

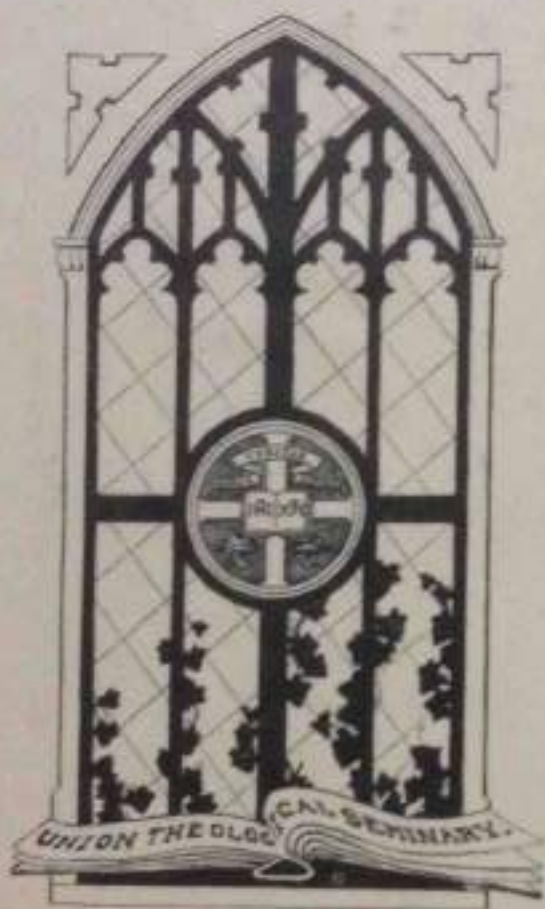


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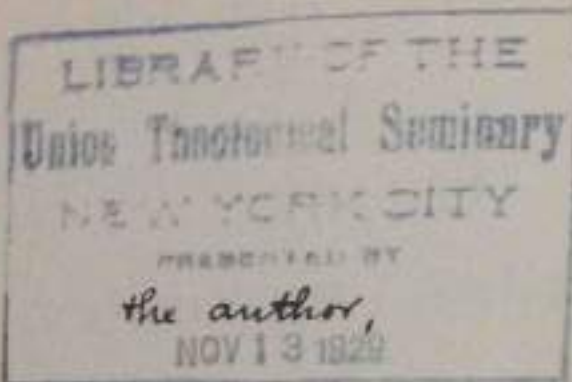


The Bahai Religion
and its
Enemy
The Bahai Organization

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BY
Ruth White

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THE BAHAI RELIGION
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CHAPTER I

ALLEGED WILL OF ABDUL BAHÁ APPOINTING A SUCCESSOR ARRIVES
IN AMERICA—ABDUL BAHÁ STATES HE NEVER APPOINTED
A SUCCESSOR—THAT THE BAHAI ORGANIZATION IS NOT THE
BAHAI RELIGION.

The late Professor E. G. Browne of the University of Cambridge, who was the best historian of the Bahai Cause, states:

"My object in the present essay on the Babis is two-fold

"I wish to point out how much still remains to be done to thoroughly elucidate the matter, and to emphasize the fact that every year which passes will render it more and more difficult to fill in certain important details in the history and chronology of this sect. I sincerely hope that some, who have the means and opportunity of assisting in this task may be induced to do so while it is still possible; . . . Believing as I do that Babism is destined to leave a permanent mark in the world, I feel very strongly how desirable it is that this work should be accomplished . . ."

Journal of the Royal Asiatic Society 1889; page 485

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This is equally applicable to certain events in the history of the Bahai Religion today. The earlier chronicles of this religion dealt with the physical martyrdom of the Babis. This history, that I herewith recount, deals with the spiritual martyrdom that the Bahai Religion has suffered at the hands of the members of the Bahai organization.

Although only a little over seven years have elapsed since the passing of Abdul Baha, yet in these seven years the Bahai Religion has been diverted from its original intent and strangled more completely by organization than Christianity was diverted and strangled in the first three hundred years of its inception. In fact the policies of the Bahai organization are the inversion of the Bahai Religion.

It is therefore with mingled feelings of regret, as well as from a sense of duty, that I deem it necessary to supplement my book, "Abdul Baha and The Promised Age" with this book. In the first book I tried to show as clearly as possible what the Bahai Religion is. What now follows is an effort to show that the Bahai Religion is not the inverted conception that the members of the Bahai organization are engaged in promulgating.

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Two months after the death of Abdul Baha, his sister sent the following cablegram to this country:

January 16, 1922.

Haifa, Wilhemite, N. Y.

In will, Shoughi Effendi appointed Guardian of the Cause and Head of House of Justice.

(Signed) GREATEST HOLY LEAF.

An unsigned, undated typewritten translation of the alleged will of Abdul Baha arrived in America four weeks later and was read by Mr. Horace Holley to a gathering of Bahais. But no details whatsoever, or comments, upon the alleged will were vouchsafed the audience.

The appointment of a successor came as a thunderbolt out of a clear sky, as Abdul Baha had given no hint that he intended to appoint a successor. On the contrary, he said that after him the power of the Bahai Cause was to vest in what would be known as Houses of Justice. In his own words, published in the official organ of the Bahai organization, "The Star of the West," November 23, 1913; page 238:

"His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the promised One of Abraham, and he, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the promised

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One. His Holiness Christ covenanted with regard to His Holiness 'The Paraclete' which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom he called, 'My promised One.' His Holiness The Bab, in all his books, in all his epistles, explicitly covenanted with regard to the Blessed Beauty, Baha'o'llah, that Baha'o'llah was the promised One of His Holiness The Bab. His Holiness Baha'o'llah covenanted not that I (Abdul Baha) am the promised One, but that Abdul Baha is the Expounder of the Book and the Center of His Covenant, and that the promised One of Baha'o'llah will appear after one thousand or thousands of years. This is the Covenant which Baha'o'llah made. If a person shall deviate he is not acceptable at the Threshold of Bah'o'llah. In case of difference, Abdul Baha must be consulted. . . . After Abdul Baha whenever the Universal House of Justice is organized, it will ward off differences."

Commenting on the above the editors in a footnote of the December 31, 1913 issue, page 268, express in the following the belief prevalent among the Bahais during the lifetime of Abdul Baha:

"The cycle of Baha'o'llah extends for one thousand or thousands of years from 1844 A. D.; but it is unique in that the 'Most Great Characteristic' of the new Covenant is the appointment of a Center, which is now in the person of Abdul Baha, and after him shall be vested in the Universal House of Justice for a period of one thousand or thousands of years."

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At a meeting of the National Spiritual Assembly of the Bahais of the United States and Canada, that I attended Febuary 25, 1928, at which seven out of the nine members were present, I asked them if they could point to a single line in any of the writings of Baha'o'llah, or of Abdul Baha, which even hinted that they intended to appoint a continual line of successors. One of the members thereupon opened the book "*Some Answered Questions*" in which Abdul Baha comments on the eleventh chapter of the Revelation of St. John and read to me as follows:

"'And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God.

'Saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come because Thou hast taken to Thee Thy great power, and hast reigned.'"

"In each cycle the guardians and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were twelve heads or chiefs of the tribes; in the time of Christ there were twelve apostles; and in the time of Mohammed there were twelve Imans. But in this glorious Manifestation there are twenty-four, double the number of all the others, for the greatness of this manifestation requires it. These holy souls are in the presence of God, seated on their own thrones; meaning that they reign eternally.

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"These twenty-four great persons, though they are seated on the thrones of everlasting rule, yet are worshipers of the appearance of the universal Manifestation, and they are humble and submissive, . . ."

Page 67

It was thereupon explained to me that the four and twenty elders were the future successors of Abdul Baha, and these successors were to last until the next manifestation of God appeared, a thousand, or thousands of years hence, as Baha'o'llah had prophesied.

Immediately I knew that this was not the meaning, not only because of what Abdul Baha had said in the foregoing concerning the covenant, but also because twenty-four successors, or popes, would be too few to cover a period of a thousand or thousands of years. If it were a thousand years each successor would have to reign an average of forty-three years after reaching maturity. If it were two thousand years, as the "thousands" imply, then each successor would have to average a reign of eighty-six years. In both instances this would be an impossibility.

Later, I studied not only this chapter, but other writings of Baha'o'llah and of Abdul Baha, relating to this same subject, and I found that

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in the words of Baha'o'llah and of Abdul Baha themselves we have the meaning of these four and twenty elders. Abdul Baha said in answer to the question:

"What is the real explanation of the cycles which occur in the world of existence?"

Answer: Each one of the luminous bodies in this limitless firmament has a cycle of revolution which is of a different duration, and every one revolves in its own orbit, and again begins a new cycle. . . . In the same way, for the whole universe, whether for the heavens or for men, there are cycles of great events, of important facts and occurrences. When a cycle is ended a new cycle begins, and the old one, on account of the great events which take place, is completely forgotten, and not a trace or record of it will remain. As you see, we have no records of twenty thousand years ago, although we have before proved by argument that life on this earth is very ancient. It is not one hundred thousand, or two hundred thousand, or one million, or two million years old; it is very ancient, and the ancient records and traces are entirely obliterated.

"Each of the Divine Manifestations have likewise a cycle, and during the cycle his laws and commandments prevail and are performed. When his cycle is completed by the appearance of a new Manifestation, a new cycle begins. In this way cycles begin, end, and are renewed, until a universal cycle is completed in the world, when important events and great occurrences will take place which entirely efface every trace and every record of the

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past; then a new universal cycle begins in the world, . . .

"Briefly, we say a universal cycle . . . signifies a long duration of time, and innumerable and incalculable periods and epochs. In such a cycle the Manifestations appear . . . until a great and universal Manifestation makes the world the centre of his radiance. His appearance causes the world to attain to maturity, and the extension of his cycle is very great. Afterwards other Manifestations will arise under his shadow, who according to the needs of the time will renew certain commandments relating to material questions and affairs, while remaining under his shadow.

"We are in the cycle which began with Adam, and its universal Manifestation is Baha'o'llah."

Some Answered Questions; Pages 183, 184.

Baha'o'llah explains that the length of these universal cycles of a Manifestation, from Adam until the next Adam, is fifty thousand years:

"Likewise understand the saying of the Eternal Beauty . . . the import of which is this; 'I was with a thousand Adams; the interval between each and the next Adam was fifty thousand years, and to every one of these I declared the Walayat (succession) of my father (Ali).'"

The Book of Ighan; Page 119.

These lines: "and to everyone of these I declared the . . . succession" is explained by

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Abdul Baha in the preceding paragraph on page 3. Each Manifestation of God covenants with the next Manifestation, of God. That is, each prophesies the coming of his successor, the time of which is usually a thousand years apart. All this plainly shows that the reference to the "four and twenty elders" does not refer to successors or popes. It shows that the Founders of each religion had the power to look far into the future and to foretell the coming of another Founder of religion, a thousand or thousands of years hence. Baha'o'llah goes on to explain that due to the difference in stations the Manifestations use different words and symbols at different periods. He says that the Founders of religion "are all seated upon the throne of the 'Manifestation of God.' A footnote explains this: "Lit. 'concealment.' The station of undeclared Manifestation."

Book of Ighan; Page 126.

The four and twenty elders seated upon the throne are, therefore, according to both Baha'o'llah and Abdul, the four and twenty Manifestations who will come at intervals of about a thousand years. "We are in the cycle which began with Adam, and its universal Mani-

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festation is Baha'o'llah" plainly shows that we are in the twenty-five thousandth year of this fifty thousand year cycle, and for the remaining half of this cycle the four and twenty Manifestations of God will appear.

But to return to the subject of the alleged will of Abdul Baha. Although the document had been read at a meeting of the Bahais in February, 1922, when I was present, yet it was not until three years later, in February, 1925 that typewritten copies of the document were distributed only among "old and recognized believers," with the permission of Shoghi Effendi. I was presented with a copy.

The reason that the will had come as such a complete surprise was because Abdul Baha not only had given no hint that he intended to appoint a successor, but, on the contrary, he declared himself many times in unmistakable terms against such a policy. The following was spoken at a Persian meeting and was recorded by his secretary, Mirza Ahmad Sohrab, July 19, 1913:

"The Blessed Perfection* has upturned the root of the tree of superstition and religious offices. In the past the ambitious leaders of religions have been the cause of

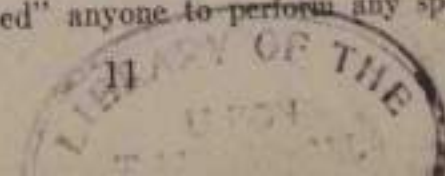
*Baha'o'llah

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the retrogression and ignorance of a nation. In this Cause there are no religious titles, no ceremonies of ordination. One is not respected simply because he wears a peculiar dress or carries a religious title, or has inherited it from the Fathers. No! These are not the marks of distinction. On the other hand, those *sanctified souls*, the signs of their divine sanctity and spirituality become apparent in the hearts of others. People are unconsciously attracted to them through their pure morality, their justice and loving kindness. Everyone is drawn to them through their praiseworthy attributes, and pleasing qualities, and all the faces are illumined by the lights of their virtues and integrity. *In this movement there is no title to be given to anyone; no See to be inherited by any person.* 'The Hands of the Cause' are the Hands of Truth. Therefore, whosoever is the promoter and the servant of the Word of God he is the hand of Truth. By the 'hands of God' certain definite meanings are connoted. It is not only a verbal expression. Whosoever is more humble in the Cause of God he is more confirmed, and whosoever is more evanescent, he is more favored."

It is inconceivable that Abdul Baha should have made this public declaration and also the following two statements, if at that very time a will of his existed, appointing a successor endowed with all the powers of a pope:

"There are no officers in this Cause. I do not and have not "Appointed" anyone to perform any special



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service, but I encourage everyone to engage in the service of the Kingdom. The foundation of this Cause is pure spiritual democracy and not a theocracy."

Star of the West; page 116, August 20, 1917.

"In answer to a question as to whether or not there would be any clergy in the Bahai Cause, Abdul Baha said: No. In this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergyman, assuming that he is ordained to his ministry, may think that he knows more about God than any one else, whereas the humble man in his congregation may know more about God than he does. The sacerdotal and theological position makes a clergyman proud and haughty. But there is one thing in this Cause; some people may become greater than the rest, not through appointment, but through the purity of their hearts, their unselfish deeds, their heroic sacrifices, and their knowledge of God. Such illumined souls, like kind fathers or teachers, will guide and teach those less fortunate. They are the elder brothers of the members of the community. They do not arrogate to themselves any title or position. You will know them by their humility, their sincerity, their deeds, their severance, their knowledge, their spirituality, and their attraction."

Diary of Ahmad Sohrab, March 21, 1913.

"A gentleman who had spent many years in India, asked by what means and what kind of organization Abdul Baha intended to spread his teachings. The

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answer was: 'Our organization is the love of God, the knowledge of the Almighty, the descent of the breaths of the Holy Spirit, the outflow of the spiritual life; our capital is good deeds, merciful attributes, heavenly characteristics, and divine ethics.'"

Ibid; December 30, 1912.

Baha'o'llah emphasized in the following that in this day we are not to see through the eyes of clergy, popes, or successors:

"... The religious doctors of every age have been the cause of preventing the people from the shore of the Sea of Oneness, for the reins of the people were in their control. Some among them have hindered the people by love of leadership, and some by lack of wisdom and knowledge."

The Book of Ighan; page 10.

"... Among the veils of glory are the religious doctors of the age, and the theologians of the time of a Manifestation, who do not submit to the Command of God, on account of their lack of understanding and their devotion and love for outward leadership... As the people have taken them in place of God for their masters, they await acceptance or rejection (of the Truth) by these supporting props; for they have no sight, hearing or heart of their own to distinguish and discriminate between truth and falsehood.

"Though all the Prophets, Chosen Ones and Holy Ones have commanded on the part of God that they should see and hear with their own eyes and ears, yet

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disregarding the exhortations of the Prophets, they have followed and will follow their divines"
Ibid; page 117.

Also read pages 154 and 5 in "Some Answered Questions," on what Abdul Baha says about popes and the papal see.

He also counsels us to go to the source and not take our religion from the mouth of any man, because as all men differ they naturally color what they say by their own individuality;

"Consider the phenomenal sun which shines forth on all existent and contingent beings with the same effulgence But its appearance in every place, and the light it sheds thereon, is in accord with the degree of the capacity of that place. For instance—in a mirror it reflects as forms and disk, and this is due to the clearness of the mirror itself Likewise, colors also appear in accord with (the nature of) the place; even as in a yellow glass the splendor is yellow, in a white one the ray is white, and in a red one it is red. These differences are therefore due to the place and not to the effulgence of light, and if the place is confronted by an obstacle, such as walls or ceiling, that place is entirely bereft of the splendor of the sun, and the sun does not shine thereon."

From The Seven Valleys; pages 24, 25.

Some of the foregoing quotations were not familiar to me at the time the alleged will was

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read, as most of them had been suppressed by Shoghi Effendi and the leaders of the Bahai organization. But from the very first I neither accepted the alleged will, nor rejected it, but I leaned far more towards its rejection than I did towards its acceptance. My attitude was one of "watchful waiting." I knew that if it were true, the results of the administration of Shoghi Effendi would be one of the strongest proofs of its authenticity. If it were not true, then time and circumstances would eventually cause the truth to become known.

This stand on my part caused me no embarrassment, inasmuch as I had never belonged to the Bahai organization (Spiritual Assemblies). From my personal contact with Abdul Baha, as well as from all of his teachings, and those of Baha'o'llah, I realized that one of their chief aims was to eradicate the clan consciousness from man, and bring him into the universal consciousness. Over and over again, both Baha'o'llah and Abdul Baha, show that the Bahai Religion is to be brought into each of our lives and applied, and not into an organization or box, as the leaders of the Bahai organization have tried to do. For even though they try to

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persuade people that their box includes all the others, yet universally minded people perceive that it is a box just the same, and shy away from it.

In primitive times the clan idea, or organization, was the great achievement. For man was so lacking in the consciousness of the oneness of mankind that he had to be educated into so simple an organization as the family life. Little by little he was led to broaden his conception, from family to tribe, and from tribe to country. But that which was a splendid thing and very necessary at one stage in the life of an individual, or a race, becomes at a later stage not only unnecessary but harmful as well. For in exact accordance as people increase in numbers in these different boxes, or organizations, so do the leaders use the force of numbers to impose their will upon the rest of the race. Thus today we witness the same old primitive warfare of tribe against tribe, only as it is now called organization and is conducted on a larger scale, we lose sight of the fact that the principle is the same as that which governed the primitive races.

This was the martyrdom of Abdul Baha. He spoke for the maturity of the age and hoped his

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followers would catch a glimpse of that maturity, instead of which they construed the Bahai Religion in a tribal way and patterned it on the effete methods of the past.

Archbishop Trench said that the cults and sects at the time of Christ came to religion not to learn its language, but to compel it to speak their own. This applies overwhelmingly today in the case of the leaders of the Bahai organization. They have come to the Bahai religion not to learn its language of the universal, but to compel it to speak their own language of organization.

About two years after I had become interested in the Bahai Cause (in 1914) an offer was made to me to travel as a paid teacher in order to promulgate the Bahai Message. I refused this offer because even then I realized that the door of further spiritual enlightenment would close unless I kept my religion inviolate from money, and everything that smacked of the old ecclesiasticism, as Baha'o'llah and Abdul Baha had cautioned their followers to do.

When I visited Abdul Baha in 1920 he confirmed my stand. It happened thus: One morning when my husband and I were taking

early morning tea with him we found him engulfed in great floods of correspondence, and, contrary to his usual custom of praising people, he spoke of the dreadful lack of harmony existing among the members of the Bahai assemblies in America, and the letters of complaint that they wrote to him, one against the other. "Great God!" He exclaimed, "can't they understand that I have nothing to do with such pettiness."

I thought, "Why is Abdul Baha telling me this? I have never belonged to the Assemblies." I concluded that this was an opportune time to ask him if my stand in not belonging to the Bahai organization was the right one. His face beamed with happiness as he nodded approval and said:

"The organization that the Bahais have among themselves has nothing to do with the teachings of Baha'o'llah. The teachings of Baha'o'llah are universal and cannot be confined to a sect."

Abdul Baha has said this same thing to many other people only not quite so bluntly.

At this same time Abdul Baha also said, in answer to questions that Dr. B. put to him, that the Bahai Religion was the greatest organization and Baha'o'llah was the greatest organiz-

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er. There was nothing incompatible in these two statements that Abdul Baha uttered—one to me and one to Dr. B. They both meant the same thing. Baha'o'llah is an organizer in the supreme and spiritual sense and on the inner plane as the following shows:

"The foundation of the palace of peace is the consciousness of the oneness of mankind."

When people come into this consciousness they are united in an inner organization where there can be no more lack of harmony than there could be between the cells of the body of man. For we become keenly conscious that the members of the body of mankind are as surely one as that the cells of his body form one structure. When this happens we realize that if we are unkind, or harm another, it returns to us like a boomerang, through the immutable workings of the law of cause and effect. But as the punishment for the violation of the Divine Law does not always overtake man so quickly, nor in such an obvious manner, as does the violation of the material law, he fails to correlate action and re-action.

Organization is a substitute for the attainment to this consciousness of the oneness of

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mankind. This is why Abdul Baha said that the organization that the Bahais have among themselves had nothing to do with the teachings of Baha'o'llah. Abdul Baha was also asked by a pilgrim if the opening sentence of the following was not a mistranslation:

"The Bahai Religion is not an organization. You can never organize the Bahai Cause. The Bahai Religion is the Spirit of this age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement; the teachings of all the religions and societies are found here; the Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this Cause. Even the Socialists and Philosophers find their theories fully developed in this Movement."

To this he replied:

"The Bahai Religion cannot be confined to an organization."

The pilgrim was evidently much pleased with what he considered this modification of Abdul Baha's first version of the foregoing. For this second version was immediately printed and circulated by the Bahai organization, in place of the first version, in pamphlet "9".

But no sooner was Abdul Baha in his grave than the leaders of the Bahai organization

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evidently awakening to the fact that the second version really meant identically the same as the first, thereupon suppressed both versions. After his death when they could safely do so, a new edition of this pamphlet was published, and the opening sentence was omitted altogether, without the slightest typographical indication that material had been omitted.

In fact, this has been one of the policies of the leaders of the Bahai organization since the death of Abdul Baha—to suppress and garble the Bahai teachings to suit their own ends.

Christ's mission was to break up the pharisaical attitude toward life and religion that the Jews had drifted into. Yet only a few hundred years after the crucifixion, His followers had drifted into the same rut of Phariseeism that Christ came to abolish. He warned them over and over again that if they poured the new wine of his religion into old bottles, there would be an explosion. We know the frightful explosion that took place during the dark ages. In this day things have speeded up, for though only seven years have elapsed since the death of Abdul Baha yet the Bahai Religion has, in the hands of Shoghi Effendi and the leaders of the Bahai organization, become a more pharisaical cult

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than any in existence. A Pharisee is the eternal type of all those who have lost their elasticity of mind and become hide-bound to some particular sect, or clan or reform, and who measure faith with a tape measure and tabulate it and put it in a box. This state of mind is not confined to members of religious organizations. For instance, the Socialists and the Bolsheviks are just as pharisaical in their attitude toward life as the Pharisees were in the time of Christ. They are hide-bound to their convictions, and call themselves progressives without perceiving that the clan attitude toward life which they advocate, and which makes divisions among mankind is always reactionary. This is true, whether people of this type are tabulated under the name of a reform, or a sect, or a religion, and whether the aim is to create class consciousness, or clan consciousness, or youth consciousness, or any other divisions. It is opposed to the principles of the oneness of mankind. That is why it is so lamentable that the members of the Bahai organization should have reverted to these reactionary conceptions, and lost the glorious heritage that Baha'o'llah and Abdul Baha bequeathed to this century. The following by Abdul Baha describes these types:

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"Holding to the letter of the law is many times an indication of a desire for leadership. One who assumes to be the enforcer of the law shows an intellectual understanding of the Cause, but that spiritual guidance in them is not yet established.

The alphabet of things is for children, that they may in time use their reasoning powers. 'Following the spirit' is a guidance by and through the heart, the prompter of the spirit. The Pharisees were extremely orthodox, holding strictly to the law. They were the cause of the condemnation and ultimate crucifixion of Jesus."

* * *

"Were not the Revelation of Baha'o'llah one adaptable to the entire world and its diverse nations, it could not be a unique and universal Revelation, but its elasticity adapts itself to all conditions, and its spirit is one that moulds itself into every vehicle and need for the accomplishment of the divine plan of unity.

But when some follow merely the hard and fixed letter of the law, they deprive it (the Revelation) of its elastic quality—the spirit—and endeavor to convert it into a hard instrument of inflexible qualities."

Star of the West, June 24, 1915; pages 43, 44, 45.

The very element that had made me shy off from becoming a member of the Socialist organization was the very element that made me shy off from becoming a member of the Bahai organ-

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ization. I recognized certain ear-marks characteristic to both, which I knew did not ring true to the universal. Fortunately for me the only instruction I ever had regarding the Bahai Religion was my direct contact with Abdul Baha himself, and a very careful reading of the Bahai literature. I sensed from the very first that the group who were known as Bahais represented something quite different from that which Abdul Baha was trying to present to the world. This conviction came to me overwhelmingly after the death of Abdul Baha. For then the clan idea, opposed to the universal principles of the Bahai Religion, reigned supreme.

Abdul Baha said that it would be impossible to create any schism in the Bahai Religion. The Bahais have interpreted this as meaning that *two* Bahai organizations cannot be formed when, as a matter of fact, both Baha'o'llah and Abdul Baha show that *no* organization can be formed of the religion itself. How can a state of consciousness be organized? And that is what the Bahai Religion is—coming into the state of consciousness of the unity of mankind—the unity of religions, and the unity of God.

The moment a group of people form a Bahai organization they are following a "particular

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meeting of unity," which Abdul Baha, in the following, exhorts his followers not to do:

"O friends! It is the wish of Abdul Baha, that the friends may establish general unity, and not a particular meeting of unity. You must have great consideration for this fact, for during past cycles such events were, in the beginning, a means of harmony, they became in the end the cause of trouble."

Tablets Containing Instructions; 1906.

" . . . It is not necessary even to label one's self. One may call one's self a Bahai and in no way live the life; on the other hand one may live the life and never be known as a Bahai. It is not so much by what name you are called, but what you are in your heart. Are you loving and serving God? Love and service are the greatest requisites of a good life. Endeavor in every possible way to do some favor, some service for someone else; do this daily, no matter how small or trivial the act of kindness may be. Even a smile counts for much."

From Table Talks of Abdul Baha; 1906.

"If we are true Bahais, speech is not needed. Our actions will help on the world, will spread civilization, will help the progress of science, and cause the arts to develop. Without action, nothing in the material world can be accomplished, neither can words unaided advance a man in the Spiritual Kingdom. It is not through lip service only, that the Elect of God have attained to holiness, but by patient lives of active service they have brought Light into the World.

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"Therefore, strive that your actions day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble. Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!

"This is the work of a true Bahai, and this is what is expected of him. If we strive to do all this, then we are true Bahais, but if we neglect it, we are not followers of the Light, and we have no right to the name.

"God, who sees all hearts, knows how far our lives are the fulfilment of our words."

"There are prepared souls in every religion. Today God is working in all the churches instructing many souls in celestial brotherhood. These souls are related by invisible and spiritual ties and are being ripened by the Holy Spirit."

"The Bahai Religion is not an exclusive society, but a Divine congregation, the dome of which is the Infinite Heaven, and the temple of which is the expanse of the earth."

"No one can bottle up the Bahai Spirit. The Bahai Spirit is the most elusive ether; it is here, it is there, it is everywhere. It is the origin and substance of the highest ideals of this and the coming ages. The Bahai Spirit is undogmatic, super-racial, inter-social and non-partisan."

ABDUL BAHÁ.

CHAPTER II.

FREEDOM OF CONSCIENCE A BAHÁI TEACHING—THE ALLEGED SUCCESSOR SHOGHI EFFENDI LIKE SOVIET GOVERNMENT SUPPRESS THIS—HE HAS GABBLED WRITINGS OF BAHÁ'U'LLAH AND OF ABDUL BAHÁ—HOUSE OF JUSTICE IS THE FUTURE STATE—NOT THE SPIRITUAL ASSEMBLY OF BAHÁIÁ.

During 1926, when I visited the Bahai Assemblies in all the large cities, on my way to California, I perceived that so subtly had a transition been made from the original principles of Baha'o'llah and Abdul Baha that the teachings had become completely inverted with few of the Bahais realizing this. In fact, I saw scarcely a trace of the Bahai teachings evidenced anywhere. To be sure I heard much talk about universal peace and the brotherhood of man, and many other principles that are commonly talked about by the votaries of dozens of sects and reforms today. But *talk* about these principles is worse than ineffectual when people *act* in a narrow sectarian way, as the Bahais were, and are doing, in violation of the universal principles of the Bahai Religion.

From everything I observed I knew that Shoghi Effendi had made a very careful study of Bolshevism, *not* in order to combat it, as

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Abdul Baha said we should do, but in order to imitate its methods, and apply them to the administration of the Bahai organization. This despite the fact that Abdul Baha said:

"The future is bad . . . Nations should strive to extinguish this fire (of Bolshevism) so that it would not spread to other countries. It will soon affect other countries . . . for the mass of people have a Bolshevik tendency."

The Light of the World.

I happened to mention this in one of my talks. After the lecture I was approached by one of the members of the Assembly and informed that Shoghi Effendi had forbidden this to be mentioned—that everything of a political nature must be eliminated from discussions. Naturally, he would require such restrictions, as his tactics and those of the members of the National Spiritual Assembly are very much akin to those of the Soviet government today. In the *New York Sunday Herald* of March 17, 1929, there appeared an article by E. A. Ashmead-Bartlett, C.B.E., who left Russia only six weeks ago. He was formerly a member of parliament on political, economic and military conditions in Russia. He shows how nine people are keeping 140,000,

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000 people in subjection, and the method that they use in election is so identical with that which Shoghi Effendi has imitated, hoping that he, too, may in time become a dictator on the same colossal scale, that I here quote it in part:

"But in reality changes in the Politique Bureau are only brought about by the members themselves. They name their own list of candidates and the delegates vote as they are told. No opposition group would dare put up candidates of its own choice . . ."

"The Politique Bureau now consists of nine persons, who form the Supreme Governing Executive . . ."

"The latter's duties are considered very important and consist of studying the rolls of all those employed on local Soviets or in factories to find out if they are strict Communist . . ."

"When issues have to be voted on, the procedure is simple and effective. The chairman reads out the motion and then demands those who are against it to raise their hands. The delegates know too well what will happen to them if they oppose a motion once it has been adopted by the platform and sit in silence."

"When the government has had enough of these meetings, which are liable to drag on interminably, all it has to do is to close the restaurant and then the delegates are very pleased to clear out of Moscow. The whole farce is a magnificent piece of stage management to make the delegates—and the people they represent—

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believe they really have a say in the councils of the country. In reality they have none."

"It is easy to understand how all the real power in a government thus organized lies in the hands of the party chiefs, who control the machine. Stalin is to-day the master mind and possesses a supreme knowledge of the party organization owing to the many years he spent as secretary under Lenine. No change of policy can be brought about without the consent of the "Big Nine" and any proposals they make are automatically indorsed by the All Union Congress of Soviets."

Shoghi Effendi conducts the Bahai elections in the same manner, and it is more of a farce than that of the Bolsheviks. Like them he studies the roll of the Bahais and, through a system of espionage, he knows every shade of belief among them. He selects those who lean most favorably towards him, and the voters have no more to say about who is to be elected than the Russian people have under the Soviet régime. And like the Soviet government his chief aim is to suppress man's freedom of conscience. There is no greater violation of the Bahai teachings than this. The following excerpts from the writings of Baha'o'llah and of Abdul Baha show the necessity of man's exercising his freedom of conscience:

"Since men differ in their degree of knowledge, if two persons should be found to possess different viewpoints

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as regards the degree and station of the Manifestation of God, both are acceptable before God, for, in accord with the blessed verse: 'Verily, we have created souls different in degrees;' God has created men different in understanding and diverse in manners. But if those having two points of view engage in conflict and strife while expressing their views, both of them are rejected. For, by knowing the Manifestation of God it is intended to unify the hearts, cultivate souls and to teach the truth of God, whereas, conflict and strife of two persons with two different points of view would do harm to the Cause of God . . ."

Baha'o'llah in The Brilliant Proof; page 28.

by Mirza Abul Fazl.

In the following talk given by Abdul Baha in 1912 he further elucidates this subject:

" . . . know ye that God has created in man the power of reason whereby man is enabled to investigate reality . . . He has endowed him with mind or the faculty of reasoning by the exercise of which he is to investigate and discover the truth; and that which he finds real and true, he must accept. He must not be an imitator or blind follower of any soul. He must not rely implicitly upon the opinion of any man without investigation; nay, each soul must seek intelligently, and independently, arriving at a real conclusion and bound only by that reality. The greatest cause of bereavement and disheartening in the world of humanity is ignorance, based upon blind imitation. It is due to this

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that wars and battles prevail; from this cause hatred and animosity arise continually among mankind"

"God has given man the eye of investigation by which he may see and recognize truth. He has endowed man with ears that he may hear the message of reality and conferred upon him the gift of reason by which he may discover things for himself. This is his endowment and equipment for the investigations of reality. Man is not intended to see through the eyes of another, hear through another's ears nor comprehend with another's brain. Each human creature has individual endowment, power and responsibility in the creative plan of God. Therefore depend upon your own reason and judgment and adhere to the outcome of your own investigation; otherwise you will be utterly submerged in the sea of ignorance and deprived of all the bounties of God. Turn to God; supplicate humbly at his threshold, seeking assistance and confirmation, that God may rend asunder the veils that obscure your vision. Then will your eyes be filled with illumination; face to face you will behold the reality of God and your heart become completely purified from the dross of ignorance, reflecting the glories and bounties of the kingdom."

" . . . It is the duty of everyone to investigate reality, and investigation of reality by another will not do"

The Promulgation of Universal Truth. Discourses by Abdul Baha; pages 285-287-288.

In the "Traveller's Narrative," translated from the Persian by Prof. Edward G. Browne

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of Cambridge University, Abdul Baha's comments on this are as follows:

" . . . Now this is beyond the power of man, that he should be able by interference or objection to, to change the heart and conscience, or meddle with the convictions of any one. For in the realm of conscience nought but the ray of God's light can command, and on the throne of the heart none but the pervading power of the King of Kings should rule"

Ibid, pages 66-67.

" . . . the conscience of man is sacred and to be respected; and that liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world.

" . . . So in the world of existence two persons unanimous in all grades (of thought) and all beliefs cannot be found. 'The ways unto God are as the number of the breaths of (His) creatures,' is a mysterious truth"

Ibid, pages 164, 165.

Every line of the teachings of Baha'o'llah and of Abdul Baha shows, both directly and indirectly, the necessity of man's exercising his freedom of conscience. Then what a shock to come in contact with the mutilations to which Shoghi Effendi and the leaders of the Bahai organization have subjected these teachings, such as the following by Mr. Horace Holly

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who is the paid secretary and mouthpiece of the Spiritual Assembly:

"... the individual conscience must be subordinated to the decisions of the Spiritual Assembly, . . ."

Bahai Year Book, 1925, April, 1926, Vol. I; Page 55.

Could inversion of the teachings of Baha'o'llah and Abdul Baha go further than this. To organize the Bahai Religion which these founders said could not be organized—to have paid officials and teachers in the religion which the founders said must be kept free from paid officials—and finally to have one of the paid officials declare that the individual conscience must be subordinated to the Spiritual Assembly!

The reason that Mr. Holly made this incredible statement, that, "the individual conscience must be subordinated to the Spiritual Assembly," is that since the death of Abdul Baha the Bahai teachings have been garbled in such a manner as to lead people to suppose that when Baha'o'llah says that mankind must obey their governments, he means the Spiritual Assemblies of the Bahais!

In order to understand how this inversion of the Bahai teachings could have taken place among supposedly enlightened people the reader

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must understand that back of the Bahai organization are the real enemies of the Bahai Religion. The Bahai Assemblies were started by the enemies of Abdul Baha, that is by I. G. Kheiralla and Mirza Assad'ullah. The names "Spiritual Assemblies" or "Assemblies," which Kheiralla christened his activities have been retained by the Bahai organization ever since. Professor E. G. Browne quoting a correspondent states:

"The doctor (Ibrahim Kheiralla) works hard and faithfully, starting class after class, . . . The believers have organized in New York with a president and several vice-presidents. The first vice-president told me that they are 107 or 109 in number and that they call themselves an 'Assembly'."

Although the members of the Bahai organization have long since repudiated the personalities of these two men (they had to, for, shortly after starting Assemblies, they became the open enemies of Abdul Baha) yet they have never repudiated their policies. For the policies of Kheiralla, Mohammed Ali, Shoghi Effendi, and the Bahai organization are identical, and they are the inversion of the universal principles that Baha'o'llah and Abdul Baha gave to the world.

As soon as Abdul Baha had passed on, his enemies who had been secretly paving the way

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for the organization of the Bahai Religion, came into full possession of it, through the acceptance by the Bahais of this document, alleged to be the will of Abdul Baha. They had secretly directed the policies of the Bahai organization while Abdul Baha was alive, so that as soon as he was dead they could control it completely. There is no doubt but what they did this through carefully grading their agents. First, there were a few who were the conscious and secret agents of Mohammed Ali, but who posed as the staunch followers of Baha'o'llah and of Abdul Baha. They were the advocates of organization, because through organization only could they hope to gain wealth and power. Those whom they could influence to become ardent advocates of organization were always put in the front rank of power, and greatly exalted, and became the leaders of the Bahai organization. These leaders with a few exceptions, were the blind tools unaware that they were in reality following the policies of Mohammed Ali through his secret agents. Therefore, as soon as Abdul Baha was dead they came into full possession of the organization, the activities of which were held in abeyance during the lifetime of Abdul Baha. That is, Mohammed Ali and his abettors did

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not dare to make it the commercialized dictatorship that it has since become. But it had all been astutely planned for years.

Furthermore, in order to control it fully Shoghi Effendi and his abettors interpolated some of the writings of Baha'o'llah and of Abdul Baha. The Bahais have accepted these interpolations and this alleged will either through lack of knowledge and study, or from lack of initiative which always accrues to those who hand over their conscience to other people. One of the instances of deliberate interpolation of the Bahai teachings is in J. E. Esslemont's book—"Baha'o'llah and The New Era," which was published after the death of Abdul Baha and was revised and interpolated by Shoghi Effendi. On page 118 Mr. Esslemont asserts:

"Baha'u'llah further arranged that after the death of 'Abdu'l-Baha an international spiritual assembly (Baytu'l-Adl), representative of all Baha'is throughout the world, should be appointed to take charge of the affairs of the Cause, to control and co-ordinate all its activities, prevent divisions and schisms, and preserve the teachings from corruption and misrepresentation."

But neither Mr. Esslemont, nor Shoghi Effendi cite where they found that Baha'o'llah had

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"arranged that after the death of Abdul Baha an international Spiritual Assembly (Baytu'l-Adl), representative of all the Baha'is throughout the world, should be appointed . . ." for the simple reason that he made no such statement. The words "Baytu'l-Adl" do not mean "Spiritual Assembly" but literally, "House of the Just," which Baha'o'llah always used when speaking of the future state. They are no more applicable to the activities of the narrow, sectarian group who have organized under the name of "Spiritual Assemblies," than the words "House of Parliament" are applicable to a kindergarten.

Baha'o'llah wrote to Queen Victoria:

"Queen of London!

" . . . We have heard that thou hast entrusted the reins of deliberation into the hands of the commonwealth (alludes to the system of Representative Government). Thou hast done well, for thereby the basis of the edifices of (all) affairs are made firm, and the hearts of those who are under thy shadow (i. e. protection) both of high and low, are made tranquil. But it behooves them (i. e. those who are chosen to represent the people) to be (as) trustees amongst the servants (of God), and to regard themselves as guardians over whomsoever is in all the earth. And when anyone turns

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towards the Assembly let him turn his glance to the Supreme Horizon and say: . . ."

Translated by Professor E. G. Browne, The Journal of the Royal Asiatic Society; 1889; page 969.

In the by-laws of the National Spiritual Assembly published in "The Bahai World," 1928; Article I states:

"The National Spiritual Assembly . . . shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Bahai Cause . . . In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Baha'u'llah:

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

Where this last quotation of Baha'o'llah's is taken from, the National Spiritual Assembly carefully omit mentioning. But if the reader will compare it with the foregoing quotation from the Tablet to Queen Victoria, he will see

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the similarity of each. Whether the latter was taken from the former and altered I do not know. But I do know that in both instances where Baha'o'llah mentioned Assemblies he was referring to the Government. In the case of the Tablet to the Queen he was speaking of her present government. In the other quotation, if it is not the same, he was speaking of the government of the future state. For the Bahai organization which functions under the name "Spiritual Assembly," had not come into existence during the lifetime of Baha'o'llah. Even if it had, what had the future government, which is to be elected by all the people of the world, to do with a little group who have adopted the name "Spiritual Assembly." A cat may call himself a king but it fools no one.

A footnote to the foregoing paragraph states: "Regarding the International Baytu'l-Adl, see Chapter XV, page 222." We turn to page 222 and this is what we find:

"And now, concerning the Assembly (Baytu'l-'Adl) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God, and day-springs of knowledge and understanding, must be steadfast in

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God's Faith, and the well-wishers of all mankind. By this assembly is meant the Universal Assembly; that is, in each country a secondary Assembly must be instituted, and these secondary Assemblies must elect the members of the Universal one."

This is from the alleged will of Abdul Baha. When Shoghi Effendi first translated this alleged will he evidently had not thought of substituting the word "Assembly" for "Baytu'l-Adl." Later it must have occurred to him that by substituting the words "Spiritual Assembly" for "House of Justice" it would make all the writings of Baha'o'llah and of Abdul Baha read as if they meant that the Spiritual Assemblies, which the Bahais have named their organization, should be obeyed, instead of which they mean that we should obey the future state when it is called "House of Justice", exactly as we are commanded to obey our government today. All during the lifetime of Baha'o'llah and of Abdul Baha the words "Baytu'l-'Adl" were translated as meaning just what they mean—"House of Justice." But no sooner was Abdul Baha in his grave than Shoghi Effendi construed these words to mean the Spiritual Assembly of the Bahais! This despite the fact that Abdul Baha had made clear and definite statements

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that the Spiritual Assemblies were not the Houses of Justice, nor would they evolve into the Houses of Justice. They could not evolve into the Houses of Justice, as Shoghi Effendi said they would, because they are to be voted into existence by universal suffrage, and as the Bahai principles will not be put into full practice for hundreds of years, therefore the election of this future state is somewhere in the distant future. But because the leaders of the Bahai organization have adopted the name "Assemblies," which Baha'o'llah used in speaking of any assembly, as shown in the foregoing Tablet to Queen Victoria, and in many other places, they imagine that they are the assemblies of the House of Justice or that they will evolve into the House of Justice.

The definition of an "Assembly," is given in the following by Abdul Baha:

✓ "'Assembly' means the diffusion of the fragrance of God.

"'Assembly' means humility and friendliness towards the believers of God. 'Assembly' means the promotion of the word of God. 'Assembly' means to be sanctified and holy from all else save God. Such is the spiritual assembly. Such is the divine meeting. Such is the Lordly congregation. The ultimate desire of

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Abdul Baha is the organization of such assemblies, and he is their servant. For this servitude is the crown of eternal sovereignty, and this thralldom is freedom in both worlds.

✓ "Therefore, O friends, strive with heart and soul, so that you may become a life member and an eternal organ of the Heavenly Assembly, and the meeting of the Kingdom of Abha! . . ."

Star of the West, Sept. 8th, 1916; pages 96, 97.

✓ His method of teaching was by way of tests. That is, he kept repeating the universal principles of the Bahai Religion, if people could not learn by precept, then they must learn by the more severe path of experience. Therefore, those who loved organization and who applied the Bahai teachings wrongly by trying to confine the universal to the sectarian and limited organization, must learn through the afflictions and failures and disharmonies that befall them. He said to the Spiritual Committee of Consultation when they asked him concerning their duties:

✓ "The first duty of the members is to effect their own unity and harmony, in order to obtain good results. If there be no unity, or the Committee becomes the cause of inharmony, undoubtedly, it is better that it does not exist. If the Committee of Consultation, or the general

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assembly becomes the cause of unhappiness it must be abandoned. How pleased I was with the friends in California. They said: 'We do not want a Committee of Consultation lest we fall into the thought of leadership and superiority and become the cause of dissension. But, now, praise be to God, we are serving according to our capacity and have no thought or aim, except the spreading of the fragrances of God.' "

Star of the West; Aug. 20, 1917.

Abdul Baha knew that it was impossible for the Bahais to effect their own unity by the mechanical means of organization or by belonging to Assemblies. For the ideal Assembly is the attainment to the spiritual condition that the disciples of Christ experienced when they gathered together after His crucifixion. This is also the meaning of the resurrection, according to Abdul Baha in the following:

"... the meaning of Christ's resurrection is as follows: the disciples were troubled and agitated after the martyrdom of Christ. The Reality of Christ, which signified his teachings, his bounties, his perfections, and his spiritual power, was hidden and concealed for two or three days after his martyrdom, and was not resplendent and manifest. No, rather it was lost; for the believers were few in number and were troubled and agitated. The Cause of Christ was like a lifeless body; and when after three days the disciples became assured

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and steadfast, and began to serve the Cause of Christ, and resolved to spread the divine teachings, putting his counsels into practice, and arising to serve him, the Reality of Christ became resplendent and his bounty appeared; his religion found life, his teachings and his admonitions became evident and visible. In other words, the Cause of Christ was like a lifeless body, until the life and the bounty of the Holy Spirit surrounded it."

Some Answered Questions; pages 120, 121.

And again he said:

"Regarding the Spiritual Assembly (Board of Consultation, Working Committee, House of Spirituality), this is not the House of Justice. It is a purely Spiritual Assembly, and belongs to spiritual matters, and that is, to teach the Cause of God, and diffuse the fragrance of God."

"If the believers arise in the accomplishment of this work, the existence of the Spiritual Assembly will not become absolutely necessary or obligatory. The aim is to teach the Cause of God and spread the fragrance of God. In California they have no Board, but the teaching of the Cause is being done."

Instructions of Abdul Baha, November 1, to the members of the spiritual meeting.

The leaders of the Bahai organization and Shoghi Effendi cite the following by Baha'o'llah

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as proof that their stand towards organization is correct, and that the individual conscience must be subordinated to the group:

"Among the people are those who glory in a desire for liberty. Know that the animal is the symbol of liberty and the manifestation thereof; hence it behooveth man to put himself under laws which will protect him against the ignorance of himself, and the injury of the deceitful. Liberty is confined to compliance with the Commandments of God. If ye adopt that which He hath revealed for you from the Heaven of Inspiration, ye will find yourselves in perfect and pure freedom."

The Bahai Magazine; March, 1923

Baha'o'llah speaks here of two kinds of liberty. First, the liberty of the animal who lives without laws; secondly, the spiritual liberty that man attains if he follows the commands of God. The kind of liberty which the animal is the symbol of he says is an impossibility for mankind. We cannot live without government as the anarchists advocate—each man being a law unto himself. But in matters of religion both Baha'o'llah and Abdul Baha show that there must be liberty and freedom of conscience for there are as many paths to God as there are individuals. But in matters of government

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the individual conscience must be subordinated to the group, because the conscience of many people is of such a low grade that they would legalize many things harmful to mankind if they could, as for instance, the selling of opium. Therefore, the conscience of the minority must be subordinated to the majority, who do not desire these things.

In order to gain control over the Bahai Religion, the leaders of the Bahai organization and Shoghi Effendi have deliberately garbled two things. They have incorporated into their by-laws the laws that deal with the future state interpolating them in such a manner as to make it an article of faith that the individual conscience must be subordinated to the Spiritual Assembly, of their making. This is as diametrically opposed to the intentions of Baha'o'llah as it would be if the Bahais affirmed that their organization was the House of Parliament and then tried to arrogate to themselves its political powers. Like children acting in a charade they have gone through the whole performance of playing at being members of the embryonic House of Justice, and demanded of the Bahais that obedience which Baha'o'llah said should be given only to the State, whether the state be the

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present state, or that which will come into existence later.

The most important part of the Bahai teachings is this very question—that God has given man free-will, and no earthly priesthood, nor dictator, must interfere with man's using that free-will in matters of faith, and the inner relation between the soul and God. This is the meaning of the spiritual democracy that Abdul Baha so often speaks of—religion percolating through all the affairs of our daily life, and an ideal government coming into existence as a result of the change of man's belief. All the evils in the world are caused by leaders who have tried to control the conscience of man. The fear of God is then replaced by the fear of the controlling group. Religious dictators differ from a Lenine or his successors only in this respect. The dictators of Russia say: "You must not believe in God at all." Religious dictators say: "You must not believe in any conception of God, except what we tell you to believe."

The more people lose their faith in God the more readily do they fall under the domination of some dictator, who terrorizes them through this, that or the other fear. Lenine is said

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to have invented the phrase, "the collective man," which embodies the philosophy of Karl Marx. This philosophy teaches that the individual is of no importance and the state, or collective man is everything. This is just the twist that the leaders of the Bahai organization have tried to give to the Bahai Religion, with the difference only that in the latter case the collective man is embodied in the Church, while in the former case it is embodied in the State, but in reality it is embodied in a supreme dictator.

Contrary to the inverted teachings that the leaders of the Bahai organization are promulgating, are the universal and inspiring teachings of Baha'o'llah and of Abdul Baha as follows: Man freed from all priesthood must endeavor to put into practice the Bahai teachings, and to promulgate them each one according to his capacity. When the majority of the peoples of the world become sufficiently interested in the first aspect of the Bahai Religion, then only will the second aspect come into existence in exactly the same manner in which the graduating class comes into the existence of the child only as he masters all the other grades leading up to it.

Concerning the House of Justice, Baha'o'llah wrote in "The Tablet of the World:"

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"The greatest Foundations upon which depends the administration of people are the following:

'First: The ministers (Counsellors, i. e. members) of the House of Justice must promote the Most Great Peace, in order that the world may be freed from onerous expenditures. This Matter is obligatory and indispensable; for warfare and conflict are the foundation of trouble and distress.

'Second: Languages must be reduced to one, and that one language must be taught in all the schools of the world.' "

Pages 28, 29.

In the "Glad Tidings" Baha'o'llah again refers to these Counsellors as follows:

"... Their Majesties, the Kings—May God assist them—or the Counsellors of the earth must consult together, and appoint one of the existing languages, or a new language, and instruct the children therein, in all the schools of the world . . . "

Page 84.

"The affairs of the people are placed in charge of the men (i. e., members) of the House of Justice of God. They are the trustees of God among His servants and the day-springs of command in His countries."

Page 89.

"Administrative affairs are all in charge of the House of Justice; but acts of worship must be observed according as they are revealed in the Book."

Page 90.

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Also in "Some Answered Questions" Abdul Baha says:

"... the General House of Justice, if it be established under the necessary conditions—with members elected from all the people—that House of Justice will be under the protection and the guardianship of God . . . "

A footnote explains the House of Justice as follows:

"Baitu'l-'Adl, i. e. the House of Justice, is an institution designed by Baha'u'llah for the administration of the future city. The General House of Justice will determine the laws of the nation, and the International House of Justice will act as a tribunal of arbitration."

Page 198.

When Abdul Baha was asked whether the local Houses of Justice would be in each city or one in each state, whether the International House of Justice would be elected directly or indirectly he replied:

"Each state, for instance New York, will have one House of Justice. The cities (of that state) will be under that House of Justice. The nations will choose directly the International House of Justice and everything will be in its hands. For instance, Syria will have a House of Justice. The people will elect it. Then this House

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of Justice of Syria (as a state under the Turkish Empire) will elect the House of Justice of Constantinople. Then Constantinople, London, Paris, Washington and so on will elect the International House of Justice."

The Light of the World; Pages 102, 103.

Again in "Ten Days in the Light of Acca" he states:

"The House of Justice will be appointed by the people. It must be obeyed because it is the Law of God expressed through the people by their own will and voice.

"It is the center of true government and must be obeyed in all things. It is the Law of God embodied in the people, reflecting His Will and their need and desire; not blindly following command."

Page 24.

CHAPTER III

FOUR CHIEF LAWS OF BAHÁ'O'LLAH INVERTED BY SHOGHI EFFENDI
—BY-LAWS OF THE BAHAI ORGANIZATION—FACTIONS—WORLD
UNITY CONFERENCES AN INDIRECT ACTIVITY OF BAHAI ORGAN-
IZATION—I REQUEST LEADERS OF BAHAI ORGANIZATION TO SEND
FOR PHOTOGRAPHS OF ALLEGED WILL AND PROVE ITS AUTHEN-
TICITY.

The followers of Baha'o'llah are cautioned many times that when they are in doubt about any point of his teachings, to study The Book—that is, his writings. Abdul Baha was never known to add entirely new laws to the teachings of Baha'o'llah. In any statement he made, he almost always referred the reader to Baha'o'llah's teachings for verification. Yet after his death an alleged will is produced which makes new laws that change completely the Bahai teachings. These laws are not only contrary to everything that Baha'o'llah taught, but also contrary to Abdul Baha's own teachings.

The four chief laws that change completely the Bahai Religion are:

First, the appointment of a continual line of successors or popes for a thousand years, who are to control man's conscience.

THE BAHAI RELIGION AND ITS

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First, the appointment of a continual line of successors or popes for a thousand years, who are to control man's conscience.

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Secondly, these successors are to be supreme dictators over the House of Justice.

This makes the state subject to the control of priestcraft, and is wholly contrary to the Bahai principles, one of which was that the Houses of Justice were to be elected by universal suffrage, and will constitute the future state.

Thirdly, the taxes that Baha'o'llah and Abdul said were to regulate the economic affairs of mankind and which were to be paid to the Houses of Justice, are to be paid to Shoghi Effendi.

Fourthly, there was to be no organization of the religion itself and no paid officials or priestcraft. Yet despite this the Bahais, at the dictation of Shoghi Effendi, have incorporated the Bahai Religion, and are trying to control it through a more rigid and more bigoted priestcraft than almost any other in existence. All this changes the Bahai Religion from a spiritual democracy, which Abdul Baha said it was, into a theocracy, which he said it was not. The following is part of the Declaration of Trust, and part of the By-Laws of the Bahai organization.

ENEMY THE BAHAI ORGANIZATION

DECLARATION OF TRUST

By the National Spiritual Assembly of the Baha'is of the United States and Canada.

We, Allen B. McDaniel of Washington, D. C., Horace Holley of New York City, N. Y., Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N. J., Florence Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New York City, N. Y., Mountfort Mills of New York City, N. Y., and Siegfried Schopflocher of Montreal, Quebec, Canada, duly chosen by the representatives of the Baha'is of the United States and Canada at the Annual Meeting held at San Francisco, Calif., on April 29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Baha'is of the United States and Canada, with full power to establish a Trust as hereinafter set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Baha'is of the United States and Canada by Baha'u'llah, Founder of the Baha'i Faith, by 'Abdu'l-Baha' its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust.

ARTICLE II

. . . We declare the purposes and objects of this Trust to be to administer the affairs of the cause of Baha'u'llah

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for the benefit of the Baha'is of the United States and Canada according to the principles of Baha'i affiliation and administration created and established by Baha'u'llah, defined and explained by 'Abdu'l-Baha,' and amplified and applied by Shoghi Effendi and his duly constituted successor and successors under the provision of the Will and Testament of 'Abdu'l-Baha.'

Other purposes and objects of this Trust are:

b. To hold and be named as beneficiary under any trust established by law or otherwise or under any will or other testamentary instrument in connection with any gift, devise, or bequest in which a trust or trusts is or are established in any part of the world as well as in the United States and Canada; to receive gifts, devises or bequests of money or other property.

c. All and whatsoever the several purposes and objects set forth in the written utterances of Baha'u'llah, 'Abdu'l-Baha' and Shoghi Effendi, under which certain jurisdiction, powers and rights are granted to National Spiritual Assemblies.

ARTICLE IV

The Trustees, i. e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Baha'is of the United States and Canada, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions

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given us to date by Shoghi Effendi, Guardian of the Cause of Baha'u'llah, which instructions are already known to the Baha'is of the United States and Canada and accepted by them in the government and practice of their religious affairs.

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY.

ARTICLE I

The National Spiritual Assembly, in the fulfilment of its sacred duties under this Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of the Baha'i Cause throughout the United States and Canada, including paramount authority in the administration of this Trust. . . . It shall be charged with the recognition of such local Assemblies, the scrutiny of local membership rolls, . . . It shall appoint all national Baha'i committees and shall supervise the publication and distribution of Baha'i literature, the reviewing of all writings pertaining to the Baha'i Cause, the construction and administration of the Mashriqu'l-Adhkar and its accessory activities, and the collection and disbursement of all funds for the carrying on of this Trust. It shall decide whether any matter lies within its own jurisdiction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases as it considers suitable and necessary, entertain appeals from the decisions of local Spiritual Assemblies and shall have the right of final decision in all cases where the qualification of an individual or group for continued

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voting rights and membership in the Baha'i body is in question. It shall furthermore represent the Baha'is of the United States and Canada in all their cooperative and spiritual activities with the Baha'is of other lands, and shall constitute the sole electoral body of the United States and Canada in the formation of the Universal House of Justice provided for in the Sacred Writings of the Baha'i Cause . . . In all its deliberation and action the National Assembly shall have constantly before it as Divine guide and standard the utterance of Baha'u'llah;

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

ARTICLE II

The Baha'is of the United States and Canada, for whose benefit this Trust has been established, shall consist of all persons resident in the United States and Canada who are recognized by the National Spiritual Assembly as having fulfilled the requirements of voting membership in a local Baha'i community. To become a voting member of a Baha'i community a person shall

- a. Be a resident of the locality defined by the area of jurisdiction of the local Spiritual Assembly, as

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provided by Article VII, Section 12, of this instrument.

- b. Have attained the age of 21 years.
- c. Have established to the satisfaction of the local Spiritual Assembly, subject to the approval of the National Assembly, that he possesses the qualifications of Baha'i faith and practice required under the following standards: Full recognition of the station of the Forerunner (the Bab), the Author (Baha'u'llah), and 'Abdu'l-Baha' the True Exemplar of the Baha'i Cause; unreserved acceptance of, and submission to, whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of Abdu'l-Baha's sacred Will; and close association with the spirit as well as the form of present-day Baha'i administration throughout the world.

ARTICLE VII

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

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

Section 6. The local Assembly shall pass upon and approve the qualifications of each member of the Baha'i

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community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly upon his Baha'i qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

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

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

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

Section 12. All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or

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concerning the affiliation of any Baha'i or group of Baha'is in the United States and Canada shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE IX

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

☞ All this is illegal, for it creates a trust and incorporates into that trust part of an alleged will which purports to appoint a successor, who has changed the teachings of Baha'o'llah and of Abdul Baha. Furthermore that alleged successor, Shoghi Effendi, has commercialized the Bahai Teachings by continually urging the collecting of money, under the powers granted in an unauthenticated will.

Article I of the By-Laws states that The National Spiritual Assembly is to have exclusive jurisdiction over the activities of the affairs of the Bahai Cause, to decide who is a Bahai and to "constitute the sole electoral body of

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the United States and Canada in the formation of the Universal House of Justice. . . ."

This also despite the fact that Baha'o'llah and Abdul Baha said that the House of Justice will not come into existence except through universal suffrage. That is when the majority of the world believes sufficiently in the Bahai principles they will vote it into existence.

I wish to call especial attention to the third paragraph herein printed beginning, "It behooves them (i. e. Spiritual Assemblies) to be the trusted ones,"

"Spiritual Assembly" in this paragraph has been intentionally substituted for House of Justice. The future House of Justice, which will be the future state has no more relation to the sectarian narrow Assemblies of the Bahais than it has to do with a kindergarten. This is a deliberate garbling of these words by Shoghi Effendi, and the National Spiritual Assembly. Baha'o'llah did not use these words "Spiritual Assembly." He used the words "Baytul-'Adl" which means House of Justice. The garbling of these words is only one instance among many that could be cited as a premeditated attempt on the part of Shoghi Effendi and the members of the National Spiritual Assembly to lead people

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to suppose that the powers that Baha'o'llah and Abdul Baha said would be vested in the future state, when it is called House of Justice, is vested in their hands.

Mr. Holley also stated in that same article in the "Bahai Year Book:"

"The second (characteristic of Baha'i Administration) is the entire absence from the Baha'i Cause of anything approaching the institution of a salaried professional clergy."

When he wrote that the expenses for the administration of the Bahai organization for one year were over \$47,000.00 and a good share of this was for a "salaried professional clergy." For instance, Mr. Albert Vail is an ex-Unitarian clergyman and he is now the leading clergyman of the Bahai Cause. He still calls himself The Reverend Albert Vail and he receives a regular salary, and devotes his entire time to preaching. In making this statement, I am casting no reflections upon Mr. Vail's sincerity of purpose. What I am trying to convey is the mistake that the leaders of the Bahai organization make when they resort to hypocrisy and false statements. Mr. Holley did this because he knows that both Baha'o'llah and Abdul Baha said there was to be no salaried clergy in the Bahai cause.

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The leaders of the Bahai organization seek to side-step this issue by calling their preachers "teachers." But this deludes no one except themselves. Mr. Holley also is a regular "salaried professional clergyman," in the sense that he receives a regular stated salary and is one of the principal preachers of the Bahai organization.

The following is the financial statement of the Bahai organization (National Spiritual Assembly of the Bahais of the U. S. and Canada.):

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FOR PERIOD April 1, 1926 to March 31, 1927.

Cash balance April 1, 1926

Worcester Bank & Trust Co...	\$1,965.12	
Northern Trust Co.....	115.54	\$1,980.66

Cash Receipts:

For Temple.....	2,209.10	
For Budget.....	34,909.11	
For Teaching.....	14.80	
For Green Acre.....	3,937.28	
For World Unity Conferences..	4,541.00	
For Green Acre Institute of World Unity.....	2,000.00	
For Carmel or Special.....	155.00	
For Tarbiat School.....	151.00	
For Pilgrim House.....	100.00	

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For General Publicity.....	3,000.00	
Interest Earned.....	21.99	51,039.28
		<u>\$53,019.94</u>

Disbursements:

Temple.....	\$2,185.20	
Teaching.....	5,064.98	
Green Acre.....	7,182.93	
Star of the West...	3,621.91	
International.....	2,265.00	
World Unity Conferences.....	5,816.85	
Archives.....	79.27	
Library.....	223.51	
General Publicity..	3,000.00	
Administrative....	10,062.41	
Carmel or Special..	214.72	
Publication.....	1,975.32	\$41,692.10

Capital Expenditures:

Louis Bourgeois on contract.....	700.00	
Plans for Temple...	281.33	
Caretaker's House..	2,005.40	
Studio Appraisal...	100.00	
Green Acre legacies paid.....	1,410.00	4,496.73
Green Acre Mana- gers' expense....		1,100.00
		<u>47,288.83</u>
		85,731.11

Add Old Balance transferred to Special Fund

40.24

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For the next year ending March 31, 1928, it was no better. For although \$59,181.61 was collected, yet the expenses were \$48,151.28. The treasurer complained in "*The Bahai News Letter*" of January, 1928 that at this rate nine years more would elapse before the temple could be completed. This despite the fact that it was started as long ago as 1912.

He might have added with equal truth that long before the nine years have elapsed that there would not be a single soul left in the Bahai organization, if the decrease in membership continues at the same rate that it has since Shoghi Effendi became dictator, or successor. In 1916, according to the United States Census of Religious Bodies, there were 2,884 Bahais in the United States. Ten years later in 1926 there were 1,247*. This decrease of more than half has taken place since the death of Abdul Baha in 1921. In 1916 there were no expenses for the upkeep of the Bahai organization as the powers back of it did not dare, while Abdul Baha was alive to have salaried officials, as they knew that this was the greatest violation of the Bahai Teachings. But under the régime of Shoghi Effendi, the alleged successor, although

*See The World Almanac for 1929 Page 182

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the membership has dwindled to less than half, yet the expenses for the maintenance of the organization during the year 1926* were \$47,288.83!

During the lifetime of Abdul Baha, all the money that was collected was used to buy land and to erect the foundation of the Bahai Temple at Chicago. The financial reports were made public through the official magazine of the Bahai organization, "*The Star of the West*." But shortly after the death of Abdul Baha the financial reports were no longer made public, but printed privately in "*The Bahai News Letter*" and circulated only among the members of the Bahai organization.

One of these reports shows that \$9,806.00 was sent to Shoghi Effendi, covering a period of a little more than two months (from November 30, 1925 to February 8th, 1926). I think the money sent to him since then is hidden under the item "International."

On January 3rd, 1928, I wrote to the nine members of The National Spiritual Assembly in part as follows:

" . . . A further spiritual, as well as legal violation, is that instead of this Bahai Fund being used for the

*From April 1, 1916, to March 31, 1927

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purpose that The National Spiritual Assembly represented it would be, it has been diverted, in part, into ever greater extravagancies of the Bahai organization. Your budget gave the fixed monthly sum, for the maintenance of the Bahai organization as \$2,745.00 yet the financial statement in the November "*Bahai News Letter*" shows that the expenditures for four months were \$18,832.16, or at the rate of \$4,708.00 a month, which is nearly double the amount that the National Spiritual Assembly said it would be. That is, the funds that the National Spiritual Assembly said would be used for the building of the Bahai Temple, are being used in increased expenditures of the Bahai organization."

After this letter was sent I received no more copies of *The Bahai News Letter*. On November 19th, 1928, I wrote Mr. Holley asking him to send me copies of *The Bahai News Letter* for the year, 1928. He answered in part as follows:

November 26, 1928.

Dear Mrs. White:

"In regard to the *Baha'i News Letter*. I am sure you will understand that this is a medium in the nature of a small newspaper, published in the interests and for the information of those who are actively cooperating with the administration of local and National Assemblies established under the Guardianship of Shoghi Effendi. This being the case, I discontinued sending the *News Letter* to you when your letters last winter indicated

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your unwillingness to accept the principle of Baha'i administration outlined in the Will and Testament of Abdul Baha. Nothing would make us all happier than word from you and Mr. White stating that after thorough investigation, you accept the validity of the Will and therefore are willing to cooperate according to the methods and principles therein defined."

Yours faithfully,

(Signed) HORACE HOLLEY,
Secretary.

To this I replied:

December 1st, 1928.

My dear Mr. Holley:

"Your letter of November 26 has been received. In reply permit me to remind you of the following facts:

During December, 1925, the National Spiritual Assembly mailed a pamphlet to me the purpose of which was to raise a fund of \$400,000 in response to the request of Shoghi Effendi. This fund was to be used to build the Bahai Temple and for the upkeep of the various Bahai activities. Without knowledge at the time that the alleged will of Abdul Baha had not been legally authenticated I donated \$354.00 to the fund. The *Bahai News Letter* is one of the activities that has been financed out of this fund, and your salary as secretary and editor of this paper is paid out of this fund. As this paper prints the financial statements of the expenses and assets of this fund, I naturally wish to know how some of my money is being spent. On this basis I renew my

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request that you send me the back numbers, dating from November, 1927.

Sincerely yours,

(Signed) *Ruth White.*

To this I received no reply, nor did Mr. Holley send me the *Bahai News Letters*. Fortunately, I was able to secure them from other Bahais.

Yet my letters evidently had the salutary effect of awakening the members of the National Spiritual Assembly to the necessity of curbing their extravagancies. For shortly after sending the foregoing letter, they passed a resolution to limit their expenses to \$33,000.00 a year. But even this is a colossal sum, compared to other religious organizations, with a like number of only 1,500 members, and who do not even profess that there are no salaried officials and clergymen in their organization. There is another reason also why the Bahais curtailed their expenses and are making desperate efforts to build the Bahai Temple. It was told to me by a well-known Bahai that the officials of Willemette have threatened to blow up the foundation of the Bahai Temple, which was started about seventeen years ago. Property

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holders have complained that this unsightly foundation, which looks like an arsenal, has depreciated the value of their property to such an extent, that the officials have given notice that the Temple must either be finished or dynamited. If it is dynamited it will be a fitting symbol of the activities of the leaders of the Bahai organization. It will be no reflection on the Bahai Religion itself, but only a reflection on those who have tried to build on a wrong foundation by subverting the Bahai principles to suit their own ends.

In this same article Mr. Holley also makes this statement:

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

Mr. Holley knows that the history of the Bahai organization has been one long battle and internal factionalism, such as few organizations have experienced. This is because they are functioning in an utterly un-Bahai way. I could cite dozens of instances, but the following from the minutes of the meeting of the Local Spiritual Assembly of New York City, July 15, 1926 will suffice to show that Mr. Holley's statement is false:

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✓ "Miss Juliet Thompson stated that Shoghi Effendi had asked her to appear before the Assembly and acquaint them with some of the matters about which he had talked to her on her recent visit to Haifa . . .

That Shoghi Effendi believes that there is danger here in New York of two schools of thought. She said: 'I am putting this very roughly in my own words. He said that there were these two schools—these two elements.'

The Chairman: Factions?

Miss T.: I hate to use that word, but there are these two. He said the difference between them was fundamental—a fundamental difference of teaching. I was trying to palliate and excuse it, but he said 'it is deeper than this, it is a fundamental difference in teaching.' He said, 'this may become very dangerous in the future. The breach may widen and it may result in groups, or parties. We must do everything in our power to avert such a disaster.' He said that this was most serious.

The Chairman: Did he refer to the nature of the teachings of the two schools—the matter on which the two sides differed? And the persons?

Miss T.: He referred to persons. He said that Mrs. Ford had a very large following and that it was most important to bring her and her group into harmony with the Spiritual Assembly. That it was most important to have her elected to the Board and that he wished that very much . . . He said it was a very deep and difficult question to be overcome, but that it must be overcome, and that if she would not consent herself to

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be on the Board, then some member of her group, or members of her group must be appointed with the others on the Board. He said that because this difference in teaching was a very serious thing, he wished that the teachers—and then again he said the leaders of the groups—would get together—and he wished a class to be formed of teachers, and that these teachers should be required, really required to be present at these meetings, at every meeting to uphold this class and to go deeper into the teachings together and to thrash out all their differences together until they arrived at a common understanding and agreement so that the teachings in the various groups would not differ.

The Chairman: Did Shoghi Effendi make any point as to which of the two sides gave the right teachings, or taught in the right way?

(Discussion)

Miss T.: I brought up this fact and what Shoghi said with relation to that was that we must leave the understanding of Baha'u'llah to the future. What I gathered from him was that we must sacrifice everything at this moment to effect unity.

The Chairman: (The chairman here referred to his willingness to sacrifice anything and everything in order that we might work together, but intimated that it would be difficult to sacrifice the station of Baha'ullah).

Miss Thompson: He asked that I come before the Board and ask them to issue this invitation to ALL the teachers to come together and study the teachings and

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reach this understanding; and he said that if they did not come through this invitation, that other means must be used. First reason by reason—and that if that does not succeed we must use some other means.

He seems to not wish at all the Bahais to put their time and effort and money into these outside movements like the League of Nations, etc. He said that they must pour all that they have into the direct channels of the Bahai Cause.

He regretted very much that some of the prominent Bahais joining and devoting their time to those other movements."

This faction between the National Spiritual Assembly, on the one side, and Mrs. Ford and her group on the other, is due to the fact that the former accept Shoghi Effendi as supreme dictator, or pope, while the latter accept him, in the words of Mrs. Ford, "merely as business manager or errand boy," of the Bahais. But it should be clear to all factions by this time that to accept him in any capacity at all, based on an unauthenticated will is equally wrong. Whether Shoghi Effendi is accepted as pope, or business manager, in either case he has been the most appalling failure and has brought chaos to the Cause. As pope he has made many divisions—the very thing the Bahais said a successor would prevent, and he has decreased

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their numbers to less than half. As "business manager or errand boy" he has been an equal failure, as the foregoing financial statements will show. Despite all this, the command he issued that some of Mrs. Ford's group be appointed on the Board was evidently carried through successfully. For some of her group, who, prior to this edict, were opposed to organization, have since been elected on the Board of the Local New York Assembly.

The frightful disharmonys prevailing among the members of the Bahai organization, and the afflictions that have befallen them individually and collectively, is the retribution for violating the teachings they purport to represent. For the spiritual law of Cause and Effect works with inexorable accuracy according to our actions and not according to what we profess to believe.

No matter how ardently we may try to promulgate a religion, if we are on the wrong path in that religion, we are not protected from the working of the Law of Cause and Effect. For religion is like a great dynamo. Only as we follow the *right* path in religion does our position become analogous to the expert electrician who, having learned the laws that

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govern a dynamo is able to light and heat houses by its beneficent power. The same laws apply to religion. If we learn how to apply its laws we receive marvelous power; but if we do not learn how to apply its laws, we are in exactly the same position as a man who, calling himself an electrician, and yet not understanding the dynamo, receives nothing but shocks and short circuits.

This is the meaning of what Paul said: "God is not mocked: for whatsoever a man soweth that shall he also reap." Playing at religion is mocking God. This is true whether the playing is unconscious or not. It almost always is unconscious. For a test means falling into an error that we at the time cannot see as an error, otherwise we would avoid it. It is the worldly interpretation of religion that precipitates people into the trap of tests.

For a brief period, and for some inscrutable reason, God has destined that the leaders of the Bahai organization continue in their intoxicating charade, but the dawn of the awakening is already manifest. Like children who will not learn that fire burns except by experience, so, too, are they learning by experience, or through the law of tests, that they cannot play at, or

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misapply religion without experiencing fearful penalties.

I asked Mr. Mountford Mills if he did not think it strange that everyone of the secretaries of Shoghi Effendi, who went to Haifa from different parts of the world had all come to grief. He admitted that it was very strange indeed.

In less than five years this is what has happened to some of them: Mr. J. E. Esslemont, a young Englishman died. Mirza Mahmood, a young Persian also died. The same fate befell M. Hippolyte Dreyfus, a Frenchman. Mirza Assad'lulah (I think that was his name) another young Persian, became completely incapacitated through paralysis of his right arm. In Mr. Mills' own case, his health became completely shattered, and the affliction which befell his wife is even worse. There are others who were equally unfortunate, but I have forgotten the details. I would not be thus personal except to show what I believe to be the workings of the law of Cause and Effect.

But to return to the subject of factions. I attended a meeting of still another faction among the Bahais—the last lecture in a series given by Mirza Ahmad Sohrad. It was as far from

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the Truth of the Bahai teachings as the narrow sectarianism of the National Spiritual Assembly is at the other end. For though the lecturer tried to prove himself broad and liberal, he proved himself nothing but bewildered as far as the Bahai teachings are concerned. One instance alone will be sufficient to show this. He said that the time would come when babies would be created in the laboratory! At this lecture Mirza Sohrab showed still further his mental confusion by stating that he had a dream a vision. And then he proceeded to recount the vision of the dry bones, related in Ezekiel, chapter xxxvii, as his own. He even quoted the very words as his own. And the audience fairly gasped at what may have been an unconscious plagiarism. He also quoted whole paragraphs of Abdul Baha as his own, without specifying, or even hinting, that they were the words of Abdul Baha.

The Bahais do not all their activities "organization" because they know that the founders of the Bahai Religion said it could not be organized. Therefore, they have tried to side-step this issue by calling their activities "Bahai Administration," as commanded by Shoghi Effendi. This despite the fact that since the

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death of Abdul Baha they have not only incorporated the Bahai Religion but made it a thoroughly narrow and commercial organization as well. Some of the activities of their organization are collecting funds, part of which is paid to Shoghi Effendi, and part of which is used to finance their paid officials—their Green Acre Summer School—their lecturers—and to publish *The Bahai Magazine*, as well as their indirect activities, flourishing under World Unity Conferences.

The inversion of the Bahai teachings has taken place so gradually that many of the Bahais are unconscious of the extent of these inversions. It is, therefore, a constant source of wonder, that, for some, to them, unaccountable reason, intelligent people shy off when they try to persuade them to come into their organization, or box. As a consequence they have resorted to indirect methods of propaganda, and they have organized "*World Unity Conferences*" and a magazine called *World Unity* and a *World Unity Foundation*. Shoghi Effendi wrote to the Assemblies in 1926 as follows:

"In connection with the World Unity Conferences, . . . as to the policy that should be adopted with regard to these conferences and other Bahai activities

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in general, . . . the National Spiritual Assemblies should . . . resort to the twofold method of directly and indirectly winning the enlightened public to the unqualified acceptance of the Bahai Faith. The one method would assume an open, decisive and challenging tone. The other, . . . would be progressive and cautious . . ."

Bahai Administration by Shoghi Effendi; pages 114, 115.

The *World Unity Conferences* are held in all the larger cities, but no mention is made from the platform that it is a Bahai activity. The Bahais flock to these meetings to do what they call "follow-up work" among those who evidence any interest. This "follow-up work" would be all right if it were not for the fact that these teachers who do "follow-up work" try to persuade those who have just heard universal principles propounded from the platform, to accept the inverted conception of these principles. That is they attempt to get people into a box or organization to which they must pay dues and become clan conscious, and to little by little be taught to believe that they must obey absolutely the dictates of the Spiritual Assembly and of Shoghi Effendi. In fact the "follow-up work" really means that by a very gradual process the proselyte is led to accept

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the inverted teachings of the Bahai Religion. Mr. Horace Holley is one of the leaders of the Bahai organization, and yet as one of the leaders of *World Unity Conferences*, and as managing editor of *World Unity Magazine* he represents himself as a modernist. And for promulgating these irreconcilable view-points he receives a salary from both sides of the organization.

In December, 1925, the National Spiritual Assembly of the Bahais of the United States and Canada issued a pamphlet, "A Plan of Unified Action to Spread the Bahai Cause." The object of this plan was to make a drive to raise \$400,000, as the following quotations show:

The objects of the plan are, in brief, to unify the efforts and enlarge the numbers of the Cause in North America, penetrate the consciousness of the public with the spirit of Baha'o'llah, and, by the end of three years at most, accumulate, in response to the request of Shoghi Effendi, a fund of \$400,000 to construct the first unit of the superstructure of the Mashriqu'l-Adhkar* at Wilmette, Illinois.

. . . It is the fixed and unalterable intention of the National Spiritual Assembly to so administer the affairs of the Cause, and so assist the friends, that the amount specified by the Guardian (Shoghi Effendi)—\$400,000—can be gathered together by December 31, 1928 . . .

To carry this plan steadily forward to a successful

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conclusion means that contributions must average nine dollars per month from every confirmed American Baha'i beginning January, 1926, and continued uninterruptedly until December, 1928.

At the end of the three-year period the condition of the Fund will be laid before the Guardian of the Cause . . .

One of the pamphlets and a letter soliciting contributions to this fund, was mailed to me. Without remembering at the time that both Baha'o'llah and Abdul Baha had forbidden soliciting, or begging in any form, I made several contributions. Shortly after this, I realized that such policies, and others that the leaders of the Bahai organization were advocating were contrary to the principles of the Bahai Religion, one of which was that it should be kept inviolate from money and other worldly considerations, such as paid officials and paid teachers.

Through this action of theirs I also realized that it had given me the legal right to demand of them that they send for photographs of the alleged will. For I saw that under the administration of Shoghi Effendi the Bahai teachings had not only become more and more inverted, but more and more commercialized. I then wrote a letter on December 3, 1927, and requested of the National Spiritual Assembly that they

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send for photographs of the alleged will in order to prove its validity, part of which is as follows:

December 3, 1927.

National Spiritual Assembly
of the Bahais of the
United States and Canada.

I was asked by your organization, the N. S. A. of the Bahais of the U. S. and Canada, which purports to represent the Bahai Religion in America, to contribute to a fund for the support of the various activities, both direct and indirect of your organization. This National Bahai Fund for raising money to support your organization was ratified by Shoghi Effendi, whom your organization has accepted as the successor of Abdul Baha, based on a document purporting to be the will of Abdul Baha. Typewritten copies of this document were distributed among a number of people, in 1925. But these copies bore no evidence that this will was signed, or in the handwriting of Abdul Baha, nor who translated it. And this omission was doubly strange considering the fact that all Tablets of Abdul Baha coming to this country always specified that they were signed by Abdul Baha.

As you know Abdul Baha wrote many times to different people before he passed from this world, that no document, or Tablet, purporting to come from him, even if sent, or presented by a member of his own family, should be accepted, unless they were written in his own handwriting and signed by him. And even then the authenticity of them must be attested to.

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I request that you, in your official capacity, as one of the officers of this organization present to me legal evidence that your organization, in its acceptance of Shoghi Effendi as the successor of Abdul Baha is founded on a legal chain, by presenting to me, on or before the 19th day of January, 1928, an authentic photographic copy of this document which purports to be the will of Abdul Baha.

Yours in the service of the Cause of God,
RUTH WHITE.

MRS. H. LAWRENCE WHITE
P. O. Box 379, Grand Central Station
New York City

I sent this letter to Mr. Horace Holley, Mr. Roy C. Wilhelm, Mr. Alfred Lunt, Mr. Allen McDaniel, Mr. Carl Scheffler, Mr. Louis Gregory, Mrs. Amelia Collins, Mrs. May Maxwell, and Mrs. Florence Morton.

Four weeks later, on December 31, I received a reply from Mr. Holley, part of which is as follows:

Cable Address, Bahai, New York.
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHAI'S OF THE
UNITED STATES AND CANADA

Office of the Secretary
129 EAST TENTH STREET, NEW YORK CITY

December 31, 1927.

My Dear Mrs. White:

Although you have indicated several points on which you desire explanation or comment, we feel that your

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letter raises only one fundamental question, namely, the validity of the Will and Testament of 'Abdu'l-Baha. Since this Will appoints a Guardian to administer the administrative affairs of 'the Cause, and since the Guardian has approved the matters you question, it of course follows that those who really desire to conform to the wishes and instructions of 'Abdu'l-Baha will accept His instructions concerning administrative affairs as soon as they know what these instructions are.

We can, therefore, give you full assurance that the Will and Testament of 'Abdu'l-Baha, a copy of which was sent you over two years ago, is a document written by Him in His own hand, the validity of which has been established by a number of well-known Baha'is from different countries, who inspected the original at Haifa.

Apart from this entirely convincing proof, it is a matter of interesting historical record that, when the custody of one of the Bahai'i tombs at Haifa was questioned after the departure of 'Abdu'l-Baha the final decision lay in the hands of the representative of the British Government administering Palestine under the mandate of the League of Nations, and after full investigation he restored the keys of the Tomb to the Guardian appointed in the Will and Testament of 'Abdu'l-Baha.

As no photographic copies of this document exist in this country, we are unable to meet your request for such a copy. In view of the fact that the world-wide Baha'i community naturally most concerned with establishing the completeness and accuracy of 'Abdu'l-Baha's final instruction to His followers, has been

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satisfied with the verbal accuracy of His Will and Testament; and in view also of the fact that the highest civil authorities of Palestine have also accepted the Guardian as the administrative head of the Baha'i Cause, we know that you may rest assured that obedience to 'Abdu'l-Baha at this time means obedience to the Guardian appointed by Him in all matters pertaining to the Baha'i Cause."

(Signed) HORACE HOLLEY, *Secretary*.

This letter was wholly unsatisfactory, because the very point in my letter as well as in others that I sent was this very issue—that the alleged will does not express the wishes of Abdul Baha and cannot be accepted as the wishes of Abdul Baha until it is proved valid. And yet the National Spiritual Assembly incorporated part of the contents of this alleged will in their by-laws, and made it an article of faith of the Bahai Religion. As for Mr. Holley's statement: "... in view also of the fact that the highest civil authorities of Palestine have also accepted the Guardian as the administrative head of the Baha'i Cause . . ." it means nothing at all as far as the vital issues that I am dealing with are concerned. It merely amounts to this, that as there was no property, either personal or real, bequeathed in the alleged will, and as

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no one contested Shoghi Effendi's right as successor, the government's recognition of Shoghi Effendi consisted in permitting him to be the custodian of the Tombs of the Bab, and of Abdul Baha, and of Baha'o'llah. When I say that no one contested Shoghi Effendi's right as successor, I mean that no one contested it to the point of insisting upon having the alleged will put to the acid test of handwriting experts. That Mohammed Ali did not do this is very significant, or suspicious to say the least. For anyone who is familiar with the Cause knows that Mohammed Ali has for the past thirty years left no stone unturned to control the Bahai Religion, and the very fact that he so readily acquiesced to Shoghi Effendi's claim indicates collusion. In other words Mohammed Ali knew that he had no shadow of a chance of ever being a leader, or a successor, in the Bahai Religion because of the fact made public that he had interpolated the writings of Baha'o'llah.* He therefore must have decided that the best way to share in the wealth and power that would come to the family of Abdul Baha through the appointment of a successor, would be to acquiesce to the appointment. Then in order to

*See pages 129 to 163; The Epistle to the Bahai World.

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strengthen Shoghi Effendi's claim, he put in a claim also merely as a bluff, and then when Shoghi Effendi produced the will he accepted it without a murmur. Whereas everyone familiar with his activities knows that this is not at all the thing that Mohammed Ali would do unless he had some ulterior motive.

I believe this to be the case from long and careful research of all aspects of the Bahai Religion in its relation to the administration of Shoghi Effendi and his abettors. I base my assumption not on what Shoghi Effendi says but on what he has done, and is doing. This is the only gauge that Abdul Baha said we should use.

My reasons for believing that Mohammed Ali is one of the abettors of Shoghi Effendi are many. For instance upon the death of Abdul Baha all the things that Mohammed Ali has always stood for began to be inculcated into the Bahai Cause, such as the commercializing of the Bahai Cause through extreme and narrow organization, with paid officials, etc. Even in such little things as the spelling of the sacred names, the leaders of the Bahai organization have reverted to Mohammed Ali's style. This latter is only a trifling thing, but it shows that even in these trifling things that the will of Moham-

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med Ali is being followed, functioning, of course, through the personality of Shoghi Effendi. Later in this book I will give what to me is an overwhelming proof that Mohammed Ali is the secret power behind the throne of Shoghi Effendi.

As Mr. Mountford Mills was one of the "well known Bahais" who had gone to Palestine shortly after the passing of Abdul Baha I wrote to him asking him to give me what information he could concerning the alleged will. He answered as follows:

THE HARVARD CLUB
27 WEST 44TH ST.
NEW YORK CITY

January 10th, 1928.

Dear Mrs. White:

I have your letter of yesterday and have also received the copies of your earlier letters to the National Spiritual Assembly and to Mr. Holley, all bearing upon the question whether the Will accepted by the National Spiritual Assembly as Abdul Baha's Last Testament is really so. Needless to say, I am glad to give you any information I can relating to the matter.

Answering more specifically the questions in your letter to me,

I have seen the Will.

It is written entirely in the Master's own hand.

It is signed by him.

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Its parts written before the Master's seal was stolen from him in this country are sealed.

It is not dated, but its approximate date appears from its contents.

It has not been probated in the sense that we use the word, as there is no provision under the laws of Islam for such a proceeding. It has, however, been officially recognized by the British Government, the Mandatory Power now governing Palestine.

I hope these answers will satisfy the doubts that have arisen in your mind concerning the authenticity of the Will. Please let me know. I have enjoyed exceptional opportunities to learn the facts about it and do not hesitate to assure you that the document of which copies have been circulated among the Bahais in this country is the Last Will and Testament of Abdu'l Baha and embodies his final and most sacred message to his followers.

(Sincerely yours,

(Signed) MOUNTFORD MILLS.

Then upon further questioning he wrote again as follows:

THE HARVARD CLUB
27 WEST 44TH St.
January 22nd, 1928.

Dear Mrs. White:

I have your letter of yesterday.

As I wrote in my last letter, the formal standards in executing wills here required by our laws cannot be

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applied to the Will of Abdu'l Baha. Viewing it through the eye of our custom so far as possible, however, we should consider its three parts as forming his main Will to which two codicils had been added, all three parts being his Last Will and Testament. This is the view I took when writing you. It also seems beyond question that this was the Master's own intention. The three parts were filed together in one place by him, with the evident intent that they should be read together as one document.

Answering your specific questions,

All three sections are signed by Abdu'l Baha.

The first two sections are sealed.

All three sections are in the handwriting of Abdu'l Baha.

The Master's seal was stolen during his visit to this country in 1912.

The first two sections were thus obviously written before 1912, the last section after his return to Palestine in 1913. A closer approximation to the exact dates can be drawn from events referred to in the separate sections, but I have not this data with me here. As explained above, following our occidental terminology, there is but one Will with two codicils, the three parts having been written at different dates.

The commands of Abdu'l Baha which you quote concerning the identification of letters alleged to have been written by him were given out with special reference to Orientals who might come to this country and mingle with the Friends with the purpose of creating differences among them, and it has always been supposed that the commands were given with particular reference

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to Dr. —, who, as you know, did come here shortly afterwards. That these instructions could not have been intended to apply in full detail to all of the Master's writings is clearly shown by the innumerable Tablets sent to us that were almost never written in his own hand beyond the signature. However, I agree with you entirely that he would wish even more strongly that anyone feeling that he had reasonable grounds to doubt the authenticity of so gravely important a document as his Will should take every reasonable precaution to be sure.

Sincerely,

(Signed) MOUNTFORD MILLS.

In response to other letters that I wrote to the National Spiritual Assembly, reiterating my demand that they send for photographs of the alleged will and have it examined by handwriting experts, I received a reply from Mr. Holley, asking me to meet the members of the Spiritual Assembly. I accepted this invitation and met them on February 25, 1928. The object of the meeting on their part was, apparently, to try and make me believe that I should accept this document on verbal and circumstantial evidence. I, on my part, reiterated what I had said in my letters, and, I tried to make them realize that to accept it in this manner was disobedience to the commands of Abdul Baha.

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I also asked them how they could possibly believe they were carrying out the wishes of Abdul Baha in this alleged will before they had first carried out his wishes regarding the acceptance of any document alleging to be his such as he expressed in the following:

"Any Persian, . . . (who comes to America) . . . even if it is Shoghi Effendi, or Rouhi Effendi (the two grandsons of Abdul Baha) the friends must demand of him before anything else, his credential letter, written in my handwriting, or signed with my signature."

(Signed)

ABDUL BAHÁ ÁBBÁS.

From Star of the West, October 16, 1915.

They contended that this referred to a certain relative of Abdul Baha's. I maintained that it referred to anyone, and that it made no difference whether a person *brought* a letter or document, or *sent* one, alleging to be Abdul Baha's which gave him authority, this command applied equally to either case, and that it applied overwhelmingly to the case of his alleged will. For this gave Shoghi Effendi more potential authority than a king or a pope.

The very fact that Shoghi Effendi was specified in the above manner was portentous of what has happened.

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This meeting was characterized by the inquisitorial methods of the dark ages as most of the activities of the leaders of the Bahai organization are. I was questioned in this wise:

"Would you accept Shoghi Effendi as the successor of Abdul Baha, and would you obey him if the will were proved to be absolutely valid?"

I replied that I would not according to their conception of obedience. For in every age people obey or disobey religious teachings according to their capacity. The fanatics who constituted themselves the custodian's of Christ's teachings considered that they were the only people who were obeying Christ, and in their zeal to make others obey they resorted to inconceivable cruelty.

I might as well add here the convictions that came to me later. I would not accept the appointment of Shoghi Effendi nor obey him even if handwriting experts said the will was authentic. For this reason: Even if the instructions in the will are authentic, the instructions given by Abdul Baha during his lifetime would have to be considered side by side with those in the will. Therefore if the instructions in the reputed will are repeated only once or twice, and the

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reverse of these instructions were repeated and printed hundreds of times during the lifetime of Abdul Baha and at the very time that the alleged will was already in existence, this fact far outweighs instructions found after his death, even in the incredible event of the will proving to be valid. Furthermore, Abdul Baha said that if an angel from heaven comes down and tries to change the teachings of Baha'o'llah, do not believe him. Shoghi Effendi has changed the teachings by mis-applying every fundamental principle of the Bahai Religion. Therefore to accept the appointment of Shoghi Effendi at all is to throw over completely the Bahai Religion; for he has changed the Bahai teachings from a spiritual democracy, which the founders said it was, into a theocracy, which they said very emphatically it was not.

I learned at this meeting that the photographs of the alleged will, which I had requested three months prior to this meeting, had not even been sent for. Therefore, the next day, before the session of the Spiritual Assembly adjourned I sent by special delivery a letter in which I urged that they cable to Mr. Allen McDaniel, who was then in Haifa, and request him to bring back the

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photographs when he returned. In response to this letter Mr. Holley wrote that the photographs had been sent for. It had taken me nearly three months of hard work to gain my first victory.

CHAPTER IV.

I GO TO LONDON IN QUEST OF THE PHOTOGRAPHS OF THE ALLEGED WILL—BAHAI CAUSE UNDER AN ECLIPSE IN ENGLAND AND GERMANY—PROPHECY OF ABDUL BAHÁ FULFILLED THROUGH DISLOYALTY OF HIS FOLLOWERS.

Although everyone whom I had questioned concerning the alleged will assured me that it had never been photographed, yet about this time I heard that one set of photographs did exist and was owned by a Persian in London. As I had received no assurance to numerous inquiries I had made as to whether the photographs had been started on the way, I therefore sailed for England on April 25. This was for the twofold purpose of securing this document and also to observe the effect of the administration of the Bahai Cause under Shoghi Effendi. Due to a very fortunate combination of circumstances that had occurred several years earlier, I succeeded in obtaining permission to have copied the only set of photographs of the alleged will that existed, according to all the reports that I had heard. Some of the ten sheets were illegible in part, as evidently some chemical had been spilled over them. But needless to say

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I was overjoyed at the miraculous manner in which fortune had favored me.

I met practically all the Bahais in London, and while there I was invited to meet the members of the National Spiritual Assembly of England at the home of Mrs. Florence George. The members met at two o'clock to transact business, and my husband and I were asked to come at four. We arrived at the appointed hour and the maid said that the meeting had not yet adjourned. While we waited we could occasionally hear voices in strong disputes. Apologies were sent out several times that the delay was unavoidable. Finally, at nearly six o'clock, the members emerged limp and tired. No sooner were greetings exchanged than Mr. G. P. Simpson approached each member of the National Spiritual Assembly and said very dramatically: "I have finished with you forever! You are not Bahais! You are not Bahais!"

And then he strode from the room beside himself with rage.

Mrs. George, who was convalescent and had recently returned from a hospital, was almost overcome with grief. One of the members suggested that if each repeated some of the Bahai prayers aloud it would comfort her. This we

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did, each repeating in turn the prayer which most appealed to him. I shall never forget the pathos and tragedy in her exquisite voice, modulated by suffering, as she repeated her prayers. But I also felt, and knew that the tragedies and disharmonys among the Bahais were the outcome of their mis-applying the Bahai Religion. They were like inexperienced children meddling with a dynamo, and all they received from it were shocks and injuries. Instead of which they might have received the beneficent effects of the dynamo, had they followed the instructions of the founders of the religion they were purporting to represent.

Lady Blomfield, who was present at this meeting, said to me that there was practically no longer a Bahai Cause in England, and she had come to the conclusion that the Bahai Cause cannot be organized. She had asked Abdul Baha in 1911 if he approved of the Houses of Spirituality (the organized groups of Bahais also called Spiritual Assemblies). He replied as follows:

"If you had lived in the time of His Holiness the Christ which would you have chosen to be—one of his disciples, or a member of the Council of Trent?"

She replied:

"Without question I would have chosen to be one of His disciples. But if by my presence I could have

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leavened and helped the Council of Trent, then I would have chosen to be one of them."

Lady Blomfield now perceives that the latter choice would have been a mistake, for she tried to leaven the Bahai organization and found it an impossible task.

In Germany it was just as bad. The Bahai cause was under as great an eclipse as it was in England due to the administration of the alleged successor. One of the leaders complained bitterly to me that the coercions of the National Spiritual Assembly of Germany had gone to such an extreme that they had actually forbidden the Bahais to so much as speak of the Bahai Message in their own homes, should they happen to have callers. This would be an infringement of one of their laws that only those appointed could give the Bahai Message!

The following letter was given to me by Herr Herrigel of Stuttgart, showing in part the extent of the dictatorship that the National Spiritual Assembly has assumed under the instructions of Shoghi Effendi.

A Circular Letter from the National Council to the German Bahai-local Groups and its scattered Friends.

Dear Friends!

The National Council feels called upon to render the following explanation concerning its status and mission:

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In accordance with the distinct wish of Baha'u'llah and Abdu'l Baha, and according to the instructions of our Guardian Shoghi Effendi, it devolves upon the National Councils to watch over the development and the interest of the Holy Cause in each country, in which they have been installed; and to protect both at home and abroad, the common interests of the various Baha'i congregations and of the scattered friends in the said country; to guide them and to represent them. This council comes into being through the indirect ballot of the professed followers of the Holy Cause within a district, and, consequently, it represents the will of these as expressed through the ballot. The friends, by their vote, place the destiny of the Holy Cause in the hands of the National Council for the duration of its term of office, and in accordance with the injunctions of our Masters, it is the unqualified duty of the groups and of the avowed friends of the Cause, to fulfill the commands of the National Council, as being the highest national organ of this order. It is a foremost duty for all followers of the Holy Cause to adapt themselves to such voluntary discipline. In the event that any disagreement with the National Council should arise, disagreements, which can not be clarified after a conference with that body—an international House of Justice is provided, in accordance with the law of Baha'u'llah. If this fails, the problem lies in the hands of our Guardian, Shoghi Effendi. The teachings of Baha'u'llah set forth as its highest principle, Unity and Order, and a conscious and intentional infraction of this principle is construed as signifying withdrawal from the union.

The National Council, on its part, appoints sub-committees for the proper execution of the tasks and problems submitted to them. The committees operate according to the instructions of the National Council, and are responsible for their acts. Their orders and measures in their dealings with the various groups and scattered friends, insofar as these fall within the sphere of authority assigned to them, are to be deemed of equal importance with those of The National Council. We will name once more the persons comprising the National Council and its sub-committees: The National Council is composed of the following members:

Albert Schwarz, Chairman
Mrs. Schwarz—Stuttgart, Secretary
Dr. Hermann Grossmann, Wandsbeck
Julius Brueckner, Goeppingen
Fr. Metzger, Goeppingen
Miss Anna Koestlin, Esslingen
Miss Edith Horn, Stuttgart
Paul Gollmer, Stuttgart
Frederick Schweizer, Zuffenhausen

All correspondence referring to the National Council, if no further instructions are given, are to be addressed to: Deutschen Baha'i Nationalrat, Baha'i-Buro, Stuttgart, Alexanderstrasse 3 II. (German Baha'i National Council, Baha'i Office, 3 Alexanderstrasse, Stuttgart, Germany.)

Committee on Instruction and Communications

a For southern Germany: Mrs. Schwarz, Miss Horn, Miss Koestlin (Esslingen), Mr. Kimmerle of Heilbronn (Esperanto).

b For Baden: Mr. Renftle (Karlsruhe), Mrs. Votteler (Freudenstadt).

Translations and Press Committee

Mrs. Schwarz, Miss Horp, Mr. Kuestner, Mr. Diebold.
Address, Mrs. A. Schwarz, Solivo Stuttgart, Alexanderstrasse 3.

Committee on Juvenile Work and Education

Dr. Grossmann (Wandsbeck), Miss Koestlin (Esslingen). Address Mr. Hermann Grossmann, Wandsbeck, Post Office Box 8.

Business Committee of the Deutsches Bahai-Bundes G. m. b. H. (German Bahai Union, Ltd.)

Administration of the Sons of Truth.

The holding of public lectures requires the sanction of the National Council, provided that no local, spiritual Working Body, recognized by the National Council, exists. Public lecturers within the Bahai field of labor require the endorsement of the National Council. Should the groups and scattered friends desire the services of a lecturer, application may be made to the above-mentioned members of the Committee on Communications. If other friends should be desired as lecturers, notification to that effect is to be given to the National Council, which body will then, according to its knowledge of the qualifications of the candidate, judge as to his fitness thereof. Publications of any kind regarding the Bahai teachings, require the approval of the National Council. This obtains as well for publications by local, spiritual Working Bodies, as for those by individual members.

Local groups can only be established with the permission of the National Council. Whenever a new election of a spiritual Working Body shall take place in accordance with the will of Baha'u'llaha and Abdu'l Baha, and the instructions of our Guardian Shoghi Effendi, the National Council shall be informed thereof. Whenever the National Council shall deem it necessary, further orders will be issued. Naturally it is the duty of the National Council, as well as that of all friends of the Holy Cause, to conduct all their affairs on the ground of careful study of the sacred teachings, and in joint consultation and communion with the various spiritual Working Bodies.

The National Council enters into all matters only in its entirety (as a body): its individual members therefore have no authority to hand down any decisions, nor to express an opinion in the name of the National Council. An exception to this rule exists in the case of committee members possessing full power to act, insofar as the matter in question lies within their especial province.

The National Council emphasizes, that it is fully conscious of the fact that the Bahai Cause can only prosper, when the individual members, (in this case all Working Bodies as well as individual persons), voluntarily and joyfully obey the commands of our great leaders. The National Council wishes to have the required discipline interpreted in this sense, and the above-mentioned rules as a working basis, are the very least that must be complied with. Necessity alone has caused the National Council to draw up such fundamental principles.

The friends must realize that in order to best serve the Holy Cause, they must joyfully support the carefully thought-out desires of the National Council.

(Signed

ALICE SCHWARTZ, *Secretary.*

This letter needs no comment. The intelligent reader can see that the violation of every principle of the Bahai Religion is as manifest here as it is in the by-laws of the National Spiritual Assembly of the Bahais of the United States and Canada.

I returned to America on May 29 with the much coveted document. On that very day Mr. Holley wrote to me that the photographs of the will were at his office and invited me to inspect them, which, needless to say, I was glad to do. He evidently thought that I would be content with a mere casual inspection. If I had not surprised him with the information that I had just returned from England with copies of the alleged will, then neither he nor the National Spiritual Assembly would have permitted me to use their copies. This I very much wished, as their copies had not been obliterated in part, with acid, as mine had been. He informed me that neither he nor the National Spiritual Assembly intended to have the will

examined by experts, as they were perfectly certain of its validity. In response to my request for the use of his photographs, he said that he would bring the matter before the members of the National Spiritual Assembly. While waiting for the photographs to arrive, I wrote another letter to them on June 26, 1928, part of which was as follows:

"It will greatly assist me in my attempts to make a historical and authentic record of the will of Abdul Baha if the N. S. A. will be so kind as to secure for me (at my expense) photographs of three or four Tablets that are known to be in the handwriting of Abdul Baha written at different periods in Abdul Baha's life. This is very necessary in order to compare them with the Will, which was also written at different periods."

Although I sent this by registered mail, and though the receipt came back with Mr. Holley's signature, yet when he mailed me the photographs on July 13th no mention was made of my request. This despite the fact that there were in the archives 500 Tablets of Abdul Baha as early as 1907.* In fact, the leaders of the Bahai organization by refusing to have the will examined by handwriting experts and by their unwillingness to assist me, only consenting to

*See "Tablets of Abdul Baha," Vol. I, Introduction.

certain things when they were absolutely forced to, makes it appear as if they did not want to run the risk of putting the alleged will to the test of handwriting experts for fear that it might prove to be invalid. It would be such a staggering blow to their pride as well as to the self-interest of many of them to admit that they had been a party to, or at least been the victims of one of the cleverest frauds of the age. At first, I thought that the leaders were merely the victims of this fraud, but their actions have indicated to me that at any rate a few of them would, and perhaps have, resorted to collusion rather than face the facts. This is one of the reasons why they have taken refuge in the assumption that their belief in the validity of the will must not only be sufficient proof to the mass of Bahais, whom they seek to control, but to the world in general.

If the Bahais were so perfectly sure that the will was genuine, then they not only should have desired to share this certainty with others, but most of all they would have seen the historical value of having it examined by the best handwriting experts and their findings officially stated so that there would be no doubt in the minds of future generations of its genuineness.

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They would also have realized that they had no legal right to incorporate the Bahai Religion, at the dictates of the alleged successor, and make it an article of faith that the Bahais accept and obey this successor without first proving scientifically the validity of the will.

I had also taken this matter up with Mrs. Mary Handford Ford, who is the leader of the other faction of the Bahai organization, as already stated on previous page. Though she and her group do not accept Shoghi Effendi as supreme dictator, or pope, yet she failed to see that to accept a successor at all, until the will had been validated, was a violation of the clear instructions that Abdul Baha had given.

The prophecy of Abdul Baha has indeed come true. He said that when the final test came to America there might not be two Bahais left. This then had been the great test—accepting an unauthentic will of Abdul Baha, which appointed a successor through whom the teachings of Baha'o'llah and Abdul Baha were completely changed and commercialized.

Regarding this prophecy Abdul Baha wrote:

"Study the Tablet of 'The Holy Mariner' that you may know the Truth, and consider that the Blessed

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Beauty (Baha'o'llah) hath fully foretold future events.
Let them who perceive, take warning!"

Among the things we find in "The Holy Mariner" are the following:

"... He whose heart hath not the fragrance of the love of the Exalted and glorious Arabian Youth,

Can in no-wise ascend unto the Glory of the Highest Heaven!"

"By the Lord! I found not from these idle claimants the Breeze of Faithfulness!

"By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly!"

"The Arabian Youth" is one of the names of the Bab according to Prof. E. G. Browne who wrote as follows:

"Of himself he (the Bab) speaks often, but in various, and often enigmatical ways. Thus in one place he calls himself 'This well-favored Arabian Youth, in whose grasp God hath placed the kingdom of the heavens and the earth;' in another he says: 'O people of the earth hear the voice of your Lord the Merciful, from the tongue of celebration of this Arabian Youth... the son of Ali the Arabian.'"

Journal of the Royal Asiatic Society, 1889, page 908.

Not only is the Arabian Youth one of the names of the Bab, but it also symbolizes the Spirit of the Bahai Religion. For the inception

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of religion, in whatever age it is revealed, is analogous to youth and springtime. But when we follow the effete path of organization and rigid dogmas we become "idle claimants" of religion and we miss completely this Spirit of Youth and it remains "lone and forlorn in the land of exile."

This prophecy, therefore, refers to the members of the Bahai organization. They are the "idle claimants." For though they claim to be representatives of the Bahai Religion they are so only in words, while in policies they have been, and are, its bitterest enemy.

My next step was to secure the services of the greatest handwriting expert I could obtain, and one whose integrity was above reproach. To Mr. Albert S. Osborne I finally went. But due to a number of reasons he would not undertake the task. Yet he was greatly interested, and very kind, and gave me valuable advice. He said that the document should be examined from three different angles: First, from the spiritual point of view. Does the alleged will agree with the teachings, and the intent, that the maker held during his lifetime, or does it contradict them? Secondly, from the literary point of view. Is it written in the style of Abdul Baha? Thirdly,

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from the scientific point of view—submit it to the scrutiny of the best handwriting experts. He also felt that the original document should be examined. As this was in the Holy Land, Mr. Osborne suggested that I take the matter up with the British Analyst in Palestine. But on inquiry, I learned there was none there. I, therefore, wrote to the High Commissioner of Jerusalem, on December 31st, 1928. I thought that inasmuch as it was an international affair, which involved the collecting of money in every land, and part of this money was being paid to Shoghi Effendi, based on the powers granted in this alleged will, that he might undertake the examination of the document. I felt also that his conclusions and verdict would carry much more weight, than if I personally undertook the work. Furthermore, it was beyond my means to send experts to Palestine. The following is the reply to my letter:

Tel. address: "HICOMA, JERUSALEM"

Any reply should be addressed to
THE CHIEF SECRETARY, GOVERNMENT OFFICES,
JERUSALEM.

and should quote No. . . . 1232—29.

SECRETARIAL, GOVERNMENT OFFICES, JERUSALEM.

6th February, 1929.

Madam,

I am directed to refer to your letter of the 31st December regarding the Will of Sir Abdul Baha Abbas and to

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inform you that any information which you wish to obtain must be obtained privately and that if you wish to take any steps to examine the Will you would be well advised to employ an advocate in Palestine.

The money order which accompanied your letter is returned herewith.

I am, Madam,

Your obedient servant,

(Signed)

E. MUS,

For

Chief Secretary.

Mrs. H. Lawrence White,
P. O. B. 379, Grand Central Station,
New York City, U. S. A.

I was greatly disappointed upon the receipt of this letter. I thereupon concluded that the best thing for me to do at present was to collect and correlate and publish the spiritual proofs that Mr. Osborne said the alleged will should be subjected to, and show that it contradicts the intents and purposes of its maker. Later the way might open for the scientific examination of the document. With this end in view I wrote an appendix to my book, "Abdul Baha and the Promised Age," and published it in January, 1929, the substance of which was the same as that in this book. More than ever do I feel convinced today that my course in publishing

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this book is right. This conviction is strengthened by a very vivid dream.

I dreamed that Abdul Baha had hidden a paper, or record, of the most transcendental importance. No one knew where to look for this record, or paper, but I surmised where I could find it. Someone said to me, "You are very close to it." I glanced behind me and saw a phonograph. I searched around inside of the machine and there was the paper, or record. I drew it out and everyone was terribly agitated at my discovery, and they wondered what Abdul Baha would do. Bye and bye, Abdul Baha came in and went over to the phonograph and began tapping it with his fingers, and then he discovered that the paper was gone. I knew that he knew that I had discovered the secret, and I, too, wondered what he would do. A little later, someone came to take me to Abdul Baha. We walked along until we came to a great door, which was the door of the abode of Abdul Baha. It swung slowly open, as if moved by some magic power, and there was displayed a room bathed in a brilliance transcending any earthly light. Those who stood on guard to Abdul Baha came forward, and I said to myself: "Will they show hostility to me because I found the paper, or

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record, which was for the benefit of future generations?" To my joy they were friendly. Then I awoke.

The symbolism of this dream became clear to me at once. Every great man today leaves phonographic records of his genius for the benefit of future generations. Hidden in the machinery and records of the phonograph is the power which enables us to know the past achievements of our great men. These records speak to future generations and enable us to know accurately their life's teachings. Likewise in the written records of the teachings of Abdul Baha and of Baha'o'llah are the indubitable and incontestable records of their teachings. These records are as great a proof that the alleged will is fraudulent as the phonographic record of a bass singer is proof that he is not a tenor. In other words, the teachings of Baha'o'llah and of Abdul Baha that they recorded during their lifetimes, both in speaking and in writing, are what constitutes the Bahai Religion. The alleged will and the policies of its alleged successor, Shoghi Effendi, contradicts all of these records and teachings, and is therefore the greatest proof that it is fraudulent.

In my search through the written records of Baha'o'llah, and of Abdul Baha, I became con-

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vinced that these written records do not agree with the alleged will nor with the policies of Shoghi Effendi and the leaders of the Bahai organization. My task therefore is to publish these facts so that they can no longer pose as the representative of the Bahai religion and garble that religion to suit their own ends. Although I know that the Bahai organization will die, even if I did not have the facts and figures before me, showing that it is dying, yet as long as the members continue to be active they turn all potential Bahais away from the Bahai Religion. For years their activities have been a source of grief to many people. Not only have the best types left the Bahai organization since the advent of Shoghi Effendi, but all the universally minded people, who are the real Bahais, are repelled from further interest in the Cause by the narrow inverted teachings that the leaders of the Bahai organization are presenting to the world:

Mrs. Mary Rumsey Movius said to me in substance:

"My one great concern is how I can give the Bahai Message to people, and yet shield them from coming in contact with the members of the Bahai organization.

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For one contact with them, or a Bahai meeting, and they would lose interest entirely in the Bahai Religion."

This expresses the thought of hundreds of people, as well as my own. Like many others I had taken the attitude that silence was the best method of transcending unpleasant conditions. But one day it came home to me very forcibly that the Story of the Good Samaritan has a thousand different applications, and is a symbol of our reaction to life and conditions we continually encounter. More than ever the attitude toward life today has become that of the Levite who, when he saw the wounded stranger lying by the roadside, passed by on the other side.

Not but what the world is ever so much better in its reaction to the physical suffering of mankind. Yet the New Thought, or Hedonistic attitude which ignores the unpleasant things of life, is rampant in every sect and cult today. This attitude, while it is a praiseworthy one when applied to the ignoring of personal faults in others, yet another aspect of it is a great violation of the law of the Good Samaritan. When we blink our eyes and ignore conditions we know to be harmful to mankind, all because

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a group of people sanction it, we are the worst kind of Levites.

The Bahai Religion is the wounded stranger that has fallen among the thieves of self-interest, and love of leadership, and narrow sectarianism, and hundreds of Bahais though they know that something is wrong, have, like the Levite, passed by on the other side of the street, too cowardly to take a stand against group interest.

So while I am about it I shall try and make as clean a job of it as I can by including in the publication of this book three documents that the Bahai organization, and Shoghi Effendi have suppressed. These three documents are: the Persian-Arabic script of the alleged will of Abdul Baha; its translation, * and "The Epistle to the Bahai World." The deciding factor that made me conclude to publish these documents, especially the alleged will of Abdul Baha, was that one day I chanced upon a history of the Dreyfus case. I re-read things I had forgotten, i.e., that after Captain Dreyfus had spent years on Devil's Island the document which had convicted him was made public. Thereupon the handwriting

*The leaders of the Bahai organization have published part of the alleged will in "The Bahai World" 1926-1928. But pursuing their usual tactics they have failed to use typographical signs to show that material was omitted.

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experts had an opportunity to examine this document which had been so long suppressed. The result was that it was indubitably proved by several of them that the document was a forgery, and Captain Dreyfus was set free. After reading this I felt that if the photographs of the alleged will of Abdul Baha were published, then, sooner or later, experts and scholars might do for the Bahai Religion that which had been done for the Dreyfus case.

CHAPTER V.

EARLY FAMILY HISTORY—BAHA'O'LLAH STATES IN LAWH-I-AKDA
POWER OF BAHAI CAUSE TO VEST IN HOUSE OF JUSTICE—
MOHAMMED ALI FORGED WRITINGS OF BAHAI O'LLAH IN ORDER
TO GAIN CONTROL OF BAHAI RELIGION. COMPLETE REPRINT
OF "THE EPISTLE TO THE BAHAI WORLD."

Before the reader turns to the English translation of this document, I wish to recount some important facts, which will throw light on it.

Baha'o'llah died in 1892. He was survived by four sons and a daughter, as follows:

Abdul Baha, Bahiah Khanum, Mohammed Ali, Ziah Ullah and Badi Ullah. The last three are half-brothers of the first two. In his will Baha'o'llah appointed his eldest son, Abdul Baha his successor. But he said that he appointed him only because God had appointed him. That is, his station did not depend upon appointment. For Baha'o'llah plainly showed again and again that he considered Abdul Baha greater than himself. When Abdul Baha was still a young man in his twenties, Baha'o'llah called him, "His Highness the Master," and "The Mystery of God." He also wrote to Abdul Baha, when he was on a visit to Beyrout, Syria, that God

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would help him to attain again to the return of Abdul Baha. Of himself Abdul Baha states:

"Baha'o'llah is the root, I am the Branch, the root of the tree does not bear fruit, The fruit is found upon the branches."

Star of the West, October 16, 1911, page 11.

According to Mirza Abdul Fazl, Baha'o'llah, in his will, specified that after Abdul Baha, the successorship was to pass to Mohammed Ali, provided that he accepted the station of Abdul Baha. This he did not do, but on the contrary used every means to undermine the influence of Abdul Baha.

In *The Star of the West*, December 12, 1917, Mirza Abdul Fazl states:

"The Manifestation (Baha'o'llah) wrote the Kitab-Ah'd two years before his departure, in which he said: 'The One-whom-God-hath-chosen is the Greatest Branch, (i. e. Abdul-Baha) . . . We have chosen El-Akbar after El-Azam (El-Akbar-Mohammed Ali) . . . Why did the Manifestation knowing all things choose Mohammed Ali after Abdul-Baha? . . . the only proof which will make us understand this question is this, that God, according to His law, will never pronounce any judgment or condemn anybody before one shows his disobedience and commits the crime for which he is to be judged; . . . so also, the Manifestation chose the branches and declared they would be the best of people

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if they continued to be under the shadow of the Tree. In several tablets he said: 'Any one of the branches who departs from the shadow of the Tree, will be cut off.' Besides there is a special Tablet which was revealed by the Manifestation to Mohammed-Ali, in which he says: 'Shouldst thou deviate from the right path for an instant, thou shalt be cut off.' "

From notes of Mrs. Sarah Herron at Acca, in 1900.

Baha'o'llah showed that after the appointment of these two sons, there were to be no more successors. As Mohammed Ali lost his right to succession, it therefore ended with Abdul Baha. Taxes and inheritances were to be paid and left to the Houses of Justice. This is shown in the following translation from the Lawh-i-Akdas, of Baha'o'llah, by Professor Edward G. Browne in the *Journal of the Royal Asiatic Society*, 1889; pages 948, 949:

"Provision is made for the disposal of endowments (Wakf) in the event of Babism becoming the dominant religion in any country, the control over these belonging to Beha (Baha'o'llah) so long as he lives, then to his sons (Aghsan) and then to the House of Justice."

I have in my possession three photostat copies of The Lawh-i-Akdas by Baha'o'llah or The Kitab-i-Aqdas as it is also called. This book contains the complete Laws of Baha'o'llah.

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Two of these were formerly owned by the late Professor E. G. Browne. Upon his death he bequeathed one to the Cambridge University, and the other to the British Museum. The third is a photostat copy which I obtained from the Library of Congress at Washington, and is a copy of the St. Petersburg edition. The parts pertaining to The House of Justice, and wakfs, and endowments, I had translated in all three editions. In none of these editions does it even hint that there is to be a continual line of successors. On the contrary Baha'o'llah very definitely states in all three of these editions that after his branches the power of the Bahai Cause is to vest in the House of Justice, and endowments, and wakfs are to be paid to the House of Justice. The following is an extract which appears in all three editions:

"The wakfs (pious endowments), which are predestined for the good deeds, belong to God who sent down the Ayats (holy verses). Nobody may spend them (the wakfs) without the permission of the Rise of Revelation (the Prophet, Baha'o'llah). After him the decision belongs to the Branches (Aghsans*), and after them to the House of Justice, if the order about it is executed

*The sons here referred to are Abdul Baha and Mohammed Ali, according to the quotations from "The Star of the West." Page 110.

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(if this institution is established) in that country, in order that they (the wakfs) will be spent for the institutions erected for this Cause (faith) and according to the orders of the Strong, the Powerful (God). Otherwise it (the wakf) belongs to the people of Baha.

Despite these clear and definite statements, the alleged will not only contradicts this law of Baha'o'llah, but also everything that Abdul Baha himself said concerning this matter. In the alleged will, Shoghi Effendi, his great grandson, has taken the place and the power that both Baha'o'llah and Abdul Baha said was to vest in the House of Justice.

Baha'o'llah also made many clear and definite statements that if Mohammed Ali did not accept the appointment of Abdul Baha that he was to lose his right of succession. And he did lose it on account of the following facts: Mohammed Ali, who had always been the bitter enemy of Abdul Baha, became so infuriated at the appointment of Abdul Baha, that when Baha'o'llah died he interpolated an epistle of Baha'o'llah in order to nullify the influence of Abdul Baha. This interpolation was made public by Badi Ullah in a pamphlet called "An Epistle to the Bahai World",* in which he confessed

*See pages 129 to 163.

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that he had witnessed Mohammed Ali's interpolation. After this public confession the little influence that Mohammed Ali might have exercised was broken. But in all the years that have intervened since 1892, Mohammed Ali has been secretly working to gain control of the Bahai Religion.

If Mohammed Ali forged papers during the lifetime of Abdul Baha in order to gain control of the Bahai Religion, isn't it a natural inference that he may have done the same thing after the death of Abdul Baha, when it was much easier to do so? Or at any rate he might have been the instigator of it in collusion with others. In this later attempt, knowing that he could not gain a following if he tried to claim the succession for himself, he consented to reign indirectly through Shoghi Effendi. For if he had no following then the spoils of the tax that was to be paid to the successor, according to the commands issued in the alleged will, would not be forthcoming. Therefore, the family of Abdul Baha would have been impoverished. The question naturally may here arise: "Why should Mohammed Ali have permitted, or perhaps interpolated himself, the clause of the appointment into a document of about nine thousand words, which

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condemned Mohammed Ali, when a short will of a few lines would have answered just as well. The reason is that an interpolated paragraph in a long authentic document might not be so easily suspected. And this is exactly what he did to the writings of Baha'o'llah. Furthermore, it would strengthen the position of Shoghi Effendi if the pretence of enmity between the family of Abdul Baha and Mohammed Ali were to continue. They all loved organization and they all knew that unless they agreed upon a successor there would be no power and wealth for any of the family. They knew that Mohammed Ali, by his own acts, had lost forever the chance of gaining a following, even if he succeeded in establishing a claim. He also knew that he would have no following, and no tax would accrue to any of them. Therefore, they may have mutually agreed that if Mohammed Ali would not dispute the appointment of Shoghi Effendi they would all share in the tax the successor would claim. Rather than to let the power and money go out of the family they all agreed to this plot, and all now share in the tax, which contrary to both Baha'o'llah's and Abdul Baha's statements, is paid to Shoghi Effendi. When I say all the family, I do not believe that

the wife or the sister of Abdul Baha entered into this plot, and they in all sincerity believe the will to be authentic. There may be a few of the other women of the household who also have not entered into this plot. But I believe that some of the brother-in-laws, and Mohammed Ali are the instigators, and the others came in later.

To make the claim of Shoghi Effendi appear stronger it was further arranged that Mohammed Ali was to put in a slight protest and pretend to claim the succession for himself. This he did, but the very fact that he did not insist upon the alleged will being put to the test of handwriting experts indicates collusion.

But the most overwhelming proof that Shoghi Effendi and Mohammed Ali are in collusion is this: The National Spiritual Assembly, at the dictates of Shoghi Effendi, published in *The Bahai World* a list of Bahai literature alleging to include every known writing for and against the Bahai Cause. This list includes a book "Bahatism and Its Claims" by the Rev. R. G. Wilson which is a most scurrilous attack on Abdul Baha. Furthermore, a great deal of the misinformation in this book was received through Mohammed Ali's follower, I. G. Kheiralla. Yet

the Bahai organization, while alleging to print everything for and against the Bahai Cause, deliberately omitted from the list the book which showed Mohammed Ali to be a forger. That is, they did not include "The Epistle to the Bahai World," in which Badi Ullah confessed that he was present and had witnessed Mohammed Ali's interpolation of a Tablet of Baha'o'llah, in order to discredit Abdul Baha.

As this important book has been suppressed by the Bahai organization, and as they will undoubtedly do what they can to make it completely lost to posterity, I herewith reprint this book complete for the benefit of the historians of the future. It is a reprint of photostats I had made from the copy in the Oriental Room of the New York public Library, at Fifth Avenue and 42d Street.

An Epistle
to the Bahai World

By
MIRZA BADI ULLAH

TRANSLATED FROM THE ORIGINAL PERSIAN

By
DR. AMEEN ULLAH FAREED

Published by
BAHAI PUBLISHING SOCIETY
Chicago, Ill., U. S. A.

Translator's Preface

A few days ago the following command was received in the blessed handwriting of ABDUL-BAHA, the Center of the Covenant of God:

"O Ameen Fareed!

"Translate the epistle of Mirza Badi Ullah and soon print and publish it.

(Signed) ABDUL-BAHA ABBAS."

For the enlightenment of the Bahai friends in the English speaking lands, this humble translator will write what follows:

After the ascension of the Heavenly Father (BAHA'U'LLAH)—Glory be to Him!—when the Book of His Covenant became known among the Bahais, all who were faithful obeyed His will and turned to ABDUL-BAHA, the Center of His Covenant, for guidance in the Kingdom of ABHA. Mirza Mohammed Ali disobeyed the command of the Father, and the author of this booklet, Mirza Badi Ullah, sided with him. About four years ago Mirza Badi Ullah returned to the Center of the Covenant (ABDUL-BAHA) and published, on February 4th, 1903, a confession which will be cited as an introduction to his epistle.

This epistle was written by him to set forth the reasons for his "return" and to inform the sincere seekers after the Truth concerning the attitude, the conduct and the actions of Mirza Mohammed Ali. The original Persian manuscript of the author, with his seal upon it, is preserved in Egypt, where the booklet has been printed and published throughout the Orient.

AMEEN ULLAH FAREED, M. D.

Chicago, Illinois, August 27, 1907.

Translation of the Confession

Written and Signed

BY

BADI ULLAH

HE IS EL-ABHA!

Praise be to God the Unique, the Incomparable, who has aided and assisted me through His great bounty and absolute mercy while in this great and glorious prison in this holy and luminous land! He has revealed and manifested to me the reality of that which had long since been hidden. He has helped me to grasp the firm support of His Covenant and Testament, and has strengthened me to become firm and steadfast under the protection of the standard of the Blessed Perfection. Exalted is His Name! Majesty and glory be to Him!

O ye beloved of God, who have turned unto the horizon of the Kingdom of God! Know that this servant while writing this brief confession, testifies with heart and tongue that all that has occurred, since the departure of the Adored One (BAHA'U'LLAH), through the Nakazeen, has been a violation of the Covenant, a transgression of the Testament of the Almighty God, an opposition to the texts of the Books of the "Conclusive Proof" and a contradiction of the absolute will of the Lord of Lords.

The intentions and intrigues of the violators (Nakazeen) were concealed from this servant until the powerful hand of God rent the veils asunder and removed

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the coverings. That which was misunderstood and misapprehended by me is now clear and manifest to me and has caused me to turn my face to the appointed station, ABDUL-BAHA—May the life of all existent beings be a sacrifice to Him!—and to be sheltered under the shadow of the Divine Covenant. Now—Praise be to God!—this servant is severed and detached from all else save Him and is united with and following Him.

I hope the friends of God will pray and supplicate God to assist me that I may render Him an acceptable service and may God—Glory to His Name!—assist the others, as He has assisted me, to return unto His Covenant and Testament, forsaking enmity and hatred that they might be delivered from their great abasement and be sheltered under the shadow of the Holy Tree. But, alas! they are hindered by their designs and prevented by their egotism.

O beloved of God!—May the Glory of God, EL-ABHA, be upon you!—It behooves all of us as servants to speak with one accord in the Cause of God, saying, we believe, we confess, and we are firm in Thy Covenant.

In brief, this servant has understood their intentions and realized that their only thought is contradiction and their only purpose is to confuse and mislead the weak ones, and to confound the simple minded. Therefore, I have entirely turned away from them and have taken firm hold upon the Covenant of God. I have forsaken "the left hand" of error and sought "the right hand" of perfect assurance.

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"When the Sea of Meeting sinks and the Book of Origin is achieved to the end, turn your face unto Him whom God hath willed. He who is branched from this Pre-existent Root."*

"By this verse is intended the Greatest Branch. Thus have We revealed the command as a grace from Our presence, and I am the Gracious, the Beneficent."

I supplicate God to aid me to manifest such firmness as will amaze the minds, and I humbly beseech Him to awaken the others also and to forgive their sins. For the favors of God and the compassion of the Center of the Covenant are boundless. "Verily, this is not difficult with God."

Mirza Agha Jan wrote something before his death. Now the Nakazeen have recently added certain passages to it, have interpolated it and are intending to publish that spurious copy. Let it be known that even Mirza Agha Jan, in his last days, having learned their designs, repented and endeavored to return to the Covenant. Now they have lately written a false writing in his name, which bears many signatures. Note ye that we (those who have returned to ABDUL-BAHA) do not sanction and are quit of the contents thereof.

Praise and glory be upon ye and upon those who love ye for the sake of God and listen to your words in the Cause of God.

Upon ye be greeting and praise.

(Signed)

BADI ULLAH.

*This paragraph and the one following are quoted from the words of Baha'u'llah.

The Epistle

HE IS EL-ABHA! (THE MOST GLORIOUS!)

O ye assisted hosts of ABHA, who are turning unto the Horizon of the Covenant of the Lord of the Kingdom!

Praise be to God! The banners of the Cause of God are waving in the center of the world, and the holy hearts of those who are firm and steadfast are attracted and happy. The fragrance of the Supreme Word is diffused throughout all regions and climes and the lights of the Sun of Reality are shining in all countries. Through the confirmed power of the Center of the Covenant, who is inspired by God, the life-refreshing proclamation of faith is being heard from the Occident; the heart-attracting voice of certainty is raised from the Orient; the people of the North commemorate the most wonderful Name of ABHA, and the people of the South are made happy by the praise and glory of the Supreme Lord.

The universe is perfumed through the scented fragrance of the Covenant, and the essences of existence are enlightened through the radiance of the Sun of the horizons. The Lamp of the Cause of God is clear and shining in the world, and the light of His Will is bright and gleaming in the assemblages of the people. The boundless Bounties are enveloping the world, and the Mercy of God is extended to all regions. The Power of the Lord of Glory is become manifest in the temple of "Him who is branched from the Ancient Root,"* and

*The Greatest Branch, ABDUL-BAHA ABBAS.—Translator.

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the Divine favors are shown forth through the Holy Being of the Chosen One.

It is the time for joy and happiness. It is the period of ecstasy and gladness. It is the day of zeal and attraction. The Expounder of the Book of the Lord of Lords is present, and the light of the Promulgator of the Cause of God is radiant from the horizon of the world. The table of happiness is spread; the means of joy and gladness prepared; the eternal blessings are surrounding all.

In these days it behooves these Servants to strengthen the loins of endeavor in the utmost of unity, concord, love and accord, and win the goal of eternal happiness. We should follow the Path of the Covenant, bear unto the souls the glad tidings of the Kingdom, and guide them to the shade of the blessed Tree of God, the Sadrat-el-Montaha. We should all abide under the canopy of the Testament, and, if need be, sacrifice possessions and life in the path of the Supreme One. We should close our eyes to the world and its belongings, and with our powers both latent and manifest we should promulgate the Word and spread the Cause. Thus may we be accounted as the people of faithfulness in the Supreme Kingdom and Glorious Horizon.

With smiling faces, free minds, attracted hearts and pure souls may we approach the Holy Threshold and become blessed with His good pleasure. May we with loud and cheerful voices proclaim the glad tidings, and bless the hearing of those who are far and near with the blessed Word—ALLAH-O-ABHA!

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The intention of this servant of the sublime Threshold in writing this paper is to elucidate briefly that which has occurred in these days and in those of the past, and to reveal to the pure minds of the beloved of God that which will tend to make them confident and assured. Thus they may remain firm in the Covenant and be protected from breaking it. They may look forward to the Utterances of the Supreme Pen, and with all power, endeavor, firmness and constancy, observe this blessed verse:

"When the Ocean of Meeting sinks and the Book of Origin is achieved to the end, turn unto Him who is chosen by God, who is branched from this Pre-existent Root" (i. e., after the departure of BAHÁ'U'LLAH, all Bahais must look to ABDUL-BAHA for heavenly guidance).

O ye friends of God!—May my spirit be a sacrifice for your love!—This servant had the intention some time ago to bring about that which would take away dissension and replace it with love and unity. Thus hatred and jealousy, which are contrary to the Divine Law, might be effaced that all may abandon the people of the "left," the violators of the Covenant, and unite with those of the "right" who are firm to the Center of the Covenant. So the unpleasant odor of this dissension, which was the cause of dispersing the people, disturbing the minds and saddening the hearts, might disappear, and the fragrance of love and harmony prevail. That, through the decisive command of the Testament of God, and turning to "Him whom God hath willed," the sun of unity may dawn from the horizons of the

hearts, the Supreme Collective Word become freed from the oppression of discord, the table of hate (spread in the name of religion) be rolled as a scroll, and the sun of the blessed verse: "Make not the means of order the cause of disorder—the cause of unity the cause of discord"—dawn and enlighten the eyes.

That which prompted the intention was as follows:

Previous to the late imprisonment there appeared actions and conduct by Mirza Mohammed Ali, which were diametrically opposed to trustworthiness, the true spirit of religion and the commands of God. This servant awaited opportunity in order to investigate certain matters which they had attributed to His Holiness ABDUL-BAHA—May my life be a sacrifice for His beloved! Thus truth might become distinguished from falsity, and the real intentions of Mirza Mohammed Ali become evident. Opportunity did not afford until in this prison, which in reality is as paradise to me, my desires were fulfilled and God directed me to my object.

One day I attained the honor of visiting His Holiness, "Him whom God hath willed," (ABDUL-BAHA) and heard from His blessed tongue all that which proved the untruth of the statements made regarding Him (by the Nakazeen). Later, I directed my steps to the house and conversed with Mirza Mohammed Ali, and pleaded with him to forsake all personalities and to follow what he is commanded, hoping that he might cease opposing the Cause of God and disturbing His believers. The more I pleaded with him, the more he refused and the prouder he appeared. He said nothing save words and expressions indicative of hatred, jealousy and enmity

against the confirmed Center of the Covenant. He further tried to conceal the matter from those connected with him and from outsiders, and to throw suspicions whereby my object might remain hidden.

Having observed these actions, behaviors, words and deeds, this servant utterly despaired and closed his eyes to him. After the lapse of some time I discovered that he had composed untrue statements, and by hints and symbolic writing endeavored to keep the people ignorant of his intentions, and claimed that he was oppressed and persecuted, while the fact was that day and night he remained at home and was engaged in cursing and execrating the Center of the Covenant. He has written an announcement, wherein he made statements of his being wronged and his holding to the law. For the purpose of casting suspicions, he has written certain expressions, all of which are void of truth and far from the reality.

Since brevity must be considered, I shall write the full details of his announcement and his papers, which he is yet engaged in writing, at a future time. After a while these falsities and bad conditions attained such magnitude that I was compelled to resolve to ask the Government to transfer me from this prison to that of Rodos, so that I might be free from hearing that which harmed me physically and spiritually. Thus I wrote a petition to the Porte at Constantinople, and also a formal application to the Vilayet, but when I met the Center of the Covenant, His advice changed my desire.

In those days the Honorable Haji Mirza Hassan Khorassani—Upon him be the Glory of God!—arrived

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and visited the Holy Threshold. He met this servant several times and asked him to go once more and see Mirza Mohammed Ali and advise him to return to the Center of the Covenant, hoping that he might, for the love of God's Cause and obedience to His Commands, lose sight of personality and follow that which is commanded. He said that, should Mohammed Ali return, the object would be attained; otherwise this servant should announce his own return to His Holiness ABDUL-BAHA—May my life be a sacrifice to Him! Knowing as I did his personal feelings, enmity and jealousy, I thought my effort would prove fruitless. However, I investigated the matter and heard the same statements and old ideas. Therefore, I severed myself entirely from him and published the announcement* of my return. Thus I joined with His Holiness ABDUL-BAHA and cut myself from all else save Him.

Later, one day, in company with His Holiness, the blessed twig, Haji Mirza Seyyid Ali—Upon him be BAHU'U'LLAH-el-ABHA!—I met Mirza Mohammed Ali and performed that which was my religious duty and due to love. I besought him to unite with me and attain the great blessing. Hearing useless words, which referred to nothing but personality, I arose and went directly to the household of ABDUL-BAHA. According to his old rule and custom, Mohammed Ali wrote a paper in behalf of the few who have turned away from the Center of the Covenant and addressed it to the twig (Afnan H. M. Seyyid Ali) in order to mix statements, disturb the minds and throw suspicions upon the hearts

*The Confession to be found at the beginning of this epistle.

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of the simple, he requested a meeting with us. Presently, I sent a message that we were always ready, whenever or wherever it might be, to manifest the word of Truth and disprove that which is far from it.

His Honor Afnan (*i. e.*, Haji Seyyid Ali) conveyed the message to him (Mohammed Ali). He held to other pretexts and prepared another form of suspicion, which he endeavored to instill into the minds by his peculiar ways. Whatever he says or writes, or whatever he spreads, results in naught but manifest loss.

To awaken and inform the beloved of God, it is necessary to write concerning some of the pretexts which have been used by them (the Nakazeen) and thereby they have raised the cry of being wronged. Thus may the truth of the matter be clearly demonstrated to the pure minds.

One of the questions is that of stealing the traces and interpolating the verses (the writings of BAHU'U'LLAH) and also that of concealing certain commandments from the beloved of God. This they have done in effort to prove their having been wronged and the difficulties which prevent their turning to (or acknowledging) the Center of the Covenant. They mourn and lament their state, although all that has been said of them by some souls is truth itself and the facts of the matter.

Now this servant will forget all he has heard from other souls concerning the matter and will only write that which he has seen with his own eyes and heard from their own tongues (*i. e.*, of Mohammed Ali and his followers). Thus may the truth of the matter be clear to all.

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O ye beloved of God! The question of stealing the traces (writings) is as follows: During the days of the illness of the worshipped Countenance (BAHA'U'LLAH)—the illness which preceded His departure—one day He summoned this servant to His Presence and gave to him the keys of His blessed depository and chests, which were in His room, and ordered that the locks should be renewed. According to His command, this servant sent for Mohammed Kaani and had him renew the locks, which he did, and Mirza Ali Riza brought the locks and helped to affix them in their places. We locked the doors and presented the keys to Him and He said, "Keep them." He also ordered that the key to my own depository in my room be renewed, and this was done. Likewise, during those blessed days, His Holiness ABDUL-BAHA was summoned (by BAHU'U'LLAH) and was commanded by Him to gather together all His blessed writings and traces. This command (indicative of what was to come) produced such a feeling (in ABDUL-BAHA) that his tears descended like unto rain, and, while his body was trembling and his heart aching, he was obeying the command, gathering together the important manuscripts. He placed them all in the two large trunks which had always held the important Tablets and writings, when BAHU'U'LLAH went to Acca, Haifa and Kassre. These had always been in the blessed room as a trust of His Holiness ABDUL-BAHA, for they were given him by BAHU'U'LLAH.

When the night of the great ordeal arrived, the sea of meeting sunk, the lamentation of the Supreme Concourse raised, the earthquake of the pillars of the hori-

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zons occurred, and the radiant Sun of Beauty passed behind the veils of Glory. It was the time for the washing of the blessed body. Water was brought, and they were prepared for the blessed purpose, when Mirza Mohammed Ali said: "Now there will be much water spilled in this room, and, in order to prevent these trunks being affected by dampness, let me help you carry them to another room." He had them deposited in the room of this servant with the help of Mirza Majduddin.

Three days after this event Mirza Mohammed Ali said to me: "The Blessed Beauty (BAHA'U'LLAH)—Exalted is His station!—said: 'We have written something and it is in Our Depository,' which I would like to see." He took the keys from this servant for that purpose. Later I saw that, through Mirza Majduddin, Ali Riza, his sister, and the mother of Mirza Shua'u'llah, he (Mohammed Ali) carried the blessed trusts (the writings of BAHU'U'LLAH) by way of the window and the gallery of the Behji to his own place. He took away all the traces of the Supreme Pen and the special Tablets revealed for the beloved of God. When this servant reproached him, and endeavored to reclaim them, he spoke so much that should I attempt to write it here, Masnavi "becomes seventy pounds of paper*."

Among other things he said to me that the preservation of the blessed writings was referred to him by a blessed command, that he possessed a Tablet from the Supreme Pen to that effect. He did not even allow this servant to read the writings. By various means he endeavored to insinuate to this servant that His Holiness

*An expression meaning that the matter is most voluminous.—Translator.

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ness the Greatest Branch was against the Blessed Law, that if the blessed writings fell into his hands they would be effaced and no name of the Blessed Beauty would remain in the world.

Another question concerns the interpolation. It is as follows: For a long time, by means of allusions and hints, symbols and signs, he gave me to understand that he possessed a Tablet from the Supreme Pen concerning His Holiness ABDUL-BAHA, which, he said, if he should reveal, the name of ABDUL-BAHA would be effaced. He spoke of this on numerous occasions to some members of the family. Some time elapsed, during which some souls inquired of me concerning the Tablet in question, and I asked him for it, but every time he offered me an excuse and sought a pretext to avoid it. Finally, prior to the imprisonment in the most great prison of ABHA, one day he took out of a drawer a blessed Tablet from the Supreme Pen, wherein were mentioned the deeds, the actions, the oppression and opposition of Mirza Yahyah (Subh-i-Ezel), mentioning him often as "My brother," which he gave to me to read. I read it and remarked: "This has no connection with these days." (It refers to the former days.) He said: "I have permission from the Blessed Beauty (BAHA'U'LLAH) to use my pen in the blessed writings (interpolate) for the protection of the Cause. Now, since some souls have exaggerated (the station of ABDUL-BAHA) and the Master claims Divinity, I will erase the word 'My brother' and insert in its place 'My Greatest Branch,' which I will show to people in order to check his influence."

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I was entirely dazed, but said nothing to him, waiting to see if he really dared to do such a thing. A few moments passed and I saw him take up the Tablet, erase "My brother" and replace it with "My Greatest Branch." Having seen this, I immediately said: "This deed is a great sin and a breach of trust. If you show this Tablet, this servant will divulge the whole account, will point out the interpolation, and this will cause all the writings in your possession to be considered unreliable. Hereafter whatsoever of the writings traced by the Supreme Pen you may show me, I will not accept as authentic until I have carefully compared the manuscript with the original handwriting which is elsewhere preserved, and have examined the same with a magnifying glass." Upon hearing these words he was very much disturbed, promised and made a covenant that he would not show the Tablet to any one, and, further, he requested this servant not to reveal the matter.

From that day this servant entirely lost confidence in him and did not trust him in matters which concerned the Cause and the conscience. He continually sought opportunities for the investigation and scrutiny of the remaining questions which he (Mohammed Ali) had discussed and insinuated since the departure of the Blessed Perfection. He first referred to the manuscripts compiled by him (Mohammed Ali), and discovered that all the verses revealed by BAHA'U'LLAH concerning the people of Beyan and the souls who, subsequent to the martyrdom of His Holiness the Supreme (the BAB)—May the spirit of all else be a ransom to Him!—had claimed Divinity, the station of Manifestation, the degree

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of Successorship, or that of Mirror-ness, were transposed and applied to the days following the ascension of the worshipped Countenance (BAHA'U'LLAH). In this wise and by this means they endeavored to perturb the minds and hinder the souls from turning (to the blessed Center of the Covenant). If this servant attempt to write the full account of these matters, the work will be endless. However, to the possessors of wisdom and intelligence, who are informed of past events, the reading of the said verses will suffice.

The blessed Tablet, so often cited in their pamphlets, will be sufficient. This is the Tablet which was revealed on the occasion of His exodus from Adrianople. It is as follows:

"O Salmaan! At the time of leaving Irak, the Tongue of God informed some (of the followers) of the fact that the Sameri* would appear, the goat would bleat, and the bats (*literally*, birds of night) would move after the setting of the Sun," etc.

In response to the inquiry of a person concerning this blessed Tablet, He has said: "As to what thou hast asked concerning that whereof We informed the servants at the time of leaving Irak, *to wit*, that when the Sun disappears the birds of night will move, the standards of Sameri will be hoisted, etc., verily, the birds of night did move in those days, and the Sameri did call, and blessed is he who knew and was of the knowing. Then We informed them of the goat. Verily, all We have told them appeared, and must have appeared, for thus did the Pen of Power and Glory reveal."

*This refers to idolatry as was practiced among the Israelites.—Translator.

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Now this blessed Tablet, which makes mention of the goat, Sameri, and the birds of night, through excessive animosity and hatred they attribute to these days. They are so thoughtless regarding the meanness and baseness of this sort of transposition. Likewise, the numerous Tablets and Writings (revealed by BAHA'U'LLAH) for the promotion of the Word of God and the preservation of the Cause of God, concerning the harmfulness of dissensions, divisions and disagreements, have all been used to promote their own selfish desires, and used as means for instilling enmity and hatred (in the minds) against ABDUL-BAHA. Notwithstanding this, they account themselves of the people of faithfulness and style themselves "Unitarians."

A blessed Tablet was shown to me (by Mohammed Ali), which had no beginning or end, revealed by the Supreme Pen. He asked me to unite the separate fragments and frame it—that is, to place them on a board and thus join the two fragments. He said: These two (fragments) are of one blessed Tablet, revealed on two pages." This servant, considering the matter to contain a project, did not acquiesce in this work, and said: "This servant will not interfere in these affairs. If you wish to paste them, do it yourself." Finding him urging and encouraging this servant to the work in a great degree, he was more certain that the two fragments did not belong together, but that he wished them joined to affect the meaning of the word "Covenant" which occurred in them. He said: "I have spoken of this to Agha Jamal and he has commended it." This servant remarked that whoever wishes may commend this, but

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it will not induce me to interfere with any such matter or entangle myself in like affairs. When he became disappointed in this servant he made no further revelation regarding these things.

As to the imprisonment (the last confinement of ABDUL-BAHA and His brothers to Acca), it is as follows: A certain day he said, while in the Kassre (Behji), that His Holiness ABDUL-BAHA—May the spirit of existence be a sacrifice unto Him!—negotiated with Constantinople regarding the removal of the Blessed Station (the sacred remains of BAHÁ'U'LLAH) to Mt. Carmel. In this matter, he said, we must make our plans. This servant having observed those actions from him and having decided not to interfere in such matters, made no remark.

However, he made arrangements to send Mirza Majduddin, with a present and a letter in Persian text, to Nazim Pasha, the Governor of Damascus, to seek his aid in this affair. After hearing of this arrangement, this servant remarked that the said Governor being a man of politics, if certain matters were communicated to him, he would doubtless convey the same in a petition to the Sultan and cause suspicion in the court, producing harmful results, and thus bring calamity to all. This servant, during the same days, conveyed this matter to His Honor, the twig (a relative of the BAB), Haji Mirza Seyyid Ali—Upon him be BAHÁ'U'LLAH el-ABHA! Notwithstanding all this, he sent Mirza Majduddin, with presents, a letter and verbal suggestions and instructions to Damascus. He met the said Nazim Pasha, and according to his own words spoken to this servant in

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Haifa, all that he could be told the Governor, concerning the building on Mt. Carmel (the Tomb of the BAB), the coming and going of the American friends and the gatherings and meetings at Acca. In order to get all this information, the Pasha showed him the utmost kindness and assured him of his help.

Mirza Majduddin returned, and, only a few days later, a telegram, transmitted in symbolic code, from the Royal Porte (Constantinople) arrived, the purport of which was the imprisonment of His Holiness ABDUL-BAHA, of this servant and of them (Mohammed Ali, *et al.*). As soon as I heard this news I told them that it was the fruit and the result of the trip of Mirza Majduddin.

Although they have been the cause of this great matter, yet every day they arranged a new fiction and spread it here and abroad. Once they said a Christian gentleman, among the friends of His Holiness ABDUL-BAHA, who resides in Egypt, had spoken publicly of the Cause, in a church, without caution and wisdom, and this had caused the imprisonment. At another time they said that his Honor Mirza Abul Fazl—Upon him be BAHÁ'U'LLAH!—had composed a book and published it, and, this having fallen into the hands of the doctors of Azhar (University) had caused this misfortune. In short, they have done all they could, secretly and publicly. "They scheme and God schemes. Verily, God is the best schemer."

In those days a certain person came from Damascus to Acca and told some of the souls among the outsiders that the cause of the imprisonment of His Holiness

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Abbas Effendi was Nazim Pasha, the Governor of Damascus. The strangest of all is this, that, after imprisonment, Mirza Mohammed Ali wrote a letter to Nazim Pasha for the purpose of his own deliverance, and the person who transcribed the letter into Turkish is now present in Acca. The said Pasha, however, did not answer a word in reply to the first or second letter.

Now, O ye beloved of God! I ask you, by your Lord El-ABHA, is it possible for me to remain with them (Mohammed Ali and his people) after witnessing these deeds and actions which are opposed to the decisive texts of God and are against the honesty and integrity recognized among all sects and peoples and after I have learned the falsity of the things they attributed to the Center of the Covenant of God? Is it lawful, according to any Divine law, for me to be connected with Mirza Mohammed Ali? No, verily, by my Lord El-ABHA! Nay, rather, to shun him is a lawful command and a wise and solid counsel. As He (BAHA'U'LLAH) has said: "If ye sense any odor of jealousy and envy from any soul in the Cause of God, keep aloof from him." Is he who manifests such actions and deeds an enemy or a friend, an interested or a disinterested person?

Notwithstanding all this, this servant, in the spirit of supplication and humility, hopes and begs of God, the Almighty, to guide them unto the shade of the blessed Word of the Covenant and Testament, to treat them with absolute mercy and to aid and confirm them in that which is befitting. Verily, He is the Near, the Answerer.

As to the ways by which they cast their suspicions, it is necessary that they be outlined briefly, in order to in-

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form and awaken the souls.* Thus may no one be caught in the trap of the polytheism of their doubts and become deprived of the eternal blessing of God. The first thing they do is to appear most obedient to the Divine Laws and night and day engage themselves in the writing of the verses to such a degree that the new-comer imagines that they are absolutely evanescent and absorbed entirely in servitude, having no thought or purpose save the Blessed Cause and the Blessed Verses. After a while they give vent to certain mentions and insinuations in order to hinder the listener from turning to the firm command of the Covenant of God. That is to say, they begin to interpret and misconstrue some of the verses, and some they interpolate and transpose with perfect delicacy, giving the one to understand they are wronged. They convey all that which tends to instill enmity and hate in the new-comer's heart against His Holiness, "Him whom God hath willed"—ABDUL-BAHA. Later they encourage him by various means to say evil things against ABDUL-BAHA, and they, themselves, outwardly voice the Verses of BAHA'U'LLAH. "The tongue is for the mention of good; stain it not with evil sayings." On the other hand, they make light of the important command of "Turn your faces to Him whom God hath willed," which is the greatest command of God. They give much importance to insignificant, petty matters.

If the subject be correctly considered, after the ascension of the Adored Countenance (BAHA'U'LLAH) the

*This refers to the way by which they try to affect the mind of a newcomer to them and to estrange him from Abdul-Baha—May my life be a sacrifice to Him!—Translator.

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decisive command which holds the first degree of importance, which is incumbent upon all, is the one mentioned above. Second in importance are the other commands of the Book of God. For instance, if a person commits a murder he has committed a crime, the harmful result of which will concern him; but if he disobeys the word of the Covenant of God (disobeys ABDUL-BAHA) and causes dissension in the Law of God, the harmful result of it will touch the Cause itself (humanity at large). In this wise he will be absolutely non-existent and in evident loss. The fundamental basis of unity and concord rests upon the gathering of all under the shadow of one Word. This is the Oneness and Singleness mentioned in so many Tablets by the Supreme Pen. Now, what Word is greater than the Word of "Turn to*" (ABDUL-BAHA)" after the ascension—and what command is greater than that? But, alas! that selfish motives and passionate desires have proved the greatest hindrance to the divine, eternal happiness.

They further give the newcomer to understand that His Holiness ABDUL-BAHA claims a station higher than that of the Ancient Beauty (BAHA'U'LLAH)—Magnified is His Station!—that He wishes to efface the ordinances and laws of the Blessed Perfection and to rule independently, establishing a new law and code. As a witness to this matter they cite the saying of such souls as are distant from His Holiness ABDUL-BAHA and who entertain extraordinary enmity and jealousy; likewise, they offer poems and certain pamphlets which contain

*Turn to Him who is chosen by God, who is branched from this Pre-existent Root. By this verse is intended the Greatest Branch (Abdul-Baha). From the Kitab Ahdi.—Translator.

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sentiments differing from the true belief of the Center of the Covenant and the hopes of His Holiness ABDUL-BAHA. Soon, through the power of the pen and utterances of the Center of the Covenant, the horizon of realities and meanings will become illumined and that which is the desire of the heart and life of His Holiness ABDUL-BAHA—that is, absolute servitude at the Holy Threshold, will be established and proved.

As to the dissension in the Cause, which is shaking the pillars of the Divine Law and causing conflagration of the fire of religious hatred and enmity, they consider it a religious duty—nay, the basis of the Holy Laws. If a person mention a word agreeing with the texts of the Books of God against dissension and concerning the necessity of unity, they consider him a polytheist and call him rejected and raise the voice of "where is the law!" Yet the Laws of God all concern unity under one Word, and the original purpose of the Divine collective Manifestation is for the solidarity of all sects and peoples of the world.

In most of the Blessed Tablets this point has been explained and elucidated, as, for example, in one of the Tablets BAHU'LLAH says: "O people of Baha! Strengthen the loins of endeavor, perchance religious strife and quarrel may be removed and erased from among the people of the world. For the love of God and His servants, arise to serve this Cause. Religious animosity and hatred is a world-consuming fire and the extinction thereof is most difficult unless the Hand of Divine Power rescue the people from this awful ordeal."

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Likewise He says:

"In the Name of God, the Unique! O people of the world! After the removal of the veil some people held fast to verses. We revealed verses. Some took hold of proofs (evidences); We manifested them; and certain souls turned to commandments, and We revealed the greatest proofs thereof. Whatever they said was performed and whatever they wished was granted. The purpose of all that was manifested was that the ears might become ready for hearing this Supreme Word, and that is this: O people of the earth! Make not the religion of God a cause of enmity. If this Word take root in the world, all will find themselves free and at peace. Say, verily, by the life of God! the tenet of God and His religion hath come for unity and concord, not for dissensions and disagreements. To this bears witness the Mother Book, and the people hear not! The glory which is shining from the horizon of the Heaven of My Kingdom be upon thee and upon them who have left superstitions, holding to the lights of certainty."

Now they have forsaken these firm commandments and for selfish motives they have held to the sayings of this and that one, and are enkindling the fire of animosity in the breasts and hearts. It is for this reason that BAHÁ'U'LLAH says in the Book of the Covenant: "O ye My branches! In existence is hidden and latent a great power and a perfect strength. Turn to it and consider that which is conducive to its unity and not to that which is its apparent disagreement." Likewise, He says: "O servants! Do not make the means of order the means of disorder, and the cause of unity the cause of discord."

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O people of equity! Is it meet and behooving for them to withhold vision from the Great Power and direct it to the sayings of the souls; to make the cause of order in the world that of dispersion; and to prefer personal interests over the Divine Laws? Although they are in the utmost degree of jealousy and hatred, they consider themselves abiders by the Holy Law. By all means they endeavor to extinguish the light of the Divine Covenant, and consider the Testament of the Son of the world a toy for children. Night and day they work for the destruction of the edifice of the Supreme Word and the foundation of the Holy Cause of ABHA. No, verily, by Him whose hands hold the reins of the Cause! Rather it is meet and behooving that when they heard the verses of the Book of the Covenant they should have said: "We believe and are assured." They should have considered themselves evanescent and absorbed in the command of the Testament of God. They should have arisen with all power and strength in obedience to His Holiness ABDUL-BAHA and should have strengthened the loins of service among the people. But, alas! as the author of Masnavi says: "When personal interest appears, man's accomplishments will be concealed and the veils of the heart will blind the eyes."

If personal interests were to be forsaken by them, if they would turn to the Center of the Covenant of God and would perceive the power of Divine evidence which emanates from His tongue, they would see clearly that all that is not the mention of absolute servitude is outside of His verbal commands and the writings of His pen. Although He is the Center of the Covenant of the

Blessed Perfection, in the degrees of utterance, He holds himself the servant of the beloved of God, and has no desire save the promulgation of the Word of God, the promotion of the Cause of God, the diffusion of the fragrances of God and the education of the souls. The greatest proof of this is the boundless writings of His pen. Among them is an utterance which emanated from His blessed tongue recently and copies of which have gone to all regions. This will be cited here in order to manifest to all that outside of the mention of servitude and the station of servitude, there is no other mention in that station:

"Through His Honor Agha Ghulam Ali—Upon him be BAHÁ'U'LLAH!—to the beloved of God.
(Upon them be BAHÁ'U'LLAH-el-ABHA!)

HE IS GOD!

"O my God! O my God! Thou knowest, verily, that my heart is replete with the love of Thy beloved ones, my spirit is attached to the spirit of Thy chosen ones, my breast is dilated with the mention of Thy trustworthy ones, and my reality is attracted by the mention of Thy servants. The ecstasy of their love has taken such hold of me that Thou caused me to open my tongue in their praises. I pray Thee with my heart, my spirit and my tongue, and supplicate Thee to cause Thy heavenly table and merciful blessing to descend upon them, to lay upon them the Hem of Thy Garment, to fill for them the chalice of Thy Grace, to cast upon

them the glance of Thy Mercy, to submerge them in the seas of Thy Bounty, to specialize them with the glory of Thy Bestowal, to choose them for the promotion of Thy Word, and to perfect for them Thy Benefit. Thus may the Lights of Thy Oneness shine in their hearts, the breeze of Life pass through the garden of their minds by Thy bounty and generosity; the verses of Thy knowledge be imprinted upon the mirrors of their hearts; their eyes may become bright with the witness of the manifestations of Thy bounty; their tongues may utter Thy wonderful mysteries; their souls may be assured by the comprehension of Thy signs, and the bounties of Thy Names and Attributes may envelop them.

"O Lord! O Lord! Aid them in Thy service, confirm them in Thy servitude, make them the signs of Thy Oneness, the banners of Thy Glory, the trees of the garden of Thy Love, the words of the book of Thy Knowledge, the lamps of Thy Guidance, the stars of the horizon of Thy Bounty, the waves of the sea of Thy Oneness, the meteors of the altitude of Thy Grandeur, the lights of the Sun of Thy Manifestation, the myrtles of the meadows of Thy Mercy, the fountains of Thy Mysteries, and the evidences of Thy Guidance. Verily, Thou art the Powerful, the Giver, the Confirmer, the Almighty, and the Generous.

"O ye beloved of God and the helpers of ABDUL-BAHA! When the Sun of Reality became concealed* behind the veils of glory and the Orb of the Universe

*Refers to the departure of Baha'u'llah from the mortal to the immortal realm.—Translator.

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disappeared from the dawning point of evidence and arose in the Invisible World and conferred successive bounties upon the contingent world from the Unseen Realm, the bats began to move and spread out their wings in a race. They imagined that they could interrupt the glorious bounties of that Beautiful Face, extinguish the shining rays of the Sun of Reality, put out the ignited fire and destroy the praised Light. For they supposed that on account of the ascension of His Holiness the Beloved, the Divine Foundation would be demolished, the edifice of God would be destroyed, and the Blessed Tree uprooted. 'Evil was that which they imagined and vain was that which they supposed, and ye see them to-day in manifest loss.' For, according to what is heard, in certain regions, the enemies hearing the news of the great ordeal (the departure of BAHÁ'U'LLAH), feasted and rejoiced, celebrated festivals, burned incense, served sweets and flowers, lit candles, mixed honey and wine and played lutes and harps. That night until morn they spent in feasting and rejoicing in gladness and happiness. But they were ignorant of the fact that the Light of this Sun has no end, the torrent of that plain is free from interruption, the Light of that Blessed Orb is eternal, the Merciful One is established upon the Throne of Sovereignty, and the Throne is permanent. Nay, rather, the human temple (the body), like the clouds, hinders the visions from the Light of the Sun. It is for this reason that the Gospel records the statement that when the promised One comes He will come upon the clouds, and when the respective clouds pass away, then shall the disk of this Sun appear and the penetrating Light there-

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of spread. Thus, in a little while the great glad tidings spread throughout the world and the pillars thereof trembled; the East shouted with joy and the West reverberated the Blessed Voice; the Most Radiant Sun of the Beauty of Reality appeared from the invisible zodiac and shone upon the Center of the world; the veil of concealment and mystery fell; the fire of the love of God burned in the hearts; the beloved of God radiated as a candle, and, like unto the witnesses of love, they became known in the assembly. From every region the melody of joy was raised and the voice of 'O our God! Verily, we have heard Thy Voice from all countries,' was raised; the Word of God was promoted; the fragrances of God spread, the fame of the Truth enveloped the world; the call of 'Am I not your Lord?' reached the ear of the far and near; the Cause of God became greater; the edifice of the Law of God loftier; all the nations were impressed and the enemies of the Blessed Beauty became fearful and at loss. When they noticed that the ascension of His Holiness the Desired One (BAHÁ'U'LLAH)—May my spirit be a sacrifice to His beloved!—became the cause of the promotion of His blessed Cause and the flame of the burning fire became greater and every confident believer took a firmer stand—therefore the dawning of the Light caused the opposing nations a great loss, and, likewise, the blessing of God adorned the Royal Throne of Persia with the coronation of a just Shah. With the power of God that perfect Crowned Head became kind to the oppressed sect. This, also, was a confirmation from His Holiness the Almighty God. Likewise, certain holy souls among

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the beloved of God arose with faithfulness to sacrifice self in the pathway of the Beauty of ABHA; they left their own rest and peace and turned to the horizon of Oneness; they became callers of the Covenant and held the chalice of the Testament in their hands and gave the world the ecstasy thereof; they spread the fragrance of God, conveyed the Cause of God and guided many souls.

"Praise be to God that the confirmation of the Beauty of ABHA arrived successively and the victory of the Supreme Concourse shed a light as that of the early dawn, the Hosts of the Supreme Concourse descended as unto the waves and the zealous armies of gladness of the Kingdom of ABHA, with perfect power and strength, conquered and upbuilt the domains of the hearts. These hosts were the Divine inspirations and these armies were the waves of the Divine seas. They conferred eternal life upon dead souls and attacked the countries of the heart, giving them life and spirit, for they are the hosts of life and the army of salvation. May God increase them in power, glory, strength and number.

"Therefore, O ye beloved of God, this is a time when ye should arise, and, in thanksgiving for this bounty, do that which is your duty: Abide by the Law of God, pray to the Divine Threshold in the Mashrek-el-Azkar, supplicate and implore, praise and glorify Him; fast in the month of fasting and keep watch during its nights. All this should be done in perfect wisdom and not in a manner which may cause the uproar and tumult of the ignorant.

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"I have one request to make of all the beloved of God, and that is the desire of my life—that they all praise me in the absolute servitude of the Holy Threshold without interpretation. They must not praise Abdul-Baha except according to the expressions and words which have emanated from the pen of this Servant. They must never exceed that, but must content themselves therewith. Verily, my praise, my quality, my attribute, my name, my title, my entity, my reality, my essence and my manifestation is Abdul-Baha and I have no other station than this. Certainly the beloved of God will accept this request from this Servant who makes it in the utmost lowliness and humility, and will make happy this sad heart and will confer a new life upon this weak body. Thus may Abdul-Baha, through hearing this great glad tidings and attaining this Supreme bounty, rejoice and attain Divine happiness and gladness.

(Signed) ABDUL-BAHA ABRAS."

But, as the Nakazeen (the violators of the Covenant of BAHÁ'U'LLAH) have no God save passion and no object save personal interest; if they see a hundred thousand traces of the power of God, they will increase their enmity and jealousy; they will not under any consideration observe the honor of the Cause and that of the beloved of God, and will never be awakened or warned. "God has sealed their hearts, their hearing and their sight."

In short—Praise be to God!—the souls who are turning to ABDUL-BAHA all believe in the great Manifestation of God, and, through His Sublime commands, are

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turning to the established Center and the evident Station. And, after the commands of the Blessed Beauty—Exalted is His Station!—obedience to the commands of His Holiness ABDUL-BAHA is considered by them a duty, a cause of spreading the fragrances of God and the means of promulgating the Laws of the Ancient Beauty (BAHA'U'LLAH).

Consider how great is the utterance of His Holiness ABDUL-BAHA that inhabitants of America, notwithstanding the long distance and the difference in the tastes and customs, have been so attracted and enkindled as to cause the amazement of intellects. In these days one of the believers and assured maid-servants from that land, known as the maid-servant of God, Lua (Mrs. Getsinger), is present in this blessed spot. She is enkindled and attracted beyond description and sheds tears night and day, seeking permission from His Holiness ABDUL-BAHA to go to Persia and quaff the cup of martyrdom. With all this they (Mohammed Ali and his people) mourn and cry, saying, the Cause of God has vanished. What Cause of God is among them and what trace thereof is in their hands?

O Lord! Thou knowest and bearest witness that this servant seeks only Thy Will and hopeth only for the promotion of Thy Word, and, with perfect endeavor and steadfastness, is arising to serve the Center of the Covenant, looking and turning to Him. He begs the ocean of Thy generosity to guide them, also, to the straight path and to help them to obey that which they have been commanded. Thus may that which rejoices the hearts of the enemies of Thy religion and law be

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removed from among them, and the hearts of those who hold fast to the hem of Thy Covenant and Testament be made happy and joyous. Verily, Thou art the Able and the Powerfull

El-Baha be upon the people of faithfulness who have turned to the horizon of the Covenant of the Lord of the creatures.

(Signed)

BADI ULLAH.

Here ends "The Epistle to the Bahai World." The very fact that the Bahai organization has suppressed this pamphlet, while at the same time they advertise a book attacking Abdul Baha, is convincing proof that their actions are not in accordance with their words.

CHAPTER VI.

COMPLETE TEXT OF THE ENGLISH TRANSLATION OF THE ALLEGED
WILL AND TESTAMENT OF ABDUL BAHÁ. FAC-SIMILE REPRO-
DUCTION OF THE ALLEGED WILL OF ABDUL BAHÁ.

This chapter contains the translation of the alleged will and testament of Abdul Baha, exactly as it was translated by Shoghi Effendi, the alleged successor. Nothing has been omitted. On the cover page of the copies of the typewritten manuscript that were distributed only among a few Bahais in America, Shoghi Effendi wrote:

"I feel that the conditions are now favorable for the circulation of the Will and Testament of Abdu'l Baha *only in manuscript form* and among recognized believers in America. Every such believer should be trusted with a single copy with the express understanding that no duplicate copies or extracts of it be made or published anywhere." —From letter written by Shoghi Effendi to the American National Spiritual Assembly on November 27, 1924.

Issued in accordance with the conditions laid down by Shoghi Effendi, *National Spiritual Assembly*. February, 1925.

The beloved of God and the handmaids of the Merciful throughout the

United States of America and Canada
Received at 104 Wall St., New York, N. Y.
Saturday, February 25, 1922—11:20 A. M.

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A copy was sent to me unsolicited, and as I made no promise that I would not publish it, I feel that in lieu of events that have since taken place, it devolves upon me to publish this alleged will along with other suppressed information.

(PART ONE)

HEREIN FOLLOW THE TABLETS AND TESTAMENT OF ABDUL BAHÁ:-

All-praise to Him Who, by the Shield of His Covenant, hath guarded the Temple of His Cause from the darts of doubtfulness, Who by the Hosts of His Testament hath preserved the Sanctuary of His Most Beneficent Law and protected His Straight and Luminous Path, staying thereby the onslaught of the company of Covenant-breakers, that have threatened to subvert His Divine Edifice; Who hath watched over His Mighty Stronghold and All-glorious Faith, through the aid of men whom the slander of the slanderer affect not, whom no earthly calling, glory and power can turn aside from the Covenant of God and His Testament, established firmly by His clear and manifest words, writ and revealed by His All-Glorious Pen and recorded in the Preserved Tablet.

Salutation and praise, blessing and glory rest upon that primal branch of the Divine and Sacred Lote-Tree, grown out, blest, tender, verdant and flourishing from the Twin Holy Trees; the most wondrous, unique and priceless pearl that doth gleam from out the Twin surging seas; upon the offshoots of the Tree of Holi-

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ness, the twigs of the Celestial Tree, they that in the Day of the Great Dividing have stood fast and firm in the Covenant; upon the Hands (pillars) of the Cause of God that have diffused widely the Divine Fragrances, declared His Proofs, proclaimed His Faith, published abroad His Law, detached themselves from all things but Him, stood for righteousness in this world, and kindled the Fire of the Love God in the very hearts and souls of His servants; upon them that have believed, rested assured, stood steadfast in His Covenant and followed the Light that after my passing shineth from the Dayspring of Divine Guidance—for behold! he is the blest and sacred bough that hath branched out from the Twin Holy Trees. Well is it with him that seeketh the shelter of his shade that shadoweth all mankind.

O ye beloved of the Lord! The greatest of all things is the protection of the True Faith of God, the preservation of His Law, the safeguarding of His Cause and service unto His Word. Ten thousand souls have shed streams of their sacred blood in this path, their precious lives they offered in sacrifice unto Him, hastened wrapt in Holy ecstasy unto the glorious field of martyrdom, upraised the Standard of God's Faith and writ with their life-blood upon the Tablet of the world the verses of His Divine Unity. The sacred breast of His Holiness, the Exalted One, (May my life be a sacrifice unto Him) was made a target to many a dart of woe, and in Mazandaran, the Blessed feet of the Abha Beauty (may my life be offered up for His loved ones) were so grievously scourged as to bleed and be sore wounded. His neck also was put into captive chains and

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His feet made fast in the stocks. In every hour, for a period of fifty years, a new trial and calamity befell Him and fresh afflictions and cares beset Him. One of them, after having suffered intense vicissitudes, He was made homeless and a wanderer and fell a victim to still new vexations and troubles. In Iraq, the Day Star of the world was so exposed to the wiles of the people of malice as to be eclipsed in splendor. Later on He was sent an exile to the Great City (Constantinople) and thence to the Land of Mystery (Adrianople), whence, grievously wronged, He was eventually transferred to the Most Great Prison (Acre). He Whom the world hath wronged (may my life be offered up for His loved ones) was four times banished from city to city, till at last condemned to perpetual confinement, He was incarcerated in this Prison, the prison of highway robbers, of brigands and of man-slayers. All this is but one of the trials that have afflicted the Blessed Beauty, the rest being even as grievous as this.

And still another of His trials was the hostility, the flagrant injustice, the iniquity and rebellion of Mirza Yahya. Although that Wronged One, that Prisoner, had through His loving-kindness nurtured him in His own bosom ever since his early years, had showered at every moment His tender care upon him, exalted his name, shielded him from every misfortune, endeared him to them of this world and the next, and despite the firm exhortations and counsels of His Holiness, the Exalted One (the Bab) and His clear and conclusive warning: "Beware, beware lest the Nineteen Letters of the Living and that which hath been revealed in the

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Bayan veil thee!" yet notwithstanding this, Mirza Yahya denied Him, dealt falsely with Him, believed Him not, sowed the seeds of doubt, closed his eyes to His manifest verses and turned aside therefrom. Would that he had been content therewith! Nay, he even attempted to shed the sacred blood (of Baha'u'llah) and then raised a great clamour and tumult around him, attributing into Baha'u'llah malevolence and cruelty towards himself. What sedition he stirred up and what a storm of mischief he raised whilst in the Land of Mystery (Adrianople)! At last he wrought that which caused the Day-Star of the world to be sent an exile to this, the Most Great Prison, and sorely wronged and in the West of this Great Prison He did set.

O ye that stand fast and firm in the Covenant! The Center of Sedition, the Prime Mover of mischief, Mirza Muhammad Ali, hath passed out from under the shadow of the Cause, hath broken the Covenant, hath falsified the Holy Text, hath inflicted a grievous loss upon the true Faith of God, hath scattered His people, hath with bitter rancour endeavored to hurt Abdu'l-Baha and hath assailed with the utmost enmity this servant of the Sacred Threshold. Every dart he seized and hurled to pierce the breast of this wronged servant, no wound did he neglect to grievously inflict upon me, no venom did he spare but he poisoned therewith the life of this hapless one. I swear by the most holy Abha Beauty and by the Light shining from His Holiness, the Exalted One, (may my soul be a sacrifice for their lowly servants) that because of this iniquity the dwellers in the Pavilion of the Abha Kingdom have bewailed, the Celestial

Concourse is lamenting, the Immortal Maids of Heaven in the All-Highest Paradise have raised their plaintive cries and the angelic company sighed and uttered their moanings. So grievous the deeds of this iniquitous person became that he struck with his ax at the root of the Blessed Tree, dealt a heavy blow at the Temple of the Cause of God, deluged with tears of blood the eyes of the loved ones of the Blessed Beauty, cheered and encouraged the enemies of the One True God, by his repudiation of the Covenant turned many a seeker after Truth aside from the Cause of God, revived the blighted hopes of Yahya's following, made himself detested, caused the enemies of the Greatest Name to become audacious and arrogant, put aside the firm and conclusive verses and sowed the seeds of doubt. Had not the promised aid of the Ancient Beauty been graciously vouchsafed at every moment to this one, unworthy though he be, he surely would have destroyed, nay exterminate the Cause of God and utterly subverted the Divine Edifice. But, praise be the Lord, the triumphant assistance of the Abha Kingdom was received, the hosts of the Realm above hastened to bestow victory. The Cause of God was promoted far and wide, the call of the True One was noised abroad, ears in all regions were inclined to the Word of God. His standard was unfurled, the ensigns of Holiness gloriously waved aloft and the verses celebrating His Divine Unity were chanted. Now, that the true Faith of God may be shielded and protected, His Law guarded and preserved and His Cause remain safe and secure, it is incumbent upon everyone to hold fast unto the Text of the clear and

firmly established blessed verse, revealed about him. None other transgression greater than this can ever be imagined. He (Baha'u'llah) sayeth, glorious and holy is His Word:- "My foolish loved ones have regarded him even as my partner, have kindled sedition in the land and they verily are of the mischief-makers." Consider, how foolish are the people! They that have been in His (Baha'u'llah's) Presence and beheld His Countenance, have nevertheless noised abroad such idle talk, until, exalted be His explicit words. He said: "Should he for a moment pass out from under the shadow of the Cause, he surely shall be brought to naught." Reflect! What stress He layeth upon one moment's deviation: that is, were he to incline a hair's breadth to the right or to the left, his deviation would be clearly established and his utter nothingness made manifest. And now ye are witnessing how the wrath of God hath from all sides afflicted him and how day by day he is speeding towards destruction. Ere long will ye behold him and his associates outwardly and inwardly, condemned to utter ruin.

What deviation can be greater than breaking the Covenant of God! What deviation can be greater than interpolating and falsifying the words and verses of the Sacred Text, even as testified and declared by Mirza Badi'u'llah! What deviation can be greater than calumniating the Center of the Covenant himself! What deviation can be more glaring than spreading broadcast false and foolish reports touching the Temple of God's Testament! What deviation can be more grievous than decreeing the death of the Center of the

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Covenant, supported by the holy verse: "He that layeth a claim ere the passing of a thousand years whilst he (Muhammad Ali) without shame in the days of the Blessed Beauty had advanced such a claim as this and been confuted by Him in the afore-mentioned manner, the text of his claim being still extant in his own handwriting and bearing his own seal. What deviation can be more complete than falsely accusing the loved ones of God! What deviation can be more evil than causing their imprisonment and incarceration! What deviation can be more severe than delivering into the hands of the government the Holy Writings and Epistles, that haply they (the government) might arise intent upon the death of this wronged one! What deviation can be more violent than threatening the ruin of the Cause of God, forging and slanderously falsifying letters and documents so that this might perturb and alarm the government and lead to the shedding of the blood of this wronged one, —such letters and documents being now in the possession of the government! What deviation can be more odious than his iniquity and rebellion! What deviation can be more shameful than dispersing the gathering of the people of salvation! What deviation can be more infamous than the vain and feeble interpretations of the people of doubt! What deviation can be more wicked than joining hands with strangers and with the enemies of God!

Few months ago, in concert with others, he that hath broken the Covenant, hath prepared a document teeming with calumny and slander wherein, the Lord forbid, among many similar slanderous charges, Abdu'l-

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Baha is deemed a deadly enemy, the ill-wisher of the Crown. They so perturbed the minds of the members of the Imperial Government that at last a Committee of Investigation was sent from the seat of His Majesty's Government which, violating every rule of justice and equity that befit His Imperial Majesty, nay, with the most glaring injustice, proceeded with its investigations. The ill-wishers of the One True God surrounded them on every side and explained and excessively enlarged upon the text of the document whilst they (the members of the Committee) in their turn blindly acquiesced. One of their many calumnies was that this servant had raised aloft a banner in this city, had summoned the people together under it, had established a new sovereignty for himself, had erected upon Mount Carmel a mighty stronghold, had rallied around him all the peoples of the land and made them obedient to him, had caused disruption in the Faith of Islam, had covenanted with the following of Christ and, God forbid, had purposed to cause the gravest breach in the mighty power of the Crown. May the Lord protect us from such atrocious falsehoods!

According to the direct and sacred command of God we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straight-forwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God. With these final and

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decisive words, how can it be that these imprisoned ones should indulge in such vain fancies; incarcerated, how could they show forth such disloyalty? But alas! The Committee of Investigation hath approved and confirmed these calumnies of my brother and ill-wishers and submitted them to the presence of His Majesty the Sovereign. Now at this moment a fierce storm is raging around this prisoner who awaiteth, be it favorable or unfavorable, the gracious will of His Majesty, may the Lord aid him by His Grace to be just. In whatsoever condition he may be, with absolute calm and quietness, Abdu'l-Baha is ready for self sacrifice and is wholly resigned and submitted to His Will. What transgression can be more abominable, more odious, more wicked than this?

In like manner, the focal Center of hate, hath purposed to put Abdu'l-Baha to death and this is supported by the testimony written by Mirza Shu a'u'llah himself and is here enclosed. It is evident and indisputable that they are privily and with the utmost subtlety engaged in conspiring against me. The following are his very words written by him in this letter: "I curse at every moment him that hath kindled this discord, imprecate in these words 'Lord! have no mercy upon him' and I hope ere long God will make manifest the one that shall have no pity on him, who now weareth another garb and about whom I cannot any more explain." Reference he doth make by these words to the sacred verse that beginneth as follows: "He that layeth a claim ere the passing of a thousand years . . ." Reflect! How intent they are upon the death of Abdu'l-

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Baha! Ponder in your hearts upon the phrase "I cannot anymore explain" and realize what schemes they are devising for this purpose., They fear lest too fully explained the letter might fall into alien hands and their schemes be foiled and frustrated. The phrase is only foretelling good tidings to come, namely that regarding this all requisite arrangements have been made.

O God, my God! Thou seest this wronged servant of Thine, held fast in the talons of ferocious lions, of ravening wolves, of blood thirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my venture is dyed crimson with my blood. This is my wish, my heart's desire, my hope, my pride, my glory. Grant, O Lord my God, and my Refuge, that in my last hour, my end, may even as musk shed its fragrance of glory! Is there a bounty greater than this? Nay, by Thy Glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred sedition in the land and dishonored Thee amidst Thy servants. Lord! Shield Thou from these Covenant-breakers the mighty Stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly. Thou art in truth the Mighty, the Powerful, the Gracious, the Strong.

In short, O ye beloved of the Lord! The Center of

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Sedition, Mirza Muhammad Ali, in accordance with the decisive words of God and by reason of his boundless transgression, hath grievously fallen and been cut off from the Holy Tree: "Verily, we wronged them not, but they have wronged themselves!"

O God, my God! Shield Thy trusted servants from the evils of self and passion, protect them with the watchful Eye of Thy loving kindness from all rancour, hate and envy, shelter them in the impregnable stronghold of Thy cause and, safe from the darts of doubtfulness, make them the manifestations of Thy glorious Signs, illumine their faces with the effulgent rays shed from the Dayspring of Thy Divine Unity, gladden their hearts with the verses revealed from Thy Holy Kingdom, strengthen their loins by Thy all-swaying power that cometh from Thy Realm of Glory. Thou art the All-Bountiful, the Protector, the All-Mighty, the Gracious!

O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken winged bird will have taken its flight unto the Celestial concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden neath the dust, it is incumbent upon the Afnan, that are steadfast in the Covenant of God, and have branched from the Tree of Holiness; the Hands (pillars) of the Cause of God, (the glory of the Lord rest upon them), and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul and in one accord, to diffuse the sweet savours of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment, neither to seek repose. They

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must disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest, and steadfast to the end they must raise in every land the triumphal cry "O Thou the Glory of Glorious!" (Ya Baha'il'-Abha), must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine love in every assembly, that the light of truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savours of holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine spirit and souls be made heavenly.

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

The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and with absolute detachment scattered far and wide and engaged in calling the peoples of the world to the Divine Guidance,

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till at last they made the world another world; illumined the surface of the earth and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action, follow in their footsteps!

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi—the youthful branch branched from the Two hallowed and sacred Lote-Trees and the fruit grown from the Union of the Two offshoots of the Tree of Holiness, —as he is the sign of God, the chosen branch, the guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

The sacred and youthful branch, the guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Who so obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath con-

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tended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God, will subvert His word and will become a manifestation of the Center of Sedition. Beware, beware, lest the days after the ascension (of Baha'u'llah) be repeated, when the Center of Sedition waxed haughty and rebellious and with Divine Unity for his excuse deprived himself and perturbed and poisoned others. No doubt every vain-glorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather! even as impure gold would he cease (seize?) upon divers measures and various pretexts that he may separate the gathering of the people of Baha. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God cast him out from the congregation of the people of

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Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth that it might sow the seeds of doubt in the hearts of men.

O ye beloved of the Lord! It is incumbent upon the guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all wordly things, must be the essence of purity, must show in himself the fear of God, knowlege, wisdom and learning. Thus, should the first-born of the guardian of the Cause of God not manifest in himself the truth of the words: "The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the guardian of the Cause of God) choose another branch to succeed him.

The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these whether unanimously or by a majority vote, must give their assent to the choice of the one whom the guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished. (secret ballot).

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O friends! The Hands of the Cause of God must be nominated and appointed by the guardian of the Cause of God. All must be under his shadow and obey his command. Should any, within or without the company of the Hands of the Cause of God disobey and seek division, the wrath of God and His vengeance will be upon him, for he will have caused a breach in the true Faith of God.

The obligations of the Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words.

This body of the Hands of the Cause of God is under the direction of the guardian of the Cause of God. He must continually urge them to strive and endeavour to the utmost of their ability to diffuse the Sweet savours of God, and to guide all the peoples of the world for it is the light of Divine Guidance that causeth all the universe to be illumined. To disregard, though be it for a moment, this absolute command which is binding upon everyone, is in no wise permitted, that the existent world may become even as the Abha Paradise, that the surface of the earth may become heavenly, that contention and conflict amidst peoples, kindreds, nations and governments may disappear, that all the dwellers on earth may become one people and one race, that the world may become even as one home. Should differences arise they shall be amicably and conclusively

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settled by the Supreme Tribunal, that shall include members from all the governments and peoples of the world.

O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straight forwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone the light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. In like manner, the affections and loving kindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness, that all the world of being may be filled with the holy ecstasy of the grace of Baha, that ignorance, enmity, hate and rancour may

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vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be unfaithful to you show your fidelity unto them, should they be unjust toward you show justice toward them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should they poison your lives, sweeten their souls, should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful.

And now, concerning the House of Justice which God had ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God and daysprings of knowledge and understanding, must be steadfast in God's faith and the well wishers of all mankind. By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God

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hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead. This House of Justice enacteth the laws and the government enforceth them. The legislative body must reinforce the executive, the executive must aid and assist the legislative body so that through the close union and harmony of these two forces, the foundation of fairness and justice may become firm and strong, that all the regions of the world may become even as Paradise itself.

O Lord, my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy Ways, to be steadfast in Thy Cause. Give them Thy grace to withstand the onslaught of self and passion, to follow the light of Divine Guidance. Thou art the Powerful, the Gracious, the Self-Subsisting; the Bestower, the Compassionate, the All-Mighty, the All-Bountiful.

O friends of Abdu'l-Baha! The Lord, as a sign of His infinite bounties, hath graciously favored His servants by providing for a fixed money offering (Huquq), to be dutifully presented unto Him, though He, the True One and His servants have been at all times independent of all created things, and God verily is the All Possessing, Exalted above the need of any gift from his Creatures. This fixed money offering, however, causeth the people to become firm and steadfast and draweth Divine increase upon them. It is to be offered through the guardian of the Cause of God, that it may be expended for the diffusion of the Fragrances of God and the exaltation of His word for benevolent pursuits and for the common weal.

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O ye beloved of the Lord! It is incumbent upon you to be submissive to all Monarchs that are just and show your fidelity to every righteous King. Serve ye the Sovereigns of the world with utmost truthfulness and loyalty. Show obedience unto them and be their well wishers. Without their leave and permission do not meddle with political affairs, for disloyalty to the just Sovereign is disloyalty to God himself.

This is my counsel and the commandment of God unto you. Well is it with them that act accordingly.

Note: (This written paper hath for a long time been preserved under ground, damp having affected it. When brought forth to the light it was observed that certain parts of it were injured by the damp, and the Holy Land being solely agitated, it was left untouched.)

(PART TWO)

HE IS GOD

O my Lord, my heart's Desire, Thou Whom I ever invoke, Thou Who are my Aider and my Shelter, my Helper and my Refuge! Thou seest me submerged in an ocean of calamities that overwhelm the soul, of afflictions that oppress the heart, of woes that disperse Thy gathering, of ills and pains that scatter Thy flock. Sore trials have compassed me round and perils have from all sides beset me. Thou seest me immersed in a sea of unsurpassed tribulation, sunk into a fathomless abyss, afflicted by mine enemies and consumed with the flame of their hate, enkindled by my kinsman with whom Thou didst make Thy strong Covenant and Thy firm Testament, wherein Thou biddest them turn their hearts to

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this wronged one, to keep away from me the foolish, the unjust, and refer unto this lonely one all that about which they differ in Thy Holy Book, so that the Truth may be revealed unto them, their doubts may be dispelled and Thy manifest Signs be spread abroad.

Yet now Thou seest them, O Lord, My God! with Thine eye that sleepeth not, how that they have broken Thy Covenant and turned their backs thereon, how with hate and rebelliousness they have erred from Thy Testament and have arisen intent upon malice.

Adversities have waxed still more severe as they rose with unbearable cruelty to overpower and crush me, as they scattered far and wide their scrolls of doubt and in utter falsehood hurled their calumnies upon me. Not content with this, their Chief, O my God, hath dared to interpolate Thy Book, to fraudulently alter Thy decisive Holy Text and falsify that which hath been revealed by Thy All Glorious Pen. He did also maliciously insert that which Thou didst reveal for the one that hath wrought the most glaring cruelty upon Thee, disbelieved in Thee and denied Thy wondrous Signs, into what Thou didst reveal for this servant of Thine that hath been wronged in this world. All this he did that he might beguile the souls of men and breathe his evil whisperings into the hearts of Thy devoted ones. Thereunto did their second Chief testify, confessing it in his own handwriting, setting thereupon his seal and spreading it throughout all regions. O my God! Could there be a more grievous injustice than this? And still they rested not, but further strove with stubbornness, falsehood and slander, with scorn and calumny to stir up sedition in

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the midst of the government of this land and elsewhere, causing them to deem me a sower of sedition and filling the minds with things that the ear abhorreth to hear. The government was thus alarmed, fear fell upon the Sovereign, and the suspicion of the nobility was aroused. Minds were troubled, affairs were upset, souls were perturbed, the fire of anguish and sorrow was kindled within the breasts, the Holy Leaves (of the Household) were convulsed and shaken, their eyes rained with tears, their sighs and lamentations were raised and their hearts burned within them as they bewailed this wronged servant of Thine, fallen a victim into the hands of these, his kindred, nay, his very enemies.

Lord! Thou seest all things weeping me and my kindred rejoicing in my woes. By Thy Glory, O my God. Even amongst mine enemies, some have lamented my troubles and my distress, and of the envious ones a number have shed tears because of my cares, my exile and my afflictions. They did this because they found naught in me but affection and care and witnessed naught but kindness and mercy. As they saw me swept into the flood of tribulation and adversity and exposed even as a target to the arrows of fate, their hearts were moved with compassion, tears came to their eyes and they testified declaring:—"The Lord is our witness; naught have we seen from him but faithfulness, generosity and extreme compassion." The Covenant breakers, foreboders of evil, however, waxed fiercer in their rancour, rejoiced as I fell a victim to the most grievous ordeal, bestirred themselves against me and made merry over the heartrending happenings around me.

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I call upon Thee, O Lord my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrong-doings, their craft and their mischief, for they are foolish and ignoble and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them. O my Lord! Have mercy upon them, shield them from all afflictions in these troubled times and grant that all trials and hardships may be the lot of this Thy servant that hath fallen into this darksome pit. Single me out for every woe and make me a sacrifice for all Thy loved ones. O Lord Most High! May my soul, my life, my being, my spirit, my all be offered up for them. O God, my God! Lowly, suppliant and fallen upon my face, I beseech Thee with all the ardour of my invocation to pardon whosoever hath hurt me, forgive him that hath conspired against me and offended me, and wash away the misdeeds of them that have wrought injustice upon me. Vouchsafe unto them Thy goodly gifts, give them joy, relieve them from sorrow, grant them peace and prosperity, give them Thy bliss and pour upon them Thy bounty.

Thou art the Powerful, the Gracious, the Help in Peril, the Self-Subsisting!

O dearly beloved friends! I am now in very great danger and the hope of even an hour's life is lost to me. I am thus constrained to write these lines for the protection of the Cause of God, the preservation of His Law, the safeguarding of His Word, and the safety of His

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Teachings. By the Ancient Beauty! This wronged one hath in no wise borne nor doth he bear a grudge against any one; toward none doth he entertain any ill feeling and uttereth no word save for the good of the world. My supreme obligation, however, of necessity, prompteth me to guard and preserve the Cause of God.

Thus, with the greatest regret, I counsel you saying:—"Guard ye the Cause of God, protect His law and have the utmost fear of discord. This is the foundation of the belief of the people of Baha (may my life be offered up for them). "His Holiness, the Exalted One (The Bab) is the manifestation of the Unity and Oneness of God and the Forerunner of the Ancient Beauty. His Holiness the Abha Beauty, (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do his bidding." Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal House of Justice. That which this body, whether unanimously or by a majority doth carry, that is verily the Truth and the Purpose of God himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant. By this House is meant that Universal House of Justice which is to be elected from all countries, that is from those parts in the East and West where the loved ones are to be found, after the manner of the customary elections in Western countries such as those of England.

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

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

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have wrought. Among his doings, one of them is the corruption of the Sacred Text whereof ye are all aware, the Lord be praised, and know that it is evident, proven and confirmed by the testimony of his brother, Mirza Badi'u'llah whose confession is written in his Own *Handwriting, Beareth His Seal, is Printed and Spread* abroad. This is but one of his misdeeds. Can a transgression be imagined more glaring than this, the interpolation of the Holy Text? Nay, by the righteousness of the Lord! His transgressions are writ and recorded in a leaflet by itself. Please God, ye will pursue it.

In short, according to the explicit Divine Text, the least transgression shall make of this man a fallen creature, and what transgression is more grievous than attempting to destroy the Divine Edifice, breaking the covenant, erring from the testament, falsifying the Holy Text, sowing the seeds of doubt, caluminating Abdu'l-Baha, advancing claims for which God hath sent down no warrant, kindling mischief and striving to shed the very blood of Abdu'l-Baha, and many other things whereof ye are all aware! It is thus evident that should this man succeed in bringing disruption into the Cause of God, he will utterly destroy and exterminate it. Beware lest ye approach this man, for to approach him is worse than approaching fire.

Gracious God! After Mirza Badi'u'llah had declared in his own handwriting that this man (Muhammad Ali) had broken the Covenant and had proclaimed his falsification of the Holy Text, he realized that to return to the True Faith and pay allegiance to the Covenant and Testament would in no wise promote his selfish desires.

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He thus repented and regretted the thing he had done and attempted privily to gather in his printed confessions plotted darkly with the Centre of Sedition against me and informed him daily of all the happenings within my household. He has even taken a leading part in the mischievous deeds that have of late been committed. Praise be to God, affairs recovered their former stability and the loved ones obtained partial peace. But ever since the day he entered again into our midst, he began afresh to sow the seeds of sore sedition. Some of his machinations and intrigues will be recorded in a separate leaflet.

My purpose is, however, to show that it is incumbent upon the friends that are fast and firm in the Covenant and Testament to be ever wakeful lest after this wronged one is gone this alert and active worker of mischief may cause disruption, privily sow the seeds of doubt and sedition and utterly root out the Cause of God. A thousand times shun his company. Take heed and be on your guard. Watch and examine; should anyone openly or privily, have the least connection with him cast him out from your midst, for he will surely cause disruption and mischief.

O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results.

O God my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy Proofs unto Thy

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loved ones and set forth clearly all things unto them, that they may watch over Thy faith, guard Thy Straight Path and protect Thy Resplendent Law. Thou art verily, the All-Knowing, the All-Wise!

(PART THREE)

HE IS THE WITNESS, THE ALL-SUFFICING.

O my God, my Beloved, my heart's Desire! Thou knowest, Thou seest that which hath befallen this servant of Thine, that hath humbled himself at Thy Door, and Thou knowest the sins committed against him by the people of malice, they that have broken Thy Covenant and turned their backs on Thy Testament. In the day-time they afflicted me with the arrows of hate and in the night-season they privily conspired to hurt me. At dawn they committed that which the Celestial Concurrence did lament and at eventide they unsheathed against me the sword of tyranny and hurled in the presence of the ungodly their darts of calumny upon me. Notwithstanding their misdeeds, this lowly servant of Thine was patient and did endure every affliction and trial at their hands, though by Thy power and might he could have destroyed their words, quenched their fire and stayed the flame of their rebelliousness.

Thou seest, O my God! how my long suffering, my forbearance and silence have increased their cruelty, their arrogance and their pride. By Thy Glory, O Beloved One! They have misbelieved in Thee and rebelled against Thee in such wise that they left me not a moment of rest and quiet, that I might arise as it is

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meet and seemly, to exalt Thy Word amidst mankind, and might serve at Thy Threshold of Holiness with a heart that overfloweth with the joy of the dwellers of the Abha Kingdom.

Lord! My cup of woe runneth over, and from all sides blows are fiercely raging upon me. The darts of affliction have compassed me round the arrows of distress have rained upon me. Thus tribulation overwhelmed me and my strength, because of the onslaught of the foemen became weakness within me, while I stood alone and forsaken in the midst of my woes. Lord! Have mercy upon me, lift me up unto Thyself and make me to drink from the Chalice of Martyrdom, for the wide world with all its vastness can no longer contain me.

Thou art, verily, the Merciful, the Compassionate, the Gracious, the All-Bountiful!

O ye the true, the sincere, the faithful friends of this wronged one! Everyone knoweth and believeth what calamities and afflictions have befallen this wronged one, this prisoner, at the hands of those who have broken the Covenant at the time when, after the setting of the Day-Star of the world, his heart was consumed with the flame of His bereavement.

When, in all parts of the earth, the enemies of God profiting by the passing away of the Sun of Truth, suddenly and with all their might launched their attack; at such a time and in the midst of so great a calamity, the Covenant-breakers arose with the utmost cruelty, intent upon harm and the stirring up of the spirit of enmity. At every moment a misdeed they did commit

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and bestirred themselves to sow the seeds of grievous sedition, and to ruin the edifice of the Covenant. But this wronged one, this prisoner, did his utmost to hide and veil their doings, that haply they might regret and repent. His long-suffering and forbearance of these evil deeds, however, made the rebellious ones still more arrogant and daring; until through leaflets written with their own hands, they sowed the seeds of doubt, printing these leaflets and scattering them broadcast throughout the world, believing that such foolish doings would bring to naught the Covenant and the Testament.

Thereupon the loved ones of the Lord arose, inspired with the greatest confidence and constancy and aided by the power of the Kingdom by Divine Strength, by heavenly Grace, by the unfailing help and Celestial Bounty, they withstood the enemies of the Covenant in well-nigh three score and ten treatises and supported by conclusive proof, unmistakeable evidences and clear texts from the Holy Writ, they refuted their scrolls of doubt and mischief-kindling leaflets. The Centre of Sedition was thus confounded in his craftiness, afflicted by the wrath of God, sunk into a degradation and infamy that shall be lasting until the Day of Doom. Base and wretched is the plight of the people of evil deeds, they that are in grievous loss.

And as they lost their cause, grew hopeless in their efforts against the loved ones of God, saw the Standard of His Testament waving throughout all regions and witnessed the power of the Covenant of the Merciful One, the flame of envy so blazed within them as to be beyond recounting. With the utmost vigour, exertion,

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rancour and enmity, they following another path, walked in another way, devised another plan; that of kindling the flame of sedition in the heart of the very government itself, and thus caused this wronged one, this prisoner to appear as a mover of strife, inimical to the government and a hater and opponent of the crown. Perchance Abdu'l-Baha may be put to death and his name be made to perish whereby an arena may be opened unto the enemies of the Covenant wherein they may advance and spur on their charger, inflict a grievous loss upon everyone and subvert the very foundations of the edifice of the Cause of God. For so grievous is the conduct and behavior of this false people that they are become even as an axe striking at the very root of the Blessed Tree. Should they be suffered to continue they would, in but a few days time, exterminate the Cause of God, His word and themselves.

Hence, the beloved of the Lord must entirely shun them, avoid them, foil their machinations and evil whisperings, guard the Law of God and His religion, engage one and all in diffusing widely the sweet savours of God and to the best of their endeavor proclaim His Teachings.

Whosoever and whatsoever meeting becometh a hinderance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: "Of all the gifts of God the greatest is the gift of Teaching. It draweth unto us the Grace of God and is our first obligation. Of such a gift how can we deprive ourselves? Nay, our lives, our goods, our comforts, our rest, we offer them all as a sacrifice for the Abha Beauty and teach

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the Cause of God." Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder. The Glory of Glories rest upon you.

O ye the faithful loved ones of Abdu'l-Baha! It is incumbent upon you to take the greatest care of Shoghi Effendi, the twig that hath branched from and the fruit given forth by the Two hallowed and Divine Lote-Trees, that no dust of despondency and sorrow may stain his radiant nature, that day by day he may wax greater in happiness, in joy and spirituality, and may grow to become even as a fruitful tree.

For he is, after Abdu'l-Baha, the guardian of the Cause of God, the Afnan, the Hands (pillars) of the Cause and the beloved of the Lord must obey him and turn unto him. He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One. Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Baha'u'llah) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular convictions. All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error.

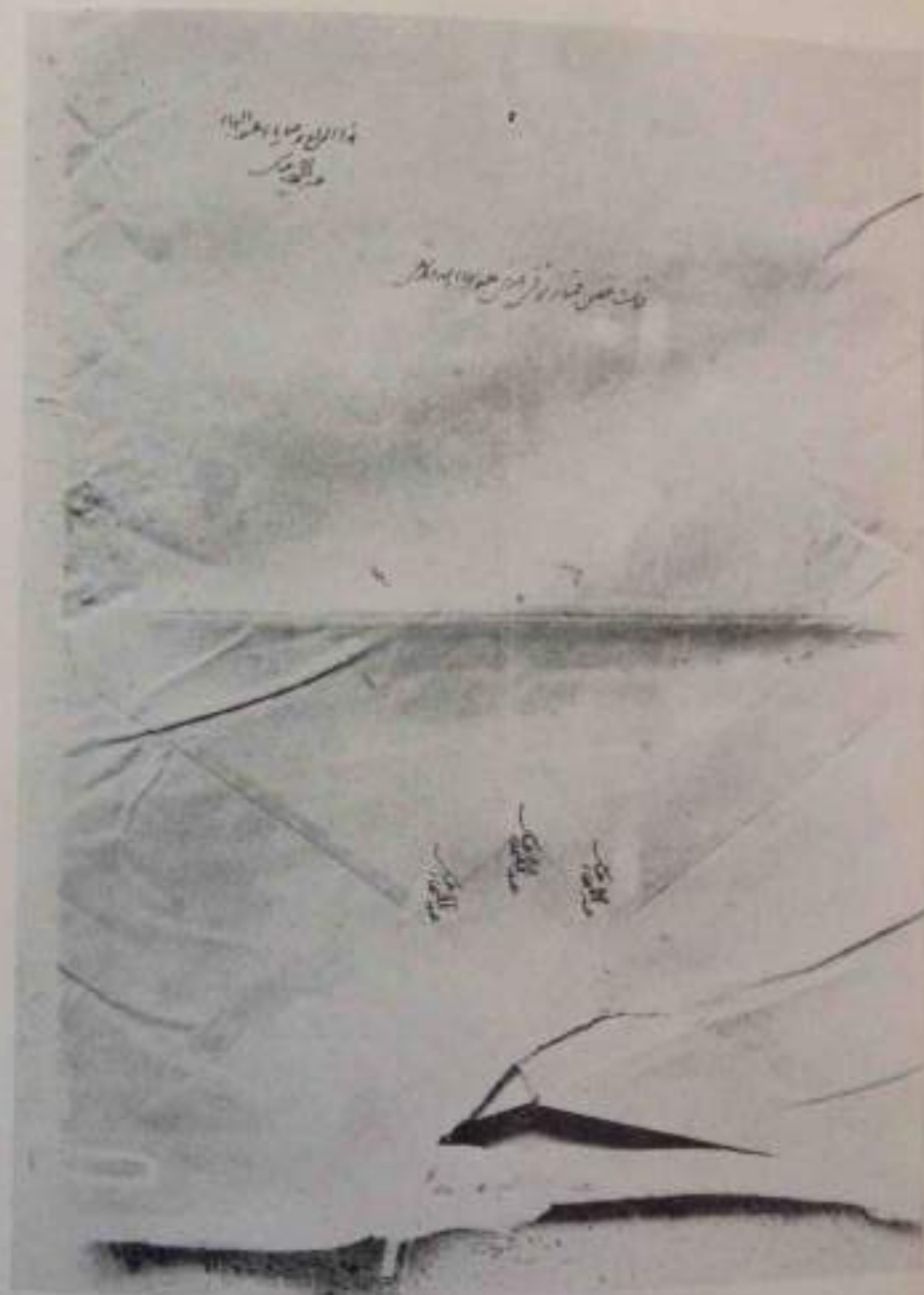
The Glory of Glories rest upon you!

The end of the translation of the Alleged Will of Abdul Baha.

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The reader will note that the translation is tabulated as "Part I," Part II," and "Part III." Yet in the original document there is no indication which is Part I, II or III. This arrangement was made by the beneficiary and alleged successor, Shoghi Effendi himself, as was also the translation. It will further be noted that Part II contradicts Parts I and III. There is no mention made in Part II that there is to be a successor and a continual line of successors. On the contrary, it confirms what both Baha'o'llah and Abdul Baha said during their lifetimes, that the power of the Bahai Religion was to vest in the Houses of Justice whenever they would be established. There are many comments and deductions that I could make on this document, but these I shall have to leave for a future date.

The following ten pages are fac-simile reproductions of the alleged will of Abdul Baha.



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ENEMY THE BAHAI ORGANIZATION

The page facing this is a fac-simile reproduction of the writing of Abdul Baha. It was written in the Book of the Unitarian Church at Montclair, New Jersey, May 12, 1912, on which occasion he spoke at that church.

O Almighty! O Pure God! Thanks be unto Thee that the mountain and desert were traversed, the all-surrounding ocean was crossed until we arrived in this continent and now in this country have we loosed our tongue in Thy Name and Mention, and in this church like unto Elias have we heralded Thy Kingdom.

O God! Attract the members of this church to Thy Beauty, protect and guard them under Thy Shelter and bless them!

(Signed)

ABDUL BAHÁ ABBÁS.

CHAPTER VII.

A CHECK AND TWO MANUSCRIPTS INTERCEPTED—EVERY INCIDENT SHOWS THAT SHOGHI EFFENDI, MOHAMMED ALI AND THE BAHAI ORGANIZATION ARE THE ARCH ENEMIES OF THE BAHAI RELIGION.

Abdul Baha exhorts us to judge people by what they do and not by what they say, or profess. Therefore, let us apply this gauge to the foregoing, as well as to the following facts, and measure them by this standard.

In the autumn of 1919 I sent to Abdul Baha the manuscript of a book that I had written on the Bahai Cause. It was the same in substance as that which I have since published under the title of "Abdul Baha and the Promised Age." I packed it with the greatest care and sent it by registered mail. At the same time I also sent an American Express Company check for \$500.00 to Abdul Baha and asked him to apply it to some of the many charities he was dispensing.* As my husband and I intended to go to

*The quality of giving was one of the strongest characteristics of Abdul Baha. He deprived himself very often of the necessities of life, that he might give to others. His cloak, and even his bed he has often given away. When he spoke at the Bowery Mission in New York and pressed a shining quarter into each palm, as he bade the unfortunates there farewell, it was only one among hundreds of similar occurrences.

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Palestine in a few months we couldn't bear the thought that we, in that land which had been so impoverished by the war, would add to the burden unless we contributed something, either directly, or indirectly.

About four months after the manuscript and the check had been sent we arrived in Haifa as the guests of Abdul Baha, where we remained for twenty-nine days. During this time no mention was made, either of the manuscript or the check. On the day before our departure, although I disliked mentioning the subject, I asked Abdul Baha if he had received the manuscript or the check. Without a moment's hesitancy and very emphatically he said that he had not received either one. He repeated this a number of times, and seemed indignant that they had not been turned over to him. I discussed this with various members of the family of Abdul Baha, and one of the brothers-in-law said he would go to town and enquire about the matter. He returned later and said there was no record of either the check or the manuscript. I was greatly disappointed of course, but more on account of my lost manuscript than the money, for my object in sending the manuscript ahead of my visit was that Abdul Baha would have

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time to read it and pass on it while I was there. Fortunately, I had another copy with me, but asked Abdul Baha if after I had finished it he would permit me to send it to him before I left the Holy Land. To this he graciously assented, and he gave me directions just how to send it. He said that after our visit to Jerusalem, and upon our arrival at Port Said I must give the manuscript to Mirza Yazdi, his trusted son-in-law, who was a merchant there.

When we arrived at Port Said, eleven days later, we immediately met two pilgrims who were going to Haifa the next day. It occurred to me at once that if I sent my manuscript back by these pilgrims it would arrive several days, and perhaps a week sooner, than if I gave it to Mirza Yazdi. Without remembering that there was a great wisdom in everything that Abdul Baha said, I therefore gave it to them, with careful instructions to see that it was delivered into the hands of Abdul Baha. Little did I dream at that time that some of Abdul Baha's own household were on the lookout for every pilgrim in order to intercept things that they did not wish Abdul Baha to have. Also their

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policy was to be with the pilgrims as much as possible, as it was through the returning pilgrims that the propaganda for organization was carried to every country. As my manuscript dealt with the universal aspect of the Bahai Religion, that these lovers of organization have tried so hard to repress, therefore it was again intercepted.

When I returned to America I asked the American Express Company to look up the receipt of the check that I had sent through their office, and on the back was the signature of the person who had received the cash. This person was Sh. Rabbani. As I did not know who Sh. Rabbani was I enquired of Mr. Roy C. Wilhelm, and he said that Sh. Rabbani was Shoghi Effendi. I asked the American Express Company to photostat this check for me, which they did. Herewith is a reproduction of the check, with the signature Sh. Rabbani on the back. Here then is proof positive that Shoghi Effendi cashed the check and also proof that the son-in-law who purported to enquire for the lost check did not do so at all. Otherwise, he could have ascertained in a few minutes, from the office of the American Express Company at Haifa that the check had been cashed by Shoghi

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ORIGINAL

American Express Company

CHEQUE

9/18
No. 641337

6/16
On presentation of this Cheque, pay from my credit balance,

JAN 7 1919
To the order of

Abdul-Khala Abbas Effendi -

L	S	d
116	16	5

One Hundred and Sixteen Pounds Ten Shillings and Five Pence

AMERICAN EXPRESS COMPANY.

To Banque Impériale Ottomane

at Haifa Syria

Countersigned

[Signature]

[Signature]

11/16 1918

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Rabbani, as I had given the son-in-law the whole information, the date of sending, the amount, the name of sender, etc. All of which shows that there was collusion between the son-in-law and Shoghi Effendi.

Circumstantial evidence also points to the fact that Shoghi Effendi used the money to go to Oxford University. For immediately after cashing the check he departed for Oxford, this despite the fact that Abdul Baha did not wish him to go. I also wrote to Abdul Baha from America that I had traced the check and found that Shoghi Rabbani had cashed it, and I sent this letter through the office of Mr. Roy C. Wilhelm, to be entrusted to some pilgrims who were embarking the next day. This letter was also intercepted.

Some may naturally ask: How could Shoghi Rabbani have cashed the check unless he had had authority from Abdul Baha to do so. This he may have had. Yet the fact remains that the proceeds were never turned over to Abdul Baha, nor were the two manuscripts that I sent about this same time. If everything had been all right, then surely Shoghi Effendi, or one of the brother-in-laws, would have been glad to have written me an explanation. This they

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never did. My readers may, therefore, draw their own conclusions.

I would never have made these facts known so long as they remained merely a personal injury and loss. But Shoghi Effendi has since become the alleged successor of Abdul Baha, and as this is another link in the chain showing how he and his abettors acted before the death of Abdul Baha, I felt it should be made public as a protection of the Baha Religion.

After the death of Abdul Baha I knew that, as Shoghi Effendi and his abettors had appropriated and suppressed my manuscript before his death, they would see to it that the book was suppressed in case I presented it to the Bahai Publishing committee, as all activities were under his dictatorship. Therefore, after adding to and rewriting my manuscript in part, I published it myself, in November, 1927, under the title of "Abdul Baha and The Promised Age."

Further proof that Shoghi Effendi, and his abettors are the enemies of the Bahai Religion is the fact that they have suppressed two valuable diaries that deal with the later years of the life of Abdul Baha. These two diaries were written by the two secretaries of Abdul Baha.

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One was written by Mirza Ahmad Sohrab, who was Abdul Baha's secretary from 1911 until 1919, and recounts some of the most important history of Abdul Baha's life. The other diary was written by Mirza Mahmood, who was also Abdul Baha's secretary for many years. Before Shoghi Effendi had the power, through the alleged will, to suppress books, he intercepted and kept them. These books, as well as my book, deal with the universal aspect of the Bahai Religion. These secretaries were chosen and trusted by Abdul Baha and accompanied him on his sojourn throughout Europe and America in preference to Shoghi Effendi and other members of Abdul Baha's family. If Abdul Baha were training Shoghi Effendi to be his successor then he certainly did not show this in deeds nor in words. For Shoghi Effendi was not with Abdul Baha during his maturity, except for a few months occasionally. Even after Abdul Baha returned to the Holy Land from his two year trip, Mirza Sohrab and Mirza Mahmood continued to be the secretaries of Abdul Baha. And now the records of these secretaries whom Abdul Baha trusted, are repressed by Shoghi Effendi, the very man whom Abdul Baha showed not only by inference but by deeds that he did not trust.

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Every incident that has happened in connection with this affair convinced me that the real enemy of the Bahai Religion is the Bahai organization. It was not mere chance that the Bahai organization was founded by I. G. Kheiralla and Mirza Assad'ullah*, the two arch enemies of Abdul Baha, and it has continued ever since as the enemy of the Bahai Religion. Not of course as the open or avowed enemy, because such an enemy is never effective; but the enemy, nevertheless, which, while purporting to represent Baha'o'llah and Abdul Baha in words, is their bitterest enemy in policies.

I do not mean to imply that the leaders of the Bahai organization are conscious enemies of the Bahai Religion, except in a few instances, any more than the bigots of the dark ages were the conscious enemies of Christianity. For like those same bigots, these modern-day bigots shout the loudest that they are the only true representatives of the religion which they, in reality are making a parody of. It was the policies of the bigots of the dark ages that were the enemies of Christianity, exactly as the policies of the Bahai organization are the enemies

* Assad'ullah organized the first Spiritual Assembly, which was called the House of Spirituality, at Chicago, in 1901.

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of the Bahai Religion today. In both instances the underlying idea of their respective organizations was the same—that the individual conscience must be subordinated to the leaders of their organization, and in both cases they gave to the world the inverted idea of the religion they claimed to represent. Only the Bahais have carried the inversions of the Bahai Religion much further than the bigots of the dark ages carried their inversions.

To show an instance of this unconscious allegiance to the policies of Mohammed Ali, I will have to be personal. Mrs. May Maxwell, who has been a Bahai for over thirty years, said to Abdul Baha: "Why is it that when I first accepted the Bahai Cause, I was so radiantly happy and now I am neither happy nor well?" To this Abdul Baha replied: "Because the Nakazeens have entered your life." This astonished Mrs. Maxwell very much, because she had had no contact with what she considered the Nakazeens, i.e. (the followers of Mohammed Ali). She thereupon began to look everywhere for this Nakazeen—everywhere except in the right place, which was within her own heart. For Abdul Baha meant the Nakazeen of love of leadership, and love of organization and the

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narrow sectarian policies of Mohammed Ali and his abettors which had come into her life. What is true of her is, more or less, true of all the other leaders who have been active workers for the Bahai organization. In other words, their political ambition has been the vulnerable spot through which Mohammed Ali's scheme to control the Bahai organization could function. During Abdul Baha's lifetime Mohammed Ali worked secretly and laid the foundation for his policies through propaganda for a Bahai organization. Today these same policies have come into the open, under the administration of Shoghi Effendi, back of whom is Mohammed Ali, still secretly working. This is the only real enemy the Bahai Religion has ever had.

It pains me to be thus personal, for Mrs. Maxwell has given her time and money for the promulgation of the Bahai organization, which she sincerely believes is the Bahai Religion. And there are also a few others like her. But where such tremendous issues are at stake as the establishment of a great universal religion, I must be frank.

Whether the will is valid or invalid does not alter the fact that the Bahai organization is the worst enemy of the Bahai Religion and its only

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real one. For the Bahai organization was born of the Nakazeen element and has never been anything but Nakazeen. When I say it is Nakazeen I do not mean in the obvious sense that the word is used by the Bahais to denote a follower of Mohammed Ali. I mean that the leaders of the Bahai organization have been the followers of the policies of Mohammed Ali, and therefore whether they reject the personality of Shoghi Effendi as they have that of Mohammed Ali, will not in the least matter, as they have always followed the policies of Mohammed Ali, and are still doing through the personality of Shoghi Effendi. Now, as these policies are the very thing that attracted them first to what they interpret as the Bahai Religion, and as they have no capacity for any other conception of the Bahai Religion except as a narrow sectarian organization, they will continue to function in this same way until the public becomes sufficiently informed of what the Bahai organization really represents, and in time it will die of sheer inanition. This is what Abdul Baha meant when he said that in the next century there would be no more Nakazeens. He meant that the Bahai Religion would be freed from the policies and political ambitions of the

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leaders of the Bahai organization. These types of leaders always, in whatever age religion is revealed, are the Nakazens, who try to drag it down to meet their own limitations. Abdul Baha did not mean the open enemies, for he says that these are without effect, and we know that as long as religion exists there will always be enemies and opposers to it. But the enemies of limitations and political ambitions are the only real enemies.

CHAPTER VIII.

THE BAHAI RELIGION IS THE SPIRITUAL LAW OF RELATIVITY—ITS SPECIAL MESSAGE IS A CALL FOR US TO COME OUT OF OUR TRIBAL STATE OF CONSCIOUSNESS INTO THE UNIVERSAL CONSCIOUSNESS.

I do not like to close this book on a negative note. I will therefore give a summary of the Bahai Religion part of which is from my first book, "Abdul Baha and The Promised Age."

This world is a university for the training of the soul.

The educators in this university must have a power above human power.

These educators are the Manifestations of God, Zoroaster, Moses, Christ, Mohammed. Their knowledge is innate, not acquired.

Each of these founders of religion taught the same essential truths—the oneness of God—the immortality of the soul—and the brotherhood of man. But their non-essential laws differed to suit the capacity of the race.

When the race was in its infancy spiritually it was natural that each tribe should imagine that its gods were the greatest. After centuries had elapsed, man gradually evolved from this tribal

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conception of his gods into a realization that there was but one God, and He a universal one, whose bounties rained impartially down on all mankind.

This change of belief was accomplished by Zoroaster, Moses, Christ, and Mohammed; for God taught through these Manifestations to different races, each of which was in different stages of development, the same fundamental truths. But as the world was not united materially, and intercommunication had not yet been established, the adherents of each of these religions began to fall into the same error concerning their Manifestation that the primitive races had fallen into concerning their gods. That is, each believed its Manifestation to be the only Savior of mankind with the result that today there is as much antagonism between the Parsees, the Jews, the Christians, and the Moslems as there was between primitive races when each tribe believed it had a special God who favored them above all others. In primitive times it was a special God who favored each tribe. Today it is a special Manifestation of God who favors each nation and race; that is the only difference. Each succeeding Manifestation abrogates some laws and also adds new laws to the root of the

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old religion. For instance, in early days, God revealed, through Moses, laws which later were abrogated by Christ, such as polygamy, slavery, divorce, except for one reason, also the cutting off of the hand of a man for stealing. If this latter law were carried into effect today we would think it wicked and revolting, yet this law of "eye for eye," "tooth for tooth," was revealed to Moses by God and was right for that period. But it became wrong when the race attained to a greater spiritual capacity. Therefore, Christ substituted the law of non-resistance for that of retaliation. But as people do not practice it, world wars result.

The essentials of Mohammed's teachings likewise are identical with Christ's teachings, and the teachings of Moses. But here again as the local laws are different, the Christians are biased against the Moslems. For instance, Bahais have often been asked: "How can Mohammed's teachings be reconciled with Christ's teachings, for Mohammed sanctioned four wives and Christ only one." We have the answer to this in Christ's own reply to the Jews when they asked him the following question involving a similar principle:

"Is it lawful for a man to put away his wife?"

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"And he answered and said unto them, What did Moses command you?"

"And they said, Moses suffered to write a bill of divorcement, and to put her away."

"And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept."

Christ meant by this that the Manifestations of God never give laws too far beyond the ethical development of the people. That is to say that although it was right for Moses to allow men to change their wives practically as often as they wanted to, by sanctioning easy divorce, yet it was only because they had not developed sufficiently at that time, to ensure a stricter law being enacted. Therefore, although Christ abrogated this law for the people of his time, yet he did not condemn Moses for giving it to a people less highly developed.

This applies also to Mohammed's sanction of four wives. The Arabs, to whom Mohammed revealed his religion, were a race of idol worshippers in the lowest stage of degradation. A man could have nine wives, and all kinds of atrocities were practiced among them, even to the extent of burying alive their female children. When Mohammed came he abolished polytheism and the worshipping of idols; he taught the oneness of

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God, the immortality of the soul, the brotherhood of man, and these were the things which Christ said comprised the whole of religion, for they are the fundamentals of all religions. But the local laws were given in accordance with the development of each race, hence Mohammed permitted four wives. If Mohammed, like Moses, had given laws that were too severe, or too far in advance of the development of the people, they would never have been accepted. The race would have remained idol-worshippers, and they would have missed the essentials of religion. Mohammed raised the Arabs to such a high arc of development, that while the Christians, during the dark ages, were burning and torturing the men of science, the Moslems were fostering the arts and sciences.

Mohammed's teachings can no more be judged as Islam stands today than Christ's teachings can be judged by the Christians of the dark ages, or by those of today who have just waged the greatest war in history among themselves. For all religions are now in the winter of their dispensation. If Mohammed had appeared before Christ, Christ would have acknowledged him the same as he did Moses. So we see that some of the local laws that are right in one age, for one

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type of people, become wrong in another age for other more highly developed types.

In order to understand the Bahai Religion we must adopt the relativistic point of view. For the Bahai Religion is the essence of the spiritual law of relativity.

As Abdul Baha says:

The sin of Adam is relative to his position.

The good deeds of the faithful are the sins of the Near Ones.

What would be considered a good life in a race, or an individual, in the early history of mankind, would be considered a wicked one in a later age.

To illustrate further what is meant by the spiritual law of relativity. According to Abdul Baha the position of the adherents of all the former religions is this: They are worshiping the sun from the point at which it arose during one season, and refuse to recognize the same sun when it arose at another point during another season.

Viewed in this relative way we shall understand that though the teachings of each of the Manifestations of God may seem conflicting in some respects, yet they are no more conflicting than the different lessons that are given to

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children, by different teachers, each of whom modifies, or extends, the lessons according to the age and the development of the pupil. But the goal of all the teachers is the same—that is, they wish to educate the child. The Manifestations of God have done exactly the same with the race. They have modified, or extended, their lessons according to the development of the people whom they taught. But the object of all of them was the same—to educate mankind spiritually.

Although the Parsees call their savior Zoroaster, the Jews call him Moses, the Christians call him Christ, the Moslems call him Mohammed, yet he is the same Light that has illumined the world at different periods in these different Lamps or Personalities. But the Light is always the same. That is why Christ said: "Verily, verily before Abraham was I am."

But the chief reason for the lack of religious unity in the world today is because the adherents of each of the world religions—Zoroastrianism, Judaism, Christianity, and Islamism—have interpreted the symbolisms in their Sacred Books in a literal manner. And because of this the adherents of each of these religions believe that their Manifestation of God is the only Savior

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whom God has sent to earth. It is true that Christ said he was the only door, and that he was the only begotten Son of God. But he did not mean this in a physical sense. He was referring to the Light within him!

Each Manifestation of God at the time he appears is the only door for that race and period until the next Manifestation appears. That is why Zoroaster, Moses, Christ, and Mohammed have each insisted that they were the only door (or used some expression that meant the same thing). For instance, the Moslems interpret: "Mohammed . . . is the Apostle of God, and the seal of the Prophets . . ." as meaning that there were to be no other Manifestations of God after him. But what he meant was that he was the last up to that time, and therefore the only door for the Arabs of that period and until the next Manifestation of God appeared.

It seems incredible that during the early Christian era when the Jews, the Christians, and the Moslems were fighting side by side to inculcate into the Greeks the belief in the oneness of God, yet they were fighting one another because they did not perceive, nor believe in, the oneness of their Manifestations.

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One of the chief aims of the Bahai Religion is to help people to a better understanding of the original purity of each religion and to unite them all in one great religion. The adherents of each religion would no doubt acquiesce to this, provided their religion was the one to be adopted, for everyone naturally thinks his religion the only true one. Each could give a very good reason why his should be the one to be adopted. Zoroastrians might put forth the argument that as their religion taught the oneness of God, and the immortality of the soul, long before others came into existence, therefore the religion of the world should be Zoroastrianism. The Jews would doubtless say that as they are God's chosen people, and that they were teaching the oneness of God when most of the world were idol-worshippers and polytheistics, therefore, Judaism should prevail. The Buddhists might claim that their abstinence from meat eating should make their religion the most eligible. The Christians could no doubt claim that as they not only teach the oneness of God and brotherhood of man, but that wherever Christianity is established, that country reaches a higher state of civilization than any other country, therefore Christianity should prevail. The Moslems might equally claim that

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as they also teach the oneness of God and the immortality of the soul, and as their religion is a later revelation than any of the others, therefore Islamism should be the world religion.

It is doubtful if the adherents of any of the great world religions would ever consent to see their religion absorbed by another one, any more than if in trying to establish a universal language one country would consent to give up its native tongue and adopt that of another. But each one would doubtless consent to the adoption of a universal language provided its language were the one to be adopted, for everyone naturally thinks his language, like his religion, is the best. No Frenchman would consent to give up French for German, and vice versa; but they would no doubt consent to the adoption of a universal language something like Esperanto (only more perfect), especially if it could be demonstrated that though this language was apparently different from all the others yet the root of it had been derived from each. In such an event everyone would feel that it was as much the language of his country as of any other. It would be common ground on which all the people of the world could meet without arousing the jealousy of one another. This is exactly the

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relation that the Bahai Religion bears to all the other religions. It is not an attempt to supersede the existing religions, but to augment and unite all that is best in each of them.

All the great world religions are the letters of God's alphabet. It was necessary for the Manifestations of God to teach the different races the alphabet of spiritual knowledge first, because they had not yet attained to the capacity of reading. It would, therefore, be as impossible to eradicate, or absorb, the existing religions, as it would be to eradicate the letters of the alphabet. The Bahai Religion is the unifying factor which shows people how to combine them and spell unity, understanding, love, and brotherhood, among all the religions, races, and nations, where there is now misunderstanding, quarreling, and inharmony. Instead of the one-sided training that the converts to each of the other religions receive, a Bahai is taught to appreciate the greatness and beauty of all religions, and counseled to read, with unbiased mind, the religious works of all the Manifestations of God. He becomes a better Christian, or a better Mohammedan, or a better Jew, than he ever could have been while trying to follow the

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dogmas and superstitions that all religions have drifted into.

In writing about the Bahais in India and Burma, Mr. Sprague speaks of the efforts of an army missionary there to convert a Jewish soldier to Christianity. When the soldier accepted the Bahai Faith instead, he became very angry. The soldier said to Mr. Sprague, after he had become a Bahai:

I wonder why this man, who has tried so hard to make me believe in Christ, is so angry now that I do believe in Him.*

The missionary was trying to convert the Jew to a Christianity mixed with confusing dogmas, while the Bahai converted him to the Christianity of Christ; for the Bahai Religion teaches the adherents of each religion to go to the source, and to judge the other religions as they were taught by the Founders, and not as they are represented by the different churches of today. Also to take into consideration the period, and people, whom they taught, and to consider the fact whether the Founder of each religion raised the people to a higher standard than they had attained to prior to his advent.

* A Year with the Bahais in India and Burma.

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As people have reached a higher arc of civilization today than in the time of Christ, therefore the problems, both religious and economic, are again different. Christ did not deal with questions that had never arisen. For example, two thousand years ago one person could not have instructed another how to run an automobile, simply because the automobile had not been invented. Likewise Christ did not teach people who were in the A.B.C. of material development the same things that a Manifestation of God would teach them in a much more complex civilization. In the time of Christ the material civilization, which has since united the world outwardly, had not come into existence, and it would have been premature to have attempted to unite it spiritually. Likewise religion at that time had not come into existence for the whole race. We know that when Christ, and later Mohammed, appeared there were comparatively no religions to unite. Therefore no previous Manifestation taught the oneness of all religions any more than a teacher would attempt to make a child do long division before he could add. Not until the fundamentals of all religions had been taught to the furthestmost ends of the earth, and the adherents of each began to believe that their religion

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was the only true one, could the question of antagonism have arisen between them, and thus an attempt to unite them would have been premature.

Many people have asked: "If all religions are the same in their fundamentals, and are true revelations from God, why should we trouble about a new religion?"

The answer is the same as it would have been if in the time of Christ this question had been asked regarding Christianity and Judaism; or the same as if a child were to ask why he should go on to the next stage of learning. Therefore, when Christians ask: Are not Christ's teachings perfect? The answer is: Yes they are perfect, but they are not all the perfection that is ever to be given for all time.

The Founders of each religion taught the Truth, but they revealed only as much as the people in each age could assimilate. If we read the Sacred Books of each religion we can see that this is true. Christ said:

I have yet many things to say unto you, but ye cannot bear them now.

God is a Spirit: and they that worship him must worship him in spirit and in truth.

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Your father Abraham rejoiced to see my day; and he saw it, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am.

Jesus was referring to his Light that existed before Abraham and not to his personality, or the lamp, as the Jews thought. If we are worshipping the Light, and not the Lamp, then we shall not make the same kind of a mistake that the Jews made when they confused the personality of Jesus with the Spirit. The personalities of the Saviors differ, but the Light is One.

Mohammed said:

We prophets were sent to talk to the people according to the measure of their minds.

In the Bhagavad-Gita it is said:

For whosoever, O son of Bharata, there is decay of righteousness, and a rising up of unrighteousness, then I create myself, for the protecting of the good, and for the destroying of evil doers, and for the establishing of righteousness, I arise from age to age.

Today Baha'ullah says:

Verily we revealed according to thy capacity and perception, not according to My State and Reality.

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The Bahai Religion is the spiritual law of relativity. One of its objects is to educate mankind out of his tribal or clan consciousness into the universal consciousness. Just as the primitive races were educated out of different tribal stages of development, so too does the Bahai Religion seek to educate mankind out of a stage, though less obviously tribal, yet is even more menacing to the peace of the world. The modern day tribes, or organizations, wall their volarities in by their policies, and make as many divisions among mankind as those which obtained among the primitive races. To the extent that we encase ourselves in these walls, to just that extent do we lose all possibility of seeing things in a universal way. Nor are the members of the Bahai organization any exception. For they are functioning in the tribal or clan consciousness, and at the same time trying to promulgate a religion of the universal consciousness. This universal consciousness is analogous to the view point of the aerial mariner, who, when he reaches a certain height, sees each little walled-in garden and house freed from divisions of every kind. Abdul Baha expresses this thought in the following:

"If you desire to love God, love thy fellowmen. In them you can see the image and likeness of God. If you

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are eager to serve God, serve mankind. Renounce the self in the Self of God. When the aerial mariner sees his airship skyward, little by little the inharmony and incongruity of the world of matter are lost, and before his astonished vision he sees widespread the wonderful panorama of God's creation. Likewise when the student of the Path of Reality has attained to the loftiest summit of Divine Love, he will not look upon the ugliness and misery of mankind; he will not observe any difference; he will not see any racial and patriotic differences; but he will look upon humanity with the glorified vision of a seer and a prophet. Let us all strive that we may attain to this highest pinnacle of ideal and spiritual life."



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