

STUDY OUTLINES AND AIDS FOR WORLD ORDER LETTERS OF SHOGHI EFFENDI

The World Order of Bahá'u'lláh

The World Order of Bahá'u'lláh: Further Considerations

The Goal of a New World Order

The Golden Age of the Cause of Bahá'u'lláh

America and The Most Great Peace

The Unfoldment of World Civilization

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FOREWORD

This simple outline and aid is offered for the purpose of assisting students in their study endeavor. It is one of a series which now in its entirety covers all of the World Order Letters, with the exception of "The Dispensation of Bahá'u'lláh", for which there is a special study outline.

1. FEATURES FOR STUDY AID: EDITIONS

As the Letters have been published in pamphlet form and also bound together in the book entitled, The World Order of Bahá'u'lláh, paragraph numbers rather than page numbers have been made the basis of reference. The student may use either edition by numbering consecutively the paragraph indentations of each Letter. Page numbers are also provided for the convenience of the student.

TOPICAL DIGEST

Another feature is the Topical Digest by means of which some students may wish to make their first acquaintance with the Letter. In this brief summary of the message will be found most of the leading thoughts which the Guardian has wished to convey. In selected, simplified form, without the accompanying details, these thoughts may at first be more quickly grasped by the student. Reading the Digest, however, should never be made a substitute for study of the authoritative text. Without the Guardian's own words the Bahá'í student would fail in his effort to gain that true understanding of this historic age and that magnificent vision of the future world commonwealth which it is in the power of Shoghi Effendi to give in his position as Interpreter and Guardian of the Faith of Bahá'u'lláh.

OUTLINE

The Outline section may be used as a Table of Contents and as an aid to the student in seeing the relationship of the chief truths of the Letter, and it may serve as a guide in the progress of class discussion. A method of using this outline will be explained under point (2) below.

REVIEW QUESTIONS

For the purpose of emphasis when the Letter has been completed the Review Questions may be found useful. By their means the student may also test his understanding and his memory. Some of them are designed to be the basis of discussion.

GLOSSARY

The Glossary at the end of the study plan contains reference material which will be of help, especially in saving time that would otherwise have to be spent in research work if the full text is to be clear. For some of the Letters this is a very important factor, as frequently the Guardian makes important historical comparisons and citations.

2. USE OF THE OUTLINE IN STUDY

The Outline of the Letter appears at first sight to be a simplified table of contents; but it is designed primarily as an aid to the student as he sets out to gain comprehension of the text. In this respect it can be used to function in two ways: 1) to lift into clear relief the major truths from the explanatory details; and 2) to show the relationship of these truths as the Guardian presents them.

When the student, after his first eager reading of the Letter, begins to study diligently with these two objectives in mind, whether he do it by means of the written outline, by underlining within the paragraphs, or by some other method, he will be on the road to a clear-cut understanding of the particular message which he has approached. He will discover each idea becoming a living truth for him, part of his own knowledge,--vital, related to the era in which we live, useful, and easy to recall.

Some students, in making use of the outline, may like the following method:

Read the entire Letter, or if it is long, one section of it.

Re-read that section, or unit, included in the first part of the Outline (I) and note how the topic applies to that unit, with the relationship of the subtopics to the main topic.

With the section of the Outline as a guide try to recall the Guardian's entire exposition, including some details. Then repeat this process for each of the other sections of the Outline.

Note the relationship of the major sections to the general theme of the Letter, and to one another.

Use of paper and pencil in making notations will be helpful. Or better yet! Let the student make his own topical outline! Perhaps he will wish to compare it with the outline supplied here.

Re-read the entire Letter. It has an illuminating power that only the full flow of the text can impart!

TOPICAL DIGEST OF THE WORLD ORDER OF BAHÁ'U'LLÁH

INTRODUCTION: PURPOSE OF LETTER

The Guardian in this introductory paragraph makes clear that his purpose in writing this Letter is to familiarize the elected representatives of the believers with the true origin and character of the institutions which stand at the very basis of the World Order of Bahá'u'lláh. Opportunity for this explanation is afforded by doubts that have been expressed by the uninformed concerning the validity of these divine institutions. Bahá'ís should feel truly thankful for such futile attempts which come from time to time to undermine the beloved Cause, for they are the interpositions of Providence designed to fortify faith, clarify vision and deepen understanding of the essentials of Bahá'u'lláh's Divine Revelation.

SOURCES OF THE BAHÁ'Í WORLD ORDER

The Kitáb-i-Aqdas written by Bahá'u'lláh and the Will and Testament of 'Abdu'l-Bahá are complementary Bahá'í writings containing the priceless elements of that Divine Civilization the establishment of which is the primary mission of the Bahá'í Faith. An essential unity in purpose and in method is found in these two documents, and they conform in spirit and letter with the other writings of both Bahá'u'lláh and 'Abdu'l-Bahá.

Inaccurate translations and quotations of some of the spoken utterances of 'Abdu'l-Bahá have caused much confusion in the minds of believers. This makes it necessary for the Guardian to urge insistently that believers use only authenticated texts of the Master's words, and that they remember the truth that the Bahá'í administration

derives its authority from the written words of Bahá'u'lláh and 'Abdu'l-Bahá. The Bahá'í Administration is indissolubly bound with the essential truths of the Faith. To separate the administrative principles from the purely spiritual and humanitarian teachings would cause the extinction of the Cause.

LOCAL AND NATIONAL HOUSES OF JUSTICE

Local Houses of Justice as well as the international House of Justice are enjoined by Bahá'u'lláh, and the institution of the National Assembly, or "Secondary House of Justice", has the express sanction of 'Abdu'l-Bahá. Likewise, 'Abdu'l-Bahá established the local and national Funds and specified certain distinguishing features of administrative procedure.

Temporarily and for good reason the administrative bodies are styled Spiritual Assemblies, but these Assemblies will in the future assume their ordained functions as Houses of Justice, with such powers, duties and prerogatives as are needed by the institutions of the state religion of an independent and sovereign power.

The Universal (international) House of Justice will attain the plenitude of its power when the Bahá'í Faith permeates the masses of the people of the East and the West and its truth has been embraced by the majority of the peoples of a number of the sovereign states of the world. Its actual establishment, however, is in no way dependent upon the adoption of the Faith by the masses of the peoples of the world, nor upon acceptance of the Faith by a majority of the inhabitants of any one country. There is, in fact, only one remaining obstacle in the way of establishment. When the Bahá'ís of Persia and of the adjoining countries under Soviet rule are enabled to elect their national representatives in accordance with Bahá'í principles this hindrance will have been removed. Upon the National Houses of Justice devolves the task of electing directly the members of the International House of Justice, according to 'Abdu'l-Bahá's Will. Not until they are fully representative of the believers and not until they are functioning vigorously in the organic life of the Cause can they properly approach the sacred task of electing the Universal House of Justice.

INSTITUTION OF THE GUARDIANSHIP

The institution of the Guardianship, established by 'Abdu'l-Bahá, Master-builder of the world, does not infringe upon the clearly-defined sphere of jurisdiction of the Universal House of Justice, nor does it nullify any of Bahá'u'lláh's revealed instructions. "It enhances the prestige of that exalted assembly, stabilizes its supreme position, safeguards its unity, assures the continuity of its labors, without presuming in the slightest to infringe upon the inviolability of its clearly-defined sphere of jurisdiction".

Only those who come after us will be in a position to realize the relationship and importance of these two chief institutions of the Bahá'í order, to comprehend their suitability to the character of future society or to understand the significance of the Will and Testament of 'Abdu'l-Bahá as designed for the unification and triumph of the world-wide Faith of Bahá'u'lláh.

ANIMATING PURPOSE OF BAHÁ'Í INSTITUTIONS

It is important to reflect in the animating purpose and primary functions of the Bahá'í institutions. The administration is to be conceived as an instrument and not as a substitute for the Faith. It is a channel through which Bahá'u'lláh's promised blessings may flow. The sacred character and usefulness-of these institutions can be demonstrated only by the spirit they diffuse and the work they achieve. No one can question the necessity of divinely-established administrative machinery for insuring "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".

"It is surely for those to whose hands so priceless a heritage has been committed to prayerfully watch lest the tool should supersede the Faith itself, lest undue concern for the minute details arising from the administration of the Cause obscure the vision of its promoters, lest partiality, ambition, and worldliness tend in the course of time to becloud the radiance, stain the purity, and impair the effectiveness of the Faith of Bahá'u'lláh".

SITUATION IN EGYPT

The situation in Egypt since Bahá'ís have been refused the application and benefits of Muslim Law offers incalculable possibilities for the development of Bahá'í institutions. Through this circumstance Bahá'u'lláh has released forces which He will continue to direct until the Faith attains complete emancipation and recognition.

The historic petition framed by Egyptian Bahá'ís to be presented to the Egyptian government makes formal request for recognition, by the highest civil authorities, of the Egyptian National Assembly as a Bahá'í court, free and able to execute and apply Bahá'í laws and ordinances in all matters of personal status. If this petition is granted, the Egyptian Bahá'ís will have secured greater privileges than Federal authorities have yet given to the National Assembly of the United States and Canada.

The Guardian has insisted that provisions of the constitution of the Egyptian Bahá'ís, which is one of the documents accompanying the petition, should in all its details conform to the text of the Declaration of Trust and By-Laws which the American National Assembly has established. The purpose of this is an endeavor to preserve the uniformity which is essential in all Bahá'í National Constitutions. Amendments made in the American constitution should for this reason be communicated to the Guardian that similar changes may be introduced in the text of all other National Bahá'í Constitutions.

American assistance to Egyptian promoters of the Faith in this matter would confirm the solidarity of Bahá'í communities of the East and West.

OUR DEARLY-BELOVED FELLOW-WORKER, MR. RANDALL.

In closing the Guardian pays memorial tribute to Mr. Harry Randall, American Bahá'í distinguished for his virtues.

OUTLINE OF THE WORLD ORDER OF BAHÁ'U'LLÁH

I. Introduction: Purpose of Letter.....	# 1
II. <u>Sources of Bahá'í World Order</u> divine (p. 2).....	2
A. Aqdas and Will enshrine elements Divine Civilization (pp. 2-5).....	2-5
1. identity of Will with Aqdas in purpose, method (3-4)	2
2. conformity with spirit, letter, other writings (p. 4)	2
3. authentic translations essential (pp. 4-5)	4
4. administration bound with verities of Faith (p. 5)	5
B. Specific institutions established (pp. 5-9).....	6-9
1. <u>Local and National Houses of Justice</u> (pp. 5-7).....	6-8
2. Institution of the Guardianship (pp.8-9)	8

III. <u>Animating Purpose and Functions of Institutions</u> demonstrated by Achievements (pp. 9-10)	10
A. Conceive administration as instrument (pp. 9-10).....	10
B. Guard lest instrument supersede Faith (p.10)	10
IV. <u>Situation in Egypt</u> offers possibilities (pp. 10-12).....	11-14
A. Events have led to petition for Bahá'í court (pp. 10-11).....	11-13
B. Bahá'í national constitutions should conform (p. 11)	11
C. American assistance confirm East-West solidarity (12).....	14
V. Tribute to <u>Our dearly-Beloved Fellow-Worker, Mr. Randall</u> (12).....	15

Note: The underlining indicates that these phrases are the topical subheads of the Letter as published. The right-hand column of figures refers to paragraphs of the text. The student must do his own numbering.

REVIEW QUESTIONS

1. Why did the Guardian write this significant Letter? (p. 3) #1
2. What two sacred documents contain the chief elements of the great world-wide civilization to be established? (p. 3) #2
3. Explain the relationship of these two documents in respect to spirit. In respect to administrative principles. (p. 4) #2-3
4. Why does the Guardian so insistently urge that the believers follow authentic translations of the Master's words? (pp. 4-5) #3-4
5. Why would there be a tragic result if the administrative principles of the Cause were separated from the spiritual and humanitarian teachings? (p. 5) #5
6. Who enjoined the local and international Houses of Justice?
Who sanctioned the National Spiritual Assembly? (p. 5) #6
7. Describe the extent of authority vested in the hands of Assemblies. (p. 6) #6
Why would indifference to 'Abdu'l-Bahá's challenging and distinguishing precepts in respect to the administrative order be an act of manifest disloyalty? (p. 6) #6
8. When will Spiritual Assemblies assume functions of Houses of Justice? (pp. 6-7) #7
9. What unique position will the Universal House of Justice hold in the future? (p. 7) #7. How soon will this be? (p. 7) #7

When will the Universal House of Justice be established? (p. 7) #8

10. What does the Guardian say about the importance of 'Abdu'l-Bahá's Will and Testament? (p. 8) #9
11. What is the divine Source of the institution of the Guardianship? (p. 8) #9. Consider the meaning of the phrases the Guardian uses to summarize the relation of the Guardianship to the Universal House of Justice. (for further details see World Order of Bahá'u'lláh, pp. 147-152).
12. Explain the term: "animating purpose of Bahá'í institutions to show the glorious function and mission of the administrative order. (pp. 9-10) #10. How can these institutions diffuse spirit?
13. What is the significance of the historic petition made by the Egyptian National Assembly? (p. 10) #11-14 (see Bahá'í World, Vol. VI., p. 24 for result of petition).

What assistance did the American Bahá'ís give? (see Bahá'í World, Vol. III, p. 60, and Vol. IV., p. 166, for answer).
14. Why does the Guardian wish to be informed of any changes in the Trust and By-Laws of the American National Assembly? (p. 11) #12
15. What qualities distinguished Mr. Harry Randall? (p. 12) #15

GLOSSARY

Covenant-Breakers---those persons who were disloyal to the Covenant of Bahá'u'lláh during His own lifetime, and those who after His ascension broke His Covenant and refused to accept the station of 'Abdu'l-Bahá as ordained by Bahá'u'lláh.

Kitáb-i-Aqdas---Bahá'u'lláh's Book of Laws, or Most Holy Book.

Most Holy Book---The Kitáb-i-Aqdas (translated "the book-of-laws").

Randall, Harry---American Bahá'í, who was at one time a member of the National Spiritual Assembly. (see Bahá'í World, Vol. IV. p. 212, for his picture; see also Bahá'í News, No. 30, p. 4, if available).

TOPICAL DIGEST OF THE WORLD ORDER OF BAHÁ'U'LLÁH FURTHER CONSIDERATIONS

While most reports that reach the Holy Land tell of the triumphant march of the Cause, a few seem to betray doubt regarding the validity of Bahá'í institutions. These misgivings are actuated by the whisperings of uninformed persons or are caused by those who are deliberately trying to arouse dissension in the hearts of believers. Such futile attempts, instead of undermining the Faith, reinforce and intensify it, contributing to a wider and deeper recognition of its distinguishing features.

DISTINGUISHING FEATURES OF BAHÁ'Í WORLD ORDER

It is now the duty of the Guardian to explain certain facts concerning the essential and distinguishing features of the Bahá'í World Order for the purpose of insuring the integrity of the new institutions. Before the promised glories of the Divine Civilization can be revealed, the believers must face tests and storms fiercer than any which the Cause has yet experienced. Not only will attacks be made upon the spirit but also upon the administration of the Cause, for as the authority with which Bahá'u'lláh has invested the future Bahá'í commonwealth becomes more and more apparent, the fiercer will be the challenge of the enemies. While 'Abdu'l-Bahá plainly predicts the onslaught of all peoples upon the Cause, he also foretells complete victory for the Faith. Believers should pray that they may realize the "ineffable glory of their calling, the overwhelming responsibility of their mission, and the astounding immensity of their task."

DIFFERENCE BETWEEN BAHÁ'Í FAITH AND ECCLESIASTICAL ORGANIZATIONS

The success of the efforts of Bahá'ís to establish the Kingdom of God upon earth will depend upon the answer they give to the challenging question as to what is the fundamental difference between the Bahá'í Order and the chief ecclesiastical organizations of the world, either Christian or Muhammedan. The true answer is that unlike the Dispensations of the past the Bahá'í Revelation has established a system of Divine Economy and provided safeguards for its preservation and advancement. The Edifice of the church rests in no wise upon the explicit directions of Christ Himself, nor does the text of the Qur'án give definite word regarding the Law of Succession. Both Christendom and Islám eventually had to submit to the forces of controversy and schism.

The apostles of Bahá'u'lláh, on the other hand, can summon to their aid irrefutable evidences of Divine Guidance not only in the matter of laws and principles, but in administrative provisions and in the matter of succession as embodied in the House of Justice and the Guardianship. Therein lies the distinguishing strength of the unity of the Faith, a Faith that claims not to destroy or belittle previous Revelations but to connect, unify and fulfill them.

The excellence of the Bahá'í Revelation lies also in the fact that corrupt practises which crept into the Faith of God in previous Dispensations, have been excluded by Bahá'u'lláh's written Word.

A LIVING ORGANISM

The machinery of the Cause has been so fashioned that it not only preserves the identity of the Faith and guards its Law, but it can adapt itself, as a living organism, to the needs of an ever-changing society. Feeble as this Revelation may now appear it will evolve within the shell of Bahá'u'lláh's Law until it will embrace all humanity. Only those whose hearts have been touched by Bahá'u'lláh's love can adequately appreciate this Divine Economy--God's inestimable gift to mankind.

Leaders who are witnessing the failure of human measures to correct the ills of present-day civilization would do well to turn to the Revelation of Bahá'u'lláh. They need have no anxiety regarding the nature, origin or validity of its institutions, which lie embedded within the teachings.

How glorious is the task of the believers who are called upon to demonstrate the teachings of Bahá'u'lláh 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'u'lláh!...how poor...our conception of (its) glory!" So great is this Faith, so staggering its claim that no wonder agitation will center round its nascent institutions.

THE GREATEST DRAMA OF THE WORLD'S SPIRITUAL HISTORY

In a few instances we can now see the beginning of the hate which will be directed against so pure, innocent and glorious a Faith. Ours is the duty to strive to widen vision, deepen understanding and arise to play our part in this greatest drama of the world's spiritual history.

OUTLINE
OF
THE WORLD ORDER OF BAHÁ'U'LLÁH
FURTHER CONSIDERATIONS

I. Attacks upon the Faith reinforce and intensify (p. 15)	# 1-3
A. Most reports tell triumphant march of Cause	1
B. Some betray apprehension about validity	1
1. criticisms--consolidate ranks of faithful	2
2. apostasy-- <u>a blessing in disguise</u>	2
3. clamor--cannot distress valiant (p. 16)	3
II. Distinguishing Features of Bahá'í World Order insure integrity and unity of Faith (pp. 16-25)	4-26
A. Candid explanation now duty of Guardian (p. 16)	4
B. Promised glories to be revealed in fullness of time	4
1. "twin repositories" cannot be appreciated (p. 16).....	4
2. appeal believers realize glory of calling (p. 16)	4
3. upholders must realize onslaught of peoples (p. 17)	4-6
4. 'Abdu'l-Bahá foretold victory (pp. 17-19)	7
C. <u>Difference between Bahá'í faith and ecclesiastical organizations</u> fundamental (pp. 18-22)	8-18
1. answer vital to success of Bahá'í teachers (p. 19).....	10
2. Bahá'u'lláh established Divine Economy (pp. 19-20).....	10-12
3. Bahá'u'lláh provided safeguards for Economy (pp. 19-20)	11-12
4. unity of Christendom and Islám shattered because of insufficient authority (pp. 20-21)	12-15
5. Bahá'í unity lies in authority (pp. 21-22).....	16-18
D. Bahá'í Faith <u>a living organism</u> (pp. 22-26)	19-26
1. machinery can adapt to changing society (p. 23)	19
2. Divine Economy will embrace mankind (pp. 23-24)	20
3. leaders do well to turn to its authority (p. 24)	21
4. responsibility of believers, to vindicate (p. 24)	22
5. transcendence of New Day proclaimed (pp. 24-25)	23-26
III. Conclusion: Greatest drama of world's spiritual history in progress (p. 26)	26-28

Note: The underlining indicates that these phrases are the topical subheads of the Letter as published. The right-hand column of figures refers to the consecutive paragraphs of the Letter as the student may number them.

REVIEW QUESTIONS

1. What is the real effect of attacks upon the Faith? (p. 15) #1-2
2. Why did the Guardian write this letter?. What challenging plea does he make to the believers? (p. 16) #4
3. What factor will increase the ferocity of the storms of opposition? (pp. 17-18) #5-7
4. What shattered the unity of Christendom? (pp. 20-21) #13-14
5. Why was schism possible in the ranks of Islám? (p. 21) #15
6. Explain the difference between the Bahá'í Faith and these tottering ecclesiastical organizations of previous Dispensations. (pp. 19-20) #11-12
Why should Bahá'í teachers be certain of their understanding of this matter? (pp. 18-19) #8-10
7. What are, then, the distinguishing features of the Bahá'í World Order? (pp. 19-22) #10-12 and #16-18
Who are "ministers of the Faith"? (#16)
8. How is the identity of the Faith preserved? (p. 23) #19
9. How is the Faith enabled to function as a living organism? (p. 23) #19
10. What praise does the Guardian give of Bahá'u'lláh's Divine Economy? (pp. 23-24) #20-21
11. What qualities of character are essential before believers can establish the great reality of the Faith? (p. 24) #22
What is the great glory of their calling as Bahá'ís? (p. 16) #4 and (p. 24) #22
12. Give illustrations from the Báb, Bahá'u'lláh and Christ concerning the greatness of the Bahá'í Revelation. (pp. 24-25) #23-25
13. Try to explain why the agitation now beginning will center round the nascent institutions of the Faith. (p. 25) #26; also, (p. 17) #5-7
14. What is the duty of Bahá'ís in the greatest drama of the World's spiritual history? (p. 26) #28

GLOSSARY

'Abdu'l-Hamíd--Sultan of Turkey who was deposed in 1909 by the new government of the Young Turk revolution. He was the persecutor of Bahá'u'lláh and 'Abdu'l-Bahá.

Agdas--Bahá'u'lláh's Book of Laws, only portions of which are yet available in English.

Eighth Leaf--from Bahá'u'lláh's Words of Paradise.

Íqán--Bahá'u'lláh's Book of Certitude.

Islám--the body of adherents of the Muhammadan Dispensation.

Mashriqu'l-Adhkár--that institution of Bahá'í communities around which will center activities of the Faith. It will consist of a central House of Worship and accessory buildings for educational, philanthropic, health and administrative purposes.

Qá'im--"He who shall arise". Title designating the promised One of Islám. The Báb at His advent claimed to fulfill the tradition, but as a High Prophet through whom a greater Manifestation was to enter the human realm.

Shiites--(Shí'ihs)--That one of the two chief divisions of Islám which became strongest in Írán, and the followers of which are distinguished by their belief that the Imáms who followed Muhammad were divinely ordained spiritual viceregents. This conception of the Imámate is confirmed by Bahá'u'lláh. The Qá'im was the promised One of Shí'ih tradition. Out of the Shí'ih doctrines the Bábí Movement arose. (See The Dawn-Breakers, xxix).

TOPICAL DIGEST OF THE GOAL OF A NEW WORLD ORDER

The trend of events at the present time (1931) is so noticeably toward the goal of a new world order foreshadowed by Bahá'u'lláh that no believer can remain unmoved at the thought of the approaching deliverance of the world.

Repeatedly 'Abdu'l-Bahá in the evening of His life alluded to the increasing tribulation and turmoil that would follow the end of the World War. Serenely but powerfully He stressed the cruel deception which the Peace Pact held in store for an unrepentant humanity. "Peace, Peace", He would remark, "the lips of potentates and peoples unceasingly proclaim, whereas the fire of unquenched hatreds still smoulders in their hearts".

Ten years have now brought the world to the hour of bitter disillusion.

A WAR-WEARY WORLD

Neither the Peace Pact nor the Covenant of the League of Nations have been adequate to meet the needs of a war-weary world in which successive crises now threaten the very foundations of the social order. No continent has been able to escape the trials and torments. Signs of impending chaos may be discerned on every hand.

Re-alignment of forces in Europe may bring a contest that, unlike the last war, will mark the end of a vast epoch in human evolution. We may witness a world cataclysm that will release a religious revival of such power and scope as to even transcend the potency of the forces with which religions of the past revived the fortunes of a declining society.

More than fifty years ago Bahá'u'lláh gave the world this illuminating prophecy: "The world is in travail and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed

hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then and only then will the Divine Standard be unfurled and the Nightingale of Paradise warble its melody".

THE IMPOTENCE OF STATESMANSHIP

Humanity has suffered too great a decline to be redeemed by even the best efforts of its rulers and statesmen if they are unaided by the power of Bahá'u'lláh. Not even the act of devising machinery required for the political and economic unification of the world would prove sufficient. Only the unreserved acceptance Bahá'u'lláh's program coupled with conviction of its efficacy is capable of withstanding the forces of internal disintegration. Toward the divine goal--the goal of Bahá'u'lláh's New World Order--a harassed humanity must strive.

THE GUIDING PRINCIPLES OF WORLD ORDER

While the unrest and suffering in the world are due in measure to the World War and to the unwisdom of the framers of the Peace treaties, yet the fundamental cause is the failure of leaders to adjust the national systems of economic and political institutions to the needs of a rapidly evolving age, an age which must achieve the unity of the world as proclaimed by Bahá'u'lláh, or perish.

"In every Dispensation" writes 'Abdu'l-Bahá, "the light of Divine Guidance has been focussed upon one central theme....In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind."

It behooves the leaders of the world to give heed to Bahá'u'lláh's supreme declaration, to His clarion call, of the Oneness of Mankind, and "thoroughly imbued with a sense of world solidarity, the sina qua non of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahá, the authorized Expounder of His teachings. 'You can best serve your country', was 'Abdu'l-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, 'if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world'."

How leaders may accomplish the reorganization of the world has been explained by 'Abdu'l-Bahá as follows: "True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns--the shining exemplars of devotion and determination--shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking--the real source of the peace and well-being of all the world --should be regarded as sacred by all that dwell on earth....Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure."

Definite promise that the goal of the unity and peace of the world will be achieved has been made by both Bahá'u'lláh and 'Abdu'l-Bahá. "Why should this most great and lofty Cause--the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity--be

regarded as impossible of achievement? Surely the day will come when its beautiful light shall shed illumination upon the assemblage of man," writes 'Abdu'l-Bahá.

SEVEN LIGHTS OF UNITY

"The unity of all mankind can in this day be achieved", 'Abdu'l-Bahá has declared. "Verily this is none other but one of the wonders of this wondrous age, this glorious century....Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm....The second candle is unity of thought in world undertakings....The third candle is unity in freedom....The fourth candle is unity in religion which is the corner-stone of the foundation itself....The fifth candle is the unity of nations--a unity which in this century will be securely established....The sixth candle is unity of race....The seventh candle is unity of language, i.e., the choice of a universal tongue.. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization."

A WORLD SUPER-STATE

Some form of a world super-state must be evolved, with an international executive, a world parliament, and a supreme tribunal as its functioning parts. Economic, religious and racial barriers will be eliminated and the fury of nationalism transmuted into a consciousness of world citizenship.

That which will bring about this change, "that which the Lord has ordained as the sovereign remedy and mightiest instrument for the healing of all the world", Bahá'u'lláh wrote to Queen Victoria, "is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician."

"Be united, O concourse of the sovereigns of the world", He has admonished, "for thereby will the tempest of discord be stilled amongst you and your peoples find rest."

UNITY IN DIVERSITY

The establishment of an international order does not mean that national loyalties or diversities of ethnical origins, of climate, history, of language and tradition, of thought and habit need be erased, but that national interests be subordinated to the imperative claims of a unified world. The watchword of this Law of Bahá'u'lláh is unity in diversity.

THE PRINCIPLE OF ONENESS

The implications of the principle of the Oneness of Mankind--the pivot round which all the teachings of Bahá'u'lláh revolve--are greater than any which previous Prophets taught. This message of Bahá'u'lláh is applicable not only to the individual, and constitutes not only a statement of an ideal, but demands an organic change in the structure of society. It calls for the unification and demilitarization of the world.

Such a consummation of human evolution on this planet is fast approaching, and "nothing short of a power that is born of God can succeed in establishing it". It has a direct manifestation in the beginnings of the Bahá'í administrative order and an indirect manifestation in the gradual diffusion of the spirit of world solidarity.

FEDERATION OF MANKIND; AND FIRE OF ORDEAL

Only the fire of severe ordeal, only the forces of world catastrophe can precipitate such a new phase of human thought as is necessary for the realization of world federation, of which the oneness of mankind will be the head

cornerstone. Bahá'u'lláh's proclamation, however, is at once a warning that in oneness lies the sole means of salvation, and a promise that its realization is at hand. "Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of forces now operating in the world."

THE MOUTHPIECE OF GOD

The world, "contracted and transformed into a single highly complex organism", and struggling amid the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelation of the past in a language suited to its essential requirements". Bahá'u'lláh speaks to this world, as the Mouthpiece of God for the age, applying spiritual Truth to effect the transformation of society. Bahá'ís have a duty to assist in the realization of His Wondrous vision.

OUTLINE OF THE GOAL OF A NEW WORLD ORDER

I. "Inexorable march of events" toward goal (pp. 29-34)	# 1-16
A. Treaties and League inadequate (pp. 29-33)	4-12
1. 'Abdu'l-Bahá foretold this (pp. 29-30).....	4-5
2. successive crises in <u>war-weary world</u> (pp. 30-31).....	6-8
B. <u>signs of impending chaos</u> (pp. 32-33)	9-12
C. Might not a possibility of religious revival emerge? (p. 32)	11
D. Impotence of statesmanship (pp. 33-34).....	13-14
E. Necessity of Bahá'u'lláh's program (p. 34)	15-16
II. <u>Guiding principles of World Order</u> of Bahá'u'lláh (35-42)	17-34
A. Adjustment of national processes to standard of Oneness of Mankind (pp. 36-41)	19-31
1. failure to do so, cause of unrest (pp. 33-36)	18-19
2. implies reorganization of the world (pp. 36-38).....	20-23
3. attainable goal (p. 38)	23
4. <u>seven lights of unity</u> (pp. 38-39).....	24-26
5. remedy in one common Faith (pp. 39-40)	28
6. involves evolution of <u>a world super-state</u> (40-41).....	29-31
B. <u>Unity in Diversity</u> purpose of Bahá'u'lláh's Law (41-2)	32-34
III. <u>The principle of Oneness</u> (pp. 42-47)	35-49
A. Implies organic change in social structure (pp. 42-43)	35-36
B. Realization fast approaching (p. 43).....	37

C. History of evolution of this concept (p. 44).....	39
D. Organized attempts to discredit concept (pp. 44-45).....	40-42
E. <u>Fire of ordeal</u> necessary to establish <u>Federation</u> . (pp. 45-46).....	42-49
1. Bahá'u'lláh foretold calamity (p. 46)	44-45
2. 'Abdu'l-Bahá predicted another war (p. 46).....	46
3. millenium depends upon it (p. 46).....	47
F. Sole means and outcome of present forces (p. 47)	48-49
IV. Bahá'u'lláh, <u>the Mouthpiece of God</u> (pp.47-48)	50-53
A. Realization for need of re-statement of Truth (47).....	50-51
B. Administration beginning of new civilization (47-48).....	51
C. Duty of Bahá'ís (p. 48).....	52-53

Note: The figures in the right-hand column refer to paragraph indentations of the text. The student must number his text himself. (On page 40 of the bound volume the indentation which reads "In a further..." has not been numbered. The next indentation "We see you..." is paragraph numbered 29). The underlining in the Outline indicates those phrases which are the topical subheads of the printed text as published.

REVIEW QUESTIONS

1. Why did Shoghi Effendi write this letter on November 28, 1931? (p. 29) #2-4. What is its general theme?
2. What was 'Abdu'l-Bahá 's unerring conception concerning what the future would bring to the world after the Peace Pacts? (pp. 29-30) #4-6
3. What were some of the signs of chaos already discernible in 1931? (pp. 31-33) #8-11
4. What does the Guardian suggest might be the beneficial effect of the present-day eruption in the world? (pp. 32-33) #11-12
5. Why will anything less than Bahá'u'lláh's Divine Program for the unification of mankind fail to remove the cause of evil disrupting society? (pp. 33-34) #13-16

Why would not the spirit of good will alone suffice?

Consider certain proposed schemes that you know of for world unity or federation and point out their weaknesses.

6. Show how the real cause of unrest is due to the failure of leaders to adjust the system of economic and political institutions to the true new spirit of the age. (p. 36) #18-19

Then contrast this cause of unrest with the lesser one of the World War itself. (pp. 30-31; 36) #6-8; 18-19

7. What is the grave necessity for heeding the clarion call of Bahá'u'lláh? (pp. 36-37) #20-22
 8. Describe how human unity will be achieved in various realms of human endeavor. (pp. 38-41) #23-31
 9. What is the meaning of the phrase, Unity in Diversity? (pp. 41-42) #32-34
 10. What is the pivot conception round which all the teachings of Bahá'u'lláh revolve? (pp. 42-43) #35
 11. What is the inclusive meaning of the principle of the Oneness of Mankind as Shoghi Effendi interprets it? (pp. 42-44) #35-39
- Do you think the masses of the people in the United States really believe in this truth?
12. Compare humanity's struggle to achieve world federation with the painful evolution of the thirteen colonies into a union. (pp. 43-45) #36-42
 13. Consider why humanity must suffer the fires of further suffering. (pp. 46-47) #43-49
 14. Explain why the modern world needs a re-statement of divine Truth. (pp- 47-48) #50-51 (cf. Will Durant's article, Sat. Eve. Post Aug. 6, 1939).

GLOSSARY

'Akká--(Acca)--a seacoast city in Palestine where Bahá'u'lláh was held a prisoner of the Sultan. It is across the bay from Haifa.

Geneva Protocol--At Geneva,-Switzerland, in September, 1924, the Assembly of the League of Nations adopted a protocol which bound the members to substitute arbitration for violence in the settlement of disputes. Because the British government rejected the agreement, all plans based upon it were halted.

Hidden Words--book written by Bahá'u'lláh.

Holy Alliance--term that was originally applied to an agreement signed through motives of courtesy by every Christian ruler on the continent of Europe except the pope, whereby the signers promised to govern their respective peoples as "branches of one Christian nation". This league was initiated by Tsar Alexander of Russia in September, 1816. Two months later this Tsar, with the absolute sovereigns of Austria and Prussia together signed a declaration that they would intervene to put down revolution against any established government. This was a league contrary in purpose to the Holy Alliance, but the name of the first agreement came to be applied to the despotic league. In the years that followed, despotism did interfere in the internal affairs of European nations, but was checked by the United States and England in its designs in Spanish America. (from W.M. West, Modern World, Chap. 40)

United States of Europe--In 1929 Aristide Briand of France proposed to the League of Nations a plan for organizing the nations of Europe, this to be at first largely for commercial purposes, to free them from the crushing burdens of tariff and from disastrous lack of co-operation within the continent. "Economic disarmament" he called it, and although he began an attempt to promote its establishment and from all quarters of the globe there came words of approval, the move did not succeed.

Versailles--city in France, not far from Paris, where representatives of the nations participating in the World War met to frame the Treaties of Peace. Here the League of Nations was formed, 1919.

TOPICAL DIGEST
OF
THE GOLDEN AGE OF THE CAUSE OF BAHÁ'U'LLÁH

(HIDDEN SPRINGS OF CELESTIAL STRENGTH)

"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;...its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame or learning can compare."

Remarkable evidences of the spiritual power with which God has endowed His Revelation are in the steady consolidation of the administrative order against great odds; in the vision and self-sacrifice of early heroes of the Faith in Persia who sowed the seeds of the administration; in the unique record of service made by American stewards of the priceless heritage of Bahá'u'lláh; and in the worldwide achievements of the Faith in comparison with all man-created movements of the day, which must decline and perish.

The observer seeking the true criterion which will enable him to estimate the virtue of the Faith will find it nowhere but in "the purity of its precepts, the sublimity of its standards, the integrity of its laws, the reasonableness of its claims, the comprehensiveness of its scope, the universality of its program, the flexibility of its institutions, the lives of its founders, the heroism of its martyrs, and the transforming power of its influence".

CONTRAST WITH RELIGIONS OF THE PAST

In striking contrast with unfortunate episodes that marred the early days of past religions are the many thrilling historical features which, because of its inherent power, marked the rise of Bahá'u'lláh's Cause.

FUNDAMENTAL PRINCIPLE OF RELIGIOUS TRUTH

If, however, the transcendent and transforming Light that in this age is streaming forth upon humanity is greater than that which illumined the annals of past religions, it should be attributed not to the superior merit which the Faith of Bahá'u'lláh might possess as an isolated religion, but should be viewed as the outcome of forces that make this age more advanced and responsive to receive an ampler measure of divine guidance.

The Revelation of Bahá'u'lláh abrogates none of the religions that preceded it nor does it aim to belittle their value; neither does it conflict with their spirit. Its teachings revolve around the fundamental principle that religious truth is not absolute but relative, that Divine Revelation is progressive, not final. All of the Prophets of God have been channels of God's wisdom, beauty and power. In this age Revelation is adapted to the greater spiritual capacity of mankind.

NECESSITY FOR A FRESH REVELATION

Who witnessing the miseries of this age can doubt that the hour has struck at last for the advent of a new Revelation, for a re-statement of Divine Purpose, and for revival of the spiritual forces that can rehabilitate the fortunes of society? He who is the Bearer of God's Message can guide world-unifying forces in the establishing of a Divine Economy, a federation of men.

THE STATION OF THE BÁB

Among the distinguishing features of the Revelation of Bahá'u'lláh is the fundamental truth that the Báb is not merely an inspired forerunner, but Himself a direct Manifestation of God. This is affirmed by Bahá'u'lláh and attested by 'Abdu'l-Bahá. Yet, exalted as is the station of the Báb, His Revelation pales before the effulgence of the Orb of Bahá'u'lláh, whose superiority the Báb readily acknowledged.

OUTPOURING OF DIVINE GRACE

Tremendous is the outpouring of Divine Grace to this age. Standing too close to this colossal Revelation, we cannot expect in this century of its era to understand its possibilities or its grandeur. We have entrusted to us a precious heritage. Great is our responsibility.

THE DIVINE POLITY

There is one clear and emphatic principle of conduct stated by 'Abdu'l-Bahá which should be increasingly stressed at the present time in both East and West: the non-participation of Bahá'ís, individually or collectively, in political pursuits of any kind. Believers should stand unreservedly for that unity of thought and action which is the way of Bahá'u'lláh, His Divine Polity.

This should not be a repudiation of the obligation to serve the best interests of one's country; nor does it permit violation of a national constitution or supersedence of a government by Bahá'í administration.

Here is a difficult and delicate responsibility, but the power and guidance of Bahá'u'lláh will assist the believers.

OUR BELOVED TEMPLE

Another pressing responsibility is the Mashriqu'l-Adhkár, which it is necessary be completed while there is yet time. To a fervent plea by the Guardian for this accomplishment the Greatest Holy Leaf adds her passionate entreaty. No one can question that the American believers will generously respond so that by the spring of 1933 the dome of the Temple may shine as a "flaming beacon and a symbol of hope amidst the gloom of a despairing world".

OUTLINE OF THE GOLDEN AGE OF THE CAUSE OF BAHÁ'U'LLÁH

- I. "Hidden springs of celestial strength" in Cause (51-57)# 1-18
shown in
 - A. Consolidation of institutions (p. 51)1-2
 - B. Deeds of Persian heroes who sowed seeds of Administration (p. 52).....4-5
 - C. Contribution of American stewards (pp. 52-54).....6-9
 - D. World-wide achievements which mark rise of Cause above decline of mortal dominion (pp. 54-55).....11-13

E. <u>Contrast with religions of the past</u> (pp. 56-57).....	14-18
II. Progressive Revelation (pp. 57-63)	19-34
A. <u>Fundamental principle of religious truth</u> (pp. 57-60)	19-26
B. <u>Necessity for a fresh Revelation</u> (pp. 60-61).....	27-28
C. <u>Station of the Báb</u> (pp. 61-63)	29-32
D. Tremendous <u>outpouring of Divine grace</u> (p. 63)	33-34
III. Certain specific responsibilities (pp. 64-68).....	35-44
A. <u>The Divine Polity</u> (pp. 64-67).....	35-41
B. Completion of dome of <u>Our Beloved Temple</u> (pp. 67-68)	42-44

Note: The underlining indicates that these phrases are the topical subheads of the Letter as published. The right-hand column of figures refers to paragraphs of the Letter as they come in order.

REVIEW QUESTIONS

1. State in a few words the general theme of this Letter.
2. What is the reason for the steady advance of the Cause? (pp. 51-52) #1-5
3. What is the role that the North American continent is destined to play? (pp. 52-53) #6-7
How have the believers of America already demonstrated this truth? (pp. 53-54) #8-9
4. What points does the Guardian give for the true criterion in estimating the virtue of the Cause? (p. 54) #10
5. Contrast the-picture of the decline of man-made movements with the unobtrusive but continual advance of the Cause. (pp. 54-55) #12-13
6. What episodes marred the splendor of the early days of Judaism, of Christianity, and of Islám? (pp. 56-57) #15-17
How have believers in the Near East preserved the integrity of the Cause of God in this Day? (p. 57) #18
7. What is the fundamental principle of religious truth which the Bahá'í Revelation proclaims? (pp. 57-58) #19-26. Explain.
8. What conditions in the world indicate need of a fresh Revelation? (pp. 60-61) #27-28
Determine, if you can, some evidences that mankind is today-capable of receiving ampler measure of Divine Guidance than in the time of Moses; Christ; Muhammad.

9. Explain in your own words the two-fold station of the Báb. (p. 61) #29
10. In what ways did the Báb pay tribute to the greatness of Bahá'u'lláh's Revelation? (p. 62) #32
11. How did Bahá'u'lláh compare His own Revelation with that of the Báb? (p. 63) #33
12. Meditate upon the responsibility that the New Revelation places upon believers. (p. 63) #34
13. What are the reasons that the Guardian warns Bahá'ís against participation in political pursuits? (pp. 64-67) #35-41

To what extent should this warning be applied? How can a Bahá'í still serve his country? What should be the Bahá'í attitude toward the laws of his own nation? Is this course going to be easy to follow in America?
14. Why did Shoghi Effendi appeal for completion of the Temple dome by 1933? (pp. 67-68) #43-44

GLOSSARY

Abhá--the superlative form of "Bahá" (Light, splendor), and as an adjective can be applied with appropriate nouns, thus: Abhá Kingdom, or Abhá Paradise, to mean the spiritual kingdom of Oneness, which is the realm of spiritual Light.

Alexandrian--a term applied to an intellectual movement which became a famous school of thought in literature, science and philosophy, rising at Alexandria, Egypt, in the fourth century before Christ, and flourishing until the seventh century of the Christian era. It was concerned in attempts to interpret Oriental and particularly Hebrew religious beliefs in the light of Greek philosophy: In its pre-Christian period it also used ancient Egyptian divinities as its God-head. It exerted much influence in corrupting the central pagan religion of the Roman world. Later its concepts and customs, especially ones relating to priesthood, were engrafted upon Christianity.

Bayán--"explanation"; "declaration"; the title of the Báb's principal book.

Caliphate--the viceregency of the Prophet Muhammad as established by the Sunní branch of Islám. The Caliph owed his appointment to choice of the people and was not ordained by God in a line of succession as were the Imáms of the Shí'ih branch. Since the sixth century the Sultan of Turkey has held also the position of Caliph. The Caliphate was abolished on March 2, 1924, by the new Republic of Angora (Turkey).

Constantine--Emperor of the Roman Empire, 312-337 A.D. His famous Edict of Milan, 313, established religious toleration. He even went so far as to make Christianity the most favored religion of the empire.

Greatest Holy Leaf--Bahíyyih Khánum, sister of 'Abdu'l-Bahá.

Islám--the body of adherents in the Muhammadan Dispensation.

Kitáb-i-Íqán--"book-of-certitude", also referred to as the Íqán. The Book of Certitude was written by Bahá'u'lláh toward the end of his sojourn in Baghdád (1862-63) and prior to the public declaration of His mission.

Mashriqu'l-Adhkár--that institution of Bahá'í communities around which will center activities of the Faith. It will consist of a central House of Worship and accessory buildings.

Maid of Heaven--see Gleanings from the Writings of Bahá'u'lláh, pages 284, 91, 156, 327-8.

Mithraic--pertaining to the worship of Mithras, the sun-god, emblem of the divine Essence. This belief was introduced by the Persians into Rome. It was one of the old religions which long resisted Christianity, and from which the Christians borrowed many ceremonies.

Mosaic--pertaining to Moses, Manifestation of God to the Hebrews, or to His Dispensation.

Muslim (Moslem)--a member of Islám; Muhammadan.

Nayríz--city in Irán which was the scene of deeds of heroism on the part of Bábís who were attacked by the authorities and bitterly persecuted. Vahíd was here their teacher and brave leader.

Nazarenes--a sect in the first century who blended the Mosaic law with the Gospel.

Qá'im--"He who shall arise". Title designating the promised One of Islám. The Báb claimed to fulfill this tradition, but as a High Prophet through whom a greater Manifestation would enter the human realm.

Sultanate--the temporal authority in Turkey prior to its overthrow in 1922 and the establishment of a republic. The Sultan of the Empire was also the Caliph in the past few centuries, and thus represented in his person both temporal and spiritual power in Sunní Islám.

Tabarsí --a fort in northern Irán (and Muhammadan shrine), where some 300 Bábís defended themselves against great odds under the leadership of Quddús and Mullá Husayn. Most of them ultimately suffered martyrdom at the hands of the authorities or were killed in the siege.

Vahíd--leader of the Bábís at Nayríz. Before he became a Bábí he occupied a position of pre-eminence among the leading figures of Persia and was a trusted and influential adviser of the Sháh because of his knowledge and wisdom. He was martyred June 29, 1850.

Zanján--capital of a district in Irán. Here took place one of the most thrilling episodes in the history of the Bábí Revelation. Hujjat was the inspired leader of the Bábí defenders in a prolonged struggle in which matchless heroism wrote the immortal story of spiritual victory.

Zoroastrianism--the Faith of the followers of the Prophet Zoroaster.

TOPICAL DIGEST
OF
AMERICA AND THE MOST GREAT PEACE

(AMERICAN COMMUNITY "MIGHTY ORGAN" OF FAITH)

In the forty years since the first public mention of the existence and purpose of the Revelation of Bahá'u'lláh made so inauspiciously to American citizens, the community of American believers has achieved the distinction of undisputed leadership among sister communities in hastening the advent of the Golden Age. Not by talent, rank or riches has this been accomplished, nor through numerical strength, but by virtue of the inspired wisdom, the united will, the incorruptible loyalty of its administrators and teachers.

This advance toward the goal to which 'Abdu'l-Bahá had summoned them has been made in the face of obstacles and reverses, including ridicule from many and powerful enemies of the origin and verities of the Cause, and severe shocks which were occasioned by defection and treachery.

It is not now the time to fully analyze and trace the development of this American community, "this mighty organ" of a continually advancing Cause. Future historians of the Faith will explain the operation and record the significance of those forces which have caused the administrative center to gravitate from its cradle toward the very heart of the American continent.

'Abdu'l-Bahá, after His memorable visit to the West, wrote with unerring pen that "the continent of America is in the eyes of the one true God the land wherein the splendors of His Light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous will abide and the free assemble....May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing".

From the beginning of time until the present day, 'Abdu'l-Bahá has further affirmed, the Light of Divine Revelation has risen in the East and illumined the West, where it has acquired extraordinary brilliancy. The history of Christianity, of Judaism, of Islám, all bear striking testimony of this truth of spiritual evolution.

(ABDU'L-BAHÁ INVESTED AMERICAN BELIEVERS WITH SPIRITUAL PRIMACY)

The establishment of Bahá'u'lláh's Faith in the North American continent ranked as the most outstanding part of the three-fold aim which 'Abdu'l-Bahá viewed as the principle objective of His ministry. All of His services to the American believers,--His acts of special favor and solicitude, His visit to America and the Letters of the Divine Plan which He revealed in the evening of His life for their special guidance--were directed by Him to this end. Thus He invested the American community with "that spiritual primacy on which they could rely in the fulfilment of their high destiny".

"Exert yourselves", He counseled, "Your mission is unquestionably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established."

"Thus far", He continued, "ye have been untiring in your labors. Let your exertions, henceforth, increase a thousand-fold. Summon the people in these countries, capitals, islands, assemblies and churches to enter the Abhá Kingdom. The scope of your exertions must needs be extended. The wider its range, the more striking will be the evidences of Divine assistance....The moment this Divine Message is carried forward by the American believers from the shores of America and is propagated through the continents of Europe, of Asia, of Africa and of Australia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion. Then will all the peoples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of its majesty and greatness".

Every thoughtful and conscientious believer should then ponder these words of Bahá'u'lláh: "In the East the light of His Revelation hath broken; in the West have appeared the signs of His dominion. Ponder this in your hearts, O people and be not of those who have turned a deaf ear to the admonitions of Him Who is the Almighty, the All-Praised...."

The unprecedented travail of the American nation at the present hour is evidence of the beginnings of that spiritual renaissance which 'Abdu'l-Bahá's words so clearly foreshadowed. Contrast the condition of the nations of the earth, particularly the plight of the great Republic of the West, with "the rising fortunes of that handful of citizens, whose mission, if they be faithful to their trust, is to heal its wounds, restore its confidence and revive its shattered hopes."

(FOUR PERIODS HAVE ENRICHED AMERICAN COMMUNITY)

The forty years that have passed since the Bahá'í Revelation was introduced on the American continent fall into four distinct decades: First, from 1893-1903, a time of slow and steady fermentation. Pilgrimages of American believers to the Holy Land fired souls with a new ardor for the Faith. During this period, and through the spiritual effect of the pilgrimages themselves, the splendor of the Covenant emerged triumphant. Crowning the period came the Tablets subsequently revealed by 'Abdu'l-Bahá to American believers, providing them with that spiritual sustenance which alone could carry them through the approaching storm of trials.

Second, from 1903-1913, when dissension and attack became the tests whereby the American community was cleansed and energized, and the faith and knowledge of its loyal adherents deepened and intensified. To assist the troubled community 'Abdu'l-Bahá dispatched messengers to America where they laid the corner-stone of the Administration. In consequence the believers rose in reply to their enemies by establishing Chicago's first Spiritual Assembly and other precursory administrative institutions, and by extending the range of their influence to far lands through the services of itinerant teachers. The Faith of Bahá'u'lláh had arisen with its first fruits in America, and 'Abdu'l-Bahá, then unable to resist the call of the American believers, crowned this period of progress with His historic visit to their shores. Here He sowed the seeds of a priceless heritage, conferring upon the American community that spiritual primacy which was His specific gift to the West.

Third: The Divine Plan revealed by 'Abdu'l-Bahá in the decade that followed (1913-1923), during which time the world was suffering the carnage of war, was the clarion call that brought renewed activity in America. The vast teaching movement thus inaugurated has continued to gather momentum until the Cause has encircled the globe. These were the first fruits of the international services of the heroes of the Faith!

The ascension of 'Abdu'l-Bahá in 1921 released those potent energies which were to crystallize into the Administrative Order of 'Abdu'l-Bahá. His Will and Testament provided the definite guidance needed by His bereaved followers in the establishing of this infallible Organ of the Faith.

During the same period corruption and heresy succeeded for a time in raising their banners, but were doomed to failure by the unswerving loyalty of those within the security of the infant Administration.

Fourth, from 1923-1933. This was a period of accelerating growth, administrative expansion and wide-teaching accomplishments. Internally the scope of spiritual jurisdiction was extended and essential instruments of administration created and consolidated. Externally, the teaching program on five continents was more intensely prosecuted; and the American community assumed with increasing measure its international responsibilities in the handling of delicate and complex problems that faced a world Faith. Completion of the super-structure, of the Temple came at the close of this decade as the crowning glory of America's achievements. It forged the mystic chain that is to link the hearts of believers more firmly with Bahá'u'lláh.

America's past has been testimony of the vitality of her faith. Will she keep her spiritual primacy and enhance the priceless heritage conferred upon her?

OUTLINE
OF
AMERICA AND THE MOST GREAT PEACE

- I. American community "mighty organ" of Faith (pp. 71-75).....# 1-9
 - A. Beginning in America inauspicious (p. 71).....1-2

B. Succeeded in spite of obstacles (pp. 71-72)	3-5
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PART III
OF
FIRST OUTLINE ON AMERICA AND THE MOST GREAT PEACE
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REVIEW QUESTIONS

1. What were the circumstances of the first public reference to Bahá'u'lláh made in America? (p. 1) #1-2
2. Name the numerous obstacles that confronted the advance of the Faith on American soil. (pp. 1-2) #3-5
3. Discuss the historical truth that the center of Divine Revelation moves from East to West, and show how this is true of the Bahá'í Cause. (pp. 74-75; 78) #7-8; 13
4. What was the most outstanding of 'Abdu'l-Bahá's three aims in his life ministry? (pp. 76-77) #10 (see Bahá'í News No. 81 for aims)
5. How did 'Abdu'l-Bahá invest American believers with a special mission? (pp. 75-78; 28) #9, 10-12, 28
6. Compare the anguish and turmoil in the American nation and the world with the evidences of renaissance as revealed in the Bahá'í community. (p. 79) #14 In what words did 'Abdu'l-Bahá foretell this? (p. 79) #15 How is the turmoil itself an evidence of rebirth?
7. Name and characterize the four distinct periods of American Bahá'í growth? (p. 80) #16

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8. What were the three main features of the first period? (pp. 80-82) #16-20

9. What was the crowning event of the second period? (pp. 84-85) #25-26

Can you name the four preceding events of this period? (pp. 82-84) #21-24

10. Describe the impetus which the Divine Plan gave to the teaching program of the third period. (pp. 87-88) #29-31. What is the nature of the Divine Plan? (see America's Spiritual Mission.)

How did 'Abdu'l-Bahá's ascension contribute to the growth of the Administration of Bahá'u'lláh? (p. 89) #33

What was the triumphant response of the American believers in the midst of grief and new attacks? (pp. 89-90) #33-34

11. Describe in detail the four accomplishments of the fourth period. (pp. 91-94) #36-37

12. What is the Guardian's final challenge to the American believers? (p. 94) #38-39

13. What would you say is "the Most Great Peace"? (p. 75) #9 (see also The Unfoldment of World Civilization, in this same volume, p. 162, #5-6).

GLOSSARY

Báb--Forerunner of Bahá'u'lláh, and Manifestation of God Whose Dispensation was from 1844 to 1850.

Baghdád--This reference in paragraph 37 of the text may be understood if the student will refer to Bahá'í World Vol. III, 198-209; Vol. IV, 237-247; and Vol. V, 351-359. The "distinguished representative" was Mountfort Mills.

Center of Covenant--'Abdu'l-Bahá

Covenant--The following full definition of Covenant is given by Shoghi Effendi (quoted from Bahá'í News 80:5) :

As regards the meaning of the Bahá'í Covenant: The Guardian considers 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 accept and follow the coming Manifestation who will be the reappearance of His reality. The second 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 category falls the Covenant the Master made with the Bahá'ís that they should accept His administration after Him.

Divine Plan--definite Guidance for a teaching program in, the Americas and throughout the world revealed in a series of Tablets (Letters) to the American Bahá'í community during the years of 1916-1917 by 'Abdu'l-Bahá when personal contacts with the American believers had been severed by war.

Gnosticism--a philosophical religious movement which in pre-Christian times had fused into one system such widely divergent elements as Babylonian Astral mythology, cabalistic Judaism, Persian dualism and

Greek philosophy. Its main purpose was ethical, its chief doctrine that emancipation came through knowledge (gnosis). At its first contact with Christianity, Gnosticism absorbed the doctrine of the person and the work of the Redeemer, and thus rose the form in which it is best known, Christian Gnosticism. Each of its many peculiar forms is distinguished by the predominant element in the synthesis it contains.

Green Acre--Bahá'í Summer School at Eliot, Me., one of the properties of the Bahá'ís of the United States and Canada. It is now managed by a trusteeship operating for the benefit of the National Spiritual Assembly. There are at this time (1940) five other such trusteeships.

Greatest Holy Leaf--Bahíyyih Khánum, daughter of Bahá'u'lláh and the greatest woman of the Bahá'í Dispensation. During the absence of 'Abdu'l-Bahá from the Holy Land in 1911 and 1912-13, when He was teaching in the West, she carried the responsibilities of the duties at the headquarters of the Faith. That portion of the National Fund of the American Bahá'ís which now goes to the Temple construction work is now called the Bahíyyih Khánum Fund in her honor.

House--this is a reference to the Universal House of Justice not yet established.

'Iráqí--pertaining to 'Iráq, the modern nation of the Near East which lies between Turkey and Irán (Persia). Its chief city is Baghdád.

Mashriqu'l-Adhkár--that institution of Bahá'í communities around which will center activities of the Faith. It will consist of a central House of Worship and accessory buildings. The institution referred to here is the Bahá'í Temple at Wilmette, Illinois, the first to be erected in the western world and second only to the one in southern Russia. From this American Temple thousands of Mashriqu'l-Adhkárs will be born, 'Abdu'l-Bahá declared. It is a spiritual foundation from which will come forth all manner of progress for mankind.

Most Great Name (or Greatest Name)--the Name of God as revealed to humanity for this new Dispensation through the Revelation of Bahá'u'lláh. "Bahá'u'lláh" is the form of the Name when written to signify the Manifestation Himself. Translated from Arabic into English it is: "Glory, or Splendor, of God. As an invocation it is written "Yá-Bahá'u'l-Abhá" (O Thou Glory of Glories! or, O Thou Glory of the Most Glorious!) It appears on the Bahá'í ring stone as an inscription.

Nihilism--primarily, the doctrine that no reality exists; a doctrine which denies, or is taken as denying, any objective ground of truth.

Occultism--belief in hidden or mysterious powers and the possibility of subjecting them to human control.

Persia--(#37) reference here to "brilliant member" indicates Keith Ransom-Kehler, who died as a Bahá'í martyr in Persia. She was called by Shoghi Effendi "a Hand of the Cause of God".

Queen--Marie of Roumania, to whom Martha Root gave the Bahá'í Message. Queen Marie became a Bahá'í.

Star of the West--name of the official magazine of the American Bahá'ís until 1935 when it was changed to World Order.

DIGEST
OF
THE UNFOLDMENT OF WORLD CIVILIZATION

Signs of the operation of God's all-pervasive Will in the building up of a New World Order according to Bahá'u'lláh's world-embracing plan are numerous and multiplying every day. On the one hand they proclaim the march of the institutions of the Revelation of Bahá'u'lláh and on the other foreshadow the downfall of ignoring powers and principalities and the failure of human schemes to check the ills of a decaying age.

The New World Order of Bahá'u'lláh involves no less than the complete unification of the human race. Its Most Great Peace can come only after the spiritualization of the world and the fusion of its peoples. It can rest on no other basis than Bahá'u'lláh's appointed ordinances. According to Bahá'u'lláh it may be preceded by a preliminary, or "Lesser Peace" which the collective efforts of mankind may yet devise.

HUMANITY'S COMING OF AGE

The Revelation of Bahá'u'lláh signalizes through its advent the coming of age of the entire human race and marks the last and highest stage in the evolution of man's collective life on this planet in the emergence of a world community, world citizenship, world culture.

PROCESS OF INTEGRATION FINAL CONSUMMATION

This unique stage in the life of organized humanity may be likened to the culminating stage in the political evolution of the American Republic--that emergence, after a process of integration, of a unified community of federated states. This was the coming of age of the American people and may be viewed within territorial limits as the consummation of the evolution of human government, the establishment of a unified nation. Such is the stage in world government which an evolving humanity is collectively approaching.

The Revelation of Bahá'u'lláh has been endowed with potentialities commensurate with this maturity of the human race, and adequate to meet the needs of collective evolution at this time.

This is the age when all created things will reveal their hidden capacities, the day of maturity for the earth and for humanity, the apex of a series of Prophetic cycles which culminated in the advent of Bahá'u'lláh, Who as the Eternal Truth, the Desire of the World, is now come.

The Founders of all past religions may be regarded as preliminary Manifestations, preparing the way for the Advent of the "Day of Days when the whole earth will have fructified and the tree of humanity will have yielded its destined fruit".

True as this principle is, it must not be allowed to "obscure the purpose, or distort the principle, underlying the utterances of Bahá'u'lláh--utterances that have established for all time the absolute oneness of all the Prophets, Himself included....Any variations in the splendor which each of these Manifestations of the Light of God has shed upon the world should be ascribed not to any inherent superiority involved in the essential character of any one of them, but rather to the progressive capacity, the ever-increasing spiritual receptiveness, which mankind, in its progress towards maturity, has invariably manifested."

PANGS OF DEATH AND BIRTH

For the achievement of a world society,-that promised Kingdom of God,-a period of turmoil and widespread suffering would seem necessary to prepare an unrepentant humanity for her destiny. Into such a period with its pangs of death and birth the world is irresistibly moving. "The whole-earth", writes Bahá'u'lláh, "is in a state of pregnancy. The day is approaching when it will have yielded its noblest fruits."

UNIVERSAL FERMENTATION

As we look at the world around us we see evidences of the universal fermentation that is purging and reshaping humanity. Here is a titanic struggle---a two-fold process. The first is integrating and constructive in its nature and as it evolves it unfolds that System of administration which is the harbinger of the New World Order. The other is disintegrating and tends to tear down the outworn institutions and beliefs that block progress. It characterizes a civilization that has refused to answer the expectation of a new age. Each process tends in its own way to hasten the climax that will transform the face of the planet.

THIS AGE OF TRANSITION

This age of transition, the period of the incubation of a world commonwealth, the precursor of Order, has been marked by events and conditions of startling significance.

1) At the opening of the age came the dissolution of the German and Austro-Hungarian states. To these monarchies Bahá'u'lláh had given definite warning.

2) The collapse of Islám through the downfall of the Shí'ih hierarchy and the Qájár dynasty and the overthrow of the Sultanate and the Caliphate were events in direct consequence of fierce and violent hostility to the Bahá'í Faith. For similar cause the persecutors of Christ were afflicted and punished, their Holy City laid waste and robbed, themselves massacred and exiled.

To the Sultan, to the ministers of the Turkish state, to the inhabitants of Constantinople, to the Prime Minister of Turkey, Bahá'u'lláh had sent warnings of retributive calamities. Through these convulsions, however, both Sunní and Shí'ih Islám contributed to the growing speed of the disruptive process in the world.

Certain Muhammadan traditions foretell the hour of shame for Islám and of redemption of the earth through the advent of the Báb: "In the latter says a grievous calamity shall befall My people at the hands of their ruler, a calamity such as no man ever heard to surpass. So fierce will it be that none can find a shelter. God will then send down One of My descendants, One sprung from My family, Who will fill the earth with equity and justice, even as it hath been filled with injustice and tyranny." And: "A day shall be witnessed by My people whereon there will have remained of Islám naught but a name, and of the Qur'án naught but a mere appearance. The doctors of that age shall be the most evil the world hath ever seen. Mischief hath proceeded from them, and on them will it recoil.

3) Likewise the process of deterioration has exerted its influence on Christian institutions. The same menace of secularism that has attacked Islám is effecting every religion. A nationalism that deifies the state has led to a marked weakening of the Church in Europe, eating from within; while attacking from without are the aggressive policies of an anti-religious Communism. The solidarity of some once-strong institutions elsewhere has been shattered, and the power of cohesion lost to such an extent that there have emerged a multitude of cults and philosophies.

The indwelling Spirit of God which Christ bequeathed to the Apostolic Age of His Dispensation will no doubt be reborn in this Day, but such institutions as have strayed far from His spirit and teaching must recede as the World Order of Bahá'u'lláh unfolds.

SIGNS OF MORAL DOWNFALL

4) The decline in religious institutions has its inner counterpart in a world-wide moral decadence. The light of religion is quenched in men's hearts. Human character is debased and the voice of conscience stilled. Discord and malice and corruption are apparent everywhere.

BREAKDOWN OF POLITICAL AND ECONOMIC STRUCTURE

5) Passionate and violent happenings have almost broken down the political and economic structure of society. These have not yet reached their climax, and unsuccessful attempts to safeguard the peace of the world have prostrated the hearts of men. A considered view of the situation would cause one to believe that humanity may be definitely entering the outer fringes of the most agonizing phase of its existence.

BAHÁ'U'LLÁH'S PRINCIPLE OF COLLECTIVE SECURITY

6) The establishment and operation of the League of Nations, while but a glimmer in the darkness, is indicative of forces working in harmony with the spirit of the age. All attempts for treaties and sanctions whose purpose has been the security of the world are of this character. For the first time in history it has been officially recognized and publicly stated that for a system of collective security to be effective, strength and elasticity are both essential; for the first time, efforts have been made to assume collective responsibility; and for the first time, public opinion has supported verdicts of collective action.

In the light of the recent international developments the words of Bahá'u'lláh are clear and prophetic: "The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace among men...Should any king take up arms against another, all should unitedly arise and prevent him."

Elaborating the theme, 'Abdu'l-Bahá writes: "The sovereigns of the world must conclude a binding treaty, and establish a covenant, the provisions of which shall be sound, inviolable and definite.' They must proclaim it to all the world, and obtain for it the sanction of all the human race...All the forces of humanity must be mobilized to insure the stability and permanence of this Most Great Covenant...The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay the human race as a whole should resolve, with every power at its disposal, to destroy that government."

All of the efforts of men to redeem civilization have fallen short. Further suffering must afflict society before the broken fabric can be rebuilt and regenerated. "Its sickness is approaching the stage of utter hopelessness, inasmuch as the true Physician is debarred from administering the remedy."

COMMUNITY OF THE MOST GREAT NAME

The Bahá'í community is the one integrating process in a world whose institutions are for the most part dissolving, because it is actuated by God's changeless Purpose for mankind and is evolving within the framework of the Administrative Order which was established by His Prophet. For nearly a century amid the tumult of a distracted age and in the face of betrayal and attack it has grown in stability, strength, and unity and has consolidated its institutions. It has fired its adherents with a resolution and a faith that cannot be quenched.

A WORLD RELIGION

"The Faith of Bahá'u'lláh is now visibly succeeding in demonstrating its claim and title to be regarded as a World Religion, destined to attain, in the fulness of time, the status of a world-embracing Commonwealth, which would be at once the instrument and the guardian of the Most Great Peace announced by its Author."

The Faith of Bahá'u'lláh is instilling into the hearts of the believers appreciation for the unity underlying all religions and a genuine, universal and transcending love for fellowmen of whatever race, creed, class or nation; it subordinates every particularistic interest to the paramount interests of humanity; it is undenominational, non-sectarian, divorced from every ecclesiastical system; it asks that its followers not identify themselves with denominations or with political parties.

In addition to these tendencies and activities the Faith of Bahá'u'lláh is likewise demonstrating in the conduct of its administration and its teaching program the force of its cohesive strength, integrating power and invincible spirit, proving its capacity to counteract the disintegrating influence to which other systems and institutions and standards are being subjected.

DIVINE RETRIBUTION

Mankind is groaning,--dying to be led to unity, yet refuses to embrace the light and authority of the one Power that can give it succor. Must there be greater calamities before Bahá'u'lláh can be enthroned in the hearts of the masses of men?

WORLD UNITY THE GOAL

Unification of mankind is the hall-mark of the stage of maturity that human society approaches. World unity is the goal. This implies the establishment of a world commonwealth, with a world legislature, executive and tribunal backed by international force; a swiftly functioning mechanism of intercommunication; a world metropolis, world language, etc.; the removal of religious, racial, class and economic barriers; the elimination of gross poverty and of war; and the use of conserved energy and money for the welfare of mankind; a world federal system in which Force is made the servant of Justice, "whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation." Such is the goal toward which humanity is impelled.

"Now, in the world of being", 'Abdu'l-Bahá has explained, "the Hand of Divine power hath firmly laid the foundations of this all-highest bounty, and this wondrous gift. Whatsoever is latent in the innermost of this holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth, and the dayspring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift."

Isaiah envisioned this future world state, and St. John testified to the new heaven and earth that would bring joy to humanity.

This will be the age when the earth from pole to pole will "mirror the ineffable splendors of the Abhá Paradise". Bahá'u'lláh has established His sovereignty of Light.

OUTLINE OF THE UNFOLDMENT OF WORLD CIVILIZATION

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 - A. Signs of times are evidence (p. 161).....1-2

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III.	Present period that of incubation of World Commonwealth (pp. 168-194)	17-84
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C.	<u>Age of transition</u> precursor of Order (pp. 171-194)	26-84
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4.	will mirror Abhá Paradise (p. 206).....	116-117

Note: The underlining indicates subhead phrases of the text as published.

REVIEW QUESTIONS

1. What is now happening in the present order of society? #1-4

2. What will be the Lesser Peace? the Most Great Peace? (pp. 162-3) #5-6
3. Explain that change taking place which the Guardian calls "the coming of age of the entire human race". (pp. 163-5) #7-10
4. Compare the present process of integration moving in human society with that which molded the United States of America. (pp. 165-6) #11-12
5. How is the Revelation of Bahá'u'lláh associated with this maturity of the human race? (pp. 166-8) #13-16
6. Describe the present turmoil of the world as "the pangs of death and birth". (pp. 168-9) #17-22
7. What is the two-fold process involved in the titanic struggle of this era? (p. 170) #23-25
8. List the six startling events and conditions which significantly mark this age of transition. (pp. 171-194) #26-84

Explain the process of deterioration in Islám; in Christian institutions. (pp. 172-186) #30-64

What is the future for the church? (p. 185) #63

Re-read Bahá'u'lláh's tribute to the Christ? (p. 185) #64

Describe more fully the evidences of moral downfall. (pp. 186-188) #70

How have efforts of the League of Nations foreshadowed the future triumphs of Bahá'u'lláh's principle of collective security? (pp. 191-2) #78-81. How have they fallen short? (p. 193) #82

What is Shoghi Effendi's final appraisal of the League? (p. 193) #82

Discuss the political situation in America and abroad in respect to the failure of experiments. (pp. 188-190) #71-78

Compare, if you wish, objectives of the U.S. state department early in 1940 looking toward stable peace after the European war, including the mission of Sumner Welles to European capitals, with what we know about the Lesser Peace (see p. 162 #5).

Compare these moves also with the principles for Universal Peace outlined by 'Abdu'l-Bahá. (see Goal of a New World Order #22, p. 37)

How would a scheme for the union of democracies compare with these same fundamentals?

9. Why is the Community of the Most Great Name the one hope of a stricken society? (pp. 194-6) #85-91

Discuss the evident parallel between spiritual chaos, and chaos in the structure of society. (see #84-87, pp. 194-5, for suggestion)
10. How has the Bahá'í Faith demonstrated its claim as a World Religion? (pp. 196-201) #92-103

To what particular principles and laws does Shoghi Effendi call attention at this time? (pp. 196-200) #92, 94-101

11. Why does it seem that humanity must suffer even more before it will seek and accept the only Power that can save it? (pp. 201-2) #104-107
12. Describe in some detail the structure of the future Bahá'í Commonwealth. (pp. 202-5) #108-113
13. What glorious vision of progress does Shoghi Effendi give us by his concluding paragraphs? (pp. 204-206) #113-117

GLOSSARY

'Abdu'l-'Azíz--Sultan of Turkey from 1861 to 1876.

'Abdu'l-Hamíd--Sultan of Turkey from 1876 to 1909 when he was deposed by the Young Turk Revolution. He was the most powerful enemy of 'Abdu'l-Bahá. The same Revolution freed 'Abdu'l-Bahá from prison at 'Akká.

Alexandrian--a term applied to an intellectual movement which became a famous school of thought (literature, science and philosophy) rising at Alexandria, Egypt, in the fourth century B.C. and flourishing until the seventh century of the Christian era. It was concerned in attempts to interpret Oriental and particularly Hebrew religious beliefs in the light of Greek philosophy. In its pre-Christian period it also used ancient Egyptian divinities as its God-head. It exerted much influence in corrupting the central pagan religion of the Roman world. Later its concepts and customs, especially ones relating to priesthood, were engrafted upon Christianity. Christian theologians of Alexandria by the fifth century were debating warmly for their doctrine of the deity and unity of the person of Jesus Christ.

'Akká (Acca)--seacoast city in Palestine where Bahá'u'lláh was sent as a prisoner by Sultan 'Abdu'l-'Azíz. It is across the bay from Haifa.

Branch--a symbolic term employed by Bahá'u'lláh in two ways: 1) when He speaks of Himself as a Branch of the Tree of Divinity, as are all the Manifestations of God ('Abdu'l-Bahá says with this meaning, "that incomparable Branch"; "the Lordly Branch.") and 2) when He speaks of 'Abdu'l-Bahá as the Branch of the Tree, meaning He, the Manifestation, is the Tree.

Caliphate--the viceregency of the Prophet Muhammad as established by the Sunní branch of Islám. The Caliph was theoretically the defender of the Faith and owed his appointment, not to God alone as did the Imám of the Shí'íhs, but to choice and approval of the people. While 'Alí, cousin and disciple of Muhammad, was the first of the twelve Imáms, he was not elected by the early Moslems as their first Caliph. Instead, choice fell upon Abu Bekr. This difference in belief concerning the rightful successor of Muhammad soon split Islám into its two chief divisions, which continue until the present time. The Caliphate itself suffered schism during certain periods of its history and in the last 200 years was obscured by the temporal sovereignty of the rulers who held the title of Caliphate. In 1923 after the Turks dethroned the Sultan, who had been the spiritual head of Islám since the sixteenth century as well as the temporal ruler of the Ottoman Empire, they separated the temporal and spiritual powers and established at Constantinople a Caliph who should be independent of the government. Finally on March 2, 1924, the National Assembly of the new Angora Republic abolished the Caliphate.

Disarmament (conferences)--There were several in the years following the Peace of Versailles in 1919: chiefly the Washington conference, 1921-1922, and the London Naval conference, 1930. There were also important

disarmament agreements signed in August, 1924, at London, with the result that reparations were so arranged as to aid the economic recovery of Germany, and provide for evacuation of the Ruhr.

Economic (conferences)--The study of economic problems of the world advanced in the League of Nations far beyond the ability of states to attain agreement on subjects proposed. On several occasions the League did call a conference to consider the current economic situation. In 1920 was held the International Financial Conference at Brussels, which enunciated certain resolutions as guides to national and international policy. In May, 1927, came the International Economic Conference, with fifty state delegations present, and the report approved by thirty governments. The Lausanne conference in July, 1932, was when the economic crisis was at its height. It was preparatory to the Monetary and Economic Conference convening at London June, 1933. Thorough study and comprehensive reports were the chief accomplishments of each conference.

Geneva Protocol--At Geneva, Switzerland, in September, 1924, the Assembly of the League of Nations adopted a protocol which bound the members to substitute arbitration for violence in the settlement of disputes. In 1925 the British government rejected the agreement, which halted all plans based upon it. But in September the Assembly called for renewed effort to prepare for a conference to establish a system of general security. In 1925 the Locarno Treaty of Mutual Guarantee was initialed, and by the following year was in force.

Gnostic--a term applied to numerous sects arising from the grafting of pagan religious and philosophical doctrines upon Christianity in its early centuries. They disappeared by the fifth century. Gnosticism was also a philosophical-religious movement which in pre-Christian times had fused into one system such widely divergent elements as Babylonian Astral mythology, cabalistic Judaism, Persian dualism and Greek philosophy.

Guarantee (Treaty of)--The principal efforts of the world to establish treaties of mutual guarantee, either within or without the League of Nations after 1919, may be listed as follows:

Genoa Peace Pact, 1922, adopted by 34 nations at Genoa "to restore mutual confidence" and "to refrain from all acts of aggression". It was provisional in nature.

Draft Treaty of Mutual Guarantee, or Assistance, 1923, approved by 18 governments.

Geneva Protocol, explained above under "Geneva".

Locarno limited Treaty of Mutual Guarantee, October, 1925, and in effect September, 1926, by which Belgium, France, and Germany entered into mutual undertakings of non-aggression, while Italy and the United Kingdom joined them in guaranteeing the inviolability of their frontiers. Included in the agreements were arbitration treaties, also.

With Locarno as an example the League moved to develop the scheme of security further, and made subsequent relevant treaties.

At Paris August 27, 1929, the Kellogg Peace Pact was signed for the renunciation of war. It was in force by July, 1929, but made no provision for making its advanced proposals effective. Less important and limited pacts followed from 1930 to 1934.

Haifa--rapidly growing seaport of Palestine; and world center of the Bahá'í Faith.

Hegelian (philosophy)--a system of thought founded by George William Frederick Hegel, German philosopher, born at Stuttgart in 1770. He held that only absolute cognition and absolute truth can satisfy the philosophical spirit. His system, never perfected, was later distorted by religious and political theorists to support their wishes.

Imáms--the twelve Muhammadans whom the Shí'íhs believe were the divinely-ordained viceregents of Islám; thus, the appointed successors of Muhammad. Bahá'ís accept this view.

Mithraism--the worship of Mithras, the sun-god, emblem of the divine Essence. It was one of the religions in the Roman Empire which long resisted Christianity. Although the Christians finally prevailed, it was not without adopting ideas and ceremonies from this pagan Faith.

Muhammad-Sháh--the ruler of Írán from 1835-1848. During his reign the Báb announced His mission.

Naval (disarmament)--The Washington conference, 1922, ended with a treaty signed by France, Britain, Italy, Japan and the United States limiting naval armament by ratio; the London conference, 1930, limited all categories of vessels which the earlier conference had not done, and offered new hope to the world.

Neo-Platonists--mystical philosophers who mixed some ideas of ancient Platonism with the demonology of the East. They flourished in the fourth and fifth centuries after Christ.

Proletariat--the working class.

Philonism--system of thought which originated in the first century with Philo Judaeus, most famous of Alexandrian Jewish philosophers. It was a combination of Judaism and Platonism.

Qájár-- (dynasty)--line of rulers of Írán from 1798 to 1925.

Qur'án--the Holy Book revealed by Muhammad for His Dispensation.

Sanctions--economic measures adopted under the League of Nations Covenant to bring pressure to bear against violators. The Council of the League met on September 4, 1935 for final consideration of the Ethiopian appeal: "to undertake the general examination in its various aspects of the relations between Italy and Ethiopia". In August Italy had rejected proposals for negotiated settlement. Italian troops invaded Ethiopia on October 3; and on October 7 the Council found the Italian government had violated Article 12 of the Covenant and so it reconvened on October 19 to implement the pressure article (16), which is an agreement to undertake to subject a member who resorts to war in disrespect of the Covenant to the severance of all trade and financial relations, etc.

Sharí'ah (Law)--the religious law of Írán (Persia), in contradiction of the common law. The former was administered by ecclesiastical and the latter by civil tribunals.

Shí'ih--one of the two chief divisions of Islam. The Shí'íhs believe the Imámate to be the divinely-ordained line of succession.

Sultanate--the temporal authority in Turkey prior to its overthrow in 1922, and the establishment of the Angora Republic by Mustapha Kemal Ataturk, 1923.

Suní--the other of the two chief divisions of Islám. The Sunís revolted from the authority of the Imámate and held that the successors of Muhammad should be chosen by election. This faction became most powerful in Turkey, the Shí'is in Írán.

Súratu'l-Haykal--Súrih on the Temple, by Bahá'u'lláh.

Totalitarian (states)--the term applied to those states of Europe where the governing power has been extremely centralized in the hands of a dictator or oligarchy, and the policy of government is that the people exist for the state.

'Uthmán (House of)--the ruling dynasty of Turkey prior to the overthrow of the Sultanate, November, 1922.

Versailles (system)--Versailles is the French city where were made the Peace Treaties that followed the World War. These treaties were notable for the re-division they accomplished in central Europe, ostensibly to give nationalities the right of self-determination, and for the deprivation of Germany of her former colonial empire. The League of Nations was instituted as an ideal gesture insisted upon by Woodrow Wilson, president of the United States, as a means of arbitration and co-operation in the future whereby any injustices arising out of the treaties or from other cause could be righted.

Victoria--Queen of the British Empire, 1837-1901. To her Bahá'u'lláh addressed a Tablet (Letter) which is well-known to Bahá'ís. It contains much wisdom concerning the establishment of universal peace.