these activities have been initiated and executed mainly by the old Regional Teaching Committee for Eastern Canada, and by the Toronto Group.

The outstanding accomplishments during the past year are: the formation of a Bahá’í Group in Toronto, consisting of eight recognized believers, six of whom are active Bahá’ís; regular observance of the Unity Feasts by these six Bahá’ís, the holding of public meetings every Sunday afternoon in a Bahá’í Hall, centrally located and comfortably furnished, offering a seating capacity of 50 persons, the rent being paid entirely by the Toronto Group; the establishment of a Bahá’í Loan Library in Toronto; credit arrangements with the Bahá’í Publishing Committee which will enable the Toronto Group to put in a complete stock of all Bahá’í literature for sale; and the holding of weekly study-classes.

Following an invitation of the Regional Teaching Committee, Local Schopflocher of Montreal gave a public address in Toronto in September. The Hall of the Theosophical Society was used for this purpose. Follow-up work led to a Bahá’í talk by St. George Spendlove on "Unity of Truth" which he delivered in February on the platform and under the auspices of the Theosophical Society in Toronto. Subsequently, the Theosophical Society in Kitchener, Ont., invited Mr. Spendlove to speak there. A subscription to the World Order magazine and several Bahá’í books were dedicated to the Library of the Theosophical Society in Toronto. The Committee was able to secure good newspaper publicity for Mrs. Schopflocher’s address.

Public addresses at the Bahá’í Hall and study classes were held by St. George Spendlove, William Suter, and Gerrard Sluter, and, on March 14th, by Mrs. and Mr. Harlan Ober who were visiting us for a day.

For the rest, the Committee is concentrating its efforts on Toronto for the time being, so that others may soon be able to undertake teaching and administrative work and thus relieve the members of the Regional Committee from local work.

Gerrard Sluter, Secretary
George Spendlove
William Suter
Illinois, Wisconsin, Iowa and Minnesota

In summarizing the work of the Central States branch of the Regional Teaching Committee, much must be omitted because of lack of space, but we will endeavor to include the most important results of the year's activities.

The Guardian has repeatedly stressed the urgent need for carrying on teaching work in cities lying close to established Baha'i Centers, and we are happy to be able to report that Chicago, Milwaukee and St. Paul have established such teaching activities in four different localities. In addition to this, through the efforts of the Regional Teaching Committee, ten new territories have been opened for the dissemination of the Baha'i Teachings. Nine study classes have been organized, which are being visited regularly by teachers, and one pioneer teacher has taken up her residence in a city where the Cause has theretofore been quite unknown.

Of the isolated believers residing in this region, only one is holding meetings, and we hope that this branch of the work will be greatly stimulated in the coming year.

During the year four traveling teachers have visited this region and the inspiration of their work has been of inestimable value to the groups contacted by them as well as to the members of the Committee. We hope that the number of traveling teachers may be greatly increased in the future.

The teaching circuits which have been established in several neighborhood localities are proving helpful in many ways more than one. They are instrumental, primarily, in spreading the Message, and secondly they afford practice opportunity to speakers lacking experience in making public addresses.

Needless to say, the radio is one of the most important publicizing mediums that exists today, and constant effort is being put forth to increase the number of broadcasts on the Baha'i Faith. Anyone who has had experience with broadcasting stations knows how very difficult this is, but we are happy to announce progress along this line.

During the year but one Inter-Assembly Conference was held. This gathering took place in the Foundation Hall of the Temple in October 1936, and those in attendance derived much benefit and inspiration from the stimulating discussions and interchange of ideas. These Inter-Assembly Conferences and Inter-Community meetings play an important part in the teaching work by keeping the friends informed of the activities outside of their own small spheres, thus bringing about a greater unanimity of action than would otherwise be possible.

We feel that in the main there has been an increase in teaching activities, particularly among the newly organized Baha'i Groups, and we hope that during the coming year the teaching work will be carried forward with such vigor that the heart of the Guardian will be rejoiced thereby.

Sarah S. Walrath, Secretary.
Charles Reimer
Robert Theiss
Mabel Ives
Mrs. B. L. Rolfe

California, Arizona and Nevada

This Committee reports the great loss it sustained by the death of Elmer Duckett, one of its members.

The regional teaching work began in this section with an Inter-Community conference held in Los Angeles, California, with five Communities, three groups and a few isolated believers participating.

Later in the year a similar conference was held in Phoenix, Arizona, and the surrounding territory was invited to attend.

The greatest results from these meetings was the enthusiasm aroused in the teaching field and the new endeavors started.

Many group consultations have been held in Riverside, Covina, La Jolla, San Diego, Long Beach, San Bernardino, Pine Knot, Chula Vista, Santa Paula, Santa Barbara, and Los Angeles has assisted greatly in sending teachers to some of these cities also to Glendale, Pasadena and Van Nuys.

Phoenix, Arizona, has sponsored a group in Glendale, Arizona, and is endeavoring to open up other towns in its vicinity.

The new cities opened to the teaching this year, through the assistance of the regional work are, San Bernardino, Redlands, Covina and Pine Knot—Big Bear district.

Regular classes, with a symposium of teachers, have been formed to include Riverside, Redlands, San Bernardino and Pine Knot. This is not exactly the planned circuit teaching but similar in results. A course of lessons is designated and two or three teachers take part in each lesson—not the same teachers every time.

The following teachers have assisted in this work:

Marion Holley, Emmalu Wever, Virginia Orbison, Beatrice Irwin, Marzieh Carpenter, Margaret Campbell, Oni A. Finks and P. W. Howard.

This group method of opening up new territory has proven very good—that is, where several teachers and as many friends as can, go to an isolated believer's home or the home of some acquaintance of one of the group, and from this contact form classes. Later it is hoped that more public meetings may be planned and a circuit arranged.

Many friends have been visitors in this section but not for long enough time to do much teaching. Among those who either gave a lecture or talked to Assemblies are the following:

Lucy Ioas, Alfred Lunt, Elizabeth Greenleaf, Corinne True, Dr. Catherine True, Laura Dreyfus-Barney, Charlotte Linneker, Mrs. and Mrs. C. H. Bugbee, Clarence Iverson and Mother, Loyd Schoeney, and Florence Khan.

Corinne True has been in La Jolla for the winter and with the help of her daughters and Miss Lillian Penn have been conducting classes in both La Jolla and San Diego. A public meeting in San Diego, followed by a tea at the home of Mrs. True, is the latest activity and much interest was aroused.

Ruth Westgate has been handling the Northern portion of this territory and her report has gone in to the National Teaching Committee direct, owing to the short time she has been on the Committee and the direct connection she has with the National Teaching Committee.

Mary Burland of San Francisco is now located in Santa Barbara and is ready to help the friends there and later will go to other places as the committee wishes.

The outstanding accomplishment, the committee believes, is the interest in new territory and the adding of two new names to the membership of the Faith of Baha'u'llah.

Oni A. Finks, Secretary
Mrs. C. H. Bugbee
Ruth Westgate
Marion Holley

British Columbia, Oregon, Washington and Idaho

Several Assemblies have opened up new territory the past year: Portland, Oregon has been working in Oregon City; Seattle has opened Tacoma; Vancouver has been working in Victoria; Monroe has been working in Everett, Sultan and Marysville where a large public meeting was held with
Rowland Estall of Vancouver, B. C. as speaker. Mrs. Lorrol Luther has been assisting the Monroe Bahá'ís in these centers. Louise Caswell spent six weeks in Boise, Idaho in February and January, 1937, as well as March, April and May 1936.

The Cause was introduced publicly in Oregon City and Marysville, Wash. for the first time. In addition several new contacts have been made in small towns in British Columbia. Austin Collin spent three weeks in Victoria last fall and made several good contacts. Now he is travelling in Frazier Valley.

Regular study classes are being held in the following places: Spokane, one class in administration, one in Esperanto, teacher, Lorrol Jackson; Seattle, one class in administration, one series of lectures by various members of the community, one Sunday school class, teacher, Helen Wilkes, Esperanto, teacher, Frederick Laws; Boise, Bahá'í study class, one Esperanto class, no teacher; Portland held a forum in the fall which has furnished students for a study class to be formed soon; Vancouver held a series of classes resulting in the addition of 10 Bahá'ís in one year. Seattle reports 5 new members and two transfers.

The Northwest region enjoyed visits from the following Bahá'ís this year: Mariam Haney; Charlotte Linfoot, Fred Schopflocher, Clara Weir, Florence Liliendahl. These paid us short visits of not more than three days. Sylvia Matteson spent several months in the Northwest territory. She helped in radio and publicity very materially.

Two Inter-Assembly meetings were held, one in Monroe, the other in Seattle. They were successful in arousing a determination to awaken the Northwest to the New Teachings.

Interest in the Faith becomes more general and I firmly believe a study class could be formed in any city where a Bahá'í goes with this intention. What we need is more pioneers in the West, Mrs. Lorrol Luther and Louise Caswell are the only ones in this territory who are free to travel about. Mr. Rowland, George Latimer, Doris Foye and Austin Collin have taken short teaching trips but we need teachers to go to cities and towns to reside. Louise Caswell plans to spend three months in Victoria, B. C. this spring. Seattle sends a monthly bulletin to all Bahá'ís in Seattle.

In regard to study outlines, I enclose the one being used by Vancouver, B. C. It only requires two outlines and one book and this is a point in its favor for beginners.

Louise Caswell has given a lecture with temple slides to many interested groups. The slides, beginning with ancient American and Egyptian temples, show a wide variety of temples and the lecture concludes with Bahá'í Temple slides.

Louise Caswell, Secretary Doris Foye Rowland Estall

Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut

During the summer months our teaching activities revolved about Green Acre Summer School. An enthusiastic and well-attended teaching conference in August inspired the friends to greatly increased effort and brought forth many helpful suggestions as to best teaching methods and procedures. This conference was followed by six others during the year, each attended by members of Bahá'í Communities and isolated believers, and each resulting in new enthusiasm and opportunity to exchange helpful experience and advice.

As a result of increased teaching effort on the part of all individuals many new study groups have been formed both in existent Bahá'í Communities and in several new towns. Many fine young people of great capacity have been attracted and new members have been added to the rolls of all Assemblies.

The teaching circuit plan has also been tried out with great success, three speakers having covered the communities included in the circuit. Attendance at all the circuit meetings has been excellent and a particularly encouraging result of the plan is the number of civic and service clubs, women's organizations and other groups that have welcomed the speakers to their platforms. Two churches have invited our speakers and valuable contacts have been made for future openings.

Among the outstanding events was the visit to the Region of Miss Martha Root whose address on "Principles of Peace," to 250 members of the Federated Women's Clubs of Eastern Maine brought the Faith to the attention of many leading women for the first time. Follow-up work has been carried on with a number of them who asked for further information and literature.

Another interesting and valuable feature of our teaching work this year has been the social get-togethers of the friends and attracted ones. Informal suppers in connection with the regional teaching conferences have provided opportunity for the friends to know each other better and to discuss their Bahá'í experiences informally. Worcester Community has made these fellowship dinners a monthly event during the fall and winter and they have not only added much to the happiness of the Bahá'ís but have demonstrated the warmth of Bahá'í fellowship to many seekers.

The State of Maine surpasses the other New England States in newly awakened interest; from many towns and cities people are writing for literature and information, and attending the meetings in large numbers.

The New England region is glad to have had a share in making it possible for Elizabeth Greenleaf to carry on teaching work in Arizona and Southern California this year.

As a culmination of the year's work, several communities and many isolated believers will unite for the celebration of Nawruz with the Hartford friends who will serve as hosts.

Although our accomplishments are not outstanding, nevertheless our teaching work has been greatly accelerated during the present Bahá'í year and our success inspires us to go forward with greater assurance and perseverance in the task which lies before us.

Florence Morton, Secretary Amelia Bowman Mrs. Victor Archambeault Mrs. Wendell E. Bacon

Quebec, New Brunswick, Nova Scotia, Newfoundland, Prince Edward Island

The best work that our committee has done in the past year is in assisting the Montreal Assembly to arrange Sunday afternoon musicals. These have been advertised and we have tried to invite as many out of town speakers as possible. Meetings of this kind have drawn the best attendance.

We have had Mr. Spendlove from Toronto speak on this program and Mr. Kenneth Christian from Malone.

During the month of October we arranged several meetings for Mrs. Lorrol Schofflocher here in Montreal and another in Toronto. We have not been included in any of the travelling circuits and so far have not been able to organize any of our own because of the distances involved.

Our outstanding work along teaching lines has been in the fire-side groups, such as teas, musicals and parties, to which the Bahá'ís have invited their friends.

We have corresponded with the few isolated believers in this section of the
country and have aided one with teaching material.

The Regional Committee has met with a fair amount of success in getting publicity in the local newspapers. We have not had opportunity to make use of the radio.

Early in the fall we sent books and material to Toronto for teaching work where a Baha'i Group is now functioning under a Regional Committee for the Province of Ontario.

As means of travel in Canada during the winter months is limited and we do not seem to have any teachers free to travel, we have not been able to open up any new fields. We feel that our work has not been particularly fruitful this year but we are striving toward that end.

**SIEGFRIED SCHOPPLOCHER, Secretary**

**RUTH LEE, Acting Secretary**

**ERNST HARRISON**

**ANNE SAVAGE**

**BAHAI NEWS**

North Carolina, South Carolina, Tennessee, Georgia, Florida, Alabama

Several of the local Spiritual Assemblies with the cooperation of traveling teachers have opened up several new cities to the Faith during the past Baha'i year and in several of these cities there are flourishing study classes. Correspondence has been carried on with isolated believers and teachers going into new places, furnishing names and addresses of nearby interested people and contacts with the hope that additional study groups might be formed.

One of the greatest aids to our teaching work this year was the meeting of the National Spiritual Assembly in Nashville. Excellent publicity was given by the newspapers and several thousand invitations to the public meetings carried quotations from the Baha'i Writings into many new homes and institutions. Three public meetings were arranged, one of which was open to white and colored races without restriction—something which only the confirmations of the Spirit could accomplish in the heart of the south. As a result of these meetings a great many leaders have been attracted to the Teachings and a new study group has been formed.

A number of teachers have gone out in the pioneer spirit to live and teach in cities where the Cause has not previously been known. Palm Beach, through the teaching service of Orcella Rexford and cooperation of the Miami Assembly, has a flourishing study class. Mrs. Ethel Neall-Furbush is teaching in Atlanta, Georgia; the Misses Sarah and Lydia Martin are working in Raleigh, North Carolina; Miss Elizabeth Brooks and Mrs. Elizabeth Wheeler in St. Petersburg, while Dr. Zia Bagdadi has opened several new towns and stimulated the teaching work of a number of Baha'i communities.

Our region has been fortunate in having had a number of visiting teachers during the fall and winter, some of them remaining several weeks to assist Assemblies with their teaching plans and to follow up and aid with new fields. To all those whom space does not permit us to name we are deeply grateful.

All of our Baha'i communities have added several new members to their rolls during the year. There has been new interest in study classes and several new teachers have arisen to serve both in the home communities and farther afield. Baha'i books have been placed in a number of leading libraries and everywhere we find a more sympathetic and receptive response than at any time in the past.

**GEORGE BROWN WILES, Secretary**

**MRS. WALTER B. GUY**

**LUCILLE HOKE**

**E. W. VOGT**

**ALBERT JAMES, JR.**

Kansas, Missouri

Immediately after the Convention last year, Mrs. H. Emogene Hooag performed a very valuable service by coming to Kansas City and assisting the Community in their study for a period of two months, dwelling especially upon the Administration.

Mrs. Hooag returned to this Region in October, spending two months with the Topeka Community. At her suggestion and the suggestion of Mr. Holley, we requested Mr. Wilfrid C. Barton of Chicago to come and help with some of the fireside groups and in the Colleges and Universities in Topeka, Lawrence and Kansas City. Addresses on the Cause were given before students in the University of Kansas City, Washburn College in Topeka, the University of Kansas in Lawrence, and the Kansas Vocational School in Topeka; two radio talks were given, one over WIBW in Topeka and one over KCMO in Kansas City.

The Regional Committee arranged for Mrs. Robert Lee Moffett to come in January. She spent twenty-four days in this Region, lecturing in Kansas City, Independence, Springfield and Nixa, Missouri, and Topeka, Kansas; also spent one day in St. Louis interviewing contacts preliminary to arranging a lecture series at a later date. Mrs. Moffett has been instrumental in increasing the attendance at our Kansas City public meetings; in Topeka there is a renewed interest and an effort to study more deeply, and fireside meetings are being held; in Springfield a study group has been started; in Independence contacts have been made which will be followed up by the Kansas City Assembly; several radio talks were given in Kansas City and Springfield, and one in Topeka, through which contacts have been made in other cities over the Region.

We have no isolated believers in this Region sufficiently interested to help with the teaching work, not even to the point of helping with arrangements for a teacher in the city. This being rather new territory, we have no one ready to go to new cities to live or to teach. We feel it is necessary to build up the Communities in Kansas City and Topeka before any of us may go to other cities to live, and the teaching work outside Topeka and Kansas City has been done by teachers from outside our Region. We have found it very difficult to arrange teaching work in other cities when no one in the city is interested.

We regret the necessity of the dissolution of the Topeka Assembly, but we are hopeful that through the teaching work that has been done this year and that which will be done in the future, an Assembly may again soon be elected.

No inter-community conferences were held during the year, it seemingly being impossible to arrange, although several of the Kansas City members visited in Topeka, and the Topeka members of the Regional Committee made two visits to Kansas City. The cities of Independence, Springfield and Nixa in Missouri, and Lawrence, Kansas, were opened to the Cause for the first time. We have more people interested in studying in Topeka and in Kansas City, especially in Kansas City, now than at the beginning of the year. We feel that no real outstanding work has been done, but progress has been made.

**OPAL HOWELL, Secretary**

**PAUL BROWN**

**MRS. GEORGE ASHWORTH**

**J. B. BECKTEL**

**REVIEWING**

The Reviewing Committee reports having approved the following manuscripts since March 1936:

Portals to Freedom, by Howard C. Ives.

The Dawn of True Civilization, by Willard P. Hatch.
What Is Bahá’í? by David Hofman (article for Reader’s Digest contest).


A Bahá’í Calendar, submitted by member of Glendale community.

Temple Pamphlet submitted by Temple Program Committee.

Life Eternal by Mary L. R. Movius (a compilation).

A Compilation by Mary Collison.

Revision of the Esslemont book.

A Statement on publication of pamphlets by Publishing Committee.

The New Moral Standard, by Georgy Fitzgerald.

DORIS HOLLEY, Secretary
Della Quinlan
Genevieve L. Coy

TEACHING LITERATURE

The Committee has not reported for review any new Teaching pamphlets this past year, feeling that the ones on hand filled the necessary requirements for the present teaching work. Since our last report the splendid article on “The Bahá’í House of Worship” by Genevieve L. Coy has been printed in pamphlet form and is now in its second edition. This pamphlet with its attractive pictures and general subject matter should receive wide distribution.

In view of the present dissatisfaction in the industrial world, with the problems of agriculture still unsolved, a short presentation of the fundamental Bahá’í teachings on the Social Economic teachings of Bahá’ulláh, would be eagerly read by many thousands seeking a solution. We also feel that a treatment of the subject the Influence of Religion on society would be a welcome addition to the series of Teaching pamphlets. The committee has been unable so far to obtain a suitable presentation of this latter subject owing to some unforeseen difficulties which have prevented several writers from completing the subject. We recommend, however, that both these subjects be worked up for pamphlet publication before the series is closed.

It might be of general interest to the friends to know all the Teaching Pamphlets that are now available and the approximate number that has been sold by the Publishing Committee this past year. The list follows:

Homoculture ...................... 3,000
The Path to God ................... 6,100
The Most Great Peace ........... 1,800
Oneness of Mankind ............... 3,700
Bahá’í House of Worship .......... 6,300
Principles of the Bahá’í Faith .. 11,875

The World Religion ............. 11,425
What is the Bahá’í Faith? ...... 8,000

Total ....................... 52,000

To this amount of pamphlets sold can be added 23,890 more that have been furnished the Temple Program, Contacts and Teaching Committees and the National Spiritual Assembly, making a grand total of over 76,000 pamphlets distributed for teaching work this year. This is a large number but we hope that the amount will be at least doubled this coming year.

It is hard to estimate the value of this form of teaching service, but these teaching pamphlets serve as an opening wedge to arouse greater interest in the Faith when coupled with a kindly word. One of the illumined writers on the Cause recently wrote to a member of this committee “I think one of two or three pamphlets which arrived at my home in Dublin one day and started my interest in this Revelation was from your pen.” This word is quoted to show that even a brief pamphlet may be the illuminating spark that may enkindle a brilliant soul. We hope every believer will carry some teaching literature with them every day. Respectfully submitted,

George Latimer, Chairman
Louise Caswell
Alice Robertson

TEHMPLE PROGRAM

During the past Bahá’í year the attendance at public meetings held in the Bahá’í House of Worship has noticeably increased. The public programs presented on Sunday afternoons are attracting increasing numbers of non-Bahá’ís.

The Temple is proving to be a greater medium of teaching than ever before, as the number of individual visitors and clubs, organizations, and churches touring the Temple has greatly increased during the past year. The record kept by the guides shows that a total of 16,609 people visited the Temple from March 1, 1936 to March 1, 1937, an increase of 31% over the same period the previous year. The record also shows a total of 4125 groups of visitors, the smallest having 9 members in it and the two largest 550 and 600. This number indicates an increase of about 90% over last year. Many of these groups went through the building on Sunday and then remained for the public lecture. A group is always addressed by one of the Bahá’í guides or by an especially appointed speaker.

It has been noted by the guides that the public in general is evincing greater interest in the spiritual significance of the Temple. Naturally while the structure was new, people were more interested in the building itself, but we find that those who have visited the Temple once, if they live close enough to do so, come again in order to find out more about the spiritual realities that underlie the structure. Often times it is found that they who come again and again bring their friends and frequently show themselves to be advocates of the purposes and principles of the Bahá’í Faith.

The Sunday meetings this year were addressed by the following speakers:

Monroe Ios
Howard Ives
Mabel Ives
Panny Knobloch
Philip Marangella
Lenore Morris
Robert Pettet
Carl Scheffler
Corinne True
Margaret Ullrich
Sarah Walrath
Mary Magdalene Wilkin
Albert Windust

Four visitors who spoke at the Temple—Dorothy Baker, Stanwood Cobb, Pearl Easterbrook and Nellie S. French—added greatly to the public programs, as did the symposium presented by the Bahá’í Youth Committee at which Linda Taylor, Pari Zia Walrath, Clarence LaRocque and Joel Marangella spoke.

The Bahá’í Holy Days celebrated in the Temple were only fairly well attended, the distance from Chicago and environs, and weather conditions preventing many from attending. However, the significance and power of the Gathering in the Temple is becoming increasingly evident. Programs for these meetings were arranged by the various communities surrounding the Bahá’í House of Worship and by the Temple Program Committee, and on the days when customary refreshments were also provided.

The expense of advertising in the Chicago papers of the public meetings held in the Bahá’í House of Worship and the meetings held in the Bahá’í Center in Chicago, is jointly shared by this committee and the Spiritual Assembly of Chicago.

Literature for free distribution at the Bahá’í House of Worship has been supplied to the Committee by the National Spiritual Assembly.

Carl Scheffler, Chairman
Margaret Ullrich, Secretary
Mary R. Barton
Anne Bartholomew
The Universal Auxiliary Language Committee during the past year has unfortunately accomplished very little with regard to introducing the Cause to Esperantists and other groups interested in the subject of an international auxiliary language. But it has laid the foundation for some work during the coming year which, it is hoped, will bear fruit. Everything has been done through correspondence, all members of the committee showing a beautiful Bahá’í spirit in their cooperation.

Individual members of the committee have presented the Cause to Esperantists in such cities as New York and suburbs, Brooklyn, Washington, D.C., Miami, San Francisco, and Los Angeles, either through teaching Esperanto classes or arranging occasional home meetings. There are no available statistics as to the number of persons so contacted.

The committee has made an Esperanto translation of an excerpt from the Master’s Tablet on the Seven Candles of Unity, which will probably be used for distribution to Esperantists.

Through an invitation of the National Spiritual Assembly, Miss Lidia Zamholf, a daughter of the founder of Esperanto and an ardent Bahá’í, has been invited to visit America, and she will probably arrive in the early fall. The committee feels that through her activities, the Cause will be most impressively presented to the Esperantists and others interested in the idea of an international auxiliary language.

Sometime in the near future a questionnaire will be sent to the various communities and groups with a view to preparing a directory of Bahá’í Esperantists.

The Western States Bahá’í Summer School entered into a new phase of service with the beginning of the second nine-year cycle of its existence.

Eleven years ago, when it was first realized that some special means were necessary to provide teachers for the Faith, and it was suggested that a summer school be established for the specific purpose of teaching and training Bahá’í teachers, little did the pioneers of this work dream of the success of the thought, and the rapidity with which the school would develop.

The school opened for its first session in 1926, with an attendance of approximately 40. It was thought the school would be successful, even if the attendance would have numbered only 9 or 10. The first years were those of pioneering work, in evolving courses of study, which would broaden and deepen the understanding of the friends in the implications of the Bahá’í Faith, and at the same time prepare them for public teaching service.

Each year the attendance was larger, the school grew in importance as a part of the Bahá’í life of the Pacific Coast, and the spirit of fellowship developed there, affected the unity of the friends in all Assemblies in the Western States.

1936, the year of the tenth annual session and the beginning of the second nine-year cycle of the Summer School, was distinguished, because of the opening of the beautiful Bahá’í Auditorium, the gift of Mr. and Mrs. Thomas H. Collins, of Pacific Palisades, California.

The first nine years, those of the evolvement of the school through the difficult days of pioneering, were consummated by the gift of the school property by John and Louise Bosch to the Trustees for use as the site of the National Spiritual Assembly of the Bahá’ís of the United States and Canada. Thus the school became, in spirit and form, a true institution of the Faith of Bahá’í in America.

Opening the new cycle of institutional life, the school moved forward in spiritual importance with the opening of the Bahá’í Auditorium, in which all its sessions were to be held, and permitting of full Bahá’í school activity on its own property.

The dedication of the Auditorium was simple, direct, and spiritually impressive. Opening with the words of Shoghi Effendi, received by cablegram: “Heartily join celebration opening Auditorium generously founded by well beloved distinguished friends Mr. and Mrs. Collins. Assure them profound abiding gratitude. Love assembled friends”, a short history of the development of the summer school was given by Leroy Ioas. This was followed by a beautiful presentation of the services of the School by Louise Bosch, and then the turning over of the property to the Trustees by the cousin of Mrs. Collins, Mrs. Robert Norton of San Francisco. Mr. Latimer on behalf of the Bosch Trustees, received the property for the National Assembly.

The meeting fittingly closed with the reading of a cablegram received from Mrs. Collins, who was in Bad Nauheim with Mr. Collins at the time: “Utmost gratitude for the Name that has taught us there is no separation.” —“Milly”.

The Summer School opened in accordance with its usual custom, with a Unity Feast under the Big Tree. There were present and served over two hundred seventy friends. This Feast sets the spiritual atmosphere of the school and releases the forces of unity and fellowship amongst those present. Suitable readings from the Holy Utterances are enjoyed, with words of greeting and inspiration from the various friends of far and near.

After the Feast under the Big Tree, all the friends repaired to the Bahá’í Auditorium, for the dedication services, which have been briefly outlined above. The courses of study for the friends included the following:

- The Spirit, Teachings and Influence of Islam
- The Bahá’í Life
- The World Order of Bahá’u’lláh
- The Nature of the Manifestation
- Seminar on Teaching the Bahá’í Faith

Each course comprised six classes, the classes being conducted by those appointed in advance. In all twenty one people had classes. This is an important feature of the Western States Summer School; i.e., that the classes are conducted by a number of people, especially chosen, because of their knowledge of the subject matter in hand. The friends here do not follow the plan of other Summer Schools in America, where one person gives a course of lectures. Each of the classes is conducted on the seminar plan, with the presentation by the speaker, lasting not over 30 minutes, leaving 15 to 20 minutes for discussion and questions. Advance preparation is required on the part of those who conduct classes, and they must be prepared with reference in the Literature, covering the points made. Thus the individual is trained for important Bahá’í Teaching Work.

The Seminar on Teaching the Bahá’í Faith was very successful considering it was the first attempt to establish a direct seminar on the technique of
Baha'i Teaching. It laid the platform for further development of this important aspect of Summer School work, at the next session of the School.

Four public meetings were held: three in the Bahai Auditorium, and one in Santa Rosa, at the Griffith Grove. All of these meetings were well attended, and all the visitors learned more of the specific teachings of Faith. One item of great interest was the response made by one of the Bahais speakers, to an attack against the Faith, on the part of the local minister, in the one Church in Geyserville. This response, in part, was published in the Geyserville Paper, and the quotation from the Gleanings giving Baha'u'llah's statement of the spiritual mission of Christ, was used.

The Baha'i Youth were encouraged to take an even more active part in the conduct and life of the school, than previously. It should be understood that at Geyserville, the Baha'i Youth are an integral part of the school life, and do not have a completely separate series of meetings or sessions. We feel this is important, as a true Baha'i Community is made up of all Baha'is, of all ages, perfectly integrated as to activity, so the full spirit of Baha'i life might show forth. The Youth themselves conducted a Round Table each day for discussion of various Baha'i subjects. In addition to this, they attended the regular classes of the school. A great many youth were on the various Committees of the School, lending their enthusiasm to the development of the activities.

Separate classes were conducted for the children, who showed great enthusiasm in the study of the spiritual teachings. One of the public meetings was conducted by the Youth with the aid of these children. Perhaps one of the most stirring talks of the public meetings was that of nine-year old Claire Entzminger of Santa Rosa, on the "Life and Teachings of Baha'u'llah."

The school received more widespread publicity than ever before. In all, we received approximately 500 column inches of publicity, with publication in the Press of the entire program, and detailed quotations from the Holy Writings themselves. Copies were made available for distribution to the Assemblies of America by the Publicity Committee.

John D. Bosch, Chairman
Leroy C. Ioas, Secretary
Ella G. Cooper
Amelia Collins
N. F. Ward
Irwin Somerhalter

Siegfried Schofflocher
Charlotte Linfort
George O. Latimer

YOUTH

In this fourth year of National Youth Committee endeavor in rearing a new civilization of active young Baha'i men and women, throughout all the localities in America where youth have been reached, an ever-increasing effort has been witnessed in individuals as well as groups to acquaint young people with the pattern of life which youth will have to follow as indicated in the Teachings of Baha'u'llah. Even in the most remote sections where, as one youth reports, one "finds young people very satisfied in their churches," constant effort is being made to teach by living the Baha'i life knowing that this quiet work will yet bear fruit.

Our greatest united teaching effort was displayed in a second series of youth symposiums held internationally on Sunday, March 7, 1937, with twenty groups in this country, an increase of four over last year, and four abroad participating. This was a decrease in international groups, undoubtedly caused by the delay in publishing the January issue of BAHAI YOUTH which contained speech outlines on symposium topics to be presented on this date. Responses from many of last year's participants were, therefore, we feel, withheld. In several communities symposium speeches were broadcast over local radio stations, and from all reports up to the present, Baha'i Youth Day was a notable international success. In preparation of this Youth Day Celebration regional conferences were held in New York City for the Eastern area, in Urbana-Champaign for the Central area, and, it is believed, in other localities from which reports have not yet been received.

For greater efficiency in service an international secretary has been appointed, and in conjunction with this Committee expansion, nine associate members or correspondents have been appointed from other countries, one from England, India, Germany, Egypt, Iraq, France, Syria, Australia, and Persia.

Newly inaugurated monthly letters are being sent to Committee members to keep activities balanced and encourage a steady flow of communication. It is to be regretted that many Baha'i youth have not sent in news reports or joined in the exchange of ideas. Sectional responsibility has therefore been further extended by the appointment of Committee members to be definitely responsible for certain groups in their area and to work with them in getting reports or assisting in the formation of new groups.

New youth between the ages of 15 and 21 who have recently registered with their Assembly, thus gaining the privilege of attending Feasts and of serving on local youth committees, have been reported as follows: Urbana eight, Montreal two, Pasadena two, Toledo one, Evanston two, Chicago four, Columbus three, Glendale two, and Binghamton two.

Youth sessions were conducted at two Summer Schools last year, at Green Acre with a Youth Week program, and at Louhelen Ranch with a four day session, while Geyserville youth continued to adapt their activities to the life of the regular sessions and "assumed an ever-increasing role and made a growing contribution to the program." Each session was the most successful and best attended in the history of the Summer Schools.

The BAHAI YOUTH bulletin has been published quarterly, subscriptions have been increased, and the splendid response with manuscripts, news, and special bulletin material has indeed made BAHAI YOUTH a "conference ground where Baha'i youth meet each other in print." Teaching and study helps have been published, and the publication of a series of summaries of each of the Guardian's great "World Order" letters is to begin in the next issue for the purpose of stimulating study of them and deepening our understanding and knowledge. One youth article was published in the HERALD OF THE BAHAI'S, and others have since been submitted. Symposium speeches of exceptional merit will appear in BAHAI YOUTH and possibly other publications.

A third survey of Baha'i youth activities has been sent out to all the Assemblies and Groups of the U.S. and Canada. This when complete will indicate the present status of the Cause among youth and the actual development since 1935 in this country.

The steady emphasis of study, full participation in community life, active teaching and speaking, the development of youth teaching teams, and the integrating of the work of American youth groups both with the National Committee and with each other by a vigorous constructive communication from local groups has been continued throughout the year.

Kenneth Christian, Chairman
Zeb Holden, Secretary
Tahreh Mann, International Secretary
The Editors are pleased to report on the progress of the magazine during the year 1936–1937.

Two hundred and twenty-five different manuscripts have been received and considered. Each Editor reads the manuscripts, and then a conference is held at least monthly for exchange of views and mutual decision.

Volume Two has published the following featured material: Chapters from “Some Answered Questions”; extensive excerpts from “The Unfolding of World Civilization”; the two concluding articles in the Symposium on “A World Faith”; five notable articles by Mamie L. Seto; the first six articles of the Symposium on “Seven Candles of Unity”; two articles on the Holy Muhammadan Empire in Transition, by Paul Simpson McElroy; the series of remarkable interviews conducted by Martha L. Root; a series of three deeply interesting articles by Rosa V. Winterburn; Mary Collison’s series on the World Order of Baha’u’llah, prepared as a Green Acre study course; Glenn A. Shook’s scholarly study of Church Organization; Rev. George Townsend’s paper read at the Bahá’í session of the Fellowship of Faiths, London; Dorothy Baker’s “The Path to God”, prepared for the Committee on Teaching Literature; an article by the Governor of a Chinese Province; Bertha Hyde Kirkpatrick’s department, “Signs of the Times”, and many other articles and poems.

Toward the end of the year were received, the manuscript of a book written by Hussein Rabbani on the Philosophy of Sorel, a thesis prepared in preparation for the title of Ph. D., a series of six articles by Alice Simmons Cox entitled “The New Creation”, a comprehensive survey of modern thought reflecting the Light of the New Day; and an article entitled “The Land of Four Faiths” sent from Haifa by Ruhiyyih Khanum.

A new Symposium is already under way for publication beginning October, 1937, on “The World Outlook”.

It is hoped that the new typographical arrangement used in the April, 1937 issue will be considered more attractive than the previous one. In the important matter of art work, the Editors request the advice and assistance of all believers possessing artistic training and experience. Norman MacGregor has drawn a new design for the front cover and inside title pages, which came too late for consideration this year but is being held for later use.

The friends are reminded that World Order bases its editorial policy on the Guardian’s “The Goal of a New World Order”, which seems most vividly to present the Message in terms of the non-Bahá’í as well as the confirmed believer.

In conclusion: Bahá’u’lláh in the “Gleanings” has revealed the Source of the creative power behind all human thought and feeling. The Cause is destined to reflect this power in its utmost radiance. The Magazine is both a teaching medium and a training school in which the friends may acquire greater responsiveness to the Source of the creative power.
LETTERS FROM THE GUARDIAN
(To the National Spiritual Assembly)

Daily Obligatory Prayers

The daily obligatory prayers are three in number. The shortest one consists of a single verse which has to be recited once in every twenty-four hours and at midday. The medium (prayer) which begins with the words: "The Lord is witness that there is none other God but He," has to be recited three times a day, in the morning, at noon and in the evening. The third prayer which is the most elaborate of the three has to be recited once in every twenty-four hours, and at any time one feels inclined to do so.

The believer is entirely free to choose any one of those three prayers, but is under the obligation of reciting either one of them, and in accordance with any specific directions with which they may be accompanied.

These daily obligatory prayers, together with a few other specific ones, such as the Healing Prayer, the Tablet of Ahmad, have been invested by Bahá'u'lláh with a special potency and significance, and should therefore be accepted as such and be recited by the believers with unquestioned faith and confidence, that through them they may enter into a much closer communion with God, and identify themselves more fully with His laws and precepts.—January 10, 1936.

Bahá'u'lláh's Command Concerning Daily Work

With reference to Bahá'u'lláh's command concerning the engagement of the believers in some sort of profession; the Teachings are most emphatic on this matter, particularly the statement in the 'Aqdas to this effect which makes it quite clear that idle people who lack the desire to work can have no place in the new World Order. As a corollary of this principle, Bahá'u'lláh further states that mendicity should not only be discouraged but entirely wiped out from the face of society. It is the duty of those who are in charge of the organization of society to give every individual the opportunity of acquiring the necessary talent in some kind of profession, and also the means of utilizing such a talent, both for its own sake and for the sake of earning the means of his livelihood. 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. It is obvious, therefore, that the inheritance of wealth cannot make anyone immune from daily work.

As to the question of retirement from work for individuals who have reached a certain age, this is a matter on which the International House of Justice will have to legislate as there are no provisions in the 'Aqdas concerning it.—March 22, 1937.

Teaching in the Southern States

Regarding the problem of teaching in districts of mixed colored and white populations, the Guardian fully approves of the policy adopted by the N.S.A. to the effect that the teaching work should be carried simultaneously with the two races in the south without the slightest discrimination. For the Teachings are obviously not intended for only one race or one class. Your Assembly's suggestion that Bahá'í public meetings should henceforth be conducted separately for whites and colored and that study classes resulting from such meetings should likewise be conducted separately for whites and colored and that both races are truly confirmed believers is splendid as it will undoubtedly help in removing the misunderstandings and obstacles that have thus far stood in the way of the expansion of the Faith in the Southern States. To alienate either the white or the colored race would be indeed unfair and unjustifiable. The solution proposed by your Assembly thus marks a step in advance over the methods which the friends have hitherto enforced in their teaching work in the Southern States. The Guardian therefore trusts that it will be brought fully to the attention of the friends, and that they will each and all arise to apply it in their future teaching activities.

In this connection, however, he wishes me to stress the fact that the two races should ultimately be brought
together, and be urged to associate with the utmost unity and fellowship, and be given full and equal opportunity to participate in the conduct of the teachings as well as administrative activities of the Faith. Nothing short of such an ultimate fusion of the two races can insure the faithful application of that cornerstone principle of the Cause regarding the oneness of mankind.—March 22, 1937.

"A Complete Rededication"

Dearly-beloved co-workers: Pressure of work in connection with my recent translation of the prayers and meditations of Bahá'u'lláh has been responsible for the unfortunate delay in acknowledging the receipt of your communications, of which testy most strikingly to the vigor, the efficiency and the exemplary loyalty with which you are conducting and co-ordinating the manifold teaching and administrative activities of our beloved Faith. The progress of the teaching campaign is most remarkable and reassuring: the uninterrupted prosecution of this holy enterprise and its extension to the South American continent and the islands of the Pacific will no doubt attract unimaginable blessings and must entail far-reaching consequences. In the course of this year, when the American believers are commemorating the 25th anniversary of `Abdu'l-Bahá's visit to America, a mighty impetus should be lent to this campaign which you have so splendidly initiated. A complete rededication to its ideals, its purposes and requirements on the part of all individuals and Assemblies, can alone befit such a nation-wide celebration. I pray that you may fulfill your high destiny.—March 22, 1937.

"Moved to the Very Depth of His Heart"

At the Guardian's direction I am enclosing herewith the receipt, duly signed by him, of the contribution sent by the Bahá'ís of the United States and Canada through their N.S.A. with the request that you kindly ask your fellow members in that body to transmit to the entire American Bahá'í Community the expression of his profoundest thanks and genuine appreciation for this spontaneous manifestation of their unshakable devotion and loyalty to the Cause. He is moved to the very depth of his heart by this fresh evidence of their unalterable attachment to, and their whole-hearted readiness to support, by every means in their power, the vital international institutions of the Faith, and particularly the institution of the Guardianship of which they are indeed the most outstanding defenders and champions throughout the West.

He wishes them, each and all, every blessing and success, and a most abundant reward in return for what they have accomplished and are still, so zealously and effectively accomplishing, for the extension and consolidation of the Administrative Order in their country and beyond its confines. —April 24, 1937.

TWENTY-NINTH ANNUAL CONVENTION

After a devotional service in the Temple Auditorium, the Convention opened Thursday A. M., April 29, 1937. Mountfort Mills called the Convention to order and emphasized the importance of the proceedings in view of the condition of the world today.

Fifty-nine delegates responded to the Roll Call at this session.

Mountfort Mills was elected Convention Chairman, and Horace Holley Convention Secretary.

On motion, the Chairman appointed Dorothy Baker and George O. Latimer to draft a message to the Guardian. The message, as approved and immediately cabled to Shoghi Effendi, read as follows: "American Convention gratefully celebrates dual gift, Master's historic visit and consummation unique union (of) East (and) West. Pledges undying loyalty, renewed vigor extend World Order throughout Americas and all lands. Profound dedicated felicitations."

The annual report of the National Spiritual Assembly was presented by Horace Holley, and the general report of the Bahá'í Trusteeships was presented by George O. Latimer. The financial report was presented by Carl Scheffler, in the absence of the treasurer, Roy C. Wilhelm. Copies of a summary of the annual financial report were distributed among the delegates.

It was voted to make reply to each of the greetings sent to the Convention by Assemblies and believers. Motions of this character are recommendations for action by the National Assembly, and the Assembly has provided for suitable replies and acknowledgments.

The report on Teaching was presented by Leroy C. Ioas, with supplementary reports on special features of teaching by Louise Caswell, Mamie L. Seto, Mrs. Smith, Mrs. Wiles and Robert Theiss, with general discussion.

THE GUARDIAN'S MESSAGE TO CONVENTION

Dual gift Providentially conferred (upon) American Bahá'í community invests recipients with dual responsibility fulfill historic mission. First, prosecute uninterrupted teaching campaign inaugurated at last Convention in accordance with Divine Plan. Second, resume with inflexible determination exterior ornamentation (of) entire structure (of) Temple. Advise ponder message conveyed by delegates (through) esteemed co-workers, Fred Schopflocher. No triumph can more befittingly signalize termination of first century (of) Bahá'í era than accomplishment (of) this twofold task. Advise prolongation (of) Convention sessions (to) enable delegates consult National Assembly to formulate feasible Seven-Year Plan (to) assure success Temple enterprise. No sacrifice too great for community so abundantly blessed, (so) repeatedly honored. (signed) Shoghi Effendi. Haifa, May 1, 1937.

The evening session was dedicated to the Institution of the Guardianship, with readings from the Will and Testament and from The Dispensation of Bahá'u'lláh given by Nellie S. French, Allen B. McDaniel, William DeForge and Charles Reimer.

This special topic was followed by the presentation of two illuminated Tablets to the American Bahá'í Community, sent by Shoghi Effendi through Siegfried Schopflocher. Mr. Schopflocher also gave the Convention a message from the Guardian, stressing the importance of incorporation by local Spiritual Assemblies when sufficiently evolved, a step which will lead to the gradual accumulation of endowments for the extension of Bahá'í activities, and the local Assemblies must acquire experience and become very proficient.

The Teaching reports continued Friday morning, with discussion of sub-topics by Lucy Heist, Curtis Kelsey, Mabel Ives, Mrs. Bruegger, Georgie Wiles, Louise Caswell, Ludmilla Bechtold, C. Mason Reaney, Mrs. H. Imogene Hoag and Ali-Kuli Khan. Many delegates participated in these discussions, which concerned important subjects, such as opening new areas, re-
Rededicate Ourselves to the ... Holy Task

Resolution Adopted by the Annual Convention

The delegates present at this Twenty-Ninth Annual Bahá’í Convention, mindful of the Guardian’s successive appeals for the fulfillment of America’s spiritual mission, and his repeated warnings concerning the perilous condition of the world, pray for purity, humility and sacrifice to rededicate ourselves to the achievement of the holy task before the end of the first century of the Bahá’í era.

United under the Guardian’s sacred leadership we turn to Baha’ullah and implore the assistance and inspiration of the Holy Spirit for ourselves and our fellow-believers throughout the American continent.

The Guardian’s Message

At this point was received the Guardian’s cablegram to the Convention, copies of which were made and distributed to all delegates and friends. This message was as follows: “Bahá’í Convention. Dual gift Providentially conferred American Bahá’í community invests recipients with dual responsibility fulfill historic mission. First prosecute uninterrupted teaching campaign inaugurated last Convention in accordance Divine Plan. Second resume with inflexible determination exterior ornamentation entire structure Temple. Advise ponder message conveyed delegates esteemed co-worker Fred Schoptlocher. No triumph can more befittingly signalize the termination first century Bahá’í era than accomplishment twofold task. Advise prolongation Convention session enable delegates consult National Assembly to formulate feasible seven-year plan insure success Temple enterprise. No sacrifice too great for community so abundantly blessed repeated honored.”—(signed) Shoghi, during noon session Convention photograph taken.

The afternoon session voted thanks and appreciation to the Guardian for sending the two illuminated Tablets. The Chairman requested Siegfried Schoptlocher to talk on the subject of Temple ornamentation. Among the important points made by Mr. Schoptlocher were: that the Persian believers will not receive permission from the Guardian to commence their House of Worship until the Temple in America is completed—that is, the external decoration; it will please Shoghi Effendi greatly to be assured that the work will be completed before the end of the first century of the Bahá’í Era; the teaching work must not stop; Temple construction will test the sincerity of the new believers brought in by the present teaching campaign; a committee of experts, Bahá’í and non-Bahá’í, should be appointed to submit costs and make recommendations to the National Assembly; a fixed price contract is preferrable to a cost-plus arrangement; a believer will be happy to donate $100,000 when the Guardian’s instructions are carried out: 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.

The postscript of a letter just received from Shoghi Effendi by the National Assembly was read. Philip Savilles distributed copies of The United States Steel News having the Temple illustrated on the front cover.
BAHA'I NEWS

Allen B. McDaniel reviewed the construction costs already met: architect’s services, engineering fees, model and foundation, $178,000, dome unit including ribs, $177,000, drum or clerestory, $43,000. Estimated cost of remaining external decoration, $350,000, not counting landscaping the grounds.

It was voted to ask the National Assembly to meet with Mr. Schopflocher Saturday evening, and that the Convention be extended Sunday morning for considering ways and means to make effective the goal established by the Guardian.

Discussion was then resumed on the subject of teaching and training children, which was brought to a conclusion with the suggestion that information be made available to the local Assemblies, so that classes can be conducted in all centers.

Nina Matthisen conducted the discussion on Publicity, followed by discussion and suggestions advanced by Edna Eastman and Mabel Ives. Then Florence Mattoon, Annamarie Kunz, Marguerite Reimer and Margaret Kunz presented the subject of Bahá’í Youth.

Ridván Feast

The celebration of Ridván, which coincided with the twenty-fifth Anniversary of ‘Abdu’l-Bahá’s meeting on the Temple grounds, when He blessed the work and symbolized the success of the task by turning over the earth with a golden trowel, was a heart-stirring experience for a gathering which filled the Foundation Hall. The inner joy and assurance which had characterized the entire Convention seemed to overflow into a new and inner joy and assurance which had characterized the entire Convention always seemed to overflow into a new and positive to obtain definite figures on cost for relatively long periods in advance, unless the contractor who supplies the estimate protects himself in such a way as to bring extra cost to the work. The construction work involves these stages: gallery story, estimated at $125,000; main story, $150,000; for doors and metal grille work over the windows, $35,000; and for the surrounding stairs, $40,000. To complete the landscaping of the grounds, at least $100,000 additional would be required, according to present estimates, but it is the external decoration which is called for by the Guardian’s message.

To complete the Budget, $30,000 must be added annually for administrative and operating expense, and at least a similar amount for teaching.

As the costs of construction must be in hand before contracts can be placed, it will be necessary to reckon the Temple construction cost within the Budget of the first four or five years, as otherwise the actual work could not be finished by May 23, 1944.

The most serious consideration was given to these facts by the Convention. Many suggestions were advanced which were recorded, and these were before the National Assembly for study and action.

It was reported that $1,300 had been received by the National Fund during the Convention session.

It was voted to extend to A. F. Matthisen a vote of thanks for his outstanding work as Accountant for the National Assembly. Healing prayers were read for Alfred E. Lunt.

The following resolution was unanimously adopted: “The delegates present at this Twenty-Ninth Annual Bahá’í Convention, mindful of the Guardian’s successive appeals for the fulfillment of America’s spiritual mission, and his repeated warnings concerning the perilous condition of the world, pray for purity, humility and sacrifice to rededicate ourselves to the achievement of the holy task before the end of the first century of the Bahá’í Era.

United under the Guardian’s sacred leadership we turn to Bahá’u’lláh and implore the assistance and inspiration of the Holy Spirit for ourselves and our fellow-believers throughout the American continent.”

The Convention closed with reading of a prayer, after further excerpts had been presented from the Guardian’s latest communication to the National Assembly.

Delegates to Twenty-Ninth Annual Convention of the Bahá’ís of the United States and Canada

Jacksonville, Kathryn L. Vernon.
Miami, Josephine Krupa.
St. Augustine, Dr. W. C. Thomas.
Augusta, Daisy Moore.
Honolulu, Henrietta From.
Maui, Mrs. Samuel A. Baldwin.
Chicago, Albert Windust, Sarah Wallath, Elizabeth Edwards, Allah Kalantar, Monroe Toas, Harry E. Wallath, Julia Sobel, Robert Thiess.
Evanston, Marshall N. Tyler.
Park Ridge, Dorothy F. Resdon.
Peoria, Florence Rolfe.
Rockford, Emma Marks.
Springfield, Ill., Annie Jurgens.
Urbana, Garrett Busey.
Wilmette, Corinne True.
Winnetka, Marjery McCormick.
Indianapolis, Dr. Lillian K. Sielken.
South Bend, Helen Drymon.
Eliot, Elizabeth Greenleaf.
Baltimore, Mrs. George Stallings.
Cabin John, Alma S. Knobloch.
Boston, Alfred E. Lunt, Helen Archambault.
Boston, Roscoe Sprinanton.
Plint, George Englestone.
Muskegon, Edith Bail.
Minneapolis, John W. Bates.
Kansas City, Opal Howell.
Montclair, Leonora W. Edsall.
Newark, Walter Good fellow.
Teneck, William DeForge, Curtis D. Kelsey.

THE GUARDIAN’S MESSAGE
TO INCOMING ASSEMBLY
Praying ardently (for) newly elected Assembly. (signed) Shoghi.
Received May 3, 1937

Binghamton, Terah Smith.
Buffalo, Harriet F. Busch.
Geneva, Lucy L. Heist.
Rochester, Elizabeth Brooks.
Yonkers, Maud Gaudreaut.
Cincinnati, Hilda Stauss.
Cleveland, Dr. Myrta P. Sandoz, Mary Elmore.
Columbus, Jose B. Acebo.
Dayton, Helen McCoy.
Lima, Dorothy Baker.
Toledo, Dorothy Stotts.
Portland, George O. Latimer.
Philadelphia, John E. Revell.
Pittsburgh, Ruth Randall-Brown.
Nashville, Georgie B. Wiles.
Monroe, Florence Cromwell.
Seattle, Doris Foye.
Spokane, Dan M. Campbell.
Kensoha, William C. Schend.
Milwaukee, Charles Reimer, Herbert Suhm, Clarence Suhm, Dr. J. W. Lewis, Beulah Brown.
Racine, Carolyn Dary.

ANNUAL COMMITTEE REPORTS
1936-1937—Continued

TEACHING

"Convey (to) American believers, abiding gratitude efforts unitedly exerted (in) teaching field. Inaugurated campaign should be vigorously pursued, systematically extended, . . . Opportunities present hour unimaginably precious. Would to God every State within American Republic and every Republic in American continent might ere termination (of) this glorious century embrace (the) light (of) the Faith of Baha’u’llah and establish structural basis of His World Order."—SHOGHI EFFENDI, FROM CABLEGRAM TO 1936 CONVENTION.

The American Baha’i Community has arisen to new heights of individual heroism and collective service in responding to this most urgent appeal of the Guardian. Not only have many new friends entered the field of public teaching work, but all of the Baha’is have intensified their efforts—and with mature deliberation have set in motion adjustments in their lives to enable them to play their parts in achieving the goal before us.

The “pioneer” spirit called for by the Guardian in this most important of all our services, has expressed itself throughout the country in the following ways:

First: Increased public presentation of the Faith, its spiritual and social teachings.

Second: Heroic display of individual effort, finding its fullest expression in the movement of Baha’is into new areas.

Third: Collective activities through Assemblies concentrating their major efforts in the teaching field.

While there were twelve States in the United States, where there existed no Baha’is at the time of the Guardian’s message to the Convention last year, at this time, there are only seven States where the Light of the Faith is not now established. Within the States where Assemblies and Groups have existed, the Faith has expanded into forty-two new cities. In three of these cities there are now active study groups preparing for Baha’i membership.

Only the united efforts of all the friends, with the systematic extension of their plans, have been able to bring about these results. Great stimulation was given to the teaching work by the Regional Conferences held by the National Spiritual Assembly in conjuncti on with its meetings in various sections of the country, together with Public Congresses given on those occasions. The administrative aspect of the work showed increased efficiency in assisting the friends, through the establishment of Regional Teaching Committees. The Local Assemblies have extended their aid and assistance in the teaching work outside jurisdictions through the Inter-Assembly Teaching Conferences held, Circuit Teaching Campaigns, and cooperation with isolated believers.

The States opened to the Faith during the past year are: Nebraska, with two Baha’i Groups in Omaha and Lincoln, through the pioneer services of Miss Gertrude Matteson and Mrs. Mabel Ives; Wyoming, by Mr. and Mrs. R. L. Lively and daughter moving to Laramie, Oklahoma, with a study group in Oklahoma City, by Mr. and Mrs. A. Entzminger and children moving to that city; North Dakota, with a study group at Fargo, by Mrs. Margarita Breugger moving to that city; North Carolina, by Miss Lydia and Sarah Martin moving to Raleigh.

The Circuit plan of teaching, outlined in earlier reports, has been a very effective method of public presentation of the Faith. It has been tried with unusual success in four regions, embracing a total of 38 cities. Many of the Assemblies report increased attendance at study classes as a result.

Teacher Training classes are of prime importance, and where only one Assembly reports an active Teacher Training class, yet other reports indicate plans for this important element of this stupendous teaching campaign.

The Fireside Teaching method continues to be the most effective of all methods for attracting and teaching inquirers. Assemblies should very earnestly stimulate and encourage this activity among the members of their communities as the very foundation
of their teaching programs. It is the ideal method for isolated believers, less than ten percent of whom have reported doing any regular teaching work.

The public generally have shown greater response to the Teachings of the Baha'i Faith, realizing as they do that the doors of their aspirations are closing on them. This has resulted in increased publicity in the press, giving favorable information of our activities; greater use of radio and attendant results. Requests for Baha'i lectures are being received with increasing regularity.

While the foregoing shows that our teaching work has gone forward with great enthusiasm this year, it is most apparent we have only laid the foundation and can scarcely claim to have begun the gigantic task before us. Twenty-one of forty-eight States in the United States, and six of the nine Provinces of Canada have no Baha'i Groups or Assemblies; while seven States of the United States; two Provinces of Canada, and the countries of Alaska, Labrador, and Newfoundland are without a single believer.

Pioneers in the greatest spiritual drama of all time are urgently needed! Let those seeking the gifts of the Holy Spirit arise in this hour of our greatest opportunity and carry the glory of our Blessed Faith to loftier and loftier heights.

LEROY C. IOSO, Chairman
CHARLOTTE M. LINFOOT, Secretary
GEORGE O. LATIMER
N. F. WARD
MRS. THOMAS H. COLLINS

TEACHING AND TRAINING CHILDREN

The Committee on the Teaching and Training of Children has developed no new teaching material during the past year, but instead acted in an advisory capacity to the Assemblies and individuals engaging in this important branch of teaching service, the while studying methods and material already in use in various parts of the country as a possible basis for future outlines and suggestions.

It has been found that no two communities have the same or even similar age groups and types of children's classes; hence it has been necessary to individualize the service which has been given. As more and more classes are organized, however, the cumulative experiences will produce more adequate material for greater numbers.

The most frequent request is for material for pre-school and kindergarten children—both story and pictorial. The expense of producing the latter is prohibitive for the smaller number of classes yet organized and the former can be collected best by the individual teacher who knows the interests, capacities and needs of her group. Baha'i children have greater spiritual capacity and understanding than their non-Baha'i companions, hence they often grasp the Teachings more readily than is realized. The creative power of the pure Words quickens the intellect and educative processes and makes unnecessary as great a degree of simplification as we sometimes imagine. A class period spent in learning the meaning of a new and strange word or phrase in one of the Hidden Words or some other Holy Utterance contributes infinitely more to the mental and spiritual development of a child than a story or incident which simply holds the interest and attention, and it can be done in a manner which appeals to the child and leaves him with a sense of achievement.

Several classes this year have been studying the characters in the "Dawn-Breakers" with considerable success. The Committee is very eager to secure from all teachers using this text an outline of the methods and sections used.

Several classes are following a character education theme in which the children are encouraged to develop those qualities which distinguish the believers in Baha'u'llah.

Other classes have followed a course in "Progressive Revelation," studying the life and influence of each Manifestation in turn. Such a program is particularly appropriate for classes with non-Baha'i members.

A number of other groups have made a study of the significance and meaning of the special Bahai anniversaries and memorial days, inviting their parents and friends to participate in special programs prepared for these days as a result of the studies.

The children's department of the Western States Summer School last year again served as an experimental school with a two weeks' course on the "Divine Manifestations," concluding with a charming public meeting conducted entirely by the children with their own chairman and musicians and consisting of the recitation of Bahai quotations and brief talks on the Faith.

Just as our national teaching program stresses the importance of aside meetings to interest one's friends and neighbors, so the Committee on Teaching and Training Children stresses the importance of neighborhood children's classes. The possibilities are limited only by the imagination and enthusiasm of the teacher, and through the interest aroused in the children an approach is more easily made to the parents.

The Committee sincerely appreciates the splendid services of the teachers of children's classes and thanks them for the cooperation so generously given.

CHARLOTTE M. LINFOOT, Chairman
MRS. LEROY C. IOSO, Secretary
MRS. MARION YAZDI
ELLA M. BAILEY
VIOLA TOTTLE
ELIZABETH HACKLEY

ANNUAL REPORT

National Spiritual Assembly of the Baha'is
of the United States and Canada
1936-1937

Dear Baha'i friends:

Like the clear ringing of a bell, Shoghi Effendi's cablegram addressed to the last Convention, a call to the deepest spirit of faith, summoned the American Baha'i community to fulfill that noble mission established for us by the Master in the darkest days of the European War in Tablets which were charged with His vitalizing purpose, the unification of the world of man.

"Convey (to) American believers abiding gratitude efforts unitedly exerted (in) teaching field. Inaugurated campaign should be vigorously pursued, systematically extended. Appeal (to) assembled delegates ponder historic appeal voiced by 'Abdu'l-Baha (in) Tablets (of the) Divine Plan. Urge earnest deliberation with incoming National Assembly (to) insure its completest fulfillment. First century (of) Baha'i era drawing to a close. Humanity entering outer fringes most perilous stage its existence. Opportunities (of) present hour unimaginably precious. Would to God every State within American Republic and every Republic in American continent might ere termination (of) this glorious century embrace (the) light (of the)
Faith of Bahá'u'lláh and establish structural basis of His World Order.

Accompanying this message, both in time and in intention, came the text of the Guardian’s general letter dated March 11, 1936, printed shortly after the Convention as the booklet entitled “The Unfoldment of World Civilisation.” Reverently and gratefully can we draw nearer the universal vision of human destiny as that vision today expresses itself through the Guardianship, realizing more fully how the summons to the believers is an essential aspect of the current world movement, and the current world movement itself reflects, in all its phases and degrees, the Will manifested through Bahá'u'lláh. With the mighty task, therefore, are given us the tools of understanding and the irresistible force of faith by which alone the task can be performed.

Where else, in this day of bewilderment, can the people find such a vivid and compelling picture of true civilization as that passage on pages 43 and 44 of The Unfoldment, which begins: “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...”. Where else is the statesman to turn for policy, the religiousist for light to reveal the victory of religion amid the collapse of human creed? Here, as in all the Guardian’s letters since the one entitled “The World Order of Bahá'u'lláh,” we have given us the larger implications of membership in the Bahá’í Faith, those implications which constitute a teaching that applies to the greatest ones of earth as to the most humble and lowly. Before we can be teachers qualified to assist in establishing the “structural basis” of Bahá'u'lláh’s World Order in all the American Republics, we must be devoted students, ever in immediate and intimate touch with Shoghi Effendi’s evolving mind and aim.

At a time like this, when the American Bahá’í community gathers together through its representatives for consultation on the most important matters of the Cause, it is good for us to compare not only how far we all as individuals fall short of our God-given possibilities, but also to what degree our local Bahá’í community reflects the spirit of the new World Commonwealth and conveys that spirit to the general public in our city. Do those who learn about the Cause from us become conscious that the Bahá’ís, even though perhaps few in number and weak in resources, stand wholly apart from the forces of disintegration that confuse and confound Empires, creeds and social systems? Have we become evidences that the “noble pattern” of a new cycle has been created in the hearts and minds of Bahá’ís? Humbled consideration of such crucial questions may well lie at the heart of our consultation during these days of the annual meeting, not to produce vain regret or personal discontent, but to clear the path for greater courage, more magnanimity and a purer faith.

The world power and spiritual authority of the Cause cannot be publicly demonstrated until we ourselves have attained the right inner attitudes corresponding to the real nature and purpose of the Revelation. Let us attain the full conviction that we are citizens of the only world commonwealth in existence, even though in the world of material affairs our affairs seem weak, our activities relatively insignificant, our aims impossible of realization. It is that right inner attitude, humble as to self but challenging as to truth, in which the creative and building process described by the Guardian as the antithesis to the forces of disintegration can move steadily forward to its eventual triumph.

This past year has for the first time extended directly the collective responsibility of the American Bahá’ís into regions outside the United States and Canada, Mexico, Central America, the Caribbean area and South America have become provinces to incorporate as soon as possible into the international Bahá’í community—a teaching field to be developed with all available energy. The detailed review of the remarkable work undertaken in that tremendous new territory pertains to the function of the Inter-America Committee. These activities are emphasized here because they mark a beginning of our response to the whole mission laid upon America in the Divine Plan. Surely, the hour for a deeper and ripener maturity on the part of American believers has come!

**Important Events**

The first action of the National Spiritual Assembly elected last year was to hold consultation with members of the National and Regional Teaching Committees present at the Convention, and some experienced teachers. That consultation was most helpful in crystallizing the thoughts and views and achieving a comprehensive Teaching Plan. As reported later, the Plan included: the publication of the Tablets of the Divine Plan in booklet form under the title of “America’s Spiritual Mission”; the appointment of a larger number of Regional Teaching Committees, with added power and responsibility for action; the addition of a special Teaching Fund in the amount of $30,000 to the annual Budget; the appointment of a new Inter-America Teaching Committee; the adoption of a schedule of meetings of the National Spiritual Assembly which provided for more regional consultation and also for public meetings; and the preparation of a Bahá’í map of North America.

Four new Spiritual Assemblies were established on April 21, 1936: Rochester, New Hampshire, Springfield, Massachusetts, Dayton, Ohio, and Glendale, California, bringing the number of organized communities to seventy-two. During the year, the Assembly of Topeka, Kansas found it advisable to dissolve in order to give the declared believers opportunity for more thorough study and preparation.

A file of 529 Tablets of ‘Abdu’l-Bahá, alphabetically arranged and ready for publication, has been turned over by the Committee on Editing Tablets after several years of arduous and devoted labor. The profound hope is expressed that these Tablets may soon be made available as Volume Four of Tablets revealed by ‘Abdu’l-Bahá.

As has been reported through Baha’i News, a beautifully engrossed copy of Bahá'u'lláh’s Tablet to the American Republics, and of two Prayers revealed by ‘Abdu’l-Bahá, were conveyed to President Roosevelt under most unusual circumstances.

Miss Martha L. Root’s visit to America was announced by a cablegram received from Shoghi Effendi on July 27. Although Miss Root has been physically unable to carry out the extensive plans by which many communities would have received her during her journey across the country, nevertheless this very lamentable physical disability has touched the hearts more deeply with realization of those heroic qualities by which she was enabled to traverse the continents and meet and confirm so many influential leaders for many years. At present Miss Root intends to depart for China and Japan in a few weeks. She will go with the loving prayers and grateful admiration of all her co-workers in this country. In her career we may witness one believer’s whole-souled response to the Master’s Divine Plan, a pioneer in whose footsteps the collective community must now endeavor to follow.
This Bahá’í year has been blessed with a number of most substantial gifts to the Cause: the Bahá’í Hall at Geyserville, completed before the opening of the 1936 Summer School, now being followed by the construction of a beautiful dormitory; the Bahá’í Hall now under construction at Green Acre; the entire cost of publishing The Bahá’í World, Volume VI; and most helpful special cash donations to the National Fund. The gift of a large house and considerable land to Green Acre, property adjoining Green Acre, was made during the present year, although the legal transfer will be effected after this Convention.

A matter of distinct interest was the derogatory reference made to the Cause in the Atlantic Monthly last summer, in an article written by the editor of that magazine which has for several generations been regarded highly as an instrument of American culture. Correspondence was immediately undertaken by a representative of the National Spiritual Assembly, and literature was made available in order to remove this unfortunate ignorance on the part of so responsible a man. While there has been no public retraction, we may feel assured that the episode is not likely to be repeated. We believe, of course, long for that day when, as ‘Abdu’l-Bahá declared in 1912, the Cause of Bahá’u’lláh will be violently assaulted by numerous enemies, for, as the Master added, all such attacks redound to the advantage of the Faith.

"Bahá’u’lláh and the New Era", by the late John E. Esslemont, has long served as the most useful introductory work to place in the hands of interested inquirers. A number of circulations were brought to Shoghi Effendi’s attention this year, and the Guardian advised that the book be revised before republication, and an Index prepared. The new edition incorporates the point of view explained to us by the Guardian’s “World Order” letters, substitutes new translations for the author’s excerpts from Bahá’í Sacred Writings whenever possible, and provides a few corrections of fact. This important work is now more useful than ever as a summary of Bahá’í history and teachings for the public and the Bahá’í student himself.

A number of local Assemblies have either completed their legal incorporation or have sent the necessary documents to the National Spiritual Assembly for approval. These Assemblies are: San Francisco, Milwaukee, Detroit, Cleveland, Kenosha and Los Angeles. This is an important action, and a necessary one for each Bahá’í community after attaining a certain growth and stability.

The Guardian has approved the publication of his successive “World Order” letters in book form, under the title of “The World Order of Bahá’u’lláh.” The manuscript has been turned over to the Publishing Committee, and the volume will be available in a few months. The general communications received from Shoghi Effendi are, therefore, to be available hereafter in two forms: the book “Bahá’í Administration”, containing the letters establishing the local and National Assemblies and the Convention, and dealing with the internal relationships of the Bahá’í community; and “The World Order of Bahá’u’lláh”, presenting the international institutions and explaining the relations of the Faith to the non-Bahá’í world.

Public meetings have been held by the National Spiritual Assembly this year in Temple Foundation Hall, San Francisco, Nashville and New York. The accompanying consultation and contact with believers in various sections of the country has been an invaluable experience, and the effort to assist in teaching has symbolized the vital importance of teaching more vigorously at this time.

The use of radio in teaching has greatly increased. It is surely impressive to note that the Spiritual Assembly of Lima was recently requested to carry out a five-day program of devotional character for the inauguration of a new station in that city. The result of the six daily talks arranged by the five Assemblies of the New York metropolitan district, as a preparation for the public meeting of the National Assembly was very significant. Apparent spiritual capacity not accessible through meetings or printed literature was aroused by this larger public medium, an indication of the greater things that will be accomplished in future years.

Indeed, as we realize that Bahá’í teaching is a universal function, not limited to a professional clergy or to church services—that Bahá’í teaching includes all the functions of education as well as of religion—in the former meaning of that word—it is impossible for us to overestimate the potential resources that will be employed as the American Bahá’í community consolidates its powers and gathers new strength and capacity. All the arts, all the sciences, all the institutions of human association are alike doors of opportunity and mediums of expression for the spirit of Bahá’u’lláh. The Cause in America has already laid so firm a foundation that the confirmation of only a relatively few persons of outstanding capacity can double and redouble our existing public influence. A newspaper editor or two, a scientist, a dramatist, a novelist, some great executives, some souls with humanitarian vision, a few persons with financial resources—such a group, not large in number but varied in talent and influence, could rapidly infuse our teaching with tremendous power; for the sacrifice and devotion of the believers for two generations have created the instruments which such souls could galvanize with new life. No doubt, that blessing will come to us when we have done our full part in service to the Faith.

Meanwhile, the mysterious moving of the spirit is exemplified in such significant achievements outside the community as the use of the House of Worship as front-cover illustration by the Bell Telephone Company of Illinois and the United States Steel Corporation.

Over a long period of years, the question of a book of Bahá’í Prayers has received careful attention. Committees and individual believers have contributed devotedly to the task, but short of a collection of prayers selected and translated by the Guardian himself, no compilation could satisfy the need. Despite the many other duties and obligations discharged by Shoghi Effendi, he has this year signified that he has made translations of prayers, and part of the manuscript has already been received. The title is to be “Prayers and Meditations by Bahá’u’lláh”, as we were informed in a letter dated March 2, 1937. The part already received consists of 182 typewritten pages; the complete volume will therefore represent a considerable body of text. Indeed, the work may parallel the “Gleanings From the Writings of Bahá’u’lláh” with which we were so
blessed in 1935.

The Guardian has likewise sent his own translation of the three obligatory daily prayers, and these are now being printed in a booklet of convenient size. Shoghi Effendi's explanation concerning the daily prayers will appear in the next issue of Baha'i News.

These translations carry us into the heart of the Baha'i life, offering us individually the supreme privilege of drinking from the well-spring of all healing, all purity and all energy of inner renewal. The full rhythm of Baha'i life is becoming manifest, in the Nineteen Day Feasts, the Anniversaries, the month of fasting, and the daily prayers. It is a rhythm not supported by our social environment but in conflict with it, revealing a harmony of mind, soul and spirit, and a new type of community relationship, which requires the constant effort of faith and zeal to be maintained. The effort is the source of power and blessing in the Cause.

For some years, local Assemblies have arranged public displays of a Temple model, sometimes with a collection of Baha'i books and pictures. Recently the National Assembly has taken steps to provide nine Temple models, to be made from a carefully scaled and hand-carved original, and after sending one of these models to Haifa, and retaining one or two more for special display in national teaching activities, the remainder can be purchased or rented by local Assemblies for their own use. The Temple Trustees will approve any other model which seems accurate and acceptable, and thus it should soon be possible to obtain the use of models in different size and of varying cost.

Two of the American believers have made arrangements for the publication of books through non-Baha'i firms which have distinct interest and importance for the Cause. "Portals of Freedom" by Howard Colby Ives has already been issued, and "The Gospel of Mary Magdalene", a novel by Juliet Thompson, will appear in a few months. Mr. Ives has drawn vivid pictures of Abdul-Baha in His association with the author and others during 1912, while Miss Thompson has infused the dramatic movement of the early days of Christianity with the spirit of the Master's references to those days.

If we would follow the important episodes of this year in adequate detail, we must turn to the reports successively published in Baha'i News from the Teaching, Publicity and other Committees, and to the annual Committee reports issued in April, with others ready for similar publication after the Convention. In all the seventy-one Baha'i communities, in the smaller groups, and in the valiant work of traveling teachers and pioneer souls, the work of the Faith is being performed with a new measure of intensity, power and effectiveness. With incredible swiftness we are all being drawn into contact with the fundamental problems of a disordered world. Here the Baha'is are upholding the light of inter-racial unity, there they withstand attack from religiousists who still think that the liberal attitude is merely a kind of permission for spiritual separateness to continue, without guidance, without control by the Father of all mankind. As we encounter any universal issue, even if in the form of what might appear to be a trivial local or personal matter, let us disregard the fact that these small matters come to prepare us to deal correctly with the same issue on the largest possible scale later on. Indeed, the personal contacts of believers in any local community actually involve most of the fundamental problems of the Cause in its relation to the world. Until these contacts are truly universal, we are not prepared to carry out the real mission of the Faith.

The activities of Baha'i youth have continued their rapid development. The organization of a public Symposium held in such a large number of cities both here and abroad, and the publication of the youth quarterly, are notable achievements. They moreover provide instruments for attracting and confirming non-Baha'i youth, and thus constitute a unique aspect of our teaching work.

It was, in fact, from an officer of the National Youth Committee that the National Assembly received the suggestion concerning the observance of the Twenty-Fifth Anniversary of 'Abdu'l-Baha's American visit, a suggestion which, as reported to local Assemblies in the form of definite plans involving public meetings and special publicity, has aroused a most beautiful enthusiasm in all parts of America.

Communications from the Guardian

Since the cablegram sent by the Guardian to the last Convention, already mentioned, the following communications have been received during the current Baha'i year.

On April 10, 1936, the Guardian wrote that he was sending a silk cloth embroidered with the Greatest Name, executed by Baha'i Zoroastrian ladies of Bombay. It is to be shown to the friends at this Convention.

On May 7, this cablegram was received: "Deeply appreciate Assembly's determination. High responsibility rests upon its members. Tremendous effort required. Praying unprecedented success."

On April 19, the Guardian conveyed the request of the National Spiritual Assembly of the Baha'is of Australia and New Zealand that American believers contribute articles to "The Herald of the South."

Replying to a cablegram asking for advice on whether the reprint of the Tablets of the Divine Plan should contain any supplementary material, such as oral statements which were published in the original edition, the Guardian on May 19 cabled: "Heartily approve publication pamphlet. Advise publish as preamble appropriate passages from Gleanings and 'Abdu'l-Baha's 'Will regarding importance of teaching. Pamphlet's title left to Assembly's discretion. Convention plea addressed to American believers cannot achieve its purpose unless dauntless pioneers arise and, forsaking homeland, permanently reside (in) countries where light of Faith (has) not yet penetrated. Cabling three hundred pounds as nucleus (of) special fund to be established (for) furtherance (of) this exalted, highly meritorious purpose."

From a letter dated May 30, 1936, the following passages are quoted: "The Guardian hopes that as new centers are established in Central and South America, the Message of Baha'u'llah to the Presidents of the American Republics may be transmitted to them directly by believers already residing in their respective countries."

"The Guardian does not advise your Assembly to sell the Malden property, as the Master has definitely stated in
the Tablet which you have quoted, to 'take care of that house, because the light of the love of God was lighted in it.' By renting the house, the N. S. A. can for the present avoid the expenses entailed by its repairs and upkeep.

"The set of administrative principles Baha'i communities already possess, together with the text of By-Laws, are sufficiently elaborate, at the present stage of the evolution of the Cause, and should not be over-developed by a mass of specific statements related to secondary and exceptional cases." Regarding persons whose condition (i.e., mental condition) has not been defined by the civil authorities after medical diagnosis, the Assembly on the spot must investigate every case that arises and, after consultation with experts, deliver its verdict. Such a verdict, however, should, in important cases, be preceded by consultation with the N. S. A. No doubt, the power of prayer is very great, yet consultation with experts is enjoined by Baha'u'llah. Should these experts believe that an abnormal case exists, the withholding of voting rights is justified.

This postscript, in the Guardian's hand:

"I fervently hope and pray that the year into which we have just entered may be signalized by fresh conquests and unprecedented triumphs in the teaching field within the United States and beyond its confines. A systematic, carefully conceived, and well-established plan should be devised, vigorously pursued and continuously extended. Initiated by the national representatives of the American believers, the vanguard and standard-bearers of the valiant army of Baha'u'llah, this plan should receive the whole-hearted, the sustained and ever-increasing support, both moral and financial, of the entire body of His followers in that continent. Its supreme immediate objective should be the permanent establishment of at least one center in every State of the American Republic and in every Republic of the American continent not yet enlisted under the banner of His Faith. Its ramifications should gradually be extended to the European continent, and its scope should be made to include those countries, such as the Baltic States, Poland, Greece, Spain and Portugal, where no avowed believer has established definite residence. The field is immense, the task gigantic, the privilege immeasurably precious. Time is short, and the obligation sacred, paramount and urgent. The American community must muster all its force, concentrate its resources, summon to its aid all the faith, the determination and energies of which it is capable, and set out, single-minded and undaunted, to attain still greater heights in its mighty exertions for the Cause of Baha'u'llah."

Here, in these words, lie the essence of all plans and policies for the American believers for years to come! Secondary matters must surely be considered only in the light of their contribution to the supreme goal, and not permitted to supersede the primary motive and the primary task.

In a letter dated July 5, Shoghi Effendi gave approval to a recommendation received from a local Assembly and reported to the Guardian by the National Assembly concerning the preparation of an exhibit of Baha'i books, pictures and other material which, once assembled, can be traveled from city to city and used by the various local Assemblies.

On July 27, this cablegram announced the coming of Miss Root:

"Beloved, indefatigable Martha sailing New York (on board the) Bermuda. Feel certain (the) believers will accord befitting welcome (to this) well beloved star servant of Baha'u'llah."

Three days later the following cablegram gave additional emphasis to the teaching work:

"Entreat American believers pander afresh urgency re dedicate themselves task complete fulfillment Divine Plan. National Assembly's energetic leadership, careful planning ineffectual unless supplemented by vigorous action by every believer, however humble, however inexperienced. Time is short. Sands (of) chaotic, despairing civilization steadily running out. Founded on unity, understanding so splendidly achieved, functioning within framework (of) administrative Order (so) laboriously erected, inspired (by the) vision (of the) Temple edifice (so) nobly reared, galvanized into action (by the) realization (of the) rapidly deteriorating world situation, (the) American Baha'i community should rise as never before (to the) height (of the) opportunity now confronting it. Audacity, resolution (and) self abnegation imperatively demanded impatiently and prayerfully waiting." Such a message is an emphatic and final reminder that in this teaching effort we may not delay so long and proceed so slowly as during the years of the Plan of Unified Action for completing the structure of the House of Worship.

Concerning the teaching plan reported to the friends in the June issue of Baha'i News, on July 28 the Guardian, through his secretary, wrote: "The Guardian has read with keenest interest the new statement adopted by the N. S. A. concerning teaching, and wishes me to assure you . . . of his most genuine appreciation of the steps that your Assembly is taking for the expansion of the teaching work throughout America. He is praying for your success from the bottom of his heart."

That same letter explained the principle to be observed in the preservation of Baha'i relics: "Regarding the preservation of relics associated with 'Abdu'l-Baha, the general principle should be that any object used by Him in person should be preserved for posterity, whether in the local or the national Archives. It is the duty and responsibility of the Baha'i Assemblies to ascertain carefully whether such objects are genuine or not, and to exercise the utmost care and discretion in the matter."

It also conveyed this advice in connection with the holding of public meetings in that city should be avoided only in case it would lead to grave and very serious results. Slight local criticisms and unpopularity should not act as deterrent. The issue (i.e., of race prejudice) should be met squarely and courageously, and an effort should be made to attract at first the most cultured element among the colored, and through them establish contact with the whites and the masses. Such individuals and groups, whether white or colored, who are relatively free from racial prejudice, should be approached, separately if necessary, and an endeavor should be made to bring them together eventually, not only on formal occasions and for specific purposes, but in intimate social gatherings, in private homes as well as in formally recognized Bahá'í centers.

"The summer schools provide a splendid setting and environment to which the best element among the colored race should be specially attracted. Through such association prejudice can be gradually eradicated, and 'Abdu'l-Baha's ardent wish fully realized."

Then this statement in the Guardian's hand: "I am eagerly awaiting the news of the progress of the activities initiated to promote the teaching work within, and beyond the confines of the American continent. The American believers, if they wish to carry out, in the spirit and the letter, the parting wishes of their beloved Master, must intensify their teaching work a thousandfold and extend its ramifications beyond the confines of their native
land and as far as the most distant outposts of their far-flung Faith. The Tablets of the Divine Plan invest your Assembly with unique and grave responsibilities, and confer upon it privileges which your sister Assemblies might well envy and admire. The present opportunity is unutterably precious. It may not recur again. Undaunted by the perils and the uncertainties of the present hour, the American believers must press on and prosecute in its entirety the task which now confronts them. I pray for their success from the depths of my heart.

The importance of Bahá’í Archives was again stressed in a letter dated September 25, 1936: “The importance of the institution of Bahá’í Archives is not due only to the many teaching facilities it procures, but is essentially to be found in the vast amount of historical data and information it offers both to the present-day administration of the Cause, and to the Bahá’í historians of the future.”

On October 29 this cablegram was received: “Overjoyed, unspeakably grateful American believers signal to us the reiterated appeals. Inaugurated campaign fraught (with) consequences involving immediate destinies (of the) American community. Shadows enriching sore-tried human society noticeably deepening. World crisis (is) inexorably moving towards climax, challenging (the) torchbearers (of) Bahá’í civilization (to) scale loftier heights (of) individual heroism, (to) scatter more widely throughout the length (and) breadth (of) the American continents, (to) participate more strenuously (in) concerted effort organized by National, Regional (and) local agencies dedicated (to the) prosecution (of) noble enterprise, (to) pour forth more abundantly (their) resources in support (of the) Fund created for its furtherance, (and) resolve more determinedly (to) conquer whatever obstacles might retard its ultimate fruition. (The) Dawn-Breakers (in) previous age have on Persian soil signalled by their acts (the) birth (of the) Faith (of) Bahá’u’lláh. Might not American believers, their spiritual descendents, prove themselves in turn capable (of) ushering in on world scale the civilization of which that Faith is (the) direct source and sole begetter.”

The power which pours forth through the Guardian’s successive messages seems overwhelming. Within the space of a few months, his messages have traversed an area of significance which in the past would have reached through thousands of years. The intensity, the swiftness of these passing moments have no parallel in the recorded history of mankind.

On November 2, the Guardian advised the National Spiritual Assembly to extend to Miss Lidija Zamenhof a hearty welcome in connection with her plan to visit America, and to take full advantage of this splendid opportunity for extending the scope of the teaching work.

On November 5 the Assembly was informed that the Kurdish translation of “Bahá’u’lláh and the New Era” had been confiscated by the authorities in Iraq, and requested to exert influence in order to have them returned and their circulation permitted.

The Guardian’s letter of November 14 approved the extension of the Committee on Braille Translations to include members in other countries. This letter explained the Guardian’s contribution to the Teaching Fund as follows: “He feels that this is a matter to be left entirely to the discretion of the N. S. A. He believes that the continuous expenditure of a considerable sum to provide for traveling expenses of teachers who are in need constitutes these days the chief obligation of the National Fund. An effort should be made to facilitate, as much as possible, the extension of the teaching work by helping those who are financially unable, to reach their destination and once there to encourage them to settle and earn the means of their livelihood.”

Answering a question as to the form in which the successive “World Order” letters should appear when published as a book, this letter stated: “He prefers that you retain the separate titles of these letters, the full text of which should be published in the order in which they have been written. As to the sub-captions, he leaves this matter to the discretion of your Assembly.” Then followed details concerning the changes to be made in the revised edition of the Esslemont book.

The letter concluded with these words, in the Guardian’s hand: “I cannot allow this communication to be sent without adding a few words in person and stress anew the significance of the undertaking in which the entire Bahá’í community has embarked. The promulgation of the Divine Plan, unveiled by our departed Master in the darkest days of one of the severest ordeals which humanity has ever experienced, is the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfill their unimaginably glorious destiny. As the proclamation of the Message reverberates throughout the land, as its resistless march gathers momentum, as the field of its operation widens, and the numbers of its upholders and champions multiply, its potentialities will correspondingly unfold, exerting a most beneficent influence, not only on every community throughout the Bahá’í World, but on the immediate fortunes of a traveling society. The repercussions of this campaign are already apparent in India, Egypt, Iraq and even among the sorely tried communities in Persia and Russia. The Faith of God is gaining in stature, effectiveness and power. Not until, however, the great enterprise which you are now conducting runs its full course and attains its final objective, at its appointed time, can its world-encompassing benefits be fully apprehended or revealed. The perseverance of the American believers will, no doubt, ensure the ultimate realization of these benefits.”

In a letter dated November 18, the Assembly was requested to give Shoghi Effendi a power of attorney in connection with a house and land transferred to the Palestine Branch of the American National Assembly by Siyyid Husayn al-Husayn, a believer of Haifa, a property situated between the Bahá’s Shrine and the tomb of the Greatest Holy Leaf. The title deed
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was sent the next day, together with another deed for two pieces of land donated by the wife of the late Abbas-Quli, former custodian of the Shrines on Mt. Carmel. The Guardian stated that the total area of the property owned by the Palestine Branch was now approximately 58,800 square pic's, every 1,600 square pic's equaling 919 square metres.

The letter dated March 2, 1937, referred to the Guardian's translation of the three daily obligatory prayers, which were enclosed, and stated that the first installment of his translation of prayers and meditations of Bahá'u'lláh would soon be sent. The names of a Baha'i family who have settled permanently in Buenos Aires, moving there from Aleppo, Syria, were also given, that the American believers may extend cooperation in their teaching work.

The Guardian's love for the faithful believers was ardently expressed in two cablegrams received in recent weeks. On March 4 this message was received: "Assure dear Lunt ardent prayers, profound attachment. Extend every possible assistance." This came in reply to the Assembly's cablegram reporting the news of his serious illness and the hospital treatment that had been arranged. On April 14 came this message: "Distressed sudden passing dearly beloved Dr. Bagdadi. Less inflicted (upon) national interests (of) Faith irreparable. His exemplary faith, audacity, unquestioning loyalty (and) indefatigable exertions (are) unforgiven. Advise Bahá'í communities (of) Chicago (and) surrounding regions hold befitting gathering (in) Temple for which he so valiantly (and) devotedly laboured. Ardently praying for him and bereaved family."

Plans and Policies

The formation of teaching agencies embodying regional, national and inter-American activities, as outlined in Baha'i News for June, 1930, was not a plan but merely a tool or instrument intended to establish facilities for increased individual action and more efficient collective efforts. Aside from its usefulness such projects are but passive blueprints. What is always needed are the builders who can turn the blueprint into an actual edifice. That this preliminary method of uniting the American Baha'i community for its international teaching task has acquired dynamic life and vigor seems evident from the Guardian's expression of happiness already mentioned. The detailed facts will be presented to the delegates and friends by representa-

tives of the Teaching Committee at a later session.

To summarize the rulings and statements made by the National Assembly this year, the following subjects are cited:

1. The Assembly feels that it is not able to pass upon the merits of charts and similar material which contain elements of fact not subject to confirmation in the Baha'i Writings.

2. A form has been provided for use when new Spiritual Assemblies are established by joint declaration of exactly nine believers.

3. A form of bequest has been reported in Baha'i News for use by believers desiring to provide for the Cause in their will.

4. The cooperation to be extended to Baha'i authors was reported in Baha'i News last fall.

5. The Historical Record Cards will not be made permanent and continuous form of information. The supply of cards has been exhausted, and those which have been received constitute a most interesting source of information concerning the membership of the American Bahá'í community at the present stage of its existence.

6. An improved form of monthly Financial Report, in which the status of the total annual budget is carried forward from month to month, has been adopted and supplied to the local Assemblies through the new monthly bulletin.

7. It has been felt desirable to reprint in Baha'i News those passages from Shoghi Effendi's general letters which set forth the fundamental teachings.

8. After consultation with the Teaching Committee, a number of steps were taken in order to clarify certain questions, as follows:—

A. Teachers visiting new areas should have a proper letter of credentials.

B. Such teachers should be provided with a list of questions to fill out and return to the National Teaching Committee, that valuable information may be secured and made available to other teachers visiting the same area.

C. The placing of books in Public Libraries by traveling teachers in a new area is an expense coming under the Teaching budget. The budget of the Library Committee is for use in placing books through the local Assemblies.

D. Budgets of cash and also of free literature have been given the National and Regional Teaching Committees. Such funds are not intended to finance teaching activities of local Assemblies.

E. As reported in Baha'i News, a distinction has been made between public and non-public teaching activities. In areas outside the jurisdiction of local Assemblies, teachers holding public meetings are to have recognition and approval from the National or Regional Teaching Committee.

F. Local Assemblies and individual teachers, when announcing the Cause in public programs, should make use of the terms used by 'Abdu'l-Baha or the Guardian as the description or title of the Faith.

G. Requests for funds to meet traveling and other teaching expenses come to the National Assembly in the form of recommendations by the National or Regional Teaching Committee and not directly from individual teachers.

9. On receiving a question concerning the propriety of using parts of a prayer and not the complete prayer in compilations, it was recorded that excerpts can be taken from prayers provided the meaning is not changed, the fact that it is only an excerpt is made clear, and the reference to the source is given in each case. This applies particularly to Study Outlines.

10. The matter of the residential qualifications of believers has been interpreted, to remove the ambiguous situation existing where believers reside in one established community but hold their voting right in another, adjoining city.

11. The publishing of Bahá'í compilations through non-Bahá'í firms has been clarified and reported through Baha'i News.

12. The Temple Trustees wish to approve all models of the Temple before they are sold or publicly displayed, and to have the sale arranged through the Trustees.

As this secondary material on administrative matters is not readily available, scattered as it is through different issues of Baha'i News, and in the Minutes of the National Spiritual Assembly, a compilation has been made and published under the title of "Baha'i Procedure," which codifies the statements and rulings as well as procedures adopted over a period of years. With this material has been incorporated passages from the Guardian's letters setting forth the fundamental prin-
ciples of Bahá’í administration and his explanation of the Bahá’í attitude on important current issues. The pub-
lication is in the form of loose leaf sheets, perforated to place in any ring binder of
standard letterhead size.

A vast amount of detail would be spared to the meetings of the National
Assembly, and doubtless also to local Assemblies, if the believers will ac-
quaint themselves with this secondary administrative material. An enlight-
ened public opinion within the Bahá’í community is our best safeguard
against improper action or unsound at-
titude, and no amount of centralized
authority can be a substitute for a
community which has become thor-
oughly informed. We may well bear
in mind also the Guardian’s view, al-
ready reported, that care should be
taken not to develop the secondary ma-
terial at the expense of the primary
aim of the Faith. Our ideal should be
to arrive at conscious knowledge and
right attitude on how matters should be
arranged within the Bahá’í com-

munity, for the basis of the community
is conscience and not external law.

American Teachers Abroad

From time to time, as letters and
reports are received, the friends are
made acquainted with the activities of
our co-workers who live or travel in
other lands. Indeed, these activities have
become so important and far-reaching that it has been felt advis-
able to include this subject in the Con-
vention agenda. During the current
Bahá’í year, the American believers abroa’d have been: Martha L. Root,
Agnes Alexander, Clara and Adelaide
Sharp; Marion Jack, Charles and Hel-
en Bishop, Mark Tobey, Lorel Schop-
flocher, Gita Orlovka, Siegried Schop-
flocher, Frances Stewart, Elizabeth
Pilkington, Leonora Holzapelle, Louis
and Louise Gregory, Nellie S. French,
Edward and Louise Mathews, Amelia
B. Collins, Lena Gutharlet, Mrs.
Jeanne and Miss Jeanne Bolles, Isabel
Dodge, and Beatrice Irwin. Of such
believers Bahá’u’lláh has said: “They
that have forsaken their country for
the purpose of teaching Our Cause—
these shall the Faithful Spirit strength-
then through its power.” We admire and
appreciate their services. We long
for greater capacity to promote their
plans.

In Memoriam

Year by year the true American
Bahá’í pioneers—those who founded
the Faith on this continent—are re-
moved from our ranks and raised to
the higher station of service in the
Kingdom unseen. The passing of such
workers as Paul K. Dealy, Mary Han-
ford Ford and Dr. Zia Bagldlin within
the past few months brings us a sense
of personal loss and reminds us that
those who remain bear a greater re-
sponsibility in attempting to confirm
their like and restore their qualities
of faith to the workers on earth. Our
prayers accompany these spirits who
have fulfilled their mission in the body
and now go to their reward.

Bahá’í Trusteeships

As the believers know, the large
Bahá’í properties like the Temple,
Green Acre and Bosch Summer School
are held under separate deeds by trust-
tees composed of members of the Na-
tional Spiritual Assembly. This year,
for the first time, a general survey has
been made of the five Bahá’í Trustees-
ships, and this survey is to be pre-

sented as a report to the Convention.
The report is a matter of distinct in-
terest and importance, because the
work of these Trusteeships has come
to constitute a large part of the respon-
sibility of the National Assembly, and
a considerable asset not merely as
Bahá’í property but as instruments of
teaching. It is as believers learn how
to combine true efficiency in practical
affairs with their spiritual activities
that we attain the balance of character,
action and devotion distinguishing the
religious life of this new age.

The Guardian’s Marriage

We come now to that event which
has brought such depth of joy to all
Bahá’ís throughout the world and
forms the great climax of this Bahá’í
year—the Guardian’s marriage.

On March 27 this cablegram was
received: “Announce Assemblies cel-
bration marriage beloved Guardian.
Inestimable honor conferred upon
handmaid of Bahá’u’lláh Ruhiyih Khanum Miss Mary Maxwell. Union of
East and West proclaimed by Bahá’í
Faith cemented.” (Signed) Ziaiyih,
Mother of the Guardian.

The following acknowledgements
were cabled immediately by the Nation-
al Assembly.

To Ziaiyih Khanum: “Assemblies
will rejoice your heart-stirring an-
nouncement. Beseech divine blessings.”

To Shoghi Effendi: “Joyously ac-
claim historic event so auspiciously
uniting in eternal bond the destiny of
East and West.”

On March 30, this message came
from the Guardian: “Deeply moved
your message. Institution (of) Guarn-
dianship, head cornerstone (of) the
Administrative Order (of) the Cause
(of) Bahá’u’lláh, already ennobled
through its organic connection with
(the) Twin Founders (of the) Bahá’í
Faith, is now further reinforced
through direct association with West
and particularly with (the) American
believers, whose spiritual destiny is to
usher in (the) World Order (of)
Bahá’u’lláh. For my part (I) desire
(to) congratulate community (of)
American believers on acquisition (of)
tie vitally binding them to so weighty
an organ of their Faith.”

On April 3, the National Spiritual
Assembly sent this further message on
behalf of all American Bahá’ís: “Hearts
overflowing with gratitude, we are
sending $1349, being $19 each from
seventy-one American Assemblies for
immediate strengthening new tie bind-
ing American Bahá’ís to institution of
Guardianship. We trust this modest
contribution will be accepted as token
(of) ever-increasing devotion and
unity (of) American believers in ser-
vice to World Order (of) Bahá’u’lláh.”

On April 5 was received the Guardi-
an’s response: “Accept. Deeply
touched by American believers’
sponsitious expressions of ever-in-
creasing devotion to crowning institu-
tion (of) World Order (of) Bahá’u’lláh.
Nobest contribution individual
believers can make at this juncture to
consecrate newly-acquired tie is to pro-

mote with added fervor unique plan
conceived for them by ‘Abdu’l-
Bahá.”

Any comment would be unbecoming,
for this historic event will forever be
embraced for Bahá’ís in the Guardian’s
own words.

In conclusion, one of the prayers
newly translated by Shoghi Effendi is
offered up in appeal that the Holy
Spirit may penetrate the soul of every
Bahá’í and confirm our steadfast unity
on the field of action.

“Glorified art Thou, O Lord our
God! We beseech Thee by Him Who
is Thy Most Great Name, Who hath
been sorely afflicted by such of Thy
creatures as have repudiated Thy truth,
and Who hath been hemmed in by
sorrows which no tongue can describe,
to grant that we may remember Thee
and celebrate Thy praise, in these days
when all have turned away from Thy
beauty, have disputed with Thee, and
turned away disdainfully from Him
Who is the Revealer of Thy Cause.
None is there, O our Lord, to help
Thee except Thine own Self, and no
power to succor Thee save Thine own
power.”

“We entreat Thee to enable us to
cleave steadfastly to Thy love and Thy
renowne. This is, verily, within
our power, and Thou art the One that
knoweth all that is in us. Thou, in
truth, art knowing, apprised of all. De-
price us not, O our Lord, of the splendors of the light of Thy face, whose brightness hath illuminated the whole earth. No God is there beside Thee, the Most Powerful, the All-Glorious, the Ever-Forgiving.'

Yours faithfully,
National Spiritual Assembly
By: Horace Holley, Secretary.

MAARTHA L. ROOT SAILS FOR TEACHING IN FAR EAST

A telegram received from Miss Martha Root during the Convention period was read to the delegates, reporting her departure from San Francisco on S. S. Tatsutamari, sailing May 20, 1937.

The prayers and loving thoughts of the American Bahá'í community are directed to this devoted International Bahá'í teacher as she undertakes one more great mission for the sake of the Faith she has served with such notable success.

A SUGGESTION TO ISOLATED BELIEVERS

Both the National Assembly and the Teaching Committee are doing all in their power to assist and encourage the isolated Bahá'ís, so that they may feel themselves a part of the American Bahá'í community and do their part in promoting the Faith.

Attendance at the Bahá'í Summer Schools offers these isolated friends one of the best opportunities to mingle with other believers, study the Teachings under most favorable conditions, and make contact with the dynamic spirit of the Cause.

The suggestion is therefore laid before the isolated Bahá'ís, and the members of small local groups that each do its utmost to attend the nearest Summer School this year.

ANNOUNCEMENT OF ANNUAL SOUVENIR OF 'ABDUL'BAHA

The Annual Souvenir of 'Abdu'l-Bahá will be held this year at West Englewood on Saturday, June 26th, program to begin at 2 P. M.

During the afternoon the National Spiritual Assembly will hold dedicatory services in commemoration of the Twenty-Fifth Anniversary of the Unity Feast given by 'Abdu'l-Bahá in 1912, in the grove. Mountfort Mills will preside.

The tentative program includes: an hour of music, beginning at two o'clock, by the Bergen County Music Project of the Works Progress Administration.

The reader of the address made by 'Abdu'l-Bahá in 1912 will be Mrs. E. B. Kinney; speakers will be: Ray Wilhelm, Mountford Mills, Edward B. Kinney, Dr. Ali-Kuli Khan and Mrs. Grace Ober.

It is planned to serve a box-lunch at a nominal cost after the meeting, around five o'clock. There will be no evening meeting as in former years. It is expected that this procedure will give the many friends, who usually gather at the Souvenir, a better opportunity to visit with each other.

All the Bahá'ís and their friends are invited to this Annual Souvenir, and this being the Twenty-Fifth Anniversary it is hoped that special efforts will be made by all who possibly can to attend and bring as many friends as they wish.

LETTER FROM YOUTH COMMITTEE

To the Bahá'í Youth of the United States and Canada.

Dear fellow youth:

The National Youth Committee asks your kind assistance in regard to four projects:

1. After seeing some of the splendid snapshots and photographs taken at the Youth Day symposiums, the Committee conceived the idea to prepare a folder of youth pictures to be circulated throughout the youth communities. Undoubtedly you too have been wondering for a long time what Marion Holley and some of the other youth really look like. If you think this way of meeting each other will strengthen our unity and help us to work better as an organism, please send in individual youth pictures and youth group pictures, whenever possible, with your name and address, and we shall try to send the folder to you in the order in which your photographs were received.

2. Please send in articles for Bahá'í Youth, especially on subjects relating to those of the March 7 symposiums.

3. We enlist your help in obtaining the name and address of all Bahá'í youth who are students in colleges. (Pictures, manuscripts, and list of college students to be sent to Zeha Holden, 48 Terrace Ave., Albany, N. Y.)

4. The members of the Eastern area are specially urged to interest all Bahá'í youth and their friends in attending the Green Acre Summer School—Youth Week, Aug. 1-8. If you would like to have the moving picture of last year's Youth Week at Green Acre shown in your community, write at once to Dorotha Morrell, 203 Peninmore Street, Brooklyn, N. Y.

Thank you sincerely for your cooperation.

PUBLISHING ANNOUNCEMENTS

A number of important additions to the Bahá'í literatures are brought to the attention of the friends.

Three Obligatory Daily Prayers, translated by Shoghi Effendi. This authentic text replaces all former translations of the daily prayers. The three prayers are printed in booklet form. Paper covers, per copy $0.10 net.

The Bahá'í World, Vol. VI, for the period 1934-1936. This volume contains 772 pages, with many illustrations. The three frontispiece illustrations are, a photograph of 'Abdu'l-Bahá chosen by the Guardian, Temple dome and clerestory section, and facsimile of appreciation written by Dowager Queen Marie of Rumania. The list of contents and of illustrations is too extensive even to indicate in this brief space. Shoghi Effendi commends each successive volume of The Bahá'í World as a most important teaching medium. Per copy $3.00.

Bahá'í Procedure, the new compilation of secondary administrative material prepared by the National Spiritual Assembly in loose-leaf form. Per copy $0.75.

Index to Bahá'í News, prepared by Mrs. May Stebbins. This index covers the period 1934-1936, Bahá'í News No. 80 to No. 104. Mimeographed. Per copy $0.35 net.

Study Outlines, on Public Speaking, and on Principles of Creative Writing. These two Outlines were prepared by Mrs. Doris McKay. Mimeographed. Per copy $0.10 net.

Send orders to Bahá'í Publishing Committee, P. O. Box 348, Green Central Annex, New York, N. Y., or to Western Division, Mrs. Emma F. Smith, 940 Leavenworth Street, San Francisco, Calif.

ENROLLMENTS AND TRANSFERS

Local Assemblies have reported the following additions to their community voting lists.

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. Mary D. Culver, Eliot.
Mrs. E. L. Cavanee, Urbana.
Mrs. Flora P. Stone, Urbana.
Dr. Zia M. Bagdadi, Augusta.
Miss Harriet Williams, Boston.

CORRECTIONS

Correction is made of several errors which inadvertently have appeared in recent issues of Baha'i News.

"Public Meetings in Nashville." The members of the National Assembly met with the local Assembly and visiting believers at the home of Mrs. A. N. Johnson.

Contacts Committee, annual report. The name of Miss Ethel Revell was omitted in the list of members.

Committee on Braille Transcriptions, annual report. The chairman is

Mrs. Constance Redman.
Index Committee, annual report. The chairman is Mrs. H. A. Harding.

LOUHELEN SUMMER SCHOOL
Special Notice

Will the young people who come to the youth session bring your copy of the Dispensation of Bahá'u'lláh?

An effort is being made to have more music at all the sessions at Louhelen this summer. If you play a musical instrument, will you please bring it.

Those attending the general sessions will find a copy of Gleanings from the Writings of Bahá'u'lláh valuable to have with them.

May we ask adults to generously refrain from writing for reservations for themselves at the youth session. Unfortunately there are not sufficient accommodations for other than the young people for this four day session.

Please see March issue of Baha'i News for complete program and dates for all sessions.

ANNUAL REPORT
Trusted for the National Spiritual Assembly of the Bahá'ís of the United States and Canada
1936-1937

When the Declaration of Trust was adopted in 1927, creating a corporate body, known as a Voluntary Trust, of the National Spiritual Assembly, it was felt that this form of organization would relieve the Assembly of some of the more material and practical duties that had consumed so much of its time, especially in handling the Temple and Green Acre properties. Since that time, however, the duties and problems have increased greatly from year to year. With the construction of the Temple and its maintenance, the magnificent gifts of the valuable properties at West Englewood, Gypsyville, and the historic house at Malden, the National Assembly has now become the administrative body of a group of estates that extends from Maine to California with a present value of more than a million dollars. Moreover, the responsibility of directing the spiritual affairs of an ever-increasing community have augmented correspondingly.

We may justly rejoice at the manifest evidences of the growth and consolidation of the Faith of Bahá'u'lláh in the western world, when we contrast this present condition of the Cause in America with the eventual first Bahá'í Convention in 1909, when the Chicago Spiritual Assembly turned over to the Bahá'í Temple Unity, our first corporation, two lots in the Village of Wilmette, costing $2000.00 and a cash fund of $3665.44 for the purchase of more land for the Temple site. This present achievement has been the result of an ever-increasing unity of purpose, inspired by the encouragement of our beloved Master, 'Abdu'l-Bahá, the unerring guidance of Shoghi Effendi and the ever-failing prayers and loyal financial assistance of our Oriental brothers and sisters.

In order to protect the National Fund from any contingency that might financially involve one of our properties and to meet the legal requirements of ownership under the diverse laws of the States in which we hold real estate, it has been necessary for the National Assembly to form separate bodies of Trustees for their management. Thus at the present time there are seven corporate trusts,—The National Spiritual Assembly of the Bahá'ís of the United States and Canada, the Temple Trustees, the Green Acre Trustees, the Wilhelm Trustees, the Bosch Trustees, the Mal-
in all parts. Exert your energy in accomplishing what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein and that they may pray and offer glory to God for guiding them to His Kingdom."

The history of the early progress,—the steady acquisition of the land in Wilmette, the dedication of the Temple grounds on May 1, 1912 by 'Abdul-Bahá, the selection of the Temple design, the sinking of the nine caissons and the erection of the Foundation Hall,—is well known to the friends. All this work was accomplished under the direction of the Bahá'í Temple Unity, the old corporation, which was in turn instructed by the believers each year at the annual Bahá'í Convention. It is of historical interest to recall that the final payment on the main tract of Temple property was made on October 2, 1912 while the Master was still in America.

After the incorporation of the National Spiritual Assembly in 1927, the first major step was the establishment of the Temple Trusteeship. The Indenture creating this Trust was recorded in Cook County, Illinois, as document 10204534 on November 13, 1928. The first meeting of the Trustees was held on January 12, 1929. With the recording of this Indenture the title to the Temple property passed from the Bahá'í Temple Unity to the Temple Trustees.

One of the first things done by the Trustees was to start a Temple building fund by placing $67,000.00 in U. S. Certificates of Indebtedness at 4½ per cent. No bank failure could impair the payments of this obligation. The Trustees then took a further precautionary step by passing a resolution that no invested funds or securities could be withdrawn from the Temple Fund without written authorization signed by at least five of the members. Shortly, $20,000.00 more was added to this fund and then came a glorious gift from two Bahá'ís of $100,000.00 and another gift of $190,000.00 from a friend who gave up a trip to Haifa because the Guardian had laid such stress on the completion of the Temple Fund. By Convention time, April, 1929, a period of three months from the commencement of the building fund, there was $210,000.00 on hand.

Owing to the increasing height of Lake Michigan, it became necessary, in 1930, to put in a bulkhead of interlocking sheet steel piling on the Lake Shore tract at a cost of $7844.35. March, 1930 saw the fulfillment of the condition laid down by Shoghi Effendi, that $400,000.00 should be in hand before the next stage of Temple construction could be started. The friends will recall that upon the recommendation of the Research Service, it was decided to erect the entire super-structure of the Temple, rather than build just the complete first story. The wisdom of this decision is known to the friends throughout the Bahá'í world.

The next step after the completion of the structure was the outer decoration of the building. Again expert advice made it possible to start from the top rather than the base of the Temple, and the present beauty of the Dome, as it glistered in view from miles around, is a shining evidence of what the entire Temple will look like when completed. You are familiar with the financial struggle to complete the final payments for the clere-story section to Mr. J. J. Earley, whose artificial stone process made possible the execution of the beautiful designs of the architect, Mr. Louis Bourgeois. At a period when the world was in the throes of a severe depression, the Bahá'ís carried on operations while many a religious edifice, backed by great wealth, had abandoned further construction. Once more the inspiring guidance of Shoghi Effendi and the faith of the friends carried us on. The Trustees had many an anxious moment over the problem of meeting the final payments and our Treasurer had to make a Bank loan of $10,000.00, without mortgaging any property, a direct obligation on the Trustees. This loan was paid in full but it was still necessary to borrow $5500.00 from two individuals in order to complete the contract with Mr. Earley.

The Trustees are happy to report that this final obligation has recently been discharged and also the final payment on the purchase contract of the Studio building has been made to Mrs. Pemberton. Considerable repair is needed on the Studio and the Maintenance Committee has been instructed to obtain competitive bids for the cost of minimum necessary repairs to be done this Spring. Certain needed repairs on the Temple have been taken care of during the year, in order to stop water leakage. The work of water-proofing the entire sloping surface of the ramp was completed at a cost of $1289.87. It was found that owing to the porous condition of the surface, due to a long period of weather exposure, the contractor had to use more material than originally contracted for. The metal gutters and flashings and broken tiles will be repaired at a contract cost of $378.00. The vertical surface of Foundation Hall and the slabs over the Linden Avenue entrance require attention and $500.00 has been authorized for this work and $100.00 more for the cost of painting the wooden steps and framework. New indirect lights have been installed in Foundation Hall at a cost of $122,10. The improvement of the grounds by grading and seeding has been authorized and should be completed by Convention time, thus removing the unattractive conditions that have prevailed since building operations ceased. Current insurance needs have been taken care of and considerable savings on premium costs have been effected.

With the sale of the Marshall property adjoining our triangle plot across Sheridan Road, our attorney has been authorized to enter into negotiations with the present owner to bring about a joint action for the application to the Village authorities for the vacation of the stub end road and for the equitable division of this strip of land. Pending this action our attorney has been instructed to take all immediate and necessary steps to protect the triangle plot of land from adverse possession or use.

The Trustees have voted to request Mr. Earley to submit an estimate of cost on a Temple model in a size suitable for display by local Assemblies. It was also further voted that any model or reproduction of the Temple must be submitted to the Trustees for them to determine whether the model is acceptable and also the conditions under which it can be sold. Local Assemblies and individuals are asked not to purchase or exhibit any Temple model except through the Temple Trustees.

The exact figures for this report of Temple maintenance, repairs and insurance can be found in the Treasurer's report. However it may be of interest to know the approximate annual fixed charges that have to be met. They are:

<table>
<thead>
<tr>
<th>Monthly Average</th>
<th>$8,620.00</th>
<th>$718.50</th>
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</thead>
<tbody>
<tr>
<td>Caretakers' Salaries</td>
<td>$2,760.00</td>
<td>$230.00</td>
</tr>
<tr>
<td>Oil, Gas, electricity and water</td>
<td>3,000.00</td>
<td>250.00</td>
</tr>
<tr>
<td>Special repairs</td>
<td>2,000.00</td>
<td>166.65</td>
</tr>
<tr>
<td>Insurance, all kinds, Studio, Cottage, Liability, Furnishings, Fire, boiler and compensation</td>
<td>860.00</td>
<td>71.85</td>
</tr>
</tbody>
</table>
Green Acre Trustees

After attending the Congress of Religions at the Columbian Exposition at Chicago in 1893, Miss Sarah J. Farmer was inspired to found a center for the investigation of the reality of religions. The following year she selected the property in her home village of Eliot, Maine, for this purpose, and thus an institution was established as she described it "for the purpose of bringing together all who were looking earnestly toward the New Day which seemed to be breaking over the entire world. The motive was to find the Truth, the Reality underlying all religious forms, and to make points of contact in order to promote the unity necessary for the ushering in of the coming Day of God."

This beautiful site on the banks of the Piscataqua River was afterwards named Green Acre. The yearly summer conferences became widely known and were highly successful. In 1900 Miss Farmer made a pilgrimage to Akka, and from that time on, the Fellowship which she established to control Green Acre gradually became imbued with the Bahá’í ideals. Time does not permit recounting the growth and struggles that befell the lot of the Green Acre Fellowship, the court proceedings to save the property, the gifts of Mrs. Helen Ellis Cole and others in the early days and later the financial assistance of the Randalls and the Schopfchiners and many faithful friends to insure the ultimate destiny of Green Acre to become the reflection of the plain of Akka and the center of the Bahá’ís. Miss Farmer received many Tablets from ‘Abdu’l-Bahá regarding its future, and among these messages the following prophetic statement has been a guiding inspiration: "You must lay such a foundation so that the influence of the confederation of religions and sects may permeate to all parts of the world from Green Acre, and Green Acre for all future ages and cycles may become the standard-bearer of the oneness of the world of humanity."

After Miss Farmer’s death, the Green Acre Fellowship, which owned and directed the property, gradually brought the Bahá’í principles into all the activities of the center. At the annual meeting on August 10, 1925, the Fellowship voted to place Green Acre under the control of the National Spiritual Assembly, and upon the completion of this conveyance, the Guardian on September 20, 1926 cabled this message: "May newly confirmed union achieve its purpose by increasingly demonstrating universality of Bahá’í Cause."

In 1929 an Indenture of Trust was set up and title to the property was transferred to the Trustees. Green Acre consists of 131.3 acres of land in five different parcels. The Inn, Fellowship House, the Pines, Sunset Hill and the river tract. Besides the three-story Inn and the lovely Fellowship House there are a number of cottages, an Arts and Crafts Studio, Rogers Cottage (formerly a Tea and Gift Shop) and a camp site. Recently the McKee cottage was purchased for $200.00, making another house available for rental, and the Trustees voted to appropriate $100.00 for the installation of a water heater and bath in the Lucas cottage. A camp site for those who prefer to spend their vacation in that manner, has been arranged for on the river tract. The grounds will be cleared and platforms for tents installed with provision for water supply with a pitcher pump. The Maintenance Committee has been authorized to build a Fellowship House this season, providing suitable arrangements can be made. The land between the Pines and the highway is to be marked out in 50 ft.-front lots to be leased to Bahá’ís who wish to construct their own summer homes at Green Acre. Mr. and Mrs. Schopfchiner have made arrangements to give the large Ball cottage with its acreage, which adjoins the Inn property, to Green Acre. This welcome gift will provide a house that will produce a revenue to the Trustees as it can be rented the entire year. Eight Hundred Dollars has been authorized to be expended for alterations and improvements on the Inn Cottages Nos. 2 and 3.

Mr. Bert Hagadorn, who has served as an efficient caretaker of the Green Acre properties for many years, found it necessary to resign his position this year. To fill this position, Mr. Goodwin was hired for one year at a wage of $100.00 a month. Mr. Goodwin resigned in March and Edwin LaPointe engaged on a day basis of $3.20, and a minimum during the winter months. A new sign reading "Bahá’í Summer School for the Study of the New World Order" was erected at the entrance replacing the old sign "Green Acre Inn." Judge Deering was employed to examine the records of certain rights of way to different tracts of Green Acre land and to take the necessary steps to establish proper use of these rights of way by the friends. The boundaries of all parcels of land will be properly and permanently marked with cement posts.

Mrs. Ormsby has been engaged as manager of the Inn again for the season of 1937 under the same arrangement made with her last year. It is encouraging to report that, after receiving $500.00 from the National Assembly to start the season of 1936 and purchase the necessary supplies for the Inn, this sum was paid back and, in addition, a net profit from the Inn, and cottages and the Lucas cottage in the amount of $722.74 was turned over by the Trustees to the National Fund. The Inn will be opened on July 1st this year and offer accommodations to non-Bahá’ís as well as believers seeking a pleasant vacation, in order to make it a source of income to Green Acre. A Bahá’í hostess will be at the Inn for the season.

Since the burning of the "Eirenion", a Hall in the Inn has been used for school and meeting purposes. The friends will be most pleased to learn that when Green Acre receives this year a beautiful new Bahá’í Hall, complete with chairs, furnishings and lighting system will be standing on the top of the slope overlooking the Piscataqua just west of the Inn. This Hall, costing about $5,000.00 will have a seating capacity for 200 people and will be used entirely for Bahá’í devotional and teaching purposes and for the celebration of Bahá’í Feasts. This greatly needed addition to the institutions of Green Acre is made possible through the generosity of Mrs. Florence Morton. The trustees are most appreciative of this contribution from one who has been devoted to the service of Green Acre. The Hall in the Inn will be used for recreation.

Judge Deering has been requested to ascertain if the Indenture of Trust is legally sufficient according to Maine law for the Trustees to apply for tax exemption on the properties that are devoted to religious and educational purposes.

This Indenture was recorded at Alfred, Maine, on January 1, 1939, Book 813, page 366.

The operation and maintenance cost of Green Acre has been a difficult problem to solve owing to the short summer season and the many needed repairs. The Green Acre Maintenance Committee has rendered invaluable assistance to the Trustees in the management of the property. The Inn was operated at a good profit last season, but the fixed charges for taxes, insurance, repairs and caretaker make it necessary to receive assistance each year from the National Fund. The Guardian wishes Green Acre to become self-supporting and the Trustees are doing what they can toward this.
end. The present annual cost of maintenance, not including the Inn and summer school activities, follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Monthly Average</th>
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<tr>
<td>Caretaker's Salary</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Insurance, all</td>
<td>$223.50</td>
</tr>
<tr>
<td>kinds</td>
<td>476.60</td>
</tr>
<tr>
<td>Taxes</td>
<td>642.32</td>
</tr>
<tr>
<td>Water</td>
<td>702.32</td>
</tr>
<tr>
<td>Repairs and sundry</td>
<td>300.00</td>
</tr>
</tbody>
</table>

$2,678.92 $223.50

This year over $100.00 in savings on insurance has been effected. The future destiny of Green Acre was assured when 'Abdu'l-Baha, 25 years ago, stood on Mount Salvat and said that a great University of the Higher Sciences would be erected on that site.

**Wilhelm Trustees**

On June 29, 1912, 'Abdu'l-Baha invited a number of friends to the home of Mr. Roy C. Wilhelm at West Englewood to partake with him in a feast of fellowship. After serving the guests with his own hands, the Master said: "You have come here with sincere intentions and the purpose of all present is the attainment of the virtues of God. . . . Since the desire of all is unity and agreement it is certain that this meeting will be productive of great results. . . . Such gatherings as this have no likeness or equal in the world of mankind where people are drawn together by physical motives or in furtherance of material interests, for this meeting is a prototype of that inner and complete spiritual association in the eternal world of being. . . . Hundreds of thousands of meetings shall be held to commemorate such an assembly as this and the very words I utter to you on this occasion shall be reiterated by them in the ages to come."

For the past 24 years an annual souvenir has been held on this spot in remembrance of this meeting. A few years after this event, Mr. Wilhelm, in his spare moments, erected a log cabin and named it Evergreen Cabin. It has been a center of Bahá'í activities for many years. Since 1931 it has been the headquarters of the National Spiritual Assembly. Directly below the Cabin lies the pine grove where the Master gave his memorable Feast. It is on this site, according to the Guardian's instructions, that the only Memorial commemorating 'Abdu'l-Baha visit to North America is to be erected. It will be in the form of a monument.

On March 9, 1935, Mr. Wilhelm executed an Indenture of Trust, transferring Evergreen Cabin, its furnishings and the two lots comprising the pine grove to the nine Wilhelm Trustees for the benefit of the National Spiritual Assembly. This indenture was duly recorded in the office of the clerk of Bergen County, New Jersey, in Book 1935, page 590 of Deeds.

As a further evidence of Mr. Wilhelm's generosity, a $20,000 fire insurance policy good for five years and all liabilities was turned over to the Trustees, fully paid, covering these properties, which made a saving of $584.48 to the National Fund. The terms of the indenture provide that Mr. Wilhelm and members of his family throughout their several lifetimes can continue to have the free use of the property. An additional gift of 102 feet of land, representing two lots between the cabin and the pine grove, a garage and two story house in which the office of the National Assembly is located, has just been made to the Cause by Mr. Wilhelm. The insurance on the house and garage amounting to $112.00 is also included.

The Cabin has been made available under lease to the Teaneck Assembly for their meetings. A separate electric meter has recently been installed for the light used by the Teaneck Assembly and provision is being made for a separate oil supply to the heating plant for their use.

Up to the present time there has been no cost to the Bahá'í Fund for light, heat, repairs or taxes. It is a remarkable fact that recently the City of West Englewood, voluntarily decided, without any application being made, to remove this property from the tax rolls. When approached for verification of this action, the city fathers stated that Mr. Wilhelm deserves tax exemption on this property more than some religious institutions, for what he is doing for the community of West Englewood.

The only cost to the Trustees is a Liability Insurance coverage which runs about $40.00 annually. The spiritual value of this property is beyond computation. Its physical value is enhancing steadily due to its close proximity to New York City.

**Bosch Trustees**

The increasing call in the western States for Bahá'í teachers prompted the National Assembly to appoint a committee to work out plans for a Summer School on the Pacific Coast. The site selected for this school was in Geyserville, California, due to the welcome offer of John and Louise Bosch to make their ranch home, with all its facilities, available for this purpose. The first school sessions were held there in 1927. Since that time the ever-increasing number of attendants at the school each year have been housed, without charge, through the warm hospitality of Mr. and Mrs. Bosch. As long ago as 1910, Mr. Bosch wrote to 'Abdu'l-Baha of his desire to dedicate this property to the universal service and spirit of the teachings of Bahá'u'lláh, that it might become a center—with a Mashriqu'l-Adhkár—for all hearts who are earnestly seeking enlightenment. The fulfillment of this hope, so fully shared in by Mrs. Bosch, started on August 1, 1927, when 130 friends gathered under the shade of the majestic "Big Tree" to celebrate the Feast of "Asma" on the opening of the first summer school in the West.

In the ninth year after the establishment of the school, Mr. and Mrs. Bosch conveyed title to the property by an Indenture of Trust to the Trustees for the benefit of the National Assembly. This trust deed, which is similar to the Wilhelm deed, provides for full use and occupancy by Mr. and Mrs. Bosch during their respective lifetimes. The Indenture was recorded on November 25, 1935 in Book 397, page 20, Records of Sonoma County, California.

The property, just 75 miles north of San Francisco on the famous Redwood Highway, comprises 37 acres, with a mature fruit orchard, a redwood grove, the lovely Bosch home, many accessory buildings, and a water system with two wells that have never gone dry. The maintenance, repairs, taxes and other expense to date have been taken care of by the generosity of Mr. and Mrs. Bosch, thus saving a considerable sum for the National Fund.

Mr. Bosch has surveyed a part of this land on the hillside, overlooking the Russian River Valley, for building sites to be leased to Bahá'ís who wish to erect summer homes. Already two attractive cottages have been built on these sites and a number of others have been planned for the near future.

Last year an attractive Hall for the school sessions and public meetings, of rustic redwood, completely equipped with chairs and a kitchen to provide for Feasts, was erected and presented to the Cause by Mr. and Mrs. Thomas H. Collins. This year these two devoted friends of the Faith have shown
further evidence of their generosity by the gift of a much needed dormitory, 88 x 14 feet, of corresponding rustic material, which is now under construction and which will be equipped with beds and linen and ready for use for the school sessions this year. This dormitory, fully equipped, will cost approximately $20,000.00. The fire insurance on both these new, beautiful buildings and their equipment for a three-year period have likewise been provided for by these two friends.

Another gift of $500.00 was received this year from Mr. Schopflocher to provide for a suitable place for the school and recreational activities of the Baha'is children.

The only cost to the Trustees to date has been the liability insurance premium amounting to $39.05. All other maintenance costs have been paid by the Boschis. It may soon be necessary to appoint a caretaker to look after the upkeep of the buildings and grounds and thus relieve John and Louise Bosch from the care and responsibilities they have carried on their willing shoulders for so many years. On November 13, 1936, the Trustees motored from San Francisco to spend the day at Geyserville, a meeting of prayer was held in the new Hall. It was a real inspiration to inspect this splendid gift of a valuable property, with its buildings, from these self-sacrificing friends to the Cause of God.

Malden Trustees

In 1900 Miss Maria P. Wilson, one of the early pioneers of the Faith in America, visited 'Abdu'l-Baha at Akka in company with Miss Sarah Farmer. A few years later she made a second pilgrimage and on that occasion the Master said to her: "When I come to America I will visit you." In August, 1912, after visiting Green Acre, 'Abdu'l-Baha requested that a believer who might have a 'house on a hill' allow Him the use of it for a week or two. Many houses were offered for His disposal, but He chose the home of Miss Wilson at 68 High Street in Malden, Massachusetts. He remained there for some ten days before going to Montreal. Upon His return to Haifa, after His memorable visit to America, the Master wrote to Miss Wilson saying: "Thy house became my abode and my home. Many days were spent in that home with the utmost joy and fragrance. The mention of 'Ya Bahá El Abha' was raised from it and we spread the religion of God. In reality that home is My home, therefore the mention of God must always be raised from it.

Again on May 11, 1913, the Master, in another Tablet to Miss Wilson, wrote: "The days I spent in thy house and engaged My time in summing the people to the Kingdom of God were days of infinite joy and spirituality. They shall never be erased from the Tablet of Memory." When Miss Wilson passed to the heavenly world in 1930 she left a Will giving this house to Shoghi Effendi. The Guardian took title to this property and asked the National Assembly to look after it for him. In the Fall of 1935 the Guardian executed a deed of trust transferring it to the Trustees for the benefit of the National Spiritual Assembly. This indenture was recorded on September 27, 1935 in Book 5962, page 391, in the Middlesex Registry of Deeds, Middlesex County, Massachusetts, Southern District.

Prior to the establishment of the trust the Boston Assembly had been asked to look after this house for the National Assembly. The house was rented and the Boston Assembly has continued to care for it for the Trustees. The house is in need of certain repairs which will be given attention. There is a problem of an existing right of way located on adjoining property, formerly owned by Miss Wilson which she bequeathed to a relative. The Trustees have offered to give a release of this right of way to the adjoining owner for a financial consideration sufficient to provide a new driveway on the other side of the house located on the land belonging to the trust property and for the alterations in the house necessary to permit the delivery of coal and supplies. This matter has not yet been concluded by our attorney.

Fire insurance for three years was renewed last year at a cost of $28.75. Taxes for this year of $191.25, sidewalk assessment of $8.64 and water bills of $16.69 have been paid. The Boston Assembly reports $48.50 on hand, received from rent since May, 1936.

The Trustees referred to Shoghi Effendi the question whether the property should be retained and developed for Baha'i purposes as a memorial to 'Abdu'l-Baha or whether it should be sold, and received the following reply: "The Guardian does not advise your Assembly to sell the Malden property, as the Master has definitely stated in the Tablet which you have quoted to 'take care of that house, because the light of the love of God was ignited in it.' By renting the house the N. S. A. can for the present avoid the expenses entailed by its repairs and upkeep.

This brief summary of the origin, development and management of these sacred trusts will give some idea of the responsibility placed upon your Trustees in their administration. An added obligation incurred by the Trustees is that they, both jointly and severally, may be held personally liable for any damage judgment that might arise from injuries sustained by the public on these properties. It has been necessary, therefore, for protection of themselves and the Cause to carry both Public Liability and Workmen's Compensation insurance. Since the examination of the insurance in force from 1934 on all trust properties, during the past three years, the following savings have been effected through the underwriting revision and consolidation of certain risks:

<table>
<thead>
<tr>
<th>Property</th>
<th>Total Savings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temple</td>
<td>$1,390.39</td>
</tr>
<tr>
<td>Green Acre</td>
<td>211.41</td>
</tr>
<tr>
<td>Malden</td>
<td>24.15</td>
</tr>
<tr>
<td>Total Savings</td>
<td>$1,625.95</td>
</tr>
</tbody>
</table>

These institutions have been established and maintained by your sacrifices, your cooperation in the Unified Plan of Action, the remarkable contributions, unparalleled in history, from Baha'is the world over and the magnificent gifts of the devoted friends enumerated in this report.

Here is an approximate value of these properties, including land, buildings and equipment:

<table>
<thead>
<tr>
<th>Property</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temple with 6 acres</td>
<td>$1,040,000.00</td>
</tr>
<tr>
<td>Green Acre with 131 acres</td>
<td>65,000.00</td>
</tr>
<tr>
<td>West Englewood</td>
<td>$50,000.00</td>
</tr>
<tr>
<td>Geyserville with 37 acres</td>
<td>$40,000.00</td>
</tr>
<tr>
<td>Malden</td>
<td>$5,000.00</td>
</tr>
<tr>
<td>Total</td>
<td>$1,280,000.00</td>
</tr>
</tbody>
</table>

The estimated fixed obligations required to administer these trusts, including caretakers, taxes, heat, light, water, insurance, repairs and legal expense to be met annually follow:

<table>
<thead>
<tr>
<th>Property</th>
<th>Monthly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temple</td>
<td>$3,620.00</td>
</tr>
<tr>
<td>Green Acre</td>
<td>2,680.00</td>
</tr>
<tr>
<td>West Englewood</td>
<td>40.00</td>
</tr>
<tr>
<td>Geyserville</td>
<td>40.00</td>
</tr>
<tr>
<td>Malden</td>
<td>300.00</td>
</tr>
<tr>
<td>Total Expense</td>
<td>$4,010.00</td>
</tr>
</tbody>
</table>

Legal Expense depending on conditions from year to year...

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>200.00</td>
<td>16.50</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>$11,880.00</td>
<td>$990.00</td>
</tr>
</tbody>
</table>

It can be seen from this analysis...
that the National Bahá'í Fund must furnish approximately $1,000.00 a month to carry on these trust properties. These figures do not include the school activities or any of the National Assembly obligations, therefore when an average of twenty Assemblies, or 35% of the total number, do not contribute to the Fund each month, your Treasurer has grave cause for worry as the bills come to him. This is your problem. You are the joint owners of all these trustee ships and moreover you have the wealth of the Spiritual Kingdom. In the near future you will wish to start the next stage of Temple construction, the covering of the main gallery of the Temple in order to hasten the fulfillment of the prophetic utterance of 'Abdu'l-Bahá: "When that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence." Toward this end Mr. Earley is planning to submit a proposal for resumption of the external decoration on a basis enabling the work to go forward slowly and at a moderate annual cost.

Your trustees are confident that you will achieve the destiny promised by Bahá'u'lláh,—that of ushering in the New World Order—by the establishment of the institutions upon which it must rest, with a deeper realization of the Guardian's counsel that your voluntary contributions are an indispensable medium for the growth and expansion of the Cause and "constitute, in addition, a practical and effective way whereby every believer can test the measure and character of his faith, and to prove in deeds the intensity of his devotions and attachment to the Cause."

Trustees for the benefit of the National Spiritual Assembly
By: GEORGE O. LATIMER.
“PROSECUTE UNINTERRUPTEDLY TEACHING CAMPAIGN . . . RESUME WITH INFLEXIBLE DETERMINATION EXTERIOR ORNAMENTATION ENTIRE STRUCTURE TEMPLE”

The Guardian’s Call to the American Bahá’í Community 1937-1944

Shoghi Effendi’s called Message to the 1937 Convention is nothing else than a call to the entire Bahá’í community of the United States and Canada to assure the triumph of the Faith of Bahá’u’lláh upon earth. The powers of ignorance and hate approach their climax of devastation, long foretold in all the Sacred Scriptures. Upon the American believers rests the supreme obligation to lay the eternal foundation of unity, devotion, enlightenment and world order. From this hour to the end of the first Bahá’í century the sacred task must go forward uninterruptedly and with inflexible determination.

The Teachings of Bahá’u’lláh have become firmly established in the hearts of the American believers. The basic Institutions of the Faith have been forged and developed. The true qualities of faith, devotion and sacrifice are fully shown. The habits and customs which raise the Bahá’í community high above the dissensions of the non-believing and collapsing world are faithfully practiced in more than seventy local communities. Tasks that at first appeared impossible have been achieved. To the Teachings of Bahá’u’lláh, to the perfect Life and creative Tablets of ‘Abdu’l-Bahá, our beloved Guardian has added a complete explanation of our duties and responsibilities in the field of action and service. He has interpreted not only the significant meanings of the Will and Testament but also the hopeless condition of civilization apart from the Divine Plan. There is no longer any need for hesitation, doubt nor concern with secondary matters. Our supreme task coincides with the time of supreme human trouble. It remains only to learn the necessary details of the Seven-Year Plan and proceed immediately upon the first step of its full consummation.

“FORMULATE FEASIBLE SEVEN-YEAR PLAN INSURE SUCCESS TEMPLE ENTERPRISE”

The outgoing National Spiritual Assembly recommended that the incoming Assembly incorporate the sum of $19,000 for a new Temple Construction Fund in its Annual Budget. That amount is no longer adequate, in view of the Guardian’s Convention Message and the munificent contribution of $100,000 now assured.

The National Spiritual Assembly, therefore, after consultation with the Delegates and prayerful consideration of the greater opportunities revealed to the American Bahá’í community, has adopted the following Budget for the year beginning May 1, 1937 and concluding April 30, 1938, when the next Convention will be in session.—

1. For administrative expense, for National Committees, and for the maintenance and operation of all Bahá’í properties, including Temple, Green Acre, Summer School at Geyserville, Wilhelm property (National Office) at West Englewood, the Malden house sacred to ‘Abdu’l-Bahá, and for regular contributions to the International Fund at Haifa ...............................$30,000

2. For promotion of Teaching in North America, South America, Mexico and the West Indies, through the National, Regional and Inter-America Teaching Committees, under the guidance of the Divine Plan .................................$30,000

3. For cost of Temple exterior decoration, the share allotted to the first of the seven years $150,000 Total Annual Budget $220,000 Less donation already assured .................................$100,000 Balance to be contributed before April 30, 1938 $120,000

This measures the degree of our material sacrifice. As the continuance of Teaching throughout the seven years requires equal emphasis with Temple construction, the devotion of the friends, the readiness of pioneers to arise and settle in new regions, and the unified efforts of the Teaching Committees, Spiritual Assemblies, groups and isolated Bahá’ís to fulfil the Divine Plan represents an order of inner consecration which Bahá’u’lláh alone can estimate.

FUTURE TEMPLE CONTRACTS

The successive contracts required in order to complete the exterior ornamentation will be placed as rapidly as funds permit. The full estimated cost of future work is $350,000 for external decoration.

Expert advise and experience, both Bahá’í and non-Bahá’í, will be consulted at every stage of the building program, to assure the utmost economy and efficiency in the work. No construction will henceforth proceed until the full cost of the contract is already in hand. The Budget announced above therefore represents full and final costs and expenses to be incurred this year by the National Fund, under the preliminary estimates before the members of the National Spiritual Assembly at this time.

NATIONAL BAHÁ’I FUND

The believers are reminded of the Guardian’s words concerning the National Fund: “As the activities of the American Bahá’í community expand, and its worldwide prestige correspondingly increases, the institution of the National Fund, the bedrock on which all other institutions must necessarily rest and be established, acquires added importance, and should be increasingly supported by the entire body of the believers, both in their individual capacities, and through their collective efforts, whether organized as groups or as local Assemblies. The supply of funds, in support of the National Treasury, constitutes, at the present time, the life-blood of these nascent institutions you are laboring to erect. Its importance, cannot, surely, be overestimated. Untold blessings shall no doubt crown every effort directed to that end.”

The experience of the National Spiritual Assembly suggests the follow-
ing explanations concerning certain aspects of that Fund.

1. While the National Fund has different classifications of expense, it is a unit as regards the receipt of funds. Contributions made out to the National Bahá’í Fund unlabelled in reality go to sustain every activity. If contributions are labelled for this or that particular purpose, the balance of the work might be destroyed. The Temple cannot be constructed if the administration of the Faith is crippled by the lack of funds. Our collective responsibilities stand or fall as a whole. To fulfill the Seven-Year Plan, the full amount of each annual Budget must be donated.

2. The proportion of local donations used for local expenses, and the proportion sent to the National Fund, is a delicate question which every Spiritual Assembly must carefully consider. Local activities are rapidly increasing, and this is an indication of increased spiritual power, but the American Bahá’í community is an indivisible unit in relation to the Guardian’s Seven-Year Plan, and not a few score separate local sovereignties. Success in the National undertaking will establish every local Bahá’í community on an impregnable foundation, while failure in that larger enterprise would surely weaken fatally the spiritual life of the many local communities and groups.

3. It is for the local Spiritual Assemblies to raise a high standard of collective response to the new Plan and gather together the united support of the entire community. Each Assembly stands as a Trustee in the enterprise, a strong pillar in the consecrated edifice. The National Spiritual Assembly, however, while turning to the local Assemblies for powerful reinforcement, believes that the Guardian’s call is directed to every individual Bahá’í in North America, young and old, newly confirmed or matured in the Cause, member of a Bahá’í community or isolated and alone. The spirit of confirmation in action knows no frontiers and no separation. All are committed to the sacred task, all will share in the ultimate triumph.

4. Resumption of Temple construction does not require the raising of the entire $350,000. The work will be done by successive contracts, and no contract will be placed until the amount called for by it is in the National Fund. But unless the $350,000 has been contributed before the fifth or sixth year of the Seven-Year Plan, the actual construction can not be completed by May 23, 1944. The sooner, therefore, that work begins, and the more rapidly each successive contract is placed, the more assurance will we give the Guardian that the American Bahá’í community has risen to the height of his most urgent desire.

**NO SACRIFICE TOO GREAT FOR COMMUNITY SO ABUNDANTLY BLESSED, (SO) REPEATEDLY HONORED**

The words quoted above are the Guardian’s final comment on the Seven-Year Plan. He alone knows the full power of that quickening Spirit which ‘Abdu’l-Bahá infused into the soul of America during His journey across the continent twenty-five years ago. He alone can estimate our collective capacity to establish the new World Order in all the countries of the Americas during the next seven years, while at the same time completing the exterior decoration of the House of Worship. Since, therefore, Shoghi Effendi has measured the sacred task, we may have abundant faith that the task will be fully performed, the mission completed, the victory assured.

As for the response already made to these plans by the Delegates at the Twenty-Ninth Annual Convention, as representatives of all local Bahá’í communities, the spirit of the Convention has been expressed in the following resolution:

“The delegates present at this Twenty-Ninth Annual Bahá’í Convention, mindful of the Guardian’s successive appeals for the fulfillment of America’s spiritual mission, and his repeated warnings concerning the perilous condition of the world, pray for purity, humility and sacrifice to rededicate ourselves to the achievement of the holy task before the end of the first century of the Bahá’í Era.

“United under the Guardian’s sacred leadership we turn to Bahá’u’lláh and implore the assistance and inspiration of the Holy Spirit for ourselves and our fellow-believers throughout the American continent.”

The National Spiritual Assembly will report each step of progress to all the Bahá’ís. All will be made to feel actually present and personally active in the heroic labor. May each believer pray for complete dedication, and day by day renew his or her appeal to Bahá’u’lláh for the privilege of contributing to the worldwide Triumph of God’s holy Faith!

“O my friend! The undying Fire which the Lord of the Kingdom hath kindled in the midst of the holy Tree is burning fiercely in the midst of heart of the world. The conflagration it will provoke will envelop the whole earth. Its blazing flames will illuminate its peoples and kindreds. All the signs have been revealed; every prophetic allusion hath been manifested. Whatever hath been enshrined in all the scriptures of the past hath been made evident. To doubt or hesitate is no more possible. . . . Time is pressing. The Divine Charger is impatient, and can tarry no longer. Ours is the duty to rush forward and, ere it is too late, win the victory.”—‘Abdu’l-Bahá.

Devotedly your co-workers,

NATIONAL SPIRITUAL ASSEMBLY.

May 3, 1937.
LETTER FROM THE GUARDIAN
To the National Spiritual Assembly

The Subject of Esperanto

Regarding the subject of Esperanto; it should be made clear to the believers that while the teaching of that language has been repeatedly encouraged by 'Abdu'l-Bahá, there is no reference either from Him or from Bahá'u'lláh that can make us believe that it will necessarily develop into the international auxiliary language of the future. Bahá'u'lláh has specified in His writings that such a language will either have to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between the nations and peoples of the world. Pending this final choice, the Bahá'ís are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate inter-communication between individuals, groups and Assemblies throughout the Bahá'í world in the present stage of the evolution of the Faith.

June 4, 1937.

THE MATURITY OF FAITH

During this year marking the Twentieth-Fifth Anniversary of 'Abdu'l-Bahá's journey through America, the older believers are reminded afresh of the countless daily incidents by which He revealed the reality of the spiritual life to Bahá'ís and inquirers alike. Many of the friends recall particularly His oft-repeated greeting: "Are you happy?" and feel that in this question the Master conveyed a most glorious truth.

Happiness in the sense of inner steadfastness, calm and unshakable peace is surely a direct evidence that faith has been attained. While the soul is yet susceptible to agitation, constant change and alteration of conditions, the degree of faith may be pure but betokens that early childhood when contagious disease is impossible to resist.

Now that the Guardian, in the words cited in this issue of BAHÁ'Í NEWS, calls the American believers to the station of heroism, we must redouble our personal and collective effort to attain maturity in our inner lives. If we can for ever leave behind those hidden, unresolved agitations that occasionally arise to confuse every ardent believer, learning how to confront ourselves more frankly, and becoming more critical of ourselves than of others, the capacity for heroic achievement will be reinforced throughout America. The spiritual life cannot forever consist of negative reactions from other individuals or external situations; we cannot afford to depend any longer upon others' praise and encouragement; but seek to attain within ourselves a fixed determination and resolve so powerful that under all circumstances it will remain independent of all save God.

The non-believing society around us is rent with division, and the atmos-
Baha'i News

The intensive teaching effort required under the Divine Plan was initiated last year by the appointment of larger Regional Teaching Committees under the detailed plan published in Baha'i News of June, 1936.

The valuable experience which has been acquired, and the grave emphasis repeatedly given the matter of teaching by the Guardian, now makes it possible to summarize the methods and objectives of our work for the coming year in the following statement. The members of Regional Teaching Committees, and the individual believers throughout the United States and Canada, are urged to acquaint themselves with its provisions, that the work may go forward with ever-increasing power and success.

1. The Regional Teaching Committees are not to be concerned with the particular region.

2. The initiative of individual believers to engage in active teaching service under the direction of their local Assembly or their Regional Teaching Committee is the dynamic force released by the Divine Plan. The entire American Baha'i community must be stirred to its depths by zeal for teaching if the goal is to be attained.

3. Individual activities and committee plans alike should conform to wisdom, so that the means may be adapted to the ends. The aim is the confirmation of souls, not the organization of public meetings which produce no real result. Each Assembly and Regional Committee is to encourage and at the same time guide the individual volunteers, while individuals who have courage, zeal and ardor are to consult and endeavor to work under careful plans based upon consideration of the situation as a whole and the ultimate best interests of the Faith.

4. The utmost honor and praise will go to those who can arise as pioneers and settle in new regions in order to establish a permanent Baha'i community. The National Fund will assist as much as possible in the preliminary expense, but the pioneer must expect to become self-sustaining after a few months.

5. Intimate fireside groups, and wise, continuous personal association have proved to be the best means of confirming souls. The place of public meetings in a teaching plan is to attract interest for a permanent study class. The whole plan should be thought out in advance.

6. As funds permit, a budget will be given the National and Regional Teaching Committees, and further appropriations voted from time to time. The National Fund does not make appropriations for teaching work carried on by local Assemblies. A budget of Free Literature is also provided for all these Committees. The National and Regional Committees are to prepare plans and report their financial needs from time to time. A Regional Committee is authorized to spend up to $25.00 on any one project on its own initiative, but projects costing more than $25.00 should first be referred to and approved by the National Teaching Committee. The National Teaching Committee is authorized to spend up to $100.00 for any one project on its own authority; for projects costing more than $100.00, the approval of the N. S. A. should first be secured.

7. Traveling teachers who place literature in Libraries are to obtain the books from the Free Literature Budget of the National or Regional Teaching Committee, depending upon the jurisdiction in each case. The National Library Committee does not deal with traveling teachers but only with local Spiritual Assemblies in this matter of placing the literature in Libraries.

8. A distinction has been made between public and private teaching. The N. S. A. would like to have all public meetings outside the jurisdiction of local Assemblies conducted by teachers who have received the recognition and approval of the National or Regional Teaching Committee. Such meetings are also to be under the jurisdiction of the Teaching Committee concerned with the particular region.

9. The following list of pamphlets has been approved and recommended for use as free literature: A World Religion, by Shoghi Effendi; The Goal of a New World Order, by Shoghi Effendi; The Unfoldment of World Civilization, by Shoghi Effendi; What Is the Baha'i Faith?, by J. E. Esslemont;

10. The form of letter of authorization to be given to traveling teachers by the National and Regional Teaching Committees is to read as follows: “This letter presents (name) . . . who is conducting Baha'i classes and public meetings in . . . (locality) under the direction of the National (or Regional) Teaching Committee of the National Spiritual Assembly of the Bahá'ís of the United States and Canada.” (signed by Committee Secretary). In this connection it is pointed out that the letters of credentials given traveling believers by their local Assembly present the believer as a voting member of a Baha'i community, and do not take the place of the authorization given by a Teaching Committee of the N. S. A.

Functions of National Teaching Committee

A. The preparation of general teaching material and of general policies and plans.

B. The supervision of regional activities through the Regional Teaching Committees.
C. The direction of teaching activities in all areas of the United States and Canada not allocated to Regional Teaching Committees.

D. Enrollment of isolated believers.

E. Summarizing and compiling for the National Spiritual Assembly and Baha'i News monthly or periodic reports on teaching activities received from Local Spiritual Assemblies.

F. Routing of teachers between regions.

G. Preparation and supervision of national teaching budget, expenditures and plans to be approved by the National Spiritual Assembly before becoming effective.

Functions of Regional Teaching Committees:

A. The extension of teaching work to areas within the regions which have no Assemblies or groups. The Regional Committee is to exercise initiative in the areas outside the jurisdiction of local Assemblies.

B. Encouraging and stimulating teaching activities of isolated believers.

C. Rendering assistance to groups and preparing groups for the election of a Spiritual Assembly.

D. The routing of teachers outside of Assembly responsibility and within local region.

E. Cooperation with local Assemblies in organizing teaching circuits for isolated believers and groups in new areas.

F. The coordination of Inter-Community Conferences.

In order to clarify the functions of the National and Regional Committees, it is recorded that each Regional Committee is authorized to make decisions involving action and in doing so need not consult the National Teaching Committee. It is also recorded that the Regional Committees have no administrative authority. They are to assist the local Assemblies in every possible way and also make possible a coordination of Inter-Assembly activity. They have no jurisdiction over the teaching activities of Spiritual Assemblies.

Inasmuch as Local Assemblies are to assume all responsibility in connection with their local teaching work, the main duties of the Regional Committees will be to assist groups, isolated believers, and open new areas within their respective regions to the Faith.

In areas not assigned to Regional Committees the National Teaching Committee's main function is of similar nature. Therefore this work can best be carried on under a general national plan and in this regard Regional Committees will report to the National Teaching Committee. This does not in any way change the authority of the Regional Committees to make local decisions without consultation with the National Teaching Committee.

ANNUAL REPORT

Inter-America Committee

The initial year of the Inter-America Committee has widened many avenues leading to a consciousness of the Baha'i Faith. Inspired by our beloved Guardian, Shoghi Effendi, watched over with unflagging zeal by the National Spiritual Assembly, with the believers eager and willing to sacrifice home and country to teach and spread the Cause, our experience has demonstrated anew the power of achievement that lies within the Message of Baha'u'llah.

A little more than a year has passed since Mr. and Mrs. Dudley M. Blakeley sailed from New York to Haiti, Curacao, Venezuela, Trinidad and British Guiana. A few hours each way were spent in Trinidad and resulted in an excellent article appearing in the Trinidad Guardian. Only a short visit was made by the ship to Haiti but long enough to perceive the desperate need of this land. Books and pamphlets were distributed to officials of the Royal Netherlands Line. But, writes Mrs. Blakeley, our main objective was British Guiana and arriving there we found the land an open sesame to the Faith. Precisely at the hour of the New Year's Feast in New York and while prayers for our success were being said, the first newspaper reporters were interviewing us and from that moment all doors opened to receive the Divine Message. The first week was spent in making arrangements for radio talks, newspaper articles, lectures for clubs, groups, churches and individuals. By the second week the two broadcasts were under way, one on Science and Religion, the other on the World's Literature and Music and how they have promoted oneness in the human race. Public lectures were beginning at the East Indian Society, the Moravian Church, and to Masons and members of the Administration and educational professions. The third week saw the formation of a study group, over thirty men and women drawn from divers religions. We met in a room lent by the President of the East Indian Society, Mr. Gajraj. After our departure this group continued to meet every nineteen days and we have endeavored to keep in close contact with them. On our return trip to Caracas we called on Mr. Henriquez, a member of the Legislative Assembly, who had done much to assist Leonora Holsapple; we left with him additional literature in Spanish, Portuguese and English as he continually speaks to his people of the great principles announced to the world by the Prophet Baha'u'llah.

In January of 1937 Mr. and Mrs. Louis Gregory undertook a journey to the Island of Haiti. It is impossible to exaggerate the ignorance, superstition and lack of unity existing in this land. Undoubtedly these devoted souls organized meetings twice a week and held them whether any one came or not, a true Baha'i attitude. As always in strange lands one cannot see ahead, taking one step at a time and groping forward blindly one is often of the belief that no permanent result can follow and yet through the Holy Spirit results invariably do. Here Louise Gregory's knowledge of the French language was of inestimable value. Quoting from Louis's letters, he writes: "Mr. Oswald Garrison Villard, a champion of Haitian freedom, received me with great courtesy as well as the director of the Haitian Hospital and a number of his assistants. Among those who are listening to the Message and studying the books are two men who have held the rank of statesmen, though now out of power, a happy circumstance that gives them the leisure to look more deeply into the Baha'i Faith. A distinguished physician, two members of the present Haitian Cabinet, several members of the Senate and Chamber of Deputies, heads of schools, the American Consul and two sons of the late Bishop of Haiti are among those who have availed themselves of this opportunity to study the Baha'i Principles. The peasantry, who number about 95 per cent of the population, are difficult to approach because of their intense superstition, their ignorance, and their Creole dialect, however we made friends with them whenever possible." In another letter Louis writes: "A group of humble but very sincere souls have been organized to carry on the work and with constant supervision through correspondence bid fair to become the first Spiritual Assembly in Haiti. We have one..."
BAHA'I NEWS

teacher of rare ability as well as three others who will be active in teaching and in circulating the literature. Some Answered Questions in French is being circulated. One of the teachers, a lady of wide influence, and one who has freed herself from the trammels of rituals, replied to Louise’s injunction to be wise and not give too much, “feeding babies upon milk” replied, “Never fear! I shall not even give them milk in the beginning, only sugar and water.”

Early in their visit to Haiti Louise wrote: “This is a Catholic country and I can well imagine that to those who have no other outlook, the Baha’i teachings, with their fire consuming veils of superstition and prejudice, may be a great test and the authorities may feel that they are protecting themselves in not being willing at such a time to have the public mind agitated with new ideas.” This proved to be a prophetic statement since as they became established and the authorities became aware of their mission, they were refused permission to hold public meetings.

Before turning from this region I might add that I passed through Trinidad in January, 1937, but at the time was too ill to go ashore. However, I wrote an article for the Guardian and Mr. Mathews and my nurse took it ashore and handed it to the reporter, with what result is unknown to us.

The activities of South America have been growing in volume and importance in many countries, and though almost entirely Catholic, many English and Americans go there because of the great mines.

In a journey taken by Mrs. Nellie S. French, member of the National Spiritual Assembly, she writes: “Arriving at Lima, Peru, I was met by Mrs. Dodge and though we were unable to see the editors of the newspapers, we made several calls, among them one to the National Library and had a most interesting conversation with the Librarian and placed a copy of Esslemont in Spanish in the library. Our next port of call was Valparaiso, Chili. The reporter who came to the ship got little of the Baha’i idea. However, Valparaiso proved to be interesting through an introduction given me by Miss Edna True to a prominent Chilean family. I mentioned my disappointment over the article published by the first reporter and our host said that if I could write an article in Spanish, he would see that it was printed. I must, he added, send my photograph with the article. By selecting certain paragraphs and combining them with the Principles, I managed to make a readable article which later appeared exactly as I had written it. Magallanes, on the straits of Magellan, the most southerly city of the world, was our next port, quite unexpectedly I found a German professor who came on board with a group of children, talking with him I found that he was an Esperantist, had been in Los Angeles and knew Dr. and Mrs. With he had heard about the Cause and I gave him a copy of Esslemont in Spanish. He received it with evident pleasure and gave me his address that I might send him other books. Upon our arrival in Sao Paulo, Brazil, I presented a letter to Mr. Derron, the manager of the Portland Cement Co. He proved himself most courteous and though because of illness I was unable to make the trip to Sao Paulo, Mr. Derron responded to my letters. I have written him several times and shall send The Baha’i World, as I have asked him to write an article for Vol. VII. He had visited the Temple, had purchased books and is certainly very hopeful.

“The call made at Bahia, Brazil, this quaint and interesting town situated so close to the equator, was the high spot of my journey. Miss Holsapple came on board to find me. I shall never forget the warmth of her greeting and the happiness which she expressed to have the pleasure of being with a believer again. We went to three offices of the daily papers there, and were cordially received and in two of the offices a brief interview was given, as the third editor was not in, I gave Leonora an article to translate into Portuguese. Thus we hoped to have at least a brief article in each one of the papers.

“We proceeded to Miss Holsapple’s house where I met and spoke to a group of nine women. Three of these seemed particularly attracted and nearly all had studied with Leonora. They are planning to form a study group. They hope to raise money for her school, which she started about a year ago. This is one of the outstanding Baha’i services. Though laboring under financial stress, with her health none too robust because of the intense tropical heat, Leonora has succeeded in spite of her regular work to save sufficient means to rent a lovely little villa where she has placed seventeen girls, between the ages of six to thirteen. These children were taken from the streets. They were receiving no education, were forlorn and in many cases being abused. The children are cared for by a Brazilian girl and her mother who have long been believers and give their services to this work. The little girls are so obedient and so serious in the performance of their tasks that it was wonderful to see. Miss Holsapple also furnishes a teacher who visits the school regularly and instructs the children. Upon questioning, I found that the Guardian had not been informed of this wonderful work and this is only another evidence of the modesty and humility of this wonderful servant of God.

“A very live interest was manifested on the ship wherever I was able to speak of the Cause, I found among the cruisers a Swedish gentleman known of the Baha’i Cause and had with him copies of the Seven Valleys as well as the Hidden Words, which I frequently found him reading. He remained over in New York and attended the meeting at the Center on the 28th of March.”

On my own way to Rio de Janeiro I spent the day with Leonora and followed the same program. I feel that the time will come when other teachers will join Leonora and then she may be free to go as far afield as Rio de Janeiro.

In November Mrs. Frances Benedict Stewart of Utica, New York, had been chosen as a delegate to attend the People’s Conference in Buenos Aires. This was a splendid opportunity to combine with our Baha’i teaching campaign, as Mrs. Stewart was born in South America and naturally speaks Spanish as her native tongue. She was most enthusiastic to undertake a teaching trip and after she left, in consultation with the National Spiritual Assembly it was decided to ask her to remain after the Conference and meet me in Rio the middle of January. This she was delighted to do, and when I met her, she told me that the work she did after the Conference was for more important, and that it would have been impossible to work thus freely during the period of the sessions. She found, as I mentioned in my visit, that many Germans were attracted to the Cause, and so she went from a Spanish group to a German one and again talked to the Americans. She made a unique
place for herself and started classes that she feels certain will result in an Assembly later on. Knowing as we all do the importance of placing this vast continent under the Teaching of Bahá’u’lláh, and hearing from our Guardian that this is the moment for the unfoldment of the Divine Plan, we are thrilled beyond measure at such a prospect and already see the curtain rising on The New Day. This devout believer traveled from Buenos Aires to Rio by way of Santo Paulo where she found an isolated believer, Mrs. Krug, who was overwhelmed with delight to meet again a Bahá’í. For me, this was a piece of great good fortune, completing the addresses for Bahá’í books in Brazil. I asked Mrs. Stewart to represent the Inter-America Committee at the Convention, which she did with outstanding results. In her own words she writes of her labors in Buenos Aires:

“October 30, 1936 will ever be a date of great importance in my memory. On this day I sailed from New York to attend the great People’s Peace Conference which convened in Buenos Aires, Argentina, during November. What a rich privilege to carry to our neighbors in the twenty Latin-American nations the deep desire of the people of the United States for peace and understanding. I carried also the great Message of the Cause of Bahá’u’lláh, that great vision for the Unity of all nations, and of all humanity by the establishment of justice in all the institutions of a Divine Civilization. Many, many were the doors found open and waiting, many the eager listeners who were readily attracted by the Divine Word, by the profound understanding of the ills of our distracted world and the clear exposition of the remedies needed to establish security, harmony and Peace, as found in the Bahá’í writings. Some had heard of ‘Abdu’l-Bahá’s historic journey to Europe and the United States and expressed a sincere appreciation that they also were to be included in this great plan for a New World Order.

Many group meetings were held where deep discussion continued far into the morning hours and people from many, many nations heard the Message for the first time in that great city of over three million inhabitants. Literature was eagerly received whenever offered and much placed in libraries. The official Inter-American Conference held in December was also attended and many opportunities were found to give Bahá’í literature to leaders from many of the American Nations.

“The booming cannon of Spain could almost be heard in South America and in that sad tragedy there seemed to be included all the grave ills of a decadent age. Many hearts were saddened and perplexed and the questions of how humanity was to ever escape from these recurring calamities were on the lips of all thoughtful persons. Bahá’u’lláh’s love for all peoples, His divine understanding and vision was a glorious Revelation to these seeking souls.

“Shoghi Effendi’s oft-repeated admonition that the Bahá’ís of the United States assume responsibility to carry the Message to these waiting nations had stirred the American Bahá’ís to a spirit of service and truly, ‘The fields are white with the harvest and the laborers are few.’ The bond of unity between true seekers and believers was demonstrated and every week brings letters asking for more material, in Spanish; for the answers to many questions friends in Brazil were equally interested, though only twelve days were spent there.

“Contacts must be maintained with these new Seekers and it has been a great joy to share this hope, this assurance of God’s Divine Plan with our dear friends in South America.”

Meanwhile Mexico was being stirred into action through the dynamic personality of Miss Beatrice Irwin. She left Los Angeles in January and at the moment of the writing of this report is still in Mexico City. Quoting from her letters we read: February 21, “Already I have a lecture booked on the Bahá’í Peace Plan with the International Club. On that occasion I should like to show pictures of the Temple. I have talked to the President of Public Relations, he has promised to secure for me a hearing before social and economic groups and has given me a letter to the President of the University. . . . The letter that I brought with me from Dr. Hewett, School of American Research in Santa Fé, is proving a valuable passport . . . . I have not as yet made contact with the press as I am endeavoring to inform myself as to their political standing,” (and I may add as Chairman, this is an important and necessary measure when you are a Bahá’í traveler in foreign lands). Quoting from a following letter February 22, “Interviewed National University also made two visits with President of Madhu Academy, a leading girl’s school and she, the President, has asked me to address the school.” From a letter of March 8, “Contacts with brief mention of the Cause to the following city magnates: Mr. Pierce of Bank of Mexico, Mr. Stallfirth of German Bank, Mr. Canran, Director of City Planning and best of all to Mr. Polacheck, aide to Dr. Kybíl, Cechoslovakian Minister, with the result that I have received an invitation to take part in Masaryk Celebration on occasion of his 87th birthday. The association which Martha Root formed here, the fine campaign that she made throughout Cecho-Slovakia makes this an outstanding opportunity.” May 23, “Splendid publicity for the celebration of ‘Abdu’l-Bahá’s visit to America with His picture. Also the Central News which is the leading book shop here, having fine window space on the Ave Juarez, a street like Fifth Avenue, New York, is very cooperative. I am collecting material for a scrap-book to send to Shoghi Effendi and wish to conserve all its material while I am making it. I have good news, weekly Study Group formed to meet in my apartment. Greetings in this day of rejoicing, since it was not possible to arrange special activities for the day, this letter will be my commemoration; this humble standard bearer of His joy is thankful for much and hopeful for increase of spiritual Springtide in many directions from the seeds already planted.”

This article culled from a larger activity shows the spirit as well as the actual work that is going forward. They do not and cannot tell of every contact or teaching program but are indicative of the spirit that is urging forward an army of souls, standing ready and eager for service, each with special qualifications and all animated with one central idea to spread the Faith of Bahá’u’lláh and bring mankind into the wider knowledge and the greater happiness that such knowledge will engender. That our Guardian, Shoghi Effendi, directs our energies and focalizes our actions upon certain constructive measures, prays daily for our efforts and points with glowing fervor to results has caused those feeble actions to increase, grow stronger and more effective. May the coming year prove not only a continuation, but a multiplication of our services to the Cause of God.

LOULIE A. MATTHEWS, Chairman.
E. R. MATTHEWS
DUDLEY BLAKELEY
ELSIE BLAKELEY
LEONORA HOLZAPPLE
E. R. CARTWRIGHT
MIGUEL CALDERON
MRS. THEODORE DODGE
SIEGFRIED SCHOPFLOCHER
FRANCES BENEDICT STEWART
ROLL OF SPIRITUAL ASSEMBLIES
Elected April 21, 1937
(With name and address of Secretary for correspondence)

Phoenix, Arizona, Mrs. Ruth Humphrey, P. O. Box 4053.
Berkeley, Calif., Mrs. Laura Kelsey Allen, 537 Santa Barbara Road.
Geyersville, Calif., Mrs. John D. Bosch.
Glendale, Calif., Mrs. Charlotte E. Grover, 1310 E. Acacia Avenue.
Los Angeles, Calif., Mrs. Oui A. Finks, 433 E. Avenue 28.
Oakland, Calif., Miss Gladys Linfoot, 576 60th Street.
Pasadena, Calif., Miss Emmalou Wever, 533 South Pasadena Avenue.
San Francisco, Calif., Miss Nadeen G. Cooper, 745 Page Street, Apt. 7.
Montreal, Canada, Mrs. Emerie Sala, 194 Riverside Drive, St. Lambert, P. Q.
Vancouver, B. C., Miss Doris Skinner, 1555 13th Avenue, West.
Colorado Springs, Colorado, Mrs. Gladys Roberts, 915 North Hancock Avenue.
Denver, Colorado, Dr. C. E. Meyer, 4405½ Perry Street.
New Haven, Connecticut, Mrs. Elsa Isaacs, 104 Grand Avenue.
Washington, D. C., George D. Miller, 1717 Kilbourne Place, N.W.
Jacksonville, Florida, Miss Kathryn L. Vernon, 707 Post Street.
Miami, Florida, Mrs. Margaret H. Atwater, 44 N. W. 10th Avenue.
St. Augustine, Florida, Miss Mae Thitchener, 20 River Road.
Augusta, Georgia, Mrs. C. T. Sego, Bransford Avenue.
Honolulu, Hawaii, Mrs. Elma Adolphson, 712 17th Avenue.
Maui, Hawaii, Mrs. Mary T. Fantom, Sprecklesville.
Chicago, Illinois, Mrs. H. S. Walrath, 4639 Beacon Street.
Evanston, Illinois, Mrs. Inez B. Ford, 2645 Girard Avenue.
Pecoria, Illinois, Mrs. Marion Rhodes, 142 High Street, Apt. D.
Rockford, Illinois, Dr. Edward L. Fernald, 607 Empire Building.
Urbana, Illinois, Mr. H. J. Snider, 506 W. Penn Avenue.
Wilton, Illinois, Mr. Carl A. Hansen, 536 Sheridan Road.
Winnetka, Illinois, Mrs. Robert Carson, 1518 Ashby Avenue.
Indianapolis, Indiana, Mrs. Lorraine Barlet, 3527 Evergreen Avenue.
South Bend, Indiana, Mrs. Sarah M. Russell, 1031 Lincoln Way West.
Eliot, Maine, Miss Louise N. Thompson.
Baltimore, Maryland, Mrs. George Stalling, 23 S. Highland Avenue.
Cabin John, Maryland, Mrs. Pauline A. Hannen.
Boston, Mass., Mrs. E. M. Oglesby, 30 Holyoke Street.
Detroit, Michigan, Miss Jessie B. Hall, 49 E. Willis Street.
Flint, Michigan, Miss Elizabeth J. Phelps, P. O. Box 355.
Lansing, Michigan, Mrs. George Angell, R. F. D. 3, Box 540.
Muskegon, Michigan, Mrs. Iva Smack, 132 Allen Avenue.
Minneapolis, Minnesota, Mrs. Helen W. Fink, 1216 Nicollet Avenue.
St. Paul, Minnesota, Mrs. Julian Abas, 235 Fuller Avenue.
Kansas City, Missouri, Miss Opa l Howell, 4527 Forest Avenue.
Jersey City, New Jersey, Mr. Bernard B. Gottlieb, 445 Mercer Street.
Montclair, New Jersey, Miss Anna E. Van Blarcum, 19 Walnut Crescent.
Newark, New Jersey, Mrs. F. Clark, 21 Milford Avenue.
Teaneck, New Jersey, Archie G. Tichnor, 12 Valley Rd., Haworth, N. J.
Binghamton, New York, Miss Roberta Maybin, 178 Court Street.
Buffalo, New York, Mrs. Morris S. Bush, 406 West Utica Street.
Geneva, New York, Mrs. Marguerite Firoxzi, 22 DeLancy Drive.
New York, N. Y., Miss B. L. Herklotz, Room 615, 119 W. 57th Street.
Rochester, New York, Miss Christine McKay, 228 Castlebar Road.
Yonkers, New York, Mrs. Lillian Stoddard, 100 Saratoga Street.
Cincinnati, Ohio, Miss Hilda Staub, 3640 Epworth Avenue, Westwood, Cincinnati, Ohio.
Cleveland, Ohio, Mrs. Dale S. Cole, 3174 Corydon Road.
Columbus, Ohio, Mrs. Margarette Acebo, R. F. D. 1, Reynoldsburg, Ohio.
Dayton, Ohio, Mrs. Helen McCoy, 24 Lexington Avenue.
Lima, Ohio, Mrs. Elma Mecssler, 319 Westwood Drive.
Toledo, Ohio, Miss Ruth E. Phillips, 2215 Scottwood Avenue.
* Newly constituted Assembly.

ENROLLMENTS AND TRANSFERS
The following additions to the voting list have been reported by local Assemblies.
Philadelphia, one. Muskegon, one.
Chicago, eight.

IN MEMORIAM
Death proveth 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.

GREEN ACRE YOUTH WEEK
Special Notice
August 1 to 7 has been set aside for the Youth study class and program at Green Acre, as already reported. The original announcement stated that the rate would be $12.50 for the young people attending these Youth sessions. The Trustees have now decided that if forty or more are enrolled, the rate for Youth Week will be reduced to $10.00. Reservations should be made at an early date. Address Manager, Green Acre Inn, Eliot, Maine.

DR. Y. S. TSAO
Letter from Agnes Alexander
The sad news has reached me from Shanghai that our beloved Chinese brother, Dr. Y. S. Tsaó, died suddenly in his car on the way to his home,
on February 8th, at 4:30 p.m. Our brother, Mr. M. H. A. Oskouli, writes me that Dr. Tsao had not been sick and also he asked me to write the Baha'i 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 lie 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. Oskouli writes me.

Dr. Tsao first heard of the Bahá'í Faith through Martha Root when he was the President of Tsing Hua College, the Boyer Intemity 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 Persian 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.

GREETING TO ESPERANTO JUBILEE CONGRESS

Mr. Joseph Leahy, Secretary,
Esperanto Association of North America,
Washington, D. C.
Dear Mr. Leahy:

The National Spiritual Assembly of the Bahá'ís of the United States and Canada send their greetings and good wishes to the Jubilee Congress of the Esperanto Association of North America.

It is our hope that the noble labor upon which the Congress is engaged, that of drawing the nations of the world closer together by means of a common auxiliary language, will soon receive the appreciation which such an endeavor deserves. The Bahá'í teachings emphatically declare that there can be no consummation of World Peace nor realization of international unity without the factor of an international auxiliary language. The Bahá'ís in more than forty countries are today promoting this important truth.

The National Spiritual Assembly are pleased to announce to the Esperantists that they have invited Miss Zamenhof to come to the United States this autumn as their guest. Every opportunity will be extended to the national and local societies to avail themselves of Miss Zamenhof's services as an Esperantist teacher and lecturer.

Very truly yours,
Horace Holley,
Secretary.

June 26, 1937.

"TRUTHS WHICH LIE AT THE BASIS OF OUR FAITH"

Excerpts from the Guardian's Interpretation of the Fundamental Teachings

It should also be borne in mind that, great as is the power manifested by this Revelation and however vast the range of the Dispensation its Author has inaugurated, it emphatically repudiates the claim to be regarded as the final revelation of God's will and purpose for mankind. To hold such a conception of its character and functions would be tantamount to a betrayal of its cause and a denial of its truth. It must necessarily conflict with the fundamental principles which constitute the bedrock of Bahá'í belief, the principle that religious truth is not absolute but relative, that Divine Revelation is orderly, continuous and progressive and not spasmodic or final. Indeed, the categorical rejection by the followers of the Faith of Bahá'u'lláh of the claim to finality which any religious system inaugurated by the Prophets of the past may advance is as clear and emphatic as their own refusal to claim that same finality for the Revelation with which they stand identified. "To believe that all revelation is ended, that the portals of Divine mercy are closed, that from the day-springs of eternal holiness no sun shall rise again, that the ocean of everlasting beauty is forever stilled, and that out of the tabernacle of ancient glory the Messengers of God have ceased to be made manifest" must constitute in the eyes of every follower of the Faith a grave, an inexcusable departure from one of its most cherished and fundamental principles.

In the light of these clear and conclusive statements it is our clear duty to make it indubitably evident to every seeker after truth that from "the beginning that hath no beginning" the Prophets of the one, the unknowable God, including Bahá'u'lláh Himself, have all, as the channels of God's grace, as the exponents of His unity, as the mirrors of His light and the revealers of His purpose, been commissioned to unfold to mankind an ever-increasing measure of His truth, of His inscrutable will and Divine guidance, and will continue to "the end that hath no end" to vouchsafe still fuller and mightier revelations of His limitless power and glory.—From "The Dispensation of Bahá'u'lláh."

MR. AND MRS. W. S. MAXWELL ACKNOWLEDGE LETTERS AND CABLEGRAMS

Mr. and Mrs. Maxwell have been unable to make acknowledgment of the many letters and cablegrams they have received in connection with the marriage of their daughter. They have requested the National Spiritual Assembly to express their thanks, and explain that personal replies will be made as soon as possible.

NEWS FROM IRAN AND INDIA

(Reprinted from Circular Letter issued by the Spiritual Assembly of Haifa.)

Mirza 'Abdu'lláh Motlaq is one of the most active Bahá'í teachers in Persia. Recently, according to instructions from the National Spiritual Assembly, he visited Meshed, Sabzvar and Nishapur. He writes to our Beloved Guardian that he found the believers everywhere in utmost unity, upholding the sacred principles of the Faith with a joy and a zeal that were contagious to all who came in contact with them. Passionately devoted to our Beloved Guardian and rigorously following the directions of their Spiritual Assembly, the believers of Meshed are serving the Cause with great energy. Their activities are spread over several fields of service.

The believers had been forbidden by Government orders to hold meetings or assemblies of any kind. A week after the arrival of Mirza Motlaq in Meshed, the believers took this opportunity to convoke in groups in order to greet the visitor. At the same time there was a marked change in the attitude of the
Most of his relations are fanatical Moslems. Three children of his own and one of his sisters together with some distant relatives are the only Bahá'ís in his family. His Moslem relatives protested vehemently against a Bahá'í burial and insisted that it should take place according to Mohammedan rites. They actually prepared a grave for him in a Moslem cemetery. But his daughter firmly and courageously maintained that as her father was a Bahá'í, it was his wish and her own that he should be buried in the Bahá'í cemetery and in accordance with the Bahá'í burial service. Repeatedly and energetically the said relatives tried to persuade her to change her mind. Indomitable as ever, she finally succeeded in her demand.

The most remarkable fact about this sad event was its dignity, its impressiveness and the note of triumph that it struck for a Faith that asserts itself to-day more than ever before in the face of official opposition in the country of its origin.

We gather from a detailed account written by the Spiritual Assembly of Tíhrán that on the morning of the funeral one of the most important avenues of Tíhrán was thronged with believers and non-believers. The presence of numerous officers and army representatives delegated by the War Ministry was very conspicuous. The casket was placed on a special car decorated with a crown of flowers. A vast concourse of mourners followed on foot for some distance. The Minister of War himself, upon arriving, left his motor-car and joined the procession, thus adding to the great wonder and amazement of the crowd of non-believers that had lined the street. Tíhrán had seldom witnessed such an imposing scene. Shortly after, all took specially ordered cars that were waiting and followed the hearse to the cemetery outside the city where the Bahá'í funeral service took place. Bahá'í tablets and prayers were chanted. A number of officers and other non-believers who had accompanied the procession all the way were also present.

While this event marks a great loss to the Bahá'ís, yet they cannot but feel thankful that this bereavement was the occasion of still another demonstration of spiritual triumph—the triumph of the Teachings of Bahá'u'lláh over the dark forces which for well-nigh four score years and ten have blindly and maliciously tried, but in vain, to stop the progress of these Teachings.

In a letter addressed recently to our beloved Guardian by Dr. S. H. Ali of Rangoon, Burma, there is an account of the visit of Mr. F. Schopflocher to India. The letter carries most happy news concerning this visit and points out the remarkable success of Mr. Schopflocher in reawakening the Bahá'í spirit and in spreading Bahá'u'lláh's Message throughout his journey in India. One remembers in this connection the words of Bahá'u'lláh: "God will, no doubt, inspire whosoever detacheth himself from all else but Him, and will cause the pure waters of wisdom and utterance to gush out and flow copiously from his heart. Verily, thy Lord, the All-Merciful, is powerful to do as He willeth, and ordaineth whatsoever He pleaseth." The arrival of Mr. Schopflocher in Rangoon was announced in the leading newspapers of this city. Several public meetings were held, including one in the Hall of the Young Men's Christian Association. The chairman of this particular meeting was His Excellency the Rajah Jay Pertaw Sing Bahadour of Nepal, a man who has traveled far and wide for the Cause of Universal Peace and international brotherhood. He was present at the World Congress of Religions in Chicago and witnessed the building of the Bahá'í House of Worship at Wilmette. He traveled recently to Ethiopia to be of service to the unhappy inhabitants of that land in their tragic conflict with Italy.

So profoundly impressed did the Rajah become by the splendour of the Bahá'í Faith as he intently listened to the words of Mr. F. Schopflocher that at the end of the next meeting—held in the Bahá'í Hall—he rose and to a house packed to overflowing he publicly voiced his conversion and allegiance to the Bahá'í Faith. The chairman of this meeting was a Buddhist priest, formerly a member of the All-India Legislative Council. He too was greatly affected by the Message.

Aside from these public gatherings, several private interviews were held with a number of influential men in Rangoon, with very encouraging results.

In brief the Bahá'í Call was raised in this city in a most glorious way, and there is no doubt that Mr. Schopflocher was divinely assisted and confirmed in this, "the most meritorious of all deeds"—of proclaiming His Message.
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NO. 110

SEPTEMBER, 1937

Say: O ye lovers of the One true God! Strive, that ye may truly recognize and know Him, and observe befittingly His precepts. This is a Revelation, under which, if a man shed for its sake one drop of blood, myriads of oceans will be his recompense. Take heed, O friends, that ye forgoit not so inestimable a benefit, or disregard its transcendent station.—BAHA'U'LLAH.

"REDIRECT WITH ADDED FORCE NATION-WIDE APPEAL TO ENTIRE COMMUNITY"

Since the publication in BAHÁ'Í News for June of the Guardian's Call to undertake the Seven-Year Plan, Shoghi Effendi has cabled the following: "Immeasurably gratified National Assembly's initial step presentation seven-year plan...redirect with added force nationwide appeal to entire community ensure uninterrupted completion first unit (of new Temple construction) and accumulation sufficient funds enable placing without delay final contract."

This means, first of all, an immediate, full-hearted response to the budget outlined in the statement published in June. Upon each Assembly, each group and every individual Bahá'í rests a direct responsibility, the fulfillment of which represents the measure of our service to the universal Faith revealed in the Day of God. Whatever the distractions that may arise, there is in true faith a simplicity, a concentration of purpose which will enable us to center our efforts upon the essential goal.

These are the swiftly-passing days which, once gone, can never be recalled. This is the sacred task which the prophets and holy saints of old longed to share. May each of us become inwardly united in our inflexible resolve to play a noble part in the epochal undertaking, and from that deep level of intention will surely emanate a unity of collective forces that no earthly power can ever shake.

The Guardian himself has given us the added force with which the appeal can be redirected throughout the entire area of the American Bahá'í community. His cablegram of August fourth, quoted in full in this issue of BAHÁ'Í News, contains these overwhelming words: "In a world perilously near cataclysmic convulsions destined experience, at a time when forces of repression are launching their assaults and conspiring (to) undermine foundations (of) most powerful strongholds (of) Faith (of) Bahá'u'lláh in land of its birth and in heart of both Asiatic (and) European continents, an inescapable, well-nigh staggering responsibility rests on America, its one chief remaining citadel."

Thus he points out the implications for us here in America of the dissolution of the Bahá'í community in Germany by action of the government, of the difficulties confronting believers in so many other regions, of the swiftly increasing social disruptions prevailing everywhere on earth today. Even as this is written, our International Teacher, the revered Martha L. Root, is in Shanghai, surrounded by the flame and smoke of war.

To build the Temple...to teach...this is our daily and hourly task, privilege, duty and Bahá'í life. Now, if ever, the lesser things are to be thrust aside and forgotten, and only the profound truths of action and of sacrifice can animate the followers of Bahá'u'lláh throughout the American continent.

NATIONAL SPIRITUAL ASSEMBLY.

Beseech ye the one true God to grant that ye may taste the savour of such devils as are performed in His path, and partake of the sweetness of such humility and submission as are shown for His sake.—BAHA'U'LLAH.

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.

Lloyd C. Hawley, San Francisco.
Miss Esther Davis, La Jolla.
Alfred E. Lunt, Beverly.
Mrs. Lucy A. Northrop, Oakland, Calif.
Mrs. Abbie Campbell, Los Angeles.

ASSEMBLY ROLL

Rochester, N. Y. The election of a new Secretary has been reported. Correspondence should now be addressed to Mrs. P. R. Meinhard, 335 Wilmot Road.

ENROLLMENTS AND TRANSFERS

Washington, two and one youth.
Los Angeles, eleven.
New York, six.
Augusta, nine.
Philadelphia, one.
Pasadena, two.
San Francisco, one.
Miami, two.
Urbana, one.
Boston, one.
National Bahai Fund

The following statement is based on the remarks made by Mrs. Mamie L. Seto at the Convention, which the delegates wished reproduced for the information of the friends.

"As the matter of contributions to the National Fund is of such vital importance in furthering the progress of the Faith, we must likewise, as believers, give it the same important place in our lives.

"And we could give it the vital place it holds by making it one of the subjects of consultation at the Nineteen Day Feast."

First, by reading and dwelling upon the words written by our Guardian on this subject, as given in Baha'i Administration and the Baha'i News; second, by informing the Baha'i community of the regular monthly expenses of the Cause, which must be met by the contributions of the believers; and third, by educating the body of the believers in this matter of supporting their Faith by their money offerings, which is definitely a part of their religious life, so they will be ready and willing to meet in a generous and spontaneous manner the increased cost of promoting the Faith, which will naturally follow, as it expands and goes forward to its ordained destiny."

Baha'i Procedure

A Correction

The National Spiritual Assembly is grateful to Mrs. S. E. J. Oglesby for pointing out an error in the new publication entitled Baha'i Procedure.

On Sheet 5, Section Two, fifth line under caption, "Conduct of Business," the word "imitating" should be changed to "initiating." Will the believers kindly make this correction in their own copies.

"An Inescapable... Responsibility"

Cablegram from the Guardian

Much heartened (by) compelling evidences accelerated speed with which teaching campaign inaugurated throughout Americas (is) now progressing. Greatly cheered (by) realization no more than five States and three Canadian Provinces remain still deprived (of) well-kept Light which unfolding, divinely conceived Plan is rapidly diffusing. In a world perilsly near cataclysmic convulsions destined experience, at a time when forces of repression are launching their assaults and conspiring (to) undermine foundations (of) most powerful strongholds (of) Faith (of) Baha'u'llah in land of its birth and in heart of both Asiatic (and) European continents, an inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nigh inescapable, well-nighth wells-well... Baha'I... Entreat afresh American community heed vital urgency (of) first Stage in evolution (of) Faith, we must likewise, as believers, give it the same important place in our lives."

Technical Committee Appointed

In the light of the above instruction, the National Spiritual Assembly appointed a Technical Committee with the following membership: L. E. Eggleston, Chairman, Stuart W. French, Frank R. MacMillan, E. Roger Boyle, C. Herrick Hammond and Frank A. Baker. This membership included Baha'is and non-Baha'is, business men, an architect, an engineer and builder, and the head of the research department of the Portland Cement industry. All but two members who have been traveling abroad met for a conference after individual study of the problem, and unanimously agreed that only Mr. Earley was competent to undertake the work.

The Committee then held a conference with Mr. Earley, and with him went into the matter of costs and the form of contract or agreement best adapted to this type of construction.

Finally, three members of the Committee met with the National Spiritual Assembly and presented their findings and advice.

The result is that Mr. Earley is to begin work on the gallery section immediately.

Estimate of Cost

The Committee's careful investigation has convinced them that the gallery unit can be completed within an estimate of $145,000, the time required being eighteen to twenty months.

It will be evident to every Baha'i after turning to a photograph of the House of Worship that the external decoration of the gallery unit will have a tremendous effect upon the appearance of the edifice. After this work is finished there remains only the first story and the surrounding steps, and with the cooperation and uncasing effort of every American believer the Guardian's Seven-Year Plan, as far as
the Temple is concerned, can and must
be fulfilled.

"Immeasurably Gratified"

Shoghi Effendi once more conveyed
his instructions to the N. S. A. and re-
inforced his appeal to the American
Baha'is' community through the follow-
ing cablegram received July 4, 1937:—

"Immeasurably gratified National
Assembly's initial step presentation
Seven-Year Plan. Successful operation
Temple enterprise necessitates car-
ying out faithfully energetically fol-
lowing successive steps. First, expedi-
tate preliminary investigations. Sec-
ond, utilize Fred's historic munificent
donation by immediate signature con-
tract for next unit. Third, redirect with
added force nationwide appeal to en-
tire community insure uninterrupted
completion first unit and accumulation
sufficient funds enable placing without
delay final contract Fourth, place final
time as soon as half required sum available in
National Treasury. Fifth, re-emphasize supreme obligation
established prophecy in faith of true spiritual service has been renewed and that to-
ward and all who temporarily renouncing
the joys and privileges of close Baha'i
association will go forth to deliver the
gift of Baha'i life to a new and virgin
area.

NATIONAL TEACHING COMMITTEE.

Behold, how the divers peoples and
kinds of the earth have been waiting
for the coming of the Promised
One. No sooner had He, who is the
Sun of Truth, been made manifest,
than, lo, all turned away from Him,
except them whom God was pleased to
guide. We dare not, in this Day, lift
the veil that conceals the exalted sta-
tion which every true believer can at-
tain, for the joy which such a revela-
tion must provoke might well cause a
few to faint away and die—BABA'U-
ILLAH.

WELL BELOVED LUNT

On August 16, 1937, was received
this cabled message from the Guardi-
ian:

"Shocked distressed premature pass-
ing esteemed well-beloved Lunt. Fu-
ture generations will appraise his mani-
fold outstanding contributions to rise
and establishment Faith Baha'ullah
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 as-
semble his grave pay tribute my behalf
to him who so long and since incep-
tion acted as pillar institution they rep-
resent. Convey Boston community as-
surance prayers deepest brotherly sym-
pathy their cruel irreparable loss."
(Signed) Shoghi.

On Monday, August 30, the mem-
bers of the National Spiritual Assem-
blies in the twenty-four states of the
United States and seven provinces of
Canada which are still without the
spiritual blessing of local Spiritual As-
semblies on Baha'i Groups.

As we have found inspiration in the
lives and deeds of the early Dawn-
Breakers, will the standard of teach-
ing which we shall raise during the
next seven years also be a gauge by
which future generations may measure
their sacrifices and devotion in propo-
gating the Faith?

The Guardian calls us to set in mo-
tion a new method of teaching—that
of teaching by settlement. The imme-
diate need is for pioneers in the virgin
territory. Every believer not definitely
bound to a certain location by techni-
cal business connections, should im-
mediately consider the possibility of
adjusting his own life and affairs so
that he can move into some new terri-
ory to live and teach. The National
Spiritual Assembly through its Teach-
ing Committees is prepared to assist
not only spiritually and morally those
who arise to this need, but will also
cooperate in temporary financial as-
sistance where that is necessary.

In undertaking this type of pioneer
work, three points should be kept in
mind:

First, response to this call does not
mean merely a new location, a new
governmental field of service for an in-
dividual, but in its cumulative effect,
as the activities increase, it means the
broad expansion of our Faith through-
out the American continent.

Second, the individual does not go
out alone, but he carries with him the
moral and spiritual support of all the
American Baha'is.

Third, the individual, as a result of
his service, becomes the direct recipi-
ent of the confirmations of the Holy
Spirit.

Prayer is the power which can raise
us and our services to the invincible
realm of true spiritual life, and in that
realm and that realm alone will the
soils of crushed humanity find release
of the open pathway to new life.

Therefore, every Baha'i, whether in
the field or at home, should daily use
the resuscitating teaching prayers for
the teachers and for the success of
this great united effort. It is recor-
dented that special prayers for teach-
ers and the teaching work be read at
each of the Nineteen Day Feasts.

The Regional Teaching Committees
and the National Teaching Commit-
tee hold themselves in readiness to aid in
every possible way those "stalwart de-
defenders" who temporarily renouncing
the joys and privileges of close Baha'i
association will go forth to deliver the
gift of Baha'i life to a new and virgin
area.

APPROVE COMMITTEE'S DECISION

Cablegram from Shoghi Effendi

After cabling the Guardian the
result of the conference with the
Technical Committee, and also
concerning newly-adopted teaching
plans, Shoghi Effendi replied as follows:

"Approve Committee's deci-
dion. Place contract immediately.
Delighted teaching progress.
Praying further success." (Re-
ceived September 2, 1937).

NEED FOR HEROIC SERVICE

"Who among its stalwart defenders
will arise unframed (and) un-
afraid. Entreat afresh American
community heed vital urgency (of) my
impassioned plea."

As we ponder these stirring entreat-
ies in the Guardian's most recent
cablegram, are there any among us
whose souls are not moved to the very
depths by the realization that the
American Baha'is are being called to
render a sacrifice and achieve a glory
that in the days to come may perhaps
be viewed in the same light as we to-
day view the deeds of the early Dawn-
Breakers?

How often have all of us wished
that we might have played a part in
the pioneer days of the Faith. Surely
we must see that the need for heroic
service has been renewed and that to-
day we have not only the opportunity
but the responsibility of displaying the
same devotion and self-sacrifice in
planting firmly the banner of Baha'u-
'llah in the twenty-four states of the
United States and seven provinces of
Canada which are still without the
spiritual blessing of local Spiritual As-
semblies on Baha'i Groups.

As we have found inspiration in the
lives and deeds of the early Dawn-
Breakers, will the standard of teach-
ing which we shall raise during the

BAHAI NEWS 3
Great indeed is this Day! The allusions made to it in all the sacred Scriptures as the Day of God attest its greatness. The soul of every Prophet of God, of every Divine Messenger, hath thirsted for this wondrous Day. All the divers kindreds of the earth have, likewise, yearned to attain it. No sooner, however, had the Day Star of His Revelation manifested itself in the heaven of God's Will, than all, except those whom the Almighty was pleased to guide, were found dumbfounded and heedless.—BAHA'U'LLAH.

TWENTY-FIFTH ANNIVERSARY OF 'ABDUL-BHA'U'S UNITY FEAST

The Annual Souvenir at West Englewood was held on Saturday, June 26, and carried out a program arranged by the National committee. The gathering of believers and friends of the Faith was most impressive in numbers and was animated by a deep spirit of devotion and gratitude.

The subject of "'Abdu'l-Baha's Spiritual Message to America" was developed by a number of speakers, including Mrs. Florian Krug, Saffa Kinney, Mrs. Grace Ober, Dr. Ali-Kuli Khan, Mrs. Maud Gaudreault, Roy C. Wilhelm, Mrs. E. B. Kinney.

A commemorative service was then conducted by Mountfort Mills in the grove where the Master gave the Unity Feast in 1912.

CONTACTS NEEDED IN NEW AREAS

In December Baha'i News the National Teaching Committee appealed to all the American Baha'is to send to this Committee or the Regional Teaching Committees concerned information and contacts which might be helpful in introducing the Faith in cities and states where it is not yet established. Several believers responded by sending in some very helpful lists of names and addresses of individuals whom they knew were, or might be interested in having literature or notices of meetings in those cities. One such list was the factor which determined to which of two cities in a certain state a pioneer teacher should be sent. Believing that many more friends can help in this important work of opening new cities and states, the National Teaching Committee wishes to repeat this appeal for:

1. Names and addresses of friends or acquaintances in all states and provinces of Canada where there are no local Spiritual Assemblies, so that literature may be sent or some contacts made for work there.
2. Names of cities where you have done some Baha'i work or where you know someone else has made some contacts, with the names and addresses of interested individuals and whatever pertinent details are necessary to adequate follow-up.

It is very important to have this information centralized both for the use of teachers going into new cities and states to teach and also to insure adequate follow-up of all teaching opportunities. To sow the seed is the first step in teaching, but cultivation brings the seed to flower, and cultivation is impossible if the location of the seed is unknown.

NATIONAL TEACHING COMMITTEE.

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International Correspondents.

AGNES ALEXANDER TO VISIT AMERICAN COMMUNITIES
Miss Agnes Alexander has come to America after her latest stay in Japan.
She remained some days at Haifa en-route to this country.
In accordance with the Guardian's
wish that she visit as many local communities as possible, the National Spiritual Assembly is happy to announce that Miss Alexander, in planning her journey across the country, will notify the Spiritual Assembly in each city she is able to visit.

Meetings arranged for her to address the friends will enable a large number of believers to meet this pioneer teacher and share her important information and extensive knowledge of the Teachings as well as her ardent faith.

In the Book of Isaiah it is written: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." No man that mediateth upon this verse can fail to recognize the greatness of this Cause, or doubt the exalted character of this Day—the Day of God Himself. This same verse is followed by these words: "And the Lord alone shall be exalted in that Day. This is the Day which the Pen of the Most High hath glorified in all the Holy Scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loveliness of this most exalted theme. Were We to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions. It is incumbent, in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.—Baha'u'llah.

EDITORIAL COMMITTEE
THE BAHAI WORLD

The Editorial Committee desires to bring to the attention of all believers, in other countries as well as in North America, that the material intended for Vol. VII should be sent to the Secretary, Nellie S. French, 390 Grove Street, Pasadena, Calif., by November 1, 1937.

As this work is representative of the worldwide Bahai community, the National and local Assemblies of other lands are made responsible for reports of activities and other data pertaining to their areas. The Editorial Committee does not produce the contents—its chief concern is to act as a collector of material from others.

Each National Assembly is requested to give particular attention to the matter of accuracy in such details as addresses, bibliographies, etc. There is no way for the Editorial Committee to check errors or omissions in the material received from abroad.

In addition to reports of current activities for the period April, 1936—April, 1938, the Committee would like the Assemblies in foreign lands to inspect the contents of Vol. VI very carefully, and report corrections wherever required. Favorable references to the Cause by influential non-believers, Bahai' photographs, and individual articles about the Cause are also desired.

As to the method of preparing material for publication, after it is received: since this matter is apparently not yet clear, the Committee would like to explain that all material is forwarded to the Guardian in the form received. The Guardian selects the contents, including the illustrations, and arranges them in the order they are to appear in the final book. Only when Shoghi Effendi directs the Committee to edit or revise some article or report does the Committee make any alterations.

SURVEY OF BAHAI YOUTH ACTIVITIES
IN THE UNITED STATES AND CANADA

Early in March, 1937, ninety letters were sent out by the National Youth Committee to all Bahai' Assemblies and Groups in the United States and Canada to ascertain the present status of the Cause among youth and the actual development since 1935. Out of sixty-eight answers forty-four communities have youth groups, twenty-eight of which have youth committees. Seven communities have one or two Bahai' youth, one has eight interested youth (non-believers), one has three non-believers, and the rest report "no youth." The National Youth Committee strongly urges that youth committees be appointed at once by Local Spiritual Assemblies in the sixteen communities reporting youth groups but no committees.

According to reports, six hundred and twenty-one youth, three hundred and thirty-four Bahai is, and two hundred and eighty-seven non-Bahai are, studying the Bahai teachings at the present time.

During the coming year it will be the earnest endeavor of the regional secretaries and other Committee members to lend every possible assistance in suggesting:

1. Possible programs for meetings and classes.
2. Outlines of talks with references.
4. Possible contacts where there are no Bahai youth.
5. Correspondents for those who want to write to other Bahai youth.
6. Teaching methods for high school and college students, business and professional youth, and those interested in the general community.
7. Good speakers from other communities.
8. And providing, where necessary, experienced teachers to work up new groups.

New ideas and suggestions in regard to the furtherance of youth work and reports of successful teaching methods are most welcome. Please communicate with Miss Zeha Holden, 48 Terrace Avenue, Albany, N. Y., Secretary of the National Youth Committee.

YOUTH STUDY DAYS

"To obtain a more adequate understanding of the significance of Bahai's stupendous Revelation must, it is my unalterable conviction, remain the first obligation and the object of the constant endeavor of each one of its loyal adherents."—The Dispensation of Baha'u'llah, Shoghi Effendi.

The National Youth Committee proposes the holding of five concentrated Study Days as part of the basic program of Bahai' youth activity for the year 1937-38.

Purpose: To deepen the understanding and help organize the knowledge of those Bahai youth who are enrolled or who are beginning a serious study of the Teachings. To prepare ourselves thoroughly for life in the Bahai community and for youth work and effective teaching, we must have much more than a mere surface knowledge of the Bahai Faith. These concentrated days of study should enable us to deepen and widen the range of our knowledge.

Method: The National Youth Committee suggests that, through consultation with the local spiritual assembly, the teacher best qualified be obtained to take charge of each Study Day. We suggest that the Study Day take place any time within the month specified. We urge that as long a time as possible be given during the
selected day for study. Nothing should interfere with this. This is not a public meeting or one for newly-attracted youth. Two halves of a day (e.g. Sunday morning and afternoon, or afternoon and evening) constitute the amount of time the Committee had in mind when formulating this plan. These Study Days have been arranged to occur during five different months—September, November, January, March, and May. These months were selected after careful consultation so as not to conflict with the Symposiums in February, the Christmas holidays, attendance at Summer Schools, etc.

The references have been purposely simplified. Only the main points for development have been given. This leaves range for adaptation according to the wisdom and discretion of the teacher in charge. Much of the study material issued by the Study Outlines Committee can be used to supplement this.

The National Youth Committee urges each Youth Group to send promptly to Miss Zeah Holden, Secretary, 48 Terrace Avenue, Albany, N. Y., a report of each Study Day, written or typed on standard size typing paper, under the following headings:

**Study Day Report**

I. Name of Youth Group:
II. Date of Study Day:
III. Place held:
IV. Number of youths present:
V. Teacher:
VI. General statement on method of procedure followed:
VII. Comments and suggestions for improvement:

I. For September: Bahá’í—a Spiritual Being.

Aim: To gain an understanding of the relation of the individual Bahá’í to the Manifestation.

References:
- *Some Answered Questions*, Part I, Part II.
- *The New Era*, chap. VIII
- Gleanings, see “Bahá’u’lláh,” “believers”, “Manifestations”, “Revelation (of Bahá’u’lláh),” in the Index.

Suggested points to be covered:
- What are Manifestations? Why are they needed? What is the law of the Manifestation?
- What new knowledge has Bahá’u’lláh given of the relationship of man to God through the Manifestation? (Particularly emphasis on Manifestation as Authority).
- What are the proofs of Bahá’u’lláh’s manifestation?
- How does belief in Bahá’u’lláh differentiate Bahá’ís from other people? (This a preliminary to a deeper understanding to be acquired as the series proceeds.)
- What is the station of the true believer?

II. For November: Bahá’í Theory of Knowledge.

Aim: To gain an understanding of the relationship of the individual Bahá’í to some fundamental questions of life.

References:
- *Some Answered Questions*, Part IV.
- Gleanings, see “God”, “Man.”

Suggested points to be covered:
- What is the Bahá’í conception of man, God, Holy Spirit, immortality?
- How does man differ from the animal?
- Can human nature be changed?
- What is the Bahá’í conception of evolution?
- What is Truth? How is the relativity of truth illustrated in progressive revelation?

III. For January: Bahá’í—the Activist.

Aim: To gain a deeper understanding of the Bahá’í life.

References:
- *The New Era*, chaps. V, VI, VII.
- Gleanings, look up various qualities of the Bahá’í life.
- P. U. P. look up attributes of the Bahá’í life.

Suggested points to be covered:
- What are the standards of conduct in the Bahá’í life?
- What is the significance of “the love of God” to a Bahá’í?
- Is prayer instinctive? What kinds of prayer are there? Why does a Bahá’í pray?
- What are tests?
- What is the standard of health for a Bahá’í?
- How does one work toward the achievement of a Bahá’í personality?
- What significance for us is there in the station of ‘Abdu’l-Bahá as the Exemplar?

IV. For March: Bahá’í—the Realist.

Aim: To gain an understanding of the relationship of the individual Bahá’í to social order.

References:
- *The New Era*, chaps. IX, XI.
- Gleanings, see “duties of believers”, “laws of God.”
- *Bahá’í Procedure*.

Suggested points to be covered:
- What is the Bahá’í conception of civilization?
- What is the skeleton outline of the World Order?
- What should the attitude of individual Bahá’ís be toward such questions as war, etc.?
- What is the Bahá’í theory of government?
- What are the spiritual implications behind the ordinances of Bahá’u’lláh?
- What is the Bahá’í conception of Liberty?
- What are the ordinances of Bahá’u’lláh which are already applicable in our daily lives?

V. For May: Bahá’í History.

Aim: To gain a knowledge of the chief events of Bahá’í history and an understanding of the relationships of the Báb, Bahá’u’lláh, ‘Abdu’l-Bahá, and the Guardian.

References:
- *The Dawn-Breakers*.
- *The Promise of All Ages, Christopher*, esp. pg. 188-9.
- *Cardinal Dates of the Bahá’í Movement*.
- *The Dispensation of Bahá’u’lláh*.
- Shoghi Effendi.

Suggested points to be covered:
- What are the primary dates, and incidents connected with the lives of the Báb, Bahá’u’lláh, ‘Abdu’l-Bahá?
- What are some of the chief characters in *The Dawn-Breakers*?
- What are the bases for continuity in the Bahá’í Faith?
- What are the stations of the Báb, Bahá’u’lláh, ‘Abdu’l-Bahá, and the Guardian?

**PUBLICITY COMMITTEE**

*Bahá’í* News Service is the name which we suggest all publicity committees use in the future as there is more dignity in it than in *Bahá’í* Publicity Committee, and also better psychology.

During March and April, Convention news and the Anniversary celebration of ‘Abdu’l-Bahá’s visit to this country was sent into 3,000 newspaper offices throughout the United States, through the Chicago office of the Associated Press. This means that even if the editors did not use it, they are becoming familiar with the name.
Baha'i, which will greatly aid pioneer workers.

We urge local committees to send us extra copies of outstanding publicity on their local speakers so we can compile Speakers’ Press Books. We also urge that they compile such books locally. These should aid greatly in getting further publicity, speaking and radio engagements.

To pioneer workers, if you haven't already thought of it, we would suggest that whenever there is a resident believer in the field, that their name should be mentioned whenever possible in publicity articles — this will help them to further the work after you are gone.

As stated in a Bulletin issued by this committee last October, repeatedly brought to our attention is the difficulty found by travelers interested in the Teachings, in locating the Baha’is, especially the isolated believers. We would again urge all Assemblies to have a listing in telephone directories, newspaper offices, public libraries and Chambers of Commerce. This is equally important in the case of isolated believers and groups. Suggested uniform listing BAHAI CENTER OF ............ This will also aid in securing newspaper publicity through Associated Press releases — for newspapers are more apt to print Baha’i news articles if they know there are Baha’is in a particular city and it will make it easy for them to contact the Baha' is for additional information they might wish.

Newspaper errors should be corrected immediately and while the correction may not be published it will be placed in the “morgue” for future reference — if published it will bring additional publicity to the Cause.

In regard to releases sent out by the national committee — we would again remind local committees that all releases sent out are basic material for use, and that you are to add local color, which is an absolute necessity, and any quotations from the Teachings which you feel you can get into the papers. The national committee send factual material and you, knowing your own local territory — must supply the rest. Always send a free literature pamphlet with every release sent out, no matter how many you send.

One of the most effective ways of getting the teachings before the public through the press is to report the talk of a speaker. This type of publicity must of necessity be written up and sent to the papers before the lecture takes place so it will come out in the papers the following day. Mrs. Mabel Ives was most successful in doing this in Waukegan, Illinois, during an entire three week period. Further suggestion in brief:

- Organize a local clipping bureau service amongst the believers.
- Have regular committee meetings.
- Study the new outline prepared by the Study Outline Committee on “Essentials Principles of Creative Writing.”
- Frame a picture of the Temple and present to suitable stores supplying them with Free Literature pamphlets and information about your local meetings.

Last year we had clippings from 62 Assemblies. Let’s make it 100% this year of 1937-38. Be sure and send at least two clippings, and more, when the publicity is outstanding.

Any isolated believers or groups wanting the publicity releases please let us know and we will place your name in the files. If the name of the publicity chairman has not been sent in for this year, please do so at once.

(Signed)

Mrs. Nina Matthiesen, Chairman
Baha'i News Service,
4612 Malden St.,
Chicago Illinois.
Mrs. Edna Eastman,
Mr. Clarence La Rocque.

BAHA'I GROUP FORMED IN BUDAPEST

Mrs. J. Ruh-Angiz and Miss Jeanne Negar Bolles, writing from Zurich on July 27, 1937, send the important news that by their efforts a Baha’i group has been established in the city of Budapest. It consists of six adult believers and two minors, seventeen and nineteen years old. Four more adult believers will declare themselves, they assured us, after further study of the Teachings during the summer months. These eleven, we hope, will constitute an Assembly in the autumn. The believers all accepted the Baha’i Faith according to the Administration and wrote this individually to Shoghi Effendi. The Nineteen Day Feasts were kept and are being continued by the believers. Renie Felbermann, speaking French, German and English fluently, is the Secretary of the group.

“We left a small library of German and English books with them. There is only the Esselmont book and ‘World Religion,’ by Shoghi Effendi in Hungarian, and the Esperanto translation of ‘World Religion,’ made by Miss Zamenhof. The ‘Hidden Words’ are now being translated by a believer into Hungarian.

The meetings (study class) which grew slowly from November (until 45 were present on July 13) are being continued in a very pleasant, central place in the city. According to an article in one of the daily papers, the group is composed of “intellectuals” and includes journalists, writers, architects, doctors, painters, sculptors, presidents of clubs and business men and women. There were no Baha’is in Budapest when we arrived.”

LOROL SCHOPFLOCHER’S BOOK PUBLISHED IN LONDON

“Sunburst,” the book written by Mrs. Lorol Schopflocher on her adventurous travels and her experiences serving the Cause in many parts of the world, has been published by the firm of Rider and Company, London, England.

In preparing this volume, the author had in mind particularly the need of establishing a link between sophisticated persons and the reality of religion in this day. It is illustrated by a number of unusual photographs, including signed portraits of Oriental rulers and Baha’i subjects, some of which were given Mrs. Schopflocher by Shoghi Effendi.

“Sunburst” is one more evidence of the penetrating spirit of faith in the new day, using the spirit of glamorous adventure to show the power of religion to those who have long discarded the old forms and limitations.

Copies can be obtained from the publisher at the price of fifteen shillings.

MR. AND MRS. MATHEWS FORM BOOK CENTERS

To have the tenets of the Bahá’í Faith spread to remote parts of the earth was the objective of the recent journey undertaken by Mr. and Mrs. E. R. Mathews. Though many obstacles presented themselves the Word of Baha’u’llah was left on the soil of distant islands and continents. The following are the main depots established for the Bahá’í Literature.

Rio de Janeiro, Brazil. Mrs. H. Cooper, S. 36 rua Frei Constant, Dept. de Cabacabanas. Books now obtainable in that city are in English and Portuguese.

Cape Town, South Africa. The Theosophical Society, Markham Blvd., Librarian, Miss S. A. Parris. In the library books can be obtained in Dutch and English.

Johannesberg, S. A. At Johannesberg Public Library books obtainable
in Dutch and English.

Bulawayo, S. A. Rev. M. I. Cohen, Pastor of Hebrew Congregation, P. O. Box 470. (A recent letter asked for more literature).

Seychelles Islands (off West Coast of Africa). Books can be obtained in Carnegie Library in French and English.


Island of Bali, Dutch Netherlands. Books are in the care of Mr. and Mrs. George Merchant in English, Dutch, and French.

Philippines, Island of Zangopango, St. Jean’s Penal Colony. Books in French.


MEETING
IN SOUTH AFRICA

Unexpected opportunities to speak and teach in South Africa under distinguished auspices made that country the outstanding experience of the trip, reports Mrs. Loulie Mathews.

The Bahá’í Tenets were received with great attention and many men, more than fifty in one talk in Bulawayo, listened attentively to the Principles. Leaving South Africa and arriving in India we found that a picture letter had been prepared for us, on the top were views of South Africa and underneath the names of every one who was present at the first talk given. A note was enclosed that reads as follows:

Dear Mr. and Mrs. Mathews:

Every one who heard you speak was so delighted with your talks that they all want you to come back.

We thought it would be appropriate to send you both a momento of your visit to South Africa. Talking it over, Mr. Scott conceived the idea of making a picture letter. Harold Morris caught the vision and drew the pictures for you.

You brought to us a solution of our religious difficulties through the Bahá’í Cause and taught us a new and illuminated pathway to social and spiritual life. Every signature conveys a special appreciation of your work and your visit and goes to you with gratitude.

May you return to us and tell us more of the bright future depicted in the “New World Order.”

LOTTIE A. ASKELAND.

The first talk took place at “Kelvin Grove.”

ACTIVITIES IN INDIA
Reported by Haifa Assembly

Further important news comes from Poona, India. Sad as it is for it reports the passing away of a Zoroastrian believer in that city, yet by his death the Bahá’í Faith was brought to the attention of the public in an unusual way and its independence from other religious denominations emphasized beyond any doubt. According to the directions of the Spiritual Assembly, the bier of the said believer, carried on a motor car and followed by other cars, passed through the main streets of Poona on its way to the Bahá’í cemetery. As the deceased believer was known to have originally belonged to the Zoroastrian community and as it is the practice of the Zoroastrians not to bury their dead, but to leave the body in an appointed place called “Dakhmeh,” exposed to birds of prey and marauding animals, this public funeral service and the Bahá’í burial ceremony made a great impression on the Zoroastrians and brought the Bahá’í Faith to their attention in a vivid way.

We learn in this connection that the Bahá’í Spiritual Assembly had written a few months previously to the Zoroastrians in Poona calling their attention to the fact that should a Bahá’í of a Zoroastrian family die, his body should not be allowed to be taken secretly to the “Dakhmeh,” but it should be put in charge of the Bahá’í Community so that it would be interred according to Bahá’í rites.

The old and fanatical Zoroastrians still favor the “Dakhmeh” while the young and the enlightened among them prefer the burial system.

God has strange ways of making His Will known to His servants. Blessed are indeed those amongst them who glorify Him even unto death.

MARTHA ROOT’S TEACHING
ACTIVITIES IN
HONOLULU AND JAPAN

The following glimpses of Miss Root’s ardent Bahá’í services in the Orient are taken from her circular letter dated July 6, 1937, mailed from Shanghai.

I left San Francisco, May 20, 1937. Reaching Honolulu on May 25, I went ashore for a few hours, while the ship docked. Wonderful work is being done in that mid-Pacific paradise, and a day with the believers there is truly a day in “heaven.” Mrs. Samuel A. Baldwin and Miss Utic Muther met me with love and with fragrance-breathing leis, (garlands to wear around the neck), of white jasmines and carnations. What did we do? First, the editor of the Honolulu Advertiser, a former colleague of mine from Pittsburgh, Penna., sent his editorial writer to interview me about the Bahá’í Faith. Then I wished an interview with Professor Shao Chang Lee, Professor of Chinese History and Literature in the University of Hawaii. He knows much about the Teachings and was a friend and pupil of the late Dr. Y. S. Tsao, President of Tsing Hua University, Peiping, who translated “Babá’ulláh and the New Era” into Chinese. Professor Lee said that day: “I will read the new book ‘Gleanings’ and write my impressions of it reverently for the magazine ‘World Order.’” We told him of the Bahá’í Summer School at Geyersville and hope he was able to go for a weekend, as he intended to spend part of the summer at the University of California.

I had known somewhat the eternal work the friends of Honolulu had been responsible for on other parts of the globe, but it was something to be in the presence of a sweet saint like “Utie” and a tender “fledgling-saint” (Mrs. Baldwin). I felt like springing to my feet and saluting as one does in the presence of a Queen... my soul rose up in silent homage, and seeing Bahá’ís like these, my heart could understand the work of theirs on the mainland and abroad. It was such a blessed day we had together.

Great things come out of Hawaii. I truly believe that some day a Bahá’í Summer School will be established there, and who knows? It may be a model for Japan and China to copy!

The Hawaiian Islands have a unique role in the drama of a New World Order. Situated between the Orient and the Occident, with a population representing both the West and the East, the Bahá’í’s there can be a potent force for international understanding and peace in the Pacific.

The Bahá’ís of Honolulu gathered that day at two o’clock, in the home of Mrs. Baldwin for a lecture and informal discussion about the progress of the Bahá’í Faith. Also, two believers had just returned that week from a Bahá’í journey around the world. We all spoke together and they told me about the Bahá’í Assembly at Maui. Mrs. Marion Little was to arrive in ten days and spend the summer with Mrs. Baldwin working on the Island of Maui. Their home is called “Hakakala” (the House of the Sun),
JAPAN:

Coming from Honolulu to Yokohama, this servant gave a public lecture, "What is the Bahá’í Movement?" before the II and I Class passengers of this steamship "Tatsuro Maru" in the lounge of the I Class. The Captain himself introduced me. I spoke for one hour and questions and answers followed for an hour. There were ten religions and ten nations represented. A few missionaries said what they had not heard of the Bahá’í Faith until they heard this lecture. They arose and spoke in agreement. One said only the Christians ever have or ever will be saved. I asked her if she thought all the Zoroastrians, Buddhists, Confucianists, Hindus, Jews, Muhammandans are not saved. She replied no, they are not saved. The majority of the people in the audience were Easterners born and reared in these other religions (But there was really sweetness and understanding at that meeting). Each one said exactly what he thought. And some were much interested in the Bahá’í Teachings. One scholar was from the Philippines and some were Japanese. There were several young Japanese professors present, returning from post graduate studies in Europe. Who can ever tell how far-reaching are the words of truth? "Bahá’u’lláh and the New Era" was placed in the I Class and II Class libraries of this ship. Also, I had a small exhibition of Bahá’í books. The Captain asked me to write an interview about the lecture and the Bahá’í Faith and I also brought in a little bit about our journey and the saving of three avarieors in mid-ocean. He had it translated into Japanese and copies mimeographed to give out to the press of Japan when we came into port. Besides, six journalists came with these typed resumes to ask me more questions when I arrived in Yokohama.

I came to Tokyo, June 3. Mr. Seiji Noma, the "Magazine King of Japan," who is owner of nine of the best magazines in Japan and President of the Hokh Shimbun, daily newspaper with a circulation of a million and several of his magazines have a higher circulation even was not in Tokyo, but a reporter from Hokh Shimbun came to interview me, and Mr. Noma's secretary brought me a message from Mr. Noma. In the published interview one line was that Miss Root thanked Mr. Noma for his approval (recognition) and help to the Bahá’í Faith. She sent Mr. Noma "Gleanings" and some other new Bahá’í books, and he gave her thirty beautiful Japanese books and an English book "The Nine Magazines of Kofanasha" (published by Methuen and Company Ltd., 36 Essex Street, W. C., London. It costs ten shillings and sixpence) which is a biography of his own life. If you wish to read of the universal mind, the courage, originality and candor, the large ideas, the vitality and the worth of a great pioneer in the new magazine work for Japan, read this book. Bahá’ís can with profit study what Mr. Noma says about publicity. I do not say Mr. Noma is a Bahá’í, but when I was in Japan in December, 1930, he arranged for a big Bahá’í lecture for several hundred people in his "Hochi Shimshin" Hall. He is friendly to the Bahá’í Teachings.

"Yurisan" (Mrs. Furukawa) a Bahá’í young woman in Tokyo who has received three Tablets from 'Abdu’lláh, brought a woman writer, Miss Misao Yumoto of the "Kokumin Shimshin" daily newspaper in Tokyo to interview me. The article was published June 16. "The Japan Advertiser," Tokyo, had an article in the June 4 issue. The "Hochi Shimshin" article was published June 16. Fifteen journalists came to interview me during the three weeks' stay in Japan.

It was lovely and historic to meet the fine Bahá’ís in Tokyo. We met together three times in my hotel (and they called upon me individually for talks and I went to some of their homes). They read me the wonderful letters written to them by Miss Agnes Alexander from Haifa. We were all so happy to hear news of her and from Haifa direct. (I was so sorry Agnes was not there when I was in Japan, every day I missed her so! On my other three journeys Agnes was there). The Bahá’ís of all Japan are eager to do everything that Shoghi Effendi suggested that they do. Our Guardian thinks that the next two books to be translated into Japanese and published should be "Gleanings" and "Hidden Words."

Mr. Aiji Sawada, our blind brother, who is a very fine teacher in the School for the Blind in Tokyo, invited eighteen students to his home and I spoke to them of the Bahá’í Teachings. He also spoke and so did Yurisan. Every year of my life I am more impressed how important it is to get books into Braille for the blind; it brings such a light to them and they in turn may translate and give the Bahá’í Teachings in many different languages throughout the world. Helen Keller was in Japan at the same time I was there and I gave several editors what she had said in "Bahá’í World," Vol. V, page 349.

The American Consul General in Tokyo, a good friend for many years, gave a dinner for me and invited some of the Americans in Tokyo and Yokohama and after dinner invited me to speak to them about the Bahá’í Teachings. The sweet wife of the American Vice-Consul in Yokohama knows of the Teachings through Mrs. Ella Cooper and Miss Beulah Lewis and studies them.

Mr. Kanji Ogawa, a Tokyo Bahá’í, arranged for me to speak before the English Speaking Club of the Y. M. C. A. This, too, was followed by questions and answers. Books were placed in several libraries, and given to a number of editors, educators and to a few pastors.

For years I wished to meet Dr. Toyohiko Kagawa, one of the bright, spiritual lights in Eastern Asia, a Christian who "lives the life," a brilliant understanding writer. He is a famous evangelist, a social reformer, and a crystal-clear writer of religious books and of best selling novels. I did have the bounty to meet him and interview him for our magazine. "World Order" and for "Bahá’í Work." He said he had heard of the Bahá’í Teachings when he was a student in Tokyo, but he had no Bahá’í books. I gave him "Gleanings," "Bahá’u’lláh and the New Era," and others. He said what he knew of the Bahá’í Teachings, and he would be glad to be given a message for the Bahá’ís. He has a new book just out, "Bros. of Brotherhood Economics" (Harper & Bros.). Read his book "Christ and Japan" (Friendship Press, New York), and it will help you to understand the soul of Japan, this country that 'Abdu’lláh Bahá’í said would turn abaze. I wish everyone who reads my letter would promise his or her own heart that he will do something, one deed at least, to help get these Bahá’í Teachings to Japan! You can send a torch to Japan — letters (and 'Abdu’lláh Bahá’í said that letters are half-meeting), books, prayers, even if you cannot go in person.

I visited the head of the Dolaki Church just as I had done seven years ago. The leader is ill, he could only speak with me for fifteen minutes, but he had called some of his disciples together and we spoke. (To be continued.)