

# BAHA'I NEWS

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## THE HOUR OF VICTORY

### *Present Status of Temple Construction*

The devoted sacrifice of the American believers, reinforced by contributions sent from Bahá'í Assemblies in other lands, has by this date (January 6, 1934) produced a Temple Construction Fund of \$156,500—exceeding by \$6,500 the original estimate of \$150,000 for cost of completing the external decoration of the dome unit.

That original estimate, however, has proved insufficient to provide for increased labor costs and also for additional work and material it was found necessary to undertake in the present contract.

From a report made to the Temple Trustees by Research Service dated January 2, 1934, it appears that the total cost will be \$173,310, and that it is expected that the ornamentation of the entire Temple dome will be completed by January 27, 1934. During December the casting of all sections was completed, and the last shipment will be made on January 8. Between January 8 and 27 the remaining sections will be fixed in place.

In this issue of BAHÁ'Í NEWS we reproduce the text of the cablegram received from the Guardian on November 18, 1933, in response to the announcement sent him by the National Spiritual Assembly that sufficient funds had been received to make it possible to continue the construction.

Local Assemblies, groups and individual believers, one and all, are urged to ponder deeply the Guardian's significant message. "The hour of victory" has many meanings which will appear in later days. Meanwhile it is our greatest privilege and duty to the Faith of Bahá'u'lláh to realize that Victory means our united capacity to complete this tremendous task.

The sum of \$16,810 is still due on

## CABLEGRAM FROM SHOGHI EFFENDI

Bahá'í Communities East and West acclaim with one voice stupendous accomplishments those responsible for this latest manifestation of America's superb, sustained self-sacrifice. Supreme Concourse echo praises those whose shining deeds are shedding on Bahá'í name a great, imperishable lustre. My heart swells with admiration (and) gratitude as I contemplate increasing evidences American believers' well-deserved, steadily-advancing fame. Hour of victory is at hand. America's invincible heroism must and will achieve it.—*Shoghi*.

Haifa, Palestine,  
November 18, 1933

the total of \$173,310, and will be payable by February 15, 1934. The present month must accordingly witness a renewal of our determination to arise as a Bahá'í community to the standard set for us by Shoghi Effendi in the passionate words cabled on November 2: "Appeal hard pressed American believers heed this, my last passionate entreaty, not to suffer slightest interruption in Temple construction to dim the magnificence of their epoch making enterprise. The fair name of our beloved Faith is at stake. Its American stalwart defenders will once again vindicate its triumphant glory."

## THE BAHÁ'Í FUND AND THE NEW WORLD ORDER

"As the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well

as national Spiritual Assemblies, a Bahá'í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause, throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Bahá'u'lláh who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion expend it to promote the Teaching campaign, to help the needy, to establish educational Bahá'í institutions, to extend in every way possible their sphere of service. I cherish the hope that all the friends, realizing the necessity of this measure, will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund."—*Shoghi Effendi, March 12, 1933.*

The completion of the ornamentation of the dome of the Temple, which will have become an accomplished fact by about the first of February, definitely places another milestone in the triumphant progress of the Faith of Bahá'u'lláh in America. It stands physically a wondrous thing of beauty, attractive beyond every expectation, winning for the Faith the respect and admiration of all.

Those who were engaged in the work of building this glorious edifice know that it is a miracle wrought by the hand of God. It stands as a testimony to unity of those who are carrying forward the banner of the Faith under the leadership of the Guardian. There can be no question regarding the value of the effort or the significance of the sacrifice made by the friends.

Now that this step has been taken, may it not be a most proper time to



take inventory of the spiritual relationships indicated by the experience we have just gone through in order that we may, through such analysis, be better prepared for the steps that follow.

The work of building the Temple is inextricably bound into the work of promulgation of the Faith in America. The establishment of Bahá'í administration has no doubt been advanced by the enterprise. The edifice is a proof of the vitality of the Faith and it stands as a bulwark to every Bahá'í teacher.

During the years that have elapsed since we undertook to follow the example of the believers in Ishqabad, Russia, and sought the Master's permission to build the Temple, the Faith in America has grown, and even though our growth as to numbers may be slow there is no question about the strength that has been developed through increased understanding and the consequent adjustments made by the believers.

Through the superb leadership of the Guardian of the Faith, the believers are finding their relationships to the administration, which is the foundation of the new world order. This has effected a unity among them such as we had not known before. It has enabled the friends to accomplish many things, and even though one of the outstanding achievements has been the completion of the most expensive unit of the Temple ornamentation, through a superb demonstration of sacrifice, the members of the National Spiritual Assembly feel certain that it is in the direction of our support of the Bahá'í Fund that we, as a body, must still adjust ourselves to another understanding.

We have quite naturally attempted to carry into our Faith ideas that we cherished before we became believers. Our method of raising money we are sure oftentimes bears a closer resemblance to the drives made for similar purposes in the world about us, than to the lofty ideals of devotion and sacrifice that characterize the teachings of the Master and the Guardian.

The Plan of Unified Action, setting before us a goal to be reached in a certain period, augmented by numberless pleas by the National Spiritual Assembly and finally in desperate crisis by the Guardian himself, have no doubt had their deserved effect. But careful study of the utterances of the Founders of our Faith, of the Master and also of the Guardian, must convince every thoughtful student that the way of sacrifice in this relation,

as in every other, is not a spasmodic effort made under the pressure of enthusiasm but rather constant, unswerving devotion that becomes the basis for our every daily act. Seen in this light contributions to the Bahá'í fund become a steady stream of offerings made out of the fullness of the hearts of the believers, inspired and confident under all circumstances.

The new world order of Bahá'u'lláh is through the establishment of Bahá'í administration gradually evolving. The Bahá'ís everywhere are uniting under this banner to present to a crumbling world an organism that will be standing ready to carry on into an era that today is utterly beyond the concept of all who have not come into that Divine Light. This world order, based upon the love of God and the service of mankind, requires of its followers the sacrifice of old attachments and ideas and it places in their stead new heavenly standards that provide security for all men, individually and collectively. And just as the security for nations and peoples depends upon their obedience to the laws of God, so also does the security of each individual depend upon his acceptance of the Divine principles and his adjustment of his daily life to meet that standard.

A vital part of this Bahá'í administration is the Bahá'í Fund. Like every Bahá'í activity, be it the service of our fellow men, teaching, or the avoidance of evil, it becomes a part of every true believer's life and out of whatever may be bestowed upon him by God's bounty, he will day by day set aside a portion, even to the point of sacrifice. This then becomes actively a part of his devotional life, like his prayers. Through it he becomes a vital part of the new world order. He does what he can, demonstrating thereby a constant devotion and uniting with the believers everywhere through the administration.

The affairs of the Faith in our country could be administered with infinitely greater facility if every believer made regular monthly contributions to the local Bahá'í fund. And if the local Spiritual Assemblies likewise regularly contributed to the National Bahá'í Fund there is no doubt that the completion of the Temple could be systematically carried forward with such funds flowing without interruption into the treasury. The many activities of the Faith would prosper and even in difficult times our holy enterprise would not be jeopardized.

How far-reaching the significance of deeds performed in the service of

our Faith no one of us presumes to know. The words of the Guardian in his recent pleas, not to allow the prestige of the Faith to be jeopardized through our failure to complete the dome ornamentation did, however, give some indication that much depended on our carrying through to success.

We should, therefore, each one individually and as collective bodies again prayerfully reconsider this vital matter. Let us in our Nineteen Day Feasts deliberate on it and then arise to set in motion this step to carry the Faith in America forward on the basis of whole hearted support by every man and woman in the Faith. So that the Bahá'í Fund may become in truth an indication of the true unity of us all.

NATIONAL SPIRITUAL ASSEMBLY,  
By: ROY C. WILHELM, *Treasurer*,  
CARL SCHEFFLER, *Ass't Treasurer*.

## THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

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

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

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

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



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

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

"Let them proclaim that in whatever country they reside, and however advanced their institutions, or profound their desire to enforce the laws, and apply the principles enunciated by Bahá'u'lláh they will, unhesitatingly, subordinate the operation of such laws and the application of such principles to the requirements and legal enactments of their respective governments. Theirs is not the purpose, while endeavoring to conduct and perfect the administrative affairs of their Faith, to violate, under any circumstances, the provisions of their country's constitution, much less to allow the machinery of their administration to supersede the government of their respective countries."

This instruction raised the question whether believers should vote in any

public election. A Tablet revealed by 'Abdu'l-Bahá to Mr. Thornton Chase was sent to the Guardian, and the following reply was received, dated January 26, 1933:

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

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

"As regards the non-political character of the Bahá'í Faith, Shoghi Effendi feels that there is no contradiction whatsoever between the Tablet (to Thornton Chase, referred to above) and the reservations to which he has referred. The Master surely never desired the friends to use their influence towards the realization and promotion of policies contrary to any of the principles of the Faith. The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgment. But if a certain per-

son does enter into party politics and labors for the ascendancy of one party over another, and continues to do it against the expressed appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahá'í elections."

## LETTERS FROM THE GUARDIAN

### 1. To the National Spiritual Assembly

Mr. Horace Holley.  
Dear Bahá'í Brother:

The Guardian was extremely pleased to receive the photograph of the members of the National Spiritual Assembly taken in one of the outer sections of the Temple, and showing very clearly the strikingly beautiful ornamentation work which, thanks to the generous and continued efforts of our American believers, is proceeding quickly and without any interruption. In a recent cablegram to your Assembly the Guardian has given the promise of one year's respite, provided the dome ornamentation is successfully completed. It is for the distinguished National representatives of the American believers to exert their utmost, and to display the same enthusiasm and the same energetic and wise control which have thus far characterized both their national and their international services to the Faith, in order that this mighty Edifice may come nearer to its completion.

. . . Mrs. Keith Ransom-Kehler's passing is, indeed, an irretrievable loss which the Bahá'í world has come to suffer at a time when her presence in their midst was so greatly needed, not only because of her inspiring personality, but due to her intelligent, wise and energetic handling of the many and varied problems confronting the followers of the Faith in Persia. For more than one year she toiled and suffered, undismayed by the forces of darkness which so increasingly challenge the devotion and loyalty, and hamper the progress of the work, of our Persian brethren. Nothing was strong enough to sap the vitality of her faith and neither the opposition of the Government, nor the slackness and inefficiency of those with whom she had to work, could possibly discourage and dishearten her. Her faith was deep, her energy inexhaustible. And she was, indeed, fully repaid for all that she did, whether in connection with the teaching of the Message, or in regard to the consolidation of the nascent administrative institutions of the Cause in the very land of its birth.



The Guardian, fully aware of the noble gifts of her heart and mind, has given her not only the station of a martyr but that of a Hand of the Cause of God. In two telegrams addressed to the Tihiran and Isfahan Assemblies he has requested our Persian friends to fix her final resting place in the vicinity of Sultanu'sh-Shuhada's grave in Isfahan.

He has also, through the following cablegram, informed your National Assembly of his intention to do so: "Instructed Isfahan Assembly inter Keith vicinity grave Sultanu'sh-Shuhada surnamed by Bahá'u'lláh 'King of Martyrs.'" His instructions on this point have been immediately carried out by the Isfahan Assembly and it is, therefore, very encouraging to learn that our beloved Keith has been accorded such a befitting restingplace. For as you may know, Sultanu'sh-Shuhada, to whom Bahá'u'lláh gave the title of the "King of Martyrs" as a result of the glorious martyrdom he suffered for the Cause, was one of the most eminent and ardent followers of the Faith, not only in Isfahan but in the whole of Persia. His brother, surnamed by Bahá'u'lláh the "Beloved of Martyrs" was also a very distinguished and devoted Bahá'í, who gave up his life for the sake of the Cause. So, as you see, the interment of Keith in the vicinity of the grave of such an outstanding Persian believer is very befitting, and will pass down through the ages as the symbol of the unity of the East and West.

In another cablegram to your Assembly dated November 2, 1933, which runs as follows: "Holy Land's growing and increasingly appreciative inhabitants long witness model, however small, majestic Temple," he has requested you to send him, without any delay and in case it is not too expensive, a small model of the Temple to be placed either in the International Bahá'í Archives on Mt. Carmel, or in any other place, where the many and increasingly appreciative visitors who come to the Shrines can be given a chance to visualize the glory and grandeur of the Edifice which your untiring hands have so well raised.

In closing please extend our Guardian's loving greetings and best wishes to all the members of the National Assembly. His prayers on their behalf will be continually offered to Bahá'u'lláh, that He may impart to them the wisdom, guidance and faith they need for the complete discharge of their manifold duties to the Cause.

Yours in His Service,  
(signed) H. RABBANI.

Haifa, Palestine  
November 3, 1933

Mr. Horace Holley.  
Dear Bahá'í Brother:

... Regarding the situation in Persia, Shoghi Effendi wishes the N. S. A. to renew their representations to the Persian Minister and to persevere in their glorious efforts for the liberation of their persecuted Persian brethren. Now that our precious Keith is no more it is of vital importance to the success of their endeavors that they should work hard and impress the Minister with the urgency and rightfulness of our case. To cease pressing our case at this critical time will give the authorities the impression that our representations were mere formalities and without any solid foundation. To create such a highly unfavorable impression about the Cause is, indeed, an irreparable mistake which may greatly retard the administrative development of the Cause not only in Persia but also in the West.

The latest persecutions to which our beloved Faith has been subjected in the very land of its birth are of a distressing nature and are increasing both in number and in intensity. Not only our literature is confiscated at the frontiers but a number of books are reported to have been burnt by Government officials despite the fact that they contain nothing which can be said to be contrary to the laws of the State or to the basic teachings of its official Church. Furthermore, Bahá'ís are not permitted to use their own marriage certificates, but are indirectly compelled to use those belonging to other religious communities such as the Moslems, Jews and Zoroastrians. And all this on the ground that their teachings are not in accordance with the prescribed laws of the Moslem clergy, and also because they do not belong to and do not form an essential part of a new religious Dispensation.

Please inform him of the answer which the Persian Minister has given, and if it is a written one, be sure to send him the text of the reply. The Guardian wishes you also to be in close and constant touch with the Tihiran Assembly, to obtain from them all the information you need, and to welcome any suggestion they may offer. He hopes that through your continued and diligent labors much that is vital to the immediate interests of the Faith in Persia will be achieved. He will continue to pray on your behalf that your endeavors may be crowned with success.

Yours in His Service,  
(signed) H. RABBANI.

Haifa, Palestine  
November 9, 1933

Mr. Allen B. McDaniel  
Dear and Prized Co-worker:

The situation in Persia is growing more dangerous, more confused and perplexing every day. Bahá'í literature is banned, confiscated and burned. Bahá'í marriage certificates are denied recognition by the civil authorities and the status of those who are married among the believers is fraught with incalculable difficulties and dangers. The printing of Bahá'í news letters, magazines and calendars is tacitly forbidden and constantly interfered with. Intolerable restrictions are being increasingly imposed on Bahá'í gatherings, celebrations, teaching activities, and inter-assembly communications. With the passing of Keith, that indefatigable, brilliant and wholly consecrated international champion of the Cause, the Persian believers may be entering upon a period of systematic persecution reminiscent of the sufferings of a by-gone day. I urge your Assembly to obtain the fullest and up-to-date information from the Tihiran Assembly and to exert the utmost pressure on the Persian Minister at Washington.

Your true and grateful brother,  
(signed) SHOCHI...

Haifa, Palestine  
November 8, 1933

Mr. Roy C. Wilhelm,  
Dear Bahá'í Brother:

I need not express his (the Guardian's) great joy at the news of the continued progress of the Temple work. For you know only too well how much he is eager to see the entire Edifice brought to successful completion. His repeated emphasis on the imperative necessity of insuring, by every means, the speedy termination of this historic enterprise seems to have created a new spirit of self-sacrifice and of initiative in the entire body of the believers throughout the world. It is of the utmost importance that this spirit should be kept alive through continued encouragement. For any slackness in the energy and enthusiasm of the friends, at this critical and most decisive moment, will have severe repercussions on the Cause. The Guardian will fervently pray that during the next few months the ornamentation of the Temple dome may proceed quickly, so as to impress and stimulate the many visitors and



strangers who come to attend the Chicago World Fair. He will also offer his special prayers to Bahá'u'lláh on account of all the members of the National Spiritual Assembly that they may be guided and inspired in all their historic endeavors for the consolidation and the progress of the Cause.

Yours in His Service,  
(signed) H. RABBANI.

Haifa, Palestine  
October 27, 1933.

## 2. To Individual Believers

He sincerely hopes and prays that the literature and letters you are sending to eminent men in the different parts of the country will have their desired effect and that the Word of God will gradually penetrate into their heart and win it. It however takes time. Such men are generally captive in the hands of some cherished ideas and principles which they cannot give up so quickly. The mere fact that a person is learned does not mean that he is free from prejudice.

The academic life also has its fashions and fads, even though they are of different nature from the fads of the man on the street. These fashions are not permanent; they are bound to change. Today the fad is a materialistic view of life and of the world. A day will soon come when it will become deeply religious and spiritual. In fact, we can discern the beginning of such a change in the writings of some of the most eminent souls and liberal minds. When the pendulum will start its full swing, then we shall see all such eminent men turn again to God.—(To Mr. Willard Hatch, October 18, 1932.)

As regards the meaning of the Bahá'í Covenant: The Guardian considers the existence of two forms of Covenant both of which are explicitly mentioned in the literature of the Cause. First is the Covenant that every prophet makes with humanity or, more definitely, with His people that they will accept and follow the coming Manifestation who will be the reappearance of His reality. The second form of Covenant is such as the one Bahá'u'lláh made with His people that they should accept the Master. This is merely to establish and strengthen the succession of the series of Lights that appear after every Manifestation. Under the same category falls the Covenant the Master made with the Bahá'ís that they should accept His administration after Him....

To divide the inheritance as it is

prescribed by Bahá'u'lláh we have to divide it into 2,520 shares. But we can also divide it into 42 shares. Then every one of the beneficiaries will take so many of these shares. These numbers form like a highest denominator for the different fractions which represent the shares of the different individuals that will benefit in case of intestacy. In case of the non-existence of one class of inheritors the Aqdas mentions how it should be divided. As a general rule a part goes to the House of Justice, a part to the children.—(To Mr. Dales S. Cole, October 21, 1932.)

I wish to urge the necessity of concentrating at your next summer session, on the systematic study of the early history and principles of the Faith, on public speaking, and on a thorough discussion, both formally and informally, of various aspects of the Cause. These I regard as essential preliminaries to a future intensive campaign of teaching in which the rising generation must engage, if the spread of the Cause is to be assured in that land.—(To Mr. and Mrs. L. W. Eggleston, November 2, 1932.)

The growth and development of the Bahá'í center of West Englewood is a source of intense and genuine satisfaction. I particularly welcome their exemplary activity in associating themselves with the social and humanitarian efforts exerted by the local authorities in that center and in demonstrating, in a tangible manner, the universality of the Cause of Bahá'u'lláh and the vitality of His Faith. May its sister Assemblies follow the example which West Englewood has so nobly set, and by their perseverance and concerted efforts hasten the advent of the golden age of our beloved Faith.—(To Mr. Roy C. Wilhelm, November 14, 1932.)

All the spiritual and social movements existing in the world, and undoubtedly there are many of them, have some spark of the divine truth. Their very existence shows that they have something to offer to man and fulfil some purpose. But what the world needs, at such a critical moment in its history, is not a mere palliative. It needs a movement that goes deep into its social and spiritual illness and brings about a complete, fundamental change—a change that will include in its scope both the social and spiritual reform of man. But such a movement cannot be inaugurated save by a messenger of God, revealed by Him for that very object. In similar critical moments that have punctuated the history of man in the past, a Zoroaster, a Moses, a Christ and a Muhammad appeared, and in this day, the Bahá'ís

declare, Bahá'u'lláh has been revealed.

Just as in the past the Prophets have been persecuted and their Mission was ridiculed, so has the message of Bahá'u'lláh been scoffed at as a mere impractical idealism. From His earliest youth He was put in chains, expatriated and persecuted. But what do we observe in this day? less than forty years after His death, the principles He advocated are the only solution for practical politics, the spiritual truths He voiced are the crying needs of man and the very thing he requires for his moral and spiritual development.

He does not ask us to follow Him blindly; as He says in one of His Tablets, God had endowed man with a mind to operate as a torchlight and guide him to truth. Read His words, consider His teachings, and measure their value in the light of contemporary problems and the truth will surely be revealed to you. Read books such as the *Iqan*, *Some Answered Questions*, *Nabil's Narrative*, and you will appreciate the truth of His mission, as well as the true spirit He creates in whosoever follows His ways.—(To Mrs. Paxton, February 26, 1933.)

The believers, and particularly those who have not had sufficient experience in teaching, should be very careful in the way they present the teachings of the Cause. Sincerity, devotion and faith are not the sole conditions of successful teaching. Tactfulness, extreme caution and wisdom are equally important. We should not be in a hurry when we announce the message to the public and we should be careful to present the teachings in their entirety and not to alter them for the sake of others. Allegiance to the Faith cannot be partial and half-hearted. Either we should accept the Cause without any qualification whatever, or cease calling ourselves Bahá'ís. The new believers should be made to realize that it is not sufficient for them to accept some aspects of the teachings and reject those which cannot suit their mentality in order to become fully recognized and active followers of the Faith. In this way all sorts of misunderstandings will vanish and the organic unity of the Cause will be preserved.—(To Mrs. Shahnaz Waite, June 12, 1933.)

Do not lose heart and never relax in your worldwide activities your magnificent endeavors for the consolidation of the Faith of God and the completion of the Temple. Confine your appeals to the Bahá'í Assemblies, familiarize them with the deeds, the suffer-



ings, the ideals and sacrifices of the immortal heroes of the Cause of Bahá'u'lláh—heroes the record of whose labors Nabil has so vividly described. May such familiarity arouse those who receive such letters from you to set a still nobler example of self-abnegation, of courage and sacrifice.—(To Mrs. Victoria Bedekian, received June 14, 1933.)

Regarding the principle that the Cause must not be allowed to center around any Bahá'í personality, the Guardian wishes to make it clear that it was never intended that well qualified individual teachers should not receive from local Assemblies every encouragement and facilities to address the public. What the Guardian meant was that the personality and popularity of such a speaker should never be allowed to eclipse the authority, or detract from the influence of the body of the elected representatives in every local community. Such an individual should not only seek the approval, advice and assistance of the body that represents the Cause in his locality, but should strive to attribute any credit he may obtain to the collective wisdom and capacity of the Assembly under whose jurisdiction he performs his services. Assemblies and not individuals constitute the bedrock on which the Administration is built. Everything else must be subordinated to, and be made to serve and advance the best interests of these elected custodians and promoters of the Laws of Bahá'u'lláh.—(To Mr. Alfred E. Lunt, August 12, 1933.)

#### LETTER FROM PUBLICITY COMMITTEE

Dear Bahá'í friends:

One of the greatest fields for teaching the Cause lies practically unexplored before every Bahá'í Community in this country. Publicity in the daily newspapers presents a tremendous field which we should make every effort to use. What group of people has greater news than have the Bahá'ís?

Newspaper publicity presents difficulties and pitfalls. We should make an earnest endeavor to learn the way to approach an editor, have an interview and be rewarded by seeing the material in print within a reasonable length of time. In time your material can be mailed but it is first necessary to establish confidence that your copy is of value to the reading public.

Material for Bahá'í publicity may include such subjects as these: The Bahá'í Plan for a World State, International Tribunal, Universal Peace,

Disarmament, Universal House of Worship, and quotations from the World Order Letters from Shoghi Effendi.

A newspaper editor is a busy person. He should only be approached with properly prepared material and copy that can be called news. It is relatively simple to get a head line if your Community is having a guest speaker who is a public figure. The real test comes in securing space for material that teaches the Cause and still has news element enough to be acceptable to the editor. This is not easy and we should at first be glad to secure any notice no matter how insignificant.

Here are a few simple rules which may be of assistance to those who are new in this field:

1. Copy for the day should be in the office (if an evening paper) before 10 A. M.
2. All copy should be typewritten if possible and typewriting double spaced.
3. Write all names in full or with two initials.
4. Make no abbreviations.
5. Do not say "Mr." John Smith. He is John Smith.
6. All women's names should be prefixed with "Mrs." or "Miss".
7. Make all items answer five questions: who, what, when, where, and why.
8. Make all material pay for space with news value.
9. Remember that news is only news the minute or day that it happens.
10. The A. B. C. of reporting is Accuracy, Brevity, and Clearness.

With these simple rules before you prepare your copy. Be sure that your statements about the Cause or the person who will address you are accurate and dignified. The material which you present may be somewhat changed before it is finally printed but the original statements should be carefully prepared and clearly presented.

The National Publicity Committee will from time to time send you publicity to be used in your local papers. Before sending or taking this material to the editors study it carefully and rewrite perhaps the first paragraph so that it will link up with some local event or contain some local color.

Some Local Spiritual Assemblies leave the publicity work to the corresponding secretary of the Assembly, others have a publicity chairman. The believer doing this work should be chosen with great care. Tact and diplomacy are essential. A reasonable

knowledge of the material in the Cause suitable to be used at present and time to devote to the preparation of this material are necessary. A spirit of courage that cannot be quenched by an editor is perhaps the first requirement.

Will you please send to The National Publicity Committee the name and address of the person handling your publicity that we may get in touch with this believer and work directly with them.

The questions before us are these:

Are we creating a publicity consciousness among the believers?

Are we being impersonal and placing this work in the hands of the person best fitted to carry it forward to success?

Is your publicity chairman making a careful research of the newspapers finding out the methods used to present such material to the public?

Is your publicity chairman watching for daily events that can be linked up with the principles of the Cause and a news item made?

Do we realize the tremendous field which this opens?

It is a difficult problem but an intensely interesting one. We, the Bahá'ís of the world have the only solution for the problems which face humanity today and it does seem as though we should be able to use such a powerful organ as the press for presenting this much needed remedy to the sick body of mankind.

RUTH RANDALL BROWN,  
Chairman, National Publicity Committee.

#### LETTER FROM INTER-RACIAL AMITY COMMITTEE

Joyful Greetings in the Greatest Name!

Your National Racial Amity Committee, seeking the Source of unfailing strength and guidance and entering with humility upon the task assigned, share with the friends the results of our first meeting of consultation.

Considering the vital need of cementing the bond of unity and harmony between the white and colored in America as a means of enlightenment and security both within and without, we submit that racial amity activities and reports should have a prominent rather than incidental place in the agenda of the National Spiritual Assembly, the annual Convention and in the monthly and annual meetings of each Spiritual Assembly and



community consultation. Spiritual Assemblies should ever endeavor so to inspire their respective committees and communities that amity work should not only be sporadic and occasional, but an accepted ideal and a means of illustrating in daily life as often as possible the greatest principle of Bahá'u'lláh, the oneness of the world of humanity.

Conference for racial amity, a practice divine in origin and ever revealing a striking psychology and spiritual fire should be held in each center one or more times a year and be followed by every practical measure of teaching which will bring attracted souls to the station of acceptance of the entire program of Bahá'u'lláh, an attitude which brings symmetry of life and effectiveness in service. Smaller and informal groups should meet oftener.

It is our conviction that in view of the seriousness of the problem to promote better understanding, the colored race should as far as possible have committee assignments wherever their attainments and capacity warrant. At this critical juncture, when conditions already severe are aggravated by economic distress, special efforts should be made to attract the colored leaders. In the absence of colored believers in any community it may be wise for the friends from time to time to consult with colored people of prominence outside of the Cause. Such occasions may be a means of enlightenment and spiritual understanding. Bahá'í influence may also at times be used to obtain audiences for colored speakers in white meetings, such as liberal churches, forums, etc.

Strengthening the bond of mutual appreciation and good will between the races is our goal. As an aid to this may it not be reasonable to hope that each racial group will strive to remove within its own ranks whatever prejudices exist. Prejudices are both interracial and intraracial. Distinctions based upon unrealities have no standing either in modern science or in pure religion. The difficulties involved in our own advancements should make us more patient over the slow yet certain progress toward universal results. While it is clear that rank based upon merit is essential to the order of the world, yet divisions that signify less than worth are symptoms of a sick world. A consistent attitude on the basis of faith, of freedom from bias, brings joy to the individual, efficiency to the group and harmony to mankind. Blindness to praiseworthy effort with concentration upon mere shortcomings tends to deepen veils and delay relief.

The approach of the amity worker should be that of the kind physician rather than the crusader. He becomes a channel for the pure health which the Spirit of Truth brings to all. Those who harbor prejudices and other attitudes inimical to unity and progress, owe it to their own better natures as well as to humanity to forsake them. On the other hand those victimized by such reactions of pride or tradition will find much solace in cultivating mental and spiritual gifts which draw even the opposer.

When we contemplate the tragic injustices of the world, let us recall with reverent gratitude the fact that in the blessed Cause of Bahá'u'lláh all prejudice and discrimination does not exist. Our highest contribution, then, is to extend the ranks of the believers, adding new souls of all races as confirmed believers, that the power of Bahá'í example may be multiplied throughout America.

Amity work should be so sane, practical, well poised, loving and wisely guided as to attract to its standard representatives of the conservative and influential people of a community as well as those famed for liberality. There are far more liberals in the world today than when this work started. Many such people have voiced their declaration of freedom from the old order in no uncertain terms. The friends of God may lead and inspire such souls nor be content to follow them.

It is our hope that the friends in every section shall fulfill the wishes of our Guardian by sustained activity in this fertile field and shall flood us with letters and reports. The work of establishing harmony between the white and colored, as promulgated by the Master, may be easily kept free from all political entanglements, a danger which may sometimes arise from contacts with other nationalities. Divine Confirmations support resolute wills.

1. Specifically, the National Spiritual Assembly hopes that local assemblies will include in their racial amity meetings definite follow-up work that will be a part of the original program.

2. In order to bring amity workers and the assemblies in all parts closer together, it is proposed to make amity meetings the occasions for talks on science and education, stressing the need of a broader, more universal platform in relation to this work.

3. It is suggested that a study be made of the conditions of colored people within the jurisdiction of each spiritual assembly so that intelligent

help may be given, remembering that the more difficult the times, the greater the pressure on oppressed minorities and the greater capacity on their part for the heavenly message. It is hoped that the Nineteen Day Feasts will be an occasion of divine education and that frank discussion will bring each community into more harmonious thought and action in this vital work.

The abiding interest which Shoghi Effendi takes in racial amity is clearly reflected in what is perhaps his latest word on the subject, dated October 24, 1933. His message in part follows:

"Your warm and welcome message of Sept. 11, 1933, together with the enclosed reports and program of the annual conference for racial amity at Green Acre, were all duly received and their perusal greatly cheered and gladdened our Guardian's heart. His hope is that these annual gatherings will increasingly develop, and will serve to attract well known and important personalities to the Cause. Competent and eloquent speakers are needed who can present the teachings in a scholarly way, and who cannot merely inform, but inspire the attendants to rally themselves under the banner of the Faith. The keen and continued interest which Mr. Vail and yourself have always had in such activities will undoubtedly be of immense help to the cause of Racial Amity and peace throughout the States. You should therefore persevere and be confident in the complete and eventual success of your efforts in this most important field of activity."

Faithfully and lovingly submitted,  
RACIAL AMITY COMMITTEE,  
By. LOUIS G. GREGORY, *Secretary*,  
47 South Street, Portsmouth, N. H.

#### LETTER FROM THE BAHÁ'Í YOUTH COMMITTEE TO ASSEMBLIES OUTSIDE THE U. S. AND CANADA

Dear Bahá'í friends:

The Bahá'í Youth Committee of the American N. S. A., has received some instructions from the Guardian which are of direct interest to all young Bahá'ís throughout the world. His secretary writes, "... He would strongly urge you to cooperate, heart and soul, with all the various assemblies, groups and committees throughout the Bahá'í world, to ask for their assistance and help for the successful discharge of your duties and obligations, and in this way to try to build up an active and ready mind among the Bahá'í youth throughout the world. In other words, you should not confine



your activities to the national sphere but should strive to create under the supervision of your N. S. A. an international body of active young Bahá'í men and women who, conscious of their manifold and sacred responsibilities, will unanimously arise to spread the Holy Word."

Accordingly, we are directing this letter to you, in the hope that we may be put in touch with your young Bahá'ís, and thus proceed, all of us together, to carry forward the Guardian's desires.

In America the necessary steps have been taken to inaugurate a youth program. It may interest you to know that the N. S. A. has appointed a National Committee of six members, and has called for the appointment of local youth committees by each local assembly. Already, however, many youth groups exist. In a recent count, seventeen were discovered, out of thirty-six assemblies answering the questionnaire. We have, therefore, a considerable body of young believers, whose efforts it is the aim of the National Committee to consolidate.

The Committee's functions have been set forth by the N. S. A. as follows: "... the deepening and broadening of the knowledge of the Faith ... of our younger members, by providing local youth committees with appropriate study courses ... ; second, establishing sympathetic contact with non-Bahá'í youth, so as to bring them into an appreciation of, as well as in support of the World Order of Bahá'u'lláh; and third, intensifying this field of teaching service by outlining methods of establishing Introductory Forums, Discussion Groups, etc."

We in this country feel that an exchange of news and practical suggestions among the youth groups of our Bahá'í world could best serve to stimulate our development. A step in this direction has already been taken by the Youth Section of the *Herald of the South* (printed in Adelaide, Australia). But in addition, we should welcome direct correspondence with local groups, and we therefore propose to send you a bulletin of our progress from time to time. We hope that you too will keep us informed of your work. Perhaps from this mutual process there may grow a real and vital plan by which the Guardian's hopes for us may be fulfilled.

Most cordial greetings from the young Bahá'ís of America.

Faithfully in His service,  
BAHÁ'Í YOUTH COMMITTEE,

By: MARION HOLLEY, *Secretary*,  
Box 492, Visalia, Calif.

## COMMITTEE ACTIVITIES

### 1. Publishing Committee

Believers are informed that copies of "Bahá'u'lláh and the New Era" translated into Swedish can be obtained for \$1.00 per copy. A supply has been generously donated by Mrs. Louise Erickson of Brooklyn, proceeds from the sales of which are to be given to the Temple Fund.

Copies of the Danish translation of the same work are also available at \$1.75 per copy.

The Guardian counts upon the support of the American believers in connection with these translations, which serve to carry the message into other countries. Undoubtedly some of the Local Assemblies can place copies of both these books with Swedish and Danish reading people in their own localities.

The Publishing Committee can now supply copies of an important work only available in the French language: "Seyyed Ali Mohammed dit Le Bab" by A. L. M. Nicholas, First Interpreter of the French Legation in Tihiran. This is one of the few works by European scholars on the early days of the Cause. The Frontispiece consists of a reproduction of a water color portrait of the Bab. \$1.50 per copy.

The Committee has received from the Guardian a letter inquiring about the sales of *The Dawn-Breakers*, in which his secretary writes that "he hopes that the demand for this most valuable book will be increased, and will therefore give an unprecedented publicity to the Faith."

Some weeks ago the Publishing Committee issued to Assemblies two letters announcing that if sufficient advance orders are received, the Committee can bring out two new important Bahá'í works—"Security for a Failing World" by Stanwood Cobb, and "Bahá'í Answers" compiled by Olivia Kelsey, both approved by the Reviewing Committee. Advance orders have been received as follows:

"Security for a Failing World," 284 copies.

"Bahá'í Answers," 289 copies.

The Committee regrets that until a greater number of orders is received, it will not be possible to undertake their publication.

In this connection the friends are requested to consider the Guardian's view of Dr. Cobb's book, as conveyed in the following letter written

to him on October 28, 1933:

"Its comprehensiveness, and its clear and convincing presentation of the outstanding aims and features of the Bahá'í Revelation, will greatly appeal to every thoughtful student of present-day religious and social problems. It thus fills a big gap in the literature of the Movement, and will greatly assist all the believers in their efforts for the spread of the Message. We do not have as yet any better introduction to the Cause. Doctor Eslemont's most valuable book is much more than an introduction. It is far more detailed, and treats of the Cause from a totally different angle. Your treatise, therefore, does not replace the "New Era," but will serve as the best introduction to it. It is not a substitute, but an important addition to a work which is in many ways unique in the entire literature of the Movement, which has already acquired the widest possible publicity."

Yours in His Service,  
H. RABBANI.

Another letter dated November 4, 1933, was also written Dr. Cobb as follows:

"I am directed by Shoghi Effendi to ask you to be kind enough to inform the Bahá'í Publishing Committee of his wish to have fifty copies of your valuable book on the Cause "Security for a Failing World" as soon as it will be published. He feels that this work, together with a recent book published in Germany by our devoted and gifted friend Dr. Hermann Grossmann, have a special appeal to the youth of our present-day generation, and he hopes that their wide circulation, in all circles, and among all types of readers and writers, will greatly stimulate the spread of the Message, and at the same time encourage the friends to reinforce their efforts for the extension and the consolidation of the Faith. It is hoped that all the individual believers, as well as the Local Assemblies, both in America and abroad, will gladly and wholeheartedly respond to the appeal of the Publishing Committee in connection with the publication of your original and much-needed essay on the Cause."

Yours in His Service,  
H. RABBANI.

### 2. Archives Committee

As rapidly as possible, the Archives Committee is undertaking a thorough survey of the Tablets and other Bahá'í treasures placed in the National Archives over a long term of years. The aim is to transfer them to a special



room in the Foundation Hall of the Temple, and develop a filing system and also a method of storage which will make this great wealth of material available.

The Committee urges the believers to take steps to send in their copies of the Master's Tablets, original letters from the Guardian, and other Bahá'í papers and material of permanent value to the Cause. The friends are reminded of the fact that precious Tablets and letters, as well as photographs of historic interest, are subject to constant risk of loss by fire and destruction in other ways. Sometimes, also, those responsible for the personal effects of believers after death fail to realize the importance of Bahá'í papers.

The Archives Committee will issue receipts for everything placed in its charge, and arrangements can also be made to have photostat copies of documents made at moderate cost.

Communications can be sent to the Committee through the Secretary, Mrs. May Scheffler, 1821 Lincoln Street, Evanston, Ill.

### 3. Committee on Bahá'í History

The History Committee, recently appointed by the National Spiritual Assembly, urge every Spiritual Assembly in the United States and Canada to appoint some one who will be responsible for gathering together the historical data about the Bahá'í Cause which this Committee must have in order to compile an accurate history. This is only a suggestion, and if it is favorably acted upon, it should in no wise preclude individual members from doing all they possibly can to further the plan of submitting to the National Spiritual Assembly for our Guardian an accurate account of the inception and steady progress of the Cause in this country.

The friends of God can readily understand that unless we have the most complete cooperation, the account which we compile may not be accurate and important matters might be omitted because of lack of information.

The work of compiling the material in hand will be undertaken before very long and it is our hope that each Assembly and each individual will act just as promptly as possible.

Please address all communications for this Committee to:—

MR. CHARLES MASON REMEY,  
Chairman, History Committee,  
2440 Massachusetts Ave.,  
Washington, D. C.

## BAHA'I DIRECTORY

### Additions and Corrections

The friends are requested to note the following additions and corrections upon their copies of the Bahá'í Directory issued as a special number of BAHÁ'Í NEWS in November, 1933.

Two new Committees are to be added:—

*Committee on Braille Transcriptions* (Bahá'í Literature for the Blind)—Mrs. Nellie S. French, Chairman, Miss Ella C. Quant, Mrs. Constance Rodman. Address for correspondence: Mrs. Nellie S. French, 501 Bellefontaine Street, Pasadena, Calif.  
*Photograph Committee* (to sell Bahá'í photographs and ringstones)—Mr. George Spendlove, 2811 Albe-marle Street, N. W., Washington, D. C.

Add to list of groups:—  
Jacksonville, Fla., Miss Kathryn L. Vernon, Secretary, 707 Post Street.  
Augusta, Ga., Miss Marguerite Klebs, Secretary, Masonic Building.

Corrections:—  
Pacific Coast Summer School—the Chairman is Mr. John D. Bosch, the Secretary, Mr. Leroy Ioas. For uniformity with other parts of the Directory, change "Mrs. Thomas H. Collins" to Mrs. Amelia Collins.

New York Spiritual Assembly—for "Mr. Edward B. Kennedy" substitute Mr. Edward B. Kinney.

Committee on Teaching and Training Children—the Chairman is Miss Charlotte Linfoot, the Secretary, Mrs. Marion Yazdi.

South Gate group—change address of Mrs. Josephine F. Clark, Secretary,

to 8158 San Juan Avenue.

Visalia group—the Secretary is Miss Jane Barker.

The friends are requested to point out any remaining inaccuracies, and especially changes of address, that the Directory may be complete for the present Bahá'í year.

## IN MEMORIAM

The believers are requested to offer prayer for these departed Bahá'ís:—

Mrs. Annie Stewart, Kooskia, Idaho.  
Mrs. Margaret Adams, Johnstown, N. Y.

Dr. Charles Berrien Hall, Chicago.  
Mrs. Altia May, Chicago.

Mrs. Leona S. Barnitz, Washington, D. C.

Mr. Frank W. Doty, Yonkers, N. Y.  
Miss Katherine Brandeau, Cleveland.

Mr. John Hampel, Milwaukee, Wis.  
Mrs. E. A. Dillabough, Farran Point, Ontario.

## AMERICAN TEACHERS IN OTHER LANDS

The brief reference to American believers engaged in teaching in other countries, published in November, 1933, has received much attention, indicating how much their services are admired and appreciated by their fellow-Bahá'ís. The purpose of that statement was by no means to supply a complete list of teachers over a period of years, but rather to send loving greeting to those now abroad or who have been traveling during the present Bahá'í year.

Miss Marion Jack and Miss Julia Goldman are to be added to the names mentioned in November, and reference is also made to teaching work carried out by Mrs. Nellie S. French and Mrs. Amelia Collins during the summer of 1933 in Europe.

Interesting details of activities have been received from Miss Martha Root, Mrs. Louise Gregory and Miss Marion Jack, excerpts from which will be published in the next issue.



# THE UNITY OF EAST AND WEST

## American Baha'i Sacrifices Her Life in Service to Persian Believers

### Mrs. Keith Ransom-Kehler's Mission

The death of Mrs. Keith Ransom-Kehler at Isfahan, Persia, October 23, 1933, culminated a mission which constitutes one of the most poignant episodes in the current history of the Bahá'í Faith. The last year of this heroic believer's life, devoted to the high aim of securing from the Persian government a removal of the ban on entry and circulation of Bahá'í literature, as well as a final lifting of the heavy disabilities laid for so many years upon Persian Bahá'ís, may be likened to a wave whose concentrated force breaks upon a rocklike obstacle, then recedes to be gathered into the body of the sea. While the obstacle remains, the force has not been spent in vain. In future years the effect of this valiant faith will be fully disclosed.

Mrs. Ransom-Kehler carried forward a mighty task on which the American Bahá'í community has exerted itself over a long period of time; the consolidation of the spiritual unity of the East and West in fulfilment of the universal principles revealed by Bahá'u'lláh. The chief obstacle to this unity has throughout the eighty-nine years of Bahá'í history consisted in the resistance made by Persia to the new conceptions of amity and fellowship created by Bahá'u'lláh, a notable expression of which was the work known as "The Mysterious Forces of Civilization" written by 'Abdu'l-Bahá to inspire His fellow Persians with the true spirit of enlightenment and progress.

The present era of the Cause, dating from the appointment of Shoghi Effendi as Guardian in 'Abdu'l-Bahá's Will and Testament, has witnessed a rapid development of the relations between the Bahá'í communities of Persia and America. By 1921, however, under 'Abdu'l-Bahá's guidance, a lasting foundation had already been laid in the cooperation by American Bahá'ís in the work of the Tarbiat School at Tihiran, through donations for scholarships and also the important services rendered the School by Dr. Susan I. Moody, Miss Lillian Kappes, Dr. Clock and Miss Elizabeth Stewart.

The Persian Bahá'ís, meanwhile, had made their own unique and eternal contribution to the American Bahá'í community through the visits of such influential Bahá'í teachers as Mirza Ab'l-Fadl and Jinab-e-Fadel.

During 1925 an opportunity was af-

forded American believers to express their attitude of spiritual unity with their Persian co-workers by the transmission of funds for the relief of the believers afflicted by floods at Nariz. Since 1921, moreover, Dr. Genevieve Coy served for a term as teacher in the Tarbiat School, and her visit to Persia was followed by that of Miss Martha Root and Mrs. Siegfried Shopflocher.

In 1927 a fresh outbreak of persecution led to the preparation of an appeal on the part of the American National Spiritual Assembly to his Majesty Reda Shah Pahlavi, copies of which were published and spread throughout the United States and Canada. Soon afterward a statement on the Cause prepared by the Assembly and addressed to leading Persian Moslems was translated into Persian by the Tihiran Bahá'í community, and printed copies of this statement were sent to many hundreds of influential people in that country.

Again, early in 1932 the American Bahá'í Assembly addressed petitions to the Shah and his Prime Minister that the ban on entry of Bahá'í literature be removed. This formal representation failing in its purpose, on June 10, 1932, the American National Spiritual Assembly addressed a communication to his Majesty requesting the recognition of Mrs. Keith Ransom-Kehler as its representative duly chosen and empowered to present in person its renewed appeal. This letter, sent to Mrs. Ransom-Kehler as her credentials for the important mission with which she had been entrusted at Shoghi Effendi's request, stated in part:

"Mrs. Keith Ransom-Kehler, an American citizen, a member of the Bahá'í community of this country, and a distinguished student of the teachings and history of the Bahá'í Faith, can, with your Majesty's gracious permission, amplify and supplement the statements made by this Assembly in the written petition addressed to your Majesty under date of January 12, 1932.

"More effectively than in our written communication, this personal representative can make clear to your Majesty how widely spread throughout America, and especially among the Bahá'ís, is the appreciation of the notable reforms which have been

made in Persia as the result of your Majesty's administration of affairs in that land. Mrs. Ransom-Kehler can likewise affirm for your Majesty the importance of the spiritual ties binding Persia and America through the reverence of the believers in both countries for the enlightened religious teachings of Bahá'u'lláh, the extraordinary effect of these teachings in paying high tribute to the prophetic character of the mission of Muhammad, overcoming the prejudice and misunderstanding prevalent among Christians in opposition to Islam for more than one thousand years, and the high moral value Bahá'í religious teachings have for Persia by inculcating loyalty to Government, forbidding sedition and upholding true ideals of education and humanitarian service.

"The appointment of a representative to journey to Tihiran for the purpose of presenting in person the petition of this Assembly will make it evident to your Majesty how profoundly the American Bahá'ís are moved by their inability to communicate fully with their fellow-religionists in Persia by reason of the Postal regulations still prohibiting the entry of Bahá'í books and magazines published in the United States and Canada."

It will be recalled that in BAHÁ'Í NEWS dated October, 1932, was published this reference to Mrs. Ransom-Kehler from a letter written to the National Spiritual Assembly by the Guardian's secretary: "Mrs. Keith Ransom-Kehler is now with us in Haifa and in a few days will start for Persia. She rendered wonderful services in both Australia and India, and Shoghi Effendi trusts that she will do the same in Persia."

On August 20, 1932, the following cablegram was received: "Mission successful. (signed) Keith."

On September 14 the National Spiritual Assembly, rejoiced by this swift consummation, dispatched a cablegram to the Court Minister at Tihiran as follows:

"On behalf American Bahá'ís we express abiding gratitude for removal ban on entry Bahá'í literature into Persia. This noble action of his Imperial Majesty's Government has profoundly impressed Bahá'ís of the United States and Canada who have already felt strong attachment to Bahá'u'lláh's native land. We wish to



assure your Highness of our sympathy for his Imperial Majesty, our great interest in progress and welfare of his Empire and our desire to assist in enhancing its prestige throughout the world." This message was brought to the attention of the Persian Minister at Washington in a letter dated October 21, 1932. A statement to the American press was also issued reporting that Mrs. Ransom-Kehler had received firm assurance from the Court Minister that the postal regulations under which Bahá'í literature had been confiscated would be immediately annulled.

Before taking up the events which destroyed this hope, it is interesting to learn of the impressive reception given Mrs. Ransom-Kehler by the Persian Bahá'ís on her arrival in that land. In November, 1932, the Spiritual Assembly of Haifa, Palestine, issued a general letter throughout the Bahá'í world, from which the following excerpts are taken:

"Mrs. Keith Ransom-Kehler, the energetic and faithful Bahá'í teacher, has been the object of great enthusiasm and loving devotion on the part of the Persian believers. . . . In Tabriz several meetings were held in the Hazirat-ul-Qods where large numbers of Bahá'ís, both men and women, had the pleasure of greeting the international Bahá'í teacher. From Tabriz she proceeded to Milan, accompanied by a group of believers. But before leaving Tabriz, the police authorities, apparently disturbed by the scenes of Bahá'í rejoicing, sent warning and forbade the believers to hold any meetings in honor of Mrs. Ransom-Kehler at Tabriz, and requested her to abandon her visit to Milan. But the Spiritual Assembly immediately sent a delegation to the authorities and upon assuring them that no demonstrations held by the Bahá'ís would disturb the public peace, permission was granted for her journey to Milan.

"A most thrilling meeting was held in Milan, where old and young believers witnessed in Mrs. Ransom-Kehler's visit the dawn of the fulfilment of the prophecy found more than once in the Tablets of Bahá'u'lláh and 'Abdu'l-Bahá to the Persian Bahá'ís, that the day will come when 'brothers and sisters from the West will arrive and help you in promoting the Cause.'

"After proceeding to Sisan, Mianej, Azarbayejan and Qazwin, Mrs. Ransom-Kehler proceeded to Tihiran. A reception committee, followed by a group of more than a hundred believers, met the guest at a garden about four miles from the city. Her en-

trance in Tihiran was like the visit of a queen, amid the acclamations of thousands of rejoicing Bahá'ís. Never had Tihiran so welcomed any guest from the West."

Mrs. Ransom-Kehler's own report of her successful interview with the Court Minister was written to the American National Spiritual Assembly on August 20, 1932, the brevity of the communication revealing the pressure of that physical weakness against which she struggled so gallantly to the end. "On August 15 I saw his Highness Taymur Tash and received from him the direct, unqualified assurance that Bahá'í literature would be admitted freely into Persia and permitted to circulate."

From other sources the American Assembly learned further details of this interview. "His Highness received the Bahá'í delegate kindly and listened with attention to her appeal. He stated that the matter did not require her to seek audience with the Shah nor to send him the written petition. The former letter of the National Spiritual Assembly of the United States has been received and given due attention. 'I hereby promise that the restrictions on the import of Bahá'í books will be removed.' Mrs. Ransom-Kehler thereupon asked whether she could cable America and inform the American Bahá'ís of this assurance. The Court Minister replied that she most assuredly could do so and that she must consider the matter as finally settled. Mrs. Ransom-Kehler then asked whether she might arrange to have her own Bahá'í books sent to her for use while in Persia, and the Minister said there was no reason why she might not do so."

It was not until the receipt of a letter from Mrs. Ransom-Kehler dated January 20, 1933, that the American Bahá'ís learned that the assurance given their representative by the Court Minister had not become fruitful in action. In that letter she stated that the Bahá'í books shipped to her from Beirut had been confiscated, and that she had written the Court Minister to acquaint him with this fact and renew her petition on behalf of the American Bahá'ís. This letter also conveyed the disturbing information that, during a visit to Azarbayejan, the Governor General had refused to receive her and moreover that police orders had been issued forcing the abandonment of meetings arranged in her honor by the local Bahá'ís.

Later, press dispatches from Persia reported that changes had been made in the office of Court Minister, mak-

ing it clear that all of Mrs. Ransom-Kehler's work would have to be done over again.

Undiscouraged, Mrs. Ransom-Kehler immediately arranged an interview with the Secretary charged with American affairs at the Foreign Office. In a report of this conversation sent to the American Assembly, the following significant statement is quoted:

"He informed me that at the present time our Bahá'í literature could not circulate in Persia for three reasons. First, that it is contrary to the constitution of Persia to recognize any religion founded after Islam, and since the Bahá'í religion cannot legally receive recognition it follows that our literature must remain unrecognized. Second; that it is contrary to the constitution of Persia to permit the circulation of any literature opposed to Islam. Third, that the circulation of Bahá'í literature at this time might cause grave internal disorders that would bring much suffering to the Bahá'ís themselves."

This interview was in fact also reported to the Shah himself, in a letter which the valiant American Bahá'í addressed to him on February 25, 1933, in a supreme effort to fulfil her delicate and difficult mission. "In my report to America," she informed his Majesty, "I shall be constrained to admit that I must have misunderstood completely the purpose and intent of the interpreter, for exhaustive investigation reveals no reference in the Constitution of Persia to the status of religions founded later than Islam.

"Since every Bahá'í before he can so designate himself must accept the validity of the Prophet Muhamad and display toward the Quran the same reverence as that shown by the most orthodox Muslim, and since this attitude is inculcated through Bahá'í literature, the point of excluding it because it is opposed to Islam will, I fear, be incomprehensible. . . . I shall await your Majesty's authority to submit the result of my conversation with the Foreign Office, therein set forth, to the proper Bahá'í centers throughout the world; for I have no desire, a second time, to find myself mistaken as to your Majesty's intention."

This appeal to the Shah receiving no reply, the National Spiritual Assembly in America, realizing that its report to the press stating that the ban on entry of Bahá'í literature into Persia had been removed was proved untrue, dispatched to its representative in Persia another communication to be presented to the Shah. This commu-



nication was dated March 27, 1933. A portion is quoted, as follows:

"Information has been received which leads us to believe that the permission granted in your Majesty's name by your Majesty's Minister of Court some months ago removing the ban on the entrance of Bahá'í literature into Persia has now been withdrawn.

"We trust that events will prove our present understanding of your Majesty's intention to be incorrect. The recent gracious action of your Majesty in asserting the power of religious freedom and opening the door to the amenities of international communication customary in modern times was by us immediately communicated to all leading newspapers in the United States and Canada together with an expression of our grateful recognition of your Majesty's response to our petition.

"This announcement to the press was considered by us of extreme importance in view of the fact that it is among American Bahá'ís that the love and admiration for Persia and its people is most pronounced. The effect of the Bahá'í teachings upon believers in all countries outside of Persia has for many years been to establish not only an attitude of spiritual respect for the historic greatness of Persia, but also a firm and unyielding confidence in the future greatness and worldwide influence of the Persian people.

"The responsibility seems now resting upon us to inform the press that our previous communication, made in perfect good faith, must now be withdrawn.

"The press in America exercises such far-reaching influence that we have ever been most scrupulous and careful in authorizing only the most conservative and accurate statements. The American press has become aware that on account of the existence of Bahá'í communities in many lands the American National Spiritual Assembly is well informed and enjoys unusual sources of information. Our devotion to the spiritual character of the Faith of Bahá'u'lláh makes it incumbent upon us to maintain our reputation with newspaper editors of unflinching sincerity and reliable accuracy.

"Our petition we trust to our accredited representative, Mrs. Keith Ransom-Kehler, who, at our request, traveled to Persia many months ago in order to represent the Bahá'ís of the United States and Canada in our appeal to your Majesty and your Majesty's Government for a favorable

and final decision in the matter of the entrance and circulation of Bahá'í literature."

Mrs. Ransom-Kehler presented the foregoing communication to the Shah in a letter dated Tihiran, April 23, 1933. Meanwhile, on April 3 she addressed his Majesty once again in a letter which pointed out her obligation to report the results of her mission in Persia, and with that letter enclosed a detailed summary of her interview with the Foreign Office.

Before the opening of the Annual Convention of American Bahá'ís on June 1, 1933 it had become clear to the National Spiritual Assembly that the matter had come to no favorable decision, and reports were received which indicated even a recurrence of the physical maltreatment of Persian Bahá'ís. On advice of Shoghi Effendi the problem was accordingly laid before the assembled Convention delegates, with the result that the delegates unanimously pledged their support in the National Assembly's effort to alleviate these dire conditions.

In order to carry out the spirit of this action, the Assembly on July 10, 1933, sent personal representatives with a communication to present to the Persian Minister at Washington, thus opening a new phase in the progress of the matter.

Meanwhile, though her physical illness had increased, Mrs. Keith Ransom-Kehler, as afterward learned, had been continuing her efforts in Tihiran. Thus, in a letter dated June 8, 1933, she once more addressed the Persian Shah, in a letter which stands as an expression of deep concern at the unfavorable conditions existing for the Persian Bahá'ís, with a most passionate and devoted resolve to leave no stone unturned in effort to change the official attitude. Some excerpts follow:

"A year ago this month I reached Persia as representative of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, having traveled halfway around the world to present a petition on their behalf to your gracious Majesty requesting the removal of the ban on entry and circulation of Bahá'í literature in Persia.

"This petition was framed because of the incalculable blessings which your Majesty's reign has bestowed upon Persia; because of the advancement, the liberation and the protection which, under the firm and spectacular power exhibited by your Majesty, have elevated this sacred

land of ours to the forefront of progress and revival.

"Certainly it would have been folly to have sent such a communication in any period preceding your Majesty's accession, for at that time ears were deaf to every plea of justice, and Persia had become the tragic plaything of wilful, corrupt and ruthless lords.

"But mindful of the great blessings which have flowed from your Majesty's enlightened rule, the Bahá'ís of the United States and Canada felt that the time was now ripe, that the amazing accomplishments of your Majesty now favored the idea of consummating the complete emancipation of the Bahá'ís of Persia from the trammels and deprivations inherited from the dark past . . .

"We must look not to Shah Abbas nor to Nadir Shah but to the distant past—to the days of Cyrus, Darius and Jamsheed—for anything comparable to the accomplishments which in twelve brief years have characterized your Majesty's achievements . . .

"These were the ideas we had in mind when petitioning your Majesty to remove this last barrier from the pathway of Bahá'í freedom and progress in Persia by according us the privilege of the press, an ordinary civil right in all but the most backward of countries.

"In fact, in the Minutes of the Twenty-second Session of the Permanent Mandates Commission of the League of Nations we find the statement (pages 41-42): 'Was it said that the Bahá'ís were such a small minority in Iraq that there was no need to bother about them? It was the very fact that the minority was a small one that made it necessary for the authorities to safeguard its rights. It showed the weakness of the Iraqi Government; the power which an intolerant majority had over it'—and this record has gone out not only to the fifty-six nations that comprise the League but to the whole world, carrying this reproach to the Iraqi Government for its treatment of the Bahá'ís.

"The Bahá'ís of Persia are not a weak and helpless minority; we stand in numbers next to the State religion; but as the League report further says, 'The Bahá'ís are by their religion, tenets and character of an extremely conciliatory disposition.'

"For that reason they patiently endure whatever hardships are imposed upon them by their governments, and for that same reason they are worthy of the utmost trust and confidence from those in authority . . .

"The numerous communications . . .



which I have had the honor of addressing to the Crown since my interview at the Foreign Office have had but one purpose: that of ascertaining in definite and dependable form whether or not the amazing and feeble statements given me there were really in accord with your Majesty's intent and desire."

To every Cabinet Minister and to the President of Parliament, Mrs. Ransom-Kehler sent on July 3, 1933 a letter containing the following statements:

"It would give me great pleasure to place in your hands portions of our Bahá'í literature in order to prove the great contribution that it has made to the advancement of Islam in countries unfriendly to its reception; but although Jewish, Christian and Zoroastrian literature, all opposed to Islam, is permitted to circulate, our Bahá'í literature that upholds and converts to Islam is denied this privilege. Therefore I have nothing available to present to you.

"In the Post Offices and Customs of Persia, however, are thousands of volumes that have been confiscated. Even a brief survey of any one of these will prove that Bahá'u'lláh lays down as fundamental, loyalty to one's government, and the sanctity and verity of Islam."

On that same day, moreover, the representative of the American Bahá'ís felt compelled to appeal once more to the Shah. "To my horror and grief I have just heard of the burning, on the part of your Majesty's officials in Kirmanshah, of the sacred photographs of 'Abdu'l-Bahá. I am fully convinced that such a sacrilege has been committed without the knowledge of your Majesty, for it is fundamentally contrary to the policy of expansion, protection and tolerance that have characterized your Majesty's evident intent with regard to the advancement of Persia.

"It is because I am certain that such an infamy was perpetrated without the knowledge or consent of your Majesty that I am presenting this memorandum to acquaint your Majesty with these high-handed and abominable outrages committed by your Majesty's irresponsible servants . . .

"Assuredly the most precious and sacred thing in life to any man is his religious conviction. Without hesitation thousands of Bahá'ís have given their lives for their faith. That flame that once burned in Persia alone has now enkindled the world. The Bahá'ís as a body stand ready if necessary to die for the protection of their

belief. We are willing to endure any degree of injustice and persecution ourselves, but when it comes to regarding with other than outraged sentiment a gratuitous indignity offered to that illustrious example of human perfection, 'Abdu'l-Bahá, the Bahá'ís of the world arise in the full strength of their solidarity to utter a vehement protest.

"In His Will and Testament, 'Abdu'l-Bahá gives us this last instruction: 'Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá; that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the light of unity.'

"Is the one who uttered such words of peace and reconciliation worthy of suppression and desecration?

"I now with the most intense fervor supplicate and implore your Majesty to put a final stop to these fanatical persecutions that disgrace in the eyes of men the annals of Persia's former rulers, by removing this ban against Bahá'í literature, that bids fair if it continues to involve the world in contempt for this sacred land."

The Minister of Education, replying in a letter dated "bitarikh 28-4-1312. No. 9880/4320" to the communication which Mrs. Ransom-Kehler sent to all members of the Cabinet, made this significant statement: "I would inform you that today all individuals and inhabitants of the country, whether Muhammedans or people of other nations, are resting in the cradle of tranquility and security under the shadow of the power and grandeur of His Majesty Shahanshah Pahlavi, may our souls be sacrificed for him, and they benefit equally from the privilege of existing laws. But in the meantime new publications which are considered contrary to the official religion of the country or its political aspect can not be agreed to."

Meanwhile, as it became apparent that communications addressed to the ruler did not penetrate the official entourage and reach the Shah himself, the American Assembly, as already mentioned, applied to the Persian Minister at Washington. The letter dated July 10, 1933, was presented to the Minister by three representatives. It read, in part as follows:

"Your Excellency: On October 21, 1932, the members of this American Bahá'í Assembly sent to the Per-

sian Legation at Washington a copy of a cablegram which on September 14, 1932, had been dispatched to the Minister of the Court in Teheran.

"This communication was acknowledged by Mr. Y. Azodi, Chargé d'Affaires, under date of October 22, 1932.

"In substance, the cablegram sent to the Court Minister on behalf of the American Bahá'ís expressed abiding gratitude for the decision to remove the ban on entry and circulation of Bahá'í literature in Persia.

"On March 27, 1933, as the result of unexpected information indicating that this decision had either been reversed or never made effective, we addressed a respectful petition to his Imperial Majesty Reza Shah Pahlavi, expressing our profound hope that our understanding of the matter was incorrect and referring to the fact that the American Bahá'ís had informed the press that the ban had been removed, and in the event that this statement proved to be unfounded the Bahá'ís would be reluctantly obliged to make it clear to the press that Bahá'í literature is still prohibited from entry and circulation in Persia.

"This petition we forwarded to our personal representative in Teheran, Mrs. Keith Ransom-Kehler, a Bahá'í and American citizen, with the request that it be communicated to his Majesty on our behalf.

"To our astonishment and regret, during May, 1933, we learned that not only is the ban on literature still rigorously applied, but that Bahá'ís in Persia are even incurring physical maltreatment at the present time.

"These circumstances were considered by the delegates representing sixty American cities who met in Annual Convention in the Foundation Hall of the Bahá'í House of Worship at Wilmette, Illinois, from June 1 to 4, 1933.

"It seems desirable to inform your Excellency that the Twenty-fifth Annual Convention of the Bahá'ís of the United States and Canada adopted unanimously the following resolution:

"Resolved, that the delegates of the Twenty-fifth Annual Convention representing sixty communities of the United States and Canada, realizing the burdens of oppression still laid upon their brethren of Persia, recommend and urge the National Spiritual Assembly to take immediate action to bring about the cessation of the reported maltreatment of our Bahá'í brethren, to secure the entry of Bahá'í literature and to restore the constitutional provision for the printing



and circulation of Bahá'í literature within Persia;

"And be it further resolved, that the delegates pledge the support of the local Bahá'í communities to the National Spiritual Assembly in its effort to carry out the terms of this appeal."

"In view of this action on the part of the Annual Convention, expressing the deep concern and heartfelt anxiety of all American Bahá'ís to assist in bringing about a final alleviation of all civil disabilities still suffered by our beloved brothers and co-workers in Persia, the National Spiritual Assembly has requested its chairman and secretary to call upon your Excellency and respectfully request your good offices in bringing our petition to the notice of the Persian Government."

"In discharging this grave responsibility, we respectfully point out to your Excellency the unique ties of sympathetic fellowship which have long united the Bahá'ís of America and Persia. For many years the Bahá'ís of the United States and Canada have courageously upheld the Prophet-hood of Muhammed as one of the divine Messengers, in the face of the traditional antipathy and indifference of a predominantly Christian population. In publishing and distributing the literature of our Faith we are actively promoting the reality of Muhammed as well as the reality of Jesus. By accepting Muhammed as a Prophet inspired with the same Holy Spirit as Jesus, we have entered into a spiritual unity with the Persian Bahá'ís without parallel in the history of the East or of the West. We state with all emphasis that apart from this spiritual bond of faith in the one God of all mankind, the relations of the various peoples and nations of the world are uncertain and replete with peril of war and economic chaos."

"After entertaining the hope that the ancient land of Persia had been granted the high privilege of a régime based upon fearless justice, the very foundation of civilization, we cannot but deplore the survival from the past of indications that free intercourse on the part of American citizens with loyal citizens of Persia on matters of purely spiritual interest is prevented by regulations imposed by Persian authorities."

"The Bahá'ís of America assert very frankly to your Excellency their unhappiness because of the fact that unfounded prejudice against the Bahá'ís of Persia, whether emanating from atheistic or from ecclesiastical sources, can in this day and age find sanction from authorities of the State."

Without this sanction, active or passive, it would be impossible to forbid the entry and circulation of a sacred literature which one day will be recognized as the glory of Persia, while at the same time permitting the entry and circulation of other religious literature the essential purpose of which is to defame the founder of Islam and overthrow the very foundation of Persian culture and ideals . . .

"The outcome of this representation will, we trust, enable the National Spiritual Assembly to inform the local Bahá'í communities that their determined desire to assist in removing the disabilities and maltreatment of their Persian brothers has been completely realized."

On July 26, 1933, the Assembly reported to Mrs. Ransom-Kehler a summary of actions taken by American Bahá'ís in the matter of conditions affecting the Persian believers, with the request that she communicate these facts and the attitude of the American Bahá'ís, to the officials of the Persian Government, and report the results, that the Assembly might inform the local American Bahá'í communities whether their Convention resolution had borne fruit. The answer came in this message, cabled by Mrs. Ransom-Kehler on September 10: "Petition unanswered."

The grief and disappointment caused by this outcome of her mission, magnified by exhaustion resulting from self-sacrificing effort to meet every opportunity to visit and address Bahá'í gatherings in Persia, reduced Mrs. Ransom-Kehler's strength to such a degree that during October, 1933, while at Isfahan, this consecrated follower of Bahá'u'lláh fell victim to smallpox and succumbed within a few brief days.

This grievous event was announced in BAHÁ'Í NEWS of November, 1933, as follows:

"On October 27, 1933, the Spiritual Assembly of Tihiran, Persia, cabled the startling news that Mrs. Keith Ransom-Kehler had passed into the spiritual Kingdom. With burning hearts the Persian Bahá'ís conveyed their grief at this mysterious culmination of our sister's special mission in the land of the birth of the Faith of Bahá'u'lláh."

"The beloved Guardian on October 30 dispatched this message: 'Keith's precious life offered up in sacrifice to beloved Cause in Bahá'u'lláh's native land. On Persian soil, for Persia's sake, she encountered, challenged and fought the forces of darkness with high distinction, indomitable will, un-

swerving, exemplary loyalty. The mass of her helpless Persian brethren mourns the sudden loss of their valiant emancipator. American believers grateful and proud of the memory of their first and distinguished martyr. Sorrow stricken, I lament my earthly separation from an invaluable collaborator, an unfailing counsellor, an esteemed and faithful friend. I urge the Local Assemblies befittingly to organize memorial gatherings in memory of one whose international services entitled her to an eminent rank among the Hands of the Cause of Bahá'u'lláh. (signed) SHOHI.'

"A message from the American Consul at Tihiran, communicated through the Secretary of State, brought the information that Keith had passed on at Isfahan on October 23."

"With the approval of Mrs. Keith Ransom-Kehler's nearest relative, a message was cabled to the Tihiran Assembly asking that burial be arranged at Isfahan under Bahá'í auspices, and stating that the American Assembly will construct a permanent memorial."

"Shoghi Effendi, on November 3, sent this message: 'Instructed Isfahan Assembly to inter Keith in the vicinity of the grave of Sultanushshuhada, surnamed by Bahá'u'lláh 'King of Martyrs.'"

"The detailed reports which our beloved sister has during the past year sent from Tihiran, to convey information on the result of her mission, as the representative of the American believers chosen by the Guardian, to secure from the Persian Government the lifting of the ban on entry of Bahá'í literature and also removal of the difficulties and hardships placed upon the Persian Bahá'ís, form one of the precious and important historical records of the Cause. A summary of these reports will be published in BAHÁ'Í NEWS next month."

"Local Spiritual Assemblies and groups are requested to arrange memorial meetings in accordance with the Guardian's wish."

The papers of New York and other cities reported in detail the news of the death of this American citizen in Persia. The following statement was published in the *New York American* on October 28, 1933:

"Mrs. Keith Ransom-Kehler, who spent the last year in Teheran, Persia, as representative of the American National Bahá'í Assembly, died in that city on October 25, it was reported in a cable received yesterday by the Assembly from the secretary of the Teheran Bahá'í community."



"In August, 1932, Mrs. Ransom-Kehler, after two years' travel in China, Japan and India as a Bahá'í teacher, went to Persia on a special mission to represent the American Bahá'ís in appealing to the Shah's government for removal of the ban on entry of Bahá'í literature into the country of the origin of the world religion established by Bahá'u'lláh nearly seventy years ago.

"From the Court Minister, Mrs. Keith Ransom-Kehler received assurance that the prohibition, passed under the former régime while the Moham-medan clergy were at the height of their power, would be rescinded.

"This promise was, however, unfulfilled, and Mrs. Keith Ransom-Kehler

devoted the remaining months of her life to the task of penetrating the imperial entourage and presenting to the Shah in person a formal petition prepared by the American Bahá'í Assembly on behalf of the sixty Bahá'í communities of the United States and Canada.

"The American Bahá'ís will erect in Teheran (correctly, Isfahan) a memorial to commemorate the work of Mrs. Ransom-Kehler, the second American Bahá'í to die in Persia while serving the cause of unity and international peace."

That memorial, we may be assured, will in future be visited by innumerable Bahá'ís of West and East as a shrine marking the physical interment

of a pure and valiant Bahá'í spirit who, not in vain, sacrificed its earthly existence for the sake of the believers in that land.

The above statement has been prepared in reverent acknowledgement of Mrs. Ransom-Kehler's mighty services to the Bahá'í Faith, that the worldwide community of believers may know what has been done to this date in effort to assist in bringing about freedom and security for the Bahá'ís of Persia.

NATIONAL SPIRITUAL ASSEMBLY  
OF THE BAHÁ'ÍS OF THE UNITED  
STATES AND CANADA.

By: HORACE HOLLEY,  
Secretary.

November 5, 1933.



Memorial Meeting at Isfahan in Honor of Mrs. Keith Ransom-Kehler



