

The Baha'i World: Volume 12 (1950-1954)

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107, 108, 109 AND 110 OF THE BAHÁ'Í ERA

1950-1954 A.D.

THE BAHÁ'Í WORLD

A BIENNIAL INTERNATIONAL RECORD

Prepared under the supervision of the National Spiritual Assembly

of the BahB'is of the United States

with the approval of Shoghi Effendi

VOLUME XI1

107, log, 109 AND 110 OF THE BAHÁ'Í ERA

APRIL 1950-1954 A.D.

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To

SHOGHI EFFENDI

Guardian of the BahB'i Faith

this work is dedicated

in the hope that it will assist

his efforts to promote

that spiritual unity

underlying and anticipating the

"Most Great Peace"

of

BAHA'U'LLAH

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A Bahi'i group in Addis Ababa on the occasio.n of visit of Mason Remey. Presi-
dent of International BahPi Council. Mrs. Mildred Mottahedeh and R . Yazdi.
following their attendance at the Intercontinental Bahi'i Conference. Kam-
pala. Uganda. Africa
.
First four native African BahB'is of Kampala. Uganda. representing the Buganda.
Batero and Teso tribes
.
Fifth National Bahi'i Youth Convention. Tihirin (BahL'i Year 107)
.
German. British and Persian Friends attending Bahi'i Youth Summer Week. Dils-
berg. Germany. August 18.25. 1951
.
Bahi'i Youth of Germany at BahL'i Youth Summer Week. Breuberg Castle. Neu-
stadt.i.Odenwald. July 30-August 5. 1950. with Bahi'i visitors from England.
France. Norway. Persia a.nd the United States
.
BahL'i Youth Group of Colombo. Ceylon
.

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BahL'i Youth Symposium. Poona. India
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BahL'i Youth Symposium. Rangoon. February 25. 1951
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The Bahi'i Youth of Daidanaw. Burma
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Float representing "This Earth One Country" entered in annual parade. July 4.
1950. at Anchorage. Alaska. by Bahi'i Children's Workshop
.
Bahi'i group at Annual Convention of Bahi'is of British Isles. April 29-May 1.
1950. Bonnington Hotel. London
.
Among youth attending Green Acre Youth Camp. June. 1951. was a young man
from Kenya. British East Africa. now student in an American University . . .

BahL'i delegates to United Nations Non-Governmental Organizations Regional Conference. held in Den Passar. Indonesia. July 29-August 3. 1951 (photo-graph taken on board S.S. Plancius)

.

Braille Exhibit including Bahi'i books transcribed in Braille. arranged by Spiritual

Assembly of the Bahi'is of Butte. Montana

.

Display of Bahi'i photographs and texts. Punta Arenas. Magallanes. Chile. 1952

.

Festival of Britain-Bahi'i Exhibition. arranged by Spiritual Assembly of Bahi'is

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.

First exhibition of Bahi'i books in Paris. end of 1949

.

View of section of BahL'i Jubilee Exhibition at Park Lane House. London

..

Bahi'i Exhibit. Elmhurst. Illinois

.

Professor Michele Lessona

.

Title Page of Lessona's History of the B6bi Movement. written in 1862 and published in 1881 in Turin. Italy

.

Map of Persia. made in 1845

.

Haifa and Haifa Bay at night. 1951

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INTRODUCTION

DURING the past twenty-eight years the Bahl'i community of East and West has

learned to anticipate each successive volume of THE BA&i WORLD(the first number was entitled "Bahl'i Year Book") as the best means by which the individual believer

may keep abreast of the steady development of the Faith throughout the world.

This

work, in its illustrations as well as in its text, has recorded as completely as possible the

progress of current Bahit'i events and activities over an area now embracing more than

two hundred and twenty countries. In addition, each volume has presented those "his-

torical facts and fundamental principles that constitute the distinguishing features of the

Message of Bahl'u'llih to this age."

The existence of so many evidences of a newly revealed Faith and Gospel for a

humanity arrived at a turning point in its spiritual and social evolution has likewise a profound significance for the non-Bahb'i student and scholar who desires to investigate the world religion founded by the Bib and Bahi'u'llih. For in these pages the reader encounters both the revealed Word in its spiritual powers, and the response which that utterance has evoked during the first one hundred and ten years of the Bahi'i era. He will find what is unparalleled in religious history-the unbroken continuity of a divine Faith from the Manifestation onward through four generations of human experience, and will be able to apprehend what impregnable foundations the Bahit'i World Order rests upon in the life and teachings of the Bib and Bah2u'llih, the life and interpretation of 'Abdu'l-BahA, and (since the year 1921) in the development of an administrative order under the direction of the Guardian of the Faith, Shoghi Effendi. It is the avowed faith of Bahl'is that this Revelation has established upon earth the spiritual impulse and the definite principles necessary for social regeneration and the attainment of one true religion and social order throughout the world. In THE B A ~ I WORLD, therefore, those who seek a higher will and wisdom than man possesses may learn how, amid the trials and tribulations of a decadent society, a new age has begun to emerge from the world of the spirit to the realm of human action and belief.

S T A F F OF E D I T O R S
1950-1952

UNITED STATES-appointed by the National Miss Farrukh loas, Wilmette, Illinois.

Spiritual Assembly: Miss Evelyn Larson, Chicago, Illinois.

Mrs. Beatrice O. Ashton, chairman, BRITISH ISLES-Representative for the Na-
Evanston, Illinois. tional Spiritual Assembly:

Mr. Victor de Araujo, Chicago, Illinois. Hugh McKinley, London, England.

Miss Ruth E. Dasher, Evanston, Illinois. AUSTRALIA AND NEW ZEALAND-The Bah2i

Mr. Gordon A. Fraser, East Lansing, World Committee of the National
Spir-

Michigan. itual Assembly:

Dr. Ugo R. Giachery, Rome, Italy. Miss Gretta S. Lamprill,

secretary, Syd-

Mrs. Bahia Faraju'llkh Gulick, Berkeley, ney, N.S.W.

California.

Mrs. Dulcie Burns-Dive, Rozelle,

N.S.W.

Mrs. Gertrude K. Henning, Winnetka, 11- INTERNATIONAL B A H BUREAU:

~ ~

linois.

Mrs. Anne Lynch, 37 Quai Wilson, Ge-

Mr. Horace Holley, Wilmette, Illinois.

neva, Switzerland.

UNITED STATES-appointed by the National
New

Mr. Rafi Y. Mottahedeh, New York,

Spiritual Assembly: York.

Dr. Firuz Kazemzadeh, chairman, New

Miss Vera Olsen, New York, New

York.

York, New York.

Mrs. Florence Steinhauer,

Hastings-on-

Mrs. O.H. Blackwell, secretary, Forest

Hudson, New York.

Hills, New York.

Mrs. Rouhie McComb, Glen Cove, Long

Mrs. Mary Burnet, New Rochelle, New

Island, New York.

York.

PART ONE

THE BAHAI WORLD

AIMS A N D PURPOSES O F THE
BAHA'I FAITH

U P O N the spiritual foundation estab-
the centuries to

tions evolved throughout

lished by Bahi'u'llih during the forty year
and antagonisms of

justify the separations

period of His Mission (1853-1892), there

human society. In

America, this association

stands today an independent religion rep-
believers accept the

means that white

resented by over two thousand local com-
their Negro fellows. In

spiritual equality of

munities of believers. These communities

Europe, it means the

reconciliation of Prot-
geographically are spread throughout all

estant and Catholio upon

the basis of a new
five continents. In point of race, class, na-

and larger faith. In the

Orient, Christian,
tionality and religious origin, the followers

Jewish and Muhammadan

believers must
of BahVu'llih exemplify well-nigh the whole

stand apart from the

rigid exclusiveness into
diversity of the modern world. They may

which each was born.

The central fact to

be noted concerning	
humanity, a microcosm which, for all its	the nature of the Bahi'i
Faith is that it con-	
relative littleness, carries within it individ-	tains a power, fulfilled
in the realm of con-	
ual men and women typifying the macro-	science, which can
reverse the principle	
cosm of mankind.	momentum of modern
civilization-the	
None of the historic causes of association	drive toward division and
strife-and initi-	
served to create this world-wide spiritual	ate its own momentum
moving steadily in	
community. Neither a common language, a	the direction of unity
and accord. It is in	
common blood, a common civil govern-	this power, and not in any
criterion upheld	
ment, a common tradition nor a mutual	by the world, that the
Faith of BahVuy1lih	
grievance acted upon BahB'is to supply a	has special significance.
fixed center of interest or a goal of material	The forms of
traditional opposition vested	
advantage. On the contrary, membership in	in nationality, race,
class and creed are not	
the Bahh5 community in the land of its	the only social chasms
which the Faith has	
birth even to this day has been a severe	bridged. There are even
more implacable, if	
disability, and outside of Persia the motive	less visible differences
between types and	
animating believers has been in direct op-	temperaments, such as
flow inevitably	
position to the most inveterate prejudices of	from the contact of
rational and emotional	
their environment. The Cause of BahVu'llih	individuals, of active
and passive disposi-	
has moved forward without the re-enforce-	tions, undermining
capacity for co-operation	
ment of wealth, social prestige or other	in every organized
society, which attain	
means of public influence.	mutual understanding and
harmony in the	
Every local Bahb'i community exists by	Bahi'i community. For
personal congenial-	
the voluntary association of individuals who	ity, the selective
principle elsewhere con-	
sciously overcome the fundamental sanc-	tinually operative within

the field of volun-

2

THE B A H A ' I WORLD

tary action, is an instinct which Bahi'is must members of the Bahi'i community realize

sacrifice to serve the principle of the one- their tensions and oppositions as ethical or

ness of mankind. A BahB'i community, spiritual problems, to be faced and over- therefore, is a constant and active spiritual come in mutual consultation.

Their faith

victory, an overcoming of tensions which has convinced them that the "truth" or elsewhere come to the point of strife. No "right" of any possible situation is not de-

mere passive creed nor philosophic gospel rived from partisan victory but from the

which need never be put to the test in needs of the community as an organic daily life has produced this world fellow- whole.

ship devoted to the teachings of Bahi'u'llBh. A BahP'i community endures without dis-

The basis of self-sacrifice on which the ruption because only spiritual problems can

Bahi'i community stands has created a re- be solved. When human relations are held

ligious society in which all human relations to be political or social problems they are

are transformed from social to spiritual removed from the realm in which rational

problems. This fact is the door through will has responsibility and influence.

The

which one must pass to arrive at insight of ultimate result of this degradation of hu-

what the Faith of BahCu'llBh means to this man relationships is the frenzy of desperate

age. strife-the outbreak of inhuman

war.

The social problems of the age are pre-

dominantly political and economic. They

are problems because human society is di-

vided into nations each of which claims to "Th,erefore the Lord of Mankind has be an end and a law unto itself and into caused His holy, divine Manifestations to

classes each of which has raised an eco- come into the world. He has revealed His

nomic theory to the level of a sovereign and heavenly books in order t o establish spiritual

exclusive principle. Nationality has become brotherhood, and t h r o ~ ~ gthe h power of the

a condition which overrides the fundamental Holy Spirit has made it possible for perfect humanity of all the peoples concerned, as- fraternity to be realized among mankind."

serting the superiority of political consid-
-'ABDu'L-BAH~

erations over ethical and moral needs. Simi-
larly, economic groups uphold and promote In stating that the Cause of BahB'u'llBh is

social systems without regard to the quality an independent religion, two essential facts of human relationships experienced in terms are implied.

of religion. Tensions and oppositions be- The first fact is that the Bahi'i Cause his-

tween the different groups are organized for torically was not an offshoot of any prior dominance and not for reconciliation. Each social principle or community. The teach-

step toward more complete partisan organi- ings of BahL'u'Yll&h are no artificial synthesis

zation increases the original tension and assembled from the modern library of inter-

augments the separation of human beings; national truth, which might be duplicated as the separation widens, the element of from the same sources. Bahi'u'llfth created

sympathy and fellowship on the human a reality in the world of the soul which level is eventually denied. never before existed and could not exist

In the BahL'i community the same ten- apart from Him.

sions and instinctive antagonisms exist, but The second fact is that the Faith of

the human separation has been made im- Bahi'u'llfth is a religion, standing in the line

possible. The same capacity for exclusive of true religions: Christianity, Muhammad-

doctrines i s present, but no doctrine repre- anism, Judaism, and other prophetic Faiths.

senting one personality or one group can Its existence, like that of early Christianity,

secure a hearing. All believers alike are marks the return of faith as a direct and

subject to one spiritually supreme sover- personal experience of the will of God. Be-

eignty in the teachings of BahL'u'llfth. Dis- cause the divine will itself has been revealed

affected individuals may withdraw. The in terms of human reality, the followers

of
community remains. For the Bahá'í teach- Bahá'u'lláh are confident that their
personal
ings are in themselves principles of life and limitations can be transformed by
an inflow
they assert the supreme value of humanity of spiritual re-enforcement from the
higher
without doctrines which correspond to any world. It is for the privilege of
access to the
particular environment or condition. Thus source of reality that they forego
reliance

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

3

The corner room of the Shrine of Bahá'u'lláh
beneath the floor of which His remains are buried.

Entrance to the Holy Tomb of Bahá'u'lláh at Bahji, Israel.

Views of the garden surrounding the Shrine of Bahá'u'lláh, at Bahji, Israel.

AIMS AND PURPOSES OF THE BAHÁ'Í FAITH

The Monumental Path leading to the Shrine of Bahá'u'lláh, Bahji, Israel.

upon the darkened self within and the un- sisting of external practices
(such as diet,

believing society without. marriage and similar
ordinances) conform-

The religious education of Bahá'ís revo- ing to the requirements of one
time and

lutionizes their inherited attitude toward place.

their own as well as other traditional reli- This Bahá'í teaching leads
to a pro-

gions. founder analysis of the
process of history.

To Bahá'ís, religion is the life and teach- The followers of Bahá'u'lláh
derive mental

ings of the prophet. By identifying religion integrity from the
realization made so clear

with its founder, they exclude from its spir- and vivid by 'Abdu'l-Bahá
that true insight

itual reality all those accretions of human into history discloses the
uninterrupted and

definition, ceremony and ritualistic practice irresistible working of a
Providence not

emanating from followers required from denied nor made vain by any
measure of

time to time to make compromise with an human ignorance and unfaith.

unbelieving world. Furthermore, in limiting According to this insight,
a cycle begins

religion to the prophet they are able to per- with the appearance of a

prophet or mani-	
ceive the oneness of God in the spiritual	festation of God, through whom
the spirits	
oneness of all the prophets. The Bahi'i born	of men are revived and
reborn. The rise of	
into Christianity can wholeheartedly enter	faith in God produces a
religious commu-	
into fellowship with the BahL'i born into	nity, whose power of
enthusiasm and devo-	
Muhammadanism because both have come	tion releases the creative
elements of a new	
to understand that Christ and Mubarnmad	and higher civilization. This
civilization	
reflected the light of the one God into the	comes to its fruitful autumn
in culture and	
darkness of the world. If certain teachings	mental achievement, to give
way eventually	
of Christ differ from certain teachings of	to a barren winter of atheism,
when strife	
Moses or Muhammad, the Bah6'is know	and discord bring the
civilization to an end.	
that all prophetic teachings are divided into	Under the burden of
immorality, dishonor	
two parts: one, consisting of the essential	and cruelty marking this phase
of the cycle,	
and unalterable principles of love, peace,	humanity lies helpless until
the spiritual	
unity and cooperation, renewed as divine	leader, the prophet, once more
returns in	
commands in every cycle; the other, con-	the power of the Holy Spirit.

--- ~ ~ ~ ~

AIMS A N D PURPOSES O F THE BAHAI FAITH 7

8 T H E BAHAI WORLD

Panoramic view of newly developed garden

Such is the BahPi reading of the book of	endure. The faith of the early
Christians	
the past. Its reading of the present interprets	was complete, but its degree
of inner con-	
these world troubles, this general chaos and	viction when projected
outward upon the	
confusion, as the hour when the renewal of	field of action soon
disclosed a fatal lack of	
religion is no longer a racial experience, a	social principle. Whether
the outer expres-	
rebirth of one limited area of human soci-	sion of love implied a

democratic or an
 ety, but the destined unification of human- aristocratic order, a
 communal or individu-
 alistic society, raised
 ity itself in one faith and one order. It is by
 fundamental questions
 the parable of the vineyard that B a h 3 s of after the crucifixion of the
 prophet which
 the Christian West behold their tradition none had authority to solve.
 and their present spiritual reality at last The BahPi teaching has
 this vital distinc-
 inseparably joined, their faith and their so- tion, that it extends from
 the realm of con-
 cial outlook identified, their reverence for science and faith to the
 realm of social ac-
 the power of God merged with intelligible tion. It confirms the
 substance of faith not
 grasp of their material environment. A merely as a source of
 individual develop-
 ment but as a definitely
 human society which has substituted creeds
 ordered relationship
 for religion and armies for truth, even as all to the community. hose who
 inspect the
 ancient prophets foretold, must needs come BahPi Cause superficially may
 deny its
 claim to be a religion for
 to abandon its instruments of violence and
 the reason that it
 undergo purification until conscious, hum- lacks most of the visible
 marks by which
 ble faith can be reborn. religions are recognized. But
 in place of
 ritual or other formal worship it contains a
 social principle linking people to a com-
 munity, the loyal observance of which
 "The best beloved o f all things in My sight makes spiritual faith co-terminous
 with life
 is Justice; turn not away therefrom if thou itself. The Bahb'is, having no
 professional
 desirest Me, and neglect it not that I may clergy, forbidden ever to have a
 clergy,
 confide in thee." - B A H ~ U ' L L ~ Hunderstand that religion, in
 this age, consists
 in an "attitude toward God reflected in life."
 Faith alone, no matter how wholehearted They are therefore conscious of no
 division
 and sincere, affords no basis on which the between religious and secular
 actions.
 organic unity of a religious fellowship can The inherent nature of

the community

AIMS AND PURPOSES OF THE BAHAI FAITH

9

of the Shrine of Bahá'u'lláh at Bahjí, Israel.

created by Bahá'u'lláh has great significance year elects by universal adult suffrage an

at this time, when the relative values of administrative body of nine members called

democracy, of constitutional monarchy, of the Spiritual Assembly. This body, with

aristocracy and of communism are every-reference to all Bahá'í matters, has sole

where in dispute. power of decision. It

represents the collec-

Of the Bahá'í community it may be de-tive conscience of the community with re-

clared definitely that its character does not spect to Bahá'í activities. Its capacity and

reflect the communist theory. The rights of power are supreme within certain definite

the individual are fully safeguarded and the limitations.

fundamental distinctions of personal endow-The various states and provinces unite,

ment natural among all people are fully pre-through delegates elected annually accord-

served. Individual rights, however, are inter-ing to the principle of proportionate repre-

pared in the light of the supreme law of sentation, in the formation of a National

brotherhood and not made a sanction for Spiritual Assembly for their country or

selfishness, oppression and indifference. natural geographical area.

This National

On the other hand, the Bahá'í order is not Spiritual Assembly, likewise composed of

a democracy in the sense that it proceeds nine members, administers all national

from the complete sovereignty of the people, Bahá'í affairs and may assume jurisdiction

whose representatives are limited to carrying of any local matter felt to be of-more than

out the popular will. Sovereignty, in the local importance. Spiritual Assemblies, local

Bahá'í community, is attributed to the Di-and national, combine an executive, a legis-

vine prophet, and the elected representatives lative and a judicial

function, all within the limits set by the Bahá'í teachings. They have no resemblance to religious bodies which can adopt articles of faith and regulate the processes of belief and worship. They are primarily responsible for the maintenance of unity within the Bahá'í Bahfí administrative body feels itself a trustee, and in this capacity stands above the release of its collective power in service to the Cause. Membership in the Bahá'í community is granted, on pressure exerted by factional groups. personal declaration of faith, to adults.

The local community on April 21 of each

THE B A H A ' I W O R L D

Twelve National Spiritual Assemblies have sunk to the lowest depths and degrees of barbarism, dimly groping in a world of mental and moral obscurity. of 'Abdu'l-Bahá in 1921. Each National . . . God has purposed that the darkness of the world of nature shall be dispelled an electoral body in the formation of an International Spiritual Assembly, a consummation which will perfect the administrative attributes of the natal the Sun of Truth." effulgent reflection of order of the Faith and create, for the first time in history, an international tribunal representing a world-wide community united The complete text of the Bahá'í sacred writings has not yet been in a single Faith. translated into English, but the present Bahá'ís maintain their contact with the generation of believers has the supreme source of inspiration and knowledge in the privilege of possession-

sacred writings of the Faith by continuous teachings of Bahg-prayer, study and discussion. No believer interpretation and can ever have a finished, static faith any 'Abdu'l-BahB, and more than he can arrive at the end of his exposition made by capacity for being. The community has but teachings concerning one meeting ordained in the teachings-the BahL'u'llgh came to general meeting held every nineteen days significance to BahL'is given in the new calendar established by the the fact that,	ing the fundamental u'llkh, together with the lucid commentary of more recently the Shoghi Effendi of the the world order which establish. Of special of Europe and America is
BBb. Cause of BahB'u'llfih This Nineteen Day Feast is conducted words and not simply and informally under a program di-incomplete rendering of vided into three parts. The first part consists Furthermore, the commentary in reading of passages from writings of BahB'i gospel made BahL'u'llLh, the BBb and 'Abdu'l-Bahfi-a the spiritual in-devotional meeting. Next follows general of the revealed text, discussion of BahL'i activities-the business alloy of human per-meeting of the local community. After the historically served to corrupt consultation, the community breaks bread Muhammad. The together and enjoys fellowship. distinctive advan-	unlike Christianity, the rests upon the Prophet's own upon a necessarily oral tradition. and explanation of the by 'Abdu'l-BahB preserves tegrity and essential aim without the inevitable sonality which the gospel of Jesus and BahL'i, moreover, has this
The experience which BahL'is receive teachings is through participation in their spiritual world without the veils inter-order is unique and cannot be paralleled in intermediary. any other society. Their status of perfect the BahL'i teach-equality as voting members of a constitu-	tage, that his approach to the personal and direct, posed by any human The works which supply ings to English-reading

believers are The
 tional body called upon to deal with matters Kitdb-i-fqdn (Book of
 Certitude), in which
 which reflect, even though in miniature, the Bah2u'llfih revealed the
 oneness of the
 whole gamut of human problems and activi- Prophets and the identical
 foundation of all
 ties; their intense realization of kinship with true religions, the law of
 cycles according to
 believers representing so wide a diversity of which the Prophet returns
 at intervals of
 races, classes and creeds; their assurance approximately one thousand
 years, and the
 that this unity is based upon the highest nature of faith; Hidden
 Words, the essence
 spiritual sanction and contributes a neces- of truths revealed by
 Prophets in the past; sary ethical quality to the world in this age prayers to quicken the
 soul's life and draw
 -all these opportunities for deeper and individuals and groups
 nearer to God; Tab-
 broader experience confer a privilege that lets of Bahd'u'lldh
 (TarfizBt, Tablet of the
 is felt to be the fulfillment of life. World, Kalimfit,
 Tajalliyyfit, Bis_hBrBt, I&-
 rfiqfit), which establish social and spiritual
 principles for the new era; Three Tablets of
 Bahd'u'lldh (Tablet of the Branch, Kitfib-i-
 "If man is left in his natural state, he will 'Ahd, ~ a w h i i - ~ ~ d
 athe
 s) , appointment of
 become lower than the animal and continue 'Abdu'l-Bahfi as the
 Interpreter of Bah2-
 to grow more ignorant and imperfect. The u'llfih's teachings, the
 Testament of Bah6'-
 savage tribes o f Central Africa are evidence u'llfih, and His message
 to the Christians;
 o f this. L e f t in their natural condition, they Epistle to the Son o f the
 W o l f , addressed to

AIMS AND PURPOSES O F T H E BAHA'I FAITH

11

A view of the curved path in the Shrine Gardens at Bahji.
 Beneath the big pine trees on the left, BahL'u'llih often sat.

the son of a prominent Persian who had philosophic subjects;
 Mysterious Forces o f
 been a most ruthless oppressor of the be- Civilization, a work

addressed to the people
 lievers, a Tablet which recapitulates many of Persia about fifty years
 ago to show them
 teachings BahB'u'llih had revealed in earlier the way to sound progress and
 true civiliza-
 works. The significant Tablets addressed to tion; Tablets of
 'Abdu'l-Balza', three volumes
 rulers of Europe and the Orient, as well as of excerpts from letters
 written to individual
 to the heads of American Republics, about believers and Bahi'i
 communities, which
 the year 1870, summoning them to under- illumine a vast range of
 subjects; Promulga-
 take measures for the establishment of Uni- tion of Universal Peace, from
 stenographic
 versal Peace have been, in selected excerpts, records of the public
 addresses delivered by
 incorporated by Shoghi Effendi in his book, 'Abdu'l-Bahi to audiences in
 Canada and
 The Promised Day Is Come. the United States during the
 year 1912; The
 The largest and most authentic body of Wisdom of 'Abdu'l-Baha', a
 similar record
 Bahi'u'llih's Writings in the English lan- of His addresses in Paris;
 'Abdu'l-Baha' in
 guage consists of the excerpts chosen and London; and reprints of a
 number of indi-
 translated by Shoghi Effendi, and published vidual Tablets, especially
 that sent to the
 under the title of Gleanings from the Writ- Committee for a Durable
 Peace, The Hague,
 ings o f Bah8u'lla'h. Holland, in 1919, and the
 Tablet addressed
 In Prayers and Meditations by Bah2- to the late Dr. Fore1 of
 Switzerland. The
 u'lla'h, Shoghi Effendi has similarly given Will and Testament left by
 'Abdu'l-BahB has
 to the Bahi'i Community in recent years a special significance, in that
 it provided for
 wider selection and a superb rendering of the future development of
 BahL'i adminis-
 devotional passages revealed by BahB'u'llih. trative institutions and the
 Guardianship.
 The published writings of 'Abdu'l-BahL The most comprehensive
 selection of the
 are: Solne Answered Questions, dealing Writings of BahL'u'llih and
 'Abdu'l-Bahi

with the lives of the Prophets, the interpretation of Bible prophecies, the nature of man, the true principle of evolution and other have been added the

12

THE BAHAI WORLD

View of the Monumental Path leading to the Shrine of Bahb'u'llh, showing the main entrance gate at the end.

book entitled Bahsi'i Administration, consisting of the general letters written by Shoghi Effendi as Guardian of the Faith since the service today. The Master's death in 1921, which explain the details of the administrative order of the Faith, and his letters on World Order, which make clear the social principles imbedded in Bahi'u'llih's Revelation. The thesis that These latter letters were in 1938 published in a volume entitled The World Order of God. of Bahd'u'll6h. Here the Guardian defines the relation of the Faith to the current social crisis, and sums up the fundamental tenets of the BahL'i Faith. It is a work which gives to each believer access to a clear insight on been enriched by the significance of the present era, and the outcome of its international perturbations, of the Early incomparably more revealing and at the Revelation, a vivid eye-same time more assuring than the works of episodes which re-

now available in the English Baha'i World Faith. To these writings has now teaching plan for North background of ethical and tion required for Bahb'i Promised Day Is Come examines of the Faith in its early repudiated the BLb and flicted supreme suffering their followers, and develops war and revolution come as jection of the Manifestation In 1944, the centenary the Guardian produced in God the authentic historical tion of the Faith from its The literature has also Shoghi Effendi's translation Breakers, Nabil's Narrative Days of the Bahb'i witness account of the

students and statesmen in our times. sulted from the announcement of the Bib on May 23, 1844.

After laying the basis of the administrative order, and explaining the relations between that the term "religious literature" has

tween the Faith of Bahb'u'llih and the current movement and events which transform a wide diversity of subject matter, ranging from cosmic philosophy to the

the world, the Guardian has written books of personal experience, from

psychology of more general BahQi import. In The Ad-derstand the universe plumbed

efforts to un-derstand the universe plumbed

vent o f Divine Justice, Shoghi Effendi ex- and microscope to efforts to

by telescope

pounded the significance of 'Abdu'l-BahQs discipline the

AIMS A N D PURPOSES OF T H E BAHAI FAITH

13

A view of the Shrine of BahL'u7116h, Bahji, Israel, seen through the Collins gate.

passions and desires of disordered human ing generations lacking a true spiritual cul- ture.

hearts, it is clear that any attempt to sum- What the believer learns

marize the Bah2i teachings would indicate grateful for is a source of

reverently to be the limitations of the person making the

the limitations of the person making the wisdom to which

summary rather than offer possession-of a he may turn for continuous

mental and body of sacred literature touching the needs moral development-a

source of truth re- vealing a universe in which

of man and society at every point. The study

man's life has valid purpose and assured

of BahL'i writing does not lead to any sim- man history begins to reflect

plified program either for the solution of a beneficent Providence; the

the working of of material sciences

social problems or for the development of the light of one fundamental

sharp outlines

human personality. Rather should it be

gradually fade out in

likened to a clear light which illumines

science of life; a profounder sociology,

whatever is brought under its rays, or to

connected with the

spiritual nourishment which gives life to the inner life, little by little displaces the super-spirit. The believer at first chiefly notes the official economic and political beliefs which passages which seem to confirm his own personal beliefs or treat of subjects close to his side into the non-egolessvolun~eof the sea.

own previous training. This natural but "The divine reality," 'Abdu'l-Bah has nevertheless unjustifiable over-simplification said, "is unthinkable, limitless, eternal, immortal and invisible. The world of creation subside and give way to a deeper realization is bound by natural law, finite and mortal.

that the teachings of Bah'u'llah are as an The infinite reality cannot be said to ascend or descend. It is beyond the ocean, and all personal capacity is but the understanding of man, and cannot be described in terms of man, and cannot be

The sum and substance of the Faith of which apply to the phenomenal sphere of the created world. Man, then, Bahii's is not a doctrine, not an organization, but their acceptance of Bah'u'llah as need of the only power by which he is able to receive help from the Manifestation of God. In this acceptance to receive help from the divine reality, that power alone bringing him into contact with the source of all life.

lies the mystery of a unity that is general, "An intermediary is needed power alone bringing him into contact with the source of all life.

not particular, inclusive, not exclusive, and "An intermediary is needed limited in its gradual extension by no boundaries drawn in the social world nor arbitrary extremes into relation with each other.

limitations accepted by habits formed during and need: with- Riches and poverty, plenty and need: with-

out an intermediary there could be no relation between these pairs of opposites. So we the candle of faith can say that there must be a Mediator between Moses, had become well as periodic. essence not only relighted which, in the years since

tween God and man, and this is none other	extinguished-it amplified
the teachings of	
than the Holy Spirit, which brings the cre-	Moses with a new dimension
which history	
ated earth into relation with the 'Unthink-	has seen exemplified in
spread of faith from	
able One,' the divine reality. The divine	tribe to nations and
peoples. Bah&u'llbh has	
reality may be likened to the sun and the	given religion its world
dimension, fulfilling	
Holy Spirit to the rays of the sun. As the	the fundamental purpose of
every previous	
rays of the sun bring the light and warmth	Revelation. His Faith stands
as the reality	
of the sun to the earth, giving life to all cre-	within Christianity, within
Muhammadan-	
ated things, so do the Manifestations bring	ism, within the religion of
Moses, the spirit	
the power of the Holy Spirit from the divine	of each, but expressed in
teachings which	
Sun of Reality to give light and life to the	relate to all mankind.
souls of men."	The Bahi'i Faith, viewed
from within, is	
In expounding the teachings of Bah2-	religion extended from the
individual to em-	
u'llbh to public audiences in the West,	brace humanity. It is
religion universalized;	
'Abdu'l-Bahb frequently encountered the at-	its teaching for the
individual, spiritually	
titude that, while the liberal religionist might	identical with the teaching
of Christ, sup-	
well welcome and endorse such tenets, the	plies the individual with an
ethics, a sociol-	
Bahh'i teachings after all bring nothing new,	ogy, an ideal of social
order, for which hu-	
since the principles of Christianity contain	manity in its earlier stages
of development	
all the essentials of spiritual truth. The be-	was not prepared. Individual
fulfillment has	
liever whose heart has been touched by the	been given an objective
social standard of	
Faith so perfectly exemplified by 'Abdu'l-	reality, balancing the
subjective ideal de-	
Bahb feels no desire for controversy, but	rived from religion in the
past. BahB'uYllih	
must needs point out the vital difference be-	has removed the false
distinctions between	

tween a living faith and a passive formula or the "spiritual" and
 "material" aspects of life,
 doctrine. What religion in its renewal brings due to which religion has
 become separate
 is first of all an energy to translate belief from science, and morality
 has been di-
 into life. This impulse, received into the pro- vorced from all social
 activities. The whole
 foundest depths of consciousness, requires arena of human affairs has
 been brought
 no startling "newness" of concept or theory within the realm of
 spiritual truth, in the
 to be appreciated as a gift from the divine light of the teaching that
 materialism is not
 world. It carries its own assurance as a re- a thing but a motive within
 the human heart.
 newal of life itself; it is as a candle that has The Bahi'i learns to
 perceive the universe
 been lighted, and in comparison with the as a divine creation in
 which man has his
 miracle of light the discussion of religion as destiny to fulfill under a
 beneficent Provi-
 a form of belief becomes secondary in im- dence whose aims for
 humanity are made
 portance. Were the BahL'i Faith no more known through Prophets who
 stand between
 than a true revitalization of the revealed man and the Creator. He
 learns his true re-
 truths of former religions, it would by that lation to the degrees and
 orders of the visi-
 quickening quality of inner life, that return- ble universe; his true
 relation to God, to
 ing to God, still assert itself as the supreme himself, to his fellow man,
 to mankind. The
 fact of human experience in this age. more he studies the Bahi'i
 teachings, the
 For religion returns to earth in order to more he becomes imbued with the
 spirit of
 re-establish a standard of spiritual reality. It unity, the more vividly he
 perceives the law
 restores the quality of human existence, its of unity working in the
 world today, in-
 active powers, when that reality has become directly manifest in the
 failure which has
 overlaid with sterile rites and dogmas which overtaken all efforts to
 organize the prin-
 substitute empty shadow for substance. In ciple of separation and

competition, directly
 the person of the Manifestation it destroys manifest in the power which
 has brought
 all those imitations of religion gradually de- together the followers of
 Bahi'u'llih in
 veloped through the centuries and summons East and West. He has the
 assurance that
 humanity to the path of sacrifice and devo- the world's turmoil conceals
 from worldly
 tion. minds the blessings long
 foretold, now for-
 Revelation, moreover, is progressive as gotten, in the sayings which
 prophesied the
 The main gate leading to the Shrine of BahCu'llah at Bahji, Israel,
 gift of Hand of the Cause, Mrs. Amelia Collins, and named after her.
 coming of the Kingdom of God on earth. teachings of BahCu'llhh are
 "new," the
 The Sacred Literature of the BahCi Faith world's present plight is
 unprecedented,
 conveys enlightenment. It inspires life. It came without warning save in
 the utterances
 frees the mind. It disciplines the heart. For of BahS'u'llQh and
 'Abdu'l-BahQ, and day by
 believers, the Word is not a philosophy to day discloses dangers which
 strike terror to
 be learned, but the sustenance of being the responsible student of
 current affairs.
 throughout the span of mortal existence. Humanity itself now seems to
 share the
 "The BahB'i Faith," Shoghi Effendi stated prison and exile which an
 unbelieving gen-
 in a recent letter addressed to a public of- eration inflicted upon the
 Glory of God
 ficial, "recognizes the unity of God and of seventy years ago.
 His Prophets, upholds the principle of an
 unfettered search after truth, condemns all
 forms of superstition and prejudice, teaches
 that the fundamental purpose of religion is "O M y beloved friends! Y
 o u are the
 to promote concord and harmony, that it bearers of the name of God in
 this Day.
 must go hand-in-hand with science, and Y o u have been chosen as the
 repositories o f
 that it constitutes the sole and ultimate basis His mystery. I t behooves
 each one o f you
 of a peaceful, an ordered and progressive so- to manifest the attributes of

God, and to
 ciety. It inculcates the principle of equal op- exemplify by your deeds and
 words the
 portunity, rights and privileges for both signs of His righteousness,
 His power and
 sexes, advocates compulsory education, glory. . . . Ponder the words
 of Jesus ad-
 abolishes extremes of poverty and wealth, dressed to His disciples, as
 H e sent them
 recommends the adoption of an auxiliary in- forth to propagate the Cause
 of God."
 ternational language, and provides the nec-
 -THE B ~ B .
 essary agencies for the establishment and
 safeguarding of a permanent and universal The words of Bah2uYllhh
 differ in the
 peace." minds of believers from the
 words of phi-
 Those who, even courteously, would dis- losophers because they have been
 given sub-
 miss a Faith so firmly based, will have to stance in the experience of
 life itself. The
 admit that, whether or not by their test the history of the Faith stands
 ever as a guide

16 T H E B A H A ' 1 W O R L D

and commentary upon the meaning and in- stantinople under the
 jurisdiction of the
 fldence of the written text. Sulthn, exiled by the Turkish
 government
 This history, unfolded contemporaneously to Adrianople, and at length
 imprisoned in
 with the rise of science and technology in the desolate barracks at
 'Akki.
 the West, reasserts the providential element In 1863, while delayed
 outside of Bagh-
 of human existence as it was reasserted by dhd for the preparation of the
 caravan toTe
 the spiritual consecration and personal suf- dispatched to Constantinople,
 Husayn-'Ali
 fering of the prophets and disciples of established His Cause among
 the Bibis who
 former times. insisted upon sharing His
 exile. His declara-
 The world of Islim one hundred years tion was the origin of the BahL'i
 Faith in
 ago lay in a darkness corresponding to the which the Bib's Cause was

fulfilled. The
 most degraded epoch of Europe's feudal
 as Bah'u'-
 age. Between the upper and nether mill-
 fully con-
 stones of an absolutist state and a material-
 not a develop-
 istic church, the people of Persia were
 a new
 ground to a condition of extreme poverty
 sacrificed His
 and ignorance. The pomp of the civil and
 recognized the
 religious courts glittered above the general
 the new age.
 ruin like fire on a rotten log.
 exile and imprison-
 In that world, however, a few devoted
 gospel which
 souls stood firm in their conviction that the
 meaning of ancient
 religion of Muhammad was to be purified
 reality of faith in
 by the rise of a spiritual hero whose coming
 foundation of
 was assured in their interpretation of His
 the oneness
 gospel.
 into being in
 This remnant of the faithful one by one
 individual
 became conscious that in 'Ali-Muhammad,
 response to ques-
 since known to history as the Báb (the
 laws and prin-
 "Gate"), their hopes had been realized, and
 transmitted
 under the Báb's inspiration scattered them-
 calling upon them to
 selves as His apostles to arouse the people
 and prepare them for the restoration of
 an authoritative
 Islam to its original integrity. Against the
 in the text
 Báb and His followers the whole force of
 during the years
 church and state combined to extinguish a

Bibis who accepted Husayn-'Ali
 116h (the Glory of God) were
 conscious that His mission was
 ment of the Bibi movement but
 Cause for which the Báb had
 life as the first of those who
 Manifestation or Prophet of
 During forty years of
 ment, Bahá'u'lláh expounded a
 interpreted the spiritual
 scriptures, renewed the
 God and established as the
 human society the principle of
 of mankind. This gospel came
 the form of letters addressed to
 believers and to groups in
 tions, in books of religious
 ciples, and in communications
 to the kings and rulers
 establish universal peace.
 This sacred literature has
 commentary and interpretation
 of 'Abdu'l-Bahí's writings
 between Bahá'u'lláh's

ascension in 1892 and
fiery zeal which soon threatened to bring 'Abdu'l-Bah's departure in
1921, Bah'u'-
their structure of power to the ground. ll6h having left a testament
naming 'Abdu'l-
The ministry of the Bib covered only the Bahh (His eldest son) as the
Interpreter of
six years between 1844 and His martyrdom His Book and Center of His
Covenant.
by a military firing squad in the public The imprisonment of the
Bah's com-
square at Tabriz on July 9, 1850. munity at 'Akki ended at last
in 1908, when
In the Bib's own written message He in- the Young Turks party overthrew
the exist-
terpreted His mission to be the fulfillment ing political rkgime.
of past religions and the heralding of a For three years prior to
the first World
world educator and unifier, one who was to War, 'Abdu'l-Bahi, then nearly
seventy
come to establish a new cycle. Most of the years of age, journeyed
throughout Europe
Bhb's chosen disciples, and many thousands and America, and broadcast in
public ad-
of followers, were publicly martyred in dresses and innumerable
intimate gatherings
towns and villages throughout the country the new spirit of brotherhood
and world
in those years. The seed, however, had been unity penetrating His very
being as the con-
buried too deep in hearts to be extirpated secrated Servant of Bahi. The
significance
by any physical instrument of oppression. of 'Abdu'l-Bah's commentary
and explana-
After the Bib's martyrdom, the weight of tion is that it makes mental and
moral con-
official wrath fell upon Husayn-'Ali, around nection with the thoughts and
social condi-
whom the Bibs centered their hopes. Hu- tions of both East and West.
Dealing with
sayn-'Ali was imprisoned in Tihrrhn, exiled matters of religious,
philosophical, ethical
to Baghdid,
- from Baghdid
- sent to Con- and sociological nature, 'Abdu'l-BahB ex-

AIMS AND PURPOSES OF THE BAHAI FAITH

The new garden in front of the Mansion at Bahji.

pounded all questions in the light of His consolidation and administrative order and conviction of the oneness of God and the has become conscious of its collective re-providential character of human life in this sponsibility for the promotion of the gospel age. of Bahi'u'llih. In addition to the task of The international Bahi'i community, establishing the structure of local and na-grief-stricken and appalled by its loss of the tional Spiritual Assemblies, the believers wise and loving "Master" in 1921, learned have translated Bahi'i literature into many languages, have sent teachers with profound gratitude that 'Abdu'l-Bahl to all parts of the world, and have completed in a will and testament had provided for the Bahi'i the continuance and future development of House of Worship on Lake Michigan, Wil-mette. the Faith. This testament made clear the nature of the Spiritual Assemblies estab- In the general letters issued to the Bahi'i lished in the text of BahL'u'lllh and inau-community by Shoghi Effendi in order to gurated a new center for the widespread community of believers in the appointment execute the provisions of 'Abdu'l-BahL's of His grandson, Shoghi Effendi, as Guard- testament, believers have been given what they are confident is the most profound and During the years of general confusion accurate analysis of the prevailing social dis-order and its true remedy in since 1921, the BahL'i community has car- order of Bahi'u'lllh. dered forward the increasing work of internal The Shrine of the Bkb, Haifa, Israel. Twelve thousand gilded tiles cover the Dome in a fish scale pattern.

I N T E R N A T I O N A L S U R V E Y O F
C U R R E N T B A H A ' I A C T I V I T I E S

T H E four-year period covered in this sur- members in the Holy Land, in Irbn, in Africa, in Australia, in vey was marked by events and activities of Europe and in North

surpassing importance to the followers of National Spiritual	America. The number of
Bahí'u'lláh. Not since the Ascension of	Assemblies was increased
to twelve by the	
'Abdu'l-Bahá which terminated the Heroic	formation of the National
Assemblies of the	
Age of the Faith in 1921 and the publication	Bahís of Central
America, South America,	
of His Testament which inaugurated the	and of Italy and
Switzerland.	
Formative Age have Bahís been conscious	The impetus in the
growth of the Bahá'í	
of such profound alteration and redirection	Faith internationally was
witnessed not only	
of the affairs of their community or been	outwardly but also within
the spiritual	
drawn so deeply into its sustaining spirit.	awareness of the Bahís
themselves. The	
Two Centennials were celebrated: the	years preceding the
Centenary Anniversary	
Martyrdom of the Báb, July 9, 1950, and the	of the Martyrdom of the
Báb (July, 1950)	
Birth of the Mission of Bahí'u'lláh during	had been largely those of
laying ground-	
Holy Year, 1952-1953, consecrating the Ba-	work, building local and
national communi-	
hís of East and West to the exalted char-	ties. The ultimate
objective was known-the	
acter of their Faith and purifying their souls	erection of a world
community living ac-	
by realization of the tragic persecutions suf-	fering to the spiritual
Laws and Ordinances	
ferred by the Founders and Their following	of Bahí'u'lláh-but
this was something for	
in Persia.	the far distant future.
Suddenly, with the	
These spiritual experiences were given ex-	erection of the Shrine of
the Báb on Mt.	
pression in worthy action. The world-wide	Carmel and the opening of
the doors of	
~ a h í ' i community entered upon the prose-	contribution to this
"transcending enter-	
cution of a ten-year intercontinental teach-	prise" to the Bahá'ís of
the world, the spirit-	
ing plan, a crusade aimed at a tremendous	ual impulse was released
for an international	
expansion in the number of countries and	consciousness in fact, a

matter of action not
 political dependencies having Bahi'i centers
 succession of occur-
 and a vast increase in the number of Bahi'i
 quickly, inaugurated
 institutions. This crusade was initiated by
 Bahb'i Faith and
 four Intercontinental Teaching Conferences
 International Center of
 held successively in Kampala, Uganda, in
 Land, united the Ba-
 Chicago and Wilmette, Illinois, in Stock-
 action as never before
 holm, Sweden, and in New Delhi, India,
 Faith had been possi'ole.
 during 1953, involving the participation and
 the Centenary
 cooperation of all National Spiritual As-
 birth of Bah2u'-
 semblies for the first time in Bahi'i history.
 inaugurating the interconti-
 The completion of the Shrine of the Bbb on
 Guardian called
 Mt. Carmel, Haifa, and of the Bahi'i House
 world to prepare
 of Worship in Wilmette, Illinois, that same
 demonstration of Bahi'i sol-
 year gave public evidence of the vitality of
 scope and inten-
 the Faith. Two new international BahL'i in-
 course of Bahi'i his-
 titutions were established: the International
 Bahi'i Council at the Bahi'i World Center
 1950-1954 (years
 in Israel, and the Hands of the Cause with
 Era) the Bahi'is of

20

THE BAHAI WORLD

East and West were swept into an unprece-
 dented and spiritually vitalizing stage of the
 development of the World Order of Bahi'-
 under this dark-
 u'llih, destined to emerge "in the fullness of
 Bahb'u'llih, His
 time" in a world-recognized, spiritually uni-
 gathered their

of thinking only. The
 rences which followed
 by the Guardian of the
 emanating from the
 the Faith in the Holy
 hi'is of the world in
 in the history of the
 In his Announcement of
 Commemoration of the
 ll&h's Mission,
 nental teaching work, the
 upon the Bahi'is of the
 themselves "for
 idarity of unprecedented
 sity during the entire
 tory."
 Thus, during the years
 107-110 of the Bahi'i

ominous threat that
 it is doomed to destruction.
 As the world lay helpless
 ness, the new creation of
 community of followers,

fied and administered world commonwealth, forces to establish the foundation of unity the Kingdom of God on earth. throughout the world. Nothing short of the Nor will the student of current affairs fail Divine Power invested in the Mission of the to note the fact that this dynamic spiritual Prophet can reverse the fatal direction of world plan was inaugurated at a time when human affairs and re-deploy men's faculties the menace of devastating atomic warfare in the constructive task of unifying the peoples of all nations with the peoples in one Faith and one Order.

CENTENARY COMMEMORATIONS OF THE MARTYRDOM OF THE BAHÁ'Í

THE Centenary of the Martyrdom of the Spiritual Assembly reported the publication B i b was reverently anticipated by the Bahá'ís of a memorial pamphlet, copies of which hi's of East and West. References to His were distributed freely, a devotional pro-mission and martyrdom in Bahi'i Sacred gram in the Haziratu'l-Quds of Cairo and in Writings were searched out and pondered. local centers, consisting of passages from Sa-Chapters in Dawn-Breakers and God Passes cred Writings, and a public meeting to By vividly depicting the event were read which eminent non-Bahi'is were invited. In again and again. view of the religious background of their The Centenary actually began for B a h z s nation, the Egyptian Bahi'is produced a se-when they received the Guardian's cable-lection of passages from the Old and New gram dated July 4, 1950. Moved by the Testament and the Q u r ' h which lent sup-glimpse of high significance revealed by port to the Mission of the Bahb'i Faith. Invi-these words, the BahL'is contemplated the iations were sent personally to about eighty mysterious scene which took place at Tabriz eminent men of letters, law, the arts, educa-on July 9, 1850, when the radiant Youth tors, parliamentarians and representatives of chosen by God to enact so tremendous a the press known to be liberals or

independ-
drama expired, pierced by the bullets fired ent seekers after truth.
by a regiment acting under official com- This public meeting concluded
with re-
mand. For, as was emphasized in a previous freshments during which a moving
picture
volume dealing with the Declaration of the of the Bahi'i House of Worship was
ex-
Bib in 1844, the B i b terminated the Pro- hibited.
phetic Era and reflected the Dawn of the The effect was to strengthen
the prestige
Sun of Truth risen to signalize the Promised of the Faith among intellectual
circles and
Day of the maturity of the human race. persons of good will. This
result was re-
A twofold Centenary program was carried flected in the favorable comment
published
out in the various Bahgi national communi- in the daily press.
ties in accordance with the conditions in The Assembly's report included
mention
each, including national and local gatherings of the successful commemoration
held in
of believers for spiritual observance of the Addis-Abba, Ethiopia.
event, and public activities conveying the In Persia the National
Spiritual Assembly
challenge of the Bib's Mission to mankind. published a translation of Shoghi
Effendi's
Thus, in Egypt and Slidfin the National World Survey pamphlet and prepared a
The Shrine of the Bib on Mt. Carmel.
Beyond the Shrine can be seen the city of Haifa, the harbor, the bay of 'Akkk
and the hills of the Lebanon.

22 THE B A H A . ' f W O R L D

Centenary program which was carried out message was broadcast in four
languages-
by the local communities. English, Hindi, Gujarati and
Marathi-over
Throughout Canada, likewise, a great Radio GOA. The National Assembly
like-
number of devotional and public meetings wise conducted a public
meeting at the Con-
were carried out in accordance with a plan stitution Club, New Delhi,
the program in-
launched by the National Spiritual Assem- cluding addresses by Prof.
Abdul-Majid
bly. Khan, Shri S. N. Chaturvedi,
and Shrimati

The tribute paid to the Bib by Bahb'is of Shirin Boman.
 Australia and New Zealand in devotional A scholarly article on the
 Martyrdom of the Bib, based on Nabil's
 and public meetings was enlarged through the Bib, based on Nabil's
 Narrative, by Prof. Alessandro Bausani, was
 their publication of a pamphlet Martyrdom
 published in the Italian language magazine
 o f the Ba'b. This memorial brochure con- d e r n ~ volume
 tained a photograph of the design of the
 , 30, 1950. A Portrait of the Bib,
 Shrine of the BBb on Mt. Carmel and a
 presented to the American Bahb'is by the
 photograph of the Bahb'i House of Worship
 Guardian in 1944,
 in Wilmette, with a selection of passages re- was reverently shown to
 believers gathered in Foundation Hall, Bahb'i
 porting the BBb's own words to His disci- ship, at the hour of noon on
 House of Wor- date. After this rare and
 ples, Bahb'u'llih's Tribute to Him, utter- the throng reassembled in the
 the Centenary auditorium
 ances of the BBb, and a thoughtful summary where a program of readings was
 solemn privilege carried
 of the Bahb'i Faith. out under the great dome of
 An excellent press report published in was in this hallowed setting,
 carried occasion, that the cabled
 Auckland, based upon a conference with a message from the
 the Temple. It in that city. The speakers were Suhayl Alb'i Guardian was read, stating in
 Persian Bahb'i student, gave a very favorable part: "Moved
 on so holy an and Gertrude Blum. share (with) assembled
 impression of the public meeting conducted representatives (of)
 message from the In Paris a public meeting was held at the American Bahgi Community
 in that city. The speakers were Suhayl Alb'i gathered be-
 part: "Moved Music Social, notices of which were circu- neath (the) dome (of the)
 and Gertrude Blum. Most Holy House (of) Worship (in the)
 representatives (of) Bahb'i world,
 In Paris a public meeting was held at the American Bahgi Community
 gathered be- Music Social, notices of which were circu- neath (the) dome (of the)
 Most Holy House (of) Worship (in the)
 lated in artistic circles, University City, and Bahb'i world,
 magazine and newspaper editors, attracting feelings (of) profound
 emotion evoked (by this) historic occasion the
 a gathering of some one hundred and fifty world-wide com-
 world-wide com-

guests. Addresses were delivered by M. De-
 Centenary (of
 lacroix, Mrs. Marion Little and Mlle. L.
 Blessed BBb,
 Migette. Prophet (and) Herald (of the)
 Faith (of)
 George Townshend, a leading Bahb'i Bahl'u'llih, Founder (of the)
 Dispensation
 scholar and author, contributed a brief arti- marking (the) culmination (of
 the) six
 cle on "The Call of the Martyrs," attesting thousand year old Adamic
 Cycle, Inaugura-
 the complete devotion of those who yielded tor (of the) five thousand
 century Bahgi
 up their lives through "all-absorbing, all- Cycle."
 forgetting devotion for one in Whom they Still later the gathering
 met again in
 saw God Manifest." In this treatise the Ba- Foundation Hall for a national
 public meet-
 hb'is were poignantly reminded of the Bib's ing attended by about nine
 hundred persons.
 significant words: "O My beloved friends! Miss Elsie Austin presided,
 and addresses
 You are the bearers of the name of God in were delivered by Dr. G. A.
 Borgese, Uni-
 this Day. You have been chosen as the re- versity of Chicago, Mrs.
 Dorothy Beecher
 positivities of His mystery. It behoves each Baker and Mr. William Kenneth
 Christian.
 one of you to manifest the attributes of God, After this program a moving
 picture film of
 and to exemplify by your deeds and words the Shrines and Gardens at
 the World Cen-
 the signs of His righteousness, His power ter, sent by the Guardian,
 was shown to the
 and glory . . . For verily I say, this is the Bahl'is.
 Day spoken of by God in His Book." Meanwhile local meetings
 were held to
 Local centers in India, PikistBn and commemorate the Centenary
 throughout the
 Burma observed the Centenary not only United States, and many radio
 stations
 with meetings but also by providing food to broadcast the story of the
 Martyrdom of the
 the indigent through municipal agencies. A BBb.
 radio program was also made available to The national program
 included the publi-

The Shrine of the BQb, Haifa, Israel, as seen from the slopes of Mt. Carmel.

Bah& Faith-1 844-1950, a World Survey, Harbinger of the
compiled by Shoghi Effendi, and The Mar- Most Great Light, the AbhQ
Luminary. The
tyr-Prophet o f a World Faith, by William B. Blessed Beauty [BahS'u'llih] is
the One
Sears, dramatically presenting the Bib's mis- promised by the sacred books of
the past,
sion and martyrdom for a western public. the revelation of the Source of
light that
"The Bib, the Exalted One, is the Morn shone upon Mount Sinai, whose fire
glowed
of Truth, the splendor of Whose light," in the midst of the Burning
Bush. We are,
'Abdu'l-Bah6 wrote, "shineth throughout all one and all, servants of their
threshold, and

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stand each as a lowly keeper at their door. addresses eulogizing the Bgb and
explaining
. . . Every proof and prophecy, every man- His mission.
ner of evidence, whether based on reason Throughout the British Isles
the Cente-
or on the text of the scriptures and tradi- nary coincided with the
successful conclu-
tions, are to be regarded as centered in the sion of the first national,
coordinated teach-
persons of Bahi'u'llbh and the Bgb. In Them ing campaign to be conducted by
the British
is to be found their complete fulfillment." BahGis. Meetings of
commemoration were
Reports from the Bahi'is of Germany held in London, Edinburgh, Dublin,
Bir-
mention public memorial services conducted mingham, Bradford, Bristol and
Manchester
in the larger communities-Esslingen, Gop- on a regional scale and locally
in Bourne-
pingen, Frankfurt-am-Main, Heidelberg, mouth, Newcastle and Torquay.
Karlsruhe and Stuttgart. Musical selections After a devotional period
these programs
from the works of Bach, Hayden and Bee- presented a dramatic script on
the Martyr-

thoven, and readings from the Sacred Writ- dom of the Bbb and a review of
the activities
ings created an impressive background for of the Bahi'i world community.

CENTENARY CELEBRATIONS O F THE B I R T H O F BAHA'U'LLAH'S MISSION

A MOMENTOUS message was cabled by as counterpart (to) consolidation (of)
Faith
Shoghi Effendi, Guardian of the Faith, from at its World Center through recent
forma-
the BahL'i World Center on November 30, tion (of) International BahS'i Council
(in
1951, which is cited in part as follows: the) Holy Land.
"Approaching Great Jubilee commemo- "Centennial festivities (of)
Year Nine
rating (the) Centenary (of the) termination continuing throughout Holy Year
commenc-
(of the) Bkbi Dispensation (and) birth (of) ing October 1952 must include,
apart from
Bahi'u'llbh's Revelation (in) SiyAh-C_hbl, consummation (of) plans initiated
(by)
TihrLn, as well as imperative necessity adopt various National Assemblies in
both hemi-
effectual measures insure befitting inaugura- spheres, (the) formal dedication
(for) pub-
tion (of) third concluding phase of initial lic worship (of the) Mother Temple
(of
epoch (in) execution (of) 'Abdu'l-Bahi's the) West (in the) heart (of) North
Ameri-
Divine Plan destined (to) culminate (in) can Continent, (and) possible
termination
hundredth anniversary (of) Declaration of (of) superstructure (of the) Bbb's
Sepd-
Founder (of) Faith (in) Baghdbd, impel me cher (in) Holy Land, (the)
convocation
(to) summon entire B a h i ' i o r l d , through (of) four intercontinental
Bah6'i Teaching
(the) eleven National Assemblies already Conferences to be held successively
(in the)
functioning (in) East (and) West, (to) be- course (of) historic year (on)
Continents
stir itself, arise during sixteen months ahead (of) Africa, America, Europe,
Asia."
through supreme, concerted, sustained ef- The message continued with
the directions
fort, (and) prepare for demonstration (of) that the first conference was to be
convened

Bahá'í solidarity (of) unprecedented scope by the British National Spiritual Assembly (and) intensity (during) entire course (of) in Kampala, Uganda, in the early spring of Bahí'í history. 1953, representing the National Assemblies "Forthcoming celebrations must be signal- of the British Isles, United States, Persia, ized through inauguration (of) long-antici- Egypt and Shdbn, India, Pkkistin and pated intercontinental stage in administrative Burma. Invitations to attend were to be is- evolution (of) Faith marking its gradual de- sued to Bahí'is residing in America, Persia, velopment through successive phases (of) the subcontinent of India, the British Isles local, regional, national (and) international and every territory on the continent of Af- Bahí'í activity. Initiation (of) this highly rica. The aim of the conference was to plant significant measure further cementing Bahí'í the banner of the Faith in remaining tem- National Assemblies (in) five continents tories of Africa and the neighboring islands (of) globe will be acclaimed (by) posterity to the east, south and west.

CURRENT BAHÁ'Í ACTIVITIES

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The second conference, Shoghi Effendi	procedure, provide (for) smooth working,
directed, was to be convened by the National	accord wide publicity, insure
resounding	
Spiritual Assembly of the United States in	success, of epoch-making
Conferences im-	
Wilmette, Illinois, during the Ridvin period,	mortalizing Centenary (of)
memorable	
representing the Bahb'is of the United States	Year anticipated (by) St.
John (the) Di-	
as chief trustees of 'Abdu'l-BahL's Divine	vine, foreshadowed by
S_hayk_h Ahmad, eu-	
Plan, and their ally and associates, the Na-	logized (by the) Bib,
extolled (by) both Ba-	
tional Assemblies of Canada and Latin	hi'u'llih (and)
'Abdu'l-Bahi, and constitut-	
America. Invitations to attend were to be	ing prelude (to) Most Great
Jubilee which	
extended to BahB'is in every State of the	will alike commemorate (the)
Centenary	

United States, every Province of Canada and the) Author	(of) formal assumption (by
every Republic of Latin America. The pur-	(of the) BahB'i Revelation
(of) His Pro-	
pose of this conference was to prepare for	phetic Office, (and) mark,
God willing, the	
the establishment of the Faith in the re-	world-wide establishment (of
the) Faith	
maining territories of the Americas and the	forecast (by the) Center (of
the) Covenant	
nearby islands of the Atlantic and Pacific	[i.e., 'Abdu'l-Bahg] in His
Tablets, prophe-	
Oceans.	sied (by) Daniel (in) his
book, thus paving	
The third in this series of Intercontinental	(the) way (for the) advent (of
the) Golden	
Conferences was to be convened in Stock-	Age destined (to) witness
(the) world rec-	
holm, Sweden, during the summer of 1953	ognition, universal
proclamation (and the)	
by the European Teaching Committee of	ultimate triumph (of the)
Cause of Bahf-	
the United States Assembly, and was to be	u'llih."
representative of the American, British and	By this portentous
message the Bah4is	
German National Assemblies. Invitations to	were ushered into a new era
of action and	
attend were to be extended to BahL'is from	understanding, symbolized by
the Centenary	
the ten countries of Western Europe, Eng-	of the Birth of the Mission
of Bah2u'llih	
land, Scotland, Wales, Eire, France, Ger-	and given substance in this
series of four	
many, Austria, and Finland. The purpose of	intercontinental teaching
conferences which	
this gathering was to provide for the gradual	inaugurated a new World
Crusade to cul-	
introduction of the Faith into the remaining	minate in the year 1963, the
one hundredth	
Sovereign States of the European Continent	anniversary of Bah6'u'll&h's
public assump-	
and its neighboring islands in the Mediterra-	tion of His Mission.
nean, the Atlantic Ocean and the North Sea.	The Centenary of the
Birth of the Mis-	
The fourth and concluding Jubilee Teach-	sion of Bahb'u'llih was observed
through-	
ing Conference was to be convened in New	out the Bahg'i world during

the year be-

Delhi, India, in the autumn of 1953 by the
October, 1952, and

National Spiritual Assembly of India, P&K-
October, 1953. This

istin and Burma, representative of the Na-
of the year

tional Assemblies of Persia, the Indian sub-
BahPis as the

continent, 'Iriq, Australasia, the United
great significance

States, Canada, Central America and South
Bib used it to

America. Invitations to attend were to be
Revelation of BahL'-

extended to the Bahi'is of every Sovereign
of His own

State and dependency of Asia, North Amer-
ica, Central America and South America,
Mission as the

Australia, New Zealand, and Tasmania. This
was quickened

Conference was to consult on steps aimed
as He lay in chains,

at opening the Faith in the remaining Asiatic
of Siyih-C_h&l,

States and dependencies, particularly in
place, to One so

South East Asia and the islands of the South
Holy Spirit de-

Pacific and Indian Oceans.

Husayn 'Ali and

The Guardian ended his message with
Manifestation of

this plea: "Address plea particularly (to)
new World

convenors (of) above-mentioned confer-
ences (to) arise .. . prayerfully consider,

described this tre-

carefully plan, energetically prosecute, (the)
such dramatic

respective sacred delegated tasks . . . fix
experience of

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T H E B A H A ' I W O R L D

Moses when face to face with the Burning
mankind, was inaugu-

ginning the middle of

ending the middle of

period marked the centenary

1269 A.H., known among

"Year Nine." It possesses

since in His Writings the

foretell the Birth of the

u'llih and therefore the end

Dispensation.

The intimation of His

Promised One of all nations

spiritually in BahL'u'llih

a prisoner, in the dungeon

Tihrin. It was in so foul a

cruelly oppressed, that the

scended to the person of

created BahL'u'llih, the

God and the Law-Giver for a

Era.

The Guardian has thus

mendous event: "It was in

circumstances, recalling the

religious history of

Bush in the wilderness of Sinai, the successive visions of Zoroaster, the opening of the supreme mercy,	rated."
heavens and the descent of the Dove upon regeneration of humanity	Gratitude to God for this
Christ in the Jordan, the cry of Gabriel of Christ's	assuring the ultimate
heard by Muhammad in the Cave of Hira, the Bahb'is as	manity and the establishment
and the dream of the Bib, in which the for the celebra-	Kingdom on earth, inspired
blood of the Imim Husayn touched and sanctified His lips, that Bahb'u'lltith, He	they carried out their plans
Spiritual Assembly	tion of this great Jubilee.
'around Whom the Point of the Bayin hath appropriate devo-	While each National
revolved,' and the Vehicle of the greatest throughout Holy	prepared and carried out
Revelation the world has yet seen, received	tional and public meetings
Mission of Bah2-	Year in celebration of the
the first intimation of His sublime Mission, Intercontinental Confer-	u'lltith, the several
and that a ministry, which, alike in its dura-	ences themselves represented
the fulfillment	
tion and fecundity, is unsurpassed in the	of this sacred experience.

INAUGURATION O F T H E WORLD CRUSADE

T H E publication of a pamphlet, compiled emphasize the impor-	aim of which was to
by the Guardian setting forth a statistical tance of those elements in	
the Ten-Year	
survey of the Ten-Year International Ba-	Plan which related to
Africa. A sacred relic	
hb'i Teaching Plan constituting the World entrusted by the Guardian to	
his represen-	
Crusade, underlay the thinking and action tative, in this case a	
portrait of the Bib, was	
of Bahb'is in celebrating the Mission of so placed that each	
attendant in turn could	
BahVu'llih. The Plan as set forth, accom-	gaze upon the Countenance of
the Martyr	
panied by a map, included in the present Prophet. The third element	
in the pattern	
volume, specifies twenty-seven objectives, consisted of the active	
participation of all	
some to be realized at the World Center and National Spiritual	
Assemblies having teach-	

others won by the twelve participating Na- ing missions in that
continent. The fourth was the impressive response
tional Spiritual Assemblies by 1963-the
made by volun-
most challenging task ever set for the follow-
into the pioneer
ers of a Prophet to achieve. Among these
the conduct of
objectives might be noted: establishing the Bah2i public meetings.
Faith in one h ~ ~ n d r ethirty-one
d new coun- At Kampala Bahb'i members from all the
tries and territorial divisions; translation and different continents
gathered together for
publication of Bahb'i texts in ninety-one new the first time for
discussion of a common
languages; construction of two new Bahb'i theme. About two hundred
thirty-two per-
Houses of Worship and purchase of land for sons attended the Kampala
Conference, rep-
eleven future Temples; establishing forty- resending nineteen countries,
one hundred
eight additional National Spiritual Assem- twenty-three of whom were
native African
blies; and purchasing properties to be used believers. Some thirty tribes
and races were
as National Administrative Centers in forty- represented. By some
mysterious process of
nine cities of the Americas, Europe, Asia, spiritual alchemy the outer
differences and
Africa and New Zealand. distinctions so important to
the worldly were
The first Intercontinental Teaching Con- dissolved away, and what one
felt in his
ference in Holy Year was conducted by the fellow-participant was a
joyous light ignited
National Spiritual Assembly of the British by the fire of the Mission
of Bahi'u'll&h.
Isles at Kampala, Uganda, February 12 to The oneness of mankind found
impressive
18, 1953. exemplification. The variety
itself was evi-
All four Conferences disclosed a basic dence of true unity since unity
is of the spirit
pattern. A message from the Guardian was and not a uniformity of type
or personality.
delivered by his special representative, a The agenda, entitled
"Light Over Africa,"

Hand of the Cause. At Kampala Mr. Leroy devoted two sessions to commemoration of Toas presented the Guardian's message, the Centenary. The rapid progress of pio- The Shrine of the Martyr Prophet of the Bahá'í Faith, completed in October, 1953.

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neering and teaching work in Africa since Canada, Central America and South America- 1950 was summarized. Its prime purpose ica. Its essential purposes were, first, to emphasize the vital importance of the World Crusade in all continents, and second, to confirmations were recorded far beyond expectations. set forth by the Ten-Year Plan for the West- The spiritual capacity of the native African Hemisphere and surrounding islands. can for independent investigation of truth Mr. Paul E. Haney, Chairman of the United States Assembly, presided at the sessions. community has been fully demonstrated. Ruhiyyih Khnum delivered the principal address on the "Character and Purpose of the World Crusade," and in a later session the statement was made that this Ten-Year Crusade will result in the fulfillment of the prophecies of Daniel relative to the 1335 stirring talk programmed as "Mount Your Steeds!" One evening session was devoted to the Guardian's representative which was followed by a reception in which all Bahá'ís had the privilege of presentation to this distinguished Hand of the Cause and member of the Guardian's family.

ish, the Egyptian, the United States, Persian, During the course of the
 Conference sev-
 the 'Iriq and Indian Assemblies, among eral groups of BahL'is were
 assembled on
 which the goal areas of Africa and adjacent the speakers' platform for special
 attention:
 islands have been divided. These Assemblies, those who had been present when
 'Abdu'l-
 through their representatives, held two con- BahL dedicated the Temple grounds
 in 1912;
 ferences to arrange for cooperation in the twelve Hands of the Cause; Bahi'is
 from
 African teaching campaign. Persia; a group of Latin American
 Bahi'is;
 The Guardian's plans and hopes for Af- of BahL'i Youth; of American Indians;
 and
 rica were eloquently expounded by Mr. Ioas. a large company of those who,
 during the
 All present realized what a privilege had Conference, had arisen to
 volunteer their
 been granted them in Mr. TarBzu'llBh Sa- services as pioneers to the number
 of one
 mandari's moving presentation of his per- hundred and fifty.
 sonal recollections of Bahh'u'llih. During the afternoon of Sunday,
 May 3,
 Two public meetings were held, one in the Conference assembled in the
 auditorium
 the Conference meeting place, the other in of the House of Worship for the
 unveiling
 the assembly auditorium of the local college. of the portrait of Bahh'u'llih
 which Rihiy-
 yih K_h&numhad brought as the Guardian's
 Though second in time, the Intercontinen- supreme blessing to this Conference.
 The
 tal Teaching Conference held in Chicago Bahh'is entered the auditorium one by
 one
 and Wilrnette, Illinois, had the distinction and Ruhiyyih Khknum touched the
 hand of
 of inaugurating the Ten-Year Crusade. each with a drop of the fragrant attar of
 rose
 From thirty countries came a throng of over sent by the Guardian for this
 occasion. The
 twenty-three hundred Bahi'is. The great portrait of Bahh'u'llih and a portrait
 of the
 auditorium of Medinah Temple, Chicago, BBb were placed on a table at the front
 of
 presented an impressive spectacle during the the auditorium. Quietly,

reverently, one by

Conference sessions.

one, the seated Bahh'is arose and

paused

As his special representative the Guard- before these Remembrances of the Twin
ian appointed 'Amatu'l-BahB Rhhiyyih K_h& Manifestations of God in this great
Day.

num, Hand of the Cause, whose gracious Words cannot describe this unique privi-
presence and rare charm as speaker seemed lege. It was an inner dedication of
spirit to

to crown the success of the important occa- the new World Faith. Perhaps
outside the

sion.

Bahh'i World Center at Haifa the

celebra-

This Conference was termed an All- tion of the Jubilee, the Mission of Bah2-
America Conference, and it was conducted u'llih, around the world, witnessed no
more

by the National Spiritual Assembly of the significant event.

Bahi'is of the United States in association The Conference devoted an
evening ses-

with the National Spiritual Assemblies of sion to the unveiling of the model of
the

C U R R E N T B A H A ' F A C T I V I T I E S

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BahL'i House of Worship, designed by C.
supervising engineer

Allen B. McDaniel,

Mason Remey, which is to be constructed on
many years, out-

of Temple construction for

Mt. Carmel in the Holy Land. Mr. Remey,
project from its first

lined the history of the

Hand of the Cause and President of the In-
before, through

beginnings some fifty years

ternational Bahi'i Council, spoke of the
selection of Louis

the purchase of land, the

temples of worship which each religion has
i s architect, and the completion

~ o u i ~ e o as

developed to express its particular style of
successive contracts.

of the structure under

architecture. "The place of worship has been
of the School

Robert McLaughlin, Director

the cultural center." He then referred to
University, ex-

of Architecture of Princeton

the teachings of Bahi'u'llgh which exhort
architectural de-

plained the features of the

His followers to build temples for worship,
with the Temple

sign. Horace Holley dealt

with a general plan for their design and
worship. Edwin

in terms of the meaning of

function. The speaker had visited the city of Eardley, member of the Temple Technical Committee, and Hilbert Dahl, 'Ishqibhd many years ago where the first landscape architect, whose design was Bahi'i Temple had been constructed, re-selected for landscaping the Temple grounds, were presented to the audience. Mr. Alexander, in The Bahi'is were deeply impressed by the name of the Village of Wilmette, of-fered congratulations oil the Mr. Remey's design which has had the dis-completion of Temple construction. The tinction of being chosen for the future Tem-ple in the Holy Land, associated with the said, feel privileged to have this world fa-mous structure in their Bahi'i Shrines and the World Center which community. The public program is arising step by step in the Holy Land, returned to the Me-dinah Temple in Chicago. The heart of the world. theme "One Among the key addresses which im-presented Sun-God and One People" was pressed the gathering we note the remarks day evening May 3 by Dr. Charles H. Wes-ley, president of Central on teaching work in Africa by Musk Banhi; followed by Ruhiyyih Kbiinum, State College, Ohio, Ali Yazdi the exposition of the significance of the Year Nine, by S_hu'L'u7llih'ALL'i; Mr. Samandari's presiding. The account written after this reminiscences of Bahi'u'lliih; Mr. 'Ali-Ak-meeting stated concerning Ruhiyyih K_hhi-num: "Every one was touched bar Furfitan's talk on the BahL'i Administra-tive Order; Mr. Valiyu'llkh Varqi's presen-which flowed .through her, by her dignity, simplicity and candor, and tation of the subject "Heroes of the Lord of even more by those indefinable qualities Hosts"; and Mr. mikru'llih Khidem's story of a selfless Ba-hP'i, and each knew he had of Tihrin-the standard of sacrifice. All spent a moment with a rare soul." these speakers were Hands of the Cause.

Jubilee public meetings were notable occasions. On Wednesday evening, April 29, with H. B. Dr. Paul Hutchinson of The Christian Cent- speakers were Nor- tury, and Mrs. Dorothy Baker of the Na- Review o f tional Bahi'i Assembly spoke on "Religion Kenneth Christian, for Humanity." Matthew Bullock, member Spiritual Assembly. of the National Assembly, presided. On Fri- publicity which ac- day, May 1, the public meeting was held in dedication of New Trier High School, Winnetka, in the by Associated vicinity of the Temple in Wilmette. This Universal Press. meeting formally presented to the friends Newsweek, Cap- and neighbors the story of the BahL'i Tem- Sunday Tribune, ple to be publicly dedicated the following editorial), and the day. Paul Haney, presiding, read messages Bahb'i press committee received clippings of greeting and good wishes from distin- guished personages, including Justice Wil- ninety-seven-cities. liam Douglas of the United States Supreme radio broadcasts Court, Mrs. Ruth Bryan Rhode, Dr. Marcus to Eu- Bach and the Israeli Ambassador. William America. Alexander, President of Wilmette Village, showed a film-short shared the platform as guest of the BahCis. while Universal

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THE BAH A '1 WORLD

Newsreel pictures were shown in many the- Hans Odemyr aters. of Stockholm presided. This Conference, like that held in Kam-

The fourth public meeting was the theme "The Human Goal," Kavelin presiding. The man Cousins, editor, Saturday Literature, and Dr. W. member of the National Extraordinary was the claimed the Jubilee and the the House of Worship, carried Press, United Press and Feature stories appeared in pers Weekly, The Chicago Chicago Daily News (a n from t 6 e e hundred and Thirteen international were beamed over Station WRUL rope, the Near East and Latin Fifty television stations on the Temple dedication, struction of Human Society." The Bahb'is attending the

Stockholm Conference were profoundly conscious of the vital importance of carrying out a spiritual mission in Europe, the ancient theater of war and conquest, of upholding the Message of reconciliation, peace and unity in a universal Faith.

The European goals set forth in the World Crusade call for pioneer settlement of thirty new territories on the continent and adjacent islands, and the formation of more local Spiritual Assemblies in the attractive auditorium of the Medborgarhus. This success of the Conference was signalized by the rise of sixty-three volunteers prepared to enter the teaching field.

M. True, Committee chairman, presided, the final session, pioneers Before the end of the session, all the new territories to be served with Mrs. Marion Hofman of England as co-chairman. The participating Bahá'í bodies were the National Spiritual Assemblies of the British Isles, Germany, Austria, Italy and Switzerland, the religious missions are at present not permitted. An unforgettable occasion was the Unity Banquet held in the magnificent United States. Three hundred seventy-seven persons attended, representing Bahá'ís in the Room of Stockholm Town Hall, Golden Room, representing the Jubilee of the Year thirty different countries. Ugo Giachery, setting the chanting of the Hand of the Cause, represented the Guardian in the original Persian seemed to carry a special penetrating force. The message addressed to the Conference. This

Banquet pro-
 message outlined thirteen European goals to gram was simple and effective.
 Other than
 be achieved during the Ten-Year Plan. the prayers and invocations,
 only simple and
 The experience acquired in the conduct heart-warming greetings in many
 languages
 of the two previous Intercontinental Con- were delivered, each speaker
 testifying to
 ferences, at Kampala and Chicago, made his faith and his resolve to
 serve the Cause
 the Stockholm Conference an efficient and of Bahb'u'llfih.
 smoothly running organized meeting. The Stockholm Conference
 rested on a
 Among the agenda topics presented by strong basis in the establishment
 of Bahb'i
 Hands of the Cause and other Bawis we ~ssemblies in the ten western
 countries of
 note: Launching the World-Embracing Spir- Europe since 1946, and the
 activities of the
 itual Crusade, by Ugo Giachery; Europe's National Spiritual Assemblies
 of the British
 Part in the Ten-Year Global Crusade, by Isles and of Germany and
 Austria over the
 Hermann Grossmann; the Kampala Con- years. The International Bahb'i
 Bureau, long
 ference, by M6sC BanCni; the All-American maintained in Geneva,
 Switzerland, has also
 Conference, by Beatrice Ashton and Mildred contributed to the teaching
 work in Europe.
 Mottahedeh; Temple Dedication, by Horace
 Holley; Sufferings of Bahb'G'llfih and Their The fourth and final
 Intercontinental
 Significance, by George Townshend and Teaching Conference, convened
 at New
 D_hikru'llfih Lhfidem. Delhi, India, was electrified
 by a cabled
 The first afternoon was devoted to the message received from the Guardian
 of the
 unveiling of the portrait of the BCb by the Faith in Haifa announcing the
 completion of
 Guardian's representative and the commem- construction of the
 superstructure of the
 oration of the Mission of BahB'u'llBh. Shrine of the Bfib after five
 years of work,
 A public meeting was held in the Con- at a cost of about seven hundred
 and fifty

certhus which assembled an audience of	thousand dollars. This
achievement at the-	
about seven hundred. Mrs. Gerd Strand of	World Center seemed to be the
climax of the	
Oslo spoke on "The Spiritual Regeneration	Holy Year.
of the Individual Man," and Professor Zeine	The New Delhi Conference was
con-	
N. Zeine of Beirut spoke on "The Recon-	ducted by the National
Spiritual Assembly	

CURRENT BAHAI ACTIVITIES

of India, Pakistan and Burma, A. A. Butt	rection of eight National
Spiritual Assem-	
presiding at the first session. Other sessions	blies, and through the
operation of eight	
had as chairman a representative of the	systematic Teaching Plans, and
the con-	
participating National Bahai Assemblies-	certed efforts of Bahai
communities in both	
those of the United States, Canada, Central	the East and the West,
provide, as it un-	
and South America, Persia, the host Assem-	folds, an effective antidote
to the baneful	
bly of India, Pakistan and Burma, Iraq,	forces of atheism,
nationalism, secularism	
and Australia and New Zealand.	and materialism that are
tearing at the vitals	
C. Mason Remey, Hand of the Cause	of this turbulent continent, and
may it re-	
from Haifa, as the Guardian's representa-	enact those scenes of
spiritual heroism	
tive, delivered Shoghi Effendi's formal mes-	which, more than any of the
secular revolu-	
sage to New Delhi. In it were enumerated	tions which have agitated its
face, have left	
forty-one virgin territories and islands con-	their everlasting imprint on
the fortunes	
stituting the Asia Teaching Mission en-	of the peoples and nations
dwelling within	
trusted to the eight participating Assemblies.	its borders."
"The Asiatic Continent," the Guardian	This note of spiritual
statesmanship gave	
wrote, "the cradle of the principal religions	the Bahais at New Delhi a
deeper under-	
of mankind; the home of so many of the	standing of the meaning of
their teaching	
oldest and mightiest civilizations which have	mission in relation to past

historical events.

flourished on this planet; the crossways of so
had been ar-

many kindreds and races; the battleground
the grounds of

of so many peoples and nations; above
BahCi from the

whose horizons, in modern times, the suns
was struck by

of two independent Revelations-the prom-
and costumes

ise and consummation of a six thousand
from the East.

year old religious Cycle-have successively
represented among the

arisen; where the Authors of both these
who regis-

Revelations suffered banishment and died;
devotions was

within whose confines the Center of a di-
Hindustani

vinely-appointed Covenant was born, en-
dured a forty-year incarceration and passed
Prophet, the

away; on whose Western extremity the
and before

Qiblih of the Bahi'i world has been defi-
BahCis present

nitely established; in whose heart the city
essential to

proclaimed by BahCu'llih as the 'Mother of
the World' is enshrined; within whose bor-
in the Confer-

ders another city regarded as the 'Cynosure
public meetings-

of an adoring world' and the scene of the
the other in

greatest and most glorious Revelation the
speakers on the

world has witnessed is embosomed; on
were Horace

whose soil so many saints, heroes and mar-
Dorothy Baker

tyrs, associated with both of these Revela-
Mason Remey

tions, have lived, struggled and died-such
the theme

For the Conference there

ranged a colorful canopy on

the Constitution Club. The

West arriving at the meeting

the pageantry of human types

represented by his comrades

Thirty nations were

four hundred and fifty Bahi'is

tered. The opening period of

conducted in English, Persian,

and Burmese.

The portrait of the Martyr

Bib, was unveiled by Mr. Remey

it, in awe and reverence, the

knelt and besought the purity

service in the Kingdom.

The public events included

ence agenda provided two

one held under the marquee,

New Delhi Town Hall. The

platform at the first meeting

Holley, Stanley Bolton, Sr.,

and Ugo Giachery, with C.

presiding. At the Town Hall

a continent, so privileged among its sister
 was eluci-
 continents and yet so long and so sadly
 John Robarts,
 tormented, now stands at the hour of the
 Faizi.
 launching of a world-encompassing Crusade,
 three previous
 on the threshold of an era that may recall,
 public rela-
 in its glory and ultimate repercussions, the
 tea held in the
 great periods of spiritual revival which,
 attended by
 from the dawn of recorded history have, at
 including high
 various stages in the revelation of God's
 government and repre-
 purpose for mankind, illuminated the path
 Consulates
 of the human race.
 acceptance
 "May this Crusade, launched simultane-
 high official
 ously on the Asiatic mainland, its neighbor-
 this occasion was
 ing islands and the Antipodes, under the di-
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For press and other public distribution the
 of the Btib,
 Indian Assembly had published a brochure
 Robarts, Ugo Gia-
 quoting appreciations of the Faith written by
 Prayers were
 eminent Indians, and reproducing many
 of the Cause,
 press notices of the Bahi'i Jubilee.
 Montreal.
 Moreover, the host Assembly found it
 the site se-
 possible to present delegations of Bahi'is to
 outside New
 three government leaders-the President of
 the city.
 India, the Vice-President, and Prime Minis-
 with the ob-

"Towards a World Federation,"
 dated by H. C. Featherstone,
 Mildred Mottahedeh and A. Q.
 New Delhi surpassed the
 Conferences in its program of
 tions. A public reception and
 garden of Imperial Hotel was
 nearly one thousand persons,
 officials of the India
 sentatives from Embassies and
 and men from the press. Formal
 had been received from men in
 positions. The setting for
 charming and effective.

Maxwell, designer of the Shrine
 with eulogies by John
 chery and C. Mason Remey.
 offered for the departed Hand
 Siegfried Schopfloch, of
 Many of the Bahi'is visited
 lected for the future Temple
 Delhi on a slope overlooking
 This Conference terminated

ter Nehru.	servance of the mid-October
Bah'i Nine-	
Much of the time during the sessions was	teen Day Feast during the early
evening of	
devoted to filling the forty-one pioneer posts	October 15, the date of the
termination also	
by volunteers and to contributing funds for	of Holy Year.
the future construction of three Houses of	After the New Delhi
Conference Hands	
Worship. In both realms the result was ex-	of the Cause visited local
Bahb'i communi-	
cellent. It was announced that, aside from	ties in India, Phkistbn,
Burma, Ceylon and	
delays in arranging visas, it appeared that all	other countries of the
Orient, by direction of	
Asiatic virgin territories would soon be defi-	the Guardian. Similar
directions had been	
nitely filled. Seventy-four Bahi'is offered	received at the three
previous Conferences,	
their services as pioneers. A generous	with the result that Hands of
the Cause met	
amount was raised or contributed toward the	and addressed local Bahb'i
communities in	
cost of purchasing three Temple sites. The	Africa, United States,
Central and South	
sessions brought out from a number of Ba-	America, Canada and countries
in Western	
h9'is the personal story of their teaching work	Europe. This action brought
the new institu-	
in the early days or, more recently, under con-	tion closer to the body of
BahB'is.	
ditions of determined opposition. The very	It was on her return home
from India,	
history of the Faith seemed to be repeated	after weeks of travel and
public teaching,	
in the experience of these spiritual heroes.	that Dorothy Baker met death
when the air-	
The Conference held a memorial meeting	plane in which she was traveling
exploded	
in honor of the late William Sutherland	and plunged into the
Mediterranean Sea.	

EVENTS CONNECTED WITH THE HOLY LAND AND THE GROWTH O F T H E INTERNATIONAL CENTER

EMERGENCE of the Bahi'i world com-	hundred year old Faith," not
only inspired	

munity in the years 1950-1954 into a con-
 also gave con-
 sciously functioning international organism
 State, which, in
 was given its impetus by developments ini-
 in many ways,
 tiated by the Guardian of the Faith at its In-
 the historic
 ternational Center in the Holy Land, in
 Holy Places, in
 Haifa and 'Akk6 in Israel, "under the
 of new properties
 shadow of the Mountain of God, Mt. Car-
 recognition of the
 mel."
 status of the Faith and of
 its appointed
 These developments at the International
 Guardian of the
 Center were inevitably associated, during
 these years, with the development of the
 rapidly emerging new State of Israel. The
 spirit released by the erection of the Shrine
 of the Bhh on Mt. Carmel, which the Guard-
 ian termed an "enterprise transcending in
 superstructure of the
 sacredness any collective undertaking
 "shell designed to
 launched in the course of the history of the
 original structure
 Aerial view of the Shrine of the BCb, Mt. Carmel, Haifa, Israel.
 The building was completed in October, 1953.
 raised by 'Abdu'l-BahC as the Tomb of the
 world to contribute
 Martyr Herald of our Faith," proceeded un-
 cost of this first of
 interruptedly. Begun in 1948, the work on
 International Center
 the superstructure progressed from stage to
 stage as successive contracts were signed by
 Israel, struggling
 the Guardian, or his representative in Italy,
 spontaneous expres-
 Ugo Giachery, for the plans, the cutting and
 the developments
 carving of the marble in Italy and its ship-
 Mountain, by per-
 the Bahi'is of the world but
 fidence and hope to the new
 turn, showed its appreciation
 notably in the recognition of
 sites of the Faith as Bahi'i
 assistance with acquisition
 needed, and in increasing
 Head, Shoghi Effendi, the
 BahB'i World Faith.
 Erection of the
 Sepulcher of the Bbb, the
 preserve and adorn the
 of Bahi'is over all the
 sacrificially toward the
 the Institutions at the
 of the Faith.
 The new Government of
 in its birth pangs, gave
 sion of its appreciation of
 in the heart of the Holy

ment to Haifa, together with cement, steel, wrought-iron railings, window-frames, until the Shrine was finally completed five years later, in October, 1953, at a total cost of three-quarters of a million dollars. By the Centenary Anniversary of the Martyrdom of the Bhh, in July, 1950, the "initial stage" of this "irresistibly advancing enterprise" was completed, and the Arcade with its Rose Baveno granite columns, its curved and exquisitely carved corner panels with its eight of gleaming Chiampo stone, and the green pinnacles gracing the marble mosaic panel of the Greatest Name in the north f a ~ a d e , "the fairest gem set in the crown of the Arcade," gave breath-taking promise of what was yet to come. "crown"-the

mitting the various kinds ported for the construction enter tax free. The new donated some cement at a when it was itself ings and housing for its new ternational Bahi'i Council "One would have to be a country to realize just By Ridvhn of 1952 what called the "second crown," majestic, minaret-like Octagon, was completed. As of construction proceeded Drum with its eighteen dows was erected, the third

It was the inspiring and unifying privilege set in place by Night view of the Sepulcher of the BBb on Mt. Carmel, Haifa, Israel, showing terraces and g

CURRENT BAHAI ACTIVITIES

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Naw-Ruz of 1953, to be followed by erection of the Dome and the laying, during Ridvin of 1953, of the first golden tiles covering the two hundred and fifty square meter area of the Dome. On the ninth day of the ninetieth Anniversary of the Ridvin Festival the Guardian, with his own hands, the "avenue of the kings and the earth." EXTENSIONOF INTERNATIONAL MENTS BahL'i International

Endowments have been rapidly extended at the
reverently placed a fragment from the plas-
World Center
ter ceiling of the Biib's prison cell in the of the Faith through the
purchase of proper-
castle of Mih-Kii beneath one of the gilded ties on the slopes of Mt.
Carmel, until as of
tiles of the Dome of this beautiful Shrine. April, 1954, they cover a
total area of over
Erection of the final unit, the stone lan- three hundred and fifty thousand
square
tern, coincided with the closing of the Holy meters, valued at
approximately four million
Year (October, 1953), associated with the dollars.
Centenary of the birth of the Mission of The Guardian pointed out
in a cable dated
Bahb'u'llih. (For further details on the erec- April 3, 1952, that the
"historic process" of
tion of the Shrine of the Bib, see Section establishment of
international BahL'i en-
VI.) dowments on Mt. Carmel,
"inevitably de-
The Guardian cabled to the Fourth Inter- layed" during the first fifty
years of the
continental Teaching Conference in New Faith, was "initiated on the
morrow of
Delhi in October, 1953: "(A) steadily BahB'u'llih's ascension"
through the pur-
swelling throng (of) visitors (from) far chase of a limited number of
plots during
(and) near, (on) many days exceeding (a) the lifetime of 'Abdu'l-Bahi
in the immedi-
thousand, (is) flocking (the) gates leading ate area of the then newly
erected Tomb of
(to the) Inner Sanctuary (of this) majestic the Bib. The process was
"greatly accel-
mausoleum; paying homage (to the) erated" through the purchase
of extensive
Queen of Carmel enthroned (on) God's properties after
'Abdu'l-Bahi's passing and
Mountain, crowned (in) glowing gold, is "now further reinforced."
robed (in) shimmering white, girdled (in) A twenty thousand square
meter area,
emerald green, enchanting every eye from consisting of eighteen plots,
was added in
air, sea, plain (and) hill." 1952 at a cost of one
hundred eighteen thou-

During the erection of the Sepulcher of resting-place sand dollars, overlooking the the Bib the Guardian had had the broad of the revered sister of 'Abdu'l-Bahi and the terrace on which it rests extended toward eastern approaches to the Shrine of the Bib. Land extending from the heart the east, adding three hundred and fifty tain to its ridge was also of the Moun- guard the immediate precincts square meters in area, thus enhancing the and to provide for extension added, to safe- of the terraces "beauty and stateliness of the immediate surroundings" of the Shrine. to the top of the Mountain above the Shrine, as envisaged by 'Abdu'l-Bahi.

In March, 1953, the Guardian announced the acquisition, "after thirty years of effort, In April, 1951, the Guardian added the of a wooded area of over twenty-three thou- sand square meters," made two lower terraces to the impressive road- possible through the estate bequeathed to the way leading, terrace by garden terrace, Faith by Roy C. Wilhelm. Acquisition of this from the city directly to the Shrine. With the property in- creased "the total area addition of the two lower terraces and their within the precincts permanently dedicated to the beautification, the Guardian completed the Bib's Sepul- cher to almost a quarter series of nine terraces "linking Haifa's oldest million square me- ters." Over one hundred and most imposing avenue with the Bib's thousand square resting place majestically rising in the bosom meters of the land permanently dedicated to the Shrine of the Bib are of Carmel." Thus was fulfilled 'Abdu'l- registered in the name of the Israel Branch of BahB's "cherished desire" to connect the the National Spiritual Assembly of the Shrine with the German Templar colony at Bahi'is of the United States of America. the foot of Mt. Carmel. The Guardian wrote A strip of land previously the BahB'is of Persia and the Middle East owned by Mrs. Farah Sprague, who had asked that this roadway would become known as a fantastic

price for this property, when the Guardian a BahL'i repeatedly tried to acquire it, and had finally the invitation arbitrarily refused to sell it at all to the Bah'is, was expropriated on the recommendation of the Mayor of Haifa. Arrangements plans for the Temple were made with the Finance Minister of the Carmel. The Government of Israel through the Guardian's representatives for purchase of the property for a BahL'i Temple for small amount. It is now a part of the land exhibited at the Sec- being prepared for the International Archives building. Illinois, in May, 1953.

In the city of Haifa a piece of property building, embracing both the House of 'Abdu'l-BahA and minaret-like spires, the Western Pilgrim House was also acquired, to be kept as a private open space. The Guardian has had it planted with gardens.

In the development of the Bahb'i International Center the first edifice "destined to usher in the establishment of the World Administrative Center of the Faith" is the International BahB'i Archives. When the Guardian announced, in October, 1952, the tasks to be accomplished One of the fundamental provisions of during the Ten-Year World Spiritual Crusade, one of the objectives at the World BahL'u'llAh is that there shall be not only the aspect of worship and glorification of God but also the channel Center of the Faith was the acquisition of land for the future Mas_hriqu'l-Ad_hkLr on through which that

many drawings of designs for House of Worship. In 1948 at of the Guardian he went to there, under the direction has been working on the ple to be built on Mt. pleted design, approved by and a model of this first the Holy Land, were ond Intercontinental Bahi'i ference in Chicago, The design provides a circular bellished with beautiful and has nine approaches

Mt. Carmel. A year later he announced that spirit thus engendered can
 flow out to the world through Bahi'i
 a site had been selected and preliminary
 activities. The Admin-
 istrative Center provides
 steps taken toward the purchase of an area
 that channel. The design for the
 at the head of the Mountain of God. This
 International BahL'i
 area, comprising approximately thirty-six
 Archives has been made by
 Charles Mason
 thousand square meters is located "in close
 Reney, carrying out
 suggestions of the
 Guardian of the Faith. It
 proximity to the Spot hallowed by the foot-
 was first exhibited
 steps of BahL'u'llAh, near the time-honored
 at the Fourth
 Intercontinental Conference
 at New Delhi, October, 1953.
 Cave of Elijah, and associated with the reve-
 It calls for a
 lation of the Tablet of Carmel, the Charter
 pure classic Greek
 of the World Spiritual and Administrative
 Parthenon in Athens,
 Centers of the Faith on that mountain."
 having Ionic columns on each
 side. The
 building is to be erected on
 Funds amounting to over one hundred thou-
 the slope of Mt.
 sand dollars have been generously contrib-
 Carmel, at the west end of
 an arc which
 circles from the main
 uted by one of the Hands of the Cause re-
 boulevard above the
 resting places of the sister
 siding in the Holy Land.
 of 'Abdu'l-BahB
 Forty years earlier 'Abdu'l-BahA had
 and His mother and brother.
 Again the mar-
 ble work is being done in
 written to Charles Mason Remey, well-
 Italy, and shipped
 known architect then living in Washington,
 to Haifa, as for the Shrine of the BBb.
 D.C., that his mission would be to design
 The World Administrative
 the BahL'i House of Worship to be built on
 BahL'i Faith, of which the
 Center of the
 chives is the first
 Mt. Carmel. Mr. Remey had been studying
 International Ar-
 architecture in Paris as a young man when
 building, is, as the Guard-
 he first heard of the Faith and since then
 referred to by
 ian points out, "the Ark

had made and exhibited internationally Bahb'u'llAh in the closing passages of His

The circular cluster of cypress trees (foreground) is the spot visited by BahL'u'llAh, from which He indicated the present site of the Shrine of the BAb and stated that His Remains must be brought from Persia and placed there.

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Tablet of Carmel." Addressing Mt. Carmel deemed the "hour now ripe to take long in- Bahi'u'llih writes: "Ere long will God sail evitably deferred step." Appointment of the His Ark upon thee, and will manifest the first contingent of the Hands of the Cause people of BahL who have been mentioned in of God was made known in a cablegram the Book of Names." from the Guardian dated December 24, 1951, in which twelve were named, "equally allocated Holy Land, Asiatic, American, European continents." Those nominated In order that Bahi'i properties on Mt. were : Carmel may be safeguarded by being held in Holy Land: Sutherland Maxwell, Mason the names of various National Spiritual As- Remey, Mrs. Amelia Collins. semblies, Israel Branches of seven National Cradle of the Faith (Persia) : Valiyu'llih Spiritual Assemblies are to be established, in VarqL, TarLzu'llLh Samandari, 'Ali-Akbar addition to that of the National Spiritual As- Furbtan. sembly of the BahL'is of the United States of American Continent: Horace Holley, America, which has been in effect for many Dorothy Baker, Leroy Ioas. years. As of April, 1954, four new Israel European Continent: George Townshend, Branches had been legally established, Hermann Grossmann, Ugo Giachery. formally recognized as Religious Societies by The number of the Hands of the Cause the Israeli Civil Authority and empowered was raised to nineteen with the nomination to hold unrestricted title to immovable prop- of seven additional, in the Guardian's cable- erty in any part of the State of Israel, on be- gram of February 29, 1952: half of their parent Assembly. Dominion of Canada: Fred Schopfloch. The four new Israel Branches are those of United States of America: Mrs. Corinne

the National Spiritual Assemblies of the True.

BahB'is of the British Isles, of Persia, of Persia: Dhikru'lltih
&hidem, S_hu'P'u'-

Canada, and of Australia. Through these 11Ph 'AlP'i.

bodies the National Spiritual Assembly con- Germany: Adelbert
Miihlschlegel.

cerned has an interest in the property regis- Africa: M6sL BanPni.
tered in its name and could challenge, Australia: Mrs. Clara
Dunn.

through its Government, any claims that In this cablegram the
Guardian stated:

might be made by enemies of the Faith. "Members august body invested
(in) con-

formity (with) 'Abdu'l-BahP's Testament,
twofold sacred function, (the) propagation
(and) preservation (of the) unity (of the)
Faith (of) BahP'u'llLh, (and) destined (to)

In December, 1951, the entire BahP'i assume individually (in the) course (of)
world was profoundly stirred and humbly time (the) direction (of) institutions
paral-

grateful that the Guardian of the BahL'i leling those revolving around (the)
Uni-

Faith felt the time had come in the unfold- versal House (of) Justice, (the)
supreme

ment of the Faith to proclaim publicly the legislative body (of the) Bahl'i
World, (are)

appointment of the first Hands of the Cause now recruited (from) all five
Continents

to be named during their lifetime. Provi- (of) the globe (and) representative
(of

sion for this Institution had been made by the) three principal world religions
(of)

'Abdu'l-BahP in His Testament, and Bahi'uY- mankind."

llPh had named a few devoted and dedicated On the death of Mr.
Maxwell in March,

believers as Hands of the Cause, but hith- 1952, the Guardian cabled that the
mantle

erto the designation by the Guardian of an of Hand of the Cause "now falls
(upon the)

outstanding servant of the Faith as Hand of shoulders (of) his distinguished
daughter,

the Cause had been made publicly only after Amatu'l-BahL Rbhiyyih, who (has)
already

that person's death. rendered (and is) still

rendering manifold

The Testament of 'Abdu'l-Bahi states that no less meritorious self-sacrificing
services"

"the Hands of the Cause of God must be at the World Center of the Faith.
 nominated and appointed by the Guardian A sixth Hand of the Cause
 for Persia was
 of the Cause of God. All must be under his named by the Guardian on December 7,
 shadow and obey his command." 1953, with the appointment of
 JalLl K-hizeh.

The first Guardian of the Cause of God And Paul Haney of the United States was
 CURRENT BAHAI ACTIVITIES 39

Manesmann pipes placed
 prior to erection, within
 the recently cast re-
 inforced concrete work
 which constitutes the sup-
 port for the superstruc-
 ture of the Bgb's Shrine.

Erection of the cement
 ceiling of the octagon of
 the Shrine, January-
 February, 1952.

One of the completed
 pinnacles of the octagon,
 March, 1952.

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nominated Hand of the Cause in the Guard- cution" of the twelve
 projected National
 ian's cable of March 19, 1954. Mr. Schop- teaching plans.
 flocher of Canada passed away in July, The five auxiliary Boards
 appointed by the
 1953, and Mrs. Dorothy Baker of the fifteen Hands of the Cause
 were announced

United States had been killed in an airplane as follows:
 accident in January, 1954. African:

Four of the Hands of the Cause serve in
 Haifa at the World Center-Amatu'l-Bahi John Allen
 R G h i y y i h Khanum, Mason Remey, Mrs. Miss Elsie Austin
 Amelia Collins, and Leroy Ioas. 'Ali Nakbjavini

In the Guardian's cablegram to the Hands Jal61 Nak_hjavini
 of the Cause and the National Spiritual As- John Robarts
 semblies, dated April 6, 1954, he acknowl- William Sears

Muhammad Mustafa Soleirnan

edged the services of the Hands of the Cause
 in the Holy Land in the erection of the Bib's Valerie Wilson
 Sepulcher on Mt. Camel, in the reinforce- 'Aziz Yazdi

ment of ties with the newly emerged State American:
 of Israel, in extension of BahL'i International Canada: Rowland Estall

Endowments in the Holy Land, in the initiation of preliminary measures, for the establishment of the Bahá'í International Administrative Center, and in the participation of inter-America: these Hands of the Cause in the four successive Intercontinental Bahá'í Teaching Conferences and their subsequent travels in the five continents.

McLaughlin
Mayberry
Dr. Sarah Pereira

Asiatic:

In the unfoldment of the Institution of the Hands of the Cause the Guardian instructed Fernie the fifteen Hands of the Cause outside the Holy Land to appoint, during Ridván 1954, "by virtue of their supreme function as chosen instruments for the propagation of the Faith," five auxiliary Boards, one for each of the five continents. This body of the Hands of the Cause was, in the Guardian's words, "now entering (the) second phase (of) its evolution signalized (by) forging (of) ties (with the) National Spiritual Assemblies (of the) Bahá'í world (for the) purpose (of) lending them assistance (in) attaining (the) objectives (of the) Ten Year Plan."

The task of the auxiliary Boards was to "increasingly lend (their) assistance (for the) promotion (of the) interests (of the) Ten-Year Crusade." Their function was to act "as deputies, assistants and advisers of the Hands," "working in conjunction" with the National Spiritual Assemblies on each continent. Their duties had been defined by the Guardian in his cablegram of October 8, 1952, launching the World Crusade: to "as-

Guardian made
sist, through periodic systematic visits (to) Bahá'í centers (in the) efficient, prompt exe-

Central America:

South America: Mrs.

Mrs. Margot Worley
United States and

William de Forge
Mrs. Margery

Mrs. Katherine

Mrs. Florence

Miss Agnes Alexander
Mrs. Elena Marsella

Abul Qasim Faizi
Abbas Ali Butt
Carl A. Scherer
Daoud Toeg
Kazem Kazemzadeh
Australian:
H. C. Featherstone
Miss Thelma Perks

European:

Mrs. Marion Hofman
Mrs. Dorothy Ferraby
Eugen Schmidt

Mrs. Anna Grossmann
Louis Henuzet
Joel Marengella
Miss Elsa Steinmetz
Mrs. Angeline Giachery
Mrs. Tove Deleuran

In January, 1951, the

known to the National

of East and West his "weighty

decision" to form the first International the Faith has been the acquisition and em- bellishment of the land Bahfi Council, as a forerunner of the Uni- surrounding the Shrine of Bahi'u'llah at Bahji, on the plain outside of 'Akko. After in the fullness of time" at the International two-year-long nego- tations the Guardian Center of the Faith, "the midmost heart of announced on Novem- ber 12, 1952, that a the entire planet." He referred to the Inter- contract had been signed whereby about one national Council as an "embryonic Interna- hundred sixty thousand square meters of tional Institution," stating that it will evolve land (forty acres) in the immediate area of into an officially recognized Bahfi Court, the Shrine were to be transferred by the be transformed into a "duly elected body" Israeli Government to Bahai ownership. Thus the and reach its efflorescence finally as the Uni- Guardian was able to begin carrying out versal House of Justice. He outlined its threefold function: (1) to forge a link with beautify the entire surroundings of the Tomb of the Founder of the authorities of the newly emerged State of Bahai Faith. This property, equal in Israel, (2) to assist the Guardian in the erec- tion of the Shrine of the Báb, and (3) to "the entire Bahai international endowments purchased in the course of conduct negotiations related to matters pav- sixty years in the vicinity of the Báb's ing the way for the formation of the Bahai Sepulcher," had come into the hands of the Court. Israeli Government be- cause of the precipitate flight The Guardian appointed the following Arab owners. The Government of the former members of the International Bahai Coun- cil : willing to arrange for its exchange for prop-

Amatu'l-Bahb RGHiiyyih Khbnum, as liaison between himself and the Council offered to donate Charles Mason Remey, president of the ex-Mrs. Amelia Collins, vice-president heightened Ugo Giachery, member-at-large in the Bahji Leroy Ioas, secretary-general Bahfis had Jessie Revell, treasurer supporters of Ethel Revell, Western assistant secretary descendents of Lotfullah Hakim, Eastern assistant secretary. 'Abdu'l-Bahb who had placed his residence at the disposal of Two comprehensive letters have been received from the International BahL'i Council by the National Spiritual Assembly of the in 1908. The BahL'is of the United States, which are included in Part Two, Section I, of this volume. These letters serve to keep the Bahf informed of interesting events connected half-brother and companion with the progressive developments at the International Center of the Faith, which have announced that the been announced by the Guardian. one hundred Assistance of the members of this Council has been repeatedly acknowledged by the Bahji property was Guardian in the work at the International Authority of BahL'i Center, in the erection of the Shrine under the name of the

erty which was located in a owned by BahL'is who their property for the purpose change. The dramatic event was by the fact that the property area now being acquired by the formerly been owned by Arab old Covenant-breakers and the notorious enemy of had placed his residence at the Turkish Committee of to interrogate 'Abdu'l-Bahb overthrow of the Caliphate area donated for exchange, hand, was property children of Mirzb u'llbh's faithful in exile. The Guardian's cable contract was signed on the thirty-fifth anniversary of the u'llkh. Transfer of the arranged by the Development Israel to be registered

of the Bbb, in contacts which members of the National Spiritual Assembly of the Council have made with Government and religious authorities of the State of Israel, in widening the understanding of the Council wrote: "The Faith and its spiritual influence in the world. event is difficult to understand at this time."

Immediately the Guardian began laying out gardens to beautify the area around the Sepulcher of BahL'u'llbh, "the Qiblih of the One of the most astounding and miraculous developments at the World Center of Shrine, with a radius

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of 110 meters, the gardens, "sprung from the dust," are decorated with white Carrara marble vases and ornaments, with decorative lamp posts and beautiful wrought-iron gates flecked with gold, on graceful pebbled paths leading to the Shrine. The International Council wrote of these developments: the Tomb of

"Lo! like a dream they [the gardens] spread before the eyes of the BahL'is. In- As Custodian

deed the Arab laborers would quote to each other an old saying: 'The ring of Solomon detrimental to the dig- has been found!'-which stems from a tradi-

tion that the king lost his ring, and that whoever found it and turned it on his finger- order could be car-

whatever he wished for would materialize

Israel Branch of the
sembly of the BahB'is of
America.
The International

magnitude of this historic

~ a h d ' i world." Laid out
semi-circle around the

Ilkh's House in 'AkkL, exempt
tion. Thus the status of the

changed from a personal
beautiful Museum and Pilgrim
the Bahh'is.
By 1951 there remained

story building adjacent to

BahB'u'llLh whose roof had caved
whose walls were crumbling.

of the Bahi'i Holy Places the
sidered its presence

nity of the approach to the
u7116h, and in December,

it demolished. Before his

ried out, however, an order

was issued from
 instantly." the Haifa court to prevent
 this action, at the
 In order to embellish the area immediately instigation of the
 Covenant-breakers, urged
 adjacent to the Tomb of Bahb'u'llh, the on by Majdi'd-Din, who was
 nearly one hun-
 Guardian had, in years past, removed some dred years old, miserably
 paralyzed and still
 piles of ruined buildings and had completely living in an adjacent
 building. After a legal
 renovated the Mansion of Bahji, where suit, described in a
 subsequent section of this
 BahB'uYl&hwas living when He ascended in Survey, the case was settled
 as a complete
 1892, and where Muhammad-'Ali, "Arch victory for the Bahi'is,
 upholding the au-
 Covenant-breaker of Bahh'u'llbh's Testa- thority of the Guardian of
 the Bahh'i World
 ment," had been permitted to live with his Faith.
 family, while 'Abdu'l-Bahg and His family Within forty-eight hours
 after settlement
 were still living in 'Akki. By 1932 the roof of this case, in which title
 to the house OC-
 of the Bahji Mansion was caving in through cupied by Muhammad-'Ali was
 also cleared
 neglect of the property by the then inhabit- and included in the
 settlement, the ruins
 ant, Muhammad-'Ali, who claimed to have were removed "in a blast of
 joy" and within
 no funds to repair the damage. The Guard- one week gardens had appeared
 as if by
 ian, who felt that such a condition was not magic, with pebbled paths,
 marble orna-
 only a disgrace to the memory of Bahh'u'- ments, peacocks, eagles,
 cypress trees, and
 Ilgh but was a responsibility of the BahB'is beautiful wrought-iron gates.
 to repair, prevailed upon Muhammad-'Ali
 to move with his familv to an adiacent
 building. The Guardian ;hen rest&& the
 Mansion, with great care, to its original Within these gardens,
 immediately adja-
 beauty, for it was an exquisite oriental pal- cent to the Tomb of
 Bahi'u'llbh, the Guard-
 ace built by a wealthy resident of 'AkkL ian has created an "outer
 sanctua~y"which
 during the time of BahCu'llih's incarceration- he has termed the

Haram-i-Aqdas, or Most

tion in the prison city and deserted when a that in the future

pestilence struck the area. After the Guardian will be erected

ian had renovated the entire building, re- February 9, 1953:

storing even the original delicate mural decorations (of the)

on the walls, he lined the rooms the) most holy

with cases containing original Writings of constitutes (a)

BahC'u'llBh, books and pictures of priceless memory (of the)

historical value, and placed in Bahh'u'llWs within (the) hal-

own room original relics associated with His resting-place,

stay there. The Guardian then invited the Centenary Cele-

British District Commissioner to inspect the His glorious

Mansion with him. The Commissioner was so impressed that he agreed to ask the High

Commissioner to include it as a BahL'i Holy Place, making it, as were the Shrines of

cablegram from

BahL'u'llhh and of the Bkb, and BahL'uY-all National

CURRENT BAHAI ACTIVITIES

A corner of the Bbb's Shrine with two pinnacles of the octagon completed and the wrought-iron gilded railing in position.

Spiritual Assemblies which brought untold His cell in the

joy to thousands of Bahb'is the world over. well as

It announced "restrictions on pilgrimage be-revealed the

ing gradually removed." Not since the war, where lived

ten years before, had it been possible for Khinum, His

BahB'is to fulfill the longing of their hearts are the peaceful

to visit the Holy Shrines and be privileged

Holy Court. H e has stated

a "magnificent Mausoleum"

in its heart. He cabled,

"(The) striking enhancement

beauty (and) stateliness (of

spot (in the) BahB'i world

befitting tribute (to the)

Founder (of the) Faith,

lowed area adjacent (to) His

(on the) occasion (of the)

brations (of the) birth (of)

Mission."

On December 25, 1951, a

the Guardian was received by

sion of Bahb'u'llbh at Bahji,

prison of 'Akbb is visited, as

the House in 'Akbb where He

Kitdb-i-Aqdas and the House

'Abdu'l-BahL and Bahiyyih

revered sister; also visited

Garden of RidvLn and the

Garden of Fir-

to meet the Guardian of the Faith in person. daws, where Bah&'u'llbh often went, and the

Within four months one hundred Bahb'is International Archives, where priceless relics

from East and West had been permitted this and treasures are viewed.

privilege. Their visits were necessarily re- The Guardian has pointed

out that the pil-

stricted to nine days, owing to limited ac- grims constitute the stream of life blood

commodations in the two Pilgrim Houses, so flowing in and out of the great heart of the

that as many as possible could be received as Faith. As direct result of the inspiration re-

the Guardian's guests. During this pilgrim- ceived, many Bahb'is have pioneered to dis-

age the Shrine of Bahb'u'llbh at Bahji and tant countries and islands of the world,

the Shrine of the Bbb on Mt. Carmel are carrying the Teachings of

Bah6'u711Lhto im-

visited, a night at least is spent in the Man- portant goals of the Ten-Year Crusade.

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T H E B A H A ' I W O R L D

possible for all BahB'i pilgrims to visit this

scene of His great suffering and to pray

The Mansion of Mazra'ih, in the country there.

a few miles north of 'AkkL, where Bahi'u'- Presentation of this

room to the Bahi'is

lIlh first lived after leaving the prison city, came about without any request having been

has become a BahL'i Holy Place to be visited made on their part,

according to a letter

by Bah6'i pilgrims., because of the gracious from the International

Council. The mem-

intervention of the Prime Minister of Israel, bers of the Council were

simply informed

Mr. Ben-Gurion. Mazra'ih was formerly the one day in 1951 by the

Government Physi-

residence of a wealthy Arab PLs_hL, which cian in charge of the

hospital into which this

'Abdu'l-BahL had rented and prepared for fortress prison has now

been converted, that

BahL'u'lIlh so that He might be surrounded he wished to deliver the

keys of BahB'u'ULWs

by the verdure He loved after His nine years room, as it had been set

aside for the Ba-

of confinement within the prison and the marked with a dig-
 prison city. The Mansion had since become entrance. It is a large
 a Muslim religious endowment but by ar- floor of the fortress
 rangements made, at the Prime Minister's deeply recessed
 suggestion, through the Minister of Religions floor.
 it is now rtnted to the BahL'is. The Guard- cited by the Guard-
 ian had it attractively and simply furnished hath visited
 in December, 1950, "in anticipation" of hath visited the
 opening the door of pilgrimage.
 raiseth therein
 the call to prayer, his voice will be lifted up unto Paradise."

large House ;here ~ahku'llLhlived after
 His confinement in the prison itself, and frequently referred, in
 where He revealed the Kitdb-i-Aqdas in National Assemblies, to
 which are "preserved for posterity the basic existing between the
 laws and ordinances on which the fabric of International Center
 His future World Order must rest." Later expressed his deep ap-
 Bahi'u'llLh moved to Mazra'ih and 'Abdu'l- assistance given by the
 BahL and His family remained for a time in Ben-Gurion, and the
 the House in 'AkkL.
 Government in various
 The House of Bahi'u'llLh in 'AkkL, now already been al-
 a Bahi'i Holy Place, was completely reno- with the construc-
 vated and furnished by the Guardian, except BLb and the desig-
 that the room of 'Abdu'l-BahL, where the of the Faith as
 Aqdas was revealed, has been left exactly as

hi'is. The room has been
 nified plaque over the
 corner room, on the top
 prison, with high, small,
 windows and bare stone
 Bahi'u'llLh wrote, as
 ian: "Blessed the man that
 'AkkL, and blessed he that
 visitor of 'Akki." "He that

The Guardian has
 his messages to the
 the cordial relations
 State of Israel and the
 of the Faith. He has
 preciation of the
 Prime Minister, Mr.
 Ministries of the
 ways. Some of these have
 luded to, in connection
 tion of the Shrine of the
 nation of historical sites
 Bahi'i Holy Places.

it was. This House is now visited by a Of vital importance has
 been the increas-
 "steadily swelling number of visitors, both ing evidence of greater and
 deeper under-
 local and foreign." standing of what the BahL'i
 Faith is and
 It is of interest to recall that the Guardian, what it stands for. Contacts
 by members of
 in his God Passes By, terms the Kitdb-i- the International Bahi'i
 Council with the de-
 Aqdas "the Charter of the future world civil- partments of the
 Government, both State
 ization," and points out that David referred and local, and with many
 Cabinet officials,
 to 'AkkL as the "strong city" and Hosea have done much to help in
 establishing and
 called it "a door of hope." maintaining these cordial
 relations.

A reception given by the International
 Council at the Mansion of Bah2u7ll5h at
 Bahji was one of the first steps taken to es-
 tablish friendly understanding. It was at-
 The placing of the room occupied by tended by Government
 officials, Consuls,
 Bahl'u'llLh in the fortress prison of 'Akkb representatives from the
 Ministry of Reli-
 under the control of the BahVis is another gions in Jerusalem and by
 many friends and
 dramatic occurrence, one which has made it acquaintances. Greetings
 have been ex-

C U R R E N T B A H A' f A C T I V I T I E S

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tended to the Bahi'is, in turn, by means of wrought silver-bound volume
 with colored
 Israeli radio broadcasts on special BahL'i views of the BahL'i Holy
 Places in Israel,
 Feast Days, such as Naw-Rilz and Ridvin. both at Bahji and on Mt.
 Carmel, was pre-
 Bahb'i books have been placed in the library sented to the President as a
 memento of the
 of the Ministry of Religions and presented to occasion.
 the Minister himself, who is a profound stu- "The party then left for
 the gardens and
 dent of religions, at his request. Shrines. The Guardian took
 his honored
 The importance of the fact that the Inter- guests through the gardens
 fragrant with the

national Center of the Bahb'i World Faith is the many flowers in Israel is being more and more realized by view over Haifa authorities of both the State Government the north. and the cities of Haifa and 'Akki. Many Holy Shrines. Cabinet officials have visited the Shrine of Ben-Zvi were Bahb'u'llih, the Shrine of the Bib, the Man-atmosphere of the sion of Bahji, and the Bahb'i Gardens in at length on 'Akki and on Mt. Carmel. the glory of the Shrine of the Bib and the gardens, which they recognized as the most

VISIT OF THE PRESIDENT OF ISRAEL

beautiful in Israel. "On leaving, the President expressed his On April 26, 1954, the extent of these appreciation of the hospitality shown by the growing cordial relations between the State Guardian and of the work which the Bahb'is are doing in Israel. He of Israel and the International Center of the extended his best Faith was evidenced when His Excellency wishes for the success of the BahB'i com-munity, not only in Israel, the President of the State of Israel, Mr. Iz-but throughout the world. hak Ben-Zvi, and Mrs. Ben-Zvi, officially "The preliminary steps visited the Shrine of the Bib and of 'Abdu'l-leading to this his-toric visit may be of Bahi on Mt. Carmel, and called upon the interest. In January the President, Vice-President and Guardian of the Bahb'i Faith, in response to General of the International Secretary-an invitation tendered earlier by the Guard-Bahb'i Council asked permission to call on ian. This was the first time in BahCi history the State of Israel to greet the President of him officially. The latter received them on State had officially visited the Shrine and during that visit that the February first. It was called on the Head of the Bahb'i World President expressed

Faith. The Secretary-General of the International Bahá'í Council describes this event, as follows :

the wish to visit His Eminence, the Guardian of the Faith and the Shrine and gardens on Mt. Carmel. Subsequently, the Guardian

"On that historic day the President and the Secretary-General of the International Bahá'í Council were received by the President of the State of Israel and Mrs. Ben-Zvi in their suite at the Megiddo Hotel in Haifa at nine in the morning. After visiting a few minutes, the party left by auto for the home of Shoghi Effendi. Evidence of the official recognition of the Bahii'i Faith as an independent world religion by the Jewish authorities

"The Guardian and Ráhiyyih Khinun has been warmly received the President and Mrs. Bahá'í properties witnessed by exemption of Ben-Zvi, surrounding them with gracious from all taxation, both State and local. This exemption is especially hospitable. During the friendly and informal noteworthy in a discussion which followed, Shoghi Effendi growing new State, struggling to maintain and further its own development. The exemption includes the love and friendliness of the Bahá'ís for the Shrines of Bahá'u'lláh and Israel, and their hope and prayer for the International Archives (at present in two separate locations), the two Mansions of Bahá'u'lláh (Bahji and Mazra'ih) , the Bahji, when he and Mrs. Ben-Zvi were making a tour of the country. Persian tea and House in 'Akká where Bahá'u'lláh lived when He revealed the Aqdas sweets were served. A beautiful hand- and the House

T H E B A H A ' I W O R L D

Finishing the molds for beams of the great "star" foundation.

Note that the molds for the beams interlock; beams when poured are six feet deep. (See drawing, page 245.)

in Haifa where 'Abdu'l-Bah&lived when He places of the Greatest Holy Leaf and her passed away. Objects received for these kinsmen. As the Guardian wrote in his let- ter of March 29, 1951: "All properties are also exempted from taxation. these establish, Other evidence of official recognition of beyond the shadow of doubt, the high status the Bahi'i Faith has been given in various enjoyed by the international institutions of ways : a World Faith, in the eyes of a new-born A BahL'i marriage certificate has been ac- State." cepted and registered by the District Com- Furthermore, a circular issued to all missionary of Haifa. schools by the Ministry of Education and A Bahi'i Department has been established Culture provides for the excusing of Bahi'i children from school under the Ministry of Religious Affairs. attendance on Bahi'i Goods consigned to the Bahi'i Commu- Holy Days. This action was unsolicited by the BahB'is and provides yet nity have been exempted from all customs further evidence of the official recognition of duties. This important evidence of official Faith. the Bahl'i recognition has come about through the good offices of the Minister of Finance, and has included all material imported for the LEGALCASEWONBY THE B A H ~ ' ~ s construction of the Shrine of the Bkb. The exemption also includes material imported The legal case brought by the Covenant- breakers in December, 1951, in connection with the ruined house adjacent furniture for the Bahi'i Holy Places. It has of Bahi'u'llkh, referred to to the Tomb tion and Embellishment of Land been extended to include material for all in- ing the Shrine of under "Acquisi- Shrine on Mt. Carmel from the ridge of the Bahi'u'llih," was started

Mountain to the Templar Colony at its foot, in the civil court of Haifa as a suit against
and for the immediate vicinity of the resting- the Guardian of the Faith, to restrain him

The great star-shaped reinforced concrete foundation of the octagon of the Bib's Shrine.

T H E B A H A ' I W O R L D

from removing some unsightly ruins. As dropped or settled out of court, but it con-
Custodian of Bahi'i Holy Places and as un- tinued, as if providentially, until it reached
disputed possessor of the building concerned the Office of the Prime minister himself,
for over thirty years, the Guardian con- through whose intervention it was settled.
sidered he was free to order their removal. Meanwhile, as the International Council
The Covenant-breakers, however, led by points out, the high-ranking officials of the
Mrs. Musa Bahi'i, daughter of a brother of Foreign Office, of the Ministry of Religions,
Maammad-'Ali, refused every reasonable of the Attorney-General's Office and of the
solution offered by the lawyers and repre- Prime Minister's Office have become well
sentatives of the Guardian, so that it became aware that "the BahL'i Faith is united under
obvious that those who had brought the suit the leadership of its legitimate Guardian and
wished no settlement but only to prolong the that he is the true Custodian of the Bahi'i
existing situation. When the Covenant- Holy Places."
breakers had the audacity to summon the Head of the Faith to court as witness, the Guardian appealed to the Government to lift
the matter entirely out of the jurisdiction of the civil court. The Attorney-General then, The termination of the
legal action
instructed by the Minister of Religions, in- brought against the Guardian
of the Bahi'i
formed the head of the Haifa court that ac- Faith was but another
indication of the de-
clining fortunes of the
according to a Statute in existence since 1924
Covenant-breakers.
the case was not one to be tried in a civil The Guardian cabled on June
11, 1952, a

court but was a religious matter. "double announcement" to the BahL'i world:

To the astonishment of all, however, the "(The) rapid progress (of the) enterprise

lawyer for the Covenant-breakers challenged majestically unfolding (in the) heart (of)

the order of the Attorney-General and ap- God's Holy Mountain, (and the) steady de-

pealed the case to the Supreme Court. Inter- cline (in the) fortunes (of the) remnant

views were being constantly held with the (of) old Covenant-breakers still defiantly

higher authorities in Jerusalem by the challenging (the) combined strength (of

Guardian's representatives, three Hands of the) BahB'i world community." As a result

the Cause, as well as through lawyers of the of this "short-sighted action" on the part of

respective parties to the suit, without any a handful of enemies of the Faith, long-

progress being made. standing privileges which had been extended

At this point the Guardian transmitted an to the Covenant-breakers for sixty years

appeal to the Prime Minister. This brought were "irretrievably" curtailed.

immediate solution, as the representative of Other attempts of the enemies of the

the Prime Minister informed the Covenant- Faith to indefinitely delay the completion of

breakers that any further litigation they the nine terraces leading to the Shrine of the

wished to carry on would be against the Bkb from the city of Haifa had been frus-

Government. If they wished to do that, they trated early in 1951.

could. The case and the appeal were dropped "God's avenging wrath" had removed,

at once. early in April, 1952, the son of Siyyid 'Ali,

For six months, the Covenant-breakers Nayer Afnin, who was to have been a star

had apparently tried to restrain the Guard- witness for the

Covenant-breakers in the

ian from embellishing the precincts of the lawsuit brought to challenge the authority

Tomb of Bahii'u'llkh. During that interval, conferred upon the Guardian in 'Abdu'l-

however, they had revealed, to higher and of which he is higher departments of the Government, that Places. their real objective was not concerned with December, 1953, the ruins in question but with an insidious others of the plan to obtain possession of a key to the faithlessness Holy Shrine, so that they could represent struck down- themselves as "joint custodian" with the the United Guardian, and to secure rooms in the Man- The Guardian sion of Bahji itself. During this period of blinded (by) litigation it often seemed, the International failed (to) per- Council has stated, that the case would be careers ap- proached (their) end, (the) futility (of concluded Holy their) opposition, (the) measure (of their) own loss (and the) degree (of) progress written: "Firmness (and) consolidation (of the) triumphant the unity of Administrative order (so) magnificently foundation of celebrated (in the) course (of the) fes- be shaken."

Bahii's Testament, by virtue Custodian of Bahi'i Holy A few months later, in the Guardian cabled that three few remaining who had shown to 'Abdu'l-BahB had been Avarih in Persia, Fareed in States, and Falah in Turkey. stated: "All three, however perversity, could not have ceive, as (their) infamous tivities (of the) recently Year." As 'Abdu'l-Bahb has in the Covenant will preserve the religion of God and the the religion of God will not

REGIONAL AND NATIONAL TEACHING CONFERENCES

T H E year 1946 marked the beginning of a years ago, supplicating (that) holy souls be raised up (to) promulgate the new stage in the expansion of the BahL'i Faith (in) northern lands." Faith through the launching of a Seven- At the Conference was Year Plan during which the American first inaugurated the type of BahL'i summer Bahb'is were to establish BahL'i communities school which in ten countries of Western Europe. henceforth would follow each summer con-

During the first two years of that period, sessions of the activities consisted chiefly of placing of the school BahL'i settlers under the direction of the spirit of Bahi'i European Teaching Committee in at least understanding on one key city in each country. This under- the fundamental taking, Shoghi Effendi, the Guardian of the principles of BahL'i Faith, referred to as "the opening pattern of future phase of the spiritual conquest of the old schools in the world under the divinely conceived plan" entrusted to the American BahL'i Commnu- nity by 'Abdu'l-Bahb thirty years before. So rapidly did the teaching work of the pioneers proceed that in May, 1948, it was the scene of the possible to assemble ninety-two believers in November 18 Geneva, Switzerland, from all ten goal corn- attendance of eighty, tries for the first BahL'i European Teaching Germany and Conference. The results of this first confer- from Luxem- bourg. The primary purpose of this meeting tion, planning and developing appropriate the teaching teaching techniques, that similar conferences itself and to relate were held annually to 1952, each one of them to the prosecution of which was acclaimed by the Guardian as of endeavor listed by Shoghi Effendi in his "leaving an indelible imprint on the annals Conference. cablegram to the Copenhagen Conference. These were: rapid increase in of the second stage of the evolution of 'Ab- membership, effective promotion of du'l-BahL's Divine Plan." extension teaching work, consolidation of all administrative

Confident of divine assistance, the dele-

gates at this conference enthusiastically assumed another goal which was to become The fourth European Teaching Conference took place in Scheviningen in Holland, on the outskirts of The Hague, August 31 to September 4, 1951, attended by one hundred forty representatives from twenty-two countries. This city was to produce the second local Spiritual Assembly in that country eight months later, harvest from the initial Faith in the re-seed sown there by the Hand of 'Abdu'l-Bah6 when He addressed a Tablet to the neighboring islands Central Organization for Durable Peace Atlantic and the which met in The Hague in 1919, calling the attention of the representatives of the nations gathered there to Bahg'u'll6h's plan for universal peace.

The Guardian's message to the Schevinin-regional co-gen Conference referred to the range and Edna True, quality of the work already accomplished, Teaching Com-the spirit demonstrated by the pioneers and pioneers who had the new Bahi'is, and the degree of maturity Holland, pro-attained in the greatly diversified, budding Spain, where and virile communities of Europe "rightly Spanish and Portu-regarded (as the) first fruits (of the) op-Iberian Teaching eration (of) 'Abdu'l-Bahi's Divine Plan (on the) European continent."

the culminating achievement of the Year Plan-the formation of at least one regional National Spiritual Assembly by 1953. Furthermore, plans were participation in the forthcoming Intercon-tinental Teaching Conference in which was soon to open the way for the gradual introduction of the maining sovereign states in the continent, and in the of the Mediterranean, the North Sea.

In order to launch the plan of operation immediately, Miss chairman of the European mittee, and the American attended the Conference in ceeded directly to Madrid, they were joined by nine guese Bahi'is, for the first Conference, September 14 to 16, Though small and

insignificant in num-

The message further enlarged the horizon ber, but armed with the promises of 'Abd-

of the believers and gave them a glimpse of u'l-Bah6, this little band resolved to demon-

the tasks that would follow upon the termi- strate to their

fellow-countrymen how to dis-

nation of the remaining two years of the solve the barriers of prejudice that had

Second Seven-Year Plan. These, the Guard- existed traditionally between Spain and Por-

ian said, would include "(the) gradual for- tugal for generations.

mation (of) regional National Assemblies Before the three short days had ended,

(as) prelude (to the) emergence (of a) they had initiated plans for the exchange of

separate National Assembly (in) each goal community bulletins and qualified teachers,

country as well as (the) launching (of) formed an Iberian Teaching Committee,

organized campaigns, in collaboration (with mapped out an extension teaching program

the) parent community (of the) great re- aimed at forming six new local Spiritual As-

public of the West (in) conjunction (with semblies, and established a fund for the work

the) long-standing, preeminent national at the World Center.

community [Germany] laboring (in the) The acceleration of the teaching work in

heart (of the) European continent, aiming all ten countries resulting from the various

(at the) spiritual conquest (of the) remain- conferences and summe; schools, and the

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growing number of local Spiritual Assem- to elect nine members for "the twelfth pillar

blies and Bahi'i Groups in all Western Eu- of the Universal House of Justice."

rope, clearly indicated the necessity and Henceforth the European Teaching Com-

wisdom of developing the work along re- mittee concentrated its

gional lines as called for by the Guardian. strengthening of the remaining

eight coun- tries that were to comprise With less than one year remaining in the the next National

Seven-Year Plan, the Geneva office of the (Finland and European Teaching Committee became also the scene of intense activity, for from here the Committee directed preparations for no less than six conferences in 1952 with the respective regional teaching committees responsible for local arrangements.

The first Benelux Regional Conference was held in Brussels, Belgium, April 12 to 14, 1952, with forty-seven representatives from Holland, Luxembourg and Belgium. The first of the series was the third All-Swiss Conference in Bern, February 23 and 24, 1952, during which a Swiss National Teaching Committee was formed, to which various centers of the European Teaching Committee transferred major responsibility for the development and consolidation of new Bahá'í communities within Switzerland.

Fifth European Teaching Conference scheduled to take place in Luxembourg August 30 to September 7 of that year.

A month later, the first Bahá'í conference ever to take place in Italy opened in Rome on Naw-Rúz Day (March 21), 1952. The presence of Mr. Dákhí Khádem, Hand of the Cause of God, from Persia, who had been given a special mission by the Guardian to visit all Bahá'í centers in Europe, together with Dr. Ugo Giachery, a Hand of the Cause of God in Europe residing in

Assemblies, plus the two France) which the Guardian now placed under its jurisdiction.

Mr. J. P. de M., Hand of the Cause of God, brought news of the World Center of the Faith and activities in Persia and the he had already visited in theme of the Conference was: "Ahead," and special plans were

The Conference in European Teaching Committee to be the last of the series Teaching Conferences. Each had "an indelible imprint" on the 'Abdu'l-Bahí's Divine Plan" in Europe. Here in this smallest of

the ten goal
Rome, lent unusual historic significance to countries, the crossroads of
culture and
this gathering. conquest for centuries, three
Hands of the
Mr. KJhPdcm told the seventy assembled Cause of God were present as the
personal
friends about the map of the world on which representatives of the
Guardian-Mr. KhL-
the Guardian had marked with large circles dem from Persia, Dr. Giachery
from Italy
the areas of the earth's surface that would and Dr. Adelbert Miihlschlegel
from Ger-
within the next decade form forty-eight new many.
National Spiritual Assemblies. The first of Reviewing the achievements
of the Seven-
these new ones, which would be the twelfth, Year Plan which would draw to
a close six
was to embrace Italy and Switzerland, months hence, the European
Teaching Com-
chosen for this bounty and honor because mittee pointed out that at the
beginning of
of the swift progress that had been made in the European campaign there
was only a
the establishment of the Faith in that region. small handful of believers,
but at this Con-
The area being thus defined for what was ference one hundred thirty-two
Bah'i's from
to become the Italo-Swiss National Spiritual twenty-one countries had
responded to the
Assembly in April, 1953, the Italian and roll call and had joined their
hearts in prayer
Swiss BahB'is present at the Conference im- in twelve languages.
mediately mapped out plans for the election The Luxembourg meeting was
followed
of nineteen delegates from centers in Italy by four more Regional
Conferences, each
and Switzerland who would convene in convened in a city where
intensive teaching
Florence during the following RidvPn period work had been started by the
regional teach-

ing committee for that particular grouping and its Regional Conferences of
Non-Gov-
of countries. ernmental Organizations.
Between 1950 and 1954 accredited dele-

REGIONAL CONFERENCES gates and observers not only attended all the conferences, but won recognition for their participation in the discussions, their services on working committees, and for the 14, 1952, to carry forward the plans that had been initiated for Spain and Portugal breadth of vision expressed in the several the previous year. The next two were held resolutions which they offered. Accredited representatives of the International Bahi'i simultaneously, November 1 and 2, in Oslo for the Scandinavian region of Norway, Community and delegates and observers from the United States, joined by representatives from Sweden and Denmark, and in Antwerp for the Benelux region of Belgium, Holland and representatives from other national Bahi'i communities, met in Regional Conferences of Non-Luxembourg. And finally, November 22 and 23, another, the fourth All-Swiss Conference of Governmental Organizations in Geneva, Switzerland; Istanbul, Turkey; Managua, Nicaragua; Santiago, Chile; Den Passar, In In Base1 much planning was done for the doneasia; Paris, France; La Paz, Bolivia; Manila, Philippine Islands; and Montevideo, the following April for the formation of the Italo-Swiss National Spiritual Assembly, "a Uruguay, as well as annually in Lawrence, Kansas, and in the International Non-Governmental Conferences in New York, the of the next decade of two independent National Spiritual Assemblies." Switzerland. Although this was the concluding phase Through personal association with delegates from other organizations, press intervention of the Faith in Europe was to go forward with even greater impetus as part of

Faith on the floor of the conferences, at
the World Crusade whose aim is the "spirit-
luncheons and other meetings, these repre-
sentatives have brought the Teachings of

~ ~ pAR~lclpAT1oN

~ 2 i uNITED

IN NATIONS BahL'u'116h concerniG World Order & the
CONFERENCES attention of the leaders in the cause of
peace in many countries and established the

While concentrating primary attention on recognition of the Bahi'i
International Com-

Bahi'i conferences, the Bahi'i community munity as "an agency working for and
firmly

continued to give encouragement and co- believing in the unification of the
human

operation to meetings of the United Nations family and permanent peace."

DEVELOPMENT OF T H E FAITH IN AFRICA

T H E) hour (is) propitious (for the) defined the "preliminary steps"
as "the for-

galvanized, firmly knit body (of) believers mation (of) nuclei (in) three of
the depend-

(to) brace itself (to) embark . . . (on) yet encies (of the) British Crown,
either (in)

another historic undertaking . . . designed East (or) West Africa" and the
"translation,

(to) carry (the) torch (of the) Faith (to) publication (and) dissemination
of BahCi

territories (of the) Dark Continent." literature . . . (in) three
African languages

The cablegram from the Guardian to the (in) addition (to the) three
already under-

National BahL'i Convention of the British taken."

Isles in April, 1950, from which these words On July 5 of the same year,
the Guardian

are quoted, set the stage for an intensive called upon the American BahL'i
commu-

teaching campaign in a vast continent where nity to "lend valued assistance
(to the)

only the northern shores and southern tip meritorious enterprise" and he
appealed

had previously been touched by the Light "particularly (to) its
dearly-beloved mem-

of the Teachings of Bahi'u'llih. bers belonging (to the) Negro
race (to)

Another passage from this same message participate (in the) contemplated

marking (a) significant milestone (in the Kampala world-unfoldment (of the) Faith, supple- vacation teach- menting (the) work initiated fifty years ago areas of Eastern (on the) North American continent . . . Africans im- (and) providing (the) prelude (to the) full- scale operations destined (to) be launched progressed, the need (at a) later period (of the) unfoldment (of by early fall, the) Divine Plan aiming (at the) conver- translations done in sion (of the) backward, oppressed masses before the (of the) swift-awakening continent." pamphlets had Within the year, participation in this Yoruba, "epoch-making enterprise" was further ex- completed for panded to include the National Spiritual As- Adanwe, Ewe, semblies of Persia, Egypt and India; the first pioneers had arrived, and others were on Ten-Year Plan the way, including the first two American states and Negro pioneers, Mrs. Ethel Stephens, who bordering is- had chosen to settle in the Gold Coast, and the campaign, Mr. William Foster, who chose Liberia as Africa in the total his post. World Crusade. The renewed appeal for The first fruits of this historic campaign Guardian's message were the acceptance of the Faith in Dar es Salaam by Mr. P. K. Gopalskrishan Nayer, influx of settlers

Another was Enoch Olinga of who spent his two weeks of ing in the Teso and Mbale Uganda where seventy-two mediately accepted the Faith. As the teaching work for literature increased, but 1952, in addition to KiSwahili, Hausa and ChiNyanja opening of the campaign, been published in Twi, Igbo and and six others were being printing-Acholi, Luganda, Mende and KiKikuyu. With the launching of the on May 1, 1953, the remaining dependencies, as well as the lands of Africa were added to thus incorporating all of pioneers included in the to the Intercontinental Chicago, resulted in a rapid

of Indian nationality, and by Mr. Denis
for reinforce-
Dudley-Smith of Nyasaland, followed very
established,
shortly by the enrollment in Kampala of
to those of the
the first two Africans, Crispian Kajubi and
possible for the
Frederick Biqabwa, members of the Bu-
twelve Na-
ganda and Mtoro tribes, respectively. The
year later, to
first public presentation of the Faith in Kam-
Africa in four
pala was made by an African contact before
a gathering of three hundred Africans from
outshining the
several tribes.

brilliant success of the
enterprise launched

By April, 1952, two years after the
shade the
launching of the campaign, the number of
in recent years
states and dependencies to be opened in
eclipsing all pre-
Africa had been increased to twenty-five,
undertakings em-
pioneers had arrived in nine of them, mem-
Australian
bers of four African tribes had enrolled as
doubled, in the course
members, and local Spiritual Assemblies had
of territories
been formed in Kampala, Uganda, and Dar
of the Faith
es Salaam, Tanganyika. Six months later
(October, 1952) there were one hundred
& that continent over eighty years ago. The
believers in Uganda alone.

total number of converts to
the Faith be-

No sooner had the Africans enrolled than
passed the
they began to go out as Bahi'i teachers and
number of Af-
pioneers to carry the Faith to their own peo-
been raised to
ple. The first to undertake such a mission

both for the virgin areas and
ment of the centers already
whose teaching efforts, added
African BahL'is, made it
Guardian in his message to the
tional Bahi'i Conventions one
assess the accomplishments in
short years as follows:
"The African Campaign,

in Latin America, throwing into
splendor of the victories won
on the European continent,
vious collective pioneer
barked upon in the Asiatic and
continents, has almost
of a single year, the number
opened since the introduction
longing to the African race has
six hundred mark. The total
rican BahVi centers has now
over one hundred and ninety.

The total number of tribes indigenous to the soil of that continent represented in the Faith is now over sixty."

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RAPID WORLD-WIDE EXTENSION OF THE FAITH

AMONG the twenty-seven objectives of the World Crusade announced by the Guardian to the Bahi'i Community on October 8, 1952, was that of "doubling (the) number (of) countries within (the) pale (of the) Faith through planting its banner (in the) remaining Sovereign States (of the) planet as well as (the) remaining virgin territories mentioned (in) 'Abdu'l-Bahi's Tablets (of the) Divine Plan, involving (the) new areas of the earth resulted in embracing (of) forty-one countries (on the) many races and tribes hitherto deprived of the Teachings of Bahi'u'llah. Among the goals of the World American continents." Crusade were two designed to accomplish this objective among specified races, namely, the conversion to the Faith of members of the leading Indian tribes, the specific territories for which it was to be responsible. To the Forty-Fifth Annual Convention of the Bahi'is of the United States of America in Chicago, April 29, 1953, he established with twenty-two American Indian

tribes, raising
community" to "arise and r e a r m . . . its to thirty-four the total
number of tribes con-
primacy . . . and capture loftier heights tacted throughout the
Western Hemisphere.
. . . for the exaltation of God's Cause." Also, the first Greenlandic,
the first Pygmy,
And in a second letter entitled "A Turning the first Berber, and the
first Fijian Bahi'is
Point in American Bahi'i History," dated had been enrolled, swelling
the total number
July 18, 1953, the Guardian appealed to of races represented in the
Bahi'i World
"the envied custodians of a Divine Plan" to ~ o m m u n i t ~
^thirty-five.
to
"vindicate their right to the leadership of this
World Crusade" and to "scatter far and
wide" in fulfillment of "the hope voiced by
'Abdu'l-BahB that from their homeland The translation of Baha'i
literature into
'heavenly illumination' may 'stream to all ninety-one additional
languages was another
the peoples of the world.' " goal of the Ten-Year Plan,
representing a
Such was the response that by April, twofold increase in the number
of languages
1954, the Guardian announced to all twelve into which translations had
been printed or
Bahi'i Conventions that through "the superb were in the process of
translation.
feats of the heroic company of the Knights By the end of the first
year, introductory
of the Lord of Hosts in pursuance of their literature had been
translated or was being
sublime mission7' the banner of the Faith of translated into forty-two
languages-Euro-
Bahi'u'llih had been hoisted "in no less than pean, African, Asiatic,
American Indian, in-
a hundred virgin territories of the globe," cluding seven supplementary
languages,
thus "swelling the number of sovereign thereby raising the total
number of transla-
states and dependences enlisted under the tions undertaken since the
inception of the
standard of the Cause of God to two hun- Faith to one hundred and
dred and thirty. By this

dred and twenty-eight." time, also, BahL'i
literature had been dis-
In consequence of the phenomenal success patched as far as the
northernmost outpost
achieved by the vanguard of "BahL'u'llBh's of the globe-the radio
station in Brond-
crusaders," he further stated that "the north- lunds fjord, Pearyland, 82
degrees north lati-
ern frontiers of a divinely guided, rapidly tude.
marching, majestically expanding Faith The needs of the blind,
too, for the Light
have been pushed . . . beyond the Arctic of BahB'u'llLh, had not been
overlooked. A
CURRENT BAHAI ACTIVITIES 55
steady increase in the number of Braille establishment (of the) long
overdue Hazi-
transcriptions, not only in English but also ratu'l-Quds (in the) French
capital through
in Esperanto, Japanese and German, (the) conclusion (of an)
agreement (to)
brought the number of Braille publications purchase (a) nine thousand
pound property
to one hundred and ten by' April, 1954. situated (in the) best
residential quarter (of
the) city."
The acquisition of this property was made
possible by the spontaneous and generous
On February 29, 1952, Shoghi Effendi an- contribution of a single
believer, Mr. Hus-
nounced by cable to the Bahi'i world, his in- sayn Quli Kiyani, recently
come to Paris
structions to the Hand of the Cause of God from Persia.
in Africa, Mr. M 6 s i Banini, to acquire The formal dedication of
the Paris Hazi-
property in Kampala, Uganda, for a local ratu'l-Quds took place on
July 4, 1953, with
Haziratu'l-Quds, to be regarded as the nu- Dr. Ugo Giachery, Hand of the
Cause of
cleus of a future national administrative God, coming from Rome to
assist in the
headquarters. ceremonies.
This news was followed two weeks later
by the Guardian's announcement to the five FUNDS
INAUGURATED
FOR PURCHASE
OF

National Assemblies engaged in the teaching campaign in Africa that he himself had contributed six thousand dollars toward this his-
eleven future
toric enterprise, and he appealed to the As-
three on the
semblies to participate through contributions
African, two on the
toward the completion of the total purchase
and one on
price of fifty-five hundred pounds sterling, or
was another of
seventeen thousand dollars.
Crusade ending
In commenting on the swift movement of
Guardian on
events represented by this development, the
purchase of sites for
National Spiritual Assembly of the United
specifically to the Ameri-
States pointed out to the American BahB'is
community-Stockholm, Swe-
that their national headquarters, the first,
City, Panama,
was acquired thirty years after the first Na-
South Africa.
tional Bahi'i Convention in North America,
Guardian cabled
whereas, in Central Africa, even before the
(and) West
establishment of the first local Assembly
contributions and
"the far-seeing Guardian prepares an Ha&
endeavors exerted
ratu'l-Quds, creating for the Bahi'i work a
establishment (of a)
substantial edifice" assuring prestige and re-
the) City
spect for the activities of the Uganda be-
mentioned (by)
lievers.
the) heart (of
On June 3, 1952, the Kampala local Spir-
his own
itual Assembly, formed the preceding April
"furtherance (of this)
21st, officially took possession of the prop-

ELEVENTEMPLESITES
The purchase of land for
Bah6'i Houses of Worship,
American, three on the
Asiatic, two on the European
the Australian continents,
the objectives of the World
in 1963 as announced by the
October 8, 1952. The
four was assigned
can Bahi'i
den; Rome, Italy; Panama
and Johannesburg, Union of
On June 25, 1953, the
all National Assemblies "East
(to) participate through
(in the) meritorious
(toward the) eventual
Bahi'i House (of) Worship (in
(of) Panama, specifically
'Abdu'l-Bahi, situated (in
the) Western Hemisphere," and for
participation in the
notable objective" he

contributed five hundred pounds. erly and immediately began preparation for a public dedication on July 5. Over sixty Meanwhile, contributions for eight of the sites had aggregated, by people attended the formal opening, including representatives of more than twelve Af- approximately two hundred thousand dollars. These were for the rican tribes. Temple sites on Mt. The second Hqiratu'l-Quds to be ac- Carmel, in Canada, Panama, Italy, Sweden, quired during this period was one in Paris, 'IrBq, Australia and India. On that date the Guardian cabled all National destined to become the national administrative head- Assemblies: quarters of the French Bahi'i community. This achievement was announced in particular (the) United tional Assemblies, the Guardian's cablegram to the Forty-Fifth States, (the) British (and the) Egyptian, (to) participate befittingly Annual BahL'i Convention of the United (in the) opening (of the) three remaining States Bahb'is on April 30, 1953, as follows: first year (of the) Ten-Year Funds ere (the) "Heart-warming news (of the) impending Plan draws (to

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T H E B A H A ' I W O R L D

a) close, insuring thereby (the) early pur- Spiritual Assemblies and chase (of) sites (for the) future Ma&iquYl- Assemblies. Within the next year, by April 21, 1951, the number of Ad_hkArs (in) Cairo, Kampala (and) Jo- tional and local Assemblies incorporated Na- had reached one hundred and ten, and in hannesburg." He further appealed to the number of National and local individual believers to reinforce the contri- Assemblies in the United April, 1954, the bilities being made by the three national tire world totaled sixty-six incorporated bodies primarily invested with the responsi- and one hundred and himself contributed an initial gift of twenty, respectively.

three thousand pounds for this purpose, thus clearly emphasizing the supreme importance of this aspect of the World Crusade and the necessity of its early completion.

growing recogni-

On April 21, 1954, the first of the sites legal bodies is

was purchased at a price of eighteen thousand dollars-five

acres of land on a hill authority to con-

seven miles from the heart of the city of Panama, with a beautiful view of the city

At the close of volume Bahb'i

and bay.

States of the

A few days later in his message to the authority.

twelve National Assemblies, the Guardian announced the purchase of a four-acre site in Australia, commanding an extensive view of the Pacific Ocean and the greater portion authorities grant-

of Greater Sydney. Later the municipal attendance by

authorities repossessed the property for town Holy Days is still

planning purposes. His supplementary message dated May 4, 1954, further announced

increasing recognition of the

the purchase of a six-acre site in Kampala. privilege had been

granted by local school boards in seven States in the United States, and in Anchorage, Alaska, the British Isles, the State of

During the four years preceding 1950 the the Minister of

consolidation of the Faith was reflected Israel for Bahb'i

through the incorporation of seven National

Another evidence of the

tion accorded the Faith by

the increasing number of

local Spiritual Assemblies

duct legal Bahb'i marriages.

the period covered by this

communities in twenty-one

United States enjoy this

The number of school

ing exemption from school

Bahb'i children on their

another evidence of the

tion of the independent

Faith. By 1954 this

Victoria in Australia, and by

Education and Culture in

schoolchildren there.

REVIEW OF VARIOUS NATIONAL EVENTS

while the administrative institutions described in 'Abdu'l-Bahb's Testament were

End of Second Seven-Year Plan

acquiring strength and experience

under the Guardian's direction. In 1937, as reported D U R I N G the period of the first World Effendi called War, ' ~ b d u ' l - ~ a 6revealed & the series of upon the Bahb'is of the United States and Tablets addressed to Bahi'is of the United Canada to carry out the objectives enumer- States and Bahb'is of Canada which, when ated in the first Seven-Year Plan terminat- received after the end of hostilities, com- ing in 1944, date of the Centenary of the munication from Palestine being interrupted Announcement of the BAb. By 1944 the ex- by the occupying forces, were published un- terior ornamentation had been applied to der the title The Divine Plan. These Tablets the House of Worship, local Assemblies es- charged the Bahb'is of North America with tablished in all States and Provinces, and the mission of establishing the Faith of local Assemblies formed in fourteen repub- Bahb'u'llAh in countries where the spiritual lics of Latin America. banner had not yet been raised. In 1946, the Guardian announced in a A number of years had to pass without message addressed to the North American concerted action on this international task Annual Convention, a second Plan. "The

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time is ripe, events are pressing, Hosts on in capital cities of Europe prepared the way high are sounding the signal for inaugura- for additional national administrative bodies tion of a second Seven-Year Plan designed in the future. In the darkness of a war-rent to culminate [in] first Centennial of the Year world the light of the Sun of Truth shone Nine marking the mystic birth of BahP'u'- with increased intensity. While the Plan 11Ah's prophetic mission in SiyBh-GhBl at originally called for the formation of Na- Tihrgn." tional Spiritual Assemblies in Canada, This Plan embraced four objectives: Central America and South America, the multiplication of BahL'i centers throughout progress of the teaching work in

Europe
the Americas and bolder proclamation of proceeded so successfully that the
National
the Faith to the masses; completion of the Spiritual Assembly of the Bahá'ís of
Italy
interior ornamentation of the House of and Switzerland was also achieved before
Worship; formation of three National Assemblies - the end of this second Seven-Year
Plan.
semblies, one in Canada, one in Central
America and one in South America; the in- Completion of Bahá'í
Temple
initiation of "systematic teaching activity in
war-torn, spiritually famished European To complete the Bahá'í House
of Wor-
Continent," aiming at the establishment of ship in Wilmette, Illinois,
contracts for the
local Assemblies in the countries of West- ornamentation, utilities and
furnishings of
ern Europe. the interior, and for the
landscaping of the
"The opening decade of the second Bahá'í grounds had to be executed. The interior
Bahá'í century coincides," the Guardian wrote was completed by the spring of
1951, and
to North America on June 15, 1946, "with the landscape plan brought to its
final stage
the launching of the second Seven-Year for the public dedication held May 2,
1953.
Plan, destined alike to consolidate the ex- The interior ornamentation
designs made
ploits that have shed such luster on the last by Louis J. Bourgeois, Temple
architect,
years of the preceding century, and to provided for the treatment of the nine
bays
carry the Plan a stage further across the or alcoves on the main floor as
separate
ocean to the shores of the Old World, and rooms. This early concept reflected a
mis-
to communicate, through the operation of understanding of the function of the
Tem-
its regenerative power, its healing influence. ple in expressing the basic
unity of religion.
to the peoples of the most afflicted, im- The concept later given by the
Guardian of
poverished and agitated continent of the the Faith made these bays an integral
part
globe." of the Temple auditorium. To
increase the

As reported elsewhere in this review, the seating capacity a stairway leading from four objectives of the second Seven-Year Temple foundation level to the main floor Plan were achieved. and thence to the first gallery was removed

The significance of this Plan emerges as and a new spiral stairway constructed from one contemplates the international events foundation to gallery which fits between two and conditions which resulted from the sec- adjoining alcoves on the main floor level.

ond World War, challenging the religious To carry out this concept, and to main- conscience of mankind. The elements of tain harmony of design between exterior unity which inspire the BahVi Message were and interior ornamentation, two independ- implanted in new lands, creating a far ent studies were carried O L I ~over a period of broader basis and a stronger foundation for nine months after the decision to proceed subsequent teaching plans aimed at carrying with interior ornamentatiol~had been made the Faith to the ends of the earth. in the spring of 1946. The essential features

The completion of the ornamentation of sought were to carry the spirit of the ex- the Temple interior prepared this House of terior design and its architectural motifs into Worship for its destined spiritual f~~nction;the interior, the creation of a single great the formation of three more National Spir- auditorium, provision for satisfactory acous- itual Assemblies, bringing the number to tics, the use of color, and seating arrange- eleven, manifested the vitality of the Faith ment. Allen B. McDaniel's treatment was in creating new national communities ex- approved. pressive of the variety of peoples and A Temple Construction Committee was tongues responding to the call of Bah4u'- appointed consisting of Paul E. Haney, IIAh, and the formation of local Assemblies chairman, Amelia E. Collins, Edna M. True,

dome, from floor added. A technical advisory board was also central hall to set up, the members being Allen B. McDaniel, Robert W. McLaughlin and Edwin Innumerable de- H. Eardley. After investigation Alfred P. Shaw, architect, was chosen to prepare the detailed plans and specifications. It is Mr. Shaw's recreation of the spirit of the Bour- gold lettering in geois design which has been carried out in dome itself, where the ornamentation of the Temple interior. prolonged in the The firm of Shaw, Metz and Dolio designed and engineered the utilities. Most Glo- Final plans and cost estimates were ap- proved in January, 1949, the estimated cost being \$780,000. interior ornamenta- The John J. Earley Studio was awarded 1954, was the contract for making the sectional units certain es- of architectural concrete to be affixed to the walls and columns, and the contract fog actually an ele- work on the project at the Temple was ornamentation. placed with the George A. Fuller Company. Dedication of Temple to Public Worship Between July, 1949, and April, 1951, one thousand concrete sections were cast at the Wilmette was pub- Earley Studio, shipped to the Temple and afternoon, May set in place. Actual operation began on July series of Jubi-

to first and second gallery, alcove, and from alcove across to opposite entrance portal. tails invite notice-the great porting the dome, treatment of gallery columns, details of the Bahb'i texts set forth in each of the nine bays, the the lines of the columns, ornamental scheme, converge at where the Arabic symbol, "God rious," associates the House of with the BahB'i World Faith. The final cost of the tion as recorded in January, \$933,481.99. This sum included sential maintenance items and of capping the nine pylons, ment of the exterior The Bahb'i Temple in licly dedicated on Saturday 2, 1953, a unique event in the

11, 1949. Before the ornamental surface throughout the world. could be applied, the interior columns and especially, the piers were set in place, and the utilities and actual achieve- fixtures installed. The cast concrete sections they had were made of a mixture of ground white 'Abdu'l-BahQ, in 1903, and crystalline quartz with cement, while privilege of for the ornamentation up to the dome level America. More- the cast units were fabricated with a back- America in 1912 ground of rose quartz. The floor of audi- visited the Temple torium and surrounding alcoves were laid in future edifice. Here, terrazzo, another use of color. Color also of Worship appears in the upholstered seats and the world, for none window draperies. The temporary wooden blessing. Deep in doors installed when the superstructure was His assurance built were replaced with bronze panels and completed it doors with plate glass. would release spiritual powers. Seats in the nine bays face the center of great throng the auditorium; in the central hall itself the Temple steps, the seats face a single portable reading desk, entrance way and extending along the street pointing the attendants in the direction of Outside the grounds. Three times was the auditorium filled that 'AkkB. afternoon, and at the Just as the completion of the exterior end hundreds reluctantly departed without ornamentation endowed the structure with having been able to enter the auditorium. The Message of Dedication a new and deeper meaning, while notably

prepared by
enhancing its physical beauty, so the com- the Guardian of the Faith was
read on his
pletion of the interior created an effect behalf by his chosen
representative, R'Ghiy-
greatly exceeding the anticipation of its yih Khinum, presented to the
gathering by
friends and workers. What has become ap- Paul E. Haney, chairman of the
National
parent and real, to the inner eye as well as Spiritual Assembly of the
Bahb'is of the
to physical vision, is the majesty befitting United States. Her clear voice
filled the
worship offered the one true God. auditorium, focusing attention
on the high
The great interior provides interesting significance of the Message. ". .
. This

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House of Worship, now opening wide its neighboring village of Winnetka weekly
doors to peoples of all creds, of all races, papers devoted almost a n entire
issue to the
of all nations and of all classes, is dedicated story of the Temple. Universal
Newsreel
to the three fundamental verities animating pictures included exterior and
interior views
and underlying the Bahi'i Faith-the Unity of the Temple. Fifty television
stations
of God, the Unity of His Prophets, the made use of a BahB'i Temple dedication
Unity of Mankind. film short. Public interest and
commenda-
"I greet and welcome you on behalf of tion was aroused to an extraordinary de-
the Guardian of our Faith within these gree.
walls, and invite you to share with us the
words recorded in the Sacred Scriptures Landscaping the Tenzple
Grounds
which we believe to be repositories of the
eternal and fundamental t&ths revealed by In July, 1951, the design
submitted by
God in various ages, for the guidance and Hilbert Dahl was adopted for
landscaping
salvation of all mankind." the Temple grounds. Letters
written by 'Ab-
All arose as Ruhiyyih Khinum read a du'l-Bahi laid down certain elements to be
prayer revealed by Bahi'u'llih. incorporated in the landscape
plan: a cir-
Readers from the Persian, Latin Amer- cular area, with nine gardens, nine ap-

ican and North American Bahá'is then in proaching paths, nine fountains and nine
turn stood at the reading desk and presented pools. To these elements Mr. Dahl
had
passages from the Old Testament, the New given most careful consideration and
his de-
Testament, the Qur'an and the Bahá'í Sa- sign carried out the basic concept.
Work
cred Writings. The Northwestern University was started on the contract in
April, 1952.
A Cappella Choir sang choral selections, at The landscaping went forward
under two'
the opening of the dedication service, dur- successive contracts. The first, at
an esti-
ing the readings and after the final prayer. mated cost of \$200,000, was
intended to
A note of triumphant ecstasy prevailed provide far the essentials of the plan.
The
throughout the afternoon. details not completed by 1953
were included
The passages from the four Sacred Scrip- in a supplementary contract to be
carried
tures were, to the Bahá'is at least, the com- out over a period of two or more
years at
plete evidence of the unity of the Prophets an estimated cost of from \$180,000
to
in revealing, at different stages of human \$200,000.
evolution, the divine will and guidance for The landscaping plan,
accordingly, was
mankind. Among the visitors many re- not entirely completed during the period
marked afterward that they had not realized covered by the present survey.
that the various Prophets had brought the Mr. Dahl's design provided
for a circular
same basic truths. concrete platform extending out
from the
Immediately after the public dedication, bottom of the Temple steps, its outer
cir-
plans were put into operation for the con- cumference a series of concave arcs
after
duct of a weekly program of public wor- the fashion of the entrance bays of the
ship. These programs also present selections Temple itself; steps descend from
the plat-
from the various Sacred Scriptures, with form to the garden level where nine
sunken
vocal music provided by an A Cappella gardens were to be developed; nine path-
Choir directed by Mr. Lloyd Cousins. The ways lead between the gardens to an
outer

Temple is thus fulfilling its mission as the circular walk to be constructed on the largest herald in the Western world of the universal est diameter permitted by the area of the spiritual concept: the Unity of God, the grounds.

Unity of His Prophets, the Unity of Man- The principal entrance to the Temple kind. Participants in these programs are steps extends from Linden Avenue, to the chosen without consideration of race or south, where a wide flight of concrete steps class. rises to the garden level. The

longest approach runs from the corner of Linden Ave- through messages of greeting received from new and Sheridan Road. distinguished personages, from radio and As the work progressed, the nine gardens nouncements and from illustrated feature were seen to be designed in different patterns articles carried, among others, by The terms of flowers and shrubs, affording a Chicago Sunday Tribune. The Wilmette and pleasing variety. Rows of cypresses were

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planted along the paths leading to the garden based on the fact that the landscaped area is not large enough for pools and the size of the gardens does not warrant the rather extensive lawn areas were laid out. Detailed treatment which the landscape architect originally proposed. involves an approach leading to each of nine bays with gardens between. Circular fountains with jets of water keeping beauty. them ever fresh and clear are found in the Complete final cost of the project will be \$100,000. The whole is enclosed within not be available until the next volume of an outer circular walk, and an inner walk, The Bahai World. at the base of the Temple steps, provides a vantage point at a higher elevation from which the garden scene can be viewed. "The gardens are arranged and planted

with simple dignity, restrained in treatment
 but with a touch of color and softness of Included in the objectives of
 the Second
 texture which will give them a gardenesque Seven-Year Plan given by the
 Guardian to
 feeling of peaceful and quiet loveliness . . . North America in 1946 was the
 establish-
 In area there are involved almost five acres ment of National Spiritual
 Assemblies in
 of intensive development." Central America and South
 America before
 The concrete work was carried out by 1953. Since the delegates who would elect
 the George A. Fuller Company under ex- the members of these Assemblies would be
 tension of the contract executed for the in- representative of the local BahL'i
 Assemblies
 terior ornamentation. A contract was en- in existence at the time, an energetic
 teach-
 tered into with the landscape architect on ing plan was inaugurated by the
 National
 July 9, 1951. To represent the Temple trus- Spiritual Assembly of the United
 States to
 tees in the execution of these contracts a develop at least one Assembly in
 each coun-
 Temple Landscape Committee was ap- try. The activities of the Teaching Commit-
 pointed consisting of Robert W. McLaugh- tee appointed to carry out the plan
 included
 li.n, Leroy Ioas, H. B. Kavelin and Clarence. the appointment of regional
 teaching com-
 Ullrich. mittees, and the holding of
 annual confer-
 The gardens and general landscape plan ences and Bah4i schools, each designed
 to
 were sufficiently advanced by May, 1953, prepare the Latin American BahL'is for
 the
 to delight those who attended the public responsibilities they would ultimately
 as-
 dedication. The temporary floodlighting sume as independent Bahi'i communities.
 equipment as employed during the Jubilee The first of the twin
 historic Conventions
 period brilliantly depicted the imposing ar- called to elect these new National
 Spiritual
 chitectural features of the House of Wor- Assemblies was held in Lima, Peru,
 April
 ship. 22 to 24, 1951, with eighteen
 of the twenty-
 A restudy of the design in its relation to seven official delegates present in
 person and

the particular area involved was carried out seven voting by mail. Representing the Ba-

by the Temple Landscape Committee. Their hVis of the United States were Paul E. recommendation eliminated the reflecting Haney, chairman of the National Spiritual

pools and the sunken gardens with low Assembly, and Miss Edna M. True, former walk, substituting lawn areas for the reflect- secretary of the Inter-America Committee.

ing pools. A tunnel structure was recom- The Convention for Central America,

mended over the service entrance to the Mexico and the Antilles, opened the same

Temple foundation, with two utility rooms. day in Panama City with twenty-five official

Other recommendations were that the delegates representing all of the seventeen outer circular walk should be constructed local Spiritual Assemblies in the twelve

with concrete edged with flagstone; and countries of this region. Here the National

some of the paths leading from the outer Spiritual Assembly of the United States was

walk through the gardens developed with represented by its vice-chairman, Mrs. Dor-

lawns. othy Baker, who was also

chairman of the

The decision to eliminate the reflecting Inter--America Committee, and by Horace

pools and the walled sunken gardens was Holley, secretary of the National Assembly.

CURRENT BAHAI ACTIVITIES

Congratulating the believers at both Con- them in the Guardian's message, to the end

ventions for the "magnificent triumph mark- that they would be prepared and ready by

ing (the) culmination (of the) fourteen- Ridvkn 1953 to assume their full and inde-

year old process linking (the) concluding pendent roles as "pillars of the Universal

years (of the) first with (the) opening dec- House of Justice" and participants in the

ade (of the) second Bahi'i century," the global crusade.

Guardian's cabled message appealed to the

two new National Assemblies to "arise (in) complete unity, exemplary fidelity, greatest wisdom, utmost dedication, unswerving re-

designated as an Although not originally

solve, heroic self-sacrifice (to) befittingly objective of the Second
 Seven-Year Plan
 discharge (their) threefold, sacred, inescap- and its teaching campaign in
 Europe, the
 able responsibilities: k s t , (to) consolidate Guardian cabled the National
 Spiritual As-
 (the) two newly-elected pillars (of the) sembly of the United States on
 March 8,
 world administrative order (of the) Faith; 1952, that immediate steps
 were to be taken
 second, (to) stimulate (the) propagation for the formation of the
 first National Spir-
 (of) its teachings; third, (to) enrich (the) itual Assembly of the Bahi'is
 of Italy and
 spiritual life (and) deepen (the) under- Switzerland in Ridvkn 1953.
 The election of
 standing (of) its avowed supporters. . . ." nineteen delegates by all
 established local
 As a token of his love and as the first Spiritual Assemblies in the two
 countries
 precious relic for its national archives, the was set for Naw-R6z 1953, and
 the city of
 Guardian also presented to each Assembly Florence, Italy, was
 designated as the place
 through Mrs. Amelia Collins, Hand of the where they would elect this
 new "pillar (of
 Cause of God, a lock of the blessed hair of the) Universal House of
 Justice, (the) third
 BahL'u'llih. in Europe (and) twelfth (in
 the) BahB'i
 Messages were read from each of the World."
 other nine National Spiritual Assemblies This Assembly, the
 Guardian stated, was
 and each delegate was presented with a pic- to be regarded as "a stepping
 stone (in the)
 ture of 'Abdu'l-Bahi in a special souvenir formation (in the) course (of
 the) impend-
 folder bearing a greeting from their "broth- ing decade-long crusade (of)
 two independ-
 ers and sisters in Europe, under the Divine ent National Spiritual
 Assemblies, destined
 Plan." (to) each lend (an) impetus
 (to the) un-
 Part of the agenda at both conventions foldment (and) consolidation (of)
 Bahi'-
 was devoted to the discussion of the three n'll5h's embryonic World
 Order."

Seven-Year Plans given by the Guardian to	Indicative of the
importance of this step,	
North America, as part of 'Abdu'l-Bahi's	the cablegram also announced
that the	
Divine Plan to spread the Teachings of	Guardian would entrust to this
youngest of	
BahB'uYl15hthroughout the world, and how,	Assemblies a specific plan by
which it	
under the aegis of the Bah2is of the United	would collaborate with its
sister National	
States, the believers in Latin America and	Assemblies in the achievement
of all the	
Europe had been aided to attain this stage	goals of the World Crusade.
of international administrative cooperation,	The Convention took place
April 23 to	
"thereby paving the way to the ultimate or-	26, 1953, with eighteen of the
nineteen	
ganic union" of all National Spiritual As-	elected delegates and thirty
visitors present	
semblies in the International House of Jus-	from Italy and Switzerland.
Mr. Paul E.	
tice, destined, as declared by the Guardian	Haney, chairman of the
National Spiritual	
"to launch enterprises embracing the whole	Assembly of the United States,
brought	
Bahi'i world."	greetings from the American
Bahi'is and	
Thus began a new stage in the evolution	stressed the unique distinction
of the erec-	
of the Administrative Order in Latin Amer-	tion of this twelfth pillar of
the Universal	
ica. During the next two years, the believers	House of Justice during the
Holy Year.	
in Central and South America, under their	Miss Edna True, chairman
of the Euro-	
respective National Spiritual Assemblies and	pean Teaching Committee, and
member of	
with the counsel and guidance of the Na-	the National Spiritual
Assembly of the	
tional Spiritual Assembly of the United	United States, expressed the
great pride of	
States, were to devote their energies to	both the American and European
Bahgis	
carrying out the three objectives assigned to	in the remarkable progress of
the Faith in	

these two countries in the seven short years	inventory and realize what
his share in ef-	
since the inauguration of the Second Seven-	fort, dedication and
sacrifice must be!"	
Year Plan.	
The Guardian's message to the Conven-	
tion, awaited with eager anticipation, ex-	
pressed his feelings of "joy, pride and grati-	The extensive properties
tude" to the "steadily unfolding, highly	
of the Bahi'is of	the United States of
promising Italian-Swiss BahB'i communi-	
America, valued at	more than \$3,200,000, are
ties" and assured this youngest National	
indicative of the	rapid expansion and
Spiritual Assembly of his prayers that it	
stability of the Faith	in this country. Most
would be enabled to befittingly discharge its	
widely known is the	BahL'i House of Worship in
responsibilities and tasks through which it	
Wilmette, Illi-	nois, which was formally
would "contribute (a) distinct share (in	
dedicated and	opened to the public on May
the) world-wide festivities which will com-	
2, 1953.	Erected on land purchased
memorate (the) hundredth anniversary (of	
between 1908	and 1914, the cost of
the) Declaration (of) Bahi'u'llbh's Mission	
construction, includ-	ing landscaping up to April,
(in the) city of Baghdid."	1954, was
To this "infant institution" the Guardian	\$2,763,617.88.
assigned two vital functions: "(to) stimu-	The Haziratu'l-Quds,
also in Wilmette,	
late (the) propagation (of the) Faith (and	consisting of the national
administrative	
to) consolidate (its) institutions (over the)	headquarters of the
National Spiritual As-	
sembly, a supplementary	
length (and) breadth (of) Switzerland (and	
administrative of-	
the) Italian Peninsula."	fice, the office of the
Bahi'i Publishing	
The ten specific tasks which these func-	Trust, the Collins House, and
certain land,	
tions involve are 'listed elsewhere in this	is valued at \$83,026. The
Wilson House in	
volume as those responsibilities assigned by	Malden, Massachusetts,
where 'Abdu'l-Bahb	

the Guardian to Italy and Switzerland un-	rested on the occasion of
His visit to the	
der the Ten-Year Crusade.	United States in 1912, is
valued at \$7,000.	
Among the many gifts presented to the	In addition there are four
BahPi schoolIs,	
new Assembly was one of rare historical sig-	located respectively in
Maine, Michigan,	Colorado, and California,
nificance from the Guardian-two Tablets	
each consisting of	certain lands and a number
written by 'Abdu'l-Bahb shortly before His	having a total value of
of buildings,	
passing, to Mrs. J. A. Burr of Florence, the	Two pieces of property
\$375,418.	
first Bahi'i in that city and the first to kindle	adjoining the
i.n Wilmette, one	
the light of the Cause in Italy. Others of	on the shore of Lake
administrative headquarters	
particular note were letters .of acclaim from	across the street from the
Michigan, and a lot	
the eleven sister National Assemblies, bound	Worship, are being held for
BahPi House of	
in leather for "permanent inspiration," the	to the M a m q u ' l - A m
future additions	
Assembly's official seal, engraved in three	
6 .	
languages-Italian, French and German-a	
gift of the European Teaching Committee,	
and a gift of fifteen hu.ndred dollars from	
the National Spiritual Assembly of the	In his message to the
Forty-Fifth Annual	
United States on behalf of the believers of	Convention of the Bahi'is
of the United	
that country to inaugurate the new Assem-	States, April 29 to May 1,
1953, the Guard-	
bly's National Bahi'i Fund.	ian included among the World
Crusade ob-	
Taking a prominent part in the Conven-	jectives for the believers of
the United	
tion was Dr. Ugo Giachery, Hand of the	States "the erection of the
first Dependency	
Cause of God, present as the Guardian's	of the first Mahriqu'l-AWir
of the West-	
representative, who in his closing remarks	ern World," the first of
five accessory insti-	
as chairman of the Convention and of the	tutions named by
'Abdu'l-Bahb which will	

newly elected National Spiritual Assembly, BahQi House of remarked: "Six years ago who would have dreamed that we should meet in Florence dependency was clari- today; that our two countries would be the Guardian joined in an undertaking whose vastness home for the leaves us aghast? Let each one of us take modest scale, to CURRENT BAHAI ACTIVITIES	ultimately surround the Worship. The nature of the fied in August, 1953, when recommended that it be a aged, to be started on a 63
demonstrate to the people of the world the who ex- expression of the Bahi'i Faith in terms of their gratitude practical service to humanity. exemplary Up to the time of this survey the only Headquarters and step that has been taken toward this ob- Effendi Rabbani. jective is the appointment of a special com- Mrs. Amelia mittee to compile information regarding International state and county laws governing the con- Miss Edna M. struction and operation of such an institu- Horace tion, the suitability of the lake shore prop- Leroy C. Ioas, erty for the purpose, and the estimated building and operating costs of a home Prime Minister housing twenty guests and staff. spiritual content of the Bahi'i Faith and its spread through- out the world. The Prime Minister was particularly interested in the manner in which the Bahi'i faith was introduced into the United States. He expressed surprise when On May 19, 1951, His Excellency the Bahi'i cen- Prime Minister of Israel, Mr. David Ben- seventy-five cities	of Bahi'is in the United States pressed to the Prime Minister for the Government of Israel's treatment of their World their World Leader Shoghi "The representatives were Collins, Vice-Chairman Bahi'i Council who lives in Haifa; True, Recording Secretary; Mr. Holley, Secretary; and Mr. Treasurer. "For almost an hour the and his guests discussed the he was informed that there are ters in over one hundred

Gurion, during a short visit in Chicago, received three members of the National Spiritual Assembly of the Bahi'is of the United States, accompanied by the Vice-President of the International Bahi'i Council, Mrs. Amelia E. Collins. The interview was held in the Prime Minister's suite in the Ambassador East Hotel. The Guardian had wished the National Spiritual Assembly to express the Temple in Wilmette which is the national shrine for the Bahi'is of the United States of America to the Prime Minister the great interest they have in the progress of Israel. The interview was very friendly and cordial. His Excellency was particularly interested in Mrs. Collins' association with the Bahi'i World Center in Israel, and invited her to call on himself and Mrs. Ben-Gurion when she returned to Haifa. His Excellency was interested to know how the Bahi'i Faith had been introduced to America, what had been the effects following 'Abdu'l-Bahh's visit to the United States in 1912, and to what extent the Faith had spread to other lands. A year later the National Spiritual Assembly was able to extend an invitation to the Prime Minister, together with the Mayor of Haifa, Mr. Aba

in the United States and that twenty-five hundred such out the world. He was told faith has been accredited to tions within the International mental Organizations of the "Prior to their departure sentatives presented to the photograph of the Bahi'i BahL'i faith in the United also given a letter appreciation for the Government of understanding of their good wishes of the Bahi'i velopment of Israel." Owing to his many not possible for the Prime cept the National Assembly's visit the Bahi'i House of

Khoushy, to
the color print of the design of the Shrine visit the Bahi'i Temple, and on
May 14,
of the Bhb on Mt. Carmel and a framed 1952, members of the National
Assembly
photograph of the Bahi'i House of Worship and a group of about thirty
Bahi'is cordially
in Wilmette, Illinois. On the same day the welcomed the Mayor of Haifa at
the Bahi'i
Prime Minister's press representative re- House of Worship. In response
to a request
leased the following statement concerning to speak to the group, the
Mayor expressed
the interview to newspapers and radio sta- his admiration for the Shrine
and the Shrine
tions : Gardens on Mt. Carmel and voiced
his re-
"The Prime Minister of Israel, Mr. David spect and regard for the Bahi'is
and the de-
Ben-Gurion, this morning received four sire of the Haifa civil
authorities to give
members of the National Spiritual Assembly their cooperation in the
projects being un-

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dertaken at the World Center of the Faith. tistic and lovely way in
which the Bah\$.i
In turn, Mayor Khoushy and his party were books were presented. For
almost one and
assured of the grateful appreciation of the a half hours they inquired
about the Faith
American BahPis and of their interest in and looked through the books,
which they
the development of the BahL'i World Cen- promised to present to the
Queen on her re-
ter. After the prayer for all nations was turn to the Palace. A few
days later the fol-
read, Mayor Khoushy and his party were lowing gracious letter was
received, signed
conducted through the Temple and it was by one of the private
secretaries of Her
obvious that they were deeply impressed. Majesty the Queen:
"Her Majesty the Queen has asked me to
convey to you her sincere thanks for the of-
fering of the 'Bloemlezing uit de Geschrijf-
ten van BahL'uYll6h'and some English books
In c o ~ e c t i o n with the Fourth European about the BahPi World Faith.

which Her Majesty has accepted with
 BahL'i Teaching Conference held in Hol- tude."
 special grati-
 land in 1951 the Dutch Bahi'i Community
 was able to fuEU one of its long-cherished
 hopes, to acquaint Queen Juliana in a dig-
 nified way with the BahL'i teachings and the
 work being done in the Netherlands. Purchase o f the
 Siylih-C_ha'l
 The Dutch BahL'is had had a copy of
 their new Dutch translation of the Selected In the third year
 following the Martyr-
 Writings o f Bahd'u'lla'h specially bound in dom of the B6b, Husayn-'Ali,
 pre-eminent
 green morocco with the title in gold, in among the B5b's followers,
 was seized by
 readiness for presentation to Her Majesty order of the gh6h and
 confined for four
 the Queen. In addition, they had had made, months in the subterranean
 dungeon of Tih-
 by a Dutch artist well known for her beauti- r5n known as the S i y i h -
 a i l , an abandoned
 ful handmade leatherwork, a simple pigskin reservoir which had served
 one of the pub-
 case, in which the Dutch translation and a lic baths of the city. His
 place of confine-
 few books on the Faith in English could be ment was reached along a
 completely dark-
 placed together, for the presentation. The ened corridor, down three
 steep flights of
 artist, not knowing for whom the case was stairs. There, in thick
 darkness, his fellow
 intended, had remarked that pigskin was prisoners numbered about one
 hundred and
 especially loved by the Queen Mother, for fifty, among whom were
 thieves, assassins
 whom she had made several things. and highwaymen. The dungeon
 was used
 A letter was sent to Her Majesty the for the imprisonment of
 desperate criminals.
 Queen, after long plan.ning, by the Spiritual His feet were placed in
 stocks and a
 Assembly of the Bahl'is of Amsterdam, ex- heavy chain was fastened
 around his neck.
 pressing their wish to present the Bloemle- The place has been described
 as "chill and
 zing uit de Geschriften van Bahd'u'lla'h to damp, filthy, fever-stricken,

infested with
 the Queen, giving a brief statement of the vermin, and filled with a
 noisome stench."
 aims and purposes of the Bahb'i Faith, and It was under these
 conditions, reflecting the bitterest tyranny and
 commenting appreciatively on the Queen's the bitterest tyranny and
 fanaticism of the age, that the intimation of a
 public expressions of strong humanitarian phetic mission entered the
 supreme pro-
 principles and trust in God's guidance. phetic mission entered the
 heart of Husayn-
 Presentation of the case with the Bahi'i 'Ali, transforming him into
 BahL'u'llAh, The Glory of God.
 books was made on August 31, 1951, the 1.n His Epistle to
 day when Bah6'is from nineteen countries
 N5~iri'd-Din ghhih, re-
 were gathering for the Fourth European vealed at a later time,
 BahL'u'llih thus de-
 Teaching Conference which was to start the scribed the Divine origin of
 His mission:
 next morning. The BahL'i messenger pre- "Oking! I was but a man like
 others, asleep
 sented himself at the gate of the Soestdijk upon My couch, when lo, the
 breezes of the
 Palace and was conducted to the secretariat All-Glorious were wafted over
 Me, and
 s f the Queen, where two of the Queen's taught Me the knowledge of
 all that hath
 private secretaries cordially received him. been. This thing is not from
 Me, but from
 When the case was unwrapped both secre- One Who is Almighty and
 All-Knowing
 taries expressed their admiration for the ar-, ... His all-compelling
 summons hath
 C U R R E N T B A H A ' f A C T I V I T I E S
 reached Me, and caused Me to speak His and by active participation in
 BahB'i com-
 praise amidst all people." munity affairs the BahB'i
 women of Persia
 The birth of the mission of Bahi'u1116h have fully demonstrated their
 capacity to as-
 has been described by the Guardian of the sume responsibilities which
 had been re-
 Faith in these words: "Wrapped in its served for men. Indeed, in the
 arena of
 stygian gloom, breathing its fetid air, spiritual heroism from the

earliest days of
numbed by its humid and icy atmosphere, the Faith, Persian Bahi'i
women have risen
His feet in stocks, His neck weighed down to sublime heights of
fortitude and sacrifice.
by a mighty chain, surrounded by criminals The name of Tghirih stands
beside those of
and miscre-ants of the worst order . . . at the most exalted women in
history.
so critical an hour and under such appalling The Four-Year Plan provided
facilities
circumstances the 'Most Great Spirit,' as for the education of girls and
special classes
designated by Himself, and symbolized in for adult women. A National
Women's Pro-
the Zoroastrian, the Mosaic, the Christian, gressive Committee was
appointed, with
and Muhammadan Dispensations by the Sa- regional committees acting
under its super-
cred Fire, the Burning Bush, the Dove and vision. A national convention
for Bahi'i
the Angel Gabriel, respectively, descended women was held annually, with
the partici-
upon, and revealed itself, personified by a pation of the members of the
National
'Maiden,' to the agonized soul of Bahi'- Women's Progressive Committee
and
u'll6h." twenty-two representatives of
the regional
The history of religion can offer no committees. At these gatherings
the women
sharper contrast between the power of the demonstrated their ability and
aptitude for
Holy Spirit and the circumstances under serving their Faith on an
equality with the
which that power manifested itself in its men. In addition, district
conventions were
chosen human vehicle. That from such a held semi-annually, to consult
on ways to
beginning the mission of Bahi'u'llBh could carry education even to women
in the vil-
arise and reveal salvation to the peoples and lages. The program of
education included
nations is an evidence of divine power none oral instruction for the
illiterate and those
can deny. who had little schooling; an
advanced class

To Bahi'is, the place so consecrated by for graduates of secondary schools, and a supreme sacrifice has been venerated as a higher class of more advanced education for holy place of their Faith. In the spring of women living in the larger centers. Finally, a 1954 the site of Siy&h-C_hiilin Tihri6n was periodical was circulated with contents cov- purchased for the Faith by Habib Sabet for ering topics of general history, Bahi'i his- \$400,000. tory, science, literature, health, hygiene, housekeeping and care of children.

End of Four-Year Plan for Persian Women From Shoghi Effendi a message was re- ceived which stated: "The great barrier has The International Survey published for now been completely removed and absolute the years 1946-1950 included reference to equality is attained as the result of recent de- the effort made by the Persian Bahi'is to velopments, as well as the glorious and con- create opportunities for Bahi'i women to at- tinuing efforts rendered by the beloved tain education, and their aim to bring about Bahi'i sisters in that country and abroad." equality with men in relation to elective and appointive offices in the community. This aim was pursued under a four-year plan the result of which has been to find The Five-Year Plan of the Bahi'is of Egypt and the Sfidgn began in women elected to membership on Assem- May, 1948, blies for the first time, thus overcoming a in response to a cablegram from the Guard- long historic disability. The service of men ian to the National Spiritual Assembly of the BahVis of Egypt and and women in these elective bodies repre- Sfidtin. At the end of this Plan the goals sents the operation of the principle of equal- achieved in Egypt in- cluded the establishment of ity of opportunity and status for men and three new local women which the BahVi Faith has estab- Spiritual Assemblies, in Sohag (1950), Me- halla el Kobra (1951) and Mansoura

ing throughout the world. (1952), thus raising to nine
the number of
Through special classes and discussions local Spiritual Assemblies. Six
virgin prov-
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inces were opened, of nine set up as goals. BahL'u'lltiah addressed to
SultAn 'Abdu'l-
A plot for a permanent summer school was 'Aziz the first of His
communications to the
found but legal transfer of the land was not rulers and ecclesiastical
leaders of the world,
yet completed. In the Sudhn the goals were proclaiming the Divine Summons
and warn-
achieved in the opening of three new cen- ing all those who refused to
heed His Call.
ters, at Port Siidhn, Wau and Wad Medani. On the eve of His banishment
from that
A Bahi'i center was established at Asmara city by the Sulthn's edict,
Bahi'u'llhh re-
in Eritrea. In Africa, Algeria was opened to vealed: "Were all the
governments of earth
the Faith and in Libya BahA'i centers were to unite to take My life and
the lives of all
established in Benghazi and Tripoli. A Spir- who bear this Name, this Divine
Fire would
itual Assembly was established in Tunis in never be quenched. . . .
Whatever may yet
April, 1953. befall Us, great shall be Our
gain, and mani-
fest the loss wherewith they shall be af-
Women Included in Assembly Membership flicted." The Guardian points
out that Sul-
for First Time t i n 'Abdu'l-'Aziz was also "first among
Oriental monarchs to sustain the impact of
Elections for members of local Spiritual God's retributive justice."
Assemblies in Egypt on April 21, 1951, for The months which
Bahi'u'llhh and His
the first time permitted inclusion of women. family spent in this house have
been as-
Accordingly, one or two women members sociated by the Guardian with
the begin-
were elected as members of the Spiritual As- ning of a period in which
"untold privations
semblies of Alexandria, Cairo, and Port and unprecedented trials were
mingled with
Said. The Guardian referred to this change the noblest spiritual

triumphs," and one in
in his message to the 1951 National Con- which "the day-star of
Bahí'u'lláh's ministry
vention of the Bahí'is in the United States, was about to reach its zenith."
as follows: "(A) notable step (in the) prog-
ress (of) Bahí'i women (of the) Middle
East (is) taken through (the) extension (of
the) right (of) membership (in) local As- On April 21, 1953, the
Canadian Bahh'i
semblies (to) women believers (in) Egypt." Community rejoiced in the news
that their
Five-Year Plan was completely and success-
fully fulfilled. The plan had been initiated
when the National Spiritual Assembly of
Among the many significant events that the Bahí'is of Canada was first
established
transpired during the period covered by this in 1948. Completion of the plan
climaxed
volume was one announced in the Guard- five years of intensive
teaching work and its
ian's message to the National Convention organization throughout Canada,
from Vic-
of Bahí'is in the United States on April 23, toria to Newfoundland. It meant
that a
1952, in this statement: "Historic site (of) total of thirty Spiritual
Assemblies had been
House occupied (by) BahL'u'lláh (in) Stan- established in Canada, and that
Bahh'is
bul (has been) partly purchased." On Oc- were resident in one hundred
different lo-
tober 1, 1954, the Guardian further an- calities throughout the
Provinces. A Na-
nounced to all believers of the East and tional Haziratu'l-Quds had been
purchased
West that funds to complete the acquisition in the heart of Toronto.
of this historical edifice had been provided
as a result of "successive contributions Purchase of
Hqiratu'l-Quds
made by the Hand of the Cause, Amelia
Collins, outstanding benefactress of the A building was purchased in
October,
Faith, for the furtherance of some of the 1952, on St. George Street,
Toronto, to
most vital objectives of the Ten-Year Plan." serve as the Canadian
Haziratu'l-Quds, in
Thus there has been preserved for future response to the Guardian's writing
the Ca-

generations another historic place associated with the exile and banishment of Bahi'uY-llhh from the land of His birth and His incarceration in the prison city of 'Akkh. [five-year] Plan, formulated for that Community, is none the less four months from August 16, 1953, that to its emer-

nadian National Bahi'i Assembly fort must . . . be exerted for ment of an institution which, integral part of the

It was while residing in this house for the less regarded as indispensable owing

CURRENT BAHAI ACTIVITIES

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gence into an independent existence." Later as pio- tional Body who have gone forth it was found necessary to sell the building . the purchase needs to virgin territories . . . the purchase acquired, because it proved to be unsuitable of the Temple site in Sydney-all attest the on account of fire regulations. vitality of the faith of the believers in the Antipodes." The Temple site chosen was unfortunately, however, shortly after its purchase, repossessed by the city, and the National Spiritual Assembly, though hav- The home of Mr. and Mrs. William Suth- ing to relinquish this site, was paid a sum erland Maxwell on Pine Avenue in Mont- for it which brought a considerable profit. real, Canada, for many years the gathering place of Bahi'is and their friends, was given over to the ownership of the National Spiritual Assembly of the Bahb'is of Canada, to The Five-Year Plan of the National be maintained as a Shrine in remembrance Spiritual Assembly of the Bahi'is of Ger- of 'Abdu'l-Bahb's stay in this home in 1912. many and Austria was inaugurated in May, This gracious gift was that of R Ghiyyih 1948, in response to a suggestion made by Lhbnum, daughter of May and Sutherland Shoghi Effendi, who left the extent of the Maxwell, and now the wife of the Guardian plan to the decision of the National Assem- of the Bahi'i Faith. Transfer of the prop- bly. The following objectives were set up:

erty was completed in March, 1954. It was strengthening the the first Bahi'i home in Canada, established for the Ad- in 1907. ministrative Order; (2) increasing the num- Uncountable numbers of persons had ber of Bahi'i centers from fourteen to been received in this^ home and had there twenty-eight and at the same time further- heard of the Bahi'i Faith and been sur- ing Community growth; (3) deepening in rounded with spiritual guidance and love. the Teachings, through addition to the The Canadian National Spiritual Assembly Bahi'i literature in German, in order to re- wrote of the gift of this home by RGhiyyih place the Bahi'i literature confiscated and LhLnum: "Many who enter its lovely white destroyed by the National Socialist govern- doors have the inner realization that they ment; (4) erection of a National Ha~iratu'l- stand within the same walls where 'Abdu'l- Quds in Frankfurt-am-Main. During the BahL had stood." course of the Plan three communities of ac- tive Bahi'is were cut off from the main body of German Bahi'is, as activities of the Faith were prohibited in the Eastern The Six-Year Plan of the National Spirit- Zone of Germany. ual Assembly of the Bahb'is of Australia During the first four years of the Plan and New Zealand was fulfilled in April, six Bahi'i groups were brought to commu- 1953, and all the goals exceeded. The Plan nity status, one of which relapsed to group status. During the last year of the Plan, through the sacrificial efforts ual Assemblies in Australia and nineteen of Germany, aided by Bahi'is of the Bahb'is groups in Australasia. Five additional As- who had come to study in from Persia semblies were established, bringing the total centration on nine goal cities Germany, con- number in Australia and New Zealand to establishment of nine resulted in seventeen. Twenty-one groups beyond the

additional Assemblies
goals of the plan brought the total number by the end of the five years,
thus fulfilling
of groups to forty. the objective of fourteen
additional Bahi'i
Communities. The nine new Assemblies es-
Purchase of Temple Site in Sydney tablished in one year were Bad
Cannstatt,
Bonn, Ebingen, Freiburg-i-Breisgau, Gies-
In acknowledging the news of purchase sen, Heilbronn, Ludwigsburg,
Tiibingen and
of the site for a BahB'i House of Worship Ulm.
in Sydney to the National Spiritual Assem- On the site of the ruin
purchased at West-
bly of the Bahi'is of Australia and New endstrasse 24, in
Frankfurt-am-Main, for
Zealand, the Guardian wrote, on June 16, the Haqiratu'l-Quds shortly
before the be-
1954: "The number of pioneers of the Na- ginning of the Five-Year Plan,
a stately

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five-story building was erected and com- help h a n c e payment of the
mortgages.
pleted by the end of the Plan. Seemingly Addition to the BahB'i
literature in Ger-
insurmountable obstacles arose in all phases man has included new
translations and
of the erection of the building-financing, editions of the Hidden Words, a
selection
materials, permits-but each was overcome of prayers, translation and
publication
in turn. A few paragraphs from the account of Shoghi Effendi's "The
Dispensation of
of the architect of the building, Bruno BahC'u'llAh" from The World
Order of
Bauer, give modest insight into what some Bahci'u'lldh, of Paris Talks of
'Abdu'l-Baha',
of these difficulties were: of Some Answered Questions,
and, in press,
"Thanks to the great-hearted and gener- of Shoghi Effendi's God Passes By.
A be-
ous gifts of our beloved Guardian and with ginning was thus made in the
Five-Year
the help of additional gifts and loans of the Plan to re-establish an
authentic BahC'i lit-
BahC'is it was possible to work out financ- erature in German.

ing arrangements through building loans (mortgages). With a part of the building fund, construction above the first floor was begun in the summer of 1950. All the believers were delighted and breathed more easily, with relief and gratitude. Then . . . of Central America held in San Jose, Costa Rica, in 1952, the idea of a Plan was developed and later approved by the National Spiritual Assembly of the Americas and the Antilles, then beginning its second year of existence. The Guardian had thus become scarce and in part illegal. New "to devote evidences of lack of confidence pervaded a sound and the world. Our work was threatened with future." The coming to an end. A whole series of old formulated encumbrances burdened the property and establish harmony, had to be set aside. Old claims had to give the BahL'is, way to new. Endless, galling dealings with work, (3) to the former owners, with the mortgage of-BahPi Fund, fice, with the notary and with a number of of BahL'i lit-hancial institutions were necessary in or-Spanish editions, der to clear the way for continuing the con-Spiritual struction. The believers had to be appealed to for new sacrifices. Next to the evident objective the Central divine blessing we must be thankful for this Assembly sent courage in sacrifice, this insight and this community of

At the Annual Convention of
of Central America held in San
Rica, in 1952, the idea of a
Plan was devel-
oped and later approved by the
Spiritual Assembly of the
America and the Antilles, then
second year of existence. The
written the Assembly urging it
its energy primarily to laying
abiding foundation for the
Plan encompassed four points
by the Guardian: (1) to
love and understanding among
(2) to promote the teaching
win support for the National
and (4) to assure publication
erature in well-translated
in cooperation with the National
Assembly of South America.
To fulfill the first
American National Spiritual
a member to each principal

unbending will and faith in success, but each country under its
 jurisdiction, to estab-
 especially to the great help of our Guardian, lish a bond of love and service
 through
 so that we could go forward with the con- these visits; and in reply to
 letters it took
 struction and meet the contracts." particular care to quote from
 the Writings
 In July, 1950, the commemoration of the on each specifc question or
 problem raised.
 Martyrdom of the BAb in Frankfurt was For the second objective two
 National
 held in the large first floor room of the Teaching Committees were
 formed, one for
 Hazira, while construction with the upper work among Spanish speaking
 friends and
 floors was in progress. In 1952 all interior the other among English and
 French. These
 construction work was completed, and a Committees in turn encouraged
 the Re-
 lovely garden and planting had been in- gional Teaching Committees
 which carried
 stalled in the spacious area back of the out specific projects in the
 field. An Indian
 building. The finished H q i r a contains, on Committee carried the Teachings
 to the ab-
 the third floor, a meeting hall seating one origines and established a
 BahB'i Cultural
 hundred thirty persons, with balcony over- Institute in the heart of the
 Indian country
 looking the garden, and an adjoining in Chichicastenango, Guatemala.
 The first
 kitchen; a secretariat on the second floor; BahPi School in Central America
 was held
 and several apartments at present leased to at "Karbila" outside of
 Tegucigalpa, Hon-

C U R R E N T B A H A ' I A C T I V I T I E S 69

duras. At the end of the Plan all Assemblies The fifth objective,
 expansion of the Ba-
 had been maintained and teaching work h 2 i New Era School in
 Panchgani, to bring
 was being actively carried on in many fields. it to the status of
 government recognition,
 Support for the National Bahi'i Fund was not attained although
 progress was
 was aided by appeals in the Assembly's of- made toward this goal. The

eighth anniversary- ficial news organ Noticias, published in celebrated in De- Spanish, French and English and mailed to larger prop- every Bah2i. school was In the interests of well-translated Bahi'i February, literature in Spanish, steps were taken to being made in consolidate all translating efforts and to se- property, on which cure well-qualified translators. in good condi- tion, the number of classrooms was being increased, playgrounds were being devel- The Nineteen-Month Plan of the Na- staff was be- tional Spiritual Assembly of the Bah6'is of India, Pikistin and Burma, extending from Plan wide September, 1951, to April, 1953, was the press which third successive Bahi'i Teaching Plan assistance in the undertaken in the sub-continent of India and Burma. Five main objectives were out- lined and although all were not fully at- tained, the end of the Plan saw great prog- ress as a result of the intense efforts of the Bahi'is of this area. Guardian's ca- The first objective was to offer Rs 2,50,- Convention of 000 to the Shrine of the Bib Fund; a little of the British over three-fourths of this sum was contrib- to the "initiation uted. campaign designed (to) Esslemont's Bah8u'llah and the New Era (to) terri- was translated and printed in three lan- Continent whose guages, Indonesian, Siamese, Karen; a re- fringes were suc-	sary of the school was cember, 1952. More suitable, erty was purchased and the moved to the new premises in 1953. Improvements were this twenty-eight acre were located five bungalows oped, and a qualified teaching ing arranged for. During the Nineteen-Month publicity was received in the would prove of valuable work of the future. Projected in 1950, in the blegram to the British Bahii'i that year, the Two-Year Plan Bahi'is was to be a prelude (of the) systematic carry (the) torch (of the) Faith tories (of the) Dark northern (and) southern

vised translation was made in Burmese; and cessively illuminated (in the) course (of a smaller booklet, "Bahí'u'llih and His the) ministries (of Bahí'u'llih (and) Message," was translated and printed in 'Abdu'l-Bahí." Kachin. The three objectives of the Plan were

The third objective, pioneering into (1) to strengthen the nineteen Spiritual As-semblies already established neighboring countries, succeeded in open- in the British ing seven of eight "goal" countries, with Isles, (2) to form nuclei in three depend-formation of an Assembly in two and prom- encies of the British Crown in East or West

ise of one in a third. The areas opened Africa, and (3) to translate, publish and disseminate Bahí'i were Siam (Thailand) ; Malaya, with an As- British Publishing Trust in sembly in Singapore; Indonesia; Sarawak, three African languages in addition to the with an Assembly established in Kuching; undertaken in the Six-Year Zanzibar; Madagascar; and Nepal. Indo- Plan success- China remained unsettled. fully completed less than a year previously

On the home front of the Indian sub- by the British Bahí'is. continent, eight of ten Spiritual Assemblies At the midpoint of the Plan, in April, 1952, the Guardian was able hoped for were established in India, three to announce of five in Pikistin, and one of two in Cey- that pioneers had been dispatched to the lon. It was not possible to fulfill the objec- three virgin territories of Tanganyika, Uganda and the Gold Coast; tives in Burma owing to disturbed condi- teen thousand dollar that a seven- Haziratu'l-Quds had been purchased in Kampala, tions in that country. Of thirteen Assemblies been purchased in Kampala, to be consolidated in India, twelve main- native Africans of the Teso, Yao, Buganda and Mutoco tribes had been consolidated in Pikistin (three) and Burma enrolled in the (four) maintained status. Faith; and that Spiritual

Assemblies had

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been formed in Kampala and in Dar es
British Isles,

On the home front in the

Salaam.

all Assemblies were maintained

on a firm

When the Plan came to its brilliant con-
pamphlets

basis. In addition to the three

clusion in April, 1953, the Guardian an-
languages

previously printed in African

nounced that the number of believers in
Hausa) , trans-

(ChiNyanja, KiSwahili and

Uganda alone was over two hundred and
Ateso were

lations into Luganda, Twi and

ninety, residing in twenty-five localities and
translations into

published a.nd in use, and

representing twenty tribes. In Africa all
African languages

at least eight additional

goals were exceeded. Twelve new local Spir-
pamphlets were

were in progress. The

itual Assemblies had been established in
Publishing Trust and

printed by the British

Uganda, and besides the Assembly in Tan-
distributed by them.

ganyika one was assured in Kenya. In his

The objectives thus brilliantly achieved

message to the First Intercontinental Bahgi

Teaching Conference held in Kampala, in
laid the

in the British Two-Year Plan

February, 1953, the Guardian wrote: "I
furthered the

groundwork for and greatly

welcome with open arms the unexpectedly
African teach-

tremendous successes of the

large number of the representatives of the
Spiritual As-

ing work in which six National

pure-hearted and the spiritually receptive
during the Ten-

semblies were to cooperate

Negro race."

Year Crusade.

EXCERPTS F R O M T H E

B A H A ' I S A C R E D W R I T I N G S

From PRAYERS AND MEDITATIONS BY BAHU'LLAH

A L L praise, O my God, be to Thee Who
Revelation, and to

inspiration and Thy

art the Source of all glory and majesty, of
Thine attributes.

manifest Thy names and

greatness and honor, of sovereignty and
 adorn the pre-
 dominion, of loftiness and grace, of awe and
 creation, O Thou
 power. Whomsoever Thou wilt Thou
 universe Thou hast
 causest to draw nigh unto the Most Great
 Ocean, and on whomsoever Thou desirest
 His person solidity
 Thou conferrest the honor of recognizing
 joined and combined.
 Thy Most Ancient Name. Of all who are in
 constancy in Thy
 heaven and on earth, none can withstand
 unwavering adherence to
 the operation of Thy sovereign Will. From
 plenitude of the
 all eternity Thou didst rule the entire crea-
 didst unveil to His eyes,
 tion, and Thou wilt continue for evermore
 of Thy Revelation
 to exercise Thy dominion over all created
 of Thy servants were
 things. There is none other God but Thee,
 longing for Thy Kingdom,
 the Almighty, the Most Exalted, the All-
 realms rushed forth
 Powerful, the All-Wise.
 heavenly dominion.
 Illumine, O Lord, the faces of Thy serv-
 evinced in Thy
 ants, that they may behold Thee; and
 them that are devoted to
 cleanse their hearts that they may turn unto
 confirmed to mani-
 the court of Thy heavenly favors, and rec-
 creatures, and
 ognize Him Who is the Manifestation of
 sovereignty throughout
 Thy Self and the Day-Spring of Thine Es-
 sence. Verily, Thou art the Lord of all
 is this Thy most
 worlds. There is no God but Thee, the Un-
 how consummate
 constrained, the All-Subduing. (p . 94)
 caused every un-
 derstanding heart and mind to marvel! And

Through Him Thou didst
 amble of the book of Thy
 Who art the Ruler of the
 fashioned!
 I bear witness that in
 and fluidity have been
 Through His immovable
 Cause, and His
 whatsoever Thou, in the
 light of Thy glory,
 throughout the domains
 and creation, the souls
 stirred up in their
 and the dwellers of Thy
 to enter into Thy
 Through the restlessness He
 path, the feet of all
 Thee were steeled and
 fest Thy Cause amidst Thy
 to demonstrate Thy
 Thy realm.
 How great, O my God,
 excellent handiwork, and
 Thy creation, which hath

Lauded be Thy name, O Lord my God! I	when the set time was
fulfilled, and what	
testify that Thou wast a hidden Treasure	had been preordained came
to pass, Thou	
wrapped within Thine immemorial Being	didst unloose His tongue
to praise Thee, and	
and an impenetrable Mystery enshrined in	to lay bare Thy mysteries
before all Thy	
Thine own Essence. Wishing to reveal Thy-	creation, O Thou Who art
the Possessor	
self, Thou didst call into being the Greater	of all names, and the
Fashioner of earth and	
and the Lesser Worlds, and didst choose	heaven! Through Him all
created things	
Man above all Thy creatures, and didst	were made to glorify
Thee, and to celebrate	
make Him a sign of both of these worlds, O	Thy praise, and every
soul was directed to-	
Thou Who art our Lord, the Most Com-	wards the kingdom of Thy
revelation and	
passionate!	Thy sovereignty.
Thou didst raise Him up to occupy Thy	At one time, Thou didst
raise Him up, O	
throne before all the people of Thy creation.	my God, and didst attire
Him with the orna-	
Thou didst enable Him to unravel Thy mys-	ment of the name of Him
Who conversed	
teries, and to shine with the lights of Thine	with Thee (Moses), and
didst through Him	

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uncover all that Thy will had decreed and vors and Thy gifts, and to rid them of all
 Thine irrevocable purpose ordained. At an- attachment to aught else except
 Thee. At
 other time, Thou didst adorn Him with the another time He revealeth Himself as
 the
 name of Him Who was Thy Spirit (Jesus), Fire which Thou didst kindle in the
 tree of
 and didst send Him down out of the heaven Thy unity, whose heat melted the
 hearts of
 of Thy will, for the edification of Thy peo- Thine ardent lovers when He Who is
 the
 ple, infusing thereby the spirit of life into Day-Star of the world shone forth
 above the
 the hearts of the sincere among Thy serv- horizon of 'Iriq. I testify, O my
 God, that

ants and the faithful among Thy creatures. through Him the veils of human fancy were
Again, Thou didst reveal Him, decked forth burnt up, and the hearts of men were set to-
by the name of Him Who was Thy Friend wards the scene of Thy most resplendent (Muhammad), and caused Him to shine glory.
brightly above the horizon of Hijiz, as a I implore Thee, O Thou Who art the
token of Thy power and an evidence of Thy Supreme Ordainer, not to suffer me to be
might. Through Him Thou didst send unto deprived of the breezes which are wafted in
Thy servants what enabled them to scale Thy days, the days whereon the sweet smell
the heights of Thy unity, and to yearn over of the raiment of Thy mercy hath been shed
the wonders of Thy manifold knowledge abroad. Neither do Thou keep me back and wisdom. from Thy most great Ocean,
every drop of
I testify, O Thou Who art the Lord of the which crieth out and saith: 'Great is the
whole creation, and the Desire of whosoever blessedness that awaiteth him who hath been
hath sought Thee, that, amidst Thy crea- awakened from his sleep by the breath of
tures, they resemble the sun which no mat- God which, from the source of His mercy,
ter how often it riseth and setteth is still the hath blown over all such of His creatures
one and the same sun. Whoso maketh any as have set themselves towards Him!' distinction between any of them hath truly Thou seest, O my Lord, how Thy servants
failed to attain the ultimate purpose, and to are held captive by their own selves and
reach the highest goal, and hath been de- desires. Redeem them from their bondage,
prived of the mysteries of unity and of the O my God, by the power of Thy sovereignty
lights of sanctity and oneness. I testify, and might, that they may turn towards Thee
moreover, that Thou hast decreed that none when He Who is the Revealer of Thy names
on the face of the earth should equal them, and attributes is manifested unto men.
and none of Thy creatures be able to be Cast upon this poor and desolate crea-
compared with any of them, in order that ture, O my Lord, the glance of Thy

wealth,
 Thine own singleness and peerlessness might and flood his heart with the beams
 of Thy
 be recognized and established. knowledge, that he may
 apprehend the
 Glorified, immeasurably glorified be Thy verities of the unseen world, and
 discover
 name, 0 my God! How can I ever befit- the mysteries of Thy heavenly realm, and
 tingly mention Thee or sufficiently praise perceive the signs and tokens of Thy
 king-
 Thee, that Thou hast manifested Him by dom, and behold the manifold revelations
 of
 the power of Thy might, and caused Him this earthly life all set forth before
 the face
 to shine above the horizon of Thy will, and of Him Who is the Revealer of Thine
 own
 made Him the Day-Spring of Thy signs, and Self. Direct, then, his eyes, 0 my
 God, to-
 the Dawning-Place of the revelation of Thy wards the horizon of Thy
 loving-kindness,
 names and Thine attributes? How bewilder- and make steadfast his heart in its
 attach-
 ingly mysterious, moreover, 0 my God, is ment to Thee, and unloose his tongue
 to
 His nature and all that Thou hast infused praise Thee, and make him able to
 hold fast:
 into Him, through Thy strength and by the the cord of Thy love, and to cling to
 the
 power of Thy might! At one time He ap- hem of Thy bounteousness, and to
 proclaim
 peareth as the water which is Life indeed, Thy name amidst Thy creatures, and
 to re-
 sent down out of the heaven of Thy grace, count Thy virtues throughout Thy
 realm, in
 and poured forth from the clouds of Thy such wise that no obstacle will deter
 him
 mercy, that Thy creatures may be endued from turning to Thy name, the
 All-Bounti-
 with new life, and live as long as Thine own ful, and no veil shut him out from
 Thee, in
 Kingdom endureth. Every drop of that Whose hand is the dominion of utterance
 water would suffice to quicken the dead, and and the kingdom of all names and
 attri-
 to set their faces in the direction of Thy fa- butes!

BAHA'I SACRED WRITINGS

Octagon of the Shrine seen from the mountainside and

showing one iron railing in place. March, 1952.

Scaffolding around the drum and dome of the Bib's Shrine;
the ribs, tiles and lantern of the dome are still to be added.
June, 1953.

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Hold Thou the hand of this seeker who Thine utterances in Thy days. Blessed,
hath set his face towards Thee, O my Lord, moreover, be the man that hath
turned unto
and draw him out of the depths of his vain Thee, and woe betide him that hath
turned
imagination, that the light of certainty may his back upon Thee.
shine brightly above the horizon of his Praised be Thou, the Lord of
the worlds!
heart in the -days whereon the sun of the

(p . 48)

knowledge of Thy creatures hath been dark-
ened through the shining of the Day-Star of Praise be to Thee, O Lord my
God! Thou
Thy glory; the days whereon the moon of seest and knowest that I have called
upon
the world's wisdom hath been eclipsed Thy servants to turn nowhere except in
the
through the appearance of Thy hidden direction of Thy bestowals, and have
bidden
knowledge, and the manifestation of Thy them observe naught save the things
Thou
well-guarded secret, and the revelation of didst prescribe in Thy Perspicuous
Book, the
Thine enshrined mystery; the days whereon Book which hath been sent down
according
the stars of men's doings have fallen through to Thine inscrutable decree and
irrevocable
the rising of the orb of Thy unity and the purpose.
shedding of the radiance of Thy transcend- I can utter no word, O my God,
unless I
ent oneness. be permitted by Thee, and can
move in no
I beg of Thee, O my God, by Thy most direction until I obtain Thy sanction. It
is
exalted Word which Thou hast ordained as Thou, O my God, Who hast called me
into
the Divine Elixir unto all who are in Thy being through the power of Thy might,
and
realm, the Elixir through whose potency the hast endued me with Thy grace to
manifest
crude metal of human life hath been trans- Thy Cause. Wherefore I have been

sub-
 muted into purest gold, O Thou in Whose jected to such adversities that my
 tongue
 hands are both the visible and invisible hath been hindered from extolling Thee
 and
 kingdoms, to ordain that my choice be con- from magnifying Thy glory.
 formed to Thy choice and my wish to Thy All praise be to Thee, O my
 God, for the
 wish, that I may be entirely content with things Thou didst ordain for me
 through
 that which Thou didst desire, and be wholly Thy decree and by the power of Thy
 sover-
 satisfied with what Thou didst destine for me eighty. I beseech Thee that Thou
 wilt fortify
 by Thy bounteousness and favor. Potent art both myself and them that love me in
 our
 Thou to do as Thou willest. Thou, in very love for Thee, and wilt keep us firm
 in Thy
 truth, art the All-Glorious, the All-Wise. Cause. I swear by Thy might! O my
 God!
 Happy is the man who hath recognized Thy servant's shake is to be shut out as
 by
 Thee, and discovered the sweetness of Thy a veil from Thee, and his glory is to
 know
 fragrance, and set himself towards ~ h y Thee. Armed with the power of Thy name
 kingdom, and tasted of the things that have nothing can ever hurt me, and with
 Thy love
 been perfected therein by Thy grace and in my heart all the world's afflictions
 can in
 favor. Great is the blessedness of him who
 no wise alarm me.
 hath acknowledged Thy most excellent
 majesty, and whom the veils that have shut Send down, therefore, O my
 Lord, upon
 out the nations from Thee have not hin- me and upon my loved ones that
 which will
 dered from directing his eyes towards Thee, protect us from the mischief of
 those that
 O Thou Who art the King of eternity and have repudiated Thy truth and
 disbelieved
 the Quickener of every moldering bone! in Thy signs.
 Blessed, also, is he that hath inhaled Thy Thou art, verily, the
 All-Glorious, the
 sweet saviors, and been carried away by Most Bountiful.

(p . 207)

From G L E A N I N G S F R O M T H E W R I T I N G S O F B A H A ' U ' L L A H

THE DAY OF FULFILLMENT

Out of

Zion hath gone forth the Law of God, and

The time fore-ordained unto the peoples Jerusalem, and the hills and land thereof,

and kindreds of the earth is now come. The are filled with the glory of His Revelation.

promises of God, as recorded in the holy Happy is the man that pondereth in his

heart that which hath been revealed in the whom the Almighty was pleased to guide,

Books of God, the Help in Peril, the Self- were found dumbfounded and heedless.

Subsisting. Meditate upon this, O ye be- O thou that hast remembered Me! The

loved of God, and let your ears be atten- most grievous veil hath shut out the peoples

tive unto His Word, so that ye may, by His of the earth from His glory, and hindered

grace and mercy, drink your fill from the them from hearkening to His call. God

crystal waters of constancy, and become grant that the light of unity may envelop the

as steadfast and immovable as the mountain whole earth, and that the seal, "the King-

in His Cause. dom is God's," may be stamped upon the

In the Book of Isaiah it is written: "Enter brow of all its peoples.

(p. 10)

into the rock, and hide thee in the dust, for

fear of the Lord, and for the glory of His By the righteousness of God! These are

majesty." No man that meditateth upon this the days in which God hath proved the

verse can fail to recognize the greatness of hearts of the entire company of His Mes-

this Cause, or doubt the exalted character sengers and Prophets, and beyond them

of this Day-the Day of God himself. This those that stand guard over His sacred

same verse is followed by these words: "And and inviolable Sanctuary, the inmates of the

the Lord alone shall be exalted in that Day." celestial Pavilion and dwellers of the Tab-

This is the Day which the Pen of the Most ernacle of Glory. How severe, therefore, the

High hath glorified in all the holy Scrip- test to which they who join

partners with
 tures. There is no verse in them that doth
 God must needs be subjected! (p. 11)
 not declare the glory of His holy Name, and
 no Book that doth not testify unto the lofti-
 ness of this most exalted theme. Were We Beware, O believers in the
 Unity of God,
 to make mention of all that hath been re- lest ye be tempted to make any
 distinction
 vealed in these heavenly Books and holy between any of the
 Manifestations of His
 Scriptures concerning this Revelation, this Cause, or to discriminate
 against the signs
 Tablet would assume impossible dimensions. that have accompanied and
 proclaimed their
 It is incumbent, in this Day, upon every man Revelation. This indeed is the
 true meaning
 to place his whole trust in the manifold of Divine Unity, if ye be of
 them that ap-
 bounties of God, and arise to disseminate, prehend and believe this
 truth. Be ye as-
 with the utmost wisdom, the verities of His sured, moreover, that the
 works and acts of
 Cause. Then, and only then, will the whole each and every one of these
 Manifestations
 earth be enveloped with the morning light of God, nay whatever
 pertaineth unto them,
 of His Revelation. (p 12) and whatsoever they may
 manifest in the
 future, are all ordained by God, and are
 Verily I say, this is the Day in which a reflection of His Will and
 Purpose. Whoso
 mankind can behold the Face, and hear the maketh the slightest possible
 difference be-
 Voice, of the Promised One. The Call of tween their persons, their
 words, their mes-
 God hath been raised, and the light of His sages, their acts and manners,
 hath indeed
 countenance hath been lifted up upon men. disbelieved in God, hath
 repudiated His
 It behoveth every man to blot out the trace signs, and betrayed the Cause
 of His Mes-
 of every idle word from the tablet of his sengers.
 (p . 59)
 heart, and to gaze, with an open and un-
 biased mind, on the signs of His Revela- It is evident that every
 age in which a

tion, the proofs of His Mission, and the	Manifestation of God hath
lived is divinely	
tokens of His glory.	ordained, and may, in a sense,
be character-	
Great indeed is this Day! The allusions	ized as God's appointed Day. This
Day,	
made to it in all the sacred Scriptures as	however, is unique, and is to
be distin-	
the Day of God attest its greatness. The	guished from those that have
preceded it.	
soul of every Prophet of God, of every	The designation "Seal of the
Prophets" fully	
Divine Messenger, hath thirsted for this	revealeth its high station.
The Prophetic	
wondrous Day. All the divers kindreds of	Cycle hath, verily, ended. The
Eternal Truth	
the earth have, likewise, yearned to attain	is now come. He hath lifted up
the Ensign	
it. No sooner, however, had the Day Star of	of Power, and is now shedding
upon the	
His Revelation manifested itself in the	world the unclouded splendor
of His Reve-	
heaven of God's Will, than all, except those	lation.

(p. 60)

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THE BAHÁ'Í WORLD

Contemplate with thine inward eye the	countenance. And yet, behold how
far its	
chain of successive Revelations that hath	peoples have strayed from His
path! None	
linked the Manifestation of Adam with that	have believed in Him except
them who,	
of the BBb. I testify before God that each	through the power of the Lord
of Names,	
one of these Manifestations hath been sent	have shattered the idols of
their vain imagin-	
down through the operation of the Divine	in g ~and corrupt desires and
entered the	
Will and Purpose, that each hath been the	city of certitude. The seal of
the choice	
bearer of a specific Message, that each hath	Wine of His Revelation hath,
in this Day	
been entrusted with a divinely-revealed	and in His Name, the
Self-Sufficing, been	
Book and been commissioned to unravel	broken. Its grace is being
poured out upon	
the mysteries of a mighty Tablet. The meas-	men. Fill thy cup, and drink

it in His Name,	
ure of the Revelation with which every one	the Most Holy, the
All-Praised. (p. 12)	
of them hath been identified had been defi-	Say: O ye that have strayed
nately fore-ordained. This, verily, is a token	
and lost your	
of Our favor unto them, if ye be of those	way! The Divine Messenger, Who
speaketh	
that comprehend this truth. . . . And when	naught but the truth, hath
announced unto	
this process of progressive Revelation cul-	you the coming of the
Best-Beloved. Behold,	
minated in the stage at which His peerless,	He is now come. Wherefore are
ye downcast	
His most sacred, and exalted Countenance	and dejected? Why remain
despondent	
was to be unveiled to men's eyes, He chose	when the Pure and Hidden One
hath ap-	
to hide His own Self behind a thousand	peared unveiled amongst you?
He Who ;s	
veils, lest profane and mortal eyes discover	both the Beginning and the
End, He Who is	
His glory. This He did at a time when the	both Stillness and Motion, is
now manifest	
signs and tokens of a divinely-appointed	before your eyes. Behold how,
in this Day,	
Revelation were being showered upon Him	the Beginning is reflected in
the End, how	
-signs and tokens which none can reckon	out of Stillness Motion hath
been engen-	
except the Lord, your God, the Lord of all	dered. This motion hath been
generated by	
worlds. And when the set time of conceal-	the potent e9ergies which the
words of the	
ment was fulfilled, We sent forth, whilst	Almighty have released
throughout the en-	
still wrapt within a myriad veils, an infini-	tire creation. Whoso hath been
quickened	
tesimal glimmer of the effulgent Glory en-	by its vitalizing power, will
find himself im-	
veloping the Face of the Youth, and lo, the	pelled to attain the court of
the Beloved; and	
entire company of the dwellers of the	whoso hath deprived himself
therefrom, will	
Realms above were seized with violent com-	sink into irretrievable
despondency. He is	
motion and the favored of God fell down	truly wise whom the world and

all that is
 in adoration before Him. He hath, verily, therein have not deterred from
 recognizing
 manifested a glory such as none in the the light of this Day, who will
 not allow
 whole creation hath witnessed, inasmuch as men's idle talk to cause him to
 swerve from
 He hath arisen to proclaim in person His the way of righteousness. He is
 indeed as
 Cause unto all who are in the heavens and one dead who, at the wondrous
 dawn of this
 all who are on the earth. (p 74) Revelation, hath failed to be
 quickened by
 its soul-stirring breeze. He is indeed a cap-
 0 Husayn! Consider the eagerness with tive who hath not recognized the
 Supreme
 which certain peoples and nations have Redeemer, but hath suffered his
 soul to be
 anticipated the return of Imgm-Husayn, bound, distressed and helpless,
 in the fetters
 whose coming, after the appearance of the of his desires.
 QB'im, hath been prophesied, in days past, 0 My servants! Whoso hath
 tasted of
 by the chosen ones of God, exalted be His this Fountain hath attained
 unto everlasting
 glory. These holy ones have, moreover, an- Life, and whoso hath refused
 to drink there-
 nounced that when He Who is the Day from is even as the dead. Say:
 0 ye workers
 Spring of the manifold grace of God mani- of iniquity! Covetousness hath
 hindered you
 festeth Himself, all the Prophets and Mes- from giving a hearing ear unto
 the sweet
 singers, including the QB'im, will gather voice of Him Who is the
 All-Sufficing. Wash
 together beneath the shadow of the sacred it away from your hearts, that
 His Divine
 Standard which the Promised One will raise. secret may be made known unto
 you. Be-
 That hour is now come. The world is il- hold Him manifest and
 resplendent as the
 lumined with the effulgent glory of His sun in all its glory.
 BAHAI SACRED WRITINGS

i-trst golden tiles laid on the dome of the Bib's Shrine.
 Beneath the tile on the right a piece of plaster from the
 prison room occupied by the Bib in Mih-Kii was imbedded

by the Guardian on the one hundredth anniversary of the birth of the Mission of Bahá'u'lláh.

Say: O ye that are bereft of understanding! A severe trial pursueth you, and will exclaimed: "May suddenly overtake you. Bestir yourselves, inasmuch as that haply it may pass and inflict no harm me, hast be-upon you. Acknowledge the exalted character of the name of the Lord, your God, Separation	Seized with transports of joy, high her voice, she thus my life be a sacrifice to Thee, Thou hast fixed Thy gaze upon stowed upon me Thy bounty, and rected towards me Thy steps.
Who hath come unto you in the greatness of everlasting His glory. He, verily, is the All-Knowing, me, and my the All-Possessing, the Supreme Protector. hath burned	from Thee, O Thou Source of life, hath well nigh consumed remoteness from Thy presence
(P 168) away my soul. All praise be to Thee for having enabled me to hearken to Thy call, for Ta!bletto Carmel	having honored me with Thy footsteps, and for having quickened my soul through the
All glory be to this Day, the Day in which and the the fragrances of mercy have been wafted voice Thou	vitalizing fragrance of Thy Day thrilling voice of Thy Pen,' a
over all created things, a Day so blest that trumpet-call amidst Thy	didst ordain as Thy
past ages and centuries can never hope to which Thy	people. And when the hour at
rival it, a Day in which the countenance of manifest did	resistless Faith was to be made
the Ancient of Days hath turned towards breath of Thy	strike, Thou didst breathe a
His holy seat. Thereupon the voices of all the entire crea-	spirit into Thy Pen, and lo,
created things, and beyond them those of foundations, unveiling	tion shook to its very
the Concourse on high, were heard calling lay hidden	to mankind such mysteries as
aloud: "Haste thee, O Carmel, for lo, the Who is the	within the treasures of Him
light of the countenance of God, the Ruler things."	Possessor of all created

of the Kingdom of Names and Fashioner of
reached that
the heavens, hath been lifted upon thee." most exalted Spot than We made
reply:

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THE BAHAI WORLD

"Render thanks unto Thy Lord, O Carmel. to disclose that which had
been wrapt in
The fire of thy separation from Me was fast His knowledge and lay
concealed within the
consuming thee, when the ocean of My pres- treasury of His might. He,
verily, through
ence surged before thy face, cheering thine the potency of His name, the
Mighty, the
eyes and those of all creation, and filling All-Powerful, the Most High,
is the ruler
with delight all things visible and invisible. of all that is in the heavens
and all that is
Rejoice, for God hath in this Day estab- on earth.

(p. 14)

lished upon thee His throne, hath made thee Bestir yourselves, O
the dawning-place of His signs and the day
people, in anticipa- tion of the days of Divine
spring of the evidences of His Revelation.
justice, for the
Well is it with him that circleth around thee, promised hour is now come.
Beware lest ye
that proclaimeth the revelation of thy glory, fail to apprehend its import
and be ac- counted among the erring.
and recounteth that which the bounty of

(p . 17)

the Lord thy God hath showered upon thee.
Seize thou the Chalice of Immortality in the
name of thy Lord, the All-Glorious, and
give thanks unto Him, inasmuch as He, in All-praise to the unity of
God, and all-
token of His mercy unto thee, hath turned honor to Him, the sovereign
Lord, the in- comparable and all-glorious
thy sorrow into gladness, and transmuted
Ruler of the
thy grief into blissful joy. He, verily, loveth universe, Who, out of utter
nothingness,
the spot which hath been made the seat of hath created the reality of
all things, Who,
His throne, which His footsteps have trod- from naught, hath brought
into being the
den, which hath been honored by His pres- most refined and subtle

elements of His
ence, from which He raised His call, and creation, and Who, rescuing
His creatures
upon which He shed His tears. from the abasement of
remoteness and the
"Call out to Zion, O Carmel, and perils of ultimate extinction,
hath received
announce the joyful tidings: He that was them into His kingdom of
incorruptible
hidden from mortal eyes is come! His all- glory. Nothing short of His
all-encom-
conquering sovereignty is manifest; His all- passing grace, His
all-pervading mercy,
encompassing splendor is revealed. Beware could have possibly achieved
it. How could
lest thou hesitate or halt. Hasten forth and it, otherwise, have been
possible for sheer
circumambulate the City of God that hath nothingness to have acquired
by itself the
descended from heaven, the celestial Kaaba worthiness and capacity to
emerge from
round which have circled in adoration the its state of non-existence
into the realm of
favored of God, the pure in heart, and the being?
company of the most exalted angels. Oh, Having created the world
and all that
how I long to announce unto every spot on liveth and moveth therein,
He, through the
the surface of the earth, and to carry to each direct operation of His
unconstrained and
one of its cities, the glad-tidings of this sovereign Will, chose to
confer upon man
Revelation-a Revelation to which the heart the unique distinction and
capacity to know
of Sinai hath been attracted, and in whose Him and to love Him-a
capacity that must
name the Burning Bush is calling: 'Unto needs be regarded as the
generating impulse
God, the Lord of Lords, belong the king- and the primary purpose
underlying the
doms of earth and heaven.' Verily this is whole of creation. . . . Upon
the inmost
the Day in which both land and sea rejoice reality of each and every
created thing He
at this announcement, the Day for which hath shed the light of one of
His names, and
have been laid up those things which God, made it a recipient of the

glory of one of	
through a bounty beyond the ken of mortal	His attributes. Upon the
reality of man,	
mind or heart, hath destined for revelation.	however, He hath focused the
radiance of	
Ere long will God sail His Ark upon thee,	all of His names and
attributes, and made	
and will manifest the people of Bahh who	it a mirror of His own Self.
Alone of all	
have been mentioned in the Book of	created things man hath been
singled out	
Names."	for so great a favor, so
enduring a bounty.	
Sanctified be the Lord of all mankind, at	These energies with which the
Day Star	
the mention of Whose name all the atoms	of Divine bounty and Source
of heavenly	
of the earth have been made to vibrate, and	guidance hath endowed the
reality of man	
the Tongue of Grandeur hath been moved	lie, however, latent within
him, even as the	
BAHA'I SACRED WRITINGS	79
flame is hidden within the candle and the	only then, will the Trust
of God, latent in	
rays of light are potentially present in the	the reality of man, emerge,
as resplendent	
lamp. The radiance of these energies may be	as the rising Orb of Divine
Revelation, from	
obscured by worldly desires even as the light	behind the veil of
concealment, and implant	
of the sun can be concealed beneath the	the ensign of its revealed
glory upon the	
dust and dross which cover the mirror.	summits of men's hearts.
Neither the candle nor the lamp can be	From the foregoing
passages and allu-	
lighted through their own unaided efforts,	sions it hath been made
indubitably clear	
nor can it ever be possible for the mirror to	that in the kingdoms of
earth and heaven	
free itself from its dross. It is clear and evi-	there must needs be
manifested a Being, an	
dent that until a fire is kindled the lamp will	Essence Who shall act as a
Manifestation	
never be ignited, and unless the dross is	and Vehicle for the
transmission of the	
blotted out from the face of the mirror it	grace of the Divinity

Itself, the Sovereign	
can never represent the image of the sun	Lord of all. Through the
Teachings of this	
nor reflect its light and glory.	Day Star of Truth every man
will advance	
And since there can be no tie of direct	and develop until he attaineth
the station	
intercourse to bind the one true God with	at which he can manifest
all the potential	
His creation, and no resemblance whatever	forces with which his
inmost true self hath	
can exist between the transient and the	been endowed. It is for
this very purpose	
Eternal, the contingent and the Absolute,	that in every age and
dispensation the	
He hath ordained that in every age and	Prophets of God and His
chosen Ones have	
dispensation a pure and stainless Soul be	appeared amongst men, and
have evinced	
made manifest in the kingdoms of earth	such power as is born of God
and such	
and heaven. Unto this subtle, this mysterious	might as only the Eternal
can reveal.	
and ethereal Being He hath assigned a two-	Can one of sane mind
ever seriously im-	
fold nature; the physical, pertaining to the	agine that, in view of
certain word; the	
world of matter, and the spiritual, which is	meaning of which he cannot
comprehend,	
born of the substance of God Himself. He	the portal of God's infinite
guidance can	
hath, moreover, conferred upon Him a dou-	ever be closed in the face
of men? Can he	
ble station. The first station, which is re-	ever conceive for these
Divine Luminaries,	
lated to His innermost reality, representeth	these resplendent Lights
either a beginning	
Him as One Whose voice is the voice of	or an end? What outpouring
flood can com-	
God Himself. To this testifieth the tradition:	pare with the stream of His
all-embracing	
"Manifold and mysterious is My relation-	grace, and what blessing can
excel the evi-	
ship with God. I am He, Himself, and He	dences of so great and
pervasive a mercy?	
is I, Myself, except that I am that I am,	There can be no doubt
whatever that if for	

and He is that He is." And in like manner, mercy and grace the words: "Arise, O Muhammad, for lo, the world, it the Lover and the Beloved are joined to- For this reason, gether and made one in Thee." He similarly hath no beginning saith: "There is no distinction whatsoever have been flung between Thee and Them, except that They created things, and are Thy Servants." The second station is continue to the end the human station, exemplified by the fol- the soil of hu- lowing verses: "I am but a man like you." personality their "Say, praise be to my Lord! Am I more hath been God's than a man, an apostle?" These Essences of everlasting to ever- Detachment, these resplendent Realities are	one moment the tide of His were to be withheld from would completely perish. from the beginning that the portals of Divine mercy open to the face of all the clouds of Truth will that hath no end to rain on man capacity, reality and favours and bounties. Such method continued from lasting.

(P. 64)

the channels of God's all-pervasive grace. Led by the light of unfailing guidance, and creating man hath invested with supreme sovereignty, they are enable him to commissioned to use the inspiration of their attain His Pres- words, the effusions of their infallible grace excellent aim, this su- and the sanctifying breeze of their Revela- heavenly Books tion for the cleansing of every longing heart and weighty Scrip- and receptive spirit from the dross and dust witness. Whoso of earthly cares and limitations. Then, and Spring of Divine	The purpose of God in been, and will ever be, to know his Creator and to ence. To this most preme objective, all the and the divinely-revealed tures unequivocally bear hath recognized the Day

T H E B A H A ' I W O R L D

Raising the bell of the lantern of the dome of the BAB's Shrine.

guidance and entered His holy court hath all-glorious and drawn nigh unto God and attained His	hath it been ordained by the resplendent Pen. . . .

Presence, a Presence which is the real Para- That the Manifestations of
 Divine justice, the Day Springs of heavenly
 grace, have the Day Springs of heavenly
 heaven are but a symbol. Such a man hath when they appeared amongst men
 always been destitute of all earthly
 attained the knowledge of the station of dominion and
 Him Who is "at the distance of two bows," shorn of the means of worldly
 ascendancy, should be attributed to this
 Who standeth beyond the Sadratu'l- same principle
 same principle of separation and distinction
 Muntahd Whoso hath failed to recognize which ani-
 Him will have condemned himself to the mateth the Divine Purpose. Were
 the Eter-
 misery of remoteness, a remoteness which is nal Essence to manifest all that
 is latent
 naught but utter nothingness and the es- within Him, were He to shine in
 the pleni-
 sence of the nethermost fire. Such will be tude of His glory, none would be
 found to
 his fate, though to outward seeming he question His power or repudiate
 His truth.
 may occupy the earth's loftiest seats and be Nay, all created things would be
 so dazzled
 established upon its most exalted throne. and thunderstruck by the
 evidences of His
 He Who is the Day Spring of Truth is, no light as to be reduced to utter
 nothingness.
 doubt, fully capable of rescuing from such How, then, can the godly be
 d3erentiated
 remoteness wayward souls and of causing under such circumstances from
 the froward?
 them to draw nigh unto His court and at- This principle hath operated
 in each of
 tain His Presence. "If God had pleased He the previous Dispensations and
 been abun-
 had surely made all men one people." His dantly demonstrated. . . . It is
 for this rea-
 purpose, however, is to enable the pure in son that, in every age, when a
 new Manifes-
 spirit and the detached in heart to ascend, tation hath appeared and a fresh
 revelation
 by virtue of their own innate powers, unto of God's transcendent power was
 vouch-
 the shores of the Most Great Ocean, that safed unto men, they that

misbelieved in
thereby they who seek the Beauty of the All- Him, deluded by the appearance
of the peer-
Glorious may be distinguished and sepa- less and everlasting Beauty in
the garb of
rated from the wayward and perverse. Thus mortal men, have failed to
recognize Him.

BAHA'I SACRED WRITINGS

The crown of the dome.

They have erred from His path and es- ing over all created things and
the signs of
chewed His company-the company of Him His sovereignty encompassing
all creation.
Who is the Symbol of nearness to God. On that day ye will discover
bow all else
They have even arisen to decimate the besides Him will have been
forgotten and
ranks of the faithful and to exterminate such come to be regarded as utter
nothingness.
as believed in Him. It should, however, be borne
in mind that

Behold how in this Dispensation the God and His Manifestation can,
under no
worthless and foolish have fondly imagined circumstances, be dissociated
from the
that by such instruments as massacre, plun- loftiness and sublimity which
They inher-
der and banishment they can extinguish the ently possess. Nay, loftiness
and sublimity
Lamp which the Hand of Divine power hath are themselves the creations of
His Word, if
lit, or eclipse the Day Star of everlasting ye choose to see with My sight
not with
splendor. How utterly unaware they seem yours.

(P. 70)

to be of the truth that such adversity is the
oil that feedeth the flame of this Lamp! Such . . . God's purpose in
sending His
is God's transforming power. He changeth Prophets unto men is twofold.
The first is to
whatsoever He willeth; He verily hath liberate the children of men
from the dark-
power over all things. . . . ness of ignorance, and guide
them to the
Consider at all times the sovereignty ex- light of true understanding. The
second is

exercised by the Ideal King, and behold the tranquillity of man-evidences of His power and paramount influence. Sanctify your ears from the idle talk of them that are the symbols of denial be regarded and the exponents of violence and anger. foster the The hour is approaching when ye will witness the power of the one true God triumph-they may heal

to ensure the peace and kind, and provide all the means they can be established. The Prophets of God should as physicians whose task is to well-being of the world and its through the spirit of oneness,

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T H E B A H A ' I W O R L D

the sickness of a divided humanity. To none exalted their is given the right to question their words or creatures. Success or failure, gain or loss, must, therefore, only ones who can claim to have understood exertions. The the patient and to have correctly diagnosed more he striveth, the greater will be his progress. We fain would hope its ailments. No man, however acute his progress. We fain would hope that the verbal showers of the bounty of God may cause the flowers of true heights which the wisdom and understanding of the Divine Physician have attained. from the soil of men's hearts, and may wash them from all earthly Little wonder, then, if the treatment prescribed by the physician in this day should not be found to be identical with that which he prescribed before. How could it be otherwise when the ills affecting the sufferer necessitate at every stage of his sickness a Faith of God and His Religion is to safeguard the interests and the Prophets of God have illumined the the human race, and to foster the spirit of love and fellowship amongst world with the resplendent radiance of the

men. Suffer it	
Day Star of Divine knowledge, they have	not to become a source of
dissension and	
invariably summoned its peoples to embrace	discord, of hate and enmity.
This is the	
the light of God through such means as best	straight Path, the fixed and
immovable foun-	
defitted the exigencies of the age in which	dition. Whatsoever is raised
on this founda-	
they appeared. They were thus able to scat-	tion, the changes and chances
of the world	
ter the darkness of ignorance, and to shed	can never impair its
strength, nor will the	
upon the world the glory of their own	revolution of countless
centuries undermine	
knowledge. It is towards the inmost essence	its structure. Our hope is
that the world's	
of these Prophets, therefore, that the eye of	religious leaders and the
rulers thereof will	
every man of discernment must be directed,	unitedly arise for the
reformation of this age	
inasmuch as their one and only purpose	and the rehabilitation of
its fortunes. Let	
hath always been to guide the erring, and	them, after meditating on its
needs, take	
give peace to the afflicted. These are not	counsel together and, through
anxious and	
days of prosperity and triumph. The whole	full deliberation, administer
to a diseased	
of mankind is in the grip of manifold ills.	and sorely-afflicted world
the remedy it re-	
Strive, therefore, to save its life through the	quires. . . . It is incumbent
upon them	
wholesome medicine which the almighty	who are in authority to
exercise moderation	
hand of the unerring Physician hath pre-	in all things. Whatsoever
passeth beyond the	
pared.	limits of moderation will
cease to exert a	
And now concerning thy question regard-	beneficial influence. Consider
for instance	
ing the nature of religion. Know thou that	such things as liberty,
civilization and the	
they who are truly wise have likened the	like. However much men of
understanding	
world unto the human temple. As the body	may favorably regard them,
they will, if	

of man needeth a to clothe it, so carried to excess, exercise a
pernicious in-
the body of mankind must needs be adorned fluence upon men. . . .
Please God, the
with the mantle of justice and wisdom. Its peoples of the world may be
led, as the
robe is the Revelation vouchsafed unto it by result of the high endeavors
exerted by their
God. Whenever this robe hath fulfilled its rulers and the wise and
learned amongst
purpose, the Almighty will assuredly renew men, to recognize their best
interests. How
it. For every age requireth a fresh measure long will humanity persist in
its wayward-
of the light of God. Every Divine Revela- ness? How long will injustice
continue? How
tion hath been sent down in a manner that long is chaos and confusion
to reign amongst
befitted the circumstances of the age in men? How long will discord
agitate the face
which it hath appeared. of society? The winds of
despair are, alas,
As to thy question regarding the sayings blowing from every direction, and
the strife
of the leaders of past religions. Every wise that divideth and afflicteth
the human race is
and praiseworthy man will no doubt eschew daily increasing. The signs
of impending
such vain and profitless talk. The incompa- convulsions and chaos can now
be dis-
rable Creator hath created all men from one cerned, inasmuch as the
prevailing order ap-
BAHA'I SACRED WRITINGS 83

peareth to be lamentably defective. I be- except this wish. There can be
no doubt
seech God, exalted be His glory, that He whatever that the peoples of
the world, of
may graciously awaken the peoples of the whatever race or religion,
derive their in-
earth, may grant that the end of their con- spiration from one heavenly
Source, and are
duct may be profitable unto them, and aid the subjects of one God. The
difference be-
them to accomplish that which beseemeth tween the ordinances under
which they abide
their station. (p . 215) should be attributed to the

varying require-
 ments and exigencies of the age in which
 0 contending peoples and kindreds of the they were revealed. All of them,
 except a
 earth! Set your faces towards unity, and let few which are the outcome of
 human per-
 the radiance of its light shine upon you. versity, were ordained of God,
 and are a
 Gather ye together, and for the sake of God reflection of His Will and
 Purpose. Arise
 resolve to root out whatever is the source of and, armed with the power of
 faith, shatter
 contention amongst you. Then will the ef- to, pieces the gods of your
 vain imaginings,
 fulgence of the world's great Luminary en- the sowers of dissension
 amongst you.
 velop the whole earth, and its inhabitants Cleave unto that which draweth
 you to-
 become the citizens of one city, and the oc- gether and uniteth you. This,
 verily, is the
 cupants of one and the same throne. This most exalted Word which the
 Mother Book
 wronged One hath, ever since the early days hath sent down and revealed
 unto you. To
 of His life, cherished none other desire but this beareth witness the Tongue
 of Grandeur
 this, and will continue to entertain no wish from His habitation of glory.

(p. 217)

The completed lantern on the dome of the Shrine of the B&b.

2. WORDS OF THE BAB

ASHTON

Compiled by BEATRICE

SHOGHI EFFENDI, the Guardian of the Himself affirms, while confined in
 Mih-Kil,
 BahL'i Faith, has mentioned in God Passes that up to that time His writings,
 embracing
 By, his history of the first hundred years of highly diversified subjects, had
 amounted to
 the Faith, certain Writings of the Bib, in more than five hundred thousand
 verses.
 particular, which came to be well known 'The verses which have rained from this
 and had a profound effect on the scholars Cloud of Divine mercy,' is
 BahL'u'llBh's
 and officials of Persia, not only during the testimony in the Kita'b-i-lqa'n,
 'have been so
 six years of the Bib's ministry (1844-1850) abundant that none hath yet been

able to
but in succeeding years as well. estimate their number. A score
of volumes
In order that "the people of the West" are now available. How many still remain
may become better acquainted with some of beyond our reach! How many have been
these Writings of the Bib, excerpts f r o m , plundered and have fallen into
the Izands of
them are presented here, chronologically, as the enemy, the fate of which none
knoweth!'
they have been identified and made available No less arresting is the variety
of themes
in translations by Shoghi Effendi, together presented by these voluminous
writings,
with historical information concerning them such as prayers, homilies,
orations, Tablets
given by the Guardian in his books and by of visitation, scientific treatises,
doctrinal
Nabil in his narrative, The Dawn-Breakers. dissertations, exhortations,
commentaries on
Concerning the Writings of the BBb the Qur'in and on various traditions,
epistles
Shoghi Effendi states: to the highest religious and
ecclesiastical dig-
"Alike in the magnitude of the writings nitaries of the realm, and laws and
ordi-
emanating from His pen, and in the diver- nances for the consolidation of His
Faith
sity of the subjects treated in those writings, and the direction of its
activities.""
His Revelation stands wholly unparalleled
in the annals of any previous religion. He 1 God Passes By, pp. 22-23.

THE QAYYOMU'L-ASMA'
The Qayyhm'u'l-Asma" (Commentary on warnings addressed to the
'concourse of
the Qur'in S6rih of Joseph) was revealed kings and of the sons o f
kings;' forecasts the
in Arabic, in Zhiriz. The first chapter was doom of Muhammad S_hih;
commands his
revealed "in its entirety" in the presence of Grand Vizir, Hiji Mirzi
Aqisi, to abdicate
Mull5 Husayn on "that memorable night" his authority; admonishes
the entire Muslim
when the Bib declared His Mission, May 23, ecclesiastical order;
cautions more specifi-
1844. It was characterized by BahL'u'llih in cally the members of the
S_hhi'ah community;

His Kitdb-i-fqa'n as "the first, the greatest
 anticipates the com-
 and mightiest o f all books" in the BBbi
 'Remnant of God,'
 Dispen~ation.~ the 'Most Great Master;'
 and proclaims, in
 Its "fundamental purpose was to forecast
 independence and
 what the true Joseph (Bahi'u'lliih) would,
 Revelation, unveils
 in a succeeding Dispensation, endure at the
 the inevitable tri-
 hands of one who was at once His arch-
 moreover, directs
 enemy and blood brother. This work, com-
 to 'issue forth from
 prising above nine thousand three hundred
 Cause o f God;' warns
 verses, and divided into one hundred and
 of the 'terrible, the
 eleven chapters, each chapter a commentary
 f God;' threatens
 on one verse of the above-mentioned silrih,
 with 'the Most
 opens with the Bib's clarion-call and dire
 turn aside from the
 newly-revealed Law; foreshadows the Au-
 2 Ibid., p. 23. thor's martyrdom; eulogizes
 the high station

THE BAHAI WORLD

ordained for the people of Bahi, the 'Com-
 the power of truth,
 panions o f the crimson-colored ruby Ark;'
 of God" and His
 prophesies the fading out and utter oblitera-
 of the angels that cir-
 tion of some of the greatest luminaries in
 'Should it be Our wish,'
 the firmament of the Bibi Dispensation; and
 'it is in Our power t o com-
 even predicts 'afflictivetorment,' in both the
 agency o f but one letter o f
 'Day o f Our Return' and in 'the world which
 world and all that is
 is to come,' for the usurpers of the Imamate,
 recognize, in less than the twin-

extols the virtues, and
 ing, of Bahi'u'llBh, the
 the 'Most Great Master;'
 unequivocal language, the
 universality of the Bibi
 its import, and affirms
 umph of its Author. It,
 the 'people of the West'
 your cities and aid the
 the peoples of the earth
 most grievous vengeance o
 the whole Islamic world
 Great Fire' were they to
 of glory and through
 are the "Remembrance
 Day before the eyes
 cle His mercy-seat.'
 He again affirms,
 pel, through the
 Our Revelation, the
 therein to

who 'waged war against Husayn (Imim
 the truth of Our C a ~ s e . ' " ~
 Husayn) in the Land of the Euphrates.'
 commentary on the Sfirih of
 "It was this Book which the Bibis univer-
 following references to
 sally regarded, during almost the entire min-
 utter nothingness, 0
 istry of the Bib, as the Qur'in of the people
 Master, Thou hast,
 of the Baygn; whose first and most chal-
 celestial potency o f Thy might,
 lenging chapter was revealed in the presence
 raised m e up to pro-
 of Mull& Husayn, on the night of its Au-
 Revelation. I have made none
 thor's Declaration; some of whose pages
 trust; I have clung to no
 were borne, by that same disciple, to Bah2-
 . . 0 Thou Remnant of
 u'llih, as the first fruits of a Revelation
 sacrificed myself wholly for
 which instantly won His enthusiastic al-
 accepted curses for Thy sake,
 legiance; whose entire text was translated
 naught but martyrdom
 into Persian by the brilliant and gifted
 love. Suficient witness
 Tihirih; whose passages inflamed the hostil-
 Exalted, the Protector,
 ity of Husayn m i n [the governor of the
 Days.' 'And when the ap-
 province of Firs] and precipitated the initial
 struck,' He again ad-
 outbreak of persecution in S_hiriz; a single
 in that same commen-
 page of which had captured the imagination
 the leave o f God, the All-
 and entranced the soul of Hujjat; and whose
 heights of the Most
 contents had set afire the intrepid defenders
 Mount a faint, an infini-
 of the Fort of S_hayk_h Tabarsi and the
 Thy impenetrable Mys-
 heroes of Nayriz and Z a n j h W 3In this book,
 have recognized the radi-
 moreover, the Bib refers to His wife and to

kling o f an eye,
 In this
 Joseph "we read the
 BahL'u'llih: 'Out of
 great and omnipotent
 through the
 brought me forth and
 claim this
 other but Thee my
 will but Thy will .
 God! I have
 Thee; I have
 and have yearned for
 in the path of Thy
 unto me is God, the
 the Ancient of
 pointed hour hath
 dresses BahL'u'llih
 tary, 'do Thou, by
 Wise, reveal from the
 Lofty and Mystic
 tesimal glimmer of
 tery, that they who
 ance o f the Sinaic

Splendor may faint away
 His little son.⁴ and die as they
 catch a lightening glimpse o f
 " 'I am the Mystic Fane,' the Bib thus the fierce and crimon
 Light that envelops
 proclaims His station in the Qayyimu'l- Thy Revelation.' "6
 Asma", 'which the Hand of Omnipotence " ' A s to those
 who deny Him W h o is the
 hath reared. I am the Lamp which the Fin- Sublime Gate of
 God,' the Bib, for His part,
 ger o f God hath lit within its niche and has affirmed in the
 Qayyimu'l-Asma", 'for
 caused to shine with deathless splendor. I them W e have
 prepared, as justly decreed by
 a m the Flame of that supernal Light that God, a sore torment.
 And He, God, is the
 glowed upon Sinai in the gladsome Spot, Mighty, the Wise.'
 And further, 'O peoples
 and lay concealed in the midst o f the Burn- of the earth! I
 swear by your Lord! Y e shall
 ing Bush.' act as former
 generatiins have acted. Warn
 " 'O Qurratu'l-'Ayn!' He, addressing Him- ye, then, yourselves of
 the terrible, the most
 self in that same commentary, exclaims, 'I grievous vengeance of
 God. For God is,
 recognize in Thee none other except the verily, potent over
 all things.' And again:
 "Great Announcement-tw-the Announce- 'By M y glory! I will
 make the infidels to
 ment voiced by the Concourse on high. By taste, with the hands
 of My power, retribu-
 this name, I bear witness, they that circle the tions unknown of any
 one except Me, and
 Throne of Glory have ever known Thee.' will waft over the
 ,faithful . those musk-
 " 'With each and every Prophet, W h o m scented breaths which I
 have nursed in the
 W e have sent down in the past,' He further midmost heart of M y
 throne.' ""
 adds, 'We have established a separate Cove-
 nant concerning the "Remembrance of 5 World Order of
 BahdJu'Ndh, b y Shoghi Effendi, p.
 God" and His Day. Manifest, in the realm 126.
 6 Ibid., p. 101.
 3 Ibid., pp. 23-24. 7 The Promised

The B5b was imprisoned while in Tabriz 1848 in this now crumbling
 prison room of the old brick Ark.

The B5b's remains lie in state in His Holy Sepulcher on Mt. Carmel, 1953.
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In this same commentary the Bib "has hast been mercifully invested with
 sover-
 issued this stirring call to the kings and eighty, and will, in the next,
 dwell, nigh
 princes of the earth: unto the Seat of Holiness,
 with the inmates
 " 'O concourse o f kings and of the sons of the Paradise of His
 good-pleasure. Let
 of kings! Lay aside, one and all, your do- not thy sovereignty deceive
 thee, O S_hdh,
 minion which belongeth unto God . . . for 'every soul shall taste of
 death,' and
 Vain indeed is your dominion, for God hath this, in very truth, hath been
 written down
 set aside earthly possessions for such as have as a decree of
 denied Him . . . O concourse of kings! To the s_hi'ih clericals
 "who, as BahL'-
 Deliver with truth and in all haste the verses u'llih declared, had they not
 intervened,
 sent down by Us to the peoples of Turkey Persia would have been subdued
 by the
 and of India, and beyond them, with power power of God in hardly more
 than two
 and with truth, to lands in both the East and years" the Bib addressed the
 following
 the West . . . By God! If ye do well, to words: "O concourse of divines!
 Fear God
 your own behoof will ye do well; and if ye from this day onwards in the
 views ye ad-
 deny God and His signs, W e , in very truth, vance, for He W h o is Our
 Remembrance
 having God, can well dispense with all crea- in your midst, and W h o
 cometh from Us,
 tures and all earthly dominion.' is, in very truth, the Judge
 and Witness.
 "And again: 'Fear ye God, O concourse Turn away from that which ye lay
 hold o f ,
 of kings, lest ye remain afar from Him W h o and which the Book of God, the

True One,
 is His Remembrance (the Bgb), after the hath not sanctioned, for on
 the Day o f Res-
 Truth hath come unto you with a Book and urrection ye shall, upon the
 Bridge, be, in
 signs from God, as spoken through the won- very truth, held answerable
 for the position
 drous tongue of Him W h o is His Remem- ye occupied."1°
 brance. Seek ye grace from God, for God "0 concourse o f &i3ihs!
 Fear ye God,
 hath ordained for you, after ye have be- and Our Cause, which
 concerneth Him W h o
 lieved in Him, a Garden the vastness o f is the Most Great Remembrance
 of God.
 which is as the vastness of the whole o f For great is its fire, as
 decreed in the
 Paradise.' "" Mother-Book." "0 people of the
 Qur'dn!
 Addressing Muhammad S_hhh: "0 King Y e are as nothing unless ye
 submit unto the
 of Is!dm! Aid thou, with the truth, after Remembrance of God and unto
 this Book.
 having aided the Book, Him W h o is Our If ye follow the Cause o f God,
 W e will for-
 Most Great Remembrance, for God hath, in give you your sins, and if ye
 turn aside from
 very truth, destined for thee, and for such Our command, W e will, in
 truth, condemn
 as circle round thee, on the Day o f Judg- your souls in Our Book, unto
 the Most
 ment, a responsible position in His Path. I Great Fire. We, verily, do not
 deal unjustly
 swear by God, 0 Xhdh! If thou showest with men, even to the extent
 of a speck on
 enmity unto Him W h o is His Remembrance, a date-stone."1°
 God will, on the Day of Resurrection, con- "And finally, in that same
 Commentary,
 demn thee, before the kings, unto hell-fire, this startling prophecy is
 recorded: 'Ere-
 and thou shalt not, in very truth, find on long W e will, in very truth,
 torment such
 that Day any helper except God, the EX- as waged war against Husayn
 (Imim
 altd. Purge thou, 0 Khdh, the Sacred Land Husayn), in the Land of the
 Euphrates,
 (Tihrin) from such as have repudiated the with the most afflictive
 torment, and the

Book, ere the day whereon the Remem- most dire and exemplary
punishment.' 'Ere-
brance o f God cometh, terribly and of a long,' He also, referring to
that same people,
sudden, with His potent Cause, by the leave in that same Book, has
written, 'will God
o f God, the Most High. God, verily, hath wreak His vengeance upon them,
at the time
prescribed to thee to submit unto Him W h o of Our Return, and He hath, in
very truth,
is His Remembrance, and unto His Cause, prepared for them, in the
world t o come, a
and to subdue, with the truth and by His severe torment.' "11
leave, the countries, for in this world thou
9 Ibid., p. 43.

10 Ibid., p. 88.

8 Ibid., p. 27.

11 Ibid., p. 89.

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The "Epistle between the Two Shrines" Kirmini, one of the most
outstanding ex-
was "revealed between Mecca and Medina, ponents of the
S_hayk_hischool, who at times
in answer to questions posed by Mirzi went so far as to assert
his independence of
Muhit-i-KirmLni," a S_hayk_hi leader, who the leadership of that
school assumed after
had presented many questions to the Bib the death of Siyyid Kizim
by Hiji Muham-
while in Mecca. This Epistle was revealed mad Karim KhLn, a
redoubtable enemy of
in January, 1845.¹² the Bibi Faith. The
second was the invita-
Shoghi Effendi states that the visit of the tion, in the form of an
Epistle, conveyed by
Bib to Hijiz "was marked by two episodes Quddfis, to the Sherif of
Mecca, in which
of particular importance. The first was the the custodian of the
House of God was
declaration of His mission and His open called upon to embrace
the truth of the new
challenge to the haughty Mirzs Muhit-i- Revelation."13
1 2 God Passes By, p. 24; Dawn-Breakers, pp. 136-
137, 140. 13 God Passes By, p.
9.

EPISTLE T O THE SHERIF OF MECCA

"No sooner had the Bib performed the him by the last of the observances in connection with the call of the Di-His pilgrimage to Mecca than He addressed years later, when an epistle to the Sherif of that holy city, conversation with a cer- wherein He set forth, in clear and unmistak- Niyiz-i-Baghdidi, this same Sherif able terms, the distinguishing features of th~circumstancesattend- His mission, and called upon him to arise martyrdom of the and embrace His Cause. This epistle, to- listened attentively to gether with selections from His other writ- events and ex- ings, He delivered to Quddfis, and instructed at the tragic fate that him to present them to the Sherif. The lat- ter, however, too absorbed in his own ma- 138.

terial pursuits to incline his ear to the words

This work of the BLb, "comprising seven banishment to the fortress hundred s6rihs,"¹⁶ was also revealed in the 16 God Passes By, p. 24.

The K-hhasd'il-i-Sab'ih (meaning literally effect immediately "The Seven Qualifications") "enjoined the Mull&Sidiq, "among the alteration of the formula of the adhfin" (the identified themselves with Muslim call to prayer). This was a treatise the Bgb," "im- in which the BLb had "set forth the essen- of the Bgb in the tial requirements for those who had attained alter the sacrosanct for- to the knowledge of the new Revelation and sounded it in its had recognized its claim." A copy was en- scandalized congre- trusted by the Bgb to Quddfis when he de- was instantly arrested,

which had been addressed to

Bsb, failed to respond to

vine Message."¹⁴ "Seven

in the course of a

tain Hiji

was informed of

ing the mission and

Prophet of S_hhir&z,he

the description of those

pressed his indignation

had overtaken Him."¹⁵

14-Dawn-Breakers, p.

15 God Passes By, p. 9.

period before His

prison of MLh-Kfi.

necessity of putting into

all its provisions."

first believers who

the Message proclaimed by

pelled by the injunction

Khasri'il-i-Sab'ih to

mula of the adhin,

amended form before a

gation in S_hirAz, and

parted from Bagdad to Shiraz. Qudffis, reviled, stripped of his garments, and soon after arriving in Shiraz, gave it to be scourged with a thousand lashes."¹⁷

Mull SBdiq-i-KhurgsLni, and "stressed the 17 Ibid., pp. 24, 10-11; Dawn-Breakers, pp. 143-144.

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RISALIY-I-F URU'-I-'ADLFY YIH

Written originally in Arabic, this work of the Bkb was staying at the residence of the the Bkb was "rendered into Persian by Imkm-Jum'ih in I\$fh8n.¹⁸ Mu116 Muhammad-Taqi-y-i-Harkti" while 18 GO^ Passes BY, p. 24; Dawn-Breakers, p. 208.

COMMENTARY ON THE STIRIH OF KAWTJHAR

The Commentary on the Stirih of Kaw- the Shkh that he, contenting himself with a a r (Qur'kn, 108) was revealed by the Bkb mere written report to the Court Chamber- during the third interview held with Him by lain, arose forthwith to dedicate his entire Siyyid Yahyky-i-DkrLbi, surnamed Vahid, life and resources to the service of a Faith sent by Muhammad Shkh "to investigate and that was to requite him with the crown of report to him the true situation" concerning martyrdom during the Nayriz upheaval." the Bkb's claims. Vahid was "one of the The one in whose soul this commentary of most erudite, eloquent and influential" of the Bkb's "effected such a transformation" the subjects of the S_hLh. "Broad-minded, was designated by Bahb'u'llkh in His Kita'b- highly imaginative, zealous by nature, inti- i-Iya'n "that unique asnd peerless figure of mately associated with the court, he, in the his age." He was "a man of immense erudi- course of three interviews, was completely tion and the most pre-eminent figure to en- won over by the arguments and personality list under the banner of the new Faith." To of the Bkb. . . . During the third interview his "talents and saintliness" and "high attain- the circumstances attending the revelation ments in the realm of science and philoso- phy" the Bib testified in His of the Bab's commentary on the stirih of Dald'il-i-Sab'ih

Kawaar, comprising no less than two thousand verses, so overpowered the delegate of ("Seven Proofs") .I9
11-12, 24, 50. 19 God Passes By, pp.

COMMENTARY ON THE SORIH OF VA'L-'ASR

The Commentary on the SGrih of Va'l- quest of the Imkm-Jum'ih. The Bkb,
"writ-
'Asr (Qur'kn, 103) was revealed by the Bkb ing with astonishing rapidity .
. . in a few
during the first forty days of His sojourn in hours, had devoted to the
exposition of the
I~fkhknwhen he was "the guest of MirzL signiiicance of only the first
letter of that
Siyyid Muhammad, the Sultanu'l-UlamL, s6rih-a letter which SJhay&
Alpnad-i-
the Imkm-Jum'ih, one of the principal ec- AbsPi had stressed, and which
Bahb'u'llkh
clesiastical dignitaries of the realm, in ac- refers to in the
Kita'b-i-Aqdas-verses that
cordance with the instructions of the gov- equalled in number a third of
the Qur'kn, a
ernor of the city, Manliaihr U k n , the feat that called forth such an
outburst of
Mu'tarnidu'd-Dawlih, who had received reverent astonishment from
those who wit-
from the Bkb a letter requesting him to ap- nessed it that they arose and
kissed the hem
point the place where He should dwell." of His robe."20
This well-known commentary was re-
vealed "one night, after supper" at the re- zQIbid., pp. 14, 24;
Dawn-Breakers, p. 201.

DISSERTATION ON THE SPECIFIC MISSION OF MUHAMMAD

Written at the request of Manti&ihr and demonstrate the truth of
Muhammad's
G L n , the governor of I~fLhin,"a Georgian specific mission. To this
request, which
by origin and a Christian by birth," the Dis- those present had felt
compelled to decline,
sertation on the Specific Mission of Muham- the Bkb readily responded. In
less than two
mad was revealed also in the house of the hours, and in the space of
fifty pages, He
ImLm-Jum'ih. "Before a brilliant assembly had not only revealed a minute,
a vigorous
of the most accomplished divines" the and original dissertation on
this noble

Mu'tamid "requested the Bkb to expound with both the

BAHA'I SACRED WRITINGS

theme, but had also linked it

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coming of the Qi'im and the return of the every city in Persia,

I m h Husayn-an exposition that prompted residing in Najaf and

Manh&ihr KhBn to declare before that forth in detail the

gathering his faith in the Prophet of IslBm, one of them. It

as well as his recognition of the supernatural incarceration in the fortress

gifts with which the Author of so convincing according to the testi-

a treatise was endowed."I

Hasan-i-Zuniizi, who tran-

scribed during those nine months the verses

As Shoghi Effendi points out, "The great amanuensis, re-

bulk of the writings emanating from the commentaries on

Bib's prolific mind was, however, reserved Qur'Bn-commentaries

for the period of His confinement in unknown, and one of

Ma-KG and Ghihriq. To this period must Himself has af-

probably belong the unnumbered Epistles respects a book

which, as attested by no less an authority the Qayyhu'l-

than Bahi'u'llih, the Bib specifically ad-

21 God Passes By, pp. 14-15; Dawn-Breakers, pp.

202-204.

dressed to the divines of

as well as to those

KarbilB, wherein He set

errors committed by each

was during His

of Mih-Ku that He,

mony of Shaykjh

dictated by the Bib to His

vealed no less than nine

the whole of the

whose fate, alas, is

which, at least the Author

firmed, surpassed in some

as deservedly famous as

A~mi'."~~

22 God Passes By, p. 24.

THE PERSI 'AN BAYAN

"Within the walls of that same fortress interpreted in a masterly fashion the mean-

[MBh-Ku] the Bayin (exposition)-that ing of certain terms

frequently occurring in the sacred Books of

monumental repository of the laws and pre-previous Dispensations,

cepts of the new Dispensation and the treas-Death, Resurrection,

ury enshrining most of the Bib's references the Return, the Balance,

such as Paradise, Hell,

the Return, the Balance,

and tributes to, as well as His warning re-	Judgment, and the like.
Designedly severe in	
garding, 'Him Whom God will make mani-	the rules and regulations
it imposed, revolu-	
fest'wwas revealed.	tionizing in the
principles it instilled, calcu-	
"Peerless among the doctrinal works of	Iated to awaken from their
age-long torpor	
the Founder of the Bibi Dispensation; con-	the clergy and the people,
and to administer	
sisting of nine Vihids (Unities) of nineteen	a sudden and fatal blow to
obsolete and cor-	
chapters each, except the last Vihid, com-	rupt institutions, it
proclaimed, through its	
prising only ten chapters; not to be con-	drastic provisions, the
advent of the antici-	
founded with the smaller and less weighty	pated Day, the Day when
'the Summoner	
Arabic Bayh, revealed during the same	shall summon to a stern
business,' when	
period; fulfilling the Muhammadan proph-	He will 'demolish whatever
hath been be-	
ecy that 'a Youth from Bani-His_him . . .	fore Him, even as the
Apostle of God de-	
will reveal a new Book and promulgate a	molished the ways of those
that preceded	
new Law;' wholly safeguarded from the	Him.'
interpolation and corruption which has been	". . . Unlike the
Prophets gone before	
the fate of so many of the Bib's lesser	Him, Whose Covenants were
shrouded in	
works, this Book, of about eight thousand	mystery, unlike
Bahi'u'llBh, Whose clearly	
verses, occupying a pivotal position in Bibi	defined Covenant was
incorporated in a	
literature, should be regarded primarily as	specially written
Testament, and designated	
a eulogy of the Promised One rather than	by Him as 'the Book of My
Covenant,' the	
a code of laws and ordinances designed to	Bib chose to intersperse
His Book of Laws,	
be a permanent guide to future generations.	the Persian Bayin, with
unnumbered pas-	
This Book at once abrogated the laws and	sages, some designedly
obscure, mostly in-	
ceremonials enjoined by the Qur'in regard-	dubitably clear and
conclusive, in which He	

ing prayer, fasting, marriage, divorce and	fixes the date of the
promised Revelation,	
inheritance, and upheld, in its integrity, the	extols its virtues,
asserts its pre-eminent	
belief in the prophetic mission of Muham-	character, assigns to it
unlimited powers and	
mad, even as the Prophet of Islim before	prerogatives, and tears
down every barrier	
Him had annulled the ordinances of the	that might be an obstacle
to its recognition.	
Gospel and yet recognized the Divine origin	'He, verily,'
BahB'u'llih, referring to the	
of the Faith of Jesus Christ. It moreover	BAB in His Kitcib-i-Bad',
has stated, 'hath	

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T H E B A H A ' I W O R L D

not fallen short of His duty to exhort the	all preceding
Dispensations hath been to	
people o f the Baydn and to deliver unto	pave the way for
the advent o f Muhammad,	
them His Message. In no age or dispensa-	the Apostle of God.
These, including the	
tion hath any Manifestation made mention,	Muhammadan
Dispensation, have had, in	
in such detail and in such explicit language,	their turn, as
their objective the Revelation	
of the Manifestation destined to succeed	proclaimed by the
QBim. The purpose un-	
Him.' "23	derlying this
Revelation, as well as those	
". . . in the third Vghid of this Book	that preceded it, has,
in like manner, been	
there occurs a passage which, alike in its	to announce the
advent of the Faith of Him	
explicit reference to the name of the Prom-	W h o m Gad will
make manifest. And this	
ised One, and in its anticipation of the Order	Faith-the Faith o f
Him Whom God will	
which, in a later age, was to be identified	make manifest-in
its turn, together with	
with His Revelation, deserves to rank as one	all the Revelations
gone before it, have as	
of the most significant statements recorded	their object the
Manifestation destined to	
in any of the Bib's writings. 'Well is it with	succeed it. And the
latter, no less than all	
him,' is His prophetic announcement, 'who	the Revelations

preceding it, prepare the
 fixeth his gaze upon the Order o f BahBu'lldh, way for the
 Revelation which is yet to fol-
 and rendereth thanks unto his Lord. For He low. The process of
 the rise and setting of
 will assuredly be made manifest. God hath the Sun o f Truth
 will thus indefinitely con-
 indeed irrevocably ordained it in the tinue-~ process
 that hath had no beginning
 Baydn.' "24 and will have no
 end.""?
 "The germ that holds within itself the ""The Baydn,' the
 BAb in that book, re-
 potentialities of the Revelation that is to ferring to the
 Promised One, affirms, 'is,
 come is endowed with a potency superior to from beginning to
 end, the repository of all
 the combined forces of all those who follow o f His attributes,
 and the treasury of both
 me." "Of all the tributes I have paid to Him His fire and His
 light.' ' I f thou attainest unto
 W h o is to come after Me, the greatest is this, His Revelation,' He,
 in another connection
 My written confession, that no words o f declares, 'and
 obeyest Him, thou wilt have
 Mine can adequately describe Him, nor can revealed the fruit
 o f the Bayhn; if not, thou
 any reference to Him in M y Book, the art unworthy o f
 mention before God.'
 Baya'n, do justice to His Cause."25 "The " 'O people of
 the Baydn!' He, in that
 Baydn and whosoever is therein revolve same Book, thus
 warns the entire company
 round the saying of 'Him W h o m God shall of His followers,
 'act not as the people of
 make manifest,' even as the Alif (the Gos- the Qur'a'n have
 acted, for if ye do so, the
 pel) and whosoever was therein revolved fruits of your night
 will come to nazight.'
 round the saying o f Muhammad, the Apos- 'Suffer not the
 Baya'n,' is His emphatic in-
 tle of God." " A thousand perusals of the junction, 'and all
 that hath been revealed
 Baydn cannot equal the perusal of a single therein to withhold
 you from that Essence
 verse to be revealed by 'Him W h o m God o f Being and Lord
 of the visible and in-

shall make manifest.' . . . Today the Baydn is in the stage o f seed; at the beginning of the this, His moving invoca-
manifestation of 'Him W h o m God shall Thou witness that,
make manifest' its ultimate perfection will have covenanted with
become apparent . . . The Baya'n and such concerning the mission
as are believers therein yearn more ardently shalt make manifest,
after Him than the yearning of any lover concerning M y own mis-
after his beloved . . . The Baydn deriveth established. Suficient witness
all its glory from 'Him W h o m God shall that have believed in Thy
make manifest.' All blessing be upon him who believeth in Him and woe betide him
are ye, O My creatures,'

visible.' "28
"And finally is
tion to God: 'Bear
through this Book, I
all created things
o f Him W h o m Thou
ere the covenant
sion had been
art Thou and they
signs.' "29
" 'How veiled

that rejecteth His He, speaking with
the voice of God, has re-
"It is clear and evident that the object of vealed in the BayAn, '
. . who, without
any right, have consigned Him unto a moun-
23 Ibid., pp. 24-25, 28. tain (Mikii), not one
of whose inhabitants

24 Ibid., p. 25.
25 World Order of Bahri'u'lla'h, by Shoghi Effendi, p. 27 Zbid., p. 117.
~nn 28 God Passes By,
p. 29.

26 Ibid., pp. 100-101. 29 Ibid., p. 30.
BAHA'I SACRED WRITINGS 93

is worthy o f mention. . . . With Him, numbered lamps are shining!
All that is on
which is with Me, there is n o one except him earth hath been created for
Him, and all
who is one o f the Letters o f the Living o f partake with delight o f His
benefits, and yet
M y Book. In His presence, which is M y they are so veiled from Him as
t o refuse
Presence, there is not at night even a lighted H i m even a lamp!"30
lamp! And yet, in places (of worship) which -
in varying degrees reach out unto Him, un- 30 The Promised Day I S
Come, p. 7 .

THE ARABIC BAYAN

The "smaller and less weighty Arabic confinement in Mih-KG.31
Bayin" was also revealed during the Bib's -passes BY, p. 2s.

TABLETS TO MUHAMMAD SHAH

The first Tablet of the Bib to Muhammad been generated all created
things. I am the
Shih was written following the Commentary Countenance o f God Whose
splendor can
on the Shrih of Joseph, and the second never be obscured, the Light
o f God Whose
Tablet some two years later, after the Bib's radiance can never fade . . .
All the keys
Dissertation on the Specific Mission of o f heaven God Izath chosen to
place on M y
Muhammad, revealed in IsfLhin. In the sec- right hand, and all the keys o
f hell on M y
ond Tablet to Muhammad Shih the Bib left . . . I am one of the
sustaining pillars
wrote "craving an audience in which to set o f the Primal Word o f God.
Whosoever hath
forth the truths of the new Revelation, and recognized Me, Izath known
all that is true
dissipate his and right, and hath attained
all that is good
"The Bib was still in Mih-KG when He and seemly . . . The substance
wherewith
wrote the most detailed and illuminating of God hath created M e is not
the clay out o f
His Tablets to Muhammad SJhih. Prefaced which others have been
formed. He hath
by a laudatory reference to the unity of conferred upon M e that which
the worldly-
God, to His Apostles and to the twelve wise can never comprehend, nor
the faith-
Imims; unequivocal in its assertion of the ful discover . . .
divinity of its Author and of the supernatu- "By M y life! But for the
obligation to
ral powers with which His Revelation had acknowledge the Cause o f Him
W h o is the
been invested; precise in the verses and Testimony o f God . . . I
would not have
traditions it cites in confirmation of so announced this unto thee . . .
In that same
audacious a claim; severe in its condemna- year (year 6 0) I despatched
a messenger
tion of some of the officials and representa- and a book unto thee, that

thou mightest act
 tives of the Khih's administration, particu- towards the Cause of Him W h o
 is the Testi-
 larly of the 'wicked and accursed' Husayn mony o f God as befitteth the
 station o f tlzy
 K_h&n; moving in its description of the sovereignty . . .
 humiliation and hardships to which its "I swear by the truth o f
 God! Were he
 writer had been subjected, this historic docu- who hatlz been willing to
 treat M e in such
 ment resembles, in many of its features, the a manner to know who it is
 whom he hath
 Lawh-i-Sulta'n, the Tablet addressed, under so treated, he, verily, would
 never in his life
 similar circumstances, from the prison for- be happy. Nay-I,
 verily, acquaint thee
 tress of 'Akk6 by BahL'u'llih to Nisiri'd- with the truth o f the
 matter-it is as if he
 Din SJhih, and constituting His lengthiest hath imprisoned all the
 Prophets, and all the
 epistle to any single sovereign."33 men o f truth, and all the
 chosen ones . . .
 The B i b was confined in the fortress of W o e betide him from whose hands
 jloweth
 Mih-Kc for nine months, about July, 1847, evil, and blessed the man from
 whose hands
 to April, 1848.34 From this mountain for- jloweth good . . .
 tress He thus addressed Muhammad &ih: "I swear by God! I seek no
 earthly goods
 "I am the Primal Point from which have from thee, be it as much as a
 mustard seed
 . . . I swear by the truth o f God! Wert thou
 32 Zbid., p. 24.
 33 Ibid., p. 26.
 to know that which I know, thou wouldst
 34 Zbid., pp. 17-19. forego the sovereignty o f the
 world and o f
 C
 it;
 %
 =!
 it;
 F
 4
 I.

+fAlFA

fE G f N D

I Sff4lfl.F OF B d B

2 TERRACES

J 4ESTING PLACE OF BI(WYY/fi ZffdNUM

4 R£.STING PLd CES OF TfIE PU.?£ST B P A K H

AND THE MOJffer of ABDUL BBAffd

5. i n r E R n d r / o n d ~QCHIYESBU/LD/NG

6. PILGRIM HOUSES

7 ARC

Bahh'i properties on Mt. Carmel, Haifa, Israel.

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the next, that thou mightest attain My good- swear by the Most Great Lord! Wert thou

pleasure, through thine obedience unto the to be told in what place Z dwell, the first per-

True One . . . Wert thou to refuse, the son t o have mercy on Me would be thyself.

Lord of the world would raise up one who In the heart o f a mountain is a fortress

will exalt His Cause, and the Command o f (M i h - K ~). . . the inmates of which are

God will, verily, be carried into e f J e ~ t . " ~ confined

~ to two guards and four dogs. Pic-

"I swear by God! Shouldst thou know the ture, then, M y plight . . . In this mountain

things which in the space of these four years I have remained alone, and have come to

have befallen M e at the hands of thy people such a pass that none of those gone before

and thine army, thou wouldst hold thy M e have suffered what I have suffered, nor

breath from fear of God . . . Alas, alas, any transgressor endured what I have en-

for the things which have touched Me! I d~red!"~'

35 The Promised Day Is Come, pp. 43-44. 36 Ibid., pp. 6-7.

DALA'ZL-I-SAB'IH (SEVEN PROOFS)37

"The most important of the polemical the monarchs that

This is what happened to

works of the Bib," the Dald'il-i-Sab'ih was held fast unto the

Gospel. They awaited the conzing o f the

also revealed during the Bib's confinement

Prophet of God (Muham- in Mih-KG. "Remarkably lucid, admirable appear, they failed mad), and when He did

in its precision, original in conception, un-
 Behold how great are
 answerable in its argument, this work, apart
 sovereigns expend
 from the many and divers proofs of His
 slightest thought of ap-
 mission which it adduces, is noteworthy for
 charged with the task
 the blame it assigns to the 'seven powerful
 in their own realms
 sovereigns ruling the world' in His day, as
 o f God! They would
 well as for the manner in which it stresses
 the purpose for which
 the responsibilities, and censures the conduct,
 created. All their desires
 of the Christian divines of a former age
 still fixed upon leaving
 who, had they recognized the truth of
 their names.'

Muhammad's mission, He contends, would
 in that same treatise,
 have been followed by the mass of their
 of the Christian di-
 co- religionist^."^^
 the truth of Muham-
 " 'Gracious God!' writes the Bib with
 illuminating state-
 reference to the 'seven powerful sovereigns
 falleth upon their doctors,
 ruling the world' in His day, 'None of them
 believed, they would have
 hath been informed of His (the Bib's)
 mass of their country-
 Manifestation, and i f informed, none hath
 that which hath come to
 believed in Him. W h o knoweth they may
 o f Christendom are
 leave this world below full of desire, and
 virtue of their safe-
 without having realized that the thing for
 of Christ, and yet con-
 which they were waiting had come t o pass.
 themselves have been the

37 For the translation into the French, by A. L. M.
 cause of men's failure to accept the Faith
 Nicolas, of excerpts from this Tablet, see The Bahri'i and attain unto

to recognize Him.

the sums which these

without even the

pointing an ofical

o f acquainting them

with the Manifestation

thereby have fulfilled

they have been

have been and are

behind them traces of

"The Bib, moreover,

censuring the failure

vines to acknowledge

mad's mission, makes this

ment: 'The blame

for if these had

been followed by the

men. Behold, then,

pass! The learned men

held to be learned by

guarding the teaching

sider how they

salvation!" " 3 g

World, Vol. VIII, p. 205.

38 G o d Passes By, p. 26.

Day Is Come, p. 17.

39 The Promised

"During the Bib's confinement in the
science of divination,
fortress of Chihriq, where He spent almost
to have unraveled, on
the whole of the two remaining years of His
mystery of the Mustaghi@,
and to have abstrusely alluded, on the other,
life, the Lawh-i-Huru'fa't (Tablet of the Let-
which must needs
ters) was revealed, in honor of Day~6n-a
Declaration of the Bib
Tablet which, however misconstrued at first
BahL'u'llih . . .

as an exposition of the
was later recognized
the One hand, the
to the nineteen years
elapse between the
and that of

BAHA'I SACRED WRITINGS

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"To this period of incarceration in the
to the Son o f
fortresses of MBh-K6 and Ghihriq-a pe-
from the Tablet of
riod of unsurpassed fecundity, yet bitter in
it with these
its humiliations and ever-deepening sorrows
-belong almost all the written references,
to the words o f
whether in the form of warnings, appeals or
is the repository
exhortations, which the BBb, in anticipation
true God . . . and
of the approaching hour of His supreme
His Ic~nowledge,
affliction, felt it necessary to make to the
cruel a
Author of a Revelation that was soon to
on high wept
supersede His
(the Bib)

BahB'u'llBh, in His Epistle
the W o l f , cites a passage
the BBb to DayyBn, prefacing
words:
"Dayya'n, who, according
H i m W h o is the Point . . .
o f the trust o f the one
the treasury of the pearls of
was made by them to sufJer so
martyrdom that the Concourse
and lamented. He it is whom He

This Tablet was revealed for "a promi-
preserved I c n o ~ ~ l -
nent official of high literary ability . . .
therewith, through

had taught the hidden and
edge and entrusted him

later surnamed DayyBn by the BBb,"41 on
whom "He conferred the title of 'the third
Dayya'n! This

His words:
" 'O thou who art named

Letter to believe in H i m W h o m God shall is a hidden and preserved
Knowledge. W e
make manifest.' "42 have entrusted it-unto thee,
and brought it
According to Nabil, "The mystery of the to thee, as a mark of honor from
God, inas-
MustaghLtk [literally, "He Who is invoked"] much as the eye of thine heart
is pure. Thou
had long baffled the most searching minds wilt appreciate its value, and
wilt cherish its
among the people of the BayLn and had excellence. God, verily, hath
deigned to be-
proved an insurmountable obstacle to their stow upon the Point of the
Bnya'n a hidden
recognition of the promised One. The Bib and preserved Knowledge, the
like of which
had Himself in that Tablet unraveled that God hatlz not sent down prior
to this Reve-
mystery; no one, however, was able to un- lation. More precious is it
than any other
derstand the explanation which He had lknowledge in the estimation
of God-glori-
given. It was left to BahB'u'llLh to unveil it fied be He! He, verily, hath
made it His
to the eyes of all rnen."l3 testimony, even as He hath
made the verses
40 G o d Passes By, p. 27.
to be His testimony .' 'j4"

41 The Dawn-Breakers, p. 303.

4 2 God Passes By, p. 28.

43 The Dawn-Breakers, pp. 304-305. 44 O y . cit., p. 175.

DENUNCIATORY TABLET T O HkJf M f R Z k k Q k S i

"It was during these years-years dark- nation, this epistle was
forwarded to the
ened throughout by the rigors of the BBb's intrepid Hujjat who, as
corroborated by
captivity, by the severe indignities inflicted BahB'u'llBh, delivered it to
that wicked min-
upon Him, and by the news of the disasters ister"" [Grand Vizir of
Muhammad S_hBh].
that overtook the heroes of MBzindarLn and This Tablet was given the name
of the
Nayriz-that He revealed, soon after His Lhutbiy-i-Qahriyyih
(literally, "Sermon of
return from Tabriz, His denunciatory Tablet W r a t h) .4G
to HLji MirzL AqLsi. Couched in bold and B y , p,

27,
 moving language, unsparing in its condemnation.
 46 Tlze ~ a w l z - ~ ~ e a k e323.
 ~~,

"In the Kita'b-i-Panj-Lha'n, one of His summate His own Revelation . . .

'Wait

last works, He had alluded to the fact that thou,' is His statement to

'Azim, 'until nine

the sixth Naw-R6z after the declaration will have elapsed from the
 time of the

of His mission would be the last He was Baya'n. Then exclaim:

"Blessed, therefore,

destined to celebrate on earth."47 ". . . to be God, the most excellent of
 Makers!" "48

'Azim He divulged, in the Kitib-i-Panj-

S_haCn, the name, and announced the ap- 48 Ibid., pp. 27, 28. Mulli

Shaykh 'Ali, surnamed

proaching advent, of Him Who was to con- 'Azim (literally, "great") by

the Bib, was one of the

"outstanding figures among the ecclesiastical leaders

47 God Passes By, p. 51. of K_hurLsin" (Dawn-Breakers,
 p. 125).

3. WORDS OF 'ABDU'L-BAHA

From SOME ANSWERED QUESTIONS*

festations, who will come, one following on

the other. It has been prophesied that in the

time of these two ~anifestationsthe earth

will be transformed, the world of existence

T H E state in which one should be seri- will be renewed, and

beings will be clothed

ously to search for the truth is the condition in new garments. Justice

and charity will

of the thirsty burning soul desiring the water encompass the world,

enmity and hatred will

of life, of the fish struggling to reach the disappear, all causes of

division among peo-

sea, of the sufferer seeking for the true doc- ples, races, and nations

will vanish, and the

tor to obtain the divine cure, of the lost cause of union, harmony,

and concord will

caravan endeavoring to find the right road, appear. The negligent

will awake, the blind

of the lost and wandering ship striving to will see, the deaf will

hear, the dumb will

reach the shore of salvation. speak, the sick will be

cured, the dead will

Also, the seeker must be endowed with
to peace, enmity
certain qualities. First of all he must be
love, the causes of
just, and severed from all else save God; his
will be entirely re-
heart must be entirely turned to the supreme
will be attained.

horizon; he must be free from the bondage
the mirror of the
of vices and passions, for all these are ob-
humanity will be the
stacles; furthermore, he must be able to en-
nations will become
dure all hardships; he must be absolutely
be unified, all indi-
pure and sanctified, and free from the love
of one family and
or the hatred of the inhabitants of the world.
regions of the earth

Why? because the fact of his love for any
superstitions caused
person or thing might prevent him from
individuals, languages,
recognizing the truth in another, and in the
disappear; and all men will
same way, hatred for anything might be a
under the shadow of
hindrance in discerning truth. This is the
condition of seeking; and the seeker must
from the Holy Books
have these qualities and attributes. Until he
Manifestations have come,
reaches this condition, it is not possible for
meaning of the
him to attain to the Sun of Reality.
for we wish for

Let us now return to our subject.
Books. . . .

All the peoples of the world are awaiting
of Daniel,'
two Manifestations, who must be con-
Jerusalem to the
temporaneous; all wait for the fulfillment of
seventy weeks are
this promise. In the Bible the Jews have the

arise. War will give place

will be conquered by

dispute and wrangling

moved, and true felicity

The world will become

Heavenly Kingdom,

Throne of Divinity. All

one, all religions will

vidual men will become

of one kindred. All the

will become one, the

by races, countries,

and politics will

attain to life eternal,

the Lord of Hosts.

Now we must prove

that these two

and we must divine the

words of the Prophets;

proofs drawn from the Holy

To conclude: in the Book

from the rebuilding of

martyrdom of Christ,

appointed; for by the

martyrdom of Christ

promise of the Lord of Hosts and the Mes-
accomplished and the altar

siah; in the Gospel the return of Christ and
prophecy of the mani-

Elijah is promised.

These seventy weeks

In the religion of Muhammad there is the
and the rebuilding

promise of the Mihdi and the Messiah, and
which four edicts

it is the same with the Zoroastrian and the
kings.

other religions, but if we relate these matters
by Cyrus in the year

in detail it would take too long. The essen-
recorded in the first chapter

tial fact is that all are promised two Mani-
second edict, with

the sacrifice is

destroyed. This is a

festation of Christ.

begin with the restoration

of Jerusalem, concerning

were issued by three

The first was issued

536 B.c.; this is

of the Book of Ezra. The

* Chapters X, XI through XIV. Some Answered

Questions was first published in 1908. 1 Daniel 9:24.

View of one of the paths in the gardens surrounding the Resting Place
of the Greatest Holy Leaf. Haifa, Israel.

100 THE B A H A ' I W O R L D

reference to the rebuilding of Jerusalem, is
manifestation of Christ has

that of Darius of Persia in the year 519 n.c.;
prophecies of Daniel, let

this is recorded in the sixth chapter of Ezra.
of Bahi'u'llih

The third is that of Artaxerxes in the seventh
present we have

year of his reign, that is in 457 B.c.; this is
proofs; now we shall

recorded in the seventh chapter of Ezra.

The fourth is that of Artaxerxes in the year
the Book of Dan-

444 B.c.; this is recorded in the second chap-
said: "Then I heard

ter of Nehemiah.

another saint said

But Daniel refers especially to the third
spake, How

edict which was issued in the year 457 B.C.
concerning the daily

Seventy weeks make four hundred and

Now that the

been proved by the

us prove the manifestations

and of the Bhb. Up to the

only mentioned logical

speak of traditional proofs.

In the eighth chapter of

iel, verse thirteen, it is

one saint speaking, and

unto that certain saint which

long shall be the vision

sacrifice, and the

transgression of desolation,
ninety days. Each day, according to the text to give both the sanctuary
and the host to be
of the Holy Book, is a year. For in the Bible trodden under foot?" Then he
answered
it is said: "The day of the Lord is one (v. 14): "Unto two thousand
and three
year."z Therefore four hundred and ninety hundred days; then shall the
sanctuary be
days are four hundred and ninety years. cleansed"; (v. 17) "But he
said unto me
The third edict of Artaxerxes was issued . . . at the time of the end
shall be the
four hundred and fifty-seven years before vision." That is to say, how
long will this
the birth of Christ, and Christ when he was misfortune, this ruin, this
abasement and
martyred and ascended was thirty-three degradation last? meaning,
when will be
years of age. When you add thirty-three to the dawn of the
Manifestation? Then he
four hundred and fifty-seven, the result is answered, "Two thousand and
three hun-
four hundred and ninety, which is the time dred days; then shall the
sanctuary be
announced by Daniel for the manifestation cleansed." Briefly, the
purport of this pas-
of Christ. sage is that he appoints two
thousand three
But in the twenty-fifth verse of the ninth hundred years, for in the text
of the Bible
chapter of the Book of Daniel this is ex- each day is a year. Then
from the date of
pressed in another manner, as seven weeks the issuing of the edict of
Artaxerxes to re-
and sixty-two weeks; and apparently this bclild Jerusalem until the
day of the birth of
differs from the first saying. Many have re- Christ there are 456 years,
and from the
maintained perplexed at these differences, trying birth of Christ until the
day of the mani-
to reconcile these two statements. How can festation of the BAb there
are 1844 years.
seventy weeks be right in one place, and When you add 456 years to
this number it
sixty-two weeks and seven weeks in another? makes 2300 years. That is to
say, the ful-

These two sayings do not accord.	fillment of the vision of
Daniel took place	
But Daniel mentions two dates. One of	in the year 1844 A.D., and this
is the year of	
these dates begins with the command of	the Bib's manifestation
according to the	
Artaxerxes to Ezra to rebuild Jerusalem;	actual text of the Book of
Daniel. Consider	
this is the seventy weeks which came to an	how clearly he determines
the year of mani-	
end with the ascension of Christ, when by	festation; there could be no
clearer prophecy	
his martyrdom the sacrifice and oblation	for a manifestation than
this.	
ceased.	

In Matthew, chapter 24

verse 3, Christ	
The second period, which is found in the	clearly says that what Daniel
meant by this	
twenty-sixth verse, means that after the	prophecy was the date of the
manifestation,	
termination of the rebuilding of Jerusalem	and this is the verse: "As
he sat upon the	
until the ascension of Christ, there will be	Mount of Olives, the
disciples came unto	
sixty-two weeks; the seven weeks are the	him privately, saying, Tell
us, when shall	
duration of the rebuilding of Jerusalem,	these things be? and what
shall be the sign	
which took forty-nine years: when you add	of thy coming, and of the
end of the world?"	
these seven weeks to the sixty-two weeks,	One of the explanations He
gave them in	
it makes sixty-nine weeks, and in the last	reply was this (v. 15) :
"When ye therefore	
week (69-70) the ascension of Christ took	shall see the abomination of
desolation,	
place. These seventy weeks are thus com-	spoken of by Daniel the
prophet, stand in	
pleted, and there is no contradiction.	the holy place (whoso
readeth let him un-	
derstand) ." I n this answer He referred them	
Cf. Numbers 14:34.	to the eighth chapter of the

Book of Daniel,

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saying that every one who reads it will un-	proclamation of the mission
of Muhammad	

derstand that it is this time that is spoken of. caused his manifestation to be known.⁴

Consider how clearly the manifestation of the Bbb is spoken of in the Old Testament and in the Gospel.

To conclude, let us now explain the date of the manifestation of BahL'u'llbh from the verses 1 to 10, it is

Bible. The date of BahL'u'llih is calculated come forth a rod

according to lunar years from the mission and a Branch shall

and the Hijirah of Muhammad; for in the the spirit of the

religion of Muhammad the lunar year is in the spirit of wis-

use, as also it is the lunar year which is em-spirit of counsel

ployed concerning all commands of worship. knowledge and of

In Daniel, chapter 12 verse 6, it is said: shall make him of

"And one said to the man clothed in linen, fear of the Lord:

which was upon the waters of the river, after the sight of his

How long shall it be to the end of these the hearing of his

wonders? And I heard the man clothed in righteousness shall he judge

linen, which was upon the waters of the equity for the

river, when he held up his right hand and shall smite the

his left hand unto heaven, and sware by him mouth, and with

that liveth for ever that it shall be for a time, shall he slay the

times and a half; and that when he shall shall be the girdle

have accomplished to scatter the power of faithfulness the girdle of his

the holy people, all these things shall be dwell with the

finished."

lie down with

As I have already explained the significa-

In Isaiah, chapter 11

said:-"And there shall

out of the stem of Jesse,

grow out of his roots: And

Lord shall rest upon him,

dom and understanding, the

and might, the spirit of

the fear of the Lord; And

quick understanding in the

and he shall not judge

eyes, neither reprove after

ears: But with

the poor, and reprove with

meek of the earth: and he

earth with the rod of his

the breath of his lips

wicked. And righteousness

of his loins, and

reins. The wolf also shall

lamb, and the leopard shall

the kid; and the calf and the

young lion and
 tion of one day, it is not necessary to explain the fatling together; and a
 little child shall
 it further; but we will say briefly that each lead them. And the cow and
 the bear shall
 day of the Father counts as a year, and in feed; their young ones shall
 lie down to-
 each year there are twelve months. Thus gether: and the lion shall
 eat straw like the
 three years and a half make forty-two ox. And the sucking child
 shall play on the
 months, and forty-two months are twelve hole of the asp, and the
 weaned child shall
 hundred and sixty days. The Bib, the pre- put his hand on the
 cockatrice' den. They
 cursor of BahL'u'llbh, appeared in the year shall not hurt nor destroy
 in all My holy
 1260 from the Hijirah of Muhammad, by mountain: for the earth
 shall be full of the
 the reckoning of Islim. knowledge of the Lord, as
 the waters cover
 Afterwards, in verse 11, it is said: "And the sea."
 from the time that the daily sacrifice shall be This rod out of the stem
 of Jesse might be
 taken away, and the abomination that correctly applied to
 Christ, for Joseph was
 maketh desolation be set up, there shall be a of the descendents of Jesse
 the father of
 thousand two hundred and ninety days. David; but as Christ found
 existence
 Blessed is he that waiteth and cometh to the through the Spirit of God,
 he called himself
 thousand three hundred and five-and-thirty the Son of God. If he had
 not done so, this
 days!" description would refer to
 him. Besides this,
 The beginning of this lunar reckoning is the events which he indicated
 as coming to
 from the day of the proclamation of the pass in the days of that
 rod, if interpreted
 prophethood-of ~ u h a m m a d in the country symbolically, were in part
 fulfilled in the
 of Hijbz; and that was three years after his
 mission; because in the beginning the proph- 4 The year 1290 from
 the proclamation of the mis-
 ethood of Muhammad was kept secret, and sion of Muhammad, was the
 year 1280 of the Hijirah,

or 1863-1864 of our era. It was at this epoch (April
no one knew it save KJhadijih and Ibn Nau- 1864) that BahL'u'lllh on
leaving BaghdLd for Constan-
faL3 After three years it was announced. tinople, declared to those
who surrouiided Him that He
was the Manifestation announced by the Bib.
And BahL'u'llih in the year 1290 from the I t is this declaration
which the BahB'is celebrate by
the Feast of Ridvh, this name being that of the garden
a t the entrance of the city of Baghdld, where
Bahl'ulla stayed during twelve days, a3d where He
3 Waraqat-Ibn-Naufal. KAadijih's cousin. made the declaration.

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day of Christ, but not all; and if not inter- like one family and
kindred. The light of
preted, then decidedly none of these signs heavenly love will
shine, and the darkness of
happened. For example, the leopard and the enmity and hatred
will be dispelled from the
lamb, the lion and the calf, the child and the world. Universal
peace will raise its tent in
asp, are metaphors and symbols for various the center of the
earth, and the Blessed Tree
nations, peoples, antagonistic sects, and hos- of Life will grow and
spread to such an ex-
tile races, who are as opposite and inimical tent that it will
overshadow the East and the
as the wolf and lamb. We say that by the West. Strong and
weak, rich and poor, an-
breath of the spirit of Christ they found con- tagonistic sects and
hostile nations-which
cord and harmony, they were vivified, and are like the wolf and
the lamb, the leopard
they associated together. and kid, the lion and
the calf-will act to-
But "they shall not hurt nor destroy in all wards each other with
the most complete
My holy mountain: for the earth shall be love, friendship,
justice, and equity. The
full of the knowledge of the Lord, as the world will be filled
with science, with the
waters cover the sea." These conditions did knowledge of the
reality of the mysteries
not prevail in the time of the manifestation of beings, and with
the knowledge of God.
of Christ; for until today various and antag- Now consider, in

this great century which
 onistic nations exist in the world, very few
 BahVu'llAh, what progress
 acknowledge the God of Israel, and the
 have made, how
 greater number are without the knowledge
 existence have been discov-
 of God. In the same way, universal peace
 inventions have been
 did not come into existence in the time of
 are day by day mul-
 Christ; that is to say, between the antago-
 Before long, material
 nistic and hostile nations there was neither
 as well as the knowl-
 peace nor concord, disputes and disagree-
 make such progress, and
 ments did not cease, and reconciliation and
 wonders, that the be-
 sincerity did not appear. So, even at this
 amazed. Then the mystery of
 day, amongst the Christian sects and nations
 "For the earth shall be
 themselves, enmity, hatred, and the most
 knowledge of the Lord," will be
 violent hostility are met with.
 But these verses apply word for word to
 the short time since
 BahVu'llgh: likewise in this marvellous
 appeared, people from all
 cycle the earth will be transformed, and the
 and races have entered
 world of humanity arrayed in tranquillity
 this Cause. Christians,
 and beauty. Disputes, quarrels, and murders
 Buddhists, Hindus, and
 will be replaced by peace, truth, and con-
 associate together with the
 cord; among the nations, peoples, races, and
 and love, as if indeed
 countries, love and amity will appear. Co-
 related and connected
 operation and union will be established, and
 theirs, for a thousand
 finally war will be entirely suppressed. When
 like father and child,
 the laws of the Most Holy Book are en-

is the cycle of
 science and knowledge
 many secrets of
 ered, how many great
 brought to light, and
 tipling in number.
 science and learning,
 edge of God, will
 will show forth such
 holders will be
 this verse in Isaiah.
 full of the
 completely evident.
 Reflect also that in
 Bah6'u'llgh has
 countries, nations,
 under the shadow of
 Jews, Zoroastrians,
 Persians all
 greatest friendship
 these people had been
 together, they and
 years; for they are
 mother and daughter,

sister and brother.

forced, contentions and disputes will find a
meanings of the compan-

final sentence of absolute justice before a
and the lamb, the leop-

general tribunal⁵ of the nations and king-
the lion and the calf.

doms, and the difficulties that appear will be
events which is to occur

solved. The five continents of the world will
manifestation of that in-

form but one, the numerous nations will be-
the hoisting of the

come one, the surface of the earth will be-
all nations; mean-

come one land, and mankind will be a single
nations and tribes will come

community. The relations between the coun-
this Divine Banner,

tries, the mingling, union, and friendship of
than the Lordly Branch

the peoples and communities, will reach to
become a single nation. The

such a degree that the human race will be
and religions, the hos-

tility of races and peoples, and the national
differences, will be eradicated from amongst

⁵ The universal Baytu'l-'Adl, a sort of tribunal of

international arbitration, instituted by BahL'u'llLh in them. All will become
one religion, one

the Kitdb-i-Aqdaz, the Most Holy Book.

one single people, and

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This is one of the

ionship of the wolf

ard and the kid, and

One of the great

in the day of the

comparable Branch, is

Standard of God among

ing that all the

under the shadow of

which is no other

itself, and will

antagonism of faiths

faith, one race, and

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will dwell in one native land, which is the
earth of judgment

terrestrial globe. Universal peace and con-
that the teachings

cord will be realized between all the nations,
entirely spread

and that incomparable Branch will gather
will enter the

together all Israel: signifying that in this
will be com-

cycle Israel will be gathered in the Holy
believers; therefore

Land, and that the Jewish people who are

of judgment, and on this

there is no sea; meaning

and the Law of God will

over the earth, and all men

Cause of God, and the earth

pletely inhabited by

there will be no more sea,

for the dwelling- scattered to the East and West, South and the dry land. In North, will be assembled together. the field of that Now see: these events did not take place pleasure-ground of in the Christian cycle, for the nations did the feet do not slip not come under the One Standard which is the Divine Branch. But in this cycle of the described as the Lord of Hosts all the nations and peoples Jerusalem. It is evident will enter under the shadow of this Flag. In which descends the same way, Israel, scattered all over the of stone, mortar, world, was not reassembled in the Holy is the Law of Land in the Christian cycle; but in the be- heaven and is ginning of the cycle of Bahá'u'lláh this di- that the Jerusalem vine promise, as is clearly stated in all the does not descend Books of the Prophets, has begun to be not renewed; but manifest. You can see that from all the parts the Law of God. of the world tribes of Jews are coming to compared to an the Holy Land; they live in villages and with most beau- lands which they make their own, and day been said in chap- by day they are increasing to such an extent, St. John: "And I that all Palestine will become their home. Jerusalem, com- ing down from God out of heaven, prepared as a bride adorned for her husband." And in chapter 12 verse 1 it is said: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon We have before explained that what is	place and abode of man is other words, at that epoch Law will become the man. Such earth is solid, upon it. The Law of God is also Holy City, the New that the New Jerusalem from heaven is not a city bricks, earth, and wood. It God which descends from called new; for it is clear which is of stone and earth from heaven, and that it is that which is renewed is The Law of God is also adorned bride who appears tiful ornaments, as it has ter 21 of the Revelation of John saw the holy city, new under her feet, and upon her

most frequently meant by the Holy City, the woman is that bride,
 Jerusalem of God, which is mentioned in descended upon Mu-
 the Holy Book, is the Law of God. It is she was
 compared sometimes to a bride, and some- times to Jerusalem, and again to the new
 which are under heaven and earth. So in chapter 21, verses Persian and
 1, 2, and 3 of the Revelation of St. John, it emblem of Persia
 is said: "And I saw a new heaven and a new Turkey is the crescent
 earth: for the first heaven and the first earth are the em-
 were passed away, and there was no more are under the
 sea. And I John saw the holy city, new Afterwards it is
 Jerusalem, coming down from God out of crown of twelve
 heaven, prepared as a bride adorned for her are the twelve
 husband. And I heard a great voice out of promoters of the Law
 heaven saying, Behold, the tabernacle of educators of the
 God is with men, and He will dwell with in the heaven of
 them, and they shall be His people and God Himself shall be with them and be their
 second verse: "and God." she being with child
 cried," meaning that
 Notice how clear and evident it is that this Law fell into the greatest
 difficulties,
 the first heaven and earth signify the former and endured great troubles
 and afflictions
 Law. For it is said that the first heaven and until a perfect offspring
 was produced, that
 earth have passed away and there is no more is, the coming
 Manifestation, the Promised
 sea: that is to say, that the earth is the place One, who is the perfect
 offspring, and who

happened.

over which the Bani-Umayyih had power: fled into the they were the Roman dominion around the Law of God Damascus, and the Persian, Arabian, and meaning the vast des- Egyptian dominions, together with the do- Arabian Peninsula. minion of Africa, that is to say Tunis, Mo- a place prepared rocco, and Algeria, the dominion of Anda- Peninsula became the lusia which is now Spain, and the dominion and the center of of Turkestan and Transoxania. The Bani- Umayyih had power over these countries. should feed her there The ten horns mean the names of the Umay- threescore yad rulers: that is, without repetition, there the Holy Book were ten names of rulers, meaning ten sixty days mean names of commanders and chiefs-the first years that the is Ab6 Sufian and the last Marwan-but wilderness of several of them bear the same name. So from it the Prom- there are two Mu'awia, three Yazid, two twelve hundred Walid, and two Marwan; but if the names have no more were counted without repetition there would that tree will have be ten. The Bani-Umayyih, of whom the have been pro- first was Ab6 Sufian, Amir of Mecca and chief of the dynasty of the Umayyads, and prophecies correspond the last was Marwan, destroyed the third Apocalypse, the ap- part of the holy and saintly people of the is appointed lineage of Muhammad who were like the Daniel ex-

Verse 6. "And the woman

wilderness," that is to say,

fled to the wilderness,

ert of HijLz, and the

Verse 6. "Where she had

of God." The Arabian

abode and dwelling-place,

the Law of God.

Verse 6. "That they

a thousand two hundred and

days." In the terminology of

these twelve--hundred and

the twelve hundred and sixty

Law of God was set up in the

Arabia, the great desert:

ised One has come. After

and sixty years that Law will

influence, for the fruit of

appeared, and the result will

duced.

Consider how the

to one another. In the

pearance of the Promised One

after forty-two months, and

stars of heaven. presses it as three times and
a half, which is
Verse 4. "And the dragon stood before also forty-two months; which
are twelve
the woman which was ready to be delivered, hundred and sixty days. In
another passage
for to devour the child as soon as it was of John's Revelation it is
clearly spoken of
born." As we have before explained, this as twelve hundred and sixty
days, and in the
woman is the Law of God. The dragon was Holy Book it is said that
each day signifies
standing near the woman to devour her one year. Nothing could be
more clear than
child, and this child was the promised Mani- this agreement of the
prophecies with one
festation, the offspring of the Law of Mu- another. The BBb appeared in
the year 1260

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of the Hijirah of Muhammad, which is the world, and it attains
to a life-giving spirit.
beginning of the universal era-reckoning of The earth was a
lifeless body; it finds a new
all Islbm. There are no clearer proofs than spirit, and produces
endless beauty, grace,
this in the Holy Books for any Manifesta- and freshness. Thus
the spring is the cause
tion. For him who is just, the agreement of of new life, and
infuses a new spirit.
the times indicated by the tongues of the Afterwards comes
the summer, when the
Great Ones is the most conclusive proof. heat increases, and
growth and development
There is no other possible explanation of attain their greatest
power. The energy of
these prophecies. Blessed are the just souls life in the vegetable
kingdom reaches to the
who seek the truth. But failing justice, the degree of perfection,
the fruit appears, and
people attack, dispute, and openly deny the the time of harvest
ripens; a seed has be-
evidence; like the Pharisees who, at the come a sheaf, and the
food is stored for
manifestation of Christ, denied with the winter. Afterwards
comes tumultuous au-
greatest obstinacy the explanations of Christ tumn when unwholesome

and sterile winds
 and of his disciples. They obscured Christ's
 season of sickness, when all
 Cause before the ignorant people, saying,
 and the balmy air is
 "These prophecies are not of Jesus, but of
 of spring are changed
 the Promised One who shall come later, ac-
 fertile green trees have
 cording to the conditions mentioned in the
 bare, flowers and fra-
 Bible." Some of these conditioils were that
 away, the beautiful garden
 he must have a kingdom, be seated on the
 Following this comes
 throne of David, enforce the Law of the
 winter, with cold and tempests.
 Bible, and manifest such justice that the
 hails, storms, thunders and
 wolf and the lamb shall gather at the same
 congeals; all plants die,
 spring.
 and animals languish
 and are wretched.
 And thus they prevented the people from
 reached, again a new
 knowing Christ.
 returns, and the cycle is
 renewed. The season of sI ~' r 3i with
 n ~ its hosts
 Note.-In these last conversations 'Ahdu'l-Bahi
 beauty, spreads its tent on
 wishes to reconcile in a new interpretation the
 mountains with great pomp
 apocalyptic prophecies of the Jews, the Chrislians, and
 the Muslims, rather than to show their supernatural
 second time the form
 character.
 renewed, and the creation
 of beings begins afresh; bodies grow and de-
 velop, the plains and wilderilesses become
 green and fertile, trees bring forth blossoms,
 In this material world time has cycles;
 year returns in the
 places change through alternating seasons,
 glory. Such is, and such
 and for souls there are progress, retrogres-
 cycle and succession of ex-

blow, it is the
 things are withered,
 vitiated. The breezes
 to autumn winds, the
 become withered and
 grant herbs fade
 becomes a dust-heap.
 the seasoil of
 It snows, rains,
 lightens, freezes and
 When this state is
 life-giving spring
 of freshness and
 the plains and
 and magnificence. A
 of the creatures is
 and the spring of last
 utmost fullness and
 ought to be, the

sion, and education. istence: such is the
 cycle and revolution of the material world.
 Sometime it is the season of spring, at an- It is the same
 other time it is the season of autumn, and
 with the spiritual cycles of the Prophets. That is
 again it is the season of summer or the sea-
 to say, the day of the appearance of the
 son of winter.

Holy Manifestations is the spiritual
 In the spring there are the clouds which the spiritual
 springtime, it is the divine splendor, it is the
 send down the precious rain, the musk- breeze of life, the
 heavenly bounty, the breeze of life, the
 scented breezes and life-giving zephyrs; the ity. Spirits are
 rising of the Sun of Real- freshed and
 air is perfectly temperate, the rain falls, the existence is set in
 quickened, hearts are re- are gladdened, and
 sun shines, the fecundating wind wafts the good aualities
 invigorated, souls become good,
 clouds, the world is renewed, and the breath
 motion, human realities
 of life appears in plants, in animals, and in
 grow and develop in
 men. Earthly beings pass from one condition
 '3 1
 and ~erfections.

I
 Universal
 to another. All things are clothed in new progress takes place,
 and there are resur- rection and
 garments, and the black earth is covered
 lamentation; for it is the day of judgment, the time of
 with herbage; mountains and plains are
 turmoil and distress, at the same time that
 adorned with verdure, trees bear leaves and
 it is the season of joy, of happiness, and of
 blossoms, gardens bring forth flowers and
 absolute attraction. Afterwards the
 fragrant herbs. The world becomes another
 life-giving spring ends in

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fruitful summer. The word of God is ex- has numerous rising and
 dawning places:
 altered, the Law of God is promulgated; all one day it rises from the
 zodiacal sign of Cancer, another day from
 things reach perfection. The heavenly table

the sign of Libra	
is spread, the holy breezes perfume the East	or Aquarius, another time
it is from the sign	
and the West, the teachings of God conquer	of Aries that it diffuses
its rays. But the sun	
the world, men become educated, praise-	is one sun and one reality;
the people of	
worthy results are produced, universal prog-	knowledge are lovers of the
sun, and are not	
ress appears in the world of humanity, and	fascinated by the places of
its rising and	
the divine bounties surround all things. The	dawning. The people of
perception are the	
Sun of Reality rises from the horizon of the	seekers of the Truth, and
not of the places	
Kingdom with the greatest power and heat.	of its appearance, nor of
its dawning points;	
When it reaches the meridian it will begin	therefore they will adore
the Sun from what-	
to decline and descend, and the spiritual	ever point in the zodiac it
may appear, and	
summer will be followed by autumn, when	they will seek the Reality
in every Sanctified	
growth and development are arrested.	Soul who manifests it. Such
people always	
Breezes change into blighting winds, and the	attain to the truth, and
are not veiled from	
unwholesome season dissipates the beauty	the Sun of the Divine
World. So, the lover	
and freshness of the gardens, plains, and	of the sun and the seeker
of the light will	
bowers. That is to say, attraction and good-	always turn towards the
sun, whether it	
will do not remain, divine qualities are	shines from the sign of
Aries or gives its	
changed, the radiance of hearts is dimmed,	bounty from the sign of
Cancer, or radiates	
the spirituality of souls is altered, virtues are	from Gemini; but the
ignorant and unin-	
replaced by vices, and holiness and purity	structed are lovers of the
signs of the zodiac,	
disappear. Only the name of the Religion of	and enanlored and
fascinated by the rising-	
God remains, and the exoteric forms of the	places, and not by the sun.
When it was in	
divine teachings. The foundations of the Re-	the sign of cancer they
turned towards it,	

ligion of God are destroyed and annihilated,	though afterwards the sun
changed to the	
and nothing but forms and customs exist.	sign of Libra; as they were
lovers of the	
Divisions appear, firmness is changed into	sign, they turned towards
it and attached	
instability, and spirits become dead; hearts	themselves to it, and were
deprived of the	
languish, souls become inert, and winter ar-	influences of the sun
merely because it had	
rives; that is to say, the coldness of igno-	changed its place. For
example, once the	
rance envelops the world and the darkness	Sun of Reality poured forth
its rays from the	
of human error prevails. After this come in-	sign of Abraham, and then
it dawned from	
difference, disobedience, inconsiderateness,	the sign of Moses and
illuminated the hori-	
indolence, baseness, animal instincts, and	zon; afterwards it rose
with the greatest	
the coldness and insensibility of stones. It is	power and brilliancy from
the sign of	
like the season of winter when the terrestrial	Christ: those who were the
seekers of Real-	
globe, deprived of the effect of the heat of	ity, worshiped that Reality
wherever they	
the sun, becomes desolate and dreary. When	saw it, but those who were
attached to Abra-	
the world of intelligence and thought has	ham were deprived of its
influences, when it	
reached to this state, there remain only con-	shone upon Sinai and
illuminated the reality	
tinual death and perpetual nonexistence.	of Moses. Those who held
fast to Moses	
When the season of winter has had its	when the Sun of Reality shone
from Christ	
effect, again the spiritual springtime returns	with the utmost radiance
and lordly splen-	
and a new cycle appears. Spiritual breezes	dor, were also veiled; and
so forth.	
blow, the luminous dawn gleams, the divine	Therefore man must be
the seeker after	
clouds give rain, the rays of the Sun of Real-	the Reality; and he will
find that Reality in	
ity shine forth, the contingent world attains	each of the Sanctified
Souls. He must be	
unto a new life, and is clad in a wonderful	fascinated and enraptured,

and attracted to
garment. All the signs and the gifts of the the divine bounty; he must
be like the but-
past springtime reappear, with perhaps even terfly who is the lover of
the light from
greater splendor in this new season. whatever lamp it may shine,
and like the
The spiritual cycles of the Sun of Reality nightingale who is the lover
of the rose in
are like the cycles of the material sun; they whatever garden it may
grow.
are always revolving and being renewed. If the sun were to rise
in the West, it
The Sun of Reality, like the material sun, would still be the sun; one
must not with-

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draw from it on account of its rising-place, regarded the Sun of Reality,
without any
nor consider the West to be always the place doubt they would have recognized
the Sun
of sunset. In the same way, one must look in the dawning-place of the
reality of Christ,
for the heavenly bounties, and seek for the in the greatest divine splendor.
But, alas! a
Divine Aurora. In every place where it ap- thousand times alas! attaching
themselves to
pears, one must become its distracted lover. the outward words of Moses, they
were de-
Consider that if the Jews had not kept turn- prived of the divine bounties
and the lordly
ing to the horizon of Moses, and had only splendors !

HANDS OF THE CAUSE OF GOD

Amatu'l-BahB R6hiyyih Q L n u m appointed by Shoghi Effendi
a Hand of the Cause of God, March 26, 1952.

William Sutherland Maxwell, appointed Charles Mason Remey, appointed
by Shoghi Effendi a Hand of the Cause of by Shoghi Effendi a Hand of the
Cause of

God from the Holy Land, December 24, 1951. God from the Holy Land, December
24, 1951.

Mrs. Amelia E. Collins, appointed Leroy C. Ioas, appointed by Shoghi
Effendi

by Shoghi Effendi a Hand of the Cause of a Hand of the Cause of God from
God from the Holy Land, December 24, 1951. the United States, December 24,
1951.

Valiyu'llBh VarqB, appointed Ugo R. Giachery, appointed by Shoghi

Effendi

by Shoghi Effendi a Hand of the Cause of God from the European Continent, December 24, 1951.
December 24, 1951.

George Townshend, appointed by Shoghi Effendi a Hand of the Cause of God from the European Continent, December 24, 1951.
Horace Holley, appointed by a Hand of the Cause of God United States, December 24, 1951.

Tarfizu'llah Samandari, appointed MGsB Banhi, appointed by Shoghi Effendi a Hand of the Cause of God from the Cradle of the Faith (Persia), from Africa, February 29, 1952.
December 24, 1951.

'Ali-Akbar Furtitan, appointed by Shoghi Effendi a Hand of the Cause of God from the Cradle of the Faith, December 24, 1951.
Siegfried Schopflocher, appointed by Shoghi Effendi a Hand of the Cause of God from the Dominion of Canada. February 29, 1952.

Upper left:

Hermann Grossmann,
appointed by Shoghi Effendi a Hand of the Cause of God from the European Continent, December 24, 1951.

Upper right:

Mrs. Dorothy Baker,
appointed by Shoghi Effendi a Hand of the Cause of God from the United States, December 24, 1951.

Left:

Mrs. Clara Dunn,
appointed by Shoghi Effendi a Hand of the Cause of God from Australia, February 29,

Upper left:

Mrs. Corinne True,
appointed by Shoghi Effendi a Hand of the Cause of God from the United States,

February 29, 1952.

Upper right:

Dbikru'llBh KhLdem,
appointed by Shoghi Effendi
a Hand of the Cause of God
from the Cradle of the Faith (Persia),
February 29, 1952.

Paul E. Haney,
appointed by Shoghi Effendi
a Hand of the Cause of God
from the United States,
March 19, 1954.

Upper left:

Adelbert Miihlschlegel,
appointed by Shoghi Effendi
a Hand of the Cause of God
from Germany, February 29,

Upper right:

Shu'2u'llih 'Algi,

-

appointed by Shoghi Effendi
a Hand of the Cause of God
from the. Cradle of the Faith (Persia),
February 29, 1952.

Left:

Jalil Khgzeh,
appointed by Shoghi Effendi
a Hand of the Cause of God
from Persia, December 7, 195
THE CENTENARY C E L E B R A -
T I O N S O F T H E B I R T H O F T H E
M I S S I O N O F B A H A ' U ' L L A H , 1953

1. MOMENTOUS ANNOUNCEMENT O F
THE JUBILEE CENTEN'ARY

C O N V E Y all National Assemblies Bahi'i summation plans initiated
(by) various Na-

World (the) following momentous an- tional Assemblies both
hemispheres, (the)

nouncement. formal dedication (for)

public worship (of)

Approaching Great Jubilee commemorat- Mother Temple (of) West (in)
heart North

ing Centenary termination Bfibi Dispensa- American continent, and
possible termina-

tion, birth Bahi'u'llfih's Revelation (in) tion superstructure (of)

Bfib's Sepulcher

Siyih C_hLl, Tihrfin, as well as imperative (in) Holy Land, (the)
convocation (of)

necessity adopt effectual measures insure be- four intercontinental Bahi'i
Teaching Con-

fitting inauguration third concluding phase ferences to be held
successively (in) course

of initial epoch (in the) execution 'Abdu'l- historic Year (on)
continents (of) Africa,

Bahi's Divine Plan destined culminate hun- America, Europe, Asia.
dredth anniversary (of) Declaration (of) First conference (will
be) convened by

Founder (of) Faith (in) Baghdfid, impel me British National Spiritual
Assembly (in)

summon entire BahL'i w o r l d ~ t h r o ~eleven

~h Kampala, Uganda (in) early spring, repre-
National Assemblies already functioning sentative of British,
American, Persian,

(in) East (and) West, bestir itself, arise Egyptian, Indian National
Spiritual Assem-

during sixteen months ahead through su- blies, to which Bahi'is
residing (in) Amer-

preme concerted sustained effort, prepare ica, Persia, Indian
subcontinent, British

for demonstration (of) BahL'i solidarity Isles, every territory
African continent (will

(of) unprecedented scope (and) intensity be) invited attend, aiming
planting banner

(during) entire course Bahi'i history. (of) Faith (in) remaining
territories (and)

Forthcoming celebrations must be signal- neighboring islands east, south,
west African

ized through inauguration long anticipated continent.

intercontinental stage in administrative evo- Second conference (will
be) convened by

lution (of) Faith marking its gradual de- United States National
Spiritual Assembly

velopment through successive phases (of) (in) Wilmette, (in) RidvLn
period, repre-

local, regional, national, international Bahfi'i sentative (of) chief
trustees 'Abdu'l-Bahi's

activity. Initiation this highly significant Plan, their ally and
associates United States,

measure further cementing BahL'i National Canadian, Latin American
National As-

Assemblies (in) five continents (of) globe sembles, to which BahL'is
every state Amer-

will be acclaimed (by) posterity as counter- ican Union, every Province
 Canada, every
 part (to) consolidation Faith at its World Republic Latin America (will
 be) invited at-
 Center through recent formation Interna- tend, designed pave way
 establishment Faith
 tional Bahi'i Council (in) Holy Land. (in) remaining territories
 (of the) Americas
 Centennial festivities (of) Year Nine con- (and) neighboring islands (in)
 both Atlan-
 tinuing throughout Holy Year commencing tic (and) Pacific oceans.
 October 1952 must include, apart from con- Third conference (will
 be) convened by

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THE BAHAI WORLD

American European Teaching Committee
 (in) Stockholm, Sweden, during summer,
 representative (of) American, British, Ger- The Year Nine
 mail National Assemblies, to which Bah2is
 (of) each ten goal countries Europe (and) I.
 England, Scotland, Wales, Eire, France, The following statement is an excerpt
 from
 Germany, Austria, Finland, (will be) in- the portion of the Guardian's letter
 of NO-
 vited attend, for purpose gradual introduc- vember 23, 1951, written through
 his Sec-
 tion (of) Faith (into) remaining sovereign retary.
 states European continent (and) neighbor- Regarding your question about
 the Cen-
 ing islands Mediterranean, Atlantic Ocean, tenary, the Guardian wishes you to
 share the
 North Sea. following information with the
 Persian and
 Fourth conference (will be) convened by other National Assemblies; the "Year
 Nine"
 National Spiritual Assembly subcontinent is an abbreviation of 1269 A.H. This
 term
 India (in) New Delhi, autumn, representa- has been used by the BLb in His
 Writings,
 tive (of) National Assemblies (of) Persia, foreshadowing the Birth of the
 Revelation of
 Indian subcontinent, 'IrLq, Australasia, Bahi'u'llLh. The friends should refer,
 in
 United States, Canada, Central and South God Passes B y , to the passages
 mentioning
 America, to which BahL'is residing (in) the year Nine in order to appreciate
 its sig-

every sovereign state (and) dependency significance as well as the great
 importance at-
 (in) Asia, North, Central, South America, touched to it by the BLb. In that same
 book
 Australia, New Zealand, Tasmania (will be) the Guardian has explained that
 the Revela-
 invited attend, in order deliberate measures tion of Bahi'u'llih was
 progressive: It com-
 calculated open Faith remaining Asiatic menced with the first intimation He re-
 states (and) dependencies, particularly ceived, of His Prophetic Mission while
 in
 South East Asia and islands (of) South Pa- the SiyLh-GhLl of Tihri6n. The
 beginning of
 cific (and) Indian Oceans. the year Nine occurred about two
 months
 Address plea particularly (to) convenors after His imprisonment in that
 dungeon. We
 above-mentioned conferences (to) arise do not know the exact time He received
 this
 within short time (at their) disposal, prayer- first intimation, nor have
 either the BLb, or
 fully consider, carefully plan, energetically Bahi'u'llih, made mention of any
 specific
 prosecute, respective sacred delegated tasks, date in this connection. We
 therefore regard
 take immediate preliminary steps issue in- the entire year Nine as a Holy Year,
 and the
 vitations, fix procedure, provide smooth emphasis should be placed, in
 accordance
 working, accord wide publicity, insure re- with the BLb's Writings, on the
 entire Year
 sounding success, epoch-making conferences which started in October, 1852. This
 means
 immortalizing Centenary (of) memorable our Centenary Year of Celebration will
 be
 Year, anticipated (by) St. John (the) Di- from October, 1952, to October, 1953.
 All
 vine, foreshadowed (by) S_hayk_h Ahmad, celebrations must be held within these
 two
 eulogized (by the) Bib, extolled (by) both dates. As the RidvLn period is
 associated
 BahL'u'llih (and) 'Abdu'l-BahL, and con- with Bahb'u'llih's Revelation it
 should be
 stituting prelude (to) Most Great Jubilee, regarded as the most important time
 of that
 which will alike commemorate Centenary year and therefore the most suitable
 period

formal assumption (by) Author (of) Bahi'i for the celebrations.
 Revelation (of) His Prophetic Office, (and) The second stage in that
 progressive Reve-
 mark, God willing, world-wide establish- lation was when Bahi'u'llkh declared
 His
 ment Faith forecast (by) Center (of) Cove- Mission to His companions in
 BaghdLd; this
 nant (in) His Tablets, prophesied (by) is considered the most momentous stage
 in
 Daniel (in) his book, thus paving way (for) His Revelation, hence it is called
 the "Most
 advent (of) Golden Age destined witness Great Festival," the One Hundredth An-
 world recognition, universal proclamation, niversary of which will be
 celebrated in
 ultimate triumph (of the) Cause of Bah2u'- RidvLn 1963 and will constitute
 the Most
 116h. Great Jubilee, the third of its
 kind, the first
 (Signed) SHOGHI Jubilee having been the Centenary of the
 BLb's Declaration; and the second the one
 Cablegram received November 30, 1951 at we will be celebrating all over the
 world in
 Wilmette, Illinois. 1952-1953.
 CENTENARY O F BIRTH O F BAHU'U'LLAH'S MISSION
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The third and last stkg in BahL'u'llih's sage "divulged." It was in that
 same year
 Revelation was when He proclaimed His that, according to
 BahL'u'llih, Himself, "the
 Mission to the rulers and relLgious leaders of requisite num6er of pure, of
 wholly conse-
 the world in Adrianople. The first was an crated, and sanctified souls"
 had been "most
 intimation, the second a declaration and the secretly consummated."
 J

third a proclamation-the intimation was It was in such dramatic
 circumstances, re-
 from God to Him, which He kept a secret calling the experience of
 Moses when face
 within His own spirit, the declaration was to to face with the Burning Bush
 in the wilder-
 His faithful companions, and the proclama- ness of Sinai, the successive
 visions of
 tion was to the entire body of the religious Zoroaster, the opening of the
 heavens and
 and political leaders of mankind. the descent of the Dove upon

Christ in the
 Jordan, the cry of Gabriel heard by Muham-
 11. mad in the Cave of Hira, and the dream of
 This statement is an excerpt from the the Bib, in which the blood of
 the Imim
 Guardian's letter of June 15, 1946, pub- Husayn touched and sanctified
 His lips, that
 lished as " A God-Given Mandate" in "Mes- Bahi'u'llih, He "around Whom
 the Point
 sages to America," pages 99-101. of the Bayin hath revolved,"
 and the Ve-
 What greater reward can crown the labors hicle of the greatest Revelation
 the world
 of that community, now launched on the has yet seen, received the
 first intimation of
 second stage of its world mission, than that His sublime Mission, and that
 a ministry,
 the consummation of the second Seven Year which, alike in its duration
 and fecundity, is
 Plan should coincide with the celebrations unsurpassed in the religious
 history of man-
 commemorating the centenary of the "Year kind, was inaugurated. It was
 on that occa-
 Nine," the year which alike marked the sion that the "Most Great
 Spirit," as desig-
 termination of the Bibi Dispensation, and nated by Bahi'u'llih Himself,
 revealed itself
 signalized the birth of BahL'u'llih's pro- to Him, in the form of a
 "Maiden," and
 phetic Mission? It was at a time when the bade Him "lift up" His "voice
 between earth
 Faith for which the Bib had suffered and and heavenn-that same Spirit
 which, in the
 died was hovering on the brink of extinc- Zoroastrian, the Mosaic, the
 Christian and
 tion, when BahL'u'llih lay wrapped in the Muhammadan Dispensations, had
 been re-
 gloom of the Siybh-chi1 of Tihirin, His feet spectively symbolized by the
 "Sacred Fire,"
 in stocks, His neck freighted with chains, the "Burning Bush," the
 "Dove," and the
 and surrounded by vile and wretched crimi- "Angel Gabriel."
 nals, that the auspicious year 1269 A.H., ac- "One night in a dream,"
 Bahb'u'llhh Him-
 claimed by the B i b as the "Year Nine," self, recounting His
 soul-,shaking experience
 dawned upon the world, ushering in the of the first stirrings of His

prophetic Mis-
 most glorious and momentous stage in the sion, in the Year Nine, in
 that abomiilable
 Heroic Age of the greatest religious dispen- pit, has written, "these
 exalted words were
 sation in the spiritual history of mankind. heard on every side: 'Verily,
 We shall ren-
 T o that year He had referred as the year in der Thee victorious by Thyself
 and by Thy
 which "the realities of the created things" Pen. Grieve Thou not for that
 which hath
 will "be made manifest," the year in which befallen Thee, neither be Thou
 afraid, for
 mankind "will attain unto all good," in Thou art in safety. Ere long
 will God raise
 which the "Bayin," as yet "in the stage of up the treasures of the
 earth-men who will
 seed," will manifest "its ultimate perfec- aid Thee through Thyself and
 through Thy
 tion," in which the "embryo of the Faith will Name, wherewith God hath
 revived the
 attain the station of 'the most comely of hearts of such as have
 recognized Him.' "
 forms,' " and in which "a new creation" will And again, "During the days I
 lay in the
 be beheld. It was in that same year that the prison of Tihrrhn, though the
 galling weight
 "third woe," as anticipated by St. John the of the chains and the
 stench-filled air al-
 Divine, quickly succeeded the second. To lowed Me but little sleep,
 still in those in-
 that same year S_hayk_h-Ahmad-i-AhsL'i,who frequent moments of slumber I
 felt as if
 had heralded the Faith of the Bib, had al- something flowed from the
 crown of My
 luded as the year "after Hin" (68), when, head over My breast, even as a
 mighty tor-
 according to His written testimony, the rent that precipitateth itself
 upon the earth
 "mystery" of the Cause of God would be from the summit of a lofty
 mountain. Every
 "manifested," and the "secret" of His Mes- limb of My body would, as a
 result, be set
 T H E B A H A . ' I W O R L D
 afire. At such moments My tongue recited its birth; which had lost its
 greatest expo-

what no man could bear to hear." nents through the tragic
 martyrdom of most
 What still greater reward could await of the Letters of the Living,
 and particularly
 those who, inspired by the success achieved of the valiant Mull5 Husayn
 and of the
 by the prosecu~or of the second Seven Year erudite Vahid and which had
 been afflicted
 Plan, will have arisen to carry forward to with the supreme calamity of
 losing its Di-
 a triumphant conclusion the third phase of vine Founder; was being
 subjected to still
 the Mission entrusted to them by 'Abdu'l- more painful ordeals-ordeals
 which robbed
 BahL, than that their prodigious labors, hav- it of both the heroic Hujjat
 and of the far-
 ing embraced territories far beyond the famed TLhilih; which caused
 it to pass
 confines of the continents of Europe and through a reign of terror,
 and to experience
 of America, should climax in, and be wor- a blood-bath of unprecedented
 severity,
 thily commemorated through, the world- which inflicted on it one of
 the greatest
 wide celebrations of the "Most Great Festi- humiliations it has ever
 suffered through the
 val," the "King of Festivals," the "Festival attempted assassination of
 the Sovereign
 of God" Himself-the Festival associated himself, and which unloosed a
 veritable
 with the accession of Him Who is the Lord deluge of barbarous
 atrocities in TihRLn,
 of the Kingdom to the throne of everlasting MLzindarLn, Nayriz and
 Khhiriiz before which
 glory, and with the formal assumption by paled the horrors of the
 seige of ZanjSn, and
 Him of His prophetic office? What gseater which swept no less a figure
 than BahB'u'llLh
 reward than that the consummation of the Himself-the last
 remaining Pillar of a
 third Seven Year Plan, marking the close Faith that had been so rudely
 shaken, so
 of the first, and signalizing the opening of ruthlessly denuded of its
 chief buttresses-
 the second, epoch in the evolution of the into the subterranean dungeon
 of TihRLn,
 Divine Plan, should synchronize with that an imprisonment that was soon

followed by
 greatest of all Jubilees, related to the year His cruel banishment, in the
 depths of an
 1335, mentioned by Daniel in the last Chap- exceptionally severe winter,
 from-HIS native
 ter of His Book, and associated by 'Abdu'l- land to 'IrLq. To these
 tribulations He Him-
 BahL with the world triumph of His Father's self has referred as
 "afflictions" that
 Faith? What greater glory than that those "rained" upon Him, whilst the
 blood shed
 who have brought this initial epoch in the by His companions and lovers
 He character-
 resistless march of a world-embracing Plan ized as the blood which
 "impregnated" the
 to a triumphant termination should be made earth with the "wondrous
 revelation" of
 to feel that they, and those gone before God's "might."
 them, have, through their collective, their Nor should the momentous
 character of
 sustained, and heroic endeavors, organized the unique event, that may be
 regarded as
 through three successive stages, and cover- the climax and consummation
 of this tragic
 ing a span of almost a quarter of a century, period, be overlooked or
 underestimated, in-
 been vouchsafed by the Almighty the privi- asmuch as its centenary
 synchronizes with
 lege of contributing, more than any other the termination of the
 sixteen month interval
 community consciously laboring in the serv- separating the American B a h
 u Community
 ice of the Faith of BahB'u'llLh, to this bliss- from the conclusion of its
 present Plan. This
 ful consummation, and to have played a unique event, the centenary
 of which is to
 preponderating role in the world triumph be befittingly celebrated,
 not only in the
 of its institutions? American continent but
 throughout the
 BahB'i World, and is destined to be regarded
 as the culmination of the Second Seven
 From the Guardian's letter of November Year Plan, is none other than
 the "Year
 23, 1951. Nine," anticipated 2,000
 years ago as the
 The historic significance of this period "third woe" by St. John the

Divine, alluded

cannot indeed be overestimated. For it was to by both S_hayk_hA b a d
and Siyyid KBzim

a hundred years ago that a Faith, which -the twin luminaries that
heralded the ad-

had already been oppressed by a staggering vent of the Faith of the
BLb-specifically

weight of untold tribulations; which had mentioned and extolled by the
Herald of

sustained shattering blows in MLzindarLn, the Bahi'i Dispensation in
His Writings, and

Nayriz, TihrLn and Zanjib, and indeed eulogized by both the Founder
of our Faith

throughout every province in the land of and the Center of His
Covenant. In that

CENTENARY O F BIRTH O F BAHĀ'U'LLĀH'S MISSION

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year, the year "after Hin" (68), mentioned There, as He Himself has
recorded, under

by S_hayk_h Ahmad, the year that witnessed the impact of this dream, He
experienced

the birth of the Mission of the promised the onrushing force of His
newly revealed

"Qayyitim," specifically referred to by Siyyid Mission, that "flowed" even
as "a mighty

Kgzim, the "requisite number" in the words torrent" from His "Head to
His "breast,"

of Bahi'u'llih, "of pure, of wholly conse- whereupon "every limb" of His
body "would

crated and sanctified souls7' had been "most be set afire." There, in a
vision, the "Most

secretly consummated." In that year, as tes- Great Spirit," as He Himself
has again testi-

tified by the Pen of the Bgb, the "realities of fied, appeared to Him, in the
guise of a

the created things" were "made manifest," "Maiden" "calling" with "a
most wondrous,

"a new creation was born" and the seed of a most sweet Voice" above His
Head, whilst

His Faith revealed its "ultimate perfection." "suspended in the air" before
Him, and,

In that year, as borne witness by 'Abdu'l- "pointing with Her finger"
unto His Head,

Bah6, a hitherto "embryonic Faith" was imparted "tidings which
rejoiced" His

born. In that year, while the Blessed Beauty "soul." There appeared above

the horizon
lay in chains and fetters, in that dark and of that dungeon in the city
of Tihirin, the
pestilential Pit, "the breezes of the All-
rim of the Orb of His Faith, whose dawning
Glorious," as He Himself described it, "were
wafted" over Him. There, whilst His neck light had, nine years
previously, broken
was weighted down by the Qara-Guhar, His upon the city of S_hhir&z,-an
Orb which,
feet in stocks, breathing the fetid air of the after suffering an eclipse of
ten years, was
Siyih-Chil, He dreamed His dream and destined to burst forth, with
its resplendent
heard, "on every side," "exalted words," rays, upon the city of
Baghdid, to mount its
and His "tongue recited" words that "no zenith in Adrianople, a n d
to set eventually
man could bear to hear." in the prison-fortress of
'AkkB.

Hands of the Cause attending the First Intercontinental Bahi'i Conference in
Kampala, Uganda, Africa
Left to right: Mu& Bangni, Valiyu'llih Varqi, SJhu'B'u'llih 'AlB'i, Mason
Remey, Horace Holley, T
D-hikru'llgh K_hh6dem, Leroy Ioas, Dorothy Baker, 'Ali-Akbar Funitan.
The Kampala Haziratu'l-Quds is in the background.

2. THE AFRICAN INTERCONTINENTAL TEACHING CONFERENCE HELD IN KAMPALA, UGANDA, FEBRUARY, 1953

(1)

THE GUARDIAN'S MESSAGE TO THE CONFERENCE

Presented by LEROY

IOAS

T O T H E Hands of the Cause, the Mem- ponderance of the members of
this same
bers of the National Spiritual Assemblies, race at so significant a
Conference, a phe-
the pioneers, the resident believers and visi- nomenon unprecedented in the
annals of
tors attending the African Intercontinental Bahi'i Conferences held
during over a cen-
Teaching Conference in Kampala, Uganda. tury, and auguring well for a
;orresponding
multiplication in the number of the repre-
Well-beloved Friends: sentatives of the yellow, the
red and brown

I hail with a joyous heart the convocation	races of mankind dwelling
respectively in	
in the heart of the African continent of the	the Far East, in the Far West
and in the	
first of the four Intercontinental Teaching	islands of the South Pacific
Ocean, a multi-	
Conferences constituting the highlights of	plication designed ultimately
to bring to a	
the world wide celebrations of the Holy	proper equipoise the divers
ethnic elements	
Year which commemorates the hundredth	comprised within the highly
diversified	
anniversary of the birth of the Mission of	world-embracing BahB'i
Fellowship.	
the Founder of our Faith. I welcome with	I feel moved, on this
auspicious occasion,	
open arms the unexpectedly large number	to pay a warm tribute to the
elected repre-	
of the representatives of the pure-hearted	sentatives, as well as the
members, of the	
and the spiritually receptive Negro race, so	British, the Persian, the
American, the	
dearly loved by 'Abdu'l-Bahi, for whose	Egyptian and the Indian
BahB'i Communi-	
conversion to His Father's Faith He so	ties which have participated,
in pursuance of	
deeply yearned and whose interests He so	their respective Plans, in
the opening stage	
ardently championed in the course of His	of a colossal teaching
campaign, consti-	
memorable visit to the North American	tuting a vital phase of the
impending dec-	
continent. I am reminded, on this historic	ade-long World Crusade, and
aiming at the	
occasion, of the significant words uttered by	spiritual conquest of the
entire African con-	
Bah&'ulll&hHimself, Who as attested by the	tinent. I desire in
particular to express to all	
Center of the Covenant, in His Writings,	those gathered at this
Conference my feel-	
"compared the colored people to the black	ings of abiding appreciation
of the magnifi-	
pupil of the eye," through which "the light	cent role played and of the
remarkable	
of the spirit shineth forth." I feel particu-	
larly gratified by the substantial participa-	
tion in this epoch-making Conference of	

-

prizes won, by the small band of Persian, British and American pioneers, in the course of the initial stage of this divinely propelled the members of a race dwelling in a collective environment which for the most part has retained overshadowed both the its primitive simplicity and remained uncontaminated by the evils of a gross, a rampant and cancerous materialism undermining the incalculable influence fabric of human society alike in the East and throughout the in the West, eating into the vitals of the community have far-reaching effects on the two chief races American, the European and the Asiatic American continent. continents, and alas threatening to engulf the Community, the in one common catastrophic convulsion the 'Abdu'l-Bah's Divine generality of mankind. I acclaim the pre-Community, des-

and mysteriously unfolding

terprise, which has

Latin American and European

campaigns launched in recent

is destined to exert an

on the fortunes of the Faith

world, and which may well

ing repercussions among the

dwelling in the North

To the American Bahá'í

chief executor of

Plan; to the British Bahá'í

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THE BAHÁ'Í WORLD

timed to play in future decades a predominant role in opening to the Faith of Bahá'í East Africa, to be formed under the aegis of the National Spiritual Assembly of the Bahá'ís of Central and South and West Africa, throughout the African continent, but the Bahá'ís of the British Isles, with its seat in Kampala; the National Spiritual Assembly of the Bahá'ís of South and West Africa, scattered on the surface of the globe; to the Bahá'ís of South and West Africa, Persian Bahá'í Community, at once the most venerable and most consistently persecuted National spiritual As-

namely: The National

the Bahá'ís of Central and

formed under the aegis of

Spiritual Assembly of the

British Isles, with its

National Spiritual Assembly

of South and West Africa,

der the aegis of the

among its sister communities in both the the United States East and the West; to the Egyptian Bahi'i in Johannesburg; Community that may well boast of having Assembly of the erected in that continent the first pillar of Africa, to be formed the Universal House of Justice; to the In-National Spiritual As- ssembly of the Bahb'is of North West dian Bahb'i Community, fated to contribute, under the aegis of the Egypt and Siidin, sembly of the Bahb'is of to a marked degree, to the spiritual quicken- with its seat in Tunis. ing of the Indians constituting a noble ele- Second, the initial purchase of land for the future construction of ment of the population of Africa-to these the future construction of three Mdriqu'l- A w i r s , one in Cairo, Communities I feel I must acknowledge my one in Johannesburg, one in Kampala and deep sense of thankfulness for the strenuous one in Johannesburg, situated respectively in the north, the heart and the efforts exerted by their pioneers to raise aloft the north, the heart and the south of the African continent. the standard of the Faith in the territories Third, the opening of allocated to them in Liberia, Uganda, Tan- three virgin territories the following thirty- Verde Is., Canary Is., and islands: Cape French Togoland, Mauritius, land, Nyasaland, Northern Rhodesia, Libya, French Somaliland, Algeria, Zanzibar and Madagascar. TO French Togoland, Mauritius, Northern Ter- ritories Protectorate, ritories Protectorate, others who, though not following the fixed Reunion I., Spanish Guinea, Portuguese Guinea, St. Thomas I., assigned to pattern of the Plan initiated for the present Spiritual Assembly of the St. Helena, and United States of America; African campaign, have arisen to introduce United States of America; the National ate, Basutoland, the Faith in the Territories of Sierra Leone, maliland, Southern Rhodesia BahL'is of the assigned to the National Angola, Mozambique and Southern Rhode- sian Ashanti Protector- due for their share in extending the range and Swaziland of Bahb'i pioneer activity in that continent.

Spiritual Assembly

The hour is indeed propitious, as the climate of the Bahb'is of Persia;

French Equatorial

max of the world wide rejoicings signaling Africa, French West Africa, Morocco (Int.

the Holy Year approaches, for the National Zone), Rio de Oro, Spanish Morocco and

Spiritual Assemblies of these same Communities Spanish Sahara assigned to the National

munities to gird up their loins, in collaboration with the National Spiritual Assembly of the Bahi'is of Egypt

tion with the National Spiritual Assembly of French Cameroons, and S6din; Comoro Is.,

the BahL'is of 'Iriq, in a supreme effort to Socotra I. as-

launch, on the morrow of this fateful Conference signed to the National Spiritual Assembly of

ference, that phase of the ten-year Crusade the Bahb'is of India, PikistAn and Burma;

which, God willing, will culminate in the the British Cameroons, British Togoland,

introduction of our glorious Faith in all the Madeira and South West Africa, assigned to

remaining territoriei of that vast continent the National Spiritual Assembly of the

as well as the chief neighboring islands lying BahL'is of the British Isles; and Seychelles

in the Indian and the Atlantic Oceans. The Is. assigned to the National Spiritual As-

semble on whose threshold they now stand sembly of the Bahb'is of 'Iriq.

must, circumstances permitting, witness: Fourth, the translation and publication of

First, the erection of three additional pil-BahL'i literature in the following thirty-one

lars within the confines of that continent and languages to be undertaken by the National

its neighboring islands, designed to support, Spiritual Assembly of the Bahb'is of the

together with no less than forty-five other British Isles: Accra, Afrikaans, Aladian,

National Spiritual Assemblies to be es-Ashanti, Banu, Bemba, Bua, Chuana, Gio,

tablished in other parts of the world, the Gu, Jieng, Jolof, Kuanyama, Krongo, Kroo,

final unit in the erection of the Administra-Luimbi, Malagasy, Nubian, Pedi, Popo,

tive Order of the Faith of BahL'u'llih, Ronga, Sena, Shilha, Shona,
Sobo, Suto,

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T H E B A H A ' I W O R L D

Wongo, Xosa, Yalunka, Yao, and Zulu. of the Bahi'is of Egypt and
SGdBn, author-
Fifth, the consolidation of the twenty-four ized to hold, on behalf of its
parent institu-
following territories already opened to the tion, property dedicated to
the Holy Shrines
Faith in the African continent: Angola, at the World Center of the
Faith in the State
Belgian Congo, Gold Coast, Kenya, Nigeria, of Israel.
Sierra Leone, Tanganyika, Uganda and Twelfth, the appointment,
during Ridvin
Zululand, allocated to the National Spiritual 1954, by the Hand of the Cause
in Africa,
Assembly of the Bahi'is of the British Isles; of an auxiliary Board of nine
members who
Abyssinia, Algeria, Eritrea, Libya, French will, in conjunction with the
six National
Morocco, Somaliland, SGdin and Tunisia, Spiritual Assemblies
participating in the
allocated to the National Spiritual Assembly African Campaign, assist,
through periodic
of the Bahgis of Egypt and SGdin; Mada- and systematic visits to
Bahi'i Centers, in
gascar, Mozambique and Zanzibar, allocated the efficient and prompt
execution of the
to the National Spiritual Assembly of the Plans formulated for the
prosecution of the
Bahi'is of India, PBkistin and Burma; teaching campaign in the
African continent.
Northern Rhodesia and Nyasaland, allo- May the six aforementioned
National
cated to the National Spiritual Assembly of Spiritual Assemblies, aided by
the Hand of
the Bahb'is of Persia; Liberia and South the Cause appointed in that
continent, and
Africa, allocated to the National Spiritual the auxiliary Board to be
chosen by him,
Assembly of the Bahi'is of the United States and supported by the national
committees
of America. and sub-committees to be
formed in due
Sixth, the establishment, circumstances course, and reinforced by the
constant and

permitting, of a National BahL'i Court in energetic efforts of an
 ever-swelling number
 the capital city of Egypt, the recognized of pioneers, whether settlers
 or itinerant
 center of both the Islamic and Arab worlds, teachers, and assisted by the
 whole-hearted
 officially empowered to apply, in matters of collaboration of the
 indigenous believers in
 personal status, the Laws and Ordinances all localities, be spiritually
 welded into a unit
 revealed in the KitBb-i-Aqdas, the Mother- at once dynamic and coherent,
 and be suf-
 Sook of the Bahb'i Revelation. fused with the creative, the
 directing and
 Seventh, the incorporation of the three propelling forces proceeding from
 the
 above-mentioned Regional National Spirit- Source of the Revelation
 Himself, and be
 ual Assemblies. made, as the projected
 campaign unfolds,
 Eighth, the establishment by those same the vehicle of His grace from on
 High, and
 National Spiritual Assemblies of National prove themselves worthy and
 effective in-
 BahL'i Endowments. struments for the execution
 and ultimate
 Ninth, the establishment of a National coi~summationof one of the most
 thrilling
 Ifaziratu'l-Quds in Johannesburg and one in and far-reaching enterprises
 undertaken in
 Tunis and the conversion into a similar in- the Formative Age of the Faith
 and con-
 stitution of the local Ha~iratu'l-Quds of stituting one of the noblest
 phases of the
 Kampala. most glorious Crusade ever
 launched in the
 Tenth, the formation of a National Bahi'i course of BahL'i history for the
 systematic
 Publishing Trust in Cairo. propagation of the Cause of
 Bahi'u'llih over
 Eleventh, the formation of an Israel the surface of the entire planet.
 Branch of the National Spiritual Assembly

REPORT OF THE AFRICAN INTERCONTINENTAL TEACHING CONFERENCE

I< AMPALA, Uganda, is one of the lovelier the four Bahb'i Intercontinental
 Conferences

and more temperate spots of Africa where was held.

the native African and the European are Meetings took place in a large and well-

not in bitter conflict. In this Protectorate made army Marquee erected on the spacious

from February 12 to 18, 1953, the first of attractive grounds of the Kampala Haziratu'l-

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MISSION 125

Quds. In that tent, which was literally and from our ability to

figuratively a tent of the Oneness of Man-administrative order and

kind, two hundred and thirty-two BahCis, and service which

representing thirty ethnic groups from nine-Baha'i Faith.

teen countries of the continents of America, was designed to

Asia, Europe and Africa, were assembled. and administrative

The Africans were well represented and con-Baha'is around the world.

stituted a majority of the Conference. They information and

came from eighteen tribes of Uganda and by the Hands of the

in addition, there were Baha'is from North, representatives froin

South, East and West Africa. This mingling Britain, India and

of races and nationalities taking place on pioneers who had done the

such a high and dignified level was produc-Africa's widely differing

tive of much happiness and inspiration. in their down-to-

Thus the Kampala Conference demon-pioneers' problems,

strated the ~ a h L ' i h a t t e r nfor harmony and presentation of theAattitudes

unity among the children of men. Com-prepared to face and

pletely missing was the sense of alienation deal.

and tension characteristic of the meeting of

the past would result

strengthen the

demonstrate the devotion

is the spirit of the

The Conference agenda

draw upon the teaching

experience of the

Talks of great wisdom,

inspiration were given

Cause, the Assembly

the United States, Great

friin. The Africa

ground-breaking in

areas contributed much

earth discussion of the

and in their

which they must be

with which they must

Following are

excerpts from some of the
 races which have long practiced the embittering separations established by old traditions in Africa. The choice of the theme, said, "Blessed are those
 "Light Over Africa," was amply justified. Small groups which
 There was earnest consultation over the problems train themselves
 tasks and opportunities of the Great Teaching problems. The small group
 ing Crusade, the training of Bahá'í teachers, which the seed is
 the maturing of individual Bahá'ís to the grows we transplant
 spirit and principles of their Faith, and the important work of developing and consolidating
 . . The Bahá'í local community with dating Bahá'í groups and Assemblies
 civilization in miniature throughout the African continent.
 begins to realize that
 The earnest and beautiful prayers which social order. The unification
 opened the Conference gave it the momentum and high spirit which prevailed. Following this, powerful messages from the beloved Guardian were read, giving a set of Bahá'í affairs. Man
 definite objectives and the magnificent scope he learns the spirit
 of the Crusade with its relationship to the development of the World Order of Bahá'í all the potentialities of
 u'116h. Along with these great messages, the group is the seed, and
 Guardian sent a striking map of the world tiny sprout, common
 on which he had drawn the Crusade objectives, which will result
 tives, and, by means of colors and lines, the tree. God has no
 charted the assignments and responsibilities

talks given:
 Horace Holley,
 Cause: 'Abdu'l-Bahá
 who work in groups."
 learn to solve their
 selves for larger
 is but the flowerpot in
 planted. When the seed
 it to a larger garden.
 .
 the local assembly is
 ture. The individual
 the Faith establishes a
 fied community is
 ciety is a series of
 Bahá'í Faith gives us the
 government for our own
 is not wholly man until
 of the Teachings.
 . . . The seed has
 the tree. The little
 when it has attained a
 munity development begins
 sult in the maturity of
 time. He is timeless. Man

conquers time given to each country. moral purpose. He The messages and the maps were pre- will bring His sented by Leroy Ioas, Hand of the Cause, who came as the Guardian's representative the American BahCis to the Conference. He gave us the Beloved need of the love of Guardian's words and views, pointing out the consolidation of that through this Holy Crusade the BahCis friends must do their would in ten years double the accomplish- that is born of inents of the past one hundred and ten years. "They will cover the earth with the Persian pioneer to glory of the Lord," thus fulfilling the ancient said that teaching is prophecy of Daniel. He made us under- medicine. In each case stand that the victories ahead like those of disease, and the treat-	when he is imbued with knows that the power of God work to perfection. The Guardian wrote that the world is in dire God. At every stage in the community, the utmost to convey the love God. 'AE Nal&java'ni, Africa: 'Abdu'l-BahB like the science of you find a different

African choir at Kampala Conference public meeting, singing "Lord, I want to be
a Bah2i with a

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ment changes accordingly. The Guardian of civilization. has given us the general principle for teach- the groups have ing in Africa, "One teaches the receptive village stage, as we souls one finds." Also in The Challenging village for them Requirements the Guardian emphasizes the administration fundamental prerequisites of Teaching and African family tells us teaching methods must be adapted There is little to the various backgrounds, temperaments As BahB'is and susceptibilities of the races.	ple working for certain ideas In Africa, however, some of not even evolved to the know it in the West. The is merely a boundary line for or collection of taxes. The often lives in two villages. community life as we know it. the Africans have made the

jump from a

The susceptibilities of the African people family or clan stage of society to the sense

are (1) an abhorrence of any racial discrimination; (2) fear of plans and activities could have

originated by white people; (3) a dissatisfaction with the methods used by missionaries; (4) a consciousness of the superiority of the outside world, coupled with a thirst for knowledge and progress; (5) an understanding and preference for simpler ideas; never give

(6) a hesitation at the use of reason in the study of religious methods; (7) an acceptance of the teachings of the Church and the development

Bible; (8) a sensitiveness and appreciation for true and sincere love, lack of prejudice and genuine hospitality; (9) a strong faith in God and His Prophets.

... The first thing a pioneer must have is devotion, understanding and love for the Guardian. He should study the writings constantly and turn to the Guardian in his instill in the African heart. The second most important thing is prayer at all times, not in words, but in deeds. ... Where there is more than one pioneer, there must be unity ... real

of world community in only a few months. Only the power of BahB'u'llBh made this possible. It is only which can create a new society ment for this progress. The assuming of

derstand it in the West, will African. The African leaders responsibility to the members

They may dispense charity or tions, but they never permit of responsibility. It must be the African has had very

voting, in administrative in the exercise of the mind of the heart; these are all new experiences

for him. The lack of equality between the sexes is another factor to be considered. ... The Bah2is must

can a crusading spirit for ment. They must demonstrate the Faith, and prove that they drive out disunity. To meet

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the need there
 unity among the BahB'is. The spirit of love must be preparation, prayer,
 meditation,
 and unity is absolutely necessary, or there study classes for deepening,
 and classes for
 can be no success. Deeds not words must be educating the illiterate in
 every village. The
 the attitude of the pioneer. Africans must be urged to help
 themselves
 Philip Hainsworth, British pioneer to and to develop and share the
 Message of
 Africa: An African once said to me . . . BahPu'llLh. . . .
 "Our hearts are like mirrors, we reflect what
 we see." Thus the African reflects the state The high spiritual note of
 the Conference
 of mind of the person with whom he deals came when its participants were
 afforded the
 or works. The white man's condemnation of privilege of viewing the
 photograph of the
 the African is a condemnation of himself. portrait of the BBb which the
 Beloved
 The success of the Persian pioneers is ex- Guardian had sent as a special
 gift. Prior
 plained by the fact that they show such an to the actual viewing of the
 portrait, a short
 abundance of love to the African who re- period was devoted to stories
 of the BBb re-
 flects it back. lated by two Hands of the
 Cause, Mr.
 Translation difficulties with the African Valiyu'll5h VarqL and Mr. Leroy
 Ioas. Mr.
 language are not so much in words as in Varqi's story on the history
 of the portrait
 ideas. The person of a narrow environment was as follows:
 cannot understand the problems of the As part of a plot against
 the life of the
 world. Then there are unique to Bgb, the Governor of
 Uriimiyyih invited
 Africa. For thirteen hundred years the Him to the public bath when He
 arrived in
 Islamic countries have been struggling to that city. A wild and dangerous
 horse,
 develop ideas of nationalism. For two thou- notorious for its unruliness,
 was sent to the
 sand years the Western world has had peo- BLb and the attendants
 accompanying the
 horse had been instructed to run away as VarqS's father asked

BahL'u'llBh if nine
 soon as He had mounted. Under such cir- copies could be made for
 future Ma&riqul-
 cumstances, the Governor was certain that Ad_hkBrs of the world but
 BahL'u'llBh said
 the BBb would be killed. that only one or two copies
 could be made
 On being told of the plot, the BBb merely of the countenance of that "Father
 of
 replied, "I have left My Life in the Hands Beauty and Grandeur." The
 painter drew
 of God." another and gave it to VarqB's
 father. When
 According to plan, the dangerous horse He was martyred, this picture was
 taken to
 was led to the Bib and as He mounted, the the House of the Bib and the
 original pencil
 attendants ran away. At His first touch, sketch was taken to the House
 of the Mas-
 however, the horse grew tame and gentle, ter.
 carrying Him to the public bath calmly and Two water colors are in the
 World Center
 comfortably. When the BBb dismounted, the Archives and another is at
 present in the
 horse again became so unruly that seven or Royal Archives, but
 'Abdu'l-BahB said the
 eight men rushed to subdue it, but when the latter would come back to the
 BahS'is. The
 BBb was ready to return home and the wild copy of the portrait sent to
 Kampala and
 horse was once more led up to Him, the that sent to America are
 photographs of
 same incidents occurred-the attendants the painting in the World
 Center Archives.
 dashing away when the BBb mounted, and Mr. Leroy Ioas told the
 following story:
 the dangerous horse becoming tame and When the BBb was martyred,
 His body
 gentle. Thus, it carried the BBb back to His was thrown into a moat to be
 devoured by
 home. dogs. This was done because
 there was a
 Crowds of people who had heard of the verse in the Qur'in declaring that
 the dogs
 vicious nature of the horse came to see the would not devour the body of
 the Promised
 spectacle. They marveled at the behavior of One and they wished to make

certain that

the animal, and to their simple minds the
to the BBb.

extraordinary demonstration appeared n6th-
the remains

ing short of a miracle. Therefore, when the
promptly res-

BBb left the bath, they hurried with recep-
tacles and cloths to carry away every bit of
the gardens

the water that had touched His Holy Person.
point out that

After this episode, great numbers of peo-
the world,

ple went to see the BAb and among them
now houses

was a young painter who wanted to paint a
thrown into the

picture of the Holy Man. When he was per-
world there are

mitted to visit Him and was ushered into
Divinity and

His presence, the BAb gathered His 'ab6
about Him, placed His hands on His knees
portrait was an

and gazed intently at the painter, who stud-
and spiritual

ied His face. On arriving home the painter
procession of the

tried to paint it from memory but could not,
Furbtan, Hand of

so he went a second time to see the BBb.
of Visitation

Again the BAb pushed back His turban,
portrait was set

drew His 'ab6 around Him, placed His
fine silk cloth

hands on His knees and gazed intently at
believers

the painter. This whole incident was re-
they might gaze

peated once again and then the painter, hav-
Africans evi-

ing a perfect impression of the Countenance,
kneeling before the

drew the portrait with a pencil. When
beneath it.

this prophecy would not apply

However, dogs did not molest

and the body of the BBb was

cued by the BBbis.

Today the Guardian walks in

on Mt. Carmel. He loves to

the most beautiful sepulcher in

surrounded by lovely gardens,

those remains which were

moat, and that all over the

friends who proclaim the

Holiness of the Blessed BBb.

The actual viewing of the

occasion of great reverence

dedication. Preceding the

viewers, Mr. 'Ali-Akbar

the Cause, chanted the Tablet

in the original tongue. The

upon a table covered with a

and adorned with roses. The

walked solemnly by so that

upon it. The Persians and

denced great devotion,

portrait and kissing the cloth

Varq6s father was shown this portrait, he Tears streamed from many eyes,
for every
asked the painter to do it in water color. heart was filled with love and
respect for
This was executed and a copy sent to Bah2- the great suffering and
service of the BAb
uYll6h, who upon receiving it, sent for a who was martyred for heralding
the dawn of
great AfnAn, a cousin of the BBb, who hap- a World Faith.
pened to be in the Holy Land at that time, Along with the portrait the
Guardian sent
to come and identify it. The AfnBn stated another very valuable and
impressive gift to
that the portrait was a true likeness. the Conference. It was a
beautifully lettered
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Leroy Ioas greeting African BahB'is on behalf of the Guardian,
Kampala, Uganda, Africa, February, 1953.

scroll of portions of the BBb's Comme~ltary gave concentrated attention during
the Con-
on the S h i h of Joseph. This magnificent ference. They followed the
consultation
revelation of the BBb was the one He gave closely and frequently participated,
express-
on the night of His announcement of His ing their views on matters discussed.
Two
Station and Mission. The Guardian said that African women of the Teso tribe
addressed
this Commentary was the Bible of the early the Conference, being particularly
con-
BBbis and that the BBb sent portions of it to cerned with the emphasis the
Faith places
BahB'u'llBh, Who when He read it, acknowl- upon education and freedom from
preju-
edged the BBb. In this highly significant dice. Several of the speakers made an
appeal
Commentary, the BBb addressed the rulers for BahL'i teachers and schools.
and leaders of the world, giving prophecies Conference languages were
English, Per-
concerning the suffering which would come, sian, Teso and Swahili. The African
and
and the extension of the Faith to Africa. In Persian interpreters did a
masterful job of
it, also, He first called the people of the translating the talks and the
ensuing dis-

West to issue forth from their cities in the cussions. They spoke with eloquence and service of the Faith. ease, so that none of the listeners lost the

Despite their primitive background, the expression and fire of what was said. African Bahl'is showed great interest and The Persian Bahi'is brought a unique

T H E B A H A ' I W O R L D

spirit to the Conference. There was a spontaneous and natural friendliness about them and they showed the African believers great misstated the teach-courtesy and whole-hearted dection. One of them, Tadm'liih Samandari, the only living Hand of the Cause who saw Bah2u'-window dis-llhh, enchanted all with the stories and remi-niscences of his visit with Him. of Kampala, which were arranged by the The American BahB'is also won the interest of the Africans who seemed eager to learn about America and asked many questions about it. The spirit of America's Louis Gregory, first Negro Hand of the Cause, was keenly felt at the Conference. The story of his life, as published by the National Spiritual Assembly of the United States, was eagerly read and the Africans expressed keen interest and deep admiration for this distinguished servant of the Cause of Bahg-arranged by Rex u'llih who devoted his life to the promulga-attracted lively comment in the press and from it came an reply to an article which ings of the Faith. In addition meetings and the press should be made of the two fine plays in prominent shops on Collisons and the Elstons, neers. The displays were of and pamphlets on the Faith, Temple in Wihnette, and a which represented the various tionalities. These windows people. The Conference released a for teaching use in Africa. It BahBi Life, an unusually fine the teachings selected and and Mary Collison for the

British Africa

tion of the Teachings. Several asked that published it.

a large picture of Louis Gregory be sent to high note of

the Ha~iratu'l-Qudsin Kampala.

there understood

Two public meetings were held in con-BahB'is face

nection with the Conference in Kampala. greatest religious

The first was at Makere College, the leading one resolved

college in East Africa for African natives, achieving the

and was well attended by Europeans, Afri-victories sought

cans and Asians. Horace Holley, American express

Hand of the Cause, and H. M. Balyuzi of purity of heart,

Great Britain were the speakers. The second service in the

was held under the Conference Marquee advance the

and the speakers were Dorothy Baker, spiritual influence

American Hand of the Cause, and Matthew generated

Bullock of the United States. This meeting effect upon Africa.

AFRICA'S NEW HORIZON

I N THE months preceding the Kampala had joined the

Conference the Guardian spoke to many preceding the

of the pilgrims who came to Haifa of the of them came

African BahB'is and how pure-hearted they where they

were. Some of the pilgrims wondered how governmental

these Africans, coming from so primitive a came Bahi'is

culture, could integrate themselves in the of Africa, and

Teaching Committee who

The Conference closed on a

dedication. Every believer

the grave responsibilities the

as they enter upon the

Crusade in history and every

to share in the great task of

goals. All knew that the

come only through deeds which

sincere devotion, wisdom,

and courageous and tireless

promotion of that which will

unity of mankind. The

and fellowship this Conference

will be far-reaching in its

Most of the African BahB'is

Faith during the six months

Conference, and the majority

from the interior bush country

had had little contact with

processes. To this Conference

of nineteen countries outside

BahB'i world which was trying to emerge as Africans representing thirty tribes. Even those in charge of the program the highest type of civilization the world had could scarcely visualize the result yet known. It seemed beyond comprehension that these primitive people could learn, diverse elements of race and culture. in so short a time, to function according to the African From the very moment that Bahi'i principles when it had taken BahB'is Bahi'is began to arrive in Kampala and to meet the BahCs of other from the more highly developed countries, new and dazzling facets of the unity decades to evolve working communities. of the human

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race appeared to all the participants with a the Aggrey Memorial School, composed a letter to the Conference in brilliant clarity. Racial and cultural differences disappeared into a pattern of unity. that they were glad of the long history of martyrdoms in the BahC'i For all the world to see, here was the ex- Faith because when they might perhaps ample of an emerging world commonwealth suffer a similar fate in teaching their with all races joining hands in a united ef- African brothers they would have this noble example fort for the betterment of all. Racial and cultural differences properly became the They went on to say that should they be burned for their Faith they variations which added richness and color to men's lives rather than becoming sources that their ashes would be blown over Africa to fertilize the soil for the of contention. Imbued with the noble prin- planting of the seeds of the BahB'i Faith. ciples of the Teachings of Bah\$u'llBh, de- All the Africans who signed to weld the races of man together, spoke showed by their comments how well they there was no difficulty whatever in making had grasped the basic principles of the a bridge from one Bahi'i to another, re-

Faith. Though the position of women in Africa is not high, the women spoke with ease and freedom and declared their intention to share in the task of teaching Africa. Both men and women found in their Faith a fresh objective view-point on the problems of Africa itself. More than that, their horizon had been broadened to include not only their own continent but all the world. There was a newly acquired sense of responsibility that The African Bahá'is, in accepting the principles of the Faith, had bridged a gap action-not action to overcome their problems by force, but to foster their own development and that of their advanced to a viewpoint which has not as yet been achieved by the peoples of highly teaching the principles of their Faith. All pleaded for education so that evolved nations. In the many hours of consultation during the nine days of the Conference they spoke with dignity and wisdom truly take their places as citizens of the world. as individuals and not as "blocks" of people. This Conference, the first of four Inter-continental Bahá'í Conferences, was also the first time that large groups of hands it was easy to see that all were voting as individuals and not by national or different continents had gathered to work together. The ease with which racial blocks. Though the Africans had had all national and cultural barriers were no previous experience in such conferences, hurdled became apparent even the first day. both men and women freely participated in

Oriental, Af-

an orderly fashion in the discussion of various questions. Africans and Occidentals found no difficulty in understanding each other's viewpoint.

The Bahá'ís coming from outside of Africa would have

Midway in the Conference it
been difficult for an outside

observer to
guess that the participants

many evidences of the love that the African
had, for the most
part, never met until the

Bahá'ís bore for their new-found Faith.
Conference opened.
There was an atmosphere of

Their faith was no passing emotional fancy
love, trust and
mutual respect which blended

but a firmly rooted conviction that they had
all into a
cooperative whole, moving

found the truth for this day. Some spoke of
forward together
toward the great goal

the fact that they wished it to be understood
destined to launch the
whole earth into a new era of

that they had not come for material gain
understanding.
Touching, indeed, to

but for spiritual enrichment. Many spoke of
Bahá'ís long in the
Faith, were the devotion and

their desire to teach their fellow Africans.
respect of these
new Bahá'ís, their desire to

They considered it their responsibility to
know everything
in the Bahá'í books, their

awaken their fellow Africans to this light
expressions of sur-
prise and joy when they

which had newly illumined their lives. A
realized that the
National Headquarters

group of young men coming from different
building belonged to
them! Every one of the

parts of Africa who were then attending
thousands of martyrs

T H E B A H A ' I W O R L D

who died for their Faith in the early years
world. Like them,
light on all the civilized

of its history would surely have felt his
the burning
the Africans at once realized

death newly vindicated in the glowing faces
Like them,
truth of Bahá'u'lláh's Message.

of these new Bahá'ís as they walked with
tidings to
they longed to hasten with the

3. THE ALL-AMERICAN INTER-
CONTINENTAL TEACHING CONFERENCE
HELD IN CHICAGO, ILLINOIS, U.S.A.,
APRIL 29-MAY 6, 1953
THE GUARDIAN'S MESSAGES TO THE CONFERENCE
KHANUM
Presented by R ~ H ~ Y Y IH

ON THE occasion of the launching of an epochal, global, spiritual, decade-long course of the Ministry of the Center of the Covenant in twenty additional sovereign states, constituting the high-water mark of both hemispheres, this Faith has spread, since the ascension of 'Abdu'l-Bah, to the festivities commemorating the Centenary of the birth of the Mission of Bah'u'llah, to ninety-four countries, raising the total coinciding with the ninetieth Anniversary of number of the territories within its pale the Declaration of that same Mission in the to one hundred twenty-nine, no less than Garden of Ridvan, and synchronizing with both the convocation of the All-American while fifty-one were added in a single year, Intercontinental Teaching Conference in the nine year were opened in the course of Chicago, and the fiftieth Anniversary of the interval separating the first from the second Bah'i Jubilee. The number of inception of the holiest Mahriq'u'l-Adhkalr eastern and western languages into which of the Bah'i world and its dedication to its literature has been translated and public worship-on such a solemn and historic printed, or is in the process of translation, and toric occasion I invite His followers, the which reached forty-one a decade ago, is world over, to contemplate with me the now ninety-one, including thirteen African glorious and manifold evidences of the onward and twenty-five Indian and Burmese march of His Faith and of the steady languages. The number of settlements in Greenland unfoldment of its embryonic World Order provided with Bah'i Scriptures in the both in the Holy Land and in the five continents of the globe. has been raised to Greenlandic tongue Thule beyond the Arctic Circle continents of the globe. Thule beyond the Arctic Circle forty-eight, including near the 80th latitude, This infinitely precious Faith, despite and Etah ture in that same language eleven decades of uninterrupted persecution, whilst Bahgi literature on the part of governments and ecclesiastics,

has been des-
involving the martyrdom of its Prophet-
radio station at
Herald, the four banishments and forty-
82nd latitude,
year-long exile suffered by its Founder, the
the world. Rep-
forty years of incarceration inflicted upon
races and of
its Exemplar, and the sacrifice of no less
have been en-
than twenty thousand of its followers, has
Community.
succeeded in firmly establishing itself in all
with the fol-
the continents of the globe, and is irresistibly
groups and races:
forging ahead, with accelerating momentum
Greenland, the
bidding fair to envelop, at the close of the
Maoris of New
coming decade, the whole planet with the
Sarawak, the
radiance of its splendor.
Islands, the Cree In-
Confined within the lifetime of its Martyr
Canada, the
Prophet to two countries, reaching during
Carolina, the
the period of the ministry of its Author thir-
the Omaha In-
teen' other lands; planting its banner in the
Seminole Indians in
I-33

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THE BAHAI WORLD

Florida, the Mexican Indians in Mexico, the
BahL'i Inter-
Indians of the San Blas Islands, the Indians
eventual emergence
of Chichicastenango in Guatemala, the
Justice, the Su-
Mayans in Yucatan, the Patagonian Indians
the future Bahi'i
in Argentina, the Indians of La Paz in
established, en-
Bolivia and the Inca Indians in Peru.

patched as far north as the
Brondlunsfjord, Pearyland,
the northernmost outpost of
representatives of thirty-one
twenty-four African tribes
rolled in the Bahi'i World
Contact has been established
lowing seventeen minority
the Eskimos of Alaska and
Lapps of Scandinavia, the
Zealand, the Sea-Dayaks of
Polynesians of the Fiji
dians of Prairie Provinces,
Cherokee Indians in North
Oneida Indians in Wisconsin,
dians in Nebraska, the
way for the formation of a
national Court and the
of the Universal House of
preme Legislative Body of
Commonwealth, has been
larged, and the functions

of its members

The national Plans, formulated and vigorously and systematically prosecuted, in has been raised the course of the concluding years of the successive formation first, and the opening years of the second, Central American, the epoch of the Formative Age of the Faith, by Italo-Swiss Na- the Bahi'i Communities in the United Assemblies. The stupendous States, in Persia, in the British Isles, in Latin consolidation of the America, in Canada, in India, Pbkistbn and Center of the Faith Burma, in 'Iriq, in Australia and New Zea- through the acquisi- land, in Germany and Austria, in Egypt and 'AkkL, of a one hundred the SudLn, have raised the number of BahQi meter area, sur- centers established in both hemispheres to Bahi'i world, two thousand five hundred maintained by extension of the Outer representatives of the white, the black, the Tomb-to be yellow, the red and the brown races of man- Haram-i-Aqdas- kind, comprising ten in the Arabian Penin- the inception of sula, over thirty in Egypt and the ShdBn, landscaping and em- over forty in the recently opened European the acquired area, goal countries, over fifty in the British Isles, of measures for over sixty in Australia, New Zealand and of the entire Sanc- Tasmania, over seventy in Germany and stately portals con- Austria, over ninety in Canada, over ninety tribute to the memory of in India, Pbkistin and Burma, over one within the Sacred

defined. The number of the Universal House of Justice to twelve through the of the Canadian, the South American and the tional Spiritual process of the rise and World Administrative has been accelerated tion, in the Plain of and sixty thousand square rounding the Qiblih of the permitting of the Sanctuary of the Most Holy designated henceforth the through the initiation, at the Holy Year, of the bellishment of a tenth of and through the adoption the extensive illumination tuary and the erection of stituting a befitting the Author of the Faith,

hundred in Central and South America, over Sepulcher, on the occasion six hundred in Persia and over one thousand Greatest Festival of two hundred in the United States of Amer- Centenary of ica. The Superstructure of the Sepulcher of The fifty-year-old the Martyr Herald of the Faith-a three-	Precincts of His of the celebration of the the Year commemorating the the birth of His Mission. enterprise, involving the for the construction, the rior ornamentation, and the grounds of, the holiest ship ever to be reared to Most Great Name, the the West, and involving over two and a half consummated, in time for public worship during the this Holy Year coinciding fiftieth anniversary of enterprise and the one sary of the birth of The design for the Mt. Carmel, conceived by pointed by 'Abdu'l-BahL, pleted, and a model soon to be unveiled at Intercontinental Teaching
purchase of land quarters of a million dollar enterprise-is exterior and inte- nearing completion, on the slopes of the the landscaping of Mountain of God, within the heart of the House of Wor- Holy Land, the nest of the Prophets, and the glory of the the divinely chosen Spiritual and Adminis- Mother Temple of trative Center of the Bahi'i world. The the expenditure of preliminary measures, heralding the unfold- million dollars, has been ment of the institution of Guardianship, the its dedication to pivot of 'Abdu'l-BahQs Will and Testament, Ridvbn period of have been adopted, through the appointment with both the of the first two contingents of the Hands of the inception of this the Cause, numbering nineteen, recruited hundredth anniver- from the five continents of the globe, repre- Bahi'u'llbh's ministry. sentative in their extraction of the three Ma&riqu'l-Adhkbr on principal religions of mankind, and consti- the architect ap- tuting the nucleus of that august institution has been com- invested with such weighty and sacred func- constructed, which is tions by the Center of BahB'u'llBh's Cove- the All-America nant. The International Bahi'i Council,	

Conference, in
 comprising eight members, charged with as- anticipation of the
 selection and the pur-
 sisting in the manifold activities attendant chase of its future site,
 and of its ultimate
 upon the rise of the World Administrative construction in the
 neighborhood of the
 Center of the Faith, which must pave the Bib's Sepulcher. The total
 area of Bah2i
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international endowments, surrounding and America. The Bahb'i Holy Days have
 been
 permanently dedicated to the Tomb of the recognized by the Ministry of
 Education of
 BLb has been raised, through recent succes- the State of Israel, in the British
 Isles, by the
 sive purchases of extensive plots, overlook- state of Victoria in Australia, in
 Anchorage,
 ing that hallowed Spot, to almost one- Alaska, in Washington, D.C. and in seven
 quarter of a million square meters. The states of the American Union. National
 estimated value of the Bahb'i international Bahb'i Conferences have been held
 in recent
 endowments and holy Places at the World years in Bern, Ziirich, Basel, Rome;
 Na-
 Center of the Faith, in the twin cities of tional Bahi'i Women's Conventions
 and
 'Akki and Haifa, has passed the four mil- Youth Conferences have convened in
 Tih-
 lion dollar mark. The Bahb'i national en- rin, whilst Regional Teaching
 Conferences
 dowments in the United States of America have been organized in Buenos Aires,
 in
 now exceed three million dollars. The area Panama City, in Scandinavia, in the
 Iberian
 of land purchased on the slopes of the Peninsula, and in the Benelux countries.
 Elburz Mountains, overlooking the city of European International Teaching
 Confer-
 Tihrin, in anticipation of the construction ences have been convened
 successively in
 of the first Ma&riquYl-A&kir of Persia, has Geneva, in Brussels, in Copenhagen,
 in
 reached approximately four million square Scheveningen and in Luxembourg City,
 pav-
 meters. The area of land dedicated to the ing the way for the convocation of
 four suc-

Shrine of Bahb'u'llh, in the vicinity of the cessive Intercontinental Teaching Confer-
confines of the Holy Land, exceeds two mil- ences, the first of which has recently been
lion three hundred thousand square meters. held in Kampala, in the heart of the African
The area of land dedicated to the Shrine of continent, the rest to be successively con-
the Bib and registered in the name of the vened in Wilmette, Illinois, in Stockholm
Israel Branch of the National Spiritual As- and in New Delhi-Conferences which,
sembly of the Bahb'is of the United States God willing, will be the forerunners of the
' of America, is more than one hundred thou- World Bahb'i Congress, to be convened in
sand square meters. Over one hundred and the City of Baghdid, on the occasion of the
fifty thousand square meters of land have centenary of The formal assumption by been dedicated to the Faith in the Antipo- Bahb'u'llih of His prophetic Office.
Recog-
des, eighty thousand square meters in the nition has been extended to the Faith by the
Territory of Alaska, whilst the lands con- United Nations as an international non-
tributed in Latin America for a similar pur- governmental organization enabling the
pose approximate one-half of a million Bahb'i International Community to appoint
square meters, ninety thousand of which accredited representatives, who have already
have been set aside near Santiago, Chile for attended, in their capacity as observers, the
the first Ma&riquYl-A&kkb of South Amer- Conference on Human Rights held in Ge- ica. The estimated value of the National neva and the United Nations General
As-
Bahi'i administrative headquarters estab- ssembly held in Paris and participated in
lished in Tihirin, in Wilmette, Illinois, in United Nations regional non-governmental
BaghdLd, in Cairo, in New Delhi, in Sydney, conferences, held in localities as far apart
in Trankfurt and in Toronto, exceed one as New York, Santiago, Manila, Istanbul,
and three-quarters of a million dollars. The Den Passar, Paris, Managua, Geneva and
Bahb'i Spiritual Assemblies now incorpo- Montevideo.

rated number one hundred and fourteen, of So glorious a record of
accomplishments
which nine are national and the rest local in the service of the Faith of
Bahí'u'lláh,
Assemblies, fifty-six of which are in the whether local, national or
international, in
United States of America, sixteen in India, both the teaching and
administrative spheres
eleven in South America, six in Central of Bahá'í activity, can be regarded in
no
America, three each in Pakistan, in Burma other light than as a prelude to a
period of
and in Canada, two in Australia and one prodigious expansion and consolidation
to
each in Germany, in Baluchistan, in New be inaugurated by the launching of a
global
Zealand, in the Philippine Islands and in spiritual crusade, on the threshold
of which
Malaya. The Bahá'í Marriage Certificate has the Bahá'í world now stands. This
crusade
been recognized by the Israel Civil Authority- extending through ten years will
involve the
ties, as well as by twenty-one federal dis- simultaneous prosecution of twelve
National
districts and states of the United States of Plans, will necessitate the active
and sus-

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T H E BAHÁ'Í WORLD

tained participation of each of the twelve	ing the Bahí'í World
Community with the	
existing National Spiritual Assemblies rep-	United Nations; the opening
to the Faith,	
resenting no less than thirty-six nations and	circumstances permitting, of
eleven Republics-	
will demand the utmost exertion, consecra-	tics comprised in the Soviet
Union, as well	
tion and heroism. It aims at the broadening	as two Soviet-controlled
European states-	
and the reinforcement of the foundations of	all, please God, culminating
in the convoca-	
the Faith in each of the twelve areas that	tion of a World Bahá'í
Congress, in the	
are to serve as operational bases for the	vicinity of the Garden of
Ridván, in the	
prosecution of these twelve National Plans;	third holiest city of the
Bahá'í world, on the	
the opening of one hundred and thirty-one	occasion of the world-wide

celebrations

territories to the Faith, the consolidation of commemorating the centenary
of the formal

one hundred and eighteen territories; the assumption by BahL'u'llLh of
His prophetic

translation and printing of literature in Office.

ninety-one languages; the construction of Let there be no mistake.

The avowed, the

two Ma&iqu'l-Ad&k6rs; the acquisition of primary aim of this Spiritual
Crusade is

sites for the f ~ ~ t u r construction

e of eleven none other than the conquest of the citadels

Temples; the formation of forty-eight Na- of men's hearts. The theater
of its operations

tional Spiritual Assemblies; the founding of is the entire planet. Its
duration a whole dec-

forty-seven National Ijaziratu'l-Quds; the ade. Its commencement
synchronizes with

incorporation of fifty National Spiritual As- the Centenary of the birth of
BahL'u'llLh's

semblies; the framing of BahL'i national Mission. Its culmination will
coincide with

constitutions and the establishment of BahL'i the Centenary of the
Declaration of that

national endowments by each of these Na- same Mission. The agencies
assisting in its

tional Assemblies; the adoption of prelimi- conduct are the nascent
administrative insti-

nary measures for the construction of BahL'- tutions of a steadily
evolving divinely ap-

u'llLh's Sepulcher; the erection of the first pointed Order. Its driving
force is the ener-

Dependency of the first Maariqu'l-AdJhkir gizing influence generated by
the Revelation

of the western world; the development of heralded by the BLb and
proclaimed by

the institution of the Hands of the Cause; BahL'u'llLh. Its Marshal is
none other than

the transformation of the International the Author of the Divine
Plan. Its standard-

BahL'i Council into an international B a h a bearers are the Hands of the
Cause of God

court; the codification of the Laws and appointed in every continent
of the globe.

Ordinances of the KitLb-i-Aqdas; the estab- Its generals are the twelve
National Spiritual

lishment of six National BahL'i Courts in the Assemblies participating in

the execution of
 chief cities of the Islamic East; the extension its design. Its vanguard is
 the chief executors
 of international BahL'i endowments in the of 'Abdu'l-Bahi's Master
 Plan, their allies
 Plain of 'Akki and on the slopes of Mt. Car- and associates. Its legions
 are the rank and
 mel; the construction of the International file of believers standing
 behind these same
 Bahi'i Archives in the neighborhood of the twelve National Assemblies
 and sharing in
 BLb's Sepulcher; the construction of the the global task embracing
 the American, the
 Tomb of the BLb's wife in SJhirfiz; the iden- European, the African, the
 Asiatic and
 tification of the resting-places of Bahg- Australian fronts. The charter
 directing its
 u'llfih's father, of the BLb's mother and of course is the immortal Tablets
 that have
 His cousin and their reburial in the neigh- flowed from the Pen of the
 Center of the
 borhood of the Most Great House; the ac- Covenant Himself. The armor
 with which
 quisation of the Garden of Ridvin in Bagh- its onrushing hosts have been
 invested is the
 did, and of the sites of the SiyLh-GhLl in glad tidings of God's own
 Message in this
 Tihrkñ, of the Bfib's martyrdom in Tabriz Day, the principles
 underlying the Order
 and of His incarceration in Ghihriq; the es- proclaimed by His Messenger,
 and the laws
 tablishment of six BahL'i National Publish- and ordinances governing His
 Dispensation.
 ing Trusts; the formation of seven Israel The battlecry animating its
 heroes and
 Branches of Bahi'i National Spiritual As- heroines is the cry of YL
 BahL'u'l-Abhi, Y i
 semblies; the participation of women in the 'Aliyyu'l-A'li' .
 membership of Bahl'i local and national So vast, so momentous and
 challenging a
 Spiritual Assemblies in Persia; the establish- crusade that will, God
 willing, illuminate
 ment of a Bahi'i National Printing-Press in the annals of the second
 epoch of the Form-
 Tih5n; the reinforcement of the ties bind- ative Age of the Faith of
 BahL'u'llLh, and
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immortalize the second decade of the second Light, shining with added
brilliancy in its
Bahí'í century, and the termination of crystal globe in
Adrianople, and later on in
which will mark the closing of the first the fortress-town of 'Akks,
to thirteen coun-
Epoch in the evolution of 'Abdu'l-Bah's tries in the Asiatic and
African continents.
Divine Plan, will, in itself, pave the way for, The seventh was its
projection, from the
and constitute the prelude to, the initiation Most Great Prison, in the
course of the
of the laborious and tremendously long proc- ministry of the Center of
the Covenant,
ess of establishing in the course of subse- across the seas and the
shedding of its illu- mination upon twenty
quent crusades in all the newly opened minations upon twenty
sovereign states and dependencies in the
sovereign states, dependencies and islands of dependencies in the
American, the Euro-
pean, and Australian
the planet, as well as in all the remaining part of that process was
continents. The eighth
territories of the globe, the framework of same Light in the course of
the diffusion of that
the Administrative Order of the Faith, with opening years of the
the first, and the
all its attendant agencies, and of eventually Formative Age of the Faith,
second, epoch of the
erecting in these territories still more pillars four sovereign states,
over ninety-
to share in sustaining the weight, and in islands of the planet, as a
dependencies and
broadening the foundation, of the Universal
result of the prose-
House of Justice. cution of a series of
national Plans, initiated
Then, and only then, will the vast, the by eleven National Spiritual
Assemblies
majestic process, set in motion at the dawn throughout the Bahí'í
world, utilizing the
of the Adamic cycle, attain its consummation- agencies of a newly
emerged, divinely ap-
pointed Administrative
tion-a process which commenced six thou-
Order, and which
sand years ago, with the planting, in the soil has now culminated in the

One Hundredth	
of the Divine Will, of the Tree of Divine	Anniversary of the birth of
Bahí'u'lláh's	
Revelation, and which has already passed	Mission. The ninth part of
this process-the	
through certain stages and must needs pass	stage we are now
entering-is the further	
through still others ere it attains its final	diffusion of that same
Light over one hun-	
consummation. The first part of this process	dred and thirty-one
additional territories and	
was the slow and steady growth of this Tree	islands in both the Eastern
and Western	
of Divine Revelation, successively putting	Hemispheres, through the
operation of a	
forth its branches, shoots and offshoots, and	decade-long world spiritual
crusade whose	
revealing its leaves, buds and blossoms, as a	termination will, God
willing, coincide with	
direct consequence of the light and warmth,	the Most Great Jubilee
commemorating the	
imparted to it by a series of progressive	centenary of the
Declaration of Bahí'u'lláh	
Dispensations associated with Moses, Zoro-	in Baghdid. And finally the
tenth part of	
aster, Buddha, Jesus, Muhammad and other	this mighty process must be
the penetration	
Prophets, and of the vernal showers of blood	of that Light, in the
course of numerous	
shed by countless martyrs in their path. The	Crusades and of successive
epochs of both	
second part of this process was the fruition	the Formative and Golden
Ages of the	
of this Tree, "that belongeth neither to the	Faith, into all the
remaining territories of	
East nor to the West," when the Báb ap-	the globe through the
pearance of the entire	
peared as the Perfect Fruit and declared His	machinery of Bahí'u'lláh's
Administrative	
Mission in the Year Sixty in the City of	Order in all territories,
both East and West,	
Khíriz. The third part was the grinding of	the stage at which the
Light of God's tri-	
this sacred Seed, of infinite preciousness and	umphant Faith shining in
all its power and	
potency, in the mill of adversity causing it	glory will have suffused
and enveloped the	

to yield its oil, six years later, in the City of	entire planet.
Tabriz. The fourth part was the ignition of	This present Crusade, on
the threshold of	
this oil by the Hand of Providence in the	which we now stand, will,
moreover, by	
depths and amidst the darkness of the Siyih-	virtue of the dynamic
forces it will release	
Chi1 of Tihrin a hundred years ago. The	aid its wide repercussions
over the entire	
fifth, was the clothing of that flickering	surface of the globe,
contribute effectually	
Light, which had scarcely penetrated the	to the acceleration of yet
another process of	
adjoining territory of 'Iriq, in the lamp of	tremendous significance
which will carry the	
Revelation, after an eclipse lasting no less	steadily evolving Faith of
BahB'u'llih	
than ten years, in the City of Baghdid. The	through its present stages
of obscurity, of	
sixth, was the spread of the radiance of that	repression, of emancipation
and of recogni-	
T H E B A H A ' I W O R L D	
tion-stages one or another of which BahL'i	Christ-promised Kingdom of
God on earth	
national communities in various parts of the	-the Kingdom of
BahL'u'llhh-mirroring	
world now find themselves in, to the stage of	however faintly upon this
humble handful	
establishment, the stage at which the Faith	of dust the glories of the
AbhL Kingdom.	
of BahL'u'llih will be recognized by the civil	This final and crowning
stage in the evo-	
authorities as the State Religion, similar to	lution of the Plan wrought by
God Himself	
that which Christianity entered in the years	for humanity will, in turn,
prove to be the	
following the death of the Emperor Con-	signal for the birth of a
world civilization,	
stantine, a stage which must later be fol-	incomparable in its range,
its character and	
lowed by the emergence of the BahB'i state	potency, in the history of
mankind,-a civi-	
lization, functioning, in all religious and civil	lization which posterity
will, with one voice,	
matters, in strict accordance with the Laws	acclaim as the fairest fruit
of the Golden	

and Ordinances of the KitQb-i-Aqdas, the BahL'u'llhh, and	Age of the Dispensation of
Most Holy, the Mother-Book of the BahL'i	whose rich harvest will be
garnered during	
Revelation, a stage which, in the fullness of	future Dispensations destined
to succeed one	
time, will culminate in the establishment of	another in the course of the
five thousand	
the World BahL'i Commonwealth, functioning in the plenitude of its powers, and which	century BahL'i Cycle.
-SHOGHI	
will signalize the long-awaited advent of the	May 4, 1953.

(2)

Presented by R ~ H ~ WKHANUM
IH

T O THE Hands of the Cause, the members of the Bahi'i	summons issued by the Author
of the National Spiritual Assemblies, the	Faith Himself, and enshrined
for all time in	
pioneers, the resident believers and visitors	the Mother-Book of His
Revelation and	
attending the All-America Intercontinental	Repository of His Laws, and
addressed col-	
Teaching Conference in Chicago, Illinois,	lectively to the rulers of
the entire Western	
U.S.A.	Hemisphere, conferring upon
them an	
honor such as has not been conferred by	
Well-beloved Friends:	Him on the rulers of any
other continent of	
With a heart overflowing with joy and	the globe. With a throbbing
heart I call to	
thankfulness I acclaim, at this hour marking	mind, at a distance of more
than a century,	
the climax of the world-wide festivities of	since the Herald of the Faith
bade in His	
this Holy Year, the convocation, in the heart	Qayyhmuh'l-AsmB' the "peoples
of the West"	
of the North American continent and under	to "issue forth" from their
"cities" to aid His	
the shadow of the newly consecrated Mother	Cause, the long series of
events which have	
Temple of the West, of the second and,	illuminated the annals of
Bahsi history in	
without doubt, the most distinguished of the	the course of six memorable
decades stretch-	

four Intercontinental Teaching Conferences ing from the time when the name of BahL'- u'llih was first publicly commemorating the Centenary of the incep- u'llih was first publicly mentioned on the American continent to the tion of the Mission of Bahi'u'llih. On the when the first present hour West has finally been occasion of the opening of this epoch- worship on the occasion of Mahriqu'l-AihkQr of the signalizing the termination making Conference, at which members of tury since the birth of His dedicated to public but, at this juncture, touch the United States, the Canadian, the Cen- standing episodes which, the celebrations proper perspective, may well tral American and South American National landmarks in the rise and of the first cen- the Faith of BahL'u'lliQh Spiritual Assemblies, as well as representa- Americas. I am particularly Mission. I can reminded of the

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holding of the World Parliament of Reli- the incorporation of no less than four na- tional, and of more than fifty gions of Chicago in September 1893; of the Spiritual Assemblies; in the local, BahB'i eighteen States of the arrival of the first American Bahi'i pilgrims the Bahi'i Marriage recognition by the Holy Land in December 1898; of the lishment of two national in the American Union of headquarters, one in the inception of the Temple enterprise in June ada and the other in the heart Certificate; in the estab- of the opening of the first American of the North administrative BahB'i Convention in March 1909; of 'Abdu'l-BahB's arrival in America in April of the North

1912; of the laying by Him of the corner-framing of na-	American continent; in the
stone of the Mahriqu'l-Ad_hkh in May	tional BahPi constitutions; in
the inaugura-	
1912; of the unveiling of the Tablets of the	tion of summer schools; and in
a notable	
Divine Plan in April 1919; of the birth and	progress in the translation,
the printing and	
rise of the Bahb'i Administrative Order on	the dissemination of BahB'i
literature.	
the morrow of 'Abdu'l-BahB's ascension;	The hour has now struck for
the National	
of the official inauguration of 'Abdu'l-BahA's	Bahi'i Communities dwelling
within the	
Plan through the launching of the first	confines of the Western
Hemisphere-the	
Seven-Year Teaching enterprise in April	first region in the Western
World to be	
1937; of the completion of the exterior	warmed and illuminated by the
rays of	
ornamentation of the Mas_hriqu'l-Ad_hkir,	God's infant Faith shining
from its World	
on the eve of the Centenary Celebrations of	Center in the Holy Land-to
arise and, in	
the Founding of the Faith, in May 1944; of	thanksgiving for the manifold
blessings con-	
the inception of the second Seven-Year Plan	tinually showered upon them
from on high	
in April 1946; of the formation of an inde-	during the past six decades
and for the in-	
pendent National Spiritual Assembly in the	estimable bounties of God's
unfailing pro-	
Dominion of Canada in April 1948; of the	tection and sustaining grace
vouchsafed His	
establishment of the National Spiritual As-	Cause ever since its inception
more than a	
semblies of Central and South America in	century ago, and in
anticipation of the Most	
April 1951; and of the completion of the	Great Jubilee which will
commemorate the	
interior ornamentation of the Temple in	hundredth anniversary of
BahB'u'll&h's for-	
October 1952.	mal assumption of His
Prophetic Office,	
So remarkable a development in the	launch, determinedly and
unitedly, the third	
course of the past six decades, spanning the	and last stage of an

enterprise inaugurated
concluding phase of the Heroic, and the sixteen years ago, the
termination of which
opening decade of the Formative, Age of will mark the closing of the
initial epoch in
the Faith, and encompassing the length and the evolution of
'Abdu'l-Bah's Divine Plan.
breadth of a continent, so greatly blessed, so Standing on the threshold of a
ten-year
richly endowed, has resulted in the extension long, world-embracing
spiritual crusade
of the ramifications of a nascent Administra- these Communities are now
called upon, by
tive Order to every State of the American virtue of the weighty
pronouncement re-
Union, to every Province of the Dominion corded in the Most Holy Book,
and in direct
of Canada, and to every Republic of Central consequence of the revelation
of the Tablets
and South America; in the construction, the of the Divine Plan, to play a
preponderating
ornamentation, and the dedication to public role in the systematic
propagation of the
worship of the first Mas_hriqu'l-Ad_hkgr of Faith, in the course of the
coming decade,
the Western World; in the erection of no less which will, God willing,
culminate in the
than four pillars destined with others to sus- spiritual conquest of the
entire planet.
tain the weight of the final and crowning It is incumbent upon the
members of the
unit of the Administrative Structure of the American BahB'i Community, the
chief ex-
Faith; in the establishment of over ninety ecutors of 'Abdu'l-BahPs
Divine Plan, the
centers in the Dominion of Canada, of over members of the Canadian BahL'i
Commu-
an hundred centers in Latin America, and of nity acting as their allies,
and the members
over twelve hundred centers in the Great of the Latin American BahB'i
Communities
Republic of the West, covering a range that in their capacity as
associates in the execu-
stretches from the Arctic Circle in the North tion of this Plan, to brace
themselves and
to the extremity of Chile in the South; in the initiate, in addition to the
responsibilities

founding of local and national endowments they have assumed, and will
 assume, in
 estimated at over three million dollars; in other continents of the globe,
 an intercon-
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tinent campaign designed to carry a stage ica; of Bermuda, Costa Rica,
 Cuba, Domin-
 further the glorious work already inaugu- ican Republic, El Salvador,
 Guatemala,
 rated throughout the Western Hemisphere. Haiti, Honduras, Jamaica,
 Martinique, Mex-
 The task, at once arduous, thrilling and ico, Nicaragua and Panama
 allocated to the
 challenging, which now confronts these four National Spiritual Assembly of
 the Bahl'is
 Bahl'i Communities involves: First, the for- of Central America; and of
 Argentina, Bo-
 mation, under the aegis of the National livia, Brazil, Chile,
 Colombia, Ecuador,
 Spiritual Assembly of the Bahl'is of the Paraguay, Perii, Uruguay and
 Venezuela,
 United States, and in collaboration with the allocated to the National
 Spiritual Assembly
 two existing National Assemblies in Latin of the Bahb'is of South
 America. Seventh,
 America, of one National Spiritual Assem- the incorporation of the
 twenty-one above
 bly in each of the twenty Latin American mentioned National Spiritual
 Assemblies.
 Republics as well as the establishment of a Eighth, the establishment by
 these same Na-
 National Spiritual Assembly in Alaska under tional Spiritual Assemblies of
 national
 the aegis of the National Spiritual Assembly Bahb'i endowments. Ninth, the
 establish-
 of the Bahl'is of the United States of Amer- ment of a National
 Hwiratu'l-Quds in the
 ica. Second, the establishment of the first capital city of each of the
 afore-mentioned
 Dependency of the Mahriqu'l-A&kkb in Republics, as well as one in
 Anchorage,
 Wilmette. Third, the purchase of land for Alaska. Tenth, the formation
 of two Na-
 the future construction of two Mahriqu'l- tional Bahl'i Publishing
 Trusts, one in Wil-
 A k i r s , one in Toronto, Ontario; one in mette, Illinois, and the other

in Rio de Ja-
 Panama City, Panama, situated respectively
 formation of an
 in North and in Central America. Fourth,
 Spiritual As-
 the opening of the following twenty-seven
 Canada, authorized
 virgin territories and islands: Anticosti Is-
 parent institution,
 land, Baranof Island, Cape Breton Island,
 Shrines at the
 Franklin, Grand Manan Island, Keewatin,
 the State of
 Labrador, Magdalen Islands, Miquelon Is-
 appointment during Rid-
 land and St. Pierre Island, Queen Charlotte
 Cause in the
 Islands and Yukon, assigned to the National
 auxiliary
 Spiritual Assembly of the Bah6'is of Can-
 will, in con-
 ada; Aleutian Islands, Falkland Islands, Key
 Spiritual As-
 West and Kodiak Island assigned to the Na-
 American cam-
 tional Spiritual Assembly of the Bahl'is of
 periodic and system-
 the United States of America; Bahama Is-
 in the efficient
 lands, British Honduras, Dutch West Indies
 Plans formu-
 and Margarita Island, assigned to the Na-
 the teaching
 tional Spiritual Assembly of the Bah6'is of
 Continent.
 Central America; British Guiana, Chi106
 services ren-
 Island, Dutch Guiana, French Guiana, Ga-
 century by the chief
 lapagos Islands, Juan Feinandez Island, Lee-
 Divine Plan,
 ward Islands, and Windward Islands, as-
 posterity will regard
 signed to the National Spiritual Assembly of
 World Order
 the Bahl'is of South America. Fifth, the
 stronghold of its nas-

neiro, Brazil. Eleventh, the
 Israel Branch of the National
 sembly of the BahB'is of
 to hold, on behalf of its
 property dedicated to the holy
 World Center of the Faith in
 Israel. Twelfth, the
 vin 1954, by the Hands of the
 United States and Canada, of an
 Board of nine members who
 junction with the four National
 semblies participating in the
 paign, assist, through
 atic visits to Bahl'i centers,
 and prompt execution of the
 lated for the prosecution of
 campaign in the American
 Mindful of the magnificent
 dered during over half a
 executors of 'Abdu'l-Bah6's
 within a territory that
 as the cradle of the embryonic
 of BahB'u'llih and the

translation and publication of Bahl'i litera- cent institutions, and
 confident that this vast
 ture in the following ten languages, to be and historic assemblage, over
 which the na-
 undertaken by the National Spiritual Assem- tional elected representatives
 of this privi-
 bly of the Bahl'is of the United States of leged Community are presiding,
 will prove
 America: Aguaruna, Arawak, Blackfoot, to be the harbinger of still
 greater victories,
 Cherokee, Iroquois, Lengua, Mataco, Maya, I have been impelled to
 transmit, through
 Mexican and Yahgan. Sixth, the consolida- my special representative, who
 will partici-
 tion of Greenland, Mackenzie and New- pate on my behalf in the
 proceedings of this
 foundland, allocated to the National Spirit- Conference and act as my deputy
 at the
 ual Assembly of the BahB'is of Canada; of official dedication of the
 Maaiqu'l-Ad_hkir,
 Alaska, the Hawaii Islands and Puerto Rico a reproduction of the Portrait
 of Bahb'u'llLh
 allocated to the National Spiritual Assembly Himself, made in the prime of
 His life,
 of the Bahl'is of the United States of Amer- whilst an exile in Baghdbd,
 - as a token of my
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admiration for this Community's unflagging the most potent agency in
 paving the way
 and herculean labors, and as a benediction for the launching of one of
 the most brilliant
 and inspiration for those who, whether offi- phases of the grandest
 crusade ever under-
 cially or unofficially, are participating in the taken by the followers of
 BahB'u'llBh since
 proceedings of a Conference that will go the inception of His Faith
 more than a hun-
 down in history as the most momentous dred years ago.
 gathering held since the close of the Heroic
 -SHOGHI

Age of the Faith and will be regarded as Sunday, May 3, 1953.

THE GUARDIAN'S MESSAGE ON THE OCCASION OF
 THE DEDICATION OF THE MOTHER-TEMPLE
 OF THE WEST

Presented by R ~ H ~ Y YKHANUM

IH

O N BEHALF of the Guardian of the dispensations of Thy Faith of BahL'u'llLh, I have the great honor promulgated unto the of dedicating this first Mas_hriquYl-AdhkLr of . . . Lauded and the Western World to public worship. my God! Thou "Initiated fifty years ago, its foundation hath been stone laid by 'Abdu'l-Bahl, the son of the authority and Founder of the Faith, raised by contribu- unto everlasting to tions from its followers all over the world, strength and reared in the vicinity of the first Bah6'i cen- all, stand aghast ter established in the West, this House of of Thy handi- Worship, now opening wide its doors to themselves, with- peoples of all creeds, of all races, of all na- unravel the mys- tions and of all classes, is dedicated to the Manifestations of three fundamental verities animating and un- man of insight derlying the Bah6'i Faith-the Unity of powerlessness to scale the God, the Unity of His Prophets, the Unity and every man of Mankind. of learning hath acldnowledged his failure to "I greet and welcome you on behalf of the Essence. Guardian of our Faith within these walls, that leadeth and invite you to share with us the words virtue of Thine au- recorded in the Sacred Scriptures which we potency of Thy will, believe to be repositories of the eternal and are the Mani- fundamental truths revealed by God in var-

hath surged, and the providence have been followers of all religions . glorified art Thou, O Lord art He Who from everlasting clothed with majesty, with power, and will continue be arrayed with honor, with glory. The learned, one and before the signs and tokens work, while the wise find out exception, impotent to tery of Them Who are the Thy might and power. Every hath confessed his heights of Thy knowledge, unto Thee, Thou hast, by thority and through the called into being Them Who festations of Thy Self, and

THE second and, in the Guardian's words, the Conference itself was convened during "without doubt, the most distinguished of Ridv6n period, the mid-point of the Holy

the four Intercontinental Teaching Confer- Year, was again due to the
loving plans of our Guardian.
ences commemorating the Centenary of the In all, twelve Hands of the
inception of the Mission of BahL'u7116h"was Cause were
held in Chicago and Wilmette, Illinois, May present. Besides the three
members of the Bahb'i International Council
3 through 6, 1953. As the Guardian stated Hands of the Cause from
and the five Mr. M h 6 Ban6ni of Africa,
in one of his messages to the Conference, Schopflochier of Canada, and
Persia, there were Baker and Mr. Horace Holley of
this occasion marked the launching of the States.
Mr. Fred The Conference was held in
"epochal, global, spiritual decade-long cru- Temple in Chicago, a large
Mrs. Dorothy sessions and comfortably accommodated the
sade." This crusade represents the "third and activities attended by two
the United States. hundred and forty-four
last stage of an enterprise inaugurated six- from thirty-three different
teen years ago, the termination of which will world, including two hundred
the Medinah who came from countries other
mark the closing of the initial epoch in the United States. A total of some
building which hundred BahL'is had attended
evolution of 'Abdu'l-BahL's Divine Plan." Consecration Service held at
sessions and Worship on May 1.
The Inter-America Conference, convened One of the important
thousand three the Jubilee Committee was the
by the National Spiritual Assembly of the a duplicate set of attractive,
registered Bahb'is leather-bound

Guest Books for the registration of BahL'is
 The presence of all five Hands of the attending all or any of the Jubilee
 events
 Cause from Persia, ever ready with inspiring conducted in Medinah Temple.
 One of these
 stories of heroic deeds, brought a unique volumes has been sent to the
 Guardian, and
 blessing to this Conference of the West. Sac- the other is preserved
 permanently in the
 rifice-love-deeds, these must needs be our National Archives.
 equipment for the coming ten years, already A second set of duplicate
 volumes was
 begun. maintained at the Temple for
 registration of
 The Conference was especially blessed believers unable to attend the
 sessions held
 with two tremendously pregnant messages in Chicago.
 from Shoghi Effendi, read by Rlihiyyih From the moment, on Sunday
 morning,
 KhAnum, one at the opening session and the May 3, that the Inter-America
 Conference
 other the following day. was opened with prayers read in
 English and
 The unveiling by Charles Mason Remey, Spanish and chanted in Persian,
 and the
 president of the BahB'i International Council chairman of the National
 Spiritual Assembly
 and Hand of the Cause, of the model of his of the United States, Paul
 Haney, spoke its
 design for the Mas_hriqu'l-ALhk6r on Mount cordial welcome to all present,
 saying, "This
 Carmel was also an event of this Conference is a unique and historic
 event," one felt
 by the special request of the Guardian. That caught up in a transcending
 spiritual current

THE BAH A 'I WORLD

which presaged indeed a new phase in the ing New Territories" during
 the afternoon
 evolution of the Faith, the like of which had session, Mr. MGsA BanAni, Hand
 of the
 never before been experienced in the world. Cause from Africa, gave an
 absorbing ac-
 The roll call of visitors from the various count of how it is done in
 Africa.
 countries included BahL'is from Persia, Tur- Mr. B a n h i first
 conveyed the greetings

Icey, Australia, Japan, Denmark, British East Africa, Sweden, Finland, France, the prov-
 centers of were three rea-
 inces of Canada, as well as the Northwest
 the teaching Territories, ten of the fourteen countries and
 bounties and con-
 islands of Central America opened to the
 The complete Faith, nine of the ten republics of South
 The exemplary America, and forty-seven States of the
 one of the United States, plus Alaska and Hawaii.
 with absolute Races represented included the Negro,
 went and lived North American Indian, Chinese, Japanese,
 of the jungle," Mongolian and Caucasian, Persian and
 was a new experi-
 Turkish. ence for the Africans, because
 at no time
 The high note of the opening session previously had any white man
 acted toward
 came when the love of the Guardian was these Africans as he did. In
 the past the
 brought to the Conference by 'Amatu'l-Bahk Africans had heard many
 prom&es and
 Rithiyyih Khknum and she read his opening many beautiful words from
 white men, but
 message [see page 1331. in actions they had always
 seen the opposite.
 At the morning session of the second day, When they saw that words and
 deeds were
 the Guardian's second message was read by one in the person of 'Ali
 NakJ~javLni they
 Ruhiyyih KhAnum. In this message the immediately warmed up to the
 Faith and
 Guardian gives a monumental survey of the have received the Message of
 the Faith
 progress of the Faith to date, which, how- very eagerly and in
 exultation."
 ever, must be regarded as a "prelude" to the Mr. Bankni also emphasized
 how impor-
 period now inaugurated. The beloved tant it is for the BahL'i

pioneers to make the
 Guardian, in his love and mercy, as ever authorities in the country
 understand that
 holds before us the promise of the glorious BahL'is have no connection
 with politics. He
 future, while outlining to us the challenging told a story of how
 cooperation with the
 tasks of the present. police on the part of the
 Bah2i pioneer, in
 Then Rithiyyih Khknum spoke to the letting them know he was making a
 trip to
 Conference on "The Character and Purpose a region of the jungle,
 vitiated the attempts
 of the World Crusade." [See page 151.1 of a white person to make
 trouble. Now one
 Following this stirring session four pio- of the tribal villages visited
 has a spiritual
 neer tables-one for each of the four assembly. Many of that tribe
 and others
 "allied" and "associated" National Spiritual came to the Kampala
 Conference, eighty
 Assemblies-were set up. During the lunch- Africans in all, invited as
 guests of the
 eon period these tables were crowded with Guardian. The fact that they
 returned "hale
 BahL'is volunteering to pioneer, leaving and hearty and much happier"
 after contact
 their names and addresses with the respec- with the BahL'is resulted in
 fifty more com-
 tive National Spiritual Assembly representa- ing into the Faith after the
 Conference.
 tive. At the opening of the afternoon session Consultation on opening new
 territories
 the co-chairman of the Conference, Mrs. was continued on Tuesday
 morning. The
 Dorothy Baker, called all those, and others National Spiritual Assembly
 representatives
 who wished to pioneer, to the platform to from Canada, Central America,
 South
 give their names over the microphone. Most America (the "allied" and
 "associated" As-
 of them also spoke a few words and stated sembles) and the United
 States each spoke
 where they would like to go. An eventual of the opportunities presented
 in their virgin
 total of one hundred and fifty BahB'is of areas, and gave short
 descriptions of the

various countries signified their wish to pio- territories assigned to each
 by the Guardian.
 neer. Included were two anonymous offers All those who had had
 experience in pio-
 to serve in leper colonies. neering anywhere were then
 asked to give
 To implement the consultation on pio- their suggestions for opening new
 territories.
 neering under the topic "The Art of Open- The role of BahL'i Youth in
 pioneering
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Bah6'is gathered in the House of Worship, Wilmette, Illinois,
 on the occasion of its Dedication.

in the World Crusade was presented in the fied, and a recommendation
 was made to
 afternoon session. Following the opening de- the National Spiritual
 Assembly that teach-
 vations, Mrs. Amelia Collins spoke briefly ing committees be asked to
 make a special
 and read the following words spoken by the point of contacting foreign
 students in our
 Guardian, as they offer the "key for all of universities.
 us today": The magnetic power is the action Mr. 'Ali-Akbar Furlitan,
 Hand of the
 of the believers. If they arise and show the Cause and secretary of the
 National Spirit-
 right spirit it will act as a magnet and attract ual Assembly of Persia, who
 has written
 this power which is accumulated ready to textbooks for BahL'i
 children in Persia and
 aid every believer who will arise t o serve. for teachers training the
 Youth, spoke about
 The chairman of the National BahL'i the pioneering preparation
 given to Bah6'i
 Youth Committee, Dwight Allen, empha- Youth in Persia. First, he
 said, it was made
 sized the role of Youth as part of the BahL'i sure that every Bahii'i,
 young or old, was
 Community in the Ten-Year Crusade-in convinced that this
 particular phase of the
 consultation and in pioneering. He then Divine Plan could be
 achieved. Then, they
 opened the discussion to all "Youth." Practi- were assured of the promise
 of Divine help.
 cal points were brought out concerning the Mr. Furfitan gave the

Guardian's three

need for Youth to orient their education
fulfillment of the Ten-

toward work useful in pioneering and to
written to the

plan their lives and marriage to that end;
arise with love,

and concerning opportunities for jobs in
has arisen, and

international organizations. The problem of
certain events in the

Bah'i Youth in military service was clari-
assist the ful-

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fillment of this Crusade. Mr. FurfItan ex-
nothing dBuse about

plained that the Youth are taught that pio-
the point of flame

neering has two aspects, the personal (that
blowtorch. . . . Inten-
of prayer and study) and the administrative
action."

which involves cooperation with their As-
the way in

semblies and Committees.
and one-half

At this session there was also consultation months, had converted twelve
thousand

concerning the work among the Indians and
acres) of land,

the Eskimos. Members of the Indian Teach-
the Tomb of

ing Committees of Central and of South
gardens. She said

America reported activities initiated to reach
a day on get-

the Indians. The efforts of Bahb'is in Green-
"Otherwise it could

land and Alaska to reach the Eskimos were
Everything he does, he

reported. Teaching in schools, nursing and
learn to work

study of anthropology were mentioned as
because only

valuable ways of making these contacts. Mr.
work accom-

guarantees for the

Year Crusade as recently

Bah'i's of Persia: (1) To

(2) to persevere after one

(3) the occurrence of

world which will in some way

She said: "There is

Shoghi Effendi. He is like

that comes out of a

sity of concentration and

Rtihilyyih Lhinum told of

which the Guardian, in two

square meters (almost three

all sand, around Bahji and

BahL'u'llih, into beautiful

he concentrated sixteen hours

ting this work done.

have taken two years.

does that way. And we must

the way Shoghi Effendi does,

in that way will we get the

Eli Powlas, a full-blooded Oneida Indian now a BahL'i, was one who spoke. He was great integrity asked by R~hiyyihLhinum to translate a Effendi is like the Bahi'i pamphlet into his language for law. . . He has the most tremendous Shoghi Effendi. "This would make the concerned," And Guardian happy," she said. Of course he thirty-four thou- eagerly agreed to do it. sand pounds sterling donated at one time during the Guardian's absence from Haifa Riihfyyih Khhinum urged us to stud) the Effendi was methods of the Guardian, to try to see things that the man's with far-seeing vision and make use, in our his motives were teaching, of developments on the periphery could not ac- of the Faith, as evidenced in his pamphlet 'How can I Information Statistical and Comparative, reinstate him in my 1844-1952 and his Appreciations of the me.' " RfI- Bahd'i Faith, which we should use to give it is these people an idea of the extent of the Faith and of BahL'is in the the quality of those who speak favorably as shining and of it. as clear cut as Shoghi Effendi's, we will not Monday evening was the time set aside have much' trouble bringing people into the for the Guardian's representative, 'Amatu'l- Faith." Bahi Rihiyyih Khhinum, to speak to the R a y y i h a i n u m spoke of the absolute necessity for us to learn to Bahi'is from her heart. She spoke to the think in terms of heart of every Bahb'i, about many things, all principle and not in terms of personality. "It helpful. She spoke chiefly of that which seems to be a terrible disease that we all

"you want most to hear about-Shoghi of everything in Effendi." And she told how when she first never seem to get went to serve with the Guardian she had a see, the Guardian mental image of the Cause of God as a ship, personality. It the Captain of the ship was Shoghi Effendi concerned. He and the Bah2is were all on deck and she There are no ex- was one of them. After a time the image doesn't matter who needed revising-the Guardian was the ship, done, how much the sea was the Cause of God and the you are, BahB'is were traveling on the ship. "Time you might feel went by and that image was no longer large consideration. enough. Finally I came to the conclusion . . It is only principle. that the ocean was the Guardian and the learn to look at Cause of God was the ship and the Cause of simply got to God often gets a rough ride and the ocean is personality. They tossed by the winds of God." terms of prin- CENTENARY O F BIRTH O F BAHA'U'LLAH'S 147	have, of constantly thinking terms of personality. We to terms of principle. You doesn't care anything about doesn't exist as far as he is cares only for principle. ceptions to his rule. It you are or what you have you have given, how prominent anything to do with you that entitles you to some special . "Now the Bahb'is should things that way. They have stop thinking in terms of have got to start thinking in MISSION

Amatu'l-Bahi Rithiy~ihKhAnum receiving the Bahi'is at reception
given in her honor at the All-America Intercontinental Teaching Conference,
Chicago, Illinois, May 4, 1953.

ciple. The principle is your Spiritual Assem- about fifty blies composed of nine people. They have Bahi'is and sent to been elected by you. They are supposed to invitation. fulfill certain functions specified in our Riihiyyih LhhLnum teachings which are quite clear. Whether	KJhLnum graciously answered questions written out by the platform at her The reception for which followed gave the

friends the oppor-
 they do it very well or very poorly or you tunity to shake hands with
 her and speak
 think Mrs. Jones is a person who actually a few words individually with
 her.
 started the whole thing and you are sure it The evening of Tuesday,
 May 5 , was de-
 is Mr. Smith who doesn't like you, or what- voted to the World Center,
 with the unveil-
 ever the thing is that is going on in your ing by Charles Mason Remey of
 his model
 mind, you have got to learn, always, that it for the Ma&riqu'l-Ad_hkLr to
 be erected on
 is principle that is the thing to follow. . . . Mt. Carnel, a talk by Mr.
 Funitan on the
 We are never, never going to get this ad- institutions of the World
 Order of BahB'-
 ministrative order swinging until we forget u'llih, and the viewing of
 color moving
 all individuals, however much they get into pictures of the Shrines and
 gardens in Haifa
 our hair, and devote ourselves to the appli- and Bahji, sent by the
 beloved Guardian to
 cation of the principles involved. . . . You be shown at the Conference.
 will be astonished what you can do if you As Mr. Rerney unveiled the
 model the
 ever get over the question of personalities. friends saw the exquisitely
 beautiful design
 .
 . . Don't look at each other so much as for the Mas_hriqu'l-A&kLr of
 the Holy
 an individual. Look at each other as all Land, with the landscaping of
 its surround-
 BahB'is, all belonging to Bahi'u'llLh and all ing terrace. Five drawings
 were also dis-
 belonging to Shoghi Effendi. . . And . played, of various
 elevations, cross section
 when you see those things, think of that love and interior design.
 Acquisition of land for
 ill your heart for Shoghi Effendi, and say, its erection is one of the
 objectives in the
 'All right, I love you.' " development of the World
 Center during
 Following her stirring talk, Rchiyyih this Crusade.
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 Mr. Furtitan's talk on the World Order later, after he had also

visited 'Abdu'l-BahL

was a very comprehensive review tracing the two of his

development of the Administration, the sons; one of them, RGhu'llBh,

a very gifted child, was only eight years

importance of the Will and Testament of old. One day the

'Abdu'l-BahB, the functions of the two great Greatest Holy Leaf,

'Abdu'l-Bah's sister,

"pillars" of interpretation and legislation asked the boy what he did in Persia. He

BahB's attending the All-America Intercontinental Teaching Conference who had met 'Abdu'l-BahL.

which support the Administrative Order, replied, "I was teaching." So the Greatest

and, finally, the steps outlined by the Guardian Holy Leaf asked him how he

taught. He said he spoke only to those who had

ian in his second communication to the Conference through which the development of then asked

"percep- tion." The Greatest Holy Leaf

ference through which the development of then asked him to tell her whether two

the Faith would progress. boys who were

At the last morning session of the Conference present (sons of Bahi'u'llkh)

could under- stand what he had to say.

ference four of the Persian Hands of the stand what he had to say.

R~hu'llkhwent to the boys, looked attentively

Cause had been asked to speak on the into their faces,

"Significance of the Year Ninem-General and returned to Bahiyyih

Klhknum saying,

Shu'i'u'llBh 'Ali'i, Valiyu'llkh VarqB, TarL- "It is no use; they would not

understand." Both of these brothers of

qu'llBh Samandari and D_hikru'llfih miidem. 'Abdu'l-BahB be-

General 'AlB'i read from passages in the came Covenant-breakers.

Writings of BahB'u'llBh and told that the Mr. VarqB himself had

accompanied

exact site of the dungeon of the SiyBh-GhBl 'Abdu'l-Bahb on His visit to

the United States.

is known but that large buildings have since Mr. Samandari, the oldest

been built over this property. Hand of the

Mr. VarqB had been asked to tell about Cause among the five Persians, is

descended from one of the pupils of

his father and brother who attained to mar-

from one of the pupils of

S_hayk_h Ahmad,

tyrdom. He told the moving story of his
of the Bkb. At
grandfather's making the trip to Bahji on
Samandari attained
foot from Persia only to become ill and die
He recalled his
just before he reached his goal. He was
humility and the
buried by 'Abdu'l-BahB in a grave made
Bah'i'u'llBh, and
with His own hands. Mr. VarqL's father at-
that memorable
tained the presence of BahB'u'llbh several
times and asked for martyrdom for himself
closing session
and one of his sons. He was a physician and
Conference which the
traveled about Persia to promulgate the
opening message
Faith. His wish was granted many years
the most mo-

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mentous gathering held since the close of the
result of our Guard-
Heroic Age of the Faith, and will be re-
just cherish this
garded as the most potent agency in paving
next ten years, that
the way for the launching of one of the most
for us daily, and
brilliant phases of the grandest crusade ever
Guardian smile
undertaken by the followers of BahP'u'llLh
cause you to wish to
since the inception of His Faith more than
and truly it is.

one hundred years ago."
to make our

At this session the Guardian's own chosen
really our
representative, R6l\$yyih KJhhum, called
upon us to "Mount Your steed^!"^'
concluded the Con-

When R6hiyyih LhLnum finished, just be-

first of the two forerunners

the age of fifteen, Mr.

the presence of Bahi'u7llBh.

impression of the great

grandeur and majesty of

told many reminiscences of

visit.

Then, inevitably, came the

of the Conference, a

Guardian stated in his

"will go down in history as

all of this I feel is the

ian's sacrifice. Let us

thought all through the

our Guardian is sacrificing

with great joy. To see the

just once is enough to

lay down your life, really

But that is not it. We are

Guardian happy, and this it is

privilege to do."

Mrs. Collins then

ference with reading

'Abdu'l-BahP's Tablet

fore the reading of the closing prayer Mrs. of Visitation.
Amelia Collins spoke briefly: "Now I have
witnessed in this audience day after day
: T h e s e were the words of Quddds as he led the
your great joy, your inspiration, your long- BAbfs at the siege of
Tabarsf. See The Dawn-Brealcers,
ing to serve, the pledges you have made, and page 365.

THE JUBILEE PUBLIC MEETINGS

T H E impressive p ~ ~ b l ievents
c of the All- satisfaction which will be achieved when all
American Jubilee celebrations, which in- are gathered as brothers in
one common
cluded four public meetings and the dedica- household of faith under
one God. In a
tion of the House of Worship, received forceful manner, Dr.
Hutchinson then pre-
widespread notice in the press and attracted sented his analysis of the
hopeful factors-
much public attention and interest. Each of points of light-in the
general darkness of
the four meetings, with their distinguished the present age. He
outlined five such points
guest participants and outstailding BahP'i of light which exist in the
thinking of com-
speakers, drew large audiences, estimated to mon men everywhere, and
which therefore
have varied from fifteen hundred to twenty- offer promise for the
future. These are: the
five hundred. faith of common men in the
reality of prog-
The first meeting was held Wednesday ress, the belief in the
reality and authority
evening, April 29, the opening day of Jubi- of moral values, the belief
in the reality of
lee week, at Medinah Temple in Chicago. human oneness, common man's
inlcreasiilg
Mr. Matthew Bullock was chairman and the awareness of the necessity
for world govern-
two speakers on the theme of "Religion for ment, and his deep belief
in the spiritual
Humanity" were Dr. Paul Hutchinson and basis for all life.
Mrs. Dorothy Baker. Mrs. Baker spoke on the
"Mission of the
Dr. Hutchinson is widely known and Prophets" with eloquence and
persuasive-

respected as an outstanding analyst of pre-Prophets as the
ent day problems and spokesman for the lay described their
Protestant Church world. He is editor of individual and social,
the Christian Century, generally considered and to safeguard
to be the most influential Protestant period-she traced the
ical. Dr. Hutchinson's subject was "Points of mission in the
Light in the Dark World." He began his stories of Moses, Jesus and
Muhammad, showing that religion has
remarks by offering his congratulations on given repeated
the completion of the House of Worship, proofs that it is the
source of human progress and redemption.
which he described as a symbol of man-ress and redemption.
BahP'u'llh was pro-claimed as the fountain-head
kind's oneness in this vital quest for spiritual of light and

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salvation for this chaotic hour. Mrs. Baker Mr. Haney then introduced
the third member of the Technical
concluded by outlining the movement of Committee, Mr.
the Faith toward the achievement of the Edwin Eardley, and the
Landscape Architect, Mr. Hilbert Dahl. The
eternal plan of God-the "Kingdom indi- tect, Mr. Hilbert Dahl. The
chairman pre- sented Mr. William
visible, whose watchword is the oneness of Alexander, the President
the human race-all rivers flow to the of the Village of Wilmette,
to whom he ex- pressed the appreciation of
ocean; all missions are fulfilled in this mis- the BahL'is for
the BahL'is for sion." the friendly attitude and
cooperation ex- tended by the village authorities during the
On the eve of the dedication of the Tem- years of the Temple's building.
Mr. Alex- ander, in the name of the
ple, Friday, May 1, a public meeting was mette, offered greetings and
Village of Wil- held in the New Trier High School, Win-
congratulations

netka, a suburb north of Chicago in the vicinity of the House of Worship. BahL'is structure in its com- came from their special service of consecra- regard for the lofty tion held at the Temple in the afternoon to join with guests-for the most part residents gave a penetrat- of the northern suburbs who have watched of the purpose the Temple during the long years of its Worship. building as they have flowed past on the with the reading highway that borders the Temple grounds- Chicago Daily News in a happy prelude to the great event of the Temple, praising next day, the public dedication. On this stands. evening the story of their beloved House of Worship was publicly unfolded. Guardian's rep- Mr. Paul Haney, the chairman, pre- Interconti- sented several messages of greeting and con- Charles Wesley gratulations on the dedication of the House "One God and of Worship from well-known people. at Medinah The history, architecture and purpose of much excite- the Temple were discussed by BahL'is whose of R6hiyyih close association with the work has famil- and the large iarized them with its every detail. Mr. Alien the huge stage McDaniel, a former member of the National speaker, and Mr. Spiritual Assembly, for many years supervis- ing engineer of the building and more re- president of Cen- cently on the Technical Committee, gave Wilberforce, Ohio, au-

and stated that the village have this world famous munity and has sincere ideals which it represents. Mr. Horace Holley then ing and profound definition of the BahL'i House of The meeting was closed of an editorial from the on the dedication of the the ideals for which it R6hiyyih Lhknum, the resentative to the All-American nental Conference, and Dr. were speakers on the theme One People," Sunday, May 3, Temple in Chicago. There was ment over the participation Lhhbnum in a public program audience rose as she came on with Dr. Wesley, guest 'Ali Yazdi, Chairman. Dr. Charles H. Wesley, tral State College at

the history of the project from its beginning, thor, historian and educator, chose as his topic "The Significance of through the purchase of the land, the choice ciple or Expediency?" He Oneness-Prin- ciple of oneness is of a plan and the completion of the con ciple or Expediency?" He stated that the principle of oneness is struction. Mr. Robert McLaughlin, Director principle of oneness is recognized and ad- vocated by the great of the School of Architecture of Princeton vocated by the great religions and by most world thinkers, but practice University and Fellow of the American In- theory. In application to depends from world, the principle of stitute of Architects, who has served for obstacles which Dr. Wesley life in the modern world, the principle of some years on the Technical Committee, obstacles which Dr. Wesley oneness has faced nationalism, self-serving described the unusual architectural elements self-contained racism. In the listed as selfish kind, he questioned whether of the building, pointing to the unique fitness reached by principle or industrialism, and latter being thus far the of the plan to the Bahit'i conception of unity argument. Permanent and movement to- ward world unity and the and manner of worship. He stressed the kind, he questioned whether oneness of man- it would be reached by principle or timeless quality of the architectural design latter being thus far the it would be reached by principle or for it has stood apart and aloof from the latter being thus far the expediency, the latter being thus far the changing fashions of the last thirty years. argument. Permanent and most influential will come only through the Regarding it as an example of early BahL'i democratic and religious enduring change activities. What is needed, architecture, Mr. McLaughlin speculated on consistent application of translation of principle by people the wonders of world architecture that will of principle with a consistent and intelligent ideals into practical crisis. He re- develop as the world becomes spiritually plan of action. Resistance may be great, but experiences and impres-

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of principle with a consistent and intelligent prepare men for the modern crisis. He re- counted vividly his plan of action. Resistance may be great, but experiences and impres-

the cause is greater." sions at Los Alamos,
viewing the electronic
Rithiyyih u i n u m had chosen to speak brain, visiting a horribly
scarred victim of
on "A World Crusade." She spoke at first the atom bomb at Hiroshima,
Japan; seeing
directly to the comments of Dr. Wesley, and the refugees in Korea; and
being at a ceme-
stressed the essential importance of the tery for American soldiers
in Korea. His
principle of oneness to the Faith of Bah6'- analyses of the fundamental
ills of this age
u'llih. She then announced that the BahL'is sprang from his critical
examination of the
are undertaking a specific program to diffuse deep meanings of these
events in the total
the teachings of one God, one people, and question of human destiny.
He asked, could
one religion to all parts of the planet. She the deformed figure of the
atom bomb vic-
presented the broad outlines of the ten-year tim and the pitiful plight
of the refugee be
Crusade to reach practically all peoples and the face of tonlorrow's
man? Man needs
remote corners of the world, closing with faith and "a rule of law in
a responsible
the invitation to all to join this vast spiritual world government." The
question, he con-
crusade, or if not, to wish us well. Certainly tinued, is what kind of
qualities, human and
Rithiyyih KJhAnum herself impressed the spiritual, will be brought
to bear on the crea-
large gathering more than any words that tion of world order? Men
have created war
were spoken. Everyone was touched by the and destruction, and they
can now create a
spirit which flowed through her, by her moral and just peace.
dignity, simplicity and candor, and even Dr. W. Kenneth Christian
spoke on "Reli-
more by those indefinable qualities of a gion for a World Society."
He reviewed
selfless Bahi'i. Each knew that he had spent some of the basic tenets of
the BahL'i Faith,
a moment with a rare soul. stressing the progressive
revelations of
God's Will and the oneness of mankind.
The fourth public meeting on the theme "Disunity is the disease of

our civilization,"	
of "The Human Goal" was held the closing	he asserted, and "we cannot
have an endur-	
evening of Jubilee week, Wednesday, May	ing and peaceful world
society without the	
6, at Medinah Temple. Mr. Norman Cous-	spiritual foundation of a
world faith." "If a	
ins and Dr. W. Kenneth Christian shared the	world government were set
up and ready to	
platform and Mr. H. Borrah Kavelin was	start tomorrow, what ethics
would knit to-	
chairman.	gether the actions of the
people?" he asked.	
Mr. Norman Cousins, well-known writer	"What would supply the world
loyalty to	
and lecturer, is editor of The Saturday Re-	support a world
government?" He declared	
view, America's oldest literary magazine,	that only a "world religion
can meet the	
and president of the United World Federal-	basic needs to support and
firmly knit to-	
ists. His most recent book Who Speaks for	gether the billions of
people on this planet."	
Man? was currently receiving widespread	"The Bahi'i Faith provides
a standard of	
notice. Mr. Cousins' subject was "A New	morality and human rights
above conven-	
Moral Order." His friendly manner and in-	ience and political
pressure. Bahi'u'llih	
formal style immediately won his audience,	stands as the conscience of
humanity in this	
when he said he was scared because he was	age." He calls men to
"Unity of faith as	
"in the presence of people who live out the	rightful equals in the
Kingdom of God."	
things I have been talking about." He re-	It is interesting to the
ferred to his inclusion of quotations from	
BahL'i to note the	unanimity of basic ideas
the Faith in his latest book because it	
among our three	eminent guest speakers.
stresses "integration as opposed to com-	
Though differing	markedly in approach each
partmentalization of mankind," and it talks	
stressed that the	
of the "unity of the whole man: economical	essence of the problem of
man, political man and social man." He	
this age and the	

stated that the crisis of modern man is one of tomorrow is of human destiny, one of unity versus fragmentation and disintegration. He spoke of clearly that the the compartmentalization of life as the dis-principles enunciated decades ago by BahL'u'llih are now education, whether religious or academic, to viewed by a world conscious of their source

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as fundamental verities of our time. Though means it could be achieved. The BahL'i each man analyzed the crisis of society to- speakers, on the other hand, were able not only to describe the disease day, none could provide the answers as to of society, but only to describe the disease the source of the power to realize these could and did deal quite fully with the healing remedy of the world aims, nor could they define the character of religion, given men in this era by the goal of human destiny, or tell by what BahC'u'llih.

JUBILEE AT WILMETTE

O N FRIDAY afternoon, May 1, there down into the earth, that hollowed-,outhole; was a simple consecration service at the this great mother-of-pearl bubble of a Tem- Temple for Bahb's alone; a private dedica- ple that can hardly stay on the ground and tion and a commemoration of the Master's seems to float above it. If people want a coming to this spot by the Lake in 1912 and miracle, this is it. with His own hands placing the Temple cor- Elsie Austin of the National Spiritual As- nerstone. This afternoon the BahL'is sembly was reading the words which the swarmed all over the Temple walks and Master spoke as He laid the Temple corner- steps, but upstairs in the vast auditorium stone in the fields here, forty-one years ago. everything was quiet. Her delicate bronze profile shone out against High up in the tip of the Dome against a the wing of flowers to her right. white background the golden Greatest Name JinLb-i-VarqB, whose

father and small
was written. The Hands of the Cause were brother both died for the Cause and
who
seated directly before the reading stand. was present here in 1912, now chanted
the
Microphones were placed in front of it, and Arabic Visitation Tablet (Pmyers
and Medi-
behind at either side were huge bouquets of tations, p. 310) just as it is
chanter in Bahji
yellow, pink and white flowers, stretched out and at the Shrine of the BQb.
When the
like wings. The sun had come out but it was words came to: "Waft, then, unto
me, O my
not too bright. In the second gallery above God and my Beloved, from the right
hand
us there were great bug-like mechanisms, of Thy mercy and Thy loving kindness,
the
startlingly black against the white; these holy breaths of Thy favors, that
they may
were the "juniors," the lights which unseen draw me away from myself and from
the
technicians working up in the air were fo- world unto the courts of Thy
nearness and
cusing on the lectern. Thy presence'-I
remembered being told
The people were absolutely silent. The that when the Master was here, He would
Dome, its white rays dropping away, poured sometimes chant or repeat these
lines and
down a lacy rain of grace. Light filtered then Lua Getsinger would weep, and
she
through the closed Temple drapes. would say, "He is pleading
so to go, to die
Madame Samihah BanBni, wife of the and then we shall be left alone."
Africa Hand of the Cause, now rose and
chanter a haunting Persian prayer. Then On Saturday afternoon,
May 2, I had
Harlan Ober read the passage beginning hurried upstairs with the Press, to the
first
"They apprehended Us" from the Epistle to gallery which looms high above the
audi-
the Son of the Wolf. It tells of BahL'u'llah's once level. A capacity crowd
of eleven hun-
dred people waited below us. The
silence
was absolute. Members of the Press were
contrast between the Black Pit and this Edi-
collecting wooden chairs on which to stand

fice and this Jubilee took sudden shape: that so they could peer over the high parapet into darkness and stench, this light and fra- the crowd below; their comings and goings grance; those murderers and thieves, these had to be utterly silent because of the acous- massed disciples from around the world; tical properties of the Dome; any noise those sweating walls, that slime, three flights would have dissipated the great spiritual

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atmosphere that was accumulating from the Western world; he had sent on the exact time and the place, the unseen presences and Persian and Arabic readings which were to the actual presence of the Guardian's con- be chanted, together with translations where sort, of the other Hands of the Cause-six these had been made; he had chosen Jin6b-i- of whom were here from the far sides of the Furfitan and Jin6b-i-Khh6dem to chant the earth-and of the multitudes of Bahi'is who selections, and had directed the Hands of had come, in some cases with the greatest the Cause of God to choose who should sacrifice, to witness this hour. Across dizzy chant the final commune, and they had cho- sen Jinib-i-Samandari. Just space from us was the silent black-robed then someone choir. The dedication was about to take parted the great off-white drapes, and I saw place. below us a blinding flash of bright green In a moment Paul Haney spoke: "On this tree tops over against the darker green of historic occasion. . . . Shoghi Effendi Rab- the grass. bani, Guardian of the Bah2i Faith, has sent he service was given, all except for his wife, 'Amatu'l-Bahi Rdhiyyih Lhinum, 'Amatu'l-BahL's words of dedication, three as his personal representative to present a times to accommodate the many more than message of dedication from him as world capacity crowds which came. Horace Holley leader of the Bahi'i Faith." And then we opened the second one, reading, as we all

heard Rđhiyyih K_h&nuin, in her grave and stood, the commune which
 Riihiyyih
 youthful voice, giving full value to each of K_h&nurn had read before. I sat
 in the first
 the beautiful English words of the message row, off center, and watched
 the light com-
 from our beloved Guardian dedicating this ing through the sixty red roses
 massed at
 first Mas_hriqu'l-ALhkir of the Western either side of the reading
 stand, the Persian
 World to public worship. rug glowing beneath it, and the
 shadow of
 They say it was the first time in history the roses thrown by the lights
 against one of
 that a woman figured so prominently in the the pillars. It was brighter
 than day from the
 dedication of a Temple of an independent lights, except when they were
 dimmed as the
 Faith. choir sang. Again I listened to
 words read
 There was a pause. Then another voice or chanted in three languages, to
 the Hands
 began, a man's voice, Borrah Kavelin's, of the Cause Furtitan, Lhidem
 and Saman-
 reading from the nineteenth Psalm: "Their dari, to Albert Windust, Selma
 Solomon,
 line is gone out through all the earth, and and David Bond. The end came
 when Ji-
 their words to the end of the world." nib-i-Samandari, tiny under the
 looming
 As Margot Worley, Chairman of the Na- white reaches of the Dome, with
 that austere
 tional Assembly of South America, read dignity which is his special
 characteristic,
 from the words of Jesus, I thought again finished his Persian chant, put
 on his glasses
 how the references to Him in our teaching again, and took up the book
 which had been
 are apt to be tender and full of pathos, like open but not referred to, on
 the reading
 imminent spring not yet come on, or a re- stand before him.
 curring song, mournful and delicate, as if
 the world would never get over the Cruci- Like all other Bahi'i
 pilgrims, I had,
 fixation, while time lasts. during successive visits to the
 Holy Land,
 Matthew Bđlock read from the Qur'in, seen the Portraits of

Bahi'Y'u'll&h. The one
 as Louis Gregory had read from it under that remained in memory through
 the years
 this same Dome, at the Centenary in 1944. was the photograph made in
 Adrianople,
 After a delay of thirteen hundred years, where He was exiled from
 December 12,
 Islim is being befittingly proclaimed in the 1863 to August 12, 1868. It has
 the direct,
 West: "O our Lord! Punish us not if we probing glance that all who saw
 Him de-
 forget, or fall into sin. . . O our Lord! scribe. It is not the face of
 youth, but of the
 . . . lay not on us that for which we have Ancient of Days.
 not strength; but blot out our sins and for- As R'Ghiyyih U i n u m
 described the sa-
 give us, and have pity on us!" cred gift which the Guardian
 had sent us in
 The Guardian had said to use the Psalms her care-the colored,
 photographically re-
 ('Abdu'l-Bahi loved the Psalms) and to use produced Portrait of Bah'6'u'llih
 "in the
 the words of Jesus, and to quote from the bloom of manhood"-a
 new and different
 Qur'in passages on the unity of God and Being began to take shape; a
 youthful Per-
 His Prophets which would appeal to the sonage, still in His thirties,
 perhaps, or early

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forties, since the Portrait was done in BagJh- herded together for
 comfort. Some main-
 did; One Whom painters forever wanted to tained that they
 waited five hours; I waited
 paint and poets to write about. The Master about three. Finally
 we worked our way
 tells how even hostile poets had eulogized clear up the Temple
 steps and reached the
 Him, one of them writing: "He charms great glass doors.
 men, H e drugs them; He is a hypnotizer! Here, one by one,
 we passed through, to
 Beware! Beware!" (Promulgation o f Uni- find R'Ghiyyih Lhinum
 on our left, anoint-
 versal Peace, p. 431). We know too that ing each one with
 attar of rose. The use of
 others maintained H e bewitched His guests this attar, enjoined
 by Bahi'u'llQh, was fa-

by dropping a magic philter in their tea
 American BahC'is be-
 (Dawn-Breakers, p. 113). Not yet, in this
 the Master, but some of
 Portrait, the Manifestation Whom the world
 not heard of the cus-
 had forsaken (Gleanings, p. 261), the fresh-
 Collins had anointed
 ness of Whose countenance had faded
 behalf at the Conven-
 (Promised Day Is Come, p. 7) , the One
 Who cried with such a bitter cry that every
 silence, about sixteen
 mother in her bereavement was bewildered
 given time, and since
 at Him and forgot her own anguish
 carefully plained, we
 (Prayers and Meditations, p. 271). 'Ama-
 the ushers' directions and
 tu'l-BahQ spoke of the strong and youthful
 q~~ietly, single file, toward
 beauty He had once and of the redness of
 Portraits were placed.
 His lips. She told us this Portrait-which
 ethereal and muffled-scene;
 has never before been out of the hands of
 Qur'in described it: "And
 the Master or the Guardian-was made by
 voices before the God of
 a Christian artist who had seen Him at the
 hear aught but the
 public baths.
 (Surih 20: 107). We drew
 We went remembering what the BQb had
 and there was hardly
 said: "Look not upon Him with any eye ex-
 a moment to look, first on the grave coun-
 cept His own. For whosoever looketh upon
 Him with His eye, will recognize Him; oth-
 the One "Who had
 erwise he will be veiled from Him" (Epistle
 away from the face of
 to the Son of the W o l f , p. 153).
 221)-and then on the
 That Sunday afternoon, May 3, a great
 Bahi'u'llih. He seemed
 crowd of us massed for hours on the Tem-

miliar to the early
 cause of its use by
 the newer BahL'is had
 tom until Mrs. Amelia
 us on the Guardian's
 tion in 1952.
 We sat in fragrant
 hundred of us at a
 every detail had been
 had only to follow
 were soon passing
 the tables where two
 It was a white
 a verse from the
 low shall be their
 Mercy, nor shalt thou
 light footfall"
 near to the Portraits
 tenance of the Bib,
 never taken His eyes
 God" (Gleanings, p.
 young and joyous
 to be greeting each

one of us.
ple steps. It was cold and windy and we It was really
jubilee.

(7)
THE PUBLIC DEDICATION OF THE B A H N HOUSE
OF WORSHIP
By WILLIAMB. SEARS

Thus speaketh the Lord of hosts, saying, Be- values independent of
words. To convey the
hold the man whose name is The Branch;* and exaltation that
animated Bahgis on this
he shall grow up out of his place, and he shall never-to-be-repeated
occasion is equally be-
build the temple of the Lord; Even he shall yond the power of
expression. To each wor-
build the temple of the Lord; and he shall shiper, the moment
was a personal one, as-
bear the glory, and shall sit and rule upon his
throne. . . . sociated with the

heart and spirit. Therefore,
Zechariah 6:12, 13. these pages will try to share the joy and rap-
ture that filled one heart only. These pages

IT IS impossible to report upon a prayer
or a meditation. They exist in a realm of
will recall the wonderful river of memories
that flowed ceaselessly throughout the Dedi-
cation, the stream of thoughts that made

* "The Branch" is a title of 'Abdu'l-BahL. every barren period of
the past become liv-

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ing and fertile, that banished all sorrow, When gazing upon a model
of this House
healed all suffering; and led the wayfarer at of Worship, a famous
professor of architec-
last to the sea of understanding, to this har- ture had said, "This is a
new creation which
bor of the love of God, to safety inside this will revolutionize architecture
in the world,
Ark of His Covenant. and it is the most beautiful
I have ever
Across the aisle could be seen the glowing seen."
and triumphant faces of those apostles of The model had now become
reality. The
BahL'u'llih who had stood upon this same dream had become clothed in

flesh. Here,
 plot of ground with 'Abdu'l-Bahi on that on this day of dedication,
 were gathered to-
 cold, windy May day forty-one years ago. gether people of all races, religions
 and na-
 They had watched their beloved Master ded- tions. The words had been fulfilled:
 "And
 icate this spot, then an empty, open field, to they that are afar off shall
 come and build
 the welfare of all humanity. The real Tem- in the temple of the Lord,
 and ye shall know
 ple, he had told them, was the Word of that the Lord of Hosts has
 sent me unto
 God; for to it all humanity must turn. Then you," for "Mine house shall
 be called a
 he looked up, smiled, and assured them that house of prayer for all
 people," and "all na-
 "in the unseen world, the Temple is already tions shall flow unto it."
 built."
 On that day of Dedication you could look From a lofty gallery, the
 unseen choir
 into the tranquil, confident eyes of those fol- filled the Temple with the
 music and words
 lowers of BahL'u'llih who had helped to "Who can comprehend Thee?"
 Through the
 draft the immortal cablegram to the Holy mind flowed the wonderful
 creative words
 Land back in 1909, a message which had of Bahi'u'llgh:
 brought solace to the heavy-laden heart of "Lauded and glorified art
 Thou, O Lord,
 'Abdu'l-Bahi. In a Tablet written later to my God! How can I make
 mention of Thee,
 His followers He told the story of its coming assured as I am that no tongue,
 however
 and announced the triumphant event that deep its wisdom, can
 befittingly magnify
 synchronized with it. Thy name, nor can the bird
 of the human
 "The most joyful tidings is this, that the heart, however great its longing,
 ever hope
 holy, the luminous body of the BBb . . . to ascend unto the heaven of Thy
 majesty
 after having for sixty years been transferred and knowledge."
 from place to place, . . . has, through the "Know thou of a
 certainty," BahL'u'llBh
 mercy of the Abhi Beauty, been cere- proclaims further, "that the Unseen can in
 moniously deposited, on the day of Naw- no wise incarnate His essence and

reveal it
 RGz, within the sacred casket in the exalted unto men. . . . He Who is
 everlastingly
 Shrine on Mount Carmel. . . . By a hidden from the eyes of men can never be
 strange coincidence, on that same day of known except through His
 Manifestation
 Naw-RGz, a cablegram was received from [the Prophet], and His
 Manifestation can
 Chicago, announcing that the believers in adduce no greater proof of
 the truth of His
 each of the American centers had elected a Mission than the proof of His
 own person."
 delegate and sent to that city . . . and defi- The music soared up to the
 dome of the
 nitely decided on the site and construction Temple and departed. Then
 were heard the
 of the Ma&riqu'l-A&kb" [House of Wor- first spoken words, delivered by RGhiyyih
 ship]. Lhhinum, the representative
 of the Guardian
 Every moment inside that dome of ex- of the BahL'i Faith.
 quisite beauty and majesty, on the day of its "On behalf of the Guardian
 of the Faith
 dedication, was enriched by memories of the of BahL'u'llih, I have the great
 honor of
 love and sacrifice that had raised this jewel dedicating this first
 Mad~riqu'l-Ad_hkir of
 of God. the Western World to public
 worship." [For
 Its inception, the architect of the Temple the entire message of Dedication,
 see page
 has himself testified, was not from man, for, 141.1
 as musicians, artists, poets receive their in- A; the address of
 Dedication ended, a
 spiration from another realm, so the Tem- quiet settled over the assembled
 throng.
 ple's architect, through all his years of labor, Through the doorway to the
 East could be
 was ever conscious that BahCu'llih was the seen the blue waters of Lake
 Michigan rush-
 creator of this building to be erected to His ing toward the Temple in great
 white waves,
 glory. bowing and prostrating
 themselves upon the
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 sand. Through the doors to the South were Christendom, Christ
 returned 'in the glory

visible the throngs of people streaming to- of the Father'; to W ' a h
 Islm, the return of the Imim uusayn; to Sunni
 ward the Temple. The clouds, which had
 Islm, the de- scent of the 'Spirit of
 threatened to shut out the sun, parted and
 God' [Jesus Christ]; to the Zoroastrians, the
 down through the glass dome came the
 promised Zhih- Bahrim; to the Hindus, the
 flooding sunlight as the first of the Holy
 reincarnation of Krishna; to the Buddhists,
 Books was opened. the fifth Bud-
 From the scriptures of all Faiths, the one dha."
 religion of God was to be recognized as one This was the King of
 Glory, and this His
 sheltering tree, of which Moses was the Temple, God's Temple, the
 House of Wor- ship for all His prophets
 seed, Jesus the trunk, Muhammad the
 and people. branches, the Bib the leaves, and BahL'u'-
 llih the fruit. "The word is one, though the . . . The Lord strong and
 mighty, the Lord
 speakers are many." mighty in battle.
 From the Faith of Moses came the all en- Lift up your head, O ye
 gates; even lift them up,
 compassing praise of one God: ye everlasting doors; and
 the King o f glory shall
 come in.
 The heavens declare the glory o f God; and the W h o is this King of
 glory? The Lord of hosts,
 firmament showeth his handywork. He is the King o f Glory.
 Psalm 24.
 Day unto day uttereth speech, and night unto
 night showeth knowledge.
 There is no speech nor la~zguage, where their What moments of
 satisfaction these words
 . .
 voice is not heard. .
 stirred in the mind. Those delicious hours
 The law of the Lord is perfect. . . .
 The statutes of the Lord are right. . . . when the teachings of the
 BahS'i Faith were
 heard for the first time. Those exciting hours
 Let the words of my mouth, and the meditation
 of my heart, be acceptable in Thy sight, O Lord, of research and study,
 unveiling proof after
 my strength, and my redeemer. proof of the vitality and

the great need of

Psalm 19. Bah2u'llih's universal truth. Those equally

exciting mental expeditions deep into the

The statutes of the Lord are right! What holy scriptures of the past
confirming the

untold blessings Moses has conferred upon conditions of the coming

of the great Prom-

mankind. The ten commandments for which ised One to the mountain
of God in Israel;

H e was the channel from God are the basis those prophecies which
disclosed the en-

of the structure of law in the western world. forced journeys of

BahL'u'llih, His exile to

The eternal fountain of the Faith of BaghdBd, His banishment to
Constantinople,

Moses continued to pour out its words: ~ d z a n o p l e , and to
the prison of 'Akki

across the bay from Mt. Carmel in Israel.

The earth is the Lord's, and the fullness thereof; BahL'u'llih, the
shepherd of the one fold

the world, and they that dwell therein. of God, was to spend no
less than a third of

For He hath founded it upon the seas, and His allotted span of life
here in the "valley

.

established it upon the floods. . . of Achor" which in the
book of Isaiah had

This is the generation of them that seek Him, been singled out as a
"door of hope" for

.

that seek Thy face, . .

"my herds to lie down in." This was the land

Lift up your heads, O ye gates; and be ye lift

up, ye everlasting doors; and the King of glory promised by God to
Abraham; sanctified by

shall come in. . . . the Revelation of Moses;

honored by the

Psalm 24. lives and labors of the Hebrew patriarchs,

judges, kings, and prophets; revered as the

As the reading of the Psalm ended, the cradle of Christianity; and
as the place

echo rang through the silence: "Who is this where Zoroaster, according
to 'Abdu'l-

King of glory?' And the heart answered: Bahgs testimony, "held
converse with some

"Who has brought together from all racial, of the prophets of
Israel." This was the land

religious, and national backgrounds these	associated by Islam with
the apostles' night-	
lovers of God? Bahk'u'lli, whose very	journey through the seven
heavens to the	
name means 'The Glory of God.' "	throne of the Almighty.
"To Israel He was the incarnation of the	"His enemies intended that
His imprison-	
'Everlasting Father,' T h e Lord of Hosts'	ment should completely
destroy and anni-	
come down 'with ten thousands of saints'; to	hilate the blessed Cause,"
says 'Abdu'l-Bahl,	

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"but this prison became the means	Think not that I am
come to destroy the law, or	
of its development. . . . From this prison	the prophets: I am
come not to destroy, but to	
His light was shed abroad; His fame con-	
Matthew 5 : 8 , 9, 16, 17.	
quered the world, and the proclamation of	
His glory reached the East and the West.	
. . . His light at first had been a star, now	From the Mount of
Olives, Jesus had	
it became a mighty sun."	poured out His
teachings into those hearts	
Then the second Holy Book was opened:	that were athirst for the
words of God. They	
were not His teachings, not His words, but	
And He opened His mouth, and tazlght them,	the words and counsels
of an infinite, un-	
saying,	knowable God. How
plainly Christ had tried	
Blessed are the poor in spirit: for theirs is the	to tell mankind this:
"For I have not spoken	
Kingdom o f heaven. . . .	of myself; but the
Father which sent me, He	
Blessed are they which do hunger and thirst	gave me a commandment,
what I should	
after righteousness: for they shall be filled.	say, and what I should
speak."	
Blessed are the merciful: for they shall obtain	These words of the
Sermon on the Mount	
mercy.	were the "bread of
life" which comes down	
Matthew 5 : 2 , 3, 6, 7.	
from Heaven in the time of each Prophet.	

They are the food with which each Prophet
 These were the words of Christ. Words
 "bread of life" is in
 alive with a new richness and power be-
 the generous and lov-
 cause of the fresh measure of love and de-
 Leviticus, a model of
 votion which Bahi'u'lliḥ had instilled in the
 kindness and unity. It
 hearts of His followers for Jesus of Naza-
 Sermon on the Mount. It
 reth.

"Know thou," says BahB'u'lliḥ of His
 Bahi'u'llḥ.

Holiness Christ, "that when the Son of Man
 yielded up His breath to God, the whole
 not judged.
 creation wept with a great weeping. By sac-
 ye judge, ye shall be
 rificing Himself, however, a fresh capacity
 measure ye mete, it shall
 was infused into all created things. Its evi-
 again. . . .
 dences, as witnessed in all the peoples of the
 given you; seek, and ye
 earth, are now manifest before thee. The
 it slzatl be opened unto
 deepest wisdom which the sages have ut-
 tered, the profoundest learning which any
 whatsoever ye would that
 men should do to yoz~,do ye even so to them:
 mind hath unfolded, the arts which the
 and the prophets.

ablest hands have produced, the influence

Matthew 7:1, 2, 7, 12.

exerted by the most potent of rulers, are but
 manifestations of the quickening power re-
 With the reading of the words of the
 leased by His transcendent, His all-per-
 "golden rule" from the New Testament,
 vasive, and resplendent Spirit.
 eyes met across the sunlighted interim of the
 "We testify that when H e came into the
 Temple. The teacher smiled, the student re-
 world, He shed the splendor of His glory
 sponded, and in that moment, memory re-

nourishes mankind. This

the Old Testament in

ing "holiness code" of

charity, hospitality,

came again in the

is once more in this

day in the book of the

Hidden Words of

Judge not, that ye be

For with what judgment

judged; and with what

be measured to you

Ask, and it shall be

shall find; knock, and

you. . . .

Therefore all things

for this is the law

upon all created things. Through Him the
 called the happy evening of the great dis-
 leper recovered from the leprosy of per-
 covery that the "golden rule" was to be
 versity and ignorance. Through Him, the
 found in all the Holy Books. It was like the
 unchaste and wayward were healed.
 theme of a symphony; it repeated, growing
 Through His power, born of Almighty God,
 ever stronger. The words were one because
 the eyes of the blind were opened, and the
 God is one, His prophets one, and His crea-
 soul of the sinner sanctified."

tures inhabitants of one home, the earth.

The messages of the Books cry out that God

Blessed are the pure in heart: for they shall see is not in competition
 with Himself. There is
 God.

Blessed are the peacemakers: for they shall be no exclusive salvation
 for the Jew, the Bud-
 called the children of God. . . . dhist, the Christian,
 the Muslim, the BahA'i.

Let your light so shine before men, that they Christ did not come to
 the Christians; He
 may see your good works, and glorify your Fa- came to the world.
 BahL'u'llah did not come
 ther which is in heaven. to the BahA'is; He
 came to all humanity.

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In the Old Testament man was his	The Spirit of Truth has
come! The light	
brother's keeper; in the New Testament he	of splendor has been shed
upon the earth,	
was his brother's brother; in this day of the	but as in the days of its
previous appearance	
great Covenant with all Faiths, it is written:	in Jerusalem, only an eye
that sees with the	
"Blessed is he who prefers his brother be-	sight of the true seeker
can recognize Him.	
fore himself, such a one is of the followers	Raise thy voice in thanks
within this House	
of BahB'u'llah."	of God, that thou hast
heard His voice for	
What heart can fail to be stirred and	"many are called, but few
are chosen."	
made richer by the belief in this oneness of	"Call thou to

remembrance Him who was	
Almighty God, and this unity of His mes-	the Spirit [Jesus],"
Bahi'u'llih warns hu-	
sengers, who are the lights stationed at in-	manity, "Who, when He
came, the most	
tervals along one road of life-when the	learned of His age
pronounced judgment	
light of one age and its prophet begins to	against Him in His own
country, whilst he	
fade back into time and another appears to	who was only a fisherman
believed in Him.	
banish darkness. They are the strata of earth	Take heed, then, ye men
of understanding	
along the river bank that mark the history	heart! Consider those who
opposed the Son	
of man. For a time, each was the topmost	[Jesus], when He came
unto them with sov-	
layer from which grew the fruits, grains and	ereignty and power. How
many the Phari-	
vegetables to nourish man. Each layer later	sees who were waiting to
behold Him, and	
became the foundation for the next, the new	were lamenting over their
separation from	
that was to grow upon it.	Him! And yet, when the
fragrance of His	
In yet another way, the "word" of each	coming was wafted over them,
and His	
Messenger is like unto the air which men	beauty was unveiled, they
t ~ ~ r n easide	
d from	
breathe in every part of the earth and in	Him and disputed with
Him. . . . None	
every age. It never fails to give life to each	save a very few, who were
destitute of any	
creature, in each age, in each part of the	power among men, turned
toward His	
earth. It is the "word" that was with God	face. . . ."
and "became flesh and dwelt amongst man"	How our hearts had
wept, when, as chil-	
in the form of Moses, Krishna, Buddha, ZO-	dren, we had heard how
His own people had	
roaster, Jesus, Muhammad, the B6b and	refused to accept Jesus.
They called him a	
BahB'uYllBh.	false prophet. "Nay, but
He deceiveth the	
Here, today, in this House of God, united	people," they said.
as "leaves of one tree and the drops of one	The Messiah, they

insisted, was to come
 ocean," the followers of Bahá'u'lláh linked from an unknown place, to
 sit upon the
 their hopes and energies with those of their throne of David, to rule
 with a sword, and
 fellow-men and cried out together the joy to promulgate the law of
 Moses. "This
 that is in their hearts: poverty-stricken
 upstart," they said of Jesus,
 "This is the Day in which God's most ex- "fulfills none of these
 conditions. He is a
 cellent favors have been poured out upon false prophet!"
 men, the Day in which His most mighty Alas! Had they not
 blindly insisted on a
 grace hath been infused into all created material fulfillment of
 these prophecies, they
 things. It is incumbent upon all the peoples would have seen that
 although Jesus' body
 of the world to reconcile their differences, came from the womb of His
 mother, Mary,
 and, with perfect unity and peace, abide be- His spirit came from God,
 "the unknown
 neath the shadow of the Tree of His care place," that the throne
 upon which He sat
 and loving-kindness." was in the kingdom He
 established in the
 The page of the Book of Jesus was hearts of the people. His
 sword was His
 turned, and His words were read for all to tongue and teachings with
 which He con-
 quer : quered the world. Today
 wherever the Bible
 is read throughout the world, there we find
 I have yet many things to say unto you, but the Old Testament of
 Moses linked with the
 ye cannot bear them now. New Testament of Christ.
 Jesus brought the
 Howbeit when he, the Spirit of Truth, is come, Word and Book of Moses to
 people who
 he will guide you into all truth; for he shall not would never have heard of
 Moses if Christ
 speak of himself; but whatsoever he shall hear, had not appeared.
 that shall he speak: and he will shew you things
 "Ye serpents, ye generation of vipers
 to come.
 John 16:12. 13. . . ." Jesus had cried out because of their
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disbelief. "I send unto you prophets, and hands-a Book
 wise men, and scribes; and some of them ye coming of
 shall kill or crucify; and some of them shall repeated the sin of
 ye scourge in your synagogues, and perse- the "generation of vipers."
 They have de-
 cute them from city to city." nied the Messenger of God.
 How accurately these words of Christ Every prophet seems false to
 the age in
 were to be fulfilled not only in His own life, which He appears. He calls men
 from their
 but again in the day of His return. The sensual desires and pleasures
 and they fight
 herald of the BahL'i Faith had been against responding to His
 summons. They
 "scourged in the synagogue" and "killed." ask for a great sign so they
 can be certain
 He was lashed with the bastinado in the of His truth before they give
 up their physi-
 cal comfoi-ts and
 prayer house in Tabriz. Later, in this same
 satisfactions. They wish to
 city, He was suspended before a mocking be hypnotized into belief by
 miracles and
 and disbelieving multitude as Christ had wonders so that they need not
 exert any
 been suspended; finally, His breast was personal effort.
 made a target for a volley of musket balls. BahVu'llLh recognized this
 insincerity
 BahVu'llLh, the Founder of the Faith, and challenged it. While in
 exile in Bagh-
 shared each step of persecution with His did, He was asked, as an
 evidence of She
 Herald, the BLb. He was held captive in truth of His Mission, for a
 miracle that
 TihrLn, Amul, and again "in the Black Pit" would satisfy completely all
 concerned.
 of T i h r h . He was scourged in the prayer BahVu'llLh told them that the
 Cause of God
 house of h u l . He was exiled from His was not a theatrical display
 to be presented
 native city, TihrLn, to BaghdLd, 'IrLq, to be upon demand. "Although you
 have no right
 persecuted "from city to ztY" as Jesus had to ask this," He said, "for

God should test
 foretold. He was banished from Baghda to His creatures, and they
 should not test God,
 Constantinople, to Adrianople, and- finally still I allow and accept this
 request
 to 'AkkL in Syria, across the bay from Mt. the 'ulam8s (clergy) must
 assemble, and
 Carmel. with one accord, choose one
 miracle, and
 "O Jerusalem, Jerusalem, thou that killest write that, after the performance
 of this
 the prophets, and stonest them which are miracle, they will no longer
 entertain doubts
 sent unto thee, how often would I have about Me, and that all will
 acknowledge and
 gathered thy children together, even as a confess the Truth of My
 Cause. Let them
 hen gathereth her chickens under her wings, seal this paper, and bring it
 to Me. This
 and ye would not!" must be the accepted
 criterion: if the mira-
 What a tragedy, that all through history cle is performed, no doubt will
 remain for
 the liberals of one age become the orthodox them; and if not, We shall be
 convicted of
 of the next. They accept the symbolical in- imposture."
 terpretation of the prophecies that validate This clear, challenging,
 courageous reply,
 their own prophet and call down shame unexampled in the annals of
 any religion
 upon those who insist that the prophecies was addressed to the most
 illustrious of the
 must be fulfilled to the letter. Then, having clergy in the heart of their
 stronghold. They
 won their goal and captured the citadel, they did not accept the challenge.
 "What if He
 turn the same well-directed cannon of or- should perform the
 miracle?"they asked
 thodoxy upon those who come after them. themselves. The matter was
 dropped. .
 No wonder His Holiness Christ censored Bahh'u'llih, the Spirit of
 Truth, has come
 them saying, "Search the scriptures; for in to fulfill the prophecies of
 the past. He is
 them ye think ye have eternal life: and the Father in the parable of
 the vineyard,
 they are they which testify of me. . . . For who has seized the vineyard

(this earth)
 had ye believed Moses, ye would have be- from those who destroyed His
 servants (the
 lieved me: for he wrote of me. But if ye prophets) and slew His son
 (Jesus). Bah6'-
 believe not his writings, how shall ye believe u'llih (the Father) has come
 into the vine-
 my words?" yard to give it out to those
 who will render
 For years the Jews had searched the to Him the fruits of love and
 service. He
 scriptures which testified to the coming of has come! The Spirit of
 Truth, the Father,
 the Messiah, but still they denied Christ. the Lord of Hosts, the Glory
 of God! What
 The followers of Jesus sighed sorrowfully tongue can voice its thanks?
 at the perversity of the Jews, yet, holding "Address yourselves to the
 promotion of

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American Indian BahA'is at the All-America Intercontinental
 Conference, Chicago, Illinois, May, 1953.

the well-being and tranquillity of the chil- with joy and reverence. They
 were lifted to
 dren of men," the Spirit of Truth has com- heaven with a devotion and
 respect long
 mandated. "Bend your minds and wills to the denied in the West to this
 glorious Mes-
 education of the peoples and kindreds of the senger of the light of truth.
 earth, that haply the dissensions that divide
 it may, through the power of the Most Great Moreover, t o Moses gave we
 "the Book," and
 Name, be blotted out from its face, and all we raised up apostles after
 him; and to Jesus,
 mankind become the upholders of one Or- son o f Mary, gave we clear
 proofs o f his mis-
 sion, and strengthened him by the Holy Spirit.
 der, and the inhabitants of one City. Illu-
 S o o f t then as an apostle cometh t o you with
 mine and hallow your hearts; let them not that which your souls desire
 not, swell ye with
 be profaned by the thorns of hate or the pride, and treat some as
 impostors, and slay
 thistles of malice. Ye dwell in one world, others?
 and have been created through the opera-
 Qur'dn 2:81.
 tion of one Will. Blessed is he who mingleth

with all men in a spirit of utmost kindliness There is a generation of
vipers born to
and love." strike at the representative
of God in what-
The tidings have been given, the song ever age He appears. God does not
send a
sung, and the great bell tolled. But as in the Messenger to enforce His
edicts. He sends
days of Jesus the ears are stopped up with the Laws and the Life. If we
are athirst, we
the clay of desire. shall drink and be revived. If
we are not, we
Then the third Holy Book was opened, will turn aside and wither away.
The choice
and a voice spoke, calling us back to our is ours; the channel of God's
grace, the
presence beneath the sheltering dome of this Prophet, offers us the cup.
Perhaps none of
house of prayer. These words were the the Messengers of God have
been more
words of the prophet of Islhm, words read maligned in the West than
Muhammad, but

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through the agency of BahL'u'llBh, who con-	to Moses and to Jesus, and
nects and unifies all the links in God's chain	to the prophets from their
of educators, Muhammad has come into His	do we make between any of
them: and to God	
are we resigned.	
rightful place in the hearts and minds of all	
the people of the earth.	
Here in the BahL'i Faith we had been	The invisible choir, raising
its voice to the	
brought to a true understanding of IslBin.	sunbathed dome, began the
words "Have ye	
Here is the only place in the Western world	not heard?" The lips of the
followers of	
where the Prophet of Arabia has received	BahL'u'llBh silently repeated
the words,	
an unprejudiced hearing as one of God's	those words they had been
crying out to all	
Messengers. The truth and beauty of His	mankind in every corner of the
planet,	
teachings have been acknowledged as God-	"Have you not heard? He has

come! The
 given. His words, "Let there be no compul- new ~erusalemhas descended!"
 sion in religion" witness to the tolerance of "All nations and kindreds .
 . . . will be-
 Muhammad. come a single nation
 the hostility of
 Love for His teachings and His life was races and peoples, and
 differences among
 created in our hearts by the BahL'i World
 Faith which spontaneously engenders a
 nations, will be eliminated. All men
 will have one common Faith, will be
 depth of devotion for all the Messengers of blended into one race, and
 become a single
 God-unmatched by the most zealous of people. All will dwell in one
 common fa-
 those who support any one Faith exclu- therland, which is the planet
 itself."
 sively. BahB'is have come to see Muhammad Then the Books of the
 Bahi'i World
 through new eyes; Muhammad of stately Faith were opened, and the
 words of a
 and commanding presence. He was de- prayer of the BBb, the Herald
 of the Faith,
 scribed affectionately by one who knew him were chanted in the original
 tongue.
 intimately as having "depth and feeling in
 His dark black eyes and the winning expres- Is there any Remover of
 difficulties save God?
 sion gained the confidence and love Say: Praised be God! He is
 God! All are His
 even of strangers." Another admirer de- servants, and all abide by His
 bidding.
 clared, "He was the most generous of men.
 It was as though the sunlight beamed in His The heart felt impelled to
 cry out in
 countenance." triumph when it thought of the
 words spo-
 The Prophet of Islam not only united the ken by this Holy Youth that night
 so long
 warring tribes of Arabia in a common faith ago in ZhirBz, IrBn. It
 happened just two
 in one God, but also by introducing the con- hours and eleven minutes after
 the sun had
 cept of the nation as a unit in the organiza- set on the twenty-second of
 May in 1844.
 tion of society, He made a major contribu- This was the hour of the birth

of the BahL'i
tion to civilization. He recognized the rights Faith. "This night, this very
hour," the BBb
of the individual, abolished privilege of had said, "will, in the days
to come, be
birth, banished the concept of superiority of celebrated as one of the
greatest and most
skin color, gave protection to the non- significant of all festivals."
believer, and advanced man's social con- The BBb, the Herald, had
ushered in this
sciousness to a height so advanced that Eu- new Day of God. BahL'u'llBh,
the Founder,
rope could not boast of accomplishing the had established it upon an
enduring founda-
same until many centuries after His coming. tion. The words first spoken
to but one soul
Human solidarity as well as spiritual one- on that historic night had
echoed and re-
ness were basic principles in Isl6m. Small echoed down through the years
until now
wonder that His words are recognized as its message had been planted
and was bear-
God-inspired. ing fruit in almost every
nation of the world.
Now in the western world, His words No Messenger was ever foretold
with
were being voiced under the dome of the such accuracy and power, as
the coming of
BahPi Temple: BahL'u'llBh was foretold by
the BAb. Lest
the hour of BahL'u'llBh's appearance be mis-
We believe in God, and that which hath been taken, the BBb wrote this
clear prophecy,
sent to us, and that which hath been sent down "Ere nine will have elapsed
from the incep-
to Abraham and Ishmael and Isaac and Jacob tion of this Cause, the
realities of the cre-
and the tribes: and that which hath been given ated things will not be made
manifest. All

that thou hast as yet seen is but the stage those who were waiting to
enter. Bahb'is
from the moist germ until We clothed it and their friends were still
arriving on foot,
with flesh. Be patient, until thou beholdest a by bus, by car, from every
direction. The

new creation." ceremony of Dedication would have to be

In the year Nine (1269 of the calendar of repeated until all had shared in this occa-

IslLm and 1853 of the Christian calendar) sion.

BahL'uYll6hwas imprisoned in the Black Pit 'Abdu'l-BahL had said that this Temple

in Tihrr6n. He later described his experience would be one of the greatest of teachers.

there in these words: "I was but a man like "When that Divine Edifice is completed, a

others, asleep upon My couch, when lo, the most wonderful and thrilling motion will

breezes of the All-Glorious were wafted appear in the world of existence. . . .

over Me, and taught Me the knowledge of From that point of light the spirit of teach-

all that hath been. This thing is not from ing, spreading the Cause of God and pro-

Me, but from One Who is Almighty and moting the teachings of God, will permeate

All-Knowing. And He bade Me lift up My to all parts of the world." Out of this

voice between earth and heaven. . . ." . Mother Temple of the West, thousands of

Then a song of oneness was heard as the Temples would be born, He had promised.

words of BahL'u'llLh, the unifier of man- "It marks," he furthermore had written,

kind, wafted upward in His holy house of "the inception of the Kingdom of God on

prayer. earth."

The world has long awaited such a house

That the divers communions of the earth, and of prayer. It is not dedicated to the East or

the manifold systems of religious belief, should the West, to the light or dark skin, to the

never be allowed to foster the feelings o f ani- rich or the poor, but to all humanity. It

mosity among men, is, in this Day, of the es- was established by BahL'u'llLh in His great

sence o f the Faith of God and His Religion.

These principles and laws, these firmly-estab- Book of Laws for this new age. This Temple

lished and mighty systems, have proceeded from is a symbol of the spirit of service which

one Source, and are rays of one Light. That gives life to the BahL'i

World Community

they differ from another is to be attributed in its relation both to the Faith of God and

to the varying requirements of the ages in to mankind in general. In the future, within

which they were promulgated. the walls of these Houses of Worship

throughout the world, the representatives of

The Books of all Faiths were closed, and Bahi'i local and national communities will

the moment sealed, forever, in the memory. gather daily at the hour of dawn to derive

The promises of all the Holy Books were the necessary inspiration enabling them to

fulfilled and the day of the "one fold and discharge their administrative responsibilities as the elected and

one shepherd" had come at last. The choir ities as the elected and chosen trustees of

joyously sang out: the World Faith of BahC'u'll6h.

This House of Worship is the first fruit of

From the sweet-scented streams of Thine eternally maturing Administrative Order

nity give me to drink, O my God, and of the words found which will be guided by the

fruits of the tree of Thy being enable me to above the Temple entrances: "The best be-

taste, O my Hope. . . . Within the meadows of loved of all things in My sight is Justice;

Thy nearness, before Thy presence, make me

able to roam, O my Beloved. . . . To the melody thou desirest turn not away therefrom if

dies of the dove of Thy oneness suffer me to Me." "O rich ones on earth! The poor in

hearken, O Resplendent One. . . . To the your midst are My trust; guard ye My

heaven of Thy loving-kindness lift me up, O my trust." "The source of all learning is the

Quickener. . . . knowledge of God, exalted be His glory."

Only a future age will fully comprehend

The public dedication of the Bahi'i this great gift of Bahi'u'll6h to society. This

House of Worship was completed. As we House of Worship is the nucleus of a great

passed through one of the nine archways of social evolution which will establish the

the Temple, we could read the words of Kirigdom of God when the
"Will" of God
BahL'u'llih, graven upon the stone above will be "done on earth as
it is in Heaven."

our heads: "The earth is but one country; A temple will be the heart
of a community
and mankind its citizens." center in each city. Around
it will be built

The steps outside were thronged with a hospital, a hospice, an
orphanage, a col-

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lege and scientific laboratories. These edu- It is a gift from the
BahL'is; a house of
cational, humanitarian, and scientific institu- prayer with doors thrown wide
open to men

tions will complete the dedication of the in- and women of all races and
religions. In-

dividual to God. To the BahB'i there is no side its doors there is no
infidel or pagan;

rigid division between the spiritual and prac- all are children of one God.
All may turn

tical parts of life. their hearts to Him and know
that they are

Services in the Temple will not be elab- brothers.
orate. There will be no ritual or set forms.

BahB'is have no professional clergy to pre- "Blessed is the spot, and
the house, and

side. Services are for prayer, meditation, the place, and the city, and
the heart, and

and the reading of writings from the sacred the mountain, and the refuge,
arzd the cave,

scriptures of the Bahii'i Faith and other and the valley, and the land,
and the sea,

great Faiths of the world. and the island, and the
meadow where men-

This House of Worship does not belong tion o f God hath been made, and
His praise

to the BahL'is alone; it belongs to humanity. glorified."

UNVEILING THE MODEL OF TEMPLE TO
BE CONSTRUCTED ON MOUNT CARMEL
MASONREMEY

Address by CHARLES

MANY years ago our beloved Master,
'Abdu'l-BahQ, told us that certain material

ered from the top of the mountain. But it
 was the center; that simple altar on the
 objects, certain material constructions have mountain top, that place of
 worship, was
 a spiritual mission in the world, have a spir- the center of the
 civilization of that day. In
 itual effect in the world, and before the those days, the people lived
 pastoral lives in
 BahL'i Temple, the Ma&riqu'l-Adhkir, was the valleys below, but on
 certain occasions
 built here in Wilmette, he told us that when they went up onto the
 mountain top for
 that Temple was built, it would have a great their spiritual worship, for
 their sacrifices.
 spiritual effect in the world, that it would be Later on, centuries later,
 when Moses, the
 a symbol manifesting forth to all of the Prophet of God, led the
 children of Israel
 world the spiritual ideals and the services to out of Egypt, out of the land
 of bondage to
 the world of humanity of the friends of the the land of promise, one of
 the first institu-
 Bahi'i Faith. tions that He instituted was
 the Tabernacle.
 As we study into the history of the re- The Tabernacle was a portable
 temple of
 ligions of the past, we see that each religion worship. I suppose the
 Tabernacle described
 has developed a civilization in the world and in the Old Testament was
 probably covered
 has developed also a style of architecture with skins of animals, but it
 had certain ele-
 which has found its full and perfect devel- ments of worship in it. There
 was the inner
 opment in the t e m ~ l e of the epoch. Way Holy of Holies, there was the
 court around
 back in the very dawn of religious history, that, and finally the outer
 court, and during
 when the Prophet Abraham came out from the long forty years that the
 children of Is-
 his homeland and took his band of followers rael were in the wilderness,
 when they
 to the Land of Promise, the Holy Land, one struck their camp, their
 first duty was to
 of His first activities was building a temple set up this Tabernacle, so the
 Tabernacle
 to the Lord, and that temple was a very sim- during those years was the

center of their
 place of worship, the altar which he built religious life in the
 wilderness.
 on the mountain top for the sacrifices that Later on, when the Jewish
 civilization de-
 He instituted as the ritual for the people of veloped in Jerusalem, the
 'Temple of Solo-
 His day. It was probably a very, very simple mon, the Temple in Jerusalem,
 was the cen-
 affair, built, laid up, of rough stones gath- ter of their religious life
 and their cultural

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life, and it was built very much on the plan, institutions that go to
 make up the activities
 the rudimentary plan, of the tabernacle in of a great world
 civilization.
 the wilderness. There was the inner Holy of The first one of these
 BahL'i temples was
 Holies and then the inner court and the built many years ago over
 in that country
 outer court. east of the Caspian Sea,
 sometimes spoken
 At that time, people flowed from all na- of as Trans-Caspian. There, in
 the City of
 tions to Jerusalem in order to partake of the 'I&qLbid, our friends of
 the Orient built
 learning and the culture that developed the first BahVi Temple. It
 was my privilege
 around the civilization there, the center of to visit it back some
 forty-five years ago. We
 which was the Temple. have heard very little about
 our friends
 Centuries later, when the Christian there in the last few years.
 The present Rus-
 Church was established, little by little, these sian Government has
 confiscated our Tem-
 churches, places of worship, were the cul- ple and the Bahl'i
 community there in 'I&-
 tural centers of Christianity. First, the style q&bLdhas been scattered and
 dispersed, but
 developed out of the Roman style in the now, only in the last few
 days, we have ded-
 City of Rome. Later on it developed into icated and completed the
 Temple here in
 the Romanesque style in the West, into the Wilmette with which you are
 all so familiar.

Byzantine style of the Eastern Church, and when I was still
 after some thirteen or fourteen centuries, we I first heard of the
 have the flowering out of the magnificent first recollec-
 cathedrals and churches of Europe. tions was that when the
 time came for me to
 This style of architecture, the Gothic create my thesis in
 architecture, I would like
 style, developed in its greatest fragrance and very much, indeed, to take
 as my subject a
 development and beauty around in the cen- typical Bahl'i Temple. That
 was way back
 tral part of France; the Cathedrals of Lyon, a little over fifty years
 ago and, following
 of Chartres, of Amiens, Rheims, and Notre that, I spent a good deal
 of time in making
 Dame of Paris are the outstanding temples different studies for BahVi
 Temples, and
 of the Christian epoch. some of you may recall that
 when the de-
 When Muhammad gave His teaching off sign was chosen for the Temple
 here in Wil-
 in the deserts of Arabia, one of the first de- mette, a number of us
 architects offered
 velopments of architecture was the Mosques drawings. Some of my
 drawings were of-
 that were built in and about the city of fered at that time. But
 shortly after that, the
 Cairo, and this Islamic culture went west- Master, 'Abdu'l-BahL,
 revealed a Tablet to
 ward into Northern Africa and up into me and told me that my
 mission in the
 Spain. It went East into Persia and then future would be to design
 the Temple to be
 down into India and the Mosques of these built on Mt. Carmel in the
 Holy Land.
 countries were the spiritual centers of edu- As we all know, the Holy
 Land is the
 cation and culture in that magnificent civili- Holy Land of all the
 religions of the world.
 zation which Islim gave to the world. The Jewish religion, the
 Christian religion,
 And so it was with the other religions in it is the Holy Land for Islim,
 and now in
 the far East. The place of worship has been these days, it is the Holy

Land for all the
the cultural center and the point for the de- world in the BahL'i Faith.
Our spiritual
velopment of architecture and all of the al- background is there and also
our Adminis-
trative Center is there, and
it was the plan
Now, in the Bahl'i Faith, which is the in the mind of the Master,
'Abdu'l-Bahi,
new religion of the present day and present that there should be a
Bahii'i Temple built
age, in the writings of BahPu'llih, we have upon Mt. Carmel.
exhortations that we should build in this During these years, I
have made a num-
epoch, temples for worship, and He has ber of studies and along
about five years
given us a general plan for these temples. ago, our beloved Guardian,
Shoghi Effendi,
There shall be a temple proper, a circular wrote to me and told me that
it was time to
building, built on the plan of a nine-sided begin to think of the
design, the completed
polygon, which is to be the sanctuary for design for that Temple.
worship and prayer and meditation, and this At that time, in the
latter part of 1947
central temple is to be surrounded by vari- and the early days of 1948,
I made a com-
plete set of drawings for
ous institutions for the physical benefit of the Temple and
the Temple and
mankind, schools and hospitals and all the later on I took those
drawings over to our
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Guardian and he made a number of sugges- of this design and that it
should be unveiled
tions that really created within my mind an here in this Conference, and
1 left Haifa a
entirely unique and different design from little over three months
ago, and I went to
any of those studies that I had made before, Italy, and there in the City
of Florence, I
a& that is the design that we are going to engaged a wood carver to
make this model,
show you this evening. These designs were carved of wood. I had had
some rather bad
made during the past two or three years that experience with some of the

models that I

I have been spending in Haifa and they
didn't hold up in

were made under the direction of our
model of wood has

Guardian, Shoghi Effendi, and I must say
is assembled

that the architecture, the architectural mo-
to you now.

tifs, are really his rather than mine. He gave
will give you an

me a great many criticisms, a great many
speaks for itself.

suggestions, and after a period of time, of
which will be

working and making drawings and submit-
the Holy Land,

ting them to him and restudying them, etc.,
gardens, with

a design was made that he approved of, and
up to it. It

it was his idea that a model should be made

had made of plaster. It

transportation, but this

transported very well and it

and we are going to show it

This ensemble of models

idea of the architecture. It

It shows the Temple proper

erected upon Mt. Carmel in

surrounded by terraces and

fountains and avenues leading

speaks for itself.

MESSAGES OF GREETING RECEIVED FOR TEMPLE DEDICATION

T H E Dedication of the Temple brought
many realize its

many messages of greeting from public lead-
teaches the essential

ers. Following are excerpts from some of
God, irrespec-

the greetings received.

and creeds that give

From the Ambassador of Israel in the
faiths. There is a

United States came the message: "On occa-
the world

sion of dedication of Bahb'i House of Wor-
ties that unite

ship I wish to convey to you sincere greet-
man. . . . The

ings and congratulations of State of Israel.
recognition of the essen-

Israel people and government, harboring in
one God. That

their country the BahCi spiritual Center,
politics, trade

know. But perhaps not so

symbolic significance. It

unity of mankind under one

tive of the various sects

expression to the various

basic wholeness among people

around. There are spiritual

them in the brotherhood of

important thing is

tial unity of mankind under

is a force which cuts across

have always cherished cordial, friendly re-	routes, racial groupings the
world around.	
lations with Guardian of that Center and all	It can be made a powerful
moral force in	
BahCis. Ideals of peace and brotherliness	the practical affairs of the
world if there is	
underlying BahVi Faith are dear and sacred	a dedication to the
cause-the kind of dedi-	
to Israel, ancient and revived alike. Wish	cation that went into the
long and difficult	
you every success." (signed) Abba Evan,	task of constructing the
Bahgi House of	
Ambassador, State of Israel.	Worship at Wilmette."
From Charles Malik, Ambassador of	Mrs. Ruth Bryan Rhode,
former United	
Lebanon in the United States, came: "The	States Ambassador to
Denmark sent this	
devotion to the highest spiritual realities is	message: "On the occasion
of the dedication	
the greatest thing in the world. I believe	of the BahB'i House of
Worship, I join in	
without the judgment and guidance of God	spirit with the Assembly
whose aspiration	
all is of no avail. May you therefore be	is the unification of
mankind. May the	
quickened in your endeavors to search for,	beauty of the edifice and
its symbolism carry	
know and worship Him."	inspiration in wider and
wider circles	
Justice William O. Douglas of the Su-	around our troubled earth."
preme Court wrote: "The BahB'i House of	Dr. Paul R. Anderson,
President of the	
Worship at Wilmette, Illinois, is a structure	Pennsylvania College for
Women, wrote: "I	
of g e a i beauty, as millions who have seen it	am delighted to learn of the
dedication of	
the Bah6'i House of Worship at Wilmette.	wrote: "May I be permitted
to send you my	
In times like these it stands as a great monu-	felicitations on this
occasion and to express	
ment of liberalism and internationalism.	the hope that your
newly-dedicated House	
"I have never met more serious believers	of Worship will be a source of
inspiration	
in the cause of humanity than BahB'is. Such	and spiritual guidance to
many people in	
loyalty to the highest ideals is what we need	our country."

to bring us closer to the goal of a peaceful, From Syracuse University,
the Depart-
friendly world." ment of Philosophy, Dr.
Raymond Frank
Dr. Marcus Bach, of the State University Piper, sent this message: "The
BahB'i
of Iowa, sent the following tribute: "The House of Worship is a
unique and magnifi-
Bah6'i emphasis on the unity of religions is cent achievement in the
history of the
the richest adornment of our contemporary world's religions and
cultures because it em-
faith. bodies, in incomparable,
compelling, and
"While the dedication of your House of unforgettable beauty, the
glorious ideal of
Worship symbolizes this fact in ceremonial, the enlightened and
creative unity of reli-
it remains for true followers of the Glory of gions, and also because it
is a sun-clear, en-
God to instill its principle in the hearts of during symbol which invites
all religionists,
men. and others too, to work
together in loving
"The words of BahB'u'llBh, which have sympathy for the sake of
multiplying those
become a challenge and a working formula precious fruits of goodwill,
wisdom, peace,
for our time, have long been my text, 'The and joy of which mankind
now stands in
earth is but one country; and mankind its profound and painful need."
citizens.' A long letter came from
Dr. Shao Chang
"These words, strengthened by my recent Lee, Head of the Department of
Foreign
visit with the Guardian, are now further in- Studies at Michigan State
College. With the
tensified by the rising influence demon- letter came a large Chinese
card with the
strated in the Intercontinental Centenary twelve BahP'i principles
beautifully lettered
Conferences. in Chinese by Dr. Lee. In
his letter, Dr.
"It is my earnest hope that men of every Lee said in part: "I for one
deeply appre-
belief and race may catch the spirit and ciate the efforts that you
and other members

power inherent in the BahVi cause and that	of the Assembly have made
and are making	
this day of dedication will hasten the dawn	to achieve an integrated
community of	
of concord and direct the eyes of nations	truth-loving and
peace-loving peoples. At	
toward the light of brotherhood and peace."	this critical point in
world history, you bring	
Among the clergymen sending greetings	to mankind the spiritual and
practical values	
was Dr. David Rhys Williams, of the First	which Bahb'u'llkh has
emphasized, and	
Unitarian Church of Rochester, New York,	which the world greatly
needs."	
who wired that the members of his congre-	Dr. Kirtley F. Mather,
Professor of Ge-	
gation "extend fraternal greetings and best	ology at Harvard University,
wrote: "You	
wishes for an inspiring centennial celebra-	and your associates are
greatly to be con-	
ti0.n of the BahL'i Revelation and join you in	gratulated upon the
completion of this	
affirming the oneness of all religions as you	lovely edifice, but even
more because of the	
dedicate your beautiful Temple as a symbol	effective work you are doing
to unite the	
of this oneness."	people of many lands and
creeds in a spir-	
Dr. Karl M. Chworowsky, minister of the	itual unity that cannot help but
bear rich	
First Unitarian Church of Fairfield County,	fruits in coming years."
Conn., wrote: "The writer who for these	From The Hoover
Institute and Library,	
past several years has enjoyed the high privi-	Stanford University, the
Chairman, Dr.	
lege and profound inspiration of active fel-	H. H. Fisher, wrote: "Please
accept my sin-	
lowship with the Bahi'is of New York, de-	cere good wishes. I am sure
that believers in	
sires to join with your many friends and	human brotherhood and
workers for under-	
well-wishers in congratulating the Bahb'is of	standing among the peoples
of the earth will	
the United States on this occasion of the	be happy to know, as I am,
of the dedica-	
dedication of your beautiful House of Wor-	tion of this House of
Worship to these great	

ship. . . . The richest blessings of the Eter-
nal One be and abide with you . . ."
Philosophy at
Rabbi Abba Hillel Silver, of Cleveland,
Burt wrote:

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causes."

From the Sage School of

Cornell University, Dr. E. A.

MISSION

"All I can say is that this seems to me a
practice one of the
notable occasion in the history and progress
and democratic
of religion in the United States, and that
dedicated to
I hope the Temple will increasingly help to
use of dif-
bring about a spirit of union and of hope
therefore, fellow-
among adherents of all religious creeds."
society in which
From Dr. Harry A. Overstreet came the
distinctions and
following: "Your effort to make a new feel-
color, class or
ing come alive in us-that of ongoing reve-
lation-is to me most impressive. This is the
Administrator for the
feeling all of us, I think, must somehow
send greet-
manage to make intimately part of our-
Bahi'i faith and
selves. This must be our worship of the One
occasion of the dedi-
God that liveth."

cation of you; Temple to the brotherhood
Mr. Thurgood Marshall, Director and
Counsel of the NAACP Legal Defense and
great need of
Educational Fund, wired: "We are happy to
unostentati-
extend greetings and best wishes on the oc-
casation of the dedication of the BahL'i House
s also received from: Dr.
of Worship. You affirmatively offer full re-
Guerard; Dr.
ligious fellowship to all without distinctions
of the Phelps

attempting to put into

highest ideals of religious

teachings. Our organization is

the same end although through

ferent tools. We are,

soldiers trying to build a

there will be no place for

differences based upon race,

religion."

Mr. Roy Wilkins,

NAACP, wrote: "I am happy to

ing to the members of the

their friends upon the

of man. Our poor world is in

the deep faith and sincere and

ous practices of the Bahi'is."

~ r e e t i n ~were

Dwight J. Bradley; Dr. Albert

Channing H. Tobias, Director

based upon race and color and are thereby Stokes Fund; and Dr. Frank H. Hankins.

4. THE EUROPEAN INTERCONTINENTAL
TEACHING CONFERENCE HELD IN
STOCKHOLM, SWEDEN, JULY 21-26, 1953

THE GUARDIAN'S MESSAGE
Presented by UGOGIACHERY

TO THE Hands of the Cause, the mem- I look back, with feelings
of wonder,
bers of the National Spiritual Assemblies, thankfulness and joy, upon the
chain of
the pioneers, the resident believers and vis- memorable circumstances which,
a little
itors attending the European Intercontinen- over a century ago,
accompanied the intro-
tal Teaching Conference in Stockholm, duction of the Faith into, and
marked the
Sweden: inception of its nascent
institutions within, a
continent which, in the course of the last
Well-beloved friends: two thousand years, has
exercised on the
With a glad and grateful heart I welcome destiny of the human race a
pervasive in-
the convocation, in the capital-city of fluence unequalled by that of
any other con-
Sweden, of the third of a series of Inter- tinent of the globe.
continental Teaching Conferences associ- I feel impelled, on this
historic occasion,
ated with the world-wide festivities com- when the members of the
American, the
memorating the centenary of the Mission of British, the German and the
newly formed
BahL'u'llAh and destined to exert a profound Italo-Swiss National Spiritual
Assemblies, as
and lasting influence on the immediate for- well as representatives of the
Bahi'is of the
tunes of His Faith in all continents of the United Kingdom, of Eire, of
Germany, of
globe. Austria, of the Scandinavian
and Benelux

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countries, of the Iberian Peninsula, of Italy, munity-Plans which,
within less than a
of Switzerland, of France, and of Finland decade, succeeded in laying

the structural
 are assembled, to pay a warm tribute to the basis of the Administrative
 Order of the
 valiant labors of the early British and Faith in Wales, in Scotland,
 in Northern Ire-
 French BahL'i pioneers, who at the very land and in Eire, in
 multiplying and con-
 dawn of the Faith in Europe, strove with solidating BahL'i
 institutions throughout the
 such diligence, consecration and resolution, British Isles, in broadening
 and strengthen-
 to fan into flame that holy Fire which the ing the foundations of that
 same Order in
 hand of the appointed Center of BahL'uY- Germany and Austria, in
 erecting the Na-
 llgh's Covenant had kindled in the north- tional Administrative
 Headq~arters of the
 west extremity of that continent on the mor- Faith in the city of
 Frankfurt, in establish-
 row of His Father's ascension. I recall the ing Spiritual Assemblies in
 the capital cities
 slow eastward spread of that infant Light of no less than ten
 sovereign states in Eu-
 which led to the gradual emergence of the rope, in reenforcing the
 administrative foun-
 German and Austrian BahL'i Communities, dations of that Faith in
 those territories, in
 during the darkest period of 'Abdu'l-BahL's providing the means for the
 convocation of
 incarceration in the prison-fortress of five European, and a series
 of regional,
 'Akkg. I am reminded of His subsequent Teaching Conferences, and
 above all, in the
 epoch-making visit, soon after His provi- convocation of the historic
 Convention in
 dential release from His forty-year confine- Florence culminating in the
 emergence of
 ment in the Most Great Prison, to these the National Spiritual
 Assembly of the
 newly-fledged struggling Communities, of Bahi'is of Italy and
 Switzerland, the third
 His patient seed-sowing destined to yield at in a series of institutions
 destined to play
 a later age its first fruits, and constituting a their part in the eventual
 establishment of
 landmark of the utmost significance in the the Supreme Legislative Body
 of the Ad-

rise and establishment of the Faith of BahL'-	ministrative Order of the
Faith of Bahg-	
u'llgh in that continent.	u'llih.
I, moreover, call to mind, on this occa-	The hour is now ripe for
these Commun-	
sion, the successive episodes which, on the	ities whether new or old,
local or national,	
morrow of 'Abdu'l-Bahl's ascension, in the	already functioning on the
Northern, the	
course of the initial Epoch of the Formative	Western and the Southern
fringes of that	
Age of the BahL'i Dispensation, signalized	continent, as well as those
situated in its	
the emergence of those administrative insti-	very heart, to initiate
befittingly and prose-	
tutions, both local and national, which pro-	cute energetically the
European Campaign	
claimed the germination of those potent	of a global Crusade which
will not only con-	
seeds which had lain dormant for more than	tribute, to an unprecedented
degree, to the	
a decade in these newly-opened European	broadening and the
consolidation of the	
territories, and which culminated in the	foundations of the Faith of
BahL'u'll5h on	
construction of the framework of the Ad-	the continent of Europe, but
will also diffuse	
ministrative Order of the Faith of BahL'u'-	its light over the
neighboring islands, and	
llih and the erection of the first two pillars	will, God willing, carry its
radiance to the	
destined to sustain in that continent the	Eastern territories of that
continent, and be-	
weight of the final unit of that Order.	yond them as far as the heart
of Asia.	
Nor can I fail to acclaim, as a further	The privileged prosecutors of
so revolu-	
milestone in the irresistible evolution of that	tionizing, so gigantic, so
sacred and benefi-	
Faith, the launching, following the creation	cent a campaign, are, on
the morrow of its	
of the administrative agencies designed to	launching, and, at such a
crucial hour in the	
provide the effectual instruments for its	destinies of the European
continent, sum-	
propagation, of the Six-Year Plan of the	moned to undertake:
British BahL'i Community followed succes-	First, the formation,

under the aegis of
sively by the European Teaching Campaign, the National Spiritual
Assembly of the
inaugurated in accordance with the provi- BahL'is of the United
States, of one Na-
sions of the second Seven-Year Plan of the tional Spiritual Assembly in
each one of the
American BahL'i Community, the Five-Year Scandinavian and Benelux
Countries, and
Plan conceived by the German and Austrian those of the Iberian
Peninsula, and one in
BahL'i Communities and the Two-Year Plan Finland, as well as the
establishment, in col-
later initiated by the British Bahl'i Com- laboration with the Paris
Spiritual Assem-
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Hands of the Cause of God present at the Third Intercontinental Teaching
Conference,
Stockholm, Sweden, July 21-26, 1953.

bly, of the National Spiritual Assembly of thirty virgin territories and
islands: Albania,
the Bahi'is of France, the establishment, Crete, Estonia, Finno-Karelia,
Frisian Is-
under the aegis of the National Spiritual As- lands, Greece, Latvia,
Lithuania, Moldavia,
sembly of the Bahi'is of Germany and Aus- Rumania, White Russia, assigned
to the Na-
tria, of the National Spiritual Assembly of tional Spiritual Assembly of
the Bahi'is of
the Bahi'is of Austria, and the establish- Germany and Austria; Channel
Islands,
ment, under the aegis of the National Spirit- Cyprus, Faroe Islands, Hebrides
Islands,
ual Assembly of the BahB'is of the United Malta, Orkney Islands, Shetland
Islands, as-
States, and in association with the National signed to the National
Spiritual Assembly of
Spiritual Assembly of the Bahi'is of Italy the BahVis of the British
Isles; Andorra,
and Switzerland, of independent National Azores, Balearic Islands,
Lofoten Islands,
Spiritual Assemblies in Italy and Switzer- Spitzbergen, Ukraine, assigned
to the Na-
land.
tional Spiritual Assembly of
the BahB'is of

Second, the construction of the first the United States of America; Liechtenstein, Ma&riquYl-Ad_hkCof Europe in the city of Monaco, Rhodes, San Marino, Sardinia, Frankfurt, the heart of Germany, which oc Sicily, assigned to the National Spiritual As- cuples such a central position in the conti sembly of the BahVis of Italy and Switzer- land. Third, the purchase of land for the future Fifth, the translation and publication of construction of two Mas_hriqu'l-ALhkBrs, BahC'i literature in the following ten lan- one in the North in the city of Stockholm, guages to be undertaken by the National and one in the South in the city of Rome, Spiritual Assembly of the BahVis of the the seat and stronghold of the most power- United States of America, through its Eu- ropean Teaching Committee: fful church in Christendom. Basque, Fourth, the opening of the following Estonian, Flemish, Lapp, Maltese, Piedmon-

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tese, Romani, Romansch, Yiddish, Ziryen. tribute; on whose southern shores Christen- Sixth, the consolidation of Belgium, Den dom first established its home; along whose mark, Finland, France, Holland, Italy, Lux eastern marches the mighty forces of the embourg, Norway, Portugal, Spain, Sweden, Cross and the Crescent so frequently Switzerland, allocated to the National Spirit- clashed; on whose southwestern extremity a fast evolving Islamic ual Assembly of the BahP'is of the United culture yielded its fair- States of America; of Austria, Bulgaria, est fruit; in whose heart the light of the Ref- ormation shone so brightly, Czechoslovakia, Hungary, Poland, Russian shedding its rays as far as the outlying S.F.S., Yugoslavia, allocated to the National regions of the globe; the well-spring of Spiritual Assembly of the BahP'is of Ger- American culture; whose northern and western many and Austria; of Eire allocated to the fringes were

National Spiritual Assembly of the Bahfi'is first warmed and
 illuminated, less than a century ago, by the dawning
 of the British Isles; of Iceland allocated to
 light of the Revelation of Bahfi'u'llih;
 the National Spiritual Assembly of the
 in whose heart a Community, so rich in
 Bahfi'is of Canada; and of Corsica allocated
 promise, was subse- quently established; whose
 to the National Spiritual Assembly of the
 soil was later sanctified by the
 Bahfi'is of Italy and Switzerland.
 twice-repeated visit of the appointed Center of His
 Seventh, the incorporation of the thirteen
 Covenant; which witnessed, in consequence
 above-mentioned National Spiritual Assem-
 of the rise and es- tablishment of the
 blies. Administrative Order of
 Eighth, the establishment by these same His Faith, the erection of two
 of the fore- most pillars of the future
 National Spiritual Assemblies of national
 Universal House of ~ustice; which, in recent
 Bahfi'i endowments. years, sustained
 Ninth, the establishment of a national the dynamic impact of a series
 of national Plans preparatory to the
 Haziratu'l-Quds in the capital city of each
 launching of a world spiritual
 of the countries where National Spiritual
 crusade-such a continent has at last at this
 Assemblies are to be established, as well as
 critical hour-this great turning-point in its
 one in London and one in Paris.
 fortunes-entered upon
 Tenth, the formation of a National ~?ihP'i what may well be regarded as
 the opening phase of a great spiritual
 Publishing Trust in Frankfurt, Germany.
 revival that bids fair to eclipse any period in
 Eleventh, the formation of Israel Branches
 its spiritual his- tory.
 of the National Spiritual Assemblies of the
 Bahfi'is of the British Isles and of Germany May the elected
 representatives of the National BahP'i Communities
 and Austria, authorized to hold, on behalf
 entrusted with the conduct of this
 of their parent institutions, property dedi-
 momentous undertaking

cated to the holy Shrines at the World Cen-
 continent, aided
 ter of the Faith in the State of Israel.
 and their aux-
 Twelfth, the conversion to the Faith of
 local com-
 representatives of the Basque and Gypsy
 isolated believers
 races. Thirteenth, the appointment, during
 collective enter-
 Ridvin 1954, by the Hands of the Cause in
 subsidiary agen-
 Europe, of an auxiliary Board of nine mem-
 efficient prosecu-
 bers who will, in conjunction with the four
 by the Lord of
 National Spiritual Assemblies participating
 years immedi-
 in the European campaign, assist, through
 concerted efforts
 periodic and systematic visits to Bahb'i cen-
 achievements, in both the
 ters, in the efficient and prompt execution of
 spheres of
 the Plans formulated for the prosecution of
 success of this glo-
 the teaching campaign in the European con-
 rious Crusade, and lend a tremendous im-
 tinent.
 A continent, occupying such a central and
 reconciliation
 strategic position on the entire planet; so
 unification of the divers
 rich and eventful in its history, so diversified
 races, and classes
 in its culture; from whose soil sprang both
 of a travailing,
 the Hellenic and Roman civilizations; the
 spiritually-famished
 mainspring of a civilization to some of
 whose features Bahb'u'llih Himself paid
 participators, en-
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listing under the banner of Bahi'u'llih for
 outshine, the feats

launched on the soil of this
 by the Hands of the Cause
 iliary Board, reinforced by the
 munities, the groups and
 sharing in this massive and
 prise, and supported by the
 cies to be appointed for its
 tion, be graciously assisted
 Hosts to contribute, in the
 ately ahead, through their
 and collective
 teaching and administrative
 Bahb'i activity, to the
 petus to the conversion, the
 and the ultimate
 and conflicting peoples,
 dwelling within the borders
 a sorely-agitated, and
 continent.
 May all the privileged

heroism as will rival, nay

the promotion of so preeminent and meri-	accomplished nineteen
hundred years ago,	
torious a Cause, be they from the Eastern or	by that little band of
God-intoxicated disci-	
Western Hemisphere, of either sex, white or	ples who, fearlessly
preaching the Gospel of	
colored, young or old, neophyte or veteran,	a newly-arisen Messiah,
contributed so de-	
whether serving in their capacity as ex-	cisively to the
illumination, the regeneration	
pounders of the teachings, or administrators,	and the advancement of the
entire European	
of His Faith, as settlers or itinerant teachers,	continent.
distinguish themselves by such deeds of	
SHOGHI	

REPORT OF THE EUROPEAN INTERCONTINENTAL TEACHING CONFERENCE

T H E Third Intercontinental Bahi'i Teach-	Giachery. On this occasion
Mrs. Baker re-	
ing Conference, held in Stockholm, Sweden,	marked, "I begin to
understand why Europe	
from July 21-26, 1953, can be described in	has been considered the
pulse of the world.	
one word, Action! In this Jubilee celebration	If we regenerate its pulse,
the world may be	
of Bahi'u'llih's Mission "the spirit of the	conquered!"
Year Nine was revived" and the European	Then, as the believers
answered the roll	
campaign was launched.	call, three hundred and
seventy-seven from	
Visualize, for a moment, the large audi-	thirty countries responded: One
hundred	
torium of the Medborgarhus [Citizens Hall],	and ten from the ten goal
countries,'	
its stage decorated with pink gladiolas, yel-	seventy-six from Germany,
sixty-six from	
low roses and carnations; Ugo Giachery, the	frin, forty-two from England,
and forty-	
special representative of the Guardian at the	eight from other lands!
speaker's table with Edna True, Chairman	On the afternoon of this
first day of the	
of the European Teaching Committee, Mar-	Conference, following the
reading of the	
ion Hofman, Co-Chairman for the Confer-	prayer, "The Remover of
Difficulties,"	
ence, Honor Kempton and Anne Lynch,	the story of the meeting of

Mull5 Husayn

secretaries.

with the Bib, and the

chanting of the Tab-

The Conference was convened by Edna
the Bib,

let of Ahmad by a descendent of

True on Wednesday morning, July 22, and
beloved Guardian-

the sacred gift of our

the message of the Guardian was read by
Holiness the Bbb

the blessed portrait of His

Ugo Giachery, outlining the thirteen goals
reverence touched

-was unveiled. Profound

of "so revolutionizing, so gigantic, so sacred
gazed on the por-

each heart as the friends

and beneficent a campaign." Honor Kemp-
creating a sense of

trait of the Blessed Bgb,

ton read messages and greetings from the
which was to

dedication and consecration

International Bahi'i Council, many of the
action! It was a holy

burst into a flame of

National Spiritual Assemblies, the European
eternity.

moment, a moment in

Teaching Committee and countless local As-
that night in the

The public meeting, held

semblies and individuals.

Concerthus, brought an

audience of almost

The Chairman then presented each of the
Strand of

seven hundred to hear Mrs. Gerd

fourteen Hands of the Cause who were
Zeine N. Zeine

Oslo, Norway, and Professor

present: Amelia Collins, Vice-President of
Odemyr of Stock-

of Beirut, Lebanon. Hans

the International Bahi'i Council, Charles
after giving a

holm presented the speakers

Mason Remey, President of the Interna-
principles of the Faith.

brief rCsum6 of the

tional Bahi'i Council, Dorothy Baker, Her-
Swedish on "The

Mrs. Strand, who spoke in

mann Grossmann, Adelbert Miihlschlegel,
the Individual

Spiritual Regeneration of

Valiyu'llbh Varqi, SJhu'i'u'llih 'Ali'i, Tar%-
darkness of

Man." pictured the "winter

u'llih Samandari. 'Ali-Akbar Furtitan.

c l Georgea Townshen& r Mfisb B a n W S Horace
Denmark, &lgi Holland,

, Norway,

Holley, JXhikru'llbh Khbdem and Ugo
France, Finland.

Luxembourg, Spain, Portugal,

doubt and restlessness" with the Bahl'i Rev-	might be called a token
contribution of	
elation "coming as a sunrise from the east,	\$250. "Undoubtedly, the
first payment," he	
carrying the hope and promise of spring in	added. This was followed by
an offer of	
its bosom." She reviewed the effects of edu-	\$5,000 each for Stockholm
and Frankfurt,	
cation and religion on the character of man	another of \$1,000 for each,
and then came	
and closed her talk with a quotation from	offers in kroner, pesetas,
marks, lire, francs,	
BahA'u'llih giving the BahL'i standards of	so that in a few moments a
total of \$8,567	
conduct. Professor Zeine, speaking of "The	each was reached. But this
was not all, for	
Reconstruction of Human Society," ex-	the floodgates had opened
and BahL'is,	
plained that the reason "we are living in ti	young and old, gave cameras,
wedding	
time of confusion, perplexity and insecurity	rings, Bahl'i rings,
diamonds, watches,	
is that most people have lost their sense of	necklaces, earrings. One
young man offered	
values and their sense of direction, admit-	to sell his motorcycle and
walk. Two broth-	
ting no authority higher than their own, re-	ers offered to w&k for two
months on the	
jecting spiritual authority." He logically un-	Mas_hriqull-AdJhkbr in
Frankfurt. Many laid	
folded his subject, showing that "only God	on the altar of sacrifice
the last piece of	
can save humanity from itself" and ended	jewelry belonging to the
family, heirlooms,	
with the thought that "human society can-	precious and historic gifts
associated with	
not be reconstructed on any solid, lasting	the Holy family and the
early believers, ob-	
foundation unless we turn to God again."	jects which could never be
replaced. Some	
The session Thursday morning opened	of the gifts were given in
memory of de-	
with the reading of the cable to be sent to	parted mothers, sisters,
brothers, pioneers	
the Guardian:	Dagmar Dole and Johanna
Schubarth; in	
"Three hundred and seventy-seven believ-	memory of the chairman of the

Persian Nations (from) thirty countries humbly thank Gregory, first (the) beloved Guardian (for the) sacred, Bahl'u'llah. blessed bounty (of his) priceless gift (and) for the Stockholm join (in) heartfelt loving greetings. (Our) Mas_hriqul-Aakr; photographs and hearts (are) joyously, solemnly united Persian rugs carrying (and) uplifted (by) your message (sent) Greatest Name, embroidered through (your) honored representative picture frame, a vase, precious soil from the home of the Beloved Hands (of the) Cause. (The) vision offerings from the friends. (of) Europe's great destiny (and this) immense Crusade calls us (to) rededication In the afternoon a glimpse of the First and Second International (and a) greater loyalty. (We are) entreating Conferences was given as Mian Banhi, your prayers. Devoted love, Third Intercontinental Conference." Horace Holley, Mildred Mottahedeh and Beatrice Ashton made their reports. Mr. Banani told many interesting European Campaign of the World-Embracing incidents in connection with the ing Crusade," Dr. Giachery summarized the preparations for the Kampala Conference and Guardian's cable for us and made an impassioned appeal for us not to consider our limitations and human frailties but to arise, one seemingly insurmountable many at the been miraculously overcome, and all, to shoulder our responsibilities. He very last moment. General 'Alli compared the gathering to an experimental farm, the gathering to an experimental farm, wherein God was trying out new 1. To get our pioneers to the virgin territories as soon as possible. which were destined to bring in a

bumper

2. To start translations. crop. He confessed that, before the Confer-
3. To purchase land for future Mas_hri- ence, he had had misgivings as to the firm-
qu'l-ALhk6rs in Rome and Stockholm ness of the African believers so recently
and the construction of the Ma&riqu'l- converted to the Faith. Much to his joy he
A&kir in Frankfurt. found that "each of these African believers

The response began immediately with is deep in the Faith . . . and that their
Horace Holley's announcement that the knowledge is superior to that of many of the
Bahl'is of America, through their National people who have been in the Faith for
Spiritual Assembly, were making what years."

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MISSION 173

The Temple Dedication was vividly de- Justice. "By 1963 we shall have a Universal
scribed by Horace Holley, who spoke of the House of Justice, no doubt, and in Baghdid
structural beauty of the edifice and of its in- witness to that great day of ~ a n i e cHe
terior ornamentation and read the statement could not live to see that day but he said,
made at the dedication in behalf of the 'Blessed are they who will see that day.' . . .
Guardian by Rtihiyyih Khinum. Then Mrs. Daniel, whose grave is in 'Iriq, will, in each
Mottahedeh covered the high points of the one of us, see his prophecy fulfilled. . . ."
Second Intercontinental Teaching Confer- Friday morning Ugo
Giachery read the paragraph of the Guardian's
ence held in Wilmette. The afternoon ses- forth Europe's part in the cable setting
sion closed with a showing of slides and listing the territories in
Global Crusade, which we must have
films taken by believers at the First and Sec- pioneers before the end of
ond Intercontinental Conferences and the the Jubilee year,
Temple Dedication. These were explained just a little over two
months from now! He

by Beatrice Ashton.	made a moving appeal
saying, "We are	
Two evenings of the Conference were de-	young and strong and able to
go; we all have	
voted to the early history of the Faith, with	our businesses, our family
connections and	
George Townshend and D_hikru'llih KhC	things that are important
to do, but when	
dem speaking Thursday evening on "The	we realize that we can do
without them and	
Sufferings of Bahi'u'llih and Their Signifi-	that by pioneering we can
accomplish some-	
cance." Mr. Townshend explained that "the	thing that will last for all
eternity! . . .	
pains, the griefs, the sorrows, the sufferings,	"I am hoping that
before the day is over	
the rejections, the betrayals, the frustrations	we shall be able to cable
the Guardian that	
which were the common lot of all the High	every place is filled. The
Guardian will in-	
Prophets reached their culmination in Him"	scribe i h e name of every
pioneer on a spe-	
and, he significantly added, "Not He Him-	cial scroll, the Knights of
Bahi'u'llih, and	
self alone but the Cause of God was in	this will remain forever in
the inmost tomb	
prison." Again, he said: "Wrongs done to	of Bahi'u'llih in Bahji."
the founder of a religion have two inevitable	Dr. Giachery then
announced that an-	
effects: one is that of retribution against the	other message from the
Guardian had been	
wrong done-the severity of which we may	received and read it to the
assembled be-	
judge from the two thousand year exile of	lievers.
the Jewish people; the other is that of re-	This cable from the
beloved Guardian set	
ward to the High Prophet through the re-	ablaze the true spirit of
sacrifice and de-	
lease of fresh powers of life that otherwise	voted souls responded to the
call; singly., in	
would have lain latent, enabling Him to	families, in couples,
offering to go wherever	
pour forth Divine energies which in their	needed. Sixty-three
volunteered, in all:	
boundlessness will utterly overwhelm the	twenty-seven from the
Persian ranks, eleven	
forces of evil and empower Him to say, 'Be	from England, four from

Germany, fifteen
of good cheer, I have overcome the world.' " from the ten goal countries
with five of-

Mr. Townshend closed with these words, fers from American pioneers
now serving

"Love is a priceless thing, only to be won under the European Teaching
Committee

at the cost of death . . . Those heroic souls and one from America.
who are rapt in the love of the Lord, they On Friday afternoon, the
friends had the

are the true lovers." joy of seeing moving
pictures of the Holy

Mr. Khidem traced the life of Bahi'u'llih places of the Faith in Israel.
The beauty of

in His imprisonments and banishment. He the gardens, as well as the
tremendous

told of His great sufferings and loneliness, achievements at the World
Center, is just

pointing out that, "When we look back a one more miracle to add to
the wondrous

hundred years ago, Bahi'u'llih was alone, testimonies to the power of
Bahi'u'llih in

but now His lovers all around the world in our day!
twenty-five hundred localities in one hun- Friday evening, Horace
Holley, in his

dred and twenty-nine countries speak of presentation of "The Birth
and Develop-

Him in ninety different languages!" He then ment of the Institutions of
the Faith," traced

enumerated many of the achievements of the power and authority of
Bahi'u'llih per-

the Faith, ending with the establishment of petuated in Bahi'i
institutions. "Now what

the Italo-Swiss National Spiritual Assembly, we have here is indeed a
divine creation. It

another pillar of the Universal House of is humanity being raised
toward God and

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the divine grace of God descending to hu- believers to study the
history of the Faith

manity . . . Therefore, in our daily lives and compare it with the early
days of past

when we have troubles and difficulties of an religions. Mr. FurGtan showed
that the dis-

administrative nature, let us not be too im- ciples of other religions had

not fully recog-
patient or too easily discouraged because we nized the true and exalted
station of their
are in the process of making possible the own prophets and gave
examples of disobe-
formation of that spiritual body of the Uni- dience to the expressed
wishes and com-
versal House of Justice. There is the basis of mandats of Moses, Christ and
Muhammad.
the world's peace. There is the order and As contrast, he cited the
many examples of
security of the world. There is the nobility absolute obedience in the
Bahh'i Faith. One,
and enlightenment of the human race . . . taken from the record of the
last days of the
If by the purity of our motives, by the depths earthly life of the BBb,
tells that when the
of our self-sacrifice, we could hasten by one Bib called for a volunteer to
take His life
year or one month the establishment of that (not wishing, as He said, to
die by the hand
body, the whole human race would bless us of an unbeliever) a youth
sprang to his feet,
for that great gift." Mr. Holley concluded ready to obey His command and
later ex-
with this thought: " 'Abdu'l-Bahi told us to plained that his obedience
was to His Cause,
see God in every human face, and we not to His person; to His
Word, not to His
should also see God in our institutions. personality.
When we do this, we can with more patience Mr. Furiitan closed his
remarks by quot-
and insight join in this great new order of ing a saying of 'Abdu'l-Bahi:
"A small
justice and peace." piece of cotton can prevent
the ear from
Mr. Tarazu'llBh Samandari spoke of "The hearing sweet melodies. A very
thin veil can
Stirring Episodes of the Early Days of the cover the eyes and make it
impossible for
Faith." He said: "When there is a Divine them to see. A very small
headache can
Beloved, He needs lovers . . . A farmer cause our mind to stop
functioning . . . a
.
needs, first of all, soil in which to plant . . small drop of mortal poison
can kill the per-

The Manifestations require the heart in son who takes it. The veils
 of selfishness are
 which to plant their love . . . In the days like the piece of cotton, the
 thin veil, the
 of Bahi'u'llih and 'Abdu'l-Bahi, there were small headache and the drop,
 but those
 lovers who went through the fire of martyr- heroic souls, the
 Dawn-Breakers, did not let
 dom." Mr. Samandari pointed out that to- any veils come in between
 them and their
 day "Pioneering is the equivalent of martyr- true responsibility."
 dom and suffering. They will reap the same At the opening of the
 session Saturday
 fruits as the early believers for their sacri- morning a letter from King
 Gustav Adolph
 fice." He told of 'Abdu'l-Bah's prophecy of Sweden was read in which
 he acknowl-
 that kings would one day carry flowers to edged receipt of the Jubilee
 booklet.
 the Shrine of Bah'u'llih and visit the Holy Dr. Grossmann then called
 attention to
 Places of the Bahh'i world. four maps of Europe on which
 were desig-
 One time, in the presence of Bah'u'llih nated the goals of each of the
 four National
 as He chanted the Tablet to the Sulfin, Mr. Spiritual Assemblies and
 Local Spiritual As-
 Samandari said: "He was seen in two states semblies in the European
 campaign and en-
 at the same time; that of the majesty and deavored to orient,
 geographically, the
 might of kingship, and one of modesty and needs of the Crusade. He
 brought out many
 meekness; the two could be seen, side by interesting historical facts
 with regard to
 side." In conclusion, he related a story of these countries and
 enumerated the lan-
 the last days of the Blessed Perfection. He guages into which Bahgi
 literature is to be
 had summoned all the believers to come to translated during the next
 ten years.
 His bedside and chanted verses from the At this point a letter
 written by R6hiyyih
 Book of Aqdas referring to His passing. See- KhBnum at the request of the
 Guardian was
 ing the believers overcome with grief, He read by Dr. Giachery: 'The
 friends in

counseled them, "The most important attribute in the life of the believers should be support at this time love and unity." are the London Haziratu'l-Quds and the In beginning his presentation of "The funds for the Temple land in Stockholm and Dawn-Breakers," Mr. 'Ali-Akbar FurGtan Frankfurt. The back of some of the hardest said that the Guardian had instructed the work in the plan will then be broken. . . .

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T H E B A H A . P W O R L D

The Guardian wishes that the friends should 'Abdu'l-Bahi when He told them to build do their utmost to fill the remaining virgin the Ma&riqu'l-ALhkBr. "Little by little the territories and after returning home they friends began to contribute their funds to should urge the Bahb'is generally to do the build the Temple. After a while we had suffi- same. The Hands of the Cause in their cient funds to begin construction and by the travels should do likewise. . . ." time the Temple was completed \$2,600,000 John Ferraby, Secretary of the National had been spent! Because the BahB'is con- Spiritual Assembly of the British Isles, was centrated on carrying out the Master's wish, asked to report on the efforts made thus far they produced a building that is the glory of in England to secure a site for their Haqira- America. The Master told Mrs. Corinne tu'l-Quds. "Nearly the whole of the center True who was the first and, for many years, of London is owned by a few landowners," the financial secretary, that they must make he said, "and the few properties available a beginning and then all things would come command a very high price indeed. There is and, therefore, no matter how small or how only one property offered which seems in weak your community is, realize that it is any way suitable. If we cannot find a the seed from which will come the fruitful cheaper place, the Guardian has told us we trees!"

may purchase it. . . . For a lease they are At the beginning of the afternoon session,

asking five thousand pounds sterling, but for Amelia Collins, at the request of our Guard-

the land thirteen thousand pounds sterling, ian, showed the latest photographs of de-

making a total of eighteen thousand pounds velopments in the work on the Shrine of the

in all. The Guardian has cabled two thou- Bib and explained how, on the day of the

sand pounds toward the cost." Feast of RidvAn, the Guardian had sealed a

Again the Conference was moved to ac- bit of the plaster from the ceiling of the

tion and excitement mounted as contribu- prison room of the Bib at M6h-K6 behind

tions were offered. Soon it was announced one of the golden tiles in the Dome of the

that the London Ha~iratu'l-Quds was as- Shrine. sured a very substantial amount by this

Territo- Discussing "Opening up New Conference. ries," Edna True outlined some salient con-

Consultation on the Guardian's cable siderations and shared experiences of the

continued and many points were clarified, European Teaching Committee in the work

among them the meaning of "incorporation" in Europe. Dorothy Ferraby, of England,

and "national endowments," set forth by reviewed the work of the British Africa

Horace Holley. "The legal incorporation of Committee in its collaboration with other

a national or local assembly," he said, "is National Spiritual Assemblies in the devel-

very important from several points of view. opment of the first world project. Dorothy

In the first place, it produces recognition Baker followed with practical suggestions

and enhances the prestige of the Faith and for opening new territories and placing pio-

in the second place, it brings to the BahB'i neers, using Spitzbergen as a concrete exam-

community the advantage of legal protec- ple. Honor Kempton spoke on spiritual

tion in the case of lawsuits, litigation, etc. prerequisites and practical preparation for

Finally, it creates of the institution of the pioneers, suggesting The Advent of Divine Spiritual Assembly a legal person, a corporate body which is free from the personal-excellent textbooks ities of the nine members. This legal person in the Euro- has perpetuity of existence." In considering experiences for the endowments, he added, "In the future the Local Spiritual Assembly and, of course, the Banquet arrived. National Spiritual Assembly will build reflection in the schools, libraries and other BahB'i institutions. As these institutions come into existence they are held legally by the aggregate body and not by the nine members of the gathered to com-Spiritual Assembly. The nine members of the Year the Spiritual Assembly are the trustees of all were en- these properties." He drew attention to the special repre- lesson taught the American believers by the Vice-Presi-

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dent of the International Bahi'i Council, goal areas as Hands of the Cause, seven members from the following National Spiritual Assemblies, delegates by the Hands of from each of the goal countries, and visitors of the Na- from other lands were presented. Heart- warming greetings in many languages members (of the heightened the spirit of love and unity in the Assemblies:

pioneers, suggesting The Justice and The Challenging of the Present Hour as for this study. Many pioneers pean field shared their remainder of the afternoon. The night of the Unity A full moon watched its waters surrounding Stockholm's Inside, the magnificent Golden zling in its splendor, was "God-intoxicated souls" memorate the great Jubilee of Nine. In this perfect setting chanted, as the Guardian's sentative, the President and

achieve settlement of the quickly as possible. He read cable, sent to the Guardian the Cause and representatives tional Spiritual Assemblies: "Fourteen Hands (and) following) National Spiritual

hearts until all were "as one soul in many Germany, Italo- bodies." Each believer, leaving this golden (at) Stockholm, scene, carried with him a precious little settlement (of) packet of petals from the Shrine of Bahi'uY- impressed (by the) spir- lilih, brought from the Holy Land for this (of the) Third occasion. As it had opened, the Unity Ban- humbly beseech quiet closed with chanting by Persian be- lievers. The Jubilee had indeed been benefi- that of the Euro- tingly commemorated. National Spiritual Summarizing the Conference next morn- the Azores, ing, Marion Hofman declared, "These days Islands, and Spitz- have been days of faith, obedience, detach- leaving one virgin ment, love, heroism, and sacrifice!" As ex- assigned-Andorra. As she amples she pointed out that even before the offered to Guardian's request that the friends establish Funds to purchase Temple sites, \$27,000 announced that pio- had been donated; that, in response to the Spiritual Assembly appeal of the Guardian for the participants been assigned to "swell the roll of honor through enlisting and Crete. promptly under the unfurled banner of the announced for the advancing Hosts of BahB'uqllhh," one out of Spiritual Assembly that seven arose and enlisted under that banner. for Monaco, A third achievement she likened to the This left Liech- Holiest Temple of the B a h s World. "As again, be- that building of steel and concrete rose in	United States, British Isles, Swiss, IrLn, 'Irgq, present consulting (on the) rapid pioneer territories, itual fervor (and) capacity Conference, pledge (and) prayers. Devoted love." Dorothy Baker reported pean goals assigned to the Assembly of the United States, Balearic Islands, Lofoten bergen had been filled, territory to be spoke, a believer immediately pioneer in that country. Dr. Eugen Schmidt neers under the National of Germany and Austria had to Greece, Frisian Islands Dr. Ugo Giachery Italo-Swiss National assignments have been made Sicily, Rhodes, and Sardinia. tenstein and San Marino but, lievers immediately rose to

volunteer for

Wilmette, a symbol of the transcendence of the Cause . . . it brought joy to the believers around the world . . . even so does the British Isles, arising of the European BahB'i community Cyprus, Malta, and reinforce all of us."

Pioneers were avail-

At the close of the morning session, Edna said, but funds

True expressed the appreciation of the European Teaching Committee for the assistance given by all who contributed to the Orkney Is-

success of the Stockholm Conference. Ugo Sweden offered

Giachery, the Guardian's special representative to the Stockholm Conference, com-

assigned to all the mented on the maturity which the European the Faith in

community had reached, lauded the European Teaching Committee and the pioneers countries cannot

for their work and addressed special thanks preparing them-

to the Persian friends who contributed so for the moment

generously to the achievement of the European goals. The others

either are en route or planning their im-

Closing the Conference Sunday afternoon, for the wag-

noon, Horace Holley announced that the representatives of the National Spiritual As-

semblies had held several sessions during his farewell re-

the Conference and had appointed a special attention to other

these posts.

Mr. Ferraby, Secretary of

Spiritual Assembly of the

nounced assignments to

the Shetland Islands.

able to fill other posts, he

were lacking. A Persian

sured the necessary amount

to the Channel, Hebrides and

lands, while a BahB'i from

to settle in the Faroe

Thus, pioneers were

territories to be opened to

Europe! For those

present, admittance to the

be secured, the pioneers are

selves by thrift and study

when they shall take their

either are en route or

minent departures to positions

ing of the World Crusade.

With these miracles of

ence drew to its close. In

marks, Mr. Khidem drew

committee to accept all pioneer offers and tangible miracles: the
presence at the Con-
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ference, as Bahi'is, of a descendent of backbone of the S_hayk_hisis
broken."
Ni~iri'd-Din S_hih, a descendent of the The Third Intercontinental
BahL'i Teach-
Imgm Jum'ih whose father's uncle was the ing Conference closed with the
reading, in
Son of the Wolf, and the former head of English and in the original
Persian, of
the S_hay&i School of Isfihin, at whose 'Abdu'l-BahB's prayer for the
unity of East
declaration as a believer it was said, "the and West.

5. THE ASIAN INTERCONTINENTAL TEACHING CONFERENCE HELD IN NEW DELHI, INDIA, OCTOBER 7-15, 1953

THE GUARDIAN'S MESSAGE TO THE CONFERENCE
Presented by CHARLES
MASONREMEY

T O THE Hands of the Cause, the mem- Faith in the entire Eastern
Hemisphere-
bers of the National Spiritual Assemblies, my thoughts, on such an
occasion, go back
the pioneers, the resident believers and to the early dawn of our
Faith, to those
visitors attending the Asian Intercontinental unforgettable scenes of
matchless heroism,
Teaching Conference in New Delhi, India. of dark tragedy, of
imperishable glory
which heralded its birth, and accompanied
Well-beloved friends : the spread, of its infant
Light in the heart of
With high hopes and a joyful heart I ac- the Asiatic continent.
claim the convocation, in the leading city of I vividly recall the
meteoric rise of the
the Indian sub-continent, of the fourth and Faith of the Bib in the
provinces of Persia
last of the Intercontinental Teaching Con- and the stirring episodes
associated with His
ferences of a memorable Holy Year com- cruel incarceration in the
mountain-fast-
memorating the centenary of the birth of nesses of Ad&rb&yjin, with the
revelation
the prophetic Mission of BahB'u'llih. of the laws of His

Dispensation, with the
On this historic occasion, when the mem- proclamation of the independence
of His
bers of the National Spiritual Assemblies of Faith, with the peerless
heroism of His dis-
the Bahi'is of the United States of America, ciples, with the fiendish
cruelty of His foes
of the Dominion of Canada, of Central and -the Chief Magistrate, the
civil authorities,
South America, of Persia, of the Indian sub- the ecclesiastical dignitaries
and the masses
continent and of Burma, of 'Iriq and of of the people, of His native
land-with the
Australasia, as well as representatives of the humiliation, the spoliation,
the dispersal, the
sovereign states and dependencies of the eventual massacre of a vast
number of His
Asiatic continent, of the Republics of followers, and, above all,
with His own ex-
North, Central and South America, and of ecution in the City of Tabriz.
Australia, New Zealand and Tasmania are With a throb of wonder I
call to mind the
assembled, and are to deliberate on the early and sudden fruition of
His Dispensa-
needs and requirements of the recently tion in the capital city of
that land, and the
launched triple Campaign embracing the
dramatic circumstances attending the birth
Asiatic mainland, the Australian continent
and the islands of the P a c s c Ocean-a of Bahi'u'llih's Revelation
culminating in
campaign which may well be regarded as His precipitate banishment to
'Iriq.
the most extensive, the most arduous and I am reminded, moreover, of
the initial
the most momentous of all the campaigns of spread of the light of this
Revelation, in
a world-girdling Crusade, and which, in its consequence of the banishment
of BahB'u'-
scope, is unparalleled in the history of the llih, to the adjoining
territories of 'Irhq,

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and, as far as the western fringes of that ism were performed, and in many
of whose
continent, to Turkey and the neighboring territories such brilliant

victories have been
territories of Lebanon, Jordan and Syria, won, to contribute, in
association with its
and, at a later stage, to the Indian sub-con- sister continents, to the
progress and ulti-
continent and China, situated on the southern male triumph of this global
Crusade, in a
and eastern extremities of that continent as manner befitting its unrivaled
position in
well as to the Caucasus and Russian Turki- the entire BahQ'i world.
stin.
The various BahB'i
Communities dwelling
Nor can I fail to remember the series of within the borders of this
continent and
alternating crises and victories each con- those situated to the south of
its shores in
stituting a landmark in the evolution of the the Antipodes, which include
the oldest and
Faith-which it has experienced in some of most venerable among all the
communities
these territories, associated with the dis- of the Bahi'i world, and whose
members in
tressful withdrawal of its Author to the their aggregate constitute the
overwhelming
mountains of Suliminiyyih; with the glori- majority of the followers of
Bahi'u'llih, are
ous Declaration of His Mission in Baghdid; called upon, in close
association with four
with His second and third banishments to other Bahi'i communities in the
Western
Constantinople and Adrianople; with the Hemisphere, to undertake in the
course of
grievous rebellion of His half-brother; with the coming decade:
the proclamation of His own Mission; with First, the construction of
the first Ma-
His fourth banishment to the desolate and driqu'l-Adhkir in Bahi'u'llih's
native land,
far-off penal colony of 'Akki in Syria; with in the City of TihrAn, surnamed
by Bahii'u'-
the revelation of the Kitib-i-Aqdas, His llih "Mother of the World."
Most Holy Book; with His ascension in the Second, the purchase of land
for the
Holy Land; with the establishment of His future construction of three
Mas_hriqu71-
Covenant and the inauguration of the Min- A a k i r s , one in the City
of Baghdid, en-
A

istry of 'Abdu'l-Bahi, His son and the shrining the "Most Great
 House," the third
 Exemplar and authorized Interpreter of His holiest city of the Bahi'i
 world, one in New
 teachings. Delhi, the leading city of the
 Indian sub-
 These opening stages in the evolution of continent, and the third in
 Sydney, the
 His Faith in the Asiatic continent were fol- oldest and foremost Bahi'i
 Center in the
 lowed, while the first and Apostolic Age of Antipodes.
 His Dispensation was drawing to a close, by Third, the formation of no
 less than
 the opening of the Islands situated in the eleven National Spiritual
 Assemblies, one
 Pacific Ocean, Japan in the north, and the each in PikistBn, Burma and
 Ceylon, under
 Australian continent in the South. To these the aegis of the National
 Spiritual Assembly
 memorable chapters of Asian Bahi'i history of the Bahi'is of India,
 Pikistin and
 another was soon added, on the morrow of Burma; one in Turkey and one in
 Afghini-
 the ascension of the Center of Bahi'u'llih's stin, under the aegis of the
 National⁷Spir-
 Covenant, and during the initial epoch of itual Assembly of the Bahi'is
 of Persia; one
 the Formative Age of the Faith, distin- in Japan, under the aegis of
 the National
 guished by the rise of the Administrative Spiritual Assembly of the
 Bahi'is of the
 Order and the erection of its pillars in the United States of America; one
 in New Zea-
 cradle of that Faith, in 'Iriq, in India, land, under the aegis of the
 National Spir-
 Pikistin and Burma and in the Antipodes. itual Assembly of the Bahi'is
 of Australia
 This memorable episode in its development and New Zealand, as well as
 four regional
 in that vast continent was succeeded by the National Spiritual Assemblies,
 one in the
 initiation, during the second epoch of that Arabian Peninsula, under the
 aegis of the
 same Age, of a series of Plans in those same National Spiritual Assembly of
 the Bahi'is
 territories in support of 'Abdu'l-BahL's Di-
 vine Plan and as a prelude to the opening of of Persia; one in South-East

Asia, under the
the recently launched world-embracing aegis of the National Spiritual
Assembly of
Spiritual Crusade. the BahB'is of India, Pikistin
and Burma;

The hour has now struck for this conti- a third in the South Pacific,
under the aegis
nent, on whose soil, more than a century of the National Spiritual
Assembly of the
ago, so much sacred blood was shed, in BahL'is of the United States of
America;
whose very heart deeds of such tragic hero- and a fourth in the Near East,
under the

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aegis of the National Spiritual Assembly of Indonesia, Malaya, Nepal,
PLkistSn, Sara-
the BahQis of 'Iriq. wak, Siam, allocated to the
National Spirit-
Fourth, the opening of the following ual Assembly of the Bahb'is of
India, Piki-
forty-one virgin territories and islands : s d n and Burma; of China,
Formosa, Japan,
Andaman Islands, Bhutan, Daman, Diu, Korea, Manchuria, Philippine
Islands, allo-
Goa, Karikal, MahB, Mariana Islands, Nico- cated to the National Spiritual
Assembly of
bar Islands, Pondicherry, Sikkim, assigned the BahPis of the United States
of America;
to the National Spiritual Assembly of the of Jordan, Koweit, Lebanon,
Qatar, Syria,
Bahb'is of India, PLkistLn and Burma; Caro- Trucial Sheiks, 'UmmLn,
allocated to the
line Islands, Dutch New Guinea, Hainan National Spiritual Assembly of
the BahPis
Island, Kazakhstan, Macao Island, Sakhalin of 'Iriq; of Bismarck
Archipelago, Fiji,
Island, Tibet, Tonga Islands, assigned to the New Caledonia, Australian New
Guinea, al-
National Spiritual Assembly of the BahPis located to the National
Spiritual Assembly
of the United States of America; Brunei, of the BahB'is of Australia and
New Zea-
Chagos Archipelago, Kirgizia, Mongolia, land; of Hong Kong, allocated
to the Na-
Solomon Islands, Tadzhikistan, Uzbekistan, tional Spiritual Assembly of
the Bahb'is of

assigned to the National Spiritual Assembly of the Bahb'is of Persia; Admiralty Islands, of the eleven	British Isles.
Cocos Island, Loyalty Islands, Mentawai	Seventh, the incorporation
Spiritual Assem-	above-mentioned National
Islands, New Hebrides Islands, Portuguese	blies, as well as those of
Persia and 'Iriq.	
Tirnor, Society Islands, assigned to the Na-	Eighth, the establishment by
these above-	
tional Spiritual Assembly of the Bahd'is of	mentioned eleven National
Spiritual Assem-	
Australia and New Zealand; Gilbert and	blies of national Bahb'i
endowments.	
Ellice Islands, Marshall Islands, Tuamotu	Ninth, the establishment of
a national	
Archipelago, assigned to the National Spir-	Haziratu'l-Quds in the capital
cities of each	
itual Assembly of the BahPis of Central	of the countries where National
Spiritual	
America; Hadhramaut, Kuria-Muria Islands,	Assemblies are to be
established, as well as	
assigned to the National Spiritual Assembly	one in Suva, one in Jakarta, one
in Bahrayn	
of the BahB'is of 'Iriq; Marquesas Islands,	and one in Beirut.
Samoa Islands, assigned to the National	Tenth, the establishment of a
national	
Spiritual Assembly of the Bahd'is of Can-	Bahd'i Court in the capital
cities of Persia,	
ada; Cook Islands, assigned to the National	of 'Irhq, of Pikistin and of
Afghinistbn-	
Spiritual Assembly of the BahPis of South	the leading Muslim centers in
The Asiatic,	
America.	continent.
Fifth, the translation and publication of	Eleventh, the establishment of
two- na-	
BahB'i literature in the following forty	tional BahB'i Publishing Trusts,
one in	
languages, to be undertaken by the National	TihrLn and one in New Delhi.
Spiritual Assembly of the Bahb'is of India,	Twelfth, the formation of
Israel branches	
PikistLn and Burma, in association with the	of the National Spiritual
Assemblies of the	
National Spiritual Assembly of the Bahb'is	Bahb'is of Persia, of 'IrLq, and
of Australia,	
of Australia and New Zealand: Abor Miri,	authorized to hold on behalf of
their parent	
Aneityum, Annamese, Balochi, Bentuni,	institutions property dedicated

to the holy
 Binandere, Cheremiss, Chungchia, Georgian, Houailou, Javanese, Kado, Kaili, Kopu, Kusaie, Lepcha, Lifu, Manchu, during Rid-Manipuri, Manus Island, Marquesas, Mentawai, Mongolian, Mordoff, Mwala, Na-Hsi, auxiliary Board
 Nicobarese, Niue, Ossete, Ostiak, Pali, conjunction
 Panjabi, Pashto, Perm, Petats, Samoan, Spiritual Assemblies
 Th6, Tibetan, Tongan, Vogul. Australian
 Sixth, the consolidation of Aden Protectorate, Ad_hirbiyjin, AfghinistLn, Ahsi, Ar-centers, in the effi-
 menia, Bahrayn Islanz Georgia, Hijgz, the Plans
 Saudi-Arabia, Turkey, Turkmenistan, Yemen, allocated to the National Spiritual Assembly of the BahHs of Persia; of Balfichistn, Borneo, Burma, Ceylon, Indo-China, cradle of the
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Shrines at the World Center of the State of Israel.
 Thirteenth, the appointment, vin 1954, by the Hands of the Asia and in Australia of an
 of nine members who will, in conjunction
 with the eight National
 participating in the Asiatic and
 campaigns, assist, through periodic
 systematic visits to BahL'i
 cient and prompt execution of
 formulated for the prosecution
 ing campaigns in the continent
 in the Antipodes.
 The Asiatic continent, the

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principal religions of mankind; the home of world-encompassing Crusades; so many of the oldest and mightiest civilizations which have flourished on this planet; ultimate repercussions of the crossways of so many kindreds and spiritual revival
 races; the battleground of so many peoples recorded history
 and nations; above whose horizons, in modern times, the suns of two independent Revilluminated the
 elations-the promise and consummation of

the launching of a
 sade, on the threshold of an
 well recall in its glory and
 sions, the great periods of
 which, from the dawn of
 have, at various stages in the
 God's purpose for mankind,
 path of the human race.

a six thousand year old religious Cycle-simultane-	May this Crusade, launched
have successively arisen; where the Authors	ously on the Asiatic mainland,
its neighbor-	
of both of these Revelations suffered banish-	ing islands and the Antipodes,
under the	
ment and died; within whose confines the	direction of eight National
Spiritual Assem-	
Center of a divinely-appointed Covenant	blies, and through the
operation of eight	
was born, endured a forty-year incarceration-	systematic Teaching Plans, and
the con-	
tion and passed away; on whose Western	certed efforts of BahB'i
communities in both	
extremity the Qiblih of the BahC'i world has	the East and the West,
provide, as it unfolds,	
been definitely established; in whose heart	an effective antidote to the
baneful forces	
the city proclaimed by BahL'u'llBh as the	of atheism, nationalism,
secularism and	
"Mother of the World" is enshrined; within	materialism that are tearing
at the vitals of	
whose borders another City regarded as the	this turbulent continent, and
may it re-enact	
"Cynosure of an adoring world" and the	those scenes of spiritual
heroism which,	
scene of the greatest and most glorious Rev-	more than any of-the secular
revolutions	
elation the world has witnessed is em-	which have agitated its face,
have left their	
bosomed; on whose soil so many saints,	everlasting imprint on the
fortunes of the	
heroes and martyrs, associated with both of	peoples and nations dwelling
within its	
these Revelations, have lived, struggled and	borders.
died-such a continent, so privileged among	
-SHOGHI	
its sister continents and yet so long and so	Haifa, Israel
sadly tormented, now stands at the hour of	October, 1953.

REPORT OF THE ASIAN INTERCONTINENTAL TEACHING CONFERENCE

T H E fourth Intercontinental Teaching	sembled anywhere in the world.
Here were	
Conference held under the auspices of the	seen the many races and
peoples of India,	
National Spiritual Assembly of India, PBki-	Pikistin and Burma, Ceylon,

Indonesia, Australia and New Zealand,
 stQn and Burma convened the first interna- Egypt, Africa, Turkey, Europe,
 Persia, 'IrQq, United States, Central and
 tional BahL'i gathering ever to be held in the unified in spirit and purpose
 Canada, Guardian's consummate
 East. This great event took place in New Divine Plan of 'Abdu'l-BahB
 South America, demption and unification of
 Delhi, the picturesque metropolis of India, time of impending peril.
 within the Surmounting the
 from October 7-15, 1953. West had come the Conference exemplified
 application of the which already exists among
 East at the behest of the Guardian. The sions concentrated the forces of
 for the re- world upon those goals of the
 attendance registered four hundred and the Plan which are to establish
 humanity at the of BahL'u'llih throughout the
 eighty-nine, coming from thirty-one coun-
 tries. The President of the Indian Republic,
 difficulties of language, the Conference exemplified
 Dr. Rajendra Prasad, declared that it was which already exists among
 that world unity sions concentrated the forces of
 the first gathering of its kind in the East. world upon those goals of the
 Bahi'is. Its ses- the Plan which are to establish
 The delegates assembled beneath the of BahL'u'llih throughout the
 the BahL'i world upon those goals of the
 colorful canopy erected on the grounds of the Plan which are to establish
 Ten-Year the Plan which are to establish
 the Constitution Club-undoubtedly the of BahL'u'llih throughout the
 firmly the Faith
 most varied coilgregation of Bal12is yet as-
 lands of the

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Far East and the islands of the South Pacific race filled with tea tables
 under the soft light
 Ocean. of late afternoon. There were
 about one
 After devotions conducted in English, thousand guests, including high
 officials of
 Persian, Hindustani and Burmese, the Con- the Indian government,
 representatives from
 ference was opened by the Chairman of the embassies and consulates, and
 men from the
 Indian National Spiritual Assembly, Mr. press.
 'Abbls 'Ali Butt, with a gracious address of In addition, the National
 Spiritual As-
 welcome : sembly arranged to present
 delegations of

"On behalf of the Bahá'ís of India, PlkistQn and Burma, I welcome the representatives of the beloved Guardian, the Hands of the Cause, the representatives of the National Spiritual Assemblies, and the friends and in his own office or reception room. Conference." The evening before the Conference, a reception was held at the Hotel Imperial with the following survey of the Faith in local and foreign press. Reporters from India, Burma and Pakistan. "We have a Publishing Committee and have published had the opportunity to meet Mr. Remey, the Guardian's representative, a number of other Hands of the Cause, and delegates from many countries. Mrs. Mildred Mottahedeh, International Observer for the Bahá'ís at the United Nations, served as chairman and made a statement on the purpose of the New Delhi Conference. This was followed by Mrs. Dorothy Baker's outline of the history of the Cause and plans for expansion during the ten-year World Crusade. One evening was devoted to peeling, were made by the Indian National Spiritual Assembly. They displayed remarkable Indian dancing and music given by profes-

able initiative and resourcefulness in making another occasion, an the Conference an occasion for outstanding making use of a public events and contacts. fleet of ten forty-seat buses, enabled the As at the previous Intercontinental Con- delegates to visit historical and other famous ferences, the agenda included public meet- spots. Looking upon the remnants of a ings-one held on the grounds of the Con- glorious past, the visiting Bahi'is felt the stitution Club and one in New Delhi Town inherent capacity of the Indian people to Hall. The Guardian's representative, Charles build a new civilization, as part of the great Mason Remey, Hand of the Cause and world civilization of the future. President of the International Council, pre- To return to the Conference proper: fol- sided at the first. The theme was "Universal lowing the address of welcome, the Guard- Peace-A Need and Exigency of the Time," ian's message to the Conference was pre- and the speakers were Horace Holley, Doro- sented by Mason Remey. thy Baker and Dr. Ugo Giachery, Hands of Of the thirteen goals set forth by Shoghi the Cause, and Stanley Bolton, Sr. Mrs. Effendi in this communication, the Con- Baker presided at the Town Hall meeting ference made immediate effort to fulfill the which was based on the theme "Towards fourth goal, "the opening of. . . . forty- a World Federation," the speakers being one virgin territories and islands"; and the H. C. Featherstone, John Robarts, Mildred second goal, "the purchase of land for the future construction of three Mottahedeh and Abu'l Qasim Faizi. AakSrs, one in the city of Ma&riquYl- This Conference, however, surpassed the BaghdSd, - en- previous Conferences in that it provided a shrining the 'Most Great House,' the third holiest city of the BahB'i public reception and tea in the garden of the world, one in New Imperial Hotel. The scene was picturesque Delhi, the leading city of the Indian sub-

est and foremost Bahá'í center in the Antip- understanding engendered by
 the Guard-
 odes." ían's Message was heightened
 by the privi-
 The achievement of these goals was hand- lege of viewing the Portrait of
 the Bib, the
 somely supported by the Conference: Forty- Martyr Prophet of the Faith.
 One by one,
 five thousand dollars was contributed to- kneeling before it in awe and
 reverence, ris-
 ward the purchase of the three tracts of ing to behold the likeness of
 the divine
 land; seventy-four pioneers offered their Herald, anointed by the
 Guardian's repre-
 services, were interviewed by a special com- sentative with attar of rose,
 the followers of
 mittee and twenty-five of them were able to the Cause of God besought the
 purity es-
 depart almost immediately to their posts; al- sential to service in His
 Kingdom.
 most ten thousand dollars was contributed During the afternoon of the
 first day of
 to a fund for pioneer budgets and all appli- the Conference, another
 message from the
 cations from pioneers not assigned definite Guardian, a cablegram, was
 presented. It
 posts at this time were referred to the Na- bore a triple announcement:
 the completion
 tional Spiritual Assemblies concerned. of the Shrine of the Bib; the
 arrival of nine-
 It was reported that the Indian National teen additional pioneers at their
 posts; and
 Spiritual Assembly had chosen the site for preliminary steps taken toward
 the acquisi-
 the future House of Worship, nine acres tion of an extensive area
 preparatory to pur-
 overlooking New Delhi. chase of the site for the
 future House of
 "Such a Continent," the Guardian wrote, Worship on Mt. Carmel, through
 the mu-
 "so privileged among its sister continents nificent donation by Mrs.
 Amelia Collins,

and yet so long and so sadly tormented, now Hand of the Cause.
 stands at the hour of the launching of a The Guardian urged that
 this triple
 world-encompassing Crusade, on the thresh- bounty called for concerted
 exertion on the
 old of an era that may well recall in its part of the assembled
 believers to carry out
 glory and ultimate repercussions, the great a triple responsibility.
 First, redoubled con-
 periods of spiritual revival which, from the secreation to the task of
 sending pioneers,
 dawn of recorded history have, at various particularly into the Pacific
 area; second, in-
 stages in the revelation of God's purpose creased self-sacrifice in
 order to purchase
 for mankind, illuminated the path of the land for future Temples in
 Asia; third, ear-
 human race. nest consultation by
 representatives of the
 "May this Crusade, launched simultane- Persian and 'Iriqi National
 Spiritual As-
 ously on the Asiatic mainland, its neighbor- semblies and the assembled
 Hands of the
 ing islands and the Antipodes, under the Cause on thorough
 investigation of ways
 direction of eight National Spiritual As- and means to insure the
 purchase of Holy
 semblies, and through the operation of eight Places, particularly the site
 of the Siyih-
 systematic Teaching Plans and the con- Chil, as well as
 identification and transfer to
 certed efforts of BahB'i communities in both Bahfi'i cemeteries of the
 bodies of relatives
 the East and the West, provide, as it un- of the Bib and Bahfi'u'llih.
 The Guardian
 folds, an effective antidote to the baneful also expressed his ardent hope
 that the New
 forces of atheism, nationalism, secularism Delhi Conference would
 contribute in un-
 and materialism that are tearing at the vitals precedented degree to the
 ultimate attain-
 of this turbulent continent, and may it re- ment of the goals of the World
 Crusade.
 enact those scenes of spiritual heroism The Conference agenda as
 prepared and
 which, more than any of the secular revolu- printed by the Indian National
 Assembly

tions which have agitated its face, have left was set aside at this point because of the Guardian's cable and instead, their everlasting imprint on the fortunes of the purchase the peoples and nations dwelling within its of three Temple sites, the sending of pio- borders." neers and the purchase of Holy Places in The Guardian likewise described to the frin and 'Iriq took priority and became the Conference the teaching campaign upon focus of attention. which it was to deliberate, "a campaign Mr. Horace Holley emphasized the need which may well be regarded as the most ex- for action and closed his talk by stating that tensive, the most arduous and the most a world poised for suicide could never be momentous of all the campaigns of a world- healed unless we spread the Faith of Bahi'- girdling Crusade." u'llih. Dr. Ugo Giachery and other speakers The spirit of consecration and deepened reiterated the call for action.

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To give inspiration and help to delegates Japan is endowed with the most remarkable already thinking of offering their services as capacity for the spread of the Cause of pioneers, those who had taken this step in God. . . . " earlier years spoke of their experiences. Mr. Mfis6 Ban6ni from Kampala, Uganda [British East Africa] These talks were interspersed with a steady was then asked flow of volunteering pioneers who came to to speak: the platform and were presented to the as- "I was in Tihirin when the call of the semblage. A moving statement was made by Guardian came for pioneers for Africa, and finally I decided to go with 'Ali-Akbar Furhtan, Hand of the Cause, Mr. 'Ali Nakh- jav6ni. Overcoming many quoting from 'Abdu'l-Bah6 on the spiritual difficulties, both significance of pioneering, and likening of us got our visas. I settled in Kampala events today to the early days of Christian- where 'Ali joined me and after some months ity. we had two believers. We lived

in a hotel

The first of the early pioneers to speak and the teaching work was done while walk-

was Mrs. Clara Dunn, Hand of the Cause, ing in the street; the morning prayers were

and spiritual mother of Australia and New held in the parks. Then the Guardian per-

Zealand, who said: mitted both Mrs. Banini and me to make

"Dear friends, this is the most wonderful the pilgrimage to Haifa. He gave us many

occasion of my life. My late husband, John instructions and on the last day, he ap-

Henry Hyde Dunn, and I responded to the pointed me Hand of the Cause for Africa.

Divine Plan. I want to tell those who have While we were away, 'Ali had been living

answered the call of the Guardian to stand and teaching in the villages and when we

and go. It will be the greatest joy and returned, little by little the number of be-

pleasure of your lives even if the tests come. lievers grew.

We need them to prove us. Bahi'u'llah paid "We heard from the Guardian that the

the price, set the pace, and the Master majority of believers attending the Kampala

rAbdu'l-Bah⁶¹ gave us the path to follow. Conference would be Africans or native be-

We have nothing to fear. If we have faith lievers, but when the time came for the

we can conquer the whole world. The Su- Conference, they thought they would have

preme Concourse is waiting to help to stay at home to help with the harvest.

US. . . ." Moreover, their friends had told them that

Then Miss Agnes Alexander told the the white people would gather them in and

friends that she was in Geneva, Switzerland, sell them as slaves. 'Ali and another Bahii'i

when World War I broke out and found went to them and said, "Ali is not inviting

herself without luggage and unable to cash you; Banini is not inviting you; but you

her checks. On August 22, 1914, she re- will all be guests of the Guardian.' So many

ceived a letter from 'Abdu'l-Bahi telling her of them decided to come and

thus, we had
to go to Japan. a majority of Africans at the
Conference-
"Of course," she said, "I had no desire out of two hundred and thirty
people, one
but to follow the Master's wish." She ex- hundred and forty were
natives. They went
plained how miraculously she was enabled back to their villages
extremely happy and
to do so. After 'Abdu'l-Bah's passing, their suspicious relatives
were surprised to
Shoghi Effendi wrote a beautiful letter to see them."
the friends in Japan in which he stated: Mrs. Gloria Faizi spoke of
the experi-
"As attendant and secretary of 'Abdu'l- ences of herself and her husband,
Abu'l-
Bah⁶ for well nigh two years after the termi- Qasim Faizi:
nation of the Great War, I recall so vividly "The pioneers to Arabia are
poor, very
the radiant joy that transfigured His face poor. The people belong to the
Sunni sect
whenever I opened before Him your suppli- of Isl⁶m and whenever you
openly speak
cations as well as those of Miss Agnes Alex- about the Faith, you are
advised to keep
ander. What promises He gave us all regard- quiet if you wish to stay in
Arabia. After
ing the future of the Cause in that land at the Guardian asked the
Persians to volun-
the close of almost every supplication I read teer for Arabia many wanted to
go, but only
to Him. Let me state straightaway, the most two families out of forty were
able to get
emphatic, the most inspiring of them all. there.
These are His very words that still keep "We at Bahrayn are in a
position to see
ringing in my ears: 'Japan will turn ablaze! all the pioneers who are on
the way to
The President of the Union of India, Dr. Shri Rajendra Prasad, with some
members of
the BahL'i delegation whom he received in his official residence during the
Asian Intercontinental Teaching Conference held in New Delhi, October, 1953.

Dr. S. Radhakrishnan, Vice-President of India, with some members of the
BahL'i delegation, New Delhi, October 5, 1953.

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Arabia. We see young men who have fin- pioneering effort, he attended

a moving picture-
 finished their studies in colleges and have obtained their degrees, leaving their education behind to take jobs as carpenters, tailors, barbers. After completing their studies, they take a short course in some manual work so that they can earn a livelihood. . . A large family lives in only one room in the winter and during the summer months of described the results intense heat and moisture, they live on the roof of the house, which is merely a covering of palm branches and leaves. They have no water in the house, nor electricity. Their food consists of bread, rice, dates and tea, and in the winter a few vegetables. But do not think they are less happy than people in Pondicherry, India; Mr. Artemus Lamb of South America felt that his experiences would be helpful to Occidentals: "Many believe that everything will open up right away; often there comes a rude awakening." He told how he left for South America with everything he thought would be needed. Arriving in Mexico, he went ashore sightseeing, leaving all belongings on board the ship. Returning later to

picture show and saw 'Abdu'l-Bahi's picture and a view of the Temple in Wilmette. This gave him an opportunity to picture to those leaving the theater and resulted in his being questioned by the Police Department, but eventually they approved his literature. Mrs. Shirin Fozdlr of her pioneering in Singapore prestige accorded her as a authorities there. Dr. H. M. dwelt on the difficulties a teaching the Cause to Hindus. Other pioneers who shared ences were Saeed Nahvi, Mawlavi, Aden; Mrs. Salisa Kirmani, Mr. Alvin Blum, New Zealand, nique of pioneering; Dr. ing in India and Ceylon; and Nldiri who presented greetings Bahi'i pioneering in Zanzibar. In the Guardian's first nouncing the completion of the the Blb, he requested that the

Conference

continue the next stage of the voyage, he should hold a befitting memorial gathering to pay tribute to Hand of the Cause Sutherland Maxwell, the "immortal architect of the arcade of the Shrine." He further suggested that acknowledgement should be made on the same occasion to the "unflagging labors and vigilance of Hand of the Cause Ugo Giachery in negotiating contracts, connected him with the past. At the moment, this seemed a sign of God and he felt inspecting and dispatching all the materials required for the construction of the edifice," and room, he began to pray and then came the realization that he must be detached from "assiduous and constant care of Hand of the Cause Leroy Ioas in supervising the construction of both the drum and to go anywhere in Latin America. With the dome." Two doors of the Shrine had help of the Consul, he was able to go to recently been given the names of Sutherland Maxwell and Ugo Giachery. The cable arrived in the most southerly town of South America. The door of the octagon would be announced that a associated Mr. J a m a i d Fozdlr, from Sarawak, henceforth with the name of Leroy Ioas. Borneo, said that they had had their difficulties in finding The memorial gathering held in accordance with the Guardian's wishes was employment, housing and establishing themselves. Eulogies of Sutherland Maxwell were given by John Robarts, selves. Their activities came under suspicion, Ugo Giachery

but they finally won the confidence of the authorities and were able to secure publicity for the Faith. When he and Mrs. Fozdlr left Sarawak, there was an assembly and by the Guard- fourteen members in the community. Recently, he had heard of further enrollments. Mr. C. P. M. Anver Cadir of Thailand related that after twenty fruitless days of ways and means

and Mason Remey. Mrs. Mildred deh paid tribute to Ugo Dorothy Baker to Leroy Ioas. Another undertaking urged ian in his first cablegram was of the Cause, together with of frlnian and 'Irsqi National sembles, should consult on

CENTENARY O F BIRTH O F BAHHA'U'LLAH'S MISSION

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to acquire Holy Places of the Faith, par- greatest concern titularly the SiyBh-C_hBl, where, during His Guardian wanted imprisonment in that foul dungeon, BahVu7- spiritual oneness llPh received the first intimations of His mis- coming into the sion. It was announced later that the con- backgrounds, Hindu, sultation had been held as the Guardian love should be

which he felt were of the to the Guardian. First, the more cooperation and among the BahCis in India Faith from different Muslim and Persian. BahVi

Public reception held during the Fourth BahVi Intercontinental Teaching Conference, New Delhi, India, October, 1953.

requested, and that Mr. Habib Sabet of New America the York City had offered to purchase the site united in the of the SiyBh-C_hBl. This generous and cou- that the friends rageous offer was received with great joy emphasis now and word was promptly sent to the Guard- the Hindu peo- ian. a preponderance A second cablegram was received from

very strong among them. In white and colored should be same way. Second, he hoped in India would give greater and in the future to teaching ple. In India where there is of Hindus as compared with the

Muslims,
the Guardian directed to the Hands of the the same proportion should be
the goal:
Cause who were present at the Conference. twice as many Hindus as
Muslims in the
It called upon them to disperse at the close BahVi community. Third, the
Guardian was
of the Conference to teach for one or two now concentrating on the
Pacific islands and the surrounding countries.
months in Asia, Africa and Australia, in
Expansion of the Faith had been planned in
order to establish close contact with the re- following order: Latin
stages and in the
spective National Assemblies, and assist following order: Latin
America, the Ten Goal countries of Europe,
the local assemblies to attain the goals of the South America. Now the time
Central and
Ten-Year Plan. This message laid out the spread the Faith in the
had come to
itinerary of all the Hands, and the Guardian cific and the countries
islands of the Pa-
contributed three thousand pounds for the advance, the new emphasis on
nearby. With this new
expense of the undertaking. reaching
The evening of the third day of the Con- American Indians and Eskimos,
together
ference was given over to the Guardian's with consolidating the gains
already won,
representative, Mason Remey. It was de- the Bah&'iswould be busy
indeed during the
signed to bring to the delegates a more vivid ten-year World Crusade.
realization of the Guardian as a person in When Mr. Remey was called
upon to de-
lieu of his actual presence. liver a last word during the
closing hours
Mr. Remey emphasized three matters of the Conference, he
reiterated these same

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three points. At that time, Mr. Butt, Chair- recently been martyred
there-the first
man of the National Spiritual Assembly for BahS'i to be conf?rmed from the
ancient
India, Pikistin and Burma asked Mr. Re- John the Baptist community. A
eulogy of
mey to let the Guardian know that enroll- him was delivered by Kamil

'Abbis. One session was devoted to a memorial gathering in honor of Mr. Fath-i-A'zam, a Persian martyr. Mr. Furiitan chanted a prayer for a still more recent BahS'i martyr of Persia. At the very first session, Siegfried Schopflocher, representative, Mrs. Dorothy Baker upon Hand of the Cause, who had recently passed on, was eulogized and a prayer being asked to give her impressions of the was chanted Guardian said: for him. "The Guardian is a new creation. You At the request of the National Spiritual Assembly of India, PLkistLn and Burma, the office of Conference Chairman describe your meeting- with him. In some in daily rotation by strange way your existence becomes representatives of the changed. You can never let go that first look participating Assemblies. The final sessions, however, devoted to the BahS'i community table when he talks about the Faith and the of India, and the concluding hours of the Conference were conducted by our hosts in the persons of Mr. 'Abbis 'Ali Butt, Chair- man, and Mr. A. RahmLn, Guardian-the courtier and the court; the Secretary. The Vice-Chairman of the lover and the beloved; the king and the vas- Indian Na- tional Spiritual Assembly spoke sal of God." on the BahS'i School at Panchgani, which It would be impossible to include in this the Guardian has said will become a account of the New Delhi Conference ev- University. At present there are everything that deserves description. Much eighty-three children that added richness must be omitted and living there and attending

classes in BahL'i
 only brief reference can be accorded to and academic subjects.
 Seventy-five thou-
 other weighty occurrences. sand rupees [about sixteen
 thousand dollars]
 JinLb-i-Fidil, who made two visits to are needed now for a new school
 building,
 America, sent once by 'Abdu'l-Bah6 and and additional sums for
 equipment, labora-
 once by the Guardian, was called upon to tory and general repairs to the
 existing
 address the Conference. He spoke chiefly of plant. Contributions were made
 for this pur-
 the history of the Faith which the Guardian pose.
 had asked him to write. It is to comprise Mrs. Mildred Mottahedeh
 outlined BahS'i
 nine volumes. Before coming to the Confer- activities in relation to the
 United Nations.
 ence he had sent the completed eighth vol- Particularly enjoyed was her
 remark that the
 ume in manuscript form to the Guardian. Non-Governmental Organization
 Confer-
 The five Hands of the Cause from Trin, ence in Istanbul was conducted in
 the palace
 Valiyu'llLh Varqi, Tarb~u'llih Samandari, of the Sultin who persecuted
 BahS'u'llLh.
 'Ali-Akbar Furfitan, Shu'S'u'llih 'AlS'i and The commission for
 interviewing pioneers
 DJhikru'llLh Khidem, all graced the Confer- headed by Alvin Blum did
 magnificent
 ence with their presence and were often work; Habib Sabet very capably
 handled the
 heard as they chanted prayers and contrib- appeal for funds; and Abu'l
 Qasim Faizi's
 uted to the consultations. Mr. Samandari's translation work was essential
 to the success
 stories of his youthful contacts with BahVu'- of the Conference.
 llih were greatly appreciated. This historic gathering
 closed with a cele-
 The Conference was grieved by informa- bration of the Nineteen Day Feast,
 which
 tion from Basra ['Iriq] that a BahS'i had signalized likewise the end of
 Holy Year.

THE C E N T E N A R Y OF THE

T R I B U T E T O THE BAB

From the KZTAB-I~QAN

T H O U G H young and tender of age, and
 Sufficient Witness unto me
 though the Cause He revealed was contrary
 Protector, the An-
 to the desire of all the peoples of earth, both
 high and low, rich and poor, exalted and
 interpretation of the let-
 abased, king and subject, yet He arose and
 martyrdom, saying:
 steadfastly proclaimed it. All have known
 calling in my in-
 and heard this. He was afraid of no one;
 sacrifice- the ihing
 He was regardless of consequences. Could
 the path of God,
 such a thing be made manifest except
 upon him, hath
 through the power of a divine Revelation,
 sake?' And were
 and the potency of God's invincible Will?
 inevitable mystery, by
 By the righteousness of God! Were any one
 between His
 to entertain so great a Revelation in his
 of the earth were
 heart, the thought of such a declaration
 would be power-
 would alone confound him! Were the hearts
 single letter, how
 of all men to be crowded into his heart, he
 who are
 would still hesitate to venture upon so awful
 who verily are
 an enterprise. He could achieve it only by
 all may know the
 the permission of God, only if the channel
 resignation, and
 of his heart were to be linked with the
 of God."
 Source of divine grace, and his soul be as-
 such utterance be
 sured of the unfailing sustenance of the
 but the way
 Almighty. To what, We Wonder, do they
 yearned for aught
 ascribe so great a daring? Do they accuse
 good-pleasure? In this very

path of Thy love.
 is God, the Exalted, the
 cient of Days!"
 Likewise, in His
 ter "HA," He craved
 "Methinks I heard a Voice
 most being: 'Do thou
 which Thou lovest most in
 even as Husayn, peace be
 offered up his life for My
 I not regardful of this
 Him, Who hath my being
 hands even if all the kings
 to be leagued together they
 less to take from me a
 much less can these servants
 worthy of no attention, and
 of the outcast . . . That
 degree of My patience, My
 self-sacrifice in the path
 Could the Revealer of
 regarded as walking any way
 of God, and as having
 else except His

Him of folly as they accused the Prophets	verse there lieth concealed
a breath of de-	
of old? Or do they maintain that His motive	tachment, which if it were
to be breathed	
was none other than leadership and the	full upon the world, all
beings would re-	
acquisition of earthly riches?	nounce their lives, and
sacrifice their souls.	
Gracious God! In His Book, which He	Reflect upon the villainous
behavior of this	
hath entitled "Qayybmū'l-Asmā", "-the	generation, and witness
their astounding in-	
first, the greatest and mightiest of all books	gratitude. Observe how they
have closed	
-He prophesied His own martyrdom. In it	their eyes to all this
glory, & are abjectly	
is this passage: "O thou Remnant of God!	pursuing those foul
carcasses from whose	
I have sacrificed myself wholly for Thee; I	bellies ascendeth the cry of
the swallowed	
have accepted curses for Thy sake; and have	substance of the faithful.
And yet, what un-	
yearned for naught but martyrdom in the	seemly calumnies they have
hurled against	

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those Daysprings of Holiness? Thus do We	of divink wisdom which
encompassed all	
recount unto thee that which the hands of	beings! In every city, all
the divines and dig-	
the infidels have wrought, they who, in the	nitaries rose to hinder and
repress them, and	
Day of Resurrection, have turned their face	girded up the loins of
malice, of envy, and	
away from the divine Presence, whom God	tyranny for their
suppression. How great the	
hath tormented with the fire of their own	number of those holy souls,
those essences	
misbelief, and for whom He hath prepared	of justice, who, accused of
tyranny, were	
in the world to come a chastisement which	put to death! And how many
embodiments	
shall devour both their bodies and souls.	of purity, who showed forth
naught but true	
For these have said: "God is powerless, and	knowledge and stainless
deeds, suffered an	

His hand of mercy is fettered." agonizing death!
 Notwithstanding all this,
 Steadfastness in the Faith is a sure testi- each of these holy beings, up to
 his last
 mony, and a glorious evidence of the truth. moment, breathed the Name of
 God, and
 Even as the "Seal of the Prophets" hath soared in the realm of
 submission and resig-
 said: "Two verses have made Me old." Both nation. Such was the potency
 and transmut-
 these verses are indicative of constancy in ing infl~ence which He
 exercised over them,
 the Cause of God. Even as He saith: "Be that they ceased to cherish
 any desire but
 thou steadfast as thou hast been bidden." His will, and wedded their
 soul to His re-
 And now consider how this Sadrih of the memembrance.
 Ridvkn of God hath, in the prime of youth, Reflect: Who in this
 world is able to
 risen to proclaim the Cause of God. Behold manifest such transcendent
 power, such per-
 what steadfastness that Beauty of God hath vading influence? All these
 stainless hearts
 revealed. The whole world rose to hinder and sanctified souls have,
 with absolute res-
 Him, yet it utterly failed. The more severe ignation, responded to the
 summons of His
 the persecution they inflicted on that Sadrih decree. Instead of
 complaining, they ren-
 of Blessedness, the more His fervor in- dered thanks unto God, and
 amidst the
 creased, and the brighter burned the flame darkness of their anguish
 they revealed
 of His love. All this is evident, and none dis- naught but radiant
 acquiescence to His will.
 puteth its truth. Finally, He surrendered His It is evident how relentless
 was the hate, and
 soul, and winged His flight unto the realms how bitter the malice and
 enmity enter-
 above. tained by all the peoples of
 the earth to-
 And among the evidences of the truth of wards these companions. The
 persecution
 His manifestation were the ascendancy, the and pain they inflicted on
 these holy and
 transcendent power, and supremacy which spiritual beings were
 regarded by them as

He, the Revealer of being and Manifesta-	means unto salvation,
prosperity, and ever-	
tion of the Adored, hath, unaided and alone,	lasting success. Hath the
world, since the	
revealed throughout the world. No sooner	days bf Adam, witnessed such
tumult, such	
had that eternal Beauty revealed Himself in	violent commotion?
Notwithstanding all the	
S_hirkz, in the year sixty, and rent asunder	torture they suffered, and
manifold the af-	
the veil of concealment, than the signs of	flictions they endured, they
became the ob-	
the ascendancy, the might, the sovereignty,	ject of universal opprobrium
and execration.	
and power, emanating from that Essence of	
Essences and Sea of Seas, were manifest in	~ e t h i n k spatiencebas
, revealed only by vir-	
every land. So much so, that from every city	tue of their fortitude, and
faithfulness itself	
there appeared the signs, the evidences, the	was begotten only by their
deeds.	
tokens, the testimonies of that divine Lumi-	Do thou ponder these
momentous hap-	
nary. How many were those pure and kindly	penings in thy heart, so that
thou mayest ap-	
hearts which faithfully reflected the light of	prehend the greatness of this
Revelation,	
that eternal Sun, and how manifold the	and perceive its stupendous
glory. . . .	
emanations of knowledge from that Ocean	
(p p . 230-236)	

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2 . 'ABDU'L-BAHA'S TRIBUTE TO THE B A B From SOME ANSWERED QUESTIONS

A S FOR the BB,'-may	my soul be His	and annihilate him,
He alone withstood		
sacrifice!-at a youthful age, that is to say		them, and moved the
whole of Persia.		
when He had reached the twenty-fifth year		Many 'Ulamri and
public men, as well as		
of His blessed life, He stood forth to pro-		other people,
joyfully sacrificed their lives in		
claim His Cause. It was universally admitted		His Cause, and
hastened to the plain of		
by the Shiites that He had never studied in		martyrdom.

any school, and had not acquired knowledge the nation, the doctors from any teacher; all the people of Shhiriz great personages, de- bear witness to this. Nevertheless, He sud- His light, but they could denly appeared before the people, endowed His moon arose, His star with the most complete erudition. Although foundations became firmly He was but a merchant, He confounded all dawning-place became the 'Ulam² of Persia. All alone, in a way imparted divine education to an which is beyond imagination, He upheld the multitude and produced mar- Cause against the Persians, who are re- thoughts, morals, cus- nowned for their religious fanaticism. This of the Persians. He an- illustrious soul arose with such power that tidings of the manifesta- He shook the supports of the religion, of the Bahi to His followers, morals, the conditions, the habits, and the believe. customs of Persia, and instituted new rules, such wonderful signs new laws, and a new religion. Though the the effects produced upon great personages of the State, nearly all the people, and upon the pre- clergy, and the public men, arose to destroy establishment of the foun- dations of progress, and the organization of

I T h e BLb is here designated by His title Bazrati and prosperity by a 'AIL, His Supreme Highness; but for the convenience constitute the greatest of the reader we shall continue to designate Him by the perfect educator. A just name under which He is known throughout Europe, i.e., the Bkb. person will never hesitate to believe this.

2 Doctors of the religion of Islkm.

(pp. 30-31)

The government, of divinity, and the sired to extinguish not do so. At last shone forth, His established, and His brilliant. He unenlightened velous results on the toms, and conditions nounced the glad tion of the Sun of and prepared them to The appearance of and great results, the minds of the vailing ideas; the the principles of success young merchant, proof that He was a

3 . THE GUARDIAN'S MESSAGE FOR THE CENTENARY OF THE MARTYRDOM OF THE BAB

M o v m share (with) assembled repre-	Cycle, Inaugurator
(of the) five thousand	
sentatives (of) American BahVi Commu-	century Bah6i Cycle.
nity gathered beneath (the) dome (of the)	Poignantly call
(to) mind (the) circum-	
Most Holy House (of) Worship (in the)	stances attending
(the) last act consummat-	
BahA7 world, feelings (of) profound emo-	ing (the) tragic
ministry (of the) Master-	
tion evoked (by this) historic occasion (of	Hero (of the) most
sublime drama (in the)	
the) world-wide commemoration (of the)	religious annals (of)
mankind, signalizing	
First Centenary (of the) Martyrdom (of the)	(the) most dramatic
event (of the) most	
Blessed Bib, Prophet (and) Herald (of	turbulent period (of
the) Heroic Age (of	
the) Faith (of) Bah\$u'llih, Founder (of	the) Bahi'i
Dispensation, destined (to) be	
the) Dispensation marking (the) culmina-	recognized (by)
posterity (as the) most	
tion (of the) six thousand year old Adamic	precious, momentous
sacrifice (in the)	

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world's spiritual history. Recall (the) peer-	ing army (of the) Faith (in
the) Western	
less tributes paid (to) His memory by (the)	world.
Founder (of the) Faith, acclaiming Him	(The) embryonic Faith,
maturing three	
Monarch (of) God's Messengers, (the)	years after His martyrdom,
traversing (the)	
Primal Point round Whom (the) realities	period (of) infancy (in the)
course (of the)	
(of) all (the) Prophets circle in adoration.	Heroic Age (of the) Faith (is)
now steadily	
Profoundly stirred (by the) memory (of	progressing towards maturity
(in the) pres-	
the) agonies He suffered, (the) glad-tidings	ent Formative Age, destined
(to) attain full	
He announced, (the) warnings He uttered,	stature (in the) Golden Age
(of the) Bahgi	
(the) forces He set (in) motion, (the) ad-	Dispensation.
versaries He converted, (the) disciples He	Lastly (the) Holy Seed (of)

infinite pre-
raised up, (the) conflagrations He precipi- ciousness, holding within
itself incalculable
tated, (the) legacy He left (of) faith (and) potentialities representing
(the) culmination
courage, (the) love He inspired. Acknowl- (of the) centuries-old process
(of the) evo-
edge with bowed head, joyous, thankful lution (of) humanity through
(the) ener-
heart (the) successive, marvelous evidence gies released by (the) series
(of) progres-
(of) His triumphant power (in the) course sive Revelations starting with
Adam (and)
(of the) hundred years elapsed since (the) concluded (by the) Revelation
(of the) Seal
last crowning act (of) His meteoric Min- (of the) Prophets, marked by
(the) succes-
istry. sive appearance (of the)
branches, leaves,
(The) creative energies released (at the) buds, blossoms (and) plucked,
after six
hour (of the) birth (of) His Revelation, en- brief years (by the) hand
(of) destiny,
dowing mankind (with the) potentialities ground (in the) mill (of)
martyrdom (and)
(of the) attainment (of) maturity (are) de- oppression (but) yielding (the)
oil whose
ranging, during (the) present transitional first flickering light cast
(upon the) somber,
age, (the) equilibrium (of the) entire planet subterranean walls (of the)
Siyah-Chal (of)
(as the) inevitable prelude (to the) con- Tihirin, whose fire gathered
brilliance (in)
summation (in) world unity (of the) com- Baghdad (and) shone (in) full
resplen-
ing (of) age (of the) human race. (The) dency (in) its crystal globe
(in) Adrianople,
portentous (but) unheeded warnings ad- whose rays warmed (and)
illuminated (the)
dressed (to) kings, princes, ecclesiastics fringes (of the) American,
European, Aus-
(are) responsible (for the) successive over- tralian continents through
(the) tender min-
throw (of) fourteen monarchies (of) East istering~(of the) Center (of
the) Covenant,
(and) West, (the) collapse (of the) institu- whose radiance is now
overspreading (the)

tion (of the) Caliphate, (the) virtual ex-	surface (of the) globe during
(the) present	
tion (of the) Pope's temporal sover-	Formative Age, whose full
splendor (is)	
eignty, (the) progressive decline (in the)	destined (in the) course (of)
future mil-	
fortunes (of the) ecclesiastical hierarchies	leniums (to) suffuse (the)
entire planet.	
(of the) IslLmic, Christian, Jewish, Zo-	Already the crushing (of)
this God-	
roastrian, (and) Hindu Faiths.	imbued kernel upon (the) anvil
(of) ad-	
(The) Order eulogized (and) announced	versity (has) ignited (the) first
sparks (of)	
(in) His writings, whose laws BahQ'u'llkh	the) Holy Fire latent within it
through	
subsequently revealed (in the) Most Holy	(the) emergence (of the)
firmly-knit world-	
Book, whose features 'Abdu'l-BahS delin-	encompassing community
constituting no	
eated (in His) Testament, (is) now passing	less (than) twenty-five
hundred centers es-	
through (its) embryonic stage through	tablished throughout a hundred
countries	
(the) emergence (of the) initial institutions	representing over thirty races
(and) extend-	
(of the) world administrative order (in the)	ing as far north as (the)
Arctic Circle	
five continents (of the) globe. (The) clarion	(and) as far south (as the)
Straits (of)	
call sounded (in the) QayyGmu'l-AsmQ',	Magallanes, equipped (with)
literature	
summoning (the) peoples (of the) West	translated (into) sixty
languages (and) pos-	
(to) forsake (their) homes (and) proclaim	sessing endowments nearing ten
million dol-	
His message, (was) nobly answered (by	lars, enriched through (the)
erection (of)	
the) communities (of the) western hemi-	two Houses (of) Worship (in
the) heart (of	
sphere headed (by the) valorous, stalwart	the) Asiatic (and) North
American conti-	
American believers, (the) chosen vanguard	nents. (the) stately mausoleum
reared (in)	
(of the) all-conquering, irresistibly-march-	its World Center, consolidated
through	

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(the) incorporation (of) over (a) hundred the entire body (of the)
 American be- lievers, (the) privileged
 (of) its national (and) local Assemblies
 occupants (and) stout-hearted defenders (of)
 (and) reinforced through (the) proclama- the foremost
 tion (of) its independence (in the) East, its citadel (of the) Faith,
 (to) re-dedicate themselves (and) resolve,
 recognition (in the) West, eulogized by no matter how
 royalty, buttressed (by) nine pillars sustain- great (the) perils
 confronting (their) sister communities (on the)
 ing (the) future structure (of) its supreme African (and) Australian
 European, Asiatic, ever somber (the) situation
 administrative council, energized through
 continents, how-
 (the) simultaneous prosecution (of) spe-
 facing both
 cific plans conducted (under the) aegis (of)
 (the) cradle (of the) Faith (and) its world
 its national councils designed (to) enlarge
 center, however grievous (the) vicissitudes
 (the) limits (and) extend (the) ramifica-
 tions (and) consolidate (the) foundations they themselves may
 eventually suffer, (to) hold aloft unflinchingly
 (of) its divinely-appointed administrative
 (the) torch (of the) Faith impregnated (with
 order (over the) surface (of the) entire
 the) blood (of) planet. innumerable martyrs (and)
 transmit it un-
 (I) appeal (on) this solemn occasion, impaired so that it may add
 luster (to) future generations destined
 rendered doubly sacred through (the) ap- them.
 (to) labor after
 proaching hundredth anniversary (of the)
 most devastating holocaust (in the) annals
 (signed) SHOGHI
 (of the) Faith, (at) this anxious hour (in Haifa, Israel
 the) fortunes (of this) travailing age, (to July 4, 1950.

4 . THE S T A T I O N OF THE B A B

From T H E W O R L D O R D E R O F BAHAU'LLAH

D E A R L Y - B E L o v E D friends! That the actuating me to undertake
 the task of edit-

Bib, the inaugurator of the Bahá'í Dispensation, is fully entitled to rank as one of the every follower of the self-sufficient Manifestations of God, that understand and	ing and translating Nabil's
He has been invested with sovereign power and authority, and exercises all the rights station and to more ar-	tive has been to enable
and prerogatives of independent Prophethood, is yet another fundamental verity that the claim to	Faith in the West to better
which the Message of Bahá'u'lláh insistently ordained for the Báb by	more readily grasp the
proclaims and which its followers must uphold. That He is not to	tions of His exalted
He Himself has	dently admire and love Him.
compromisingly uphold. That He is not to	There can be no doubt
Bahá'u'lláh has	the twofold station
be regarded merely as an inspired Precursor which the Will	the Almighty, a claim which
of the Bahá'í Revelation, that in His person, 'Abdu'l-Bahí has finally	so boldly advanced, which
as He Himself bears witness in the Persian testimony, constitutes	repeatedly affirmed, and to
Bayán, the object of all the Prophets gone feature of the	and Testament of
before Him has been fulfilled, is a truth further evidence	given the sanction of its
which I feel it my duty to demonstrate and tremendous accession to	tutes the most distinctive
emphasize. We would assuredly be failing in mysterious power and	Bahá'í Dispensation. It is a
our duty to the Faith we profess and would holy cycle has	of its uniqueness, a
be violating one of its basic and sacred principles if in our words or by our conduct	the strength, to the
Bahá'u'lláh consists primarily, not in His being the	authority with which this
hesitate to recognize the implications of this Forerunner of so tran-	been invested. Indeed the
root principle of Bahá'í belief, or rather in His	divinely-appointed
uphold unreservedly its integrity and demonstrate its truth. Indeed the chief motive of a separate re-	scendent a Revelation, but
	having been invested with
	herent in the inaugurator

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religious Dispensation, and in His wielding, to through the power of a Divine Revelation
a degree unrivaled by the Messengers gone and the potency of God's invincible Will?
before Him, the scepter of independent By the righteousness of Cod!
Were any one
Prophethood. to entertain so great a
Revelation in his
The short duration of His Dispensation, heart the thought of such a declaration
the restricted range within which His laws would alone confound him! Were the hearts
and ordinances have been made to operate, of all men to be crowded into his heart, he
supply no criterion whatever wherewith to would still hesitate to venture upon so aw-
judge its Divine origin and to evaluate the ful an enterprise." "No eye,"
He in another
potency of its message. "That so brief a passage affirms, "hath beheld so great an
span," Bahá'u'lláh Himself explains, "should outpouring of bounty, nor hath any ear
have separated this most mighty and won- heard of such a Revelation of lovirs-g-kind-
drous Revelation from Mine own previous .
ness . . . The Prophets 'endowed with con-
Manifestation, is a secret that no man can stancy,' whose loftiness and glory shine as
unravel and a mystery such as no mind can the sun, were each honored with a Book
fathom. Its duration had been foreordained, which all have seen, and the verses of which
and no man shall ever discover its reason have been duly ascertained.
Whereas the
unless and until he be informed of the con- verses which have rained from this Cloud of
tents of My Hidden Book." "Behold," divine mercy have been so abundant that
Bahá'u'lláh further explains in the Kithb-i- none hath yet been able to estimate their
Badi", one of His works refuting the argu- number . . . How can they belittle this
ments of the people of the Bayán, "behold, Revelation? Hath any age witnessed such
how immediately upon the completion of momentous happenings?"

the ninth year of this wondrous, this most
and influ-
holy and merciful Dispensation, the requi-
martyrs whom the
site number of pure, of wholly coisecrated
magically trans-
and sanctified souls had been most secretly
following:
consummated."
true strivers
The marvelous happenings that have her-
called by this
alded the advent of the Founder of the Bhbi
conzpanions, with all
Dispensation, the dramatic circumstances of
wondrous
His own eventful life, the miraculous trag-
worthy to claim
edy of His martyrdom, the magic of His in-
Has the world
fluence exerted on the most eminent and
witnessed such tu-
powerful among His countrymen, to all of
. Me- .
which every chapter of Nabil's stirring nar-
only by virtue
rative testifies, should in themselves be re-
faithfulness itself was
garded as sufficient evidence of the validity
of His claim to so exalted a station among
sublimity of the
the Prophets.
compared with that
However graphic the record which the
BahB'u'llBh in
eminent chronicler of His life has trans-
o understand-
mitted to posterity, SJ luminous a narrative
His Revelation,
must pale before the glowing tribute paid to
comprehend the full
the BLb by the pen of BahL'u'llLh. This
quotes, in
tribute the BBb Himself has, by the clear as-
these pro-
sertion of His claim, abundantly supported,
twenty and

Commenting on the character
ence of those heroes and
spirit of the BLb had so
formed BahB'u'llBh reveals the
"If these companions be not the
after God, who else could be
name? . . . If these
their marvelous testimonies and
works, be false, who then is
for himself the truth? . . .
since the days of Adam
mult, such violent commotion? .
thinks' . patience was revealed
of their fortitude, and
begotten only by their deeds."
Wishing to stress the
BLb's exalted station as
of the Prophets of the past,
that same epistle asserts: " N
ing can grasp the nature of
nor can any knowledge
measure of His Faith." He then
confirmation of His argument,
phetic words: "Knowledge is

while the written testimonies of 'Abdu'l- Prophets have re- BahL have powerfully reinforced its char- N o man thus acter and elucidated its meaning. far hath known more than these two letters. Where else if not in the Kitib-i-fqAn can But when the QZim shall arise, He will the student of the BBbi Dispensation seek cause the remaining twenty and five letters to find those affirmations that unmistakably to be made manifest." "Behold," He adds, "how great and lofty is His attest the power and spirit which no man, station! His except he be a Manifestation of God, can rank excelleth that of all the Prophets and His Revelation transcendeth the manifest? "Could such a thing," exclaims His Revelation transcendeth the comprehen- sion and understanding of all BahL'u'llLh, "be made manifest except their chosen

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ones." "Of His Revelation," He further letter of Our Revelation, the world and all adds, "the Prophets of God, His saints and that is therein to recognize, in less than the chosen ones, have either not been informed, twinkling o f an eye, the truth of Our or, in pursuance of God's inscrutable de- Cause." cree, they have not disclosed." "I am the Primal Point," the Bib thus ad- Of all the tributes which Bah2u'llih's un- dresses Muhammad \$hLh from the prison- erring pen has chosen to pay to the memory fortress of MLh-KG, "from which have been generated all created things of the Bib, His "Best-Beloved," the most . . . I a m the memorable and touching is this brief, yet Countenance of God Whose splendor can eloquent passage which so greatly enhances never be obscured, the light o f God whose the value of the concluding passages of that radiance can never fade . . . All the keys same epistle. "Amidst them all," He writes, o f heaven God hath chosen to place on My referring to the afflictive trials and dangers right hand, and all the keys

of hell on My
besetting him in the city of BaghdLd, "We
sustaining pillars
stand life in hand wholly reesig5ed to His
Whosoever
Will, that perchance through God's loving
known all that is
kindness and grace, this revealed and mani-
attained all that is
fest Letter (Bah2u'llih) may lay down His
substance
life as a sacrifice in the path o f the Primal
is not the
Point, the most exalted Word (the B i b) . By
been formed.
Hinz, at Whose bidding the Spirit hath spo-
that which the
ken, but for this yearning of Our soul, W e
comprehend, nor the
would not, for one moment, have tarried
tiny ant," the
any longer in this city." BLb, wishing to stress the
limitless potential-
Dearly-beloved friends! So resounding a
Dispensation, character-
praise, so bold an assertion issued by the
this day t o be
pen of Bahi'u'llLh in so weighty a work, are
to be able to un-
fully re-echoed in the language in which the
bewildering
Source of the Bibi Revelation has chosen to
wish will no
clothe the claims He Himself has advanced.
as the mystery
"I am the Mystic Fane," the BLb thus pro-
within the inner-
claims His station in the Qayyilmul-Asm2,
things." "If so
"which the Hand of Onznipotence hnth
'Abdu'I-BahL's com-
reared. I am the Lamp which the Finger o f
affirmation, "can be
God hath lit within its niche and caused to
capacity, how
shine with deathless splendor. I anz the
the power

left . . . I am one of the
of the Primal Word of God.
hath recognized Me, hath
true and right, and hath
good and seemly . . . The
wherewith God hath created Me
clay out of which others have
He hath conferred upon Me
worldly-wise can never
faithful discover." "Should a
ities latent in His
istically affirms, "desire in
possessed o f such power as
ravel the abstrusest and most
passages o f the Qur'a'n, its
doubt be fulfilled, inasmuch
of eternal might vibrates
most being o f all created
helpless a creature," is
ment on so startling an
endowed with so subtle a
much more efficacious must he

Flame of that supernal Light that glowed effusions of the upon Sinai in the gladsome Spot, and lay - of Bahn"u'ldh!" concealed in the midst of the Burning assertions and Bush." "O Qurratu'l-'Ayn!" He, addressing BahVu'llLh and Himself in that same commentary, ex- 'Abdu'l-BahL's own claims, "I recognize in Thee none other ex- He, the ap- cept the 'Great Announcement'-the An- utterances of both nouncement voiced by the Concourse on corroborates, not high. By this name, I bear witness, they that and categorical circle the Throne of Glory have ever knowrz and in His Thee." "With each and every Prophet, statements to WIZORN W e have sent down in the past," He referred. further adds, "We have established a sepa- a Bah2i in rate Covenant concerning the erner ern- unfolds the mean- brance of G o d and His Day. Manifest, irz statement attributed the realm o f glory and through the power the Suil of o f truth, are the 'Remembrance of God' and sets forth, briefly His Day before the eyes of the angels that remain for circle His n~ercy-seat." "Should it be Our of the relation- wish," He again affirms, "it is in Our power Manifestations as- to compel, through the agency of but one Dispensation. "drz	released through the liberal grace T o these authoritative solemn declarations made by the BLb must be added incontrovertible testimony. pointed interpreter of the BahVu'llLh and the Bib, by implication but in clear language, both in His Tablets Testament, the truth of the which I have already In a Tablet addressed to Mjzindargn, in which He ing of a misinterpreted to Him regarding the rise of Truth in this century, He but conclusively, what should a11 time our true conception ship between the two sociated with the Bah2i

making such a statement," He explains, "I proof and had in mind no one else except the Ba'b and	keeper at their door." "Every prophecy," is His still more

emphatic warn-

Bahd'u'ldh, the character of whose Revela-
evidence, whether
tions it had been m y purpose to elucidate.
of the scrip-

The Revelation of the Ba'b may be likened
regarded as

t o the sun, its station corresponding to the
Bnha"u'ld1z and

first sign of the Zodiac-the sign Aries-
the Ba'b. In them is to be found their com-
which the sun enters at the Vernal Equinox.

The station of Bahri'u'lla'h's Revelation, on
And finally, in His Will and Testament,
the other hand, is represented by the sign
the repository of His last wishes and parting
Leo, the sun's mid-summer and highest sta-
instructions, He in the following passage,
tion. By this is meant that this holy Dis-
pensation is illumined with the light of the
forth the guiding

principles of Bahl'i belief, sets the seal of
Sun o f Truth shining from its most exalted
station, and in the plenitude of its resplend-
dual and exalted

station: "Tlae foundation o f the belief of the
ency, its heat and glory."

"The Bdb, the Exalted One," 'Abdu'l-

BahL more specifically affirms in another
holiness the exalted

Tablet, "is the Morn o f Truth, the splendor
Manifestation of the

o f Whose light shineth throughout all re-
the Forerun-
gions. He is also the Harbinger o f the Most
(BahPu'llIQh).

Great Light, the Abha' Luminary. The
(BahL'u'llLh)

Blessed Beauty is the One promised by the
as a sacrifice for

sacred books of the past, the revelation of
supreme Mani-

the Source of light that shone upon Mount
Day-Spring o f His

Sinai, Whose fire glowed in the midst of the
others," He sig-

ing, "every manner of

based on reason or on the text

tures and traditions, are to be

centered in the persons of

plete fulfillment."

specifically designed to set

His testimony on the BQb's

people o f Bahd (may my life be

for them) is this: His

One (the Bdb) is the

unity and oneness o f God and

ner of the Ancient Beauty

His holiness, the Abhd Beazlty

(may my life be olflered up

His steadfast friends) is the

festation of God and the

most divine Essence." "All

Burning Bush. We are, one and all, servants significantly adds, "are servants unto Him and of their threshold, and stand each as a lowly do His bidding." (pp. 223-128)

5. THE EXECUTION OF THE BAB

From GOD PASSES BY:k

THE waves of dire tribulation that vio- fused to meet any of His friends, and was
lently battered at the Faith, and eventually reluctant to touch the meat and drink that
engulfed, in rapid succession, the ablest, the was offered Him. Tears rained continually
dearest and most trusted disciples of the from His eyes, and profuse expressions of
BQb, plunged Him, as already observed, into anguish poured forth from His wounded
unutterable sorrow. For no less than six heart, as He languished, for no less than
months the Prisoner of Chihriq, His chroni- five months, solitary and disconsolate, in
cler has recorded, was unable to either write His prison.
or dictate. Crushed with grief by the evil The pillars of His infant Faith had, for
tidings that came so fast upon Him, of the the most part, been hurled down at the first
endless trials that beset His ablest lieuten- onset of the hurricane that had been loosed
ants, by the agonies suffered by the besieged upon it. Quddtis, immortalized by Him as
and the shameless betrayal of the survivors, Ismu'llQhi'l-Ak_hir (the Last Name of God) ;
by the woeful afflictions endured by the cap- on whom BahVu'llLh's Tablet of Kullu't-
tives and the abominable butchery of men, TaCQmlater conferred the sublime appella-
women and children, as well as the foul in- tion of Nuqtiy-i-Uk_hhrL (the Last Point) ;
dignities heaped on their corpses, He, for whom He elevated, in another Tablet, to a
nine days, His amanuensis has affirmed, re- rank second to none except that of the Her-
ald of His Revelation; whom He identifies,
* Chapter IV. in still another Tablet, with
one of the

CENTENARY OF MARTYRDOM OF THE BAB

"Messengers charged with imposture" mentioned in the Qur'in; whom the Persian whose flames Bayin extolled as that fellow-pilgrim round and its whom mirrors to the number of eight Visions revolve; on whose "detachment and the childhood, sincerity of whose devotion to God's will the trusted God prideth Himself amidst the Concourse and His wife, on high;" whom 'Abdu'l-Bahh designated as from Him by the "Moon of Guidance;" and whose appearance the Revelation of St. John the Disciples, the Lettice anticipated as one of the two "Witnesses" into whom, ere the "second woe is martyrdom. Tahirih, past," the "spirit of life from God" must courageously pursue—such a man had, in the full bloom of her inevitably his youth, suffered, in the Sabzeh-Maydin of Baku, a death which even Jesus Christ, as attested by Bahá'u'lláh, had not faced in disappointments, the hour of His greatest agony. Mullá Husáin, the first Letter of the Living, sursum, the climax. The named the Bibu'l-Bib (the Gate of the Heroic Age of Gate); designated as the "Primal Mirror;" rapidly attaining on whom eulogies, prayers and visiting Tablets bitter woes lets of a number equivalent to thrice the volume of the Qur'in had been lavished by the overflowing. Indeed,

zeal, was being, swiftly and drawn into the fiery furnace had already enveloped Zanjin environs. The Bib's maternal father He had known since His shield and support and guardian of both His mother had, moreover, been sundered the axe of the executioner in than half of His chosen ters of the Living, had Him in the field of though still alive, was ing a course that was to lead to her doom. A fast ebbing life, so accumulated anxieties, treacheries and sorrows of a now moved swiftly towards its most turbulent period of the the new Dispensation was its culmination. The cup of which the Herald of that tasted was now full to

pen of the Bib; referred to in these eulogies foreshadowed His	He Himself had already
as "beloved of M y Heart;" the dust of Kitib-i-Panj-	own approaching death. In the
whose grave, that same Pen had declared, He had alluded	Sha'n, one of His last works,
was so potent as to cheer the sorrowful and Naw-RGz after the	to the fact that the sixth
heal the sick; whom "the creatures, raised in would be the last	declaration of His mission
the beginning and in the end" of the BBbi on earth. In	He was destined to celebrate
Dispensation, envy, and will continue to letter H i , He had	His interpretation of the
envy till the "Day of Judgment;" whom the martyrdom, while in	voiced His craving for
Kitib-i-fqin acclaimed as the one but for actually	the QayyGmu'l-Asml' He had
whom "God would not have been estab- of such a con-	prophesied the inevitability
lished upon the seat o f His mercy, nor as-career. Forty	summation of His glorious
cended the throne of eternal glory;" to departure from Chih-	days before His final
whom Siyyid K&im had paid such tribute the docu-	riq He had even collected all
that his disciples suspected that the recipient placed them,	ments in His possession, and
of such praise might well be the promised His seals and	together with His pen-case,
One Himself-such a one had likewise, in Mulls Biqir, a	His rings, in the hands of
the prime of his manhood, died a martyr's instructed to	Letter of the Living, whom He
death at Tabarsi. Vahid, pronounced in the 'Abdu'l-Karim-i-	entrust them to Mulli
Kitib-i-fqin to be the "unique and peerless Ahmad, who was	Qazvini, surnamed MirzB
figure o f his age," a man of immense erudi-BahL'u'llih in Tih rin.	to deliver them to
tion and the most preeminent figure to en-MBzindarin and	While the convulsions of
list under the banner of the new Faith, to bloody course	Nayriz were pursuing their
whose "talents and saintliness," to whose NBviri'd-Din S_hih, anx-	the Grand Vizir of
"high attainments in the realm of science	iously pondering the

significance of these
 and philosophy" the Bib had testified in His dire happenings, and
 apprehensive of their
 Dall'il-i-Sab'ih (Seven Proofs), had al- repercussions on his
 countrymen, his gov-
 ready, under similar circumstances, been ernment and his sovereign,
 was feverishly
 swept into the maelstrom of another up- revolving in his mind that
 fateful decision
 heaval, and was soon to quaff in his turn the which was not only destined
 to leave its
 cup drained by the heroic martyrs of indelible imprint on the
 fortunes of his
 MBzindarBn. uujjat, another champion of country, but was to be fraught
 with such in-
 conspicu~ousaudacity, of unsubduable will, calcdable consequences for
 the destinies of
 of remarkable originality and vehement the whole of mankind. The
 repressive meas-

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ures taken against the followers of the BBb, dom. The fad&-bB&i had
 abruptly inter-
 he was by now fully convinced, had but rupted the last conversation
 which the BBb
 served to inflame their zeal, steel their reso- was confidentially having in
 one of the
 lution and confirm their loyalty to their rooms of the barracks with
 His amanuensis
 persecuted Faith. The BBb's isolation and Siyyid Husayn, and was
 drawing the latter
 captivity had produced the opposite effect to aside, and severely rebuking
 him, when he
 that which the Amir-NizBm had confidently was thus addressed by his
 Prisoner: "Not
 anticipated. Gravely perturbed, he bitterly until I have said to him all
 those things that
 condemned the disastrous leniency of his I wish to say can any earthly
 power silence
 predecessor, HBji MirzB AqBsi, which had Me. Though all the world be
 armed against
 brought matters to such a pass. A more Me, yet shall it be powerless
 to deter Me
 drastic and still more exemplary punish- from fulfilling, to the last
 word, My inten-
 ment, he felt, must now be administered to tion." To the Christian SBm
 K_hBn-the

what he regarded as an abomination of
 regiment ordered
 heresy which was polluting the civil and ec-
 execution-who, seized
 clesiastical institutions of the realm. Nothr
 provoke the
 ing short, he believed, of the extinction of
 be released
 the life of Him Who was the fountain-head
 him, the BBb
 of so odious a doctrine and the driving force
 "Follow your
 behind so dynamic a movement could stem
 intention be sin-
 the tide that had wrought such havoc
 able to relieve
 throughout the land. you o f your perplexity."
 The siege of ZanjBn was still in progress
 to dis-
 when he, dispensing with an explicit order
 driven into
 from his sovereign, and acting independ-
 rooms of the
 ently of his counsellors and fellow-ministers,
 barracks facing the square.
 Two ropes were
 dispatched his order to Prince uamzih
 Bhb and one
 MirzB, the Hi~hatu'd-Dawlih, the gover-
 youthful and devout
 nor of Ad_hirbByjBn, instructing him to exe-
 surnamed
 cute the BBb. Fearing lest the infliction of
 flung himself at
 such condign punishment in the capital of
 implored that un-
 the realm would set in motion forces he
 sent away from
 might be powerless to control, he ordered
 suspended. The firing
 that his Captive be taken to Tabriz, and
 files, each of
 there be done to death. Confronted with a
 two hundred and fifty men.
 Each file in turn
 flat refusal by the indignant Prince to per-
 detachment had
 form what he regarded as a flagitious crime,
 discharged its bullets. So
 dense was the

the Amir-Ni?Bm commissioned his own and fifty
 brother, MirzB Hasan K_hBn, to execute his
 darkened. As soon as
 orders. The usual formalities designed to se-
 the astounded
 cure the necessary authorization from the
 thousand souls, who
 leading mujtahids of Tabriz were hastily and
 the barracks,
 easily completed. Neither Mull5 Muham-
 adjoining houses,
 mad-i-MamgqBni, however, who had
 eyes could
 penned the BBb's death-warrant on the very
 day of His examination in Tabriz, nor HBji
 their sight!
 MirzL BBqir, nor Mull& MurtadCQuli, to
 alive and
 whose houses their Victim was ignomini-
 the wall on
 ously led by the farrB&-bBs_hi, by order of
 suspended. The ropes
 the Grand Vizir, condescended to meet face
 alone were
 to face their dreaded Opponent.
 has gone from
 Immediately before and soon after this
 bewildered specta-
 humiliating treatment meted out to the
 immediately ensued.
 BBb two highly significant incidents oc-
 unruffled, in the
 curred, incidents that cast an illuminating
 night be-
 light on the mysterious circumstances sur-
 His interrupted
 rounding the opening phase of His martyr-
 amanuensis. "I Izavs

C E N T E N A R Y O F M A R T Y R D O M O F T H E B A B

finished M y conversation with Siyyid
 survived, they
 Husayn" were the words with which the
 volley, after
 Prisoner, so providentially preserved,
 with spears and

smoke from the seven hundred
 rifles that the sky was
 the smoke had cleared away
 multitude of about ten
 had crowded onto the roof of
 as well as the tops of the
 beheld a scene which their
 scarcely believe.
 The BBb had vanished from
 Only his companion remained,
 unscathed, standing beside
 which they had been
 by which they had been hung
 severed. "The Siyyid-i-BBb
 our sight!" cried out the
 tors. A frenzied search
 He was found, unhurt and
 very room He had occupied the
 fore, engaged in completing
 conversation with His
 sure that none of them had
 were riddled with a second
 which their bodies, pierced

greeted the appearance of the farrid? gaze of the bi&i, "Now you may proceed to fulfill instigator of your intention." Reballing the bold assertion implacable Amir- his Prisoner had previously made, and brother, his chief shaken by so stunning a revelation, the within two farri&-b&&i quitted instantly the scene, and resigned his post. day of the Stim JQhin, likewise, remembering, with the ninth of feelings of awe and wonder, the reassuring 1266 A.H.), words addressed to him by the Bib, or- of His age and dered his men to leave the barracks im- the mangled mediately, and swore, as he left the court- the courtyard yard, never again, even at the cost of his of the moat out- life, to repeat that act. Aq6 Jin-i-ghamsih, Four companies, colonel of the body-guard, volunteered to sentinels, were or- replace him. On the same wall and in the over them. On same manner the Bib and His companion Russian Consul were again suspended, while the new regi- and ordered the ment formed in line and opened fire upon him to make a them. This time, however, their breasts were they lay beside riddled with bullets, and their bodies com- the following pletely dissected, with the exception of their Hiji Sulaymh faces which were but little marred. "0 instrumental- wayward generation!" were the last words Allih-Yir, in remov-	lances, were exposed to the people of Tabriz. The prime the Bib's death, the N i z h , together with his accomplice, met their death years of that savage act. On the evening of the very Bib's execution, which fell on July 1850 (28th of SJha'bin during the thirty-first year the seventh of His ministry, bodies were transferred from of the barracks to the edge side the gate of the city. each consisting of ten dered to keep watch in turn the following morning the in Tabriz visited the spot, artist who had accompanied drawing of the remains as the moat. In the middle of night a follower of the BBb, Lhin, succeeded, through the ity of a certain Htiji

of the BBb to the gazing multitude, as the	ing the bodies to the silk
factory owned by	
regiment prepared to fire its volley, "Had	one of the believers of
Milin, and laid them,	
you believed in Me every one of you would	the next day, in a specially
made wooden	
have followed the example o f this youth,	casket, which he later
transferred to a place	
who stood in rank above most o f you, and	of safety. Meanwhile the
mullis were boast-	
would have willingly sacrificed himself in	fully proclaiming from the
pulpits that,	
My path. The day will come when you will	whereas the holy body of the
Immaculate	
have recognized Me; that day I shall have	Imim would be preserved from
beasts of	
ceased to be with you."	prey and from all creeping
things, this man's	
Nor was this all. The very moment the	body had been devoured by wild
animals.	
shots were fired a gale of exceptional vio-	No sooner had the news of the
transfer of	
lence arose and swept over the city. From	the remains of the Bib and of
His fellow-	
noon till night a whirlwind of dust obscured	sufferer been communicated to
Bahb'u'llih	
the light of the sun, and blinded the eyes	than He ordered that same
Sulaymin g h i n	
of the people. In S_hiriz an "earthquake,"	to bring them to Tihrin, where
they were	
foreshadowed in no less weighty a Book	taken to the Imim-Zidih-Hasan,
from	
than the Revelation of St. John, occurred	whence they were removed to
different	
in 1268 A.H. which threw the whole city	places, until the time when,
in pursuance of	
into turmoil and wrought havoc amongst	'Abdu'l-Bahb's instructions,
they were trans-	
its people, a havoc that was greatly ag-	ferred to the Holy Land, and
were per-	
gravated by the outbreak of cholera, by	manently and ceremoniously
laid to rest by	
famine and other afflictions. In that same	Him in a specially erected
mausoleum on	
year no less than two hundred and fifty of	the slopes of Mt. Carmel.
the firing squad, that had replaced Sim	Thus ended a life which
posterity will	

KJhin's regiment, met their death, together recognize as standing at the
confluence of
with their officers, in a terrible earthquake, two universal prophetic
cycles, the Adamic
while the remaining five hundred suffered, Cycle stretching back as far
as the first
three years later, as a punishment for their dawnings of the world's
recorded religious
mutiny, the same fate as that which their history and the Bahb'i Cycle
destined to
hands had inflicted upon the Bib. To in- propel itself across the
unborn reaches of

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THE B A H A ' I WORLD

time for a period of no less than five thou- martyrdom, instructed the
Russian Consul
sand centuries. The apotheosis in which in Tabriz to fully inquire
into, and report
such a life attained its consummation marks, the circumstances of so
startling a Move-
as already observed, the culmination of the ment, a commission that
could not be carried
most heroic phase of the Heroic Age of the out in view of the Bib's
execution. In coun-
Bahb'i Dispensation. It can, moreover, be tries as remote as those of
Western Europe
regarded in no other light except as the most an interest no less
profound was kindled,
dramatic, the most tragic event transpiring and spread with great
rapidity to literay,
within the entire range of the first Bahb'i artistic, diplomatic and
intellectual circles.
century. Indeed it can be rightly acclaimed "All Europe," attests the
above-mentioned
as unparalled in the annals of the lives of French publicist, "was
stirred to pity and
all the Founders of the world's existing indignation . . . Among
the IittCrateurs of
religious systems. my generation, in the
Paris of 1890, the
So momentous an event could hardly fail martyrdom of the Bib was
still as fresh a
to arouse widespread and keen interest even topic as had been the
first news of His
beyond the confines of the land in which it death. We wrote poems
about Him. Sarah
had occurred. "C'est un des plus magnifi- Bernhardt entreated Catulle

Mendhs for a
ques exemples de courage qu'il ait CtC donnC play on the theme of this
historic tragedy."

B l'humanitC de contempler," is the testi- A Russian poetess, member
of the Philo-
mony recorded by a Christian scholar and sophic, Oriental and
Bibliological Societies
government official, who had lived in Persia of St. Petersburg,
published in 1903 a drama
and had familiarized himself with the life entitled "The Bib," which
a year later was
and teachings of the Bib, "et c'est aussi une played in one of the
principal theatres of
admirable preuve de l'amour que notre hB- that city, was
subsequently given publicity
ros portait g ses concitoyens. I1 s'est sacrifie in London, was translated
into French in
pour l'humanit6: pour elle il a donn6 son Paris, and into German by
the poet Fiedler,
corps et son iime, pour elle il a subi les was presented again, soon
after the Russian
privations, les affronts, les injures, la torture Revolution, in the Folk
Theatre in Len-
et le martyre. I1 a scell6 de son sang le pacte ingrad, and succeeded in
arousing the genu-
de la fraternit6 universelle, et comme J6sus ine sympathy and interest
of the renowned
il a pay6 de sa vie l'annonce du rhgne de la Tolstoy, whose eulogy of
the poem was
concorde, de l'6quit6 et de l'amour du pro- later published in the
Russian press.
chain." "Un fait Btrange, unique dans les It would indeed be no
exaggeration to say
annales de l'humanit6," is a further testi- that nowhere in the whole
compass of the
mony from the pen of that same scholar world's religious
literature, except in the
commenting on the circumstances attending Gospels, do we find any
record relating to
the Bib's martyrdom. "A veritable miracle," the death of any of the
religion-founders of
is the pronouncement made by a noted the past comparable to the
martyrdom suf-
French Orientalist. "A true God-man," is fered by the Prophet of
Shiriz. So strange,
the verdict of a famous British traveler and so inexplicable a
phenomenon, attested by

writer. "The finest product of his country,"
 by men of rec-
 is the tribute paid Him by a noted French
 acknowledged by gov-
 publicist. "That Jesus of the age . . . a
 unofficial historians
 prophet, and more than a prophet," is the
 sworn undying
 judgment passed by a distinguished English
 Faith, may be truly re-
 divine. "The most important religious move-
 marvelous manifestation
 ment since the foundation of Christianity,"
 potentialities with which a
 is the possibility that was envisaged for the
 all the Dispensa-
 Faith the BBb had established by that far-
 endowed. The
 famed Oxford scholar, the late Master of
 and indeed His
 Balliol. whole public ministry,
 alone offer a parallel
 "Many persons from all parts o f the to the Mission and death of
 the BBb, a par-
 world," is 'Abdu'l-Bahi's written assertion, allel which no student of
 comparative re-
 "set out for Persia and began to investigate ligion can fail to perceive
 or ignore. In the
 wholeheartedly the matter." The Czar of yonthfulness and meekness
 of the Inaugura-
 Russia, a contemporary chronicler has tor of the Bgbi
 Dispensation; in the extreme
 written, had even, shortly before the B6b's brevity and turbulence of
 His public min-
 istry; in the dramatic swiftness with which Cycle" and the inception of the
 "Cycle o f
 that ministry moved towards its climax; in Fulfillment," had
 simultaneously through
 the apostolic order which He instituted, and His Revelation banished the
 shades of night
 the primacy which He conferred on one of that had descended upon His
 country, and
 its members; in the boldness of His chal- proclaimed the impending rise
 of that In-
 lence to the time-honored conventions, rites comparable Orb Whose radiance
 was to
 and laws which had been woven into the envelop the whole of mankind.

He, as af-
 fabric of the religion He Himself had been firmed by Himself, "the Primal
 Point from
 born into; in the rôle which an officially which have been generated all
 created
 recognized and firmly entrenched religious things," "one of the sustaining
 pillars of the
 hierarchy played as chief instigator of the Primal Word of God," the
 "1Mystic Fane,"
 outrages which He was made to suffer; in the "Great Annouizement," the
 "Flame o f
 the indignities heaped upon Him; in the that supernal Light that glowed
 upon Sinai,"
 suddenness of His arrest; in the interroga- the "Remembrance o f God"
 concerning
 tion to which He was subjected; in the deri- Whom "a separate Covenant hath
 been es-
 sion poured, and the scourging inflicted, tablished with each and every
 Prophet" had,
 upon Him; in the public affront He sus- through His advent, at once
 fulfilled the
 tained; and, finally, in His ignominious sus- promise of all ages and ushered
 in the con-
 pension before the gaze of a hostile multi- summation of all Revelations.
 He the
 tude-in all these we cannot fail to discern "Qi'im" (He Who ariseth)
 promised to the
 a remarkable similarity to the distinguishing Shhi'ahs, the "Mihdi" (One Who
 is guided)
 features of the career of Jesus Christ. awaited by the Sunnis, the
 "Return of John
 It should be remembered, however, that the Baptist" expected by the
 Christians, the
 apart from the miracle associated with the "Oaidar-MBh" referred to in the
 Zoro-
 Bib's execution, He, unlike the Founder of astrian scriptures, the "Return
 of Elijah"
 the Christian religion, is not only to be re- anticipated by the Jews, Whose
 Revelation
 garded as the independent Author of a was to show forth "the signs
 and tokens o f
 divinely revealed Dispensation, but must all the Prophets," Who was to
 "manifest
 also be recognized as the Herald of a new the perfection o f Moses, the
 radiance o f
 Era and the Inaugurator of a great universal Jesus and the patience of Job"
 had ap-

prophetic cycle. Nor should the important
 been merci-
 fact be overlooked that, whereas the chief
 gloriously. The
 adversaries of Jesus Christ, in His lifetime,
 Apocalypse
 were the Jewish rabbis and their associates,
 at long last, ap-
 the forces arrayed against the Bib repre-
 two "Messen-
 sented the combined civil and ecclesiastical
 been prophe-
 powers of Persia, which, from the moment
 sent down. The
 of His declaration to the hour of His death,
 to smite the
 persisted, unitedly and by every means at
 announced in the
 their disposal, in conspiring against the up-
 sounded. "The
 holders and in vilifying the tenets of His
 "The Resur-
 Revelation.
 the Last
 The Bib, acclaimed by BahVu'llLh as the
 Book, had all
 "Essence o f Essences," the "Sea o f Seas,"
 tokens" had been
 the "Point round Whom the realities of the
 had
 Prophets and Messengers revolve," "from
 had "waked
 W h o m God hath caused to proceed the
 "cleft," and
 knowledge o f all that was and shall be,"
 order," and the
 Whose "rank excelleth that of all the Proph-
 out," and the
 ets," and Whose "Revelatioiz transcendeth
 bzlrden," and
 the comprehension and understanding of all
 near," and
 their chosen ones," had delivered His Mes-
 blaze," and the
 sage and discharged His mission. He Who
 "Bridge"
 was, in the words of 'Abdu'l-Bah\$ the

peared, proclaimed His Cause,
 lessly persecuted and died
 "Second Woe," spoken of in the
 of St. John the Divine, had,
 peared, and the first of the
 gers," Whose appearance had
 sied in the Qur'in, had been
 first "Trumpet-Blast," destined
 earth with extermination,
 latter Book, had finally been
 Inevitable," "The Catastrophe,"
 rection," "The Earthquake o f
 Hour," foretold by that same
 come to pass. The "clear
 "sent down," and the "Spirit"
 "breathed," and the "souls"
 up," and the "heaven" had been
 the "angels" had "ranged in
 "stars" had been "blotted
 "earth" had "cast forth her
 "Paradise" had been "brought
 "hell" had been "made to
 "Book" had been "set," and the
 had been "laid out," and the

"Balance" had

"Morn o f Truth" and "Harbinger of the
"mountains scattered

Most Great Light," Whose advent at once
the Sanctuary,"

signalized the termination of the "Prophetic
confirmed by

T H E B A H A ' I W O R L D

Jesus Christ in His reference to "the abomi-
pro-

nation of desolation," had been accom-
despite the

plished. The "day whose length shall be a
against it,

thousand years," foretold by the Apostle of
Dispensa-

God in His Book, had terminated. The
integrity of the

"forty and two months," during which the
paving the way

"Holy City," as predicted by St. John the
was to be

Divine, would be trodden under foot, had
firmly and

elapsed. The "time of the e n d had been
light which,

ushered in, and the first of the "two Wit-
was to propa-

nesses" into Whom, "after three days and a
cradle as far as

half the Spirit of Life from GocE" would
China Sea

enter, had arisen and had "ascended up to
radiance as

heaven in a cloud." The "remaining twenty
the Tasman

and five letters to be made manifest," ac-
The forces

cording to Islamic tradition, out of the
to the con-

"twenty and seven letters" of which Knowl-
and ecclesiastical

edge has been declared to consist, had been
gathering momen-

revealed. The "Man Child," mentioned in
the avowed

been "set up," and the

in dust." The "cleansing of

prophesied by Daniel and

had been clearly formulated and

claimed. The Covenant which,

determined assaults launched

succeeded, unlike all previous

tions, in preserving the

Faith of its Author, and in

for the advent of the One Who

its Center and Object, had been

irrevocably established. The

throughout successive periods,

gate itself gradually from its

Vancouver in the West and the

in the East, and to diffuse its

far as Iceland in the North and

Sea in the South, had broken.

of darkness, at first conined

certed hostility of the civil

powers of ghhi'ah Persia,

tum, at a later stage, through

the Book of Revelation, destined to "rule all and persistent opposition of
 the Caliph of
 nations with a rod of iron," had released, Islm and the Sunni hierarchy
 in Turkey,
 through His coming, the creative energies and destined to culminate in
 the fierce
 which, reinforced by the effusions of a antagonism of the sacerdotal
 orders as-
 swiftly succeeding and infinitely mightier sociated with other and still
 more powerful
 Revelation, were to instill into the entire religious systems, had launched
 their initial
 human race the capacity to achieve its assault. The nucleus of the
 divinely or-
 organic unification, attain maturity and dained, world-embracing
 Community-a
 thereby reach the final stage in its age-long Community whose infant strength
 had al-
 evolution. The clarion-call addressed to the ready plucked asunder the
 fetters of S_hhiCah
 "concourse of kings and of the sons of orthodoxv.,, and which was.
 with everv ex-
 kings," marking the inception of a process pansion in the range of its
 fellowship, to
 which, accelerated by Bahi'u'llih's subse- seek and obtain a wider and
 still more sig-
 quent warnings to the entire company of the nificant recognition of its
 claims to be the
 monarchs of East and West, was to produce world religion of the future,
 had been
 so widespread a revolution in the fortunes formed and was slowly
 crystallizing. And,
 of royalty, had been raised in the Qay- lastly, the seed, endowed by
 the Hand of
 yumh'l-Asmi'. The "Order," whose founda- Omnipotence with such vast
 potentialities,
 tion the Promised One was to establish in though rudely trampled under
 foot and
 the Kitiib-i-Aqdas, and the features of which seemingly perished from the
 face of the
 the Center of the Covenant was to delineate earth, had, through this very
 process, been
 in His Testament, and whose administrative vouchsafed the bppportunity To
 germinate
 framework the entire body of His followers and remanifest itself, in the
 shape of a still
 are now erecting, had been categorically more compelling Revelation-a

Revelation

announced in the Persian Bayln. The laws
which were designed, on the one hand, to destined to blossom forth, in a
later period
abolish at a stroke the privileges and cere- into the flourishing
institutions of a world-
monials, the ordinances and institutions of a wide administrative System, and
to ripen, in
superannuated Dispensation, and to bridge, the Golden Age as yet unborn,
into mighty
on the other, the gap between an obsolete agencies functioning in
consonance with the
system and the institutions of a world-en- principles of a world-unifying,
world-re-
compassing Order destined to supersede it, deeming Order.
CENTENARY O F MARTYRDOM O F T H E B A B

From THE DAWN-BREAKERS
(Nabil's Narrative) *

D E P R I V E D of His turban and sash, the proaching victory.
'Tomorrow,' He said to
twin emblems of His noble lineage, the BBb, us, 'will be the day of My
martyrdom.
together with Siyyid Husayn, His amanuen- Would that one of you might
now arise and,
sis, was driven to yet another confinement with his own hands, end My
life. I prefer to
which He well knew was but a step further be slain by the hand of a
friend rather than
on the way leading Him to the goal He had by that of the enemy.' Tears
rained from
set Himself to attain. That day witnessed a our eyes as we heard Him
express that wish.
tremendous commotion in the city of We shrank, however, at the
thought of tak-
Tabriz. The great convulsion associated in ing away with our own hands
so hrecious a
the ideas of its inhabitants with the Day of life. We refused, and remained
silent. Mirzi
Judgment seemed at last to have come upon Muhammad-'Ali suddenly sprang
to his feet
them. Never had that city experienced a and announced himself ready
to obey what-
turmoil so fierce and so mysterious as the ever the Bib might desire.
'This same youth
one which seized its inhabitants on the day who has risen to comply with
My wish,' the

the BBb was led to that place which was to
 had intervened
 be the scene of His martyrdom. As He ap-
 thought,
 proached the courtyard of the barracks, a
 suffer martyrdom.
 youth suddenly leaped forward who, in his
 with Me its
 eagerness to overtake Him, had forced his
 way through the crowd, utterly ignoring
 Mirzi Hasan IQhBn
 the risks and perils which such an attempt
 farrBs_h-bBs_hi[chief attendant]
 might involve. His face was haggard, his
 presence of the
 feet were bare, and his hair dishevelled.
 and to obtain
 Breathless with excitement and exhausted
 required for
 with fatigue, he flung himself at the feet of
 leaving the
 the Bib and, seizing the hem of His gar-
 Him what
 ment, passionately implored Him: "Send
 your faith,"
 me not from Thee, O Master. Wherever
 will be en-
 Thou goest, suffer me to follow Thee."
 convey to
 "Muhammad 'Ali," answered the BBb,
 you, the
 "arise, and rest assured that you will be with
 aware." He
 Me. To-morrow you shall witness what God
 conversation
 has decreed." Two other companions, un-
 farrBsh-bB&i suddenly
 able to contain themselves, rushed forward
 Siyyid Husayn by
 and assured Him of their unalterable loy-
 severely re-
 alty. These, together with MirzB Muham-
 said to him
 mad-'Aliy-i-Zuniizi, were seized and placed
 to say," the BBb
 in the same cell in which the BBb and Siyyid
 any earthly

Bib declared, as soon as we
 and forced him to abandon the
 'will, together with Me,
 Him will I choose to share
 crown.' "
 Early in the morning,
 ordered his
 to conduct the BBb into the
 leading mujtahids of the city
 from them the authorization
 His execution. As the B6b was
 barracks, Siyyid Husayn asked
 he should do. "Confess not
 He advised him. "Thereby you
 abled, when the hour comes, to
 those who are destined to hear
 things of which you alone are
 was engaged in a confidential
 with him when the
 interrupted and, holding
 the hand, drew him aside and
 buked him. "Not until I have
 all those things that I wish
 warned the farrBs_h-bB&i, "can

Husayn were confined. power silence Me. Though all
the world be
I have heard Siyyid Husayn bear witness armed against Me, yet shall they
be power-
to the following: "That night the face of the less to deter Me from
fulfilling, to the last
BBb was aglow with joy, a joy such as had word, My intention." The
farr6sh-bBs_hiwas
never shone from His countenance. Indif- amazed at such a bold
assertion. He made,
ferent to the storm that raged about Him, however, n o reply, and bade
Siyyid Husayn
He conversed with us with gaiety and cheer- arise and follow him.
fulness. The sorrows that had weighed so
heavily upon Him seemed to have com-
pletely vanished. Their weight appeared to The Bib was, in His turn
brought before
have dissolved in the consciousness of ap- Mulli Mul?ammad-i-MimBqini.
No sooner
had he recognized Him than he seized the
* Pages 507-517. death-warrant he himself had
previously

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written and, handing it to his attendant, reposed on the breast of his Master.
As soon
bade him deliver it to the farr6&-b6s_hi. "No as they were fastened, a regiment
of soldiers
need," he cried, "to bring the Siyyid-i-Bib ranged itself in three files, each
of two hun-
into my presence. This death-warrant I dred and fifty men, each of which was
or-
penned the very day I met him at the gath- dered to open fire in its turn
until the whole
ering presided over by the Vali-'Ahd. He detachment had discharged the
volleys of its
surely is the same man whom I saw on that bullets. The smoke of the firing
of the seven
occasion, and has not, in the meantime, sur- hundred and fifty rifles was such
as to turn
rendered any of his claims." the light of the noonday sun into
darkness.
From thence the Bib was conducted to There had crowded onto the roof of the
the house of Mirzb Bkqir, the son of Mirz6 barracks, as well as the tops of
the adjoining
a m a d , to whom he had recently suc- houses, about ten thousand people, all
of

ceeded. When they arrived, they found his whom were witnesses to that sad and moving attendant standing at the gate holding in his hand the BLB's death-warrant. "No need to As soon as the cloud of smoke had cleared enter," he told them. "My master is already away, an astounded multitude were looking satisfied that his father was right in pronouncing the sentence of death. He can do believe. There, standing before them alive no better than follow his example." and unhurt, was the companion of the BBb, Mu116 MurtadCQuli, following in the whilst He Himself had vanished uninjured footsteps of the other two mujtahids, had from their sight. Though the cords with previously issued his own written testimony which they were suspended had been rent in and refused to meet face to face his dreaded pieces by the bullets, yet their bodies had opponent. No sooner had the farrQs_h-b6s_hi miraculously escaped the volleys. Even the secured the necessary documents than he tunic which MirzL Muhammad-'Ali was delivered his Captive into the hands of S6m wearing had, despite the thickness of the IQhAn, assuring him that he could proceed smoke, remained unsullied. "The Siyyid-i- with his task now that he had obtained the B6b has gone from our sight!" rang out the sanction of the civil and ecclesiastical authorities of the realm. They set out in a frenzied search for Him, and found Him, eventually, seated in the same room which He had occupied the night before. S6m IQhkn was, in the meantime, finding fore, engaged in completing His interrupted himself increasingly affected by the conversation, with Siyyid Husayn. An ex-havior of his Captive and the treatment pressing of unruffled calm was upon Him that had been meted out to Him. He was face. His body had emerged unscathed from seized with great fear lest his action should the shower of bullets which the regiment bring upon him the wrath of God. "I pronounced had directed against Him. "I have finished

fess the Christian Faith," he explained to My conversation with Siyyid
 Husayn," the
 the B6b, "and entertain no ill will against B6b told the farr6s_h-b6&i. "Now
 you may
 you. If your Cause be the Cause of Truth, proceed to fulfil your
 intention." The man
 enable me to free myself from the obliga- was too much shaken to resume what he
 tion to shed your blood." "Follow your in- had already attempted. Refusing to
 accom-
 structions," the BLb replied, "and if your plish his duty, he, that same
 moment, left
 intention be sincere, the Almighty is surely that scene and resigned his post.
 He related
 able to relieve you from your perplexity." all that he had seen to his
 neighbor, MirzL
 S6m Kh6n ordered his men to drive a nail Siyyid Muhsin, one of the notables of
 Ta-
 into the pillar that lay between the door of briz, who, as soon as he heard the
 story, was
 the room that Siyyid Husayn occupied and converted to the Faith.
 the entrance to the adjoining one, and to
 make fast two ropes to that nail, from
 which the BLb and His companion were to S5m IQhkn was likewise stunned
 by the
 be separately suspended. MirzL Muham- force of this tremendous revelation. He
 or-
 mad-'Ali begged S6m KhLn to be placed in dered his men to leave the
 barracks imme-
 such a manner that his own body would diately, and refused ever again
 to associate
 shield that of the B6b. He was eventually himself and his regiment with any act
 that
 suspended in such a position that his head involved the least injury to the
 B6b. He

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swore, as he left that courtyard, never again sun and blinded the eyes of
 the people. The
 to resume that task even though his refusal entire city remained enveloped
 in that dark-
 should entail the loss of his own life. ness from noon till night.
 Even so strange a
 No sooner had SBm KhBn departed than phenomenon, following immediately
 in the
 AkB JBn K_hBn-i-Khamsih, colonel of the wake of that still more
 astounding failure of

body-guard, known also by the names of the BBb, was KJhamsih and NBSiri, volunteered to carry out the order for execution. On the same pause and wall and in the same manner, the BBb and of such mo- His companion were again suspended, while the effect the regiment formed in line to open fire occurrence had upon them. Contrariwise to the previous oc- beheld the casion, when only the cord with which they farrBs_h-bi&i and saw were suspended had been shot to pieces, this decision; they time their bodies were shattered and were which, de- blended into one mass of mingled flesh and bullets, had bone. "Had you believed in Me, O wayward they could generation,"-were the last words of the BBb who had emerged to the gazing multitude as the regiment was expression of preparing to fire the final volley, "every one resumed His of you would have followed the example of Husayn; and yet this youth, who stood in rank above most of to inquire as you, and willingly would have sacrificed unwonted signs himself in My path. The day will come when you will have recognized Me; that day took place at I shall have ceased to be with you." twenty-eighth of Sha- The very moment the shots were fired, a gale of exceptional severity arose and swept months, and over the whole city. A whirlwind of dust of of His birth

SBm KhLn's regiment to injure unable to move the hearts of Tabriz, and to induce them to reflect upon the significance mentous events. They witnessed which so marvelous an produced upon SBm KJhBn; they consternation of the him make his irrevocable could even examine that tunic spite the discharge of so many remained whole and stainless; read in the face of the BBb, unhurt from that storm, the undisturbed serenity as He conversation with Syiid none of them troubled himself to the significance of these and wonders. The martyrdom of the BBb noon on Sunday, the 'bBn, in the year 1266 A.H. [July 9, 18501, thirty-one lunar years, seven twenty-seven days from the day

incredible density obscured the light of the in ShirBz.

6. INTERNATIONAL OBSERVANCE OF THE CENTENARY OF THE MARTYRDOM OF THE BAB

THE world-wide character of the Bahs'i suggestions for the conduct of both meet- ings.
Faith has been demonstrated once more by the action of various National Spiritual Assemblies in preparing memorial and public programs for their respective communities. EGYPTAND SUDAN
The National Spiritual Assembly has published a Memorial pamphlet in the Arabic language. On account of the conditions of the dispute among the three religions recognized in the Muslim world, the pamphlet supplied them with "historical, logical and traditional proofs from the Qur'Ln, the Old and New Testaments," to support the BahL'i Revelation. From the National Spiritual Assembly we Its epilogue presented the Bahs'i teachings and principles as set forth by the Guardian in the Faith of BahBu'lla'h, issued giving plans for a special Memorial followed by a selection from World Religion, Meeting and also a Public Meeting on the Hidden Words, Centenary date, with list of readings and and ended with "How to Live a Bah2i Life

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from Words of 'Abdu'l-BahB." The English Shrimati Shirin Boman-The Martyr-Prophet of a World Faith (In Hindustani) translation of the title of this pamphlet is Shri S. N. Chaturvedi "Page of Light." (Publicity Officer, U.S. of Cards of invitation to the Public Meeting Rajasthan)-A Century of Spiritual Revival (In English) in Cairo were sent to more than eighty eminent non-Bahi's, of whom (including the All Are Cordially Invited

press) about forty attended. The motion picture film of the Bahi'i Temple in Wilmette was shown. Press comments were very favorable. Two items have been received: a newspaper clipping reporting a talk by Suhayl 'Ala'i at a gathering of Auckland and Dev- onport Bahi'i communities held to com- memorate the Centenary; and a pamphlet entitled "Martyrdom of the Bib, 1850-1950" published by the National The National Assembly prepared a special number of the Bahd'i News of Persia, Assembly. Its contents include: Foreword, A Summary of the BahL'i Faith, giving the Centenary program for use throughout the local communities. The martyrdom of the BBb, Bahi'u'llih's Tribute to the Bgb, The Bib's Farewell world survey pamphlet prepared by the Address to the Letters of the Living, and Guardian and published in the United States BBb. It contains 24 pages with Utterances of the two full-page tributed throughout the provinces. illustrations.

On May 10 the National Assembly addressed a general letter to all local Assemblies appointing three Regional Committees, each serving for the BahA'is in one of the three countries. Nine items of advice and The Bahi'i House of Worship provided an ideal setting for the program direction were given for the Commemoration carried out on Sunday, July 9, 1950, in tion and Public Meetings. "The poor shall be fed as far as possible. This may be done the Centenary. The "Holiest House of Wor- ship in the BahL'i World" through the Municipality," was one suggestion. A very attractive Centenary pamphlet special blessing upon the great gathering of some five hundred BahL'is was also published, of 64 pages and illustrations. Its contents were listed as follows: Foundation Hall at the hour of

noon, to see
 "Foreword, A Prayer By the Bgb, The the Portrait of the Bgb which
 the Guardian
 World Religion, The Execution of the BBb, made a most precious gift and
 trust to
 BahL'u'llih's Tribute to the Bib, The Bib North America in 1944.
 and the Revelation of Bahi'u'llBh, The This meeting, drawn together
 spiritually
 Bgb's Address to the Letters of the Living, by the sublime nature of the
 occasion, re-
 A Pattern for Future Society, Appreciations alized anew its grandeur when
 the Guard-
 of the Bah6'i Faith." ian's cablegram, shared with
 the "assembled
 representatives (of) American Bahi'i Com-
 Program munity gathered beneath (the) dome (of
 In Commemoration of the Centenary the) most Holy House (of) Worship (in
 of the Martyrdom of the Bgb, the) Bahi'i World" his "feelings (of) pro-
 the Forerunner of Bah2i Faith, found emotion evoked (by this) historic
 Public Lectures will Be Held occasion."l This reading followed a brief
 under the Chairmanship of period of silence for individual use of the
 the Honourable Shri Sri Prakasa Daily Prayer.
 at the Constitution Club, Curzon Road Bahi'u'llih's Tablet of Visitation
 (Prayers
 New Delhi and Meditations, pp. 3 10-313) intensified
 on July 9, 1950 at 9-30 A.M. the emotions to the degree of awe and ex-
 Prof. Abdul-Majid Khan, Guest Speaker (For- alted reverence.
 merly Indian Consul, Jidda, Saudi Arabia)
 -A Century of World Crisis (In English) 1 This cablegram is given in
 full on pages 191 to 193.

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Then, after the Portrait was placed on the welcomed the visitors in the name of
 the
 rug-covered speakers' table, flanked by red BahL'is. She stated the purpose of
 the Cen-
 roses, row by row the friends quietly filed tenary, the significance of the
 Martyrdom of
 before the Portrait to behold the features the B6b, and referred to the
 Centenary
 and likeness of the Martyr-Prophet whose meetings being carried out in all
 parts of the
 mission inaugurated the world era in the life world.
 of mankind. As Chairman Miss Austin
 then presented
 When the BahL'is in the last row had re- the three speakers: Dr. G. A. Borgese,

of
sumed their seats, the gathering departed the University of Chicago, member of
the
from the Foundation Hall and entered by Committee to Frame a World
Constitution,
the outside steps the auditorium of the ~ o u s e and director of the magazine
Common
of Worship. Here, though the evidences of Cause; Mrs. Dorothy Beecher
Baker, long-
construction were so apparent, the interior time member of the National
Spiritual As-
ornamentation had b&h completed to a sembly, worker for unity, who has traveled
point where the beauty of the finished de- widely and lectured throughout North
sign impressed the hearts. Indeed, an archi- America, South America and Western
Eu-
tectural sketch of the completed auditorium, rope; Mr. William Kenneth
Christian, mem-
in color, had been placed outside the Foun- ber of the National Spiritual
Assembly, on
dation Hall before noon, that the friends the faculty of Michigan State
College,
might better visualize what the auditorium writer, former member of the
editorial staff
will be when completed early in 1951. of World Order Magazine.
In this remarkable theater, signifying
both the majesty of the Faith and the sacri- The Shrine and
Gardens
ficial efforts of the believers, the second part At 5:30 P.M., after the
public meeting,
of the Centenary program unfolded: Read- the BahL'is gathered once more in
Temple
ings from the Bahi'i Sacred Writings con- Foundation Hall.
cerning the Station and Martyrdom of the This meeting, concluding
the Centenary
B6b. Seven readers presented these selec- program, had been arranged in order
to
tions: Tablet of Alpnad; Prayers and Me&- project the moving picture
film which the
tations by BahB'u'llkh, pp. 272-276; Some Guardian had sent from Haifa
as one more
Answered Questions, pp. 30-31; Words of contribution to the
Centenary celebration,
the B6b and of 'Abdu'l-Bahti from Dispen- which synchronized with the
completion of
sation of Bahh'u'lla'h, pp. 35-36, p. 34; the Arcade surrounding the Shrine of
the
Gleanings from the Writings of Baha"u'EEa'h, Bkb on Mt. Carmel.

pp. 291-293; pp. 74-75, 144-146; Prayer re- The showing of the films
was preceded
vealed by the B6b, "IS There any Remover by the reading of a letter written by
Mr.
of Difficulties"; Prayers and Meditations, Ben Weeden from Haifa describing the
pp. 84-86. The spirit of worship sustained progress of construction work on the
Shrine
the gathering throughout these readings, of the B6b. (See Section VI, page
246.)

evoking power to realize the meaning of The film, a composite of
numerous se-
these Holy Words and to reconsecrate one- lected views, created as a whole an
intensely
self in service to so holy a Faith. interesting picture of the
Shrines and gar-

The readings form a-gemlike compilation dens at the BahB'i World Center-the
which any one may from time to time Guardian's own project carried out at the
ponder for himself, renewing faith and spiritual heart of the
Faith.

steadfastness whenever the world seems too It is not possible to
reproduce these vivid
violent and chaotic to be overcome and photographic scenes in words. For the
transformed. BahL'is present it was no

less an experience
than a psychic transportation to Haifa and
Public Meeting 'Akkti to see with their own eyes what has
At 3: 30 P.M. the BahL'is reconvened in been done since the days of
'Abdu'l-Bah6 to

Foundation Hall for the public meeting. glorify the remains of BahL'u'116h7 the
Bkb,

The estimated attendance of BahL'is and the Master and members of the Holy Fam-
non-BahL'is was about nine hundred. Sel- ily, and prepare the way for the
building of

dom has Foundation Hall held a larger the international institutions of the
Faith to

gathering. be centered in that holy
region. The power

Miss Elsie Austin, presiding, graciously of the Guardianship, the vision, the
super-

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human toil of the guardian, were realized as (the) conclusion (of
the) holiest enterprise

seldom before. since (the) dawn (of

the) Revela-

The final note was also sounded by tion. . . .3 3 2

Shoghi Effendi in the reading of his cable- Thus this Centenary

is not merely a re-	
gram addressed to the Bahl'is through all	calling, no matter how
reverently, of a great	
National Spiritual Assemblies, announcing	Event which took place
one hundred years	
the termination of the initial step of the con-	ago: it is an occasion
on which the Bahi'is	
struction of the "domed structure designed	are challenged to
carry forward the work of	
(to) embellish (and) preserve (the) B6b's	an ever-living and
Divine Faith.	
sepulcher on Mt. Carmel."	
"(The) hour (is) ripe," the message con-	Centenary
Pamphlets	
tinued, "(to) undertake (the) preliminaries	Two pamphlets were
published by the	
(for the) erection (of the) octagonal first	National Spiritual
Assembly of the United	
unit (of the) superstructure. . . .	States as part of the
Centenary commemora-	
"(I) appeal (to) entire body (of) believ-	tion.
ers (to) seize (this) priceless opportunity	The first
publication is the world survey	
(to) stimulate (the) unfoldment (of) this	compiled by the
Guardian with data report-	
process through generous, sustained contri-	ing the spread of the
Faith from 1844 to	
butions (for the) furtherance (of an) enter-	1950, entitled The
Bah& Faith-1844-	
prise transcending any national institution	1950.
whether H ~ i r a or Ma&riqul-Adhkir,	The second
publication is The Martyr	
reared (in the) past or (in) process (of)	Prophet of a World
Faith by William B.	
construction.	Sears, telling the
story of the B6b for a	
"The hour (is) propitious . . . (to)	western public.
repay part (of the) infinite debt (of) grati-	ZThis cable, dated
Haifa, July 7, 1950, appears in	
tude owed its martyrs, through hastening	World Order Unfolds,
page 12.	

7 . THE MARTYR PROPHET OF A WORLD F A I T H *

The blistering July sun glared from the	The chain of events
leading to this scene	
barrels of seven hundred and fifty rifles,	began in 1844.

awaiting the command to fire and to take
of religious fervor. Ev-
His life. ery

preaching the return of
He seemed so young to die, barely thirty,
world to prepare for
and He was handsome, gentle, confident.
Edward Irving in Eng-
Could He possibly be guilty of the shocking
Kelber in Germany, Ma-
crime of which He was accused?
in South Carolina,
Thousands of eager spectators lined the
Pennsylvania all
Public Square. They crowded along the
studies of the Scriptures
roof-tops overlooking the scene of death.
the hour for Christ's re-
They wanted one last sight of Him for He
was either good or evil, and they were not
Lowell's poem "The Crisis"
sure which. was

Christ. They urged the
it. Wolff in Asia, Sir
land, Leonard H.
son in Scotland, Davis
and William Miller in
agreed that their
clearly showed that
turn was at hand.
James Russell

very hour of Advent en-
It was high noon, July 9, 1850, in a
parched corner o f Persia, the barracks
square o f the sun-drenched city of Tabriz.
nation
comes the moment to decide.

was written in that

* Pamphlet issued by the National Spiritual Assembly of the Bahi'is of the United States, commemorating the Centenary of the Martyrdom of the Bib, Tabrfz, Persia, July 9, 1850. The years be

thusiasm:

"Once to every man and

1843 and 1847 were

The years between

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generally accepted as the time for the return
by the magic of His
of Christ. Careful study of the prophecies
force of His revela-
had simultaneously led Bible scholars and
reluctantly arose from my
students in different parts of the world to
depart. He smilingly bade
these fateful years. me
'If you leave in such

"I sat enraptured

voice and the sweeping
tion. At last I
seat and begged to

me be seated, and said:

Did the years between 1843 and 1847
 will assuredly say:
 pass with no sign of the return of Christ?
 lost his mind.' "
 Or were these years comparable to those
 clock registered two
 which followed the birth and enunciation of
 minutes after sunset on the
 Christ's original message? Years which
 The Biib declared to
 passed with no visible sign to the people of
 prepared to leave, "This
 Palestine that the Promised One had come.
 will, in the days to
 The crucifixion of a trouble maker from
 one of the greatest
 Nazareth they had dismissed from their
 festivals."
 minds. Was the story to wait, as it had
 later, May 23, 1944,
 waited in the time of Jesus, for over one
 Bahgi communities
 hundred years before it began to reach the
 was commemorated
 consciousness of the people? Was the story
 age, the beginning of
 of Calvary to be retold at an execution post
 and one shepherd."
 in the public square of Tabriz?
 the evening of its
 birth, this World Faith heralded by the Bib
 And during 1844, in Persia, this story had
 major countries of the
 its beginning.
 people from every walk of
 It was the eve of May 23rd in S i r i z , the
 conviction, every shade
 "city of nightingales and blue tile foun-
 tains." ShirAz, in what was once the ancient
 province of Elam given by Daniel, the
 soon spread beyond
 Prophet, as the place of visioil in the latter
 disciples. It reached the
 days and mentioned in the book of Jere-
 church and state. They
 miah: "And I will set my throne in Elam."
 enthusiasm with which

a state, whoever sees you

This poor youth has

At that moment the

hours and eleven

eve of May 23, 1844.

Mulli Husayn as he

night, this very hour

come, be celebrated as

and most significant

One hundred years

in over eight hundred

of the world this hour

as the dawn of a new

the era of "one fold

In one century from

had spread to all the

earth, embracing

life, every religious

of skin-color.

The fame of the Bgb

the circle of His

authorities of both

were alarmed by the

A young man declared that He was the B6b's message. The one foretold in all the holy books of the and hatred that past. He said He had come to usher in a ~esus,began to engulf the new era, a new springtime in the hearts of initiated a com-	the people accepted the same wave of opposition had surrounded Bgb. The clergy at once bined attack upon Him.
men. He was called "The B6b" which means They gathered their the door or the gate. His teaching was to be scholars and speak-	wisest and most capable
the gateway to a new age of unity: The try to confuse the world is one country and mankind its citi-	ers to argue with and B6b. They arranged great
public debates in zens; there is only one religion and all the governor, the clergy,	Shhiriz and invited the
prophets have taught it. well as the people,	the military chiefs, as
As Jesus had spoken to Peter, the fisher- young prophet of	hoping to -discredit the
man, the B6b spoke to a Persian student,	Shiriz.
Mu116 IJusayn. Mull6 Husayn's own words searching truths that day	He spoke such
can best describe the depth of this experi-	by day the crowds
increased. His purity of	
ence :	conduct at an age when
passions are intense	
"I sat spellbound by His utterance, ob-	impressed the people who
met Him. He was	
livious of time. . . . This Revelation, so	possessed of
extraordinary eloquence and	
suddenly and impetuously thrust upon me,	daring. Instead of
benefiting the clergy, the	
came as a thunderbolt which, for a time,	debates they arranged
elevated the B6b at	
seemed to have benumbed my faculties	their expense. He
exposed, unsparingly,	
. . . Excitement, joy, awe, and wonder	their vices and
corruption. He proved their	
stirred the depths of my soul. Predominant	infidelity to their own
doctrine. He shamed	
among these emotions was a sense of glad-	

- -

Bahl'i Revelation, translated from the original Persian
ness and strength which seemed to have and edited by Shoghi

Effendi, Bahl'i Publishing Com-

transfigured me."

mittee, New

--ork,-1932.The quotations are f&m the

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following pages of The

Dawn-Breakers: 62-65, 61, 173-

1The quotations cited are taken from The Dawn- 177, 239, 315-316,

321-322, 447, 450-452, 502, 507, 509,

Breakers, Nabfl's Narrative of the Early Days of the 512-517.

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T H E B A H A ' I W O R L D

them in their lives. He defeated them with Tihrin. The SJhih had

received a letter from

their own Holy Book in His hand. the BBb requesting such an

audience. The

Soon all of Persia was talking about the BBb said that He was confident

of the just-

BBb. The ShBh himself, moved to investi- ness of the King and so He

wished to come

gate the truth of the reports concerning the to the capital and hold

conferences with the

Bib, delegated Siyyid Yahyiy-i-Dhibi, sur- priests of the empire in the

presence of the

named Vahid, to go at once to S_hiriz and ShBh, the civil authorities,

and the people.

investigate the matter in person. V*id was The BBb offered to explain

His Cause and

chosen because he was called the "most His purpose. He said He

would accept be-

learned and most influential" of all the forehand the judgment of the

KhBh and, in

SJhih's subjects. case of failure, was ready

to sacrifice His

Vahid had three interviews with the BBb. head.

After the first, he said to a friend, "I have The Bib never reached

Tihrin. The

in His presence expatiated unduly upon my Prime Minister, Hiji Mirzi

Aqisi, feared

own learning. He was able in a few words the consequences of such an

interview. He

to answer my questions . . ." feared the influence the BBb

might exert on

Of these interviews, Vahid said later, "As both the sovereign and the

capital city. He

soon as I was ushered into His presence, a succeeded in persuading the

Shih to trans-

sense of fear, for which I could not account, fer so dreaded a subject to

MBh-K6, a pris-

suddenly seized me . . . The BBb, behold- on castle in the
AdJhirbByjBn mountains to
ing my plight, arose from His seat, ad- the north.
vanced towards me, and, taking hold of my En route to MBh-K6, the
BBb approached
hand, seated me beside Him. the gate of Tabriz. The news
of His arrival
" 'Seek from me,' He said, 'whatever is stirred the hearts of the people
and they set
your heart's desire. I will readily reveal it to out to meet Him, eager to
extend their wel-
you.' come to so beloved a Leader.
The officials
"Like a babe that can neither understand of the government refused to
allow them to
nor speak, I felt powerless to respond. The draw near and receive His
blessing.
Bib smiled as He gazed at me and said: As the Bib walked along
the streets of
'Were I to reveal for you [the answers to Tabriz, the cries of the
multitude resounded
the questions you seek], would you acknowl- on every side. So loud was
the clamor of
edge that My words are born of the spirit welcome that a crier was
ordered to warn
of God? Would you recognize that My ut- the people of the danger to
which they were
terance can in no way be associated with exposing themselves. The cry
went forth:
sorcery or magic? . . . "Whosoever shall make any
attempt to ap-
"How am I to describe this scene of in- proach the Siyyid-i-BBb, or
seek to meet
expressible majesty? Verses streamed from him, all [that person's]
possessions shall
His pen with a rapidity that was truly as- forthwith be seized and he
himself con-
tounding. The incredible swiftness of His demned to perpetual
imprisonment!"
writing, the soft and gentle murmur of His An undercurrent of
excitement ran
voice, and the stupendous force of His style, through the city during the
BBb's stay. With
amazed and bewildered me." saddened hearts and mixed
feelings of help-
Vahid summed up his report on his in- lessness and confusion, the
people watched

vestigation of the Bib by saying, "Such was the beloved Prophet leave
 Tabriz for the castle of Mih-K6. They
 the state of certitude to which I had at- castle of Mih-K6. They
 whispered among themselves, as had the
 tained that if all the powers of the earth themselves, as had the
 followers of Jesus when they watched Him being
 were to be leagued against me they would delivered in
 be powerless to shake my confidence in the turn to Caiaphas and Pilate:
 If this is the
 greatness of His Cause." Promised One, why is He
 subjected to the
 When word of this reached the SJhBh, he whims of the men of earth?
 told his Prime Minister that he had been in- The Bib was given into
 the custody of
 formed Vahid had become a follower of the 'Ali Khin, warden of the
 solid, four-towered
 BBb. "If this be true, it behooves us to stone castle which sat on
 the summit of a
 cease belittling the Cause of that Siyyid." mountain on the frontier of
 Russia, Turkey,
 Still disturbed by Vahid's response to the and Persia.
 Bzib's teaching, the ShBh issued an order The Prime Minister was
 confident that
 summoning the BBb to the capital city of few, if any, would venture
 to penetrate that

C E N T E N A R Y O F M A R T Y R D O M O F T H E B A B

wild region. The people of the area were al- warned to profit by the
 failure of 'Ali
 ready hostile to the BBb, and it was the at MBh-Ku. Yet, in spite of
 the open threat
 Prime Minister's hope that this enforced se- to his own safety, Yahyi L h i
 n found him-
 clusion among enemies would stifle the self powerless to obey. He
 soon felt the fas-
 Faith at its birth and lead to its extinction. cination of his prisoner and
 forgot the duty
 He soon realized how gravely he had un- he was expected to perform, for
 the love of
 derrated the force of the Bib's influence. the BBb had claimed his entire
 being.
 The hostility of the natives was subdued by Even the Kurds who lived
 in Chihriq, and
 the gentle manners of the BBb. Their hearts whose fanaticism and hatred
 exceeded that
 were softened by His love for them. Their of the inhabitants of MBh-KG,

fell under the
 pride was humbled by His modesty. Their transforming influence of the
 Bib. The love
 opposition to His teaching was nlellowed by which the Bib radiated was a
 living thing.
 the wisdom of His words. Even the warden, As Saul of Tarsus had fallen
 victim to the
 'Ali KJhin, began to relax the severity of enrapturing warmth of Jesus,
 in like manner
 the Bkb's imprisonment, in spite of the whoever came in contact with
 the BBb was
 Prime Minister's repeated warning against transported into a new world
 of joy and
 falling under His spell. gladness. As the crowds had
 flocked to
 Soon great numbers began to come from Jesus on the Mount of Olives, so
 came the
 all quarters to visit the Bib at Mih-Kii. hungry, thirsty people of
 Persia to the
 During this period, the Bib composed His Mountain of Chihriq.
 Persian Baya'n, the most comprehensive of No sooner did this news
 reach the capital
 all His writings. In it the Bib defined His than the infuriated Prime
 Minister de-
 mission as two-fold: To call men to God, manded that the Bib be
 transferred at once
 and to announce the coming of the Promise to Tabriz. He called an
 immediate confer-
 of all ages and all religions-a great world ence of all the ecclesiastical
 dignitaries of
 educator whose station was so exalted that Tabriz to seek the most
 effective means for
 in the words of the Bib, "A thousand pe- bringing to an abrupt end the
 BBb's power
 rusals of the Baya'n cannot equal the perusal over the people.
 of a single verse to be revealed by 'Him The news of the impending
 arrival of the
 Whom God shall make manifest.' "" Bib caused such popular
 enthusiasm that
 The Prime Minister was informed of the the authorities decided to
 confine the BBb
 affection which the once unfriendly people in a place outside the gate of
 the city.
 of MBh-KG were showing toward the Bib. The crowds besieged the
 entrance to the
 He was told of the flood of pilgrims to the meeting place the next day,
 impatiently

castle. Those who had been ordered to	awaiting the time when they
could catch a	
watch developments reported to the Prime	glimpse of His face. They
pressed forward	
Minister that the warden, 'Ali K_hBn, had	in such large numbers that a
passage had to	
been enchanted by the Bib and treated Him	be forced for the BBb.
as his host rather than as his prisoner. Both	When the BBb entered the
hall, a great	
fear and rage impelled the Prime Minister	stillness descended upon the
people. At last	
to issue an instant order for the transfer of	the stillness was broken by
the president of	
the BBb to the castle of Chihriq, called the	the gathering. "Who do you
claim to be,"	
"grievous mountain."	he asked the BBb, "and what is
the message	
The BBb said farewell to the people of	which you have brought?"
MBh-K6 who, in the course of His nine	Pontius Pilate had asked
Jesus, "Art thou	
months' captivity among them, had recog-	a king then?'And Jesus
replied, "Thou say-	
nized to a remarkable degree the power of	est that I am a king. To this
end was I born,	
His personality and the greatness of His	and for this cause came I into
the world,	
character.	that I should bear witness unto
the truth.	
Everyone that is of the truth heareth my	
The Bib was subjected to a closer and more	voice."~
rigorous confinement at Chihriq. The Prime	So did the Bib reply to
the Assembly. "I	
Minister left strict and explicit instructions	am, I am, I am the Promised
One! I am	
to the keeper, Yahyi K_hBn, that no one was	the One whose name you have
for a thou-	
to enter the presence of his prisoner. He was	sand years invoked, at whose
mention you	

2 World Order of Bahd'u'lldh, page 100.
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3 John 18:37.

THE BAHAI WORLD

have risen, whose advent you have longed	Prime Minister Hiji Mirzd A q
h i was top-	
to witness, and the hour of whose Revela-	pled from power. The
successor to the	
tion you have prayed God to hasten. Verily	throne was seventeen year old
Ndsiri'd-Din	

I say, it is incumbent upon the peoples of direction of the affairs
 both the East and the West to obey My Prime Minister,
 word and pledge allegiance to My person." iron-hearted
 Immediately after He had pronounced and his hatred for the Bib more
 implacable
 these words, a quiet fell over the hall; a than that of Hiji Mirzb
 Aqisi. He un-
 feeling of awe seized those who were pres- chained a combined assault of
 civil and ec-
 ent; the pallor of their faces betrayed the clesiastical powers against
 the Bib and His
 agitation of their hearts. Faith.
 The examination of the Bib continued to
 its pre-arranged end. Yet, once again the When word of the suffering
 of His followers
 purpose of the authorities had been frus- reached the Bib, who had
 been returned to
 trated. The meeting had served only to up- the castle of Chihriq, He was
 plunged in
 lift Him in the eyes of the people. sorrow. There was yet an
 added blow to
 come to Him. His beloved uncle, by whom
 The Bib was at length delivered to the head He had been reared in
 childhood, was ar-
 of the religious court of Tabriz to be rested in Tihrbn to await
 execution.
 whipped with the bastinado. As Jesus had It was this same uncle who
 had served the
 fallen under the scourge for His claim to be BQb with such devotion
 throughout His life,
 a Redeemer of men, the Bib also was sub- who became one of His first
 and most ar-
 jected to the same indignity. Eleven times dent disciples. It had been
 less than a year
 the head of the religious court applied the before his arrest in Tihrdn
 that the BBB's
 rod to the Bib's feet. He was struck across uncle had visited Him in His
 prison cell in
 the face with one of the strokes intended Chihriq. He had gone from
 there to Tihrin
 for His feet. to teach the Faith of the Bib
 and had re-
 Dr. McCormick, an English physician, mained there until his arrest as
 one of four-

treated Him and recalled their meeting in the following manner, "He was a very mild TihrBn were im- and delicate-looking man, rather small in of the city of- stature and very fair for a Persian, with a treatment was in- melodious soft voice, which struck me much them to reveal . . . In fact his whole look and deportment other believers. went far to dispose one in his favour." decree threat- His persecutors had fondly hoped that by among the summoning the Bib to Tabriz they would recant his faith. be able through threats and intimidations to yield to the pres- induce Him to abandon His mission. They once. The remain- had failed. As Jesus had said, "My teaching "Seven Mar- is not mine, but His that sent me," the Bib uncle, one of the too made it clear that this message was was one of something greater than Himself. The gathering in Tabriz had enabled Him his faith at last to set forth emphatically, in the pres- of the more af- ence of the authorities, the distinguishing pay a ransom for features of His claim. It had also enabled their offer. Him to destroy, in brief and convincing lan- the Prime guage, the arguments of His enemies. The news of this meeting spread rapidly your be- throughout Persia. It awakened new zeal in told him. "Emi- the hearts of His followers. They redoubled Tihrin are their efforts to spread His teachings. It en-	teen prisoners. The fourteen captives in prisoned in the home of one ficials. Every kind of ill flicted upon them to induce the names and addresses of The Prime Minister issued a ening with execution whoever fourteen was unwilling to Seven were compelled to sure and were released at ing seven became known as the tyrs of TihrQn." The Bib's leading merchants of S_hdz, these seven. His friends urged him to deny and save his life. A number fluent merchants offered to him. The BQb's uncle rejected Finally he was brought before Minister. "A number have interceded in half," the Prime Minister nent merchants of Shiriz and willing, nay eager, to pay

your ransom . . .

kindled a corresponding reaction among His A word of recantation from
you is sufficient

adversaries. Persecutions, unprecedented in to set you free and ensure
your return, with

their violence, swept over the nation. honors, to your native city."

The a i h succumbed to illness, and his The Bib's uncle boldly

replied to these

CENTENARY O F MARTYRDOM O F T H E B A B

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words. "Your Excellency," he said, ". . . ship, better would it have been than
to de-

my repudiation of the truths enshrined in clare your allegiance to one who is
certainly

this Revelation would be tantamount to a inferior to you in knowledge."

rejection of all the Revelations that have "The knowledge which I have
acquired,"

preceded it. T o refuse to acknowledge the Qurbin-'Ali answered, "has led me to
bow

Mission of the . . . Bib would be to . . . down in allegiance before Him."

Qurbin-

deny the Divine character of the Message 'Ali boldly continued: "Ever since I
attained

which Muhammad, Jesus, Moses, and all the age of manhood, I have regarded
justice

the Prophets of the past have revealed." and fairness as the ruling
motives of my

The Prime Minister could not hide his life. I have judged the B i b fairly"
with my

impatience as the Bib's uncle signed his own mind and with my heart. I "have
reached

death-warrant with his lips. the conclusion that should this

Youth, to

The Bib's uncle continued: "God knows whose transcendent power friend and foe
that whatever I have heard and read con- alike testify, be false, every Prophet
of God,

cerning the sayings and doings of those Mes- from time immemorial down to the
present

sengers, I have been privileged to witness day, should be denounced as the very
em-

the same from this Youth, this beloved bodiment of falsehood!"

Kinsman of mine, from His earliest boy- Neither the sweetness of
bribes, nor the

hood to this, the thirtieth year of His life threat of death had any effect.

. . . I only request that you allow me to be "I am assured of the
unquestioning devo-

the first to lay down my life in [His] path." tion of over a thousand
 admirers," Qurbīn-
 The Prime Minister was stupefied by such 'Alī told the Prime Minister, "and yet
 I am
 an answer. Without uttering a word, he powerless to change the heart of the
 least
 motioned that the Bib's uncle be taken out among them. This Youth, however, has
 and beheaded. proved Himself capable of
 transmuting
 The second to fall beneath the heads- . . . the souls of the most degraded
 among
 man's axe was Mirzī Qurbīn-'Alī. He was His fellow men. Upon a thousand like me
 a close friend of many nobles. The mother He has, unaided and alone, exerted
 such in-
 of the Shih, because of her friendship for fluence that, without even attaining
 His
 Qurbīn-'Alī, said to the King, "He is no presence, they have flung aside their
 own
 follower of the Bib, but has been falsely desires and have clung passionately
 to His
 accused." will. Fully conscious of the
 inadequacy of
 So they sent for him. "You are a scholar, the sacrifice they have made, these
 yearn to
 a man of learning," they said. "You do not lay down their lives for His sake .
 . ."
 belong to this misguided sect; a false charge The Prime Minister hesitated.
 "I am loth,
 has been preferred against you." whether your words be of God or
 not, to
 Qurbīn-'Alī replied, "I reckon myself one pronounce the sentence of death
 against the
 of the followers and servants of the Bib, possessor of so exalted a station."
 though whether or no He hath accepted me "Why hesitate?" burst forth
 Qurbīn-'Alī.
 as such, I know not." "[For this was I born.] This is
 . . . the day
 They tried to persuade, holding out hopes on which I shall seal with my
 life-blood my
 of a salary and pension. faith in His cause." Seeing the
 Prime Min-
 "This life and these drops of blood of ister's uncertainty, he added quickly,
 "Be
 mine," he said, "are of but small account; not, therefore, reluctant, and rest
 assured
 were the empire of the world mine, and had that I shall never blame you for
 your act.

I a thousand lives, I would freely cast them The sooner you strike off my head,
the
all at the feet of His friends." greater will be my gratitude to
you."

Qurbin-'Ali was taken to the Prime Min- The Prime Minister paled. "Take
him

ister. away from this place!" he

cried. "Take him

"Since last night I have been besieged by away! Another moment, and . . . [he]
will

all classes of State officials," the Prime Min- have cast his spell over me!"

ister told him, "who have vigorously inter- Qurbin-'Ali smiled gently.

"You are

ceded in your behalf. From what I learn of proof against that magic that can
captivate

the position you occupy and the influence only the pure in heart."

your words exercise, you are not much in- Infuriated, the Prime

Minister arose from

ferior to the Siyyid-i-Bib himself. Had you his seat. His face was mottled and
his whole

claimed for yourself the position of leader- frame shaking with anger as he
shouted:

'f WORLD

"Nothing but the edge of the sword can sured that you will be with
Me. Tomorrow

silence the voice of this deluded people!" you shall witness what God
has decreed."

He turned to the executioners. It is enough. That night the face of
the BBb was aglow

"No need to bring any more members of with joy, a joy such as had
never shone from

this hateful sect before me. Words are His countenance. Indifferent
to the storm

powerless to overcome their unswerving ob- that raged about Him, He
conversed with

stinacy. Whomever you are able to induce to His companions with gaiety
and cheerful-

recant his faith, release him; as for the rest, ness. The sorrows that had
weighed so heav-

strike off their heads. I will face no more ily upon Him seemed to have
completely

of them!" vanished.

The news of the tragic fate which had be- The BBb saw the sun rise
over the sands

fallen the seven martyrs of Tihb brought of His native Persia for the
last time. He

immeasurable sorrow to the heart of the was engaged in a
 confidential conversation
 BBb. To His companions, the Bgb explained with one of His followers
 who served as His
 that this event foreshadowed His own death secretary when He was
 interrupted by a gov-
 soon to follow. ernment official. The chief
 attendant for the
 The Prime Minister decided to strike at Prime Minister's brother had
 come to lead
 the very head of the Faith. Remove the BBb, the BBb to the presence of
 the leading Doc-
 he felt, and once more the old order could tors of Law in Tabriz to
 obtain from them
 be restored. He called his counsellors to- the authorization for His
 execution.
 gether and unfolded his plans. The BBb rebuked the
 attendant for his in-
 "Nothing," he told them, "short of his terruption and held fast to His
 secretary's
 [the BBb's] public execution can . . . en- hand.
 able this distracted country to recover its "Not until I have said to
 him all those
 tranquillity and peace." things that I wish to say,"
 the Bgb warned
 He dispatched an order commanding that the attendant, "can any earthly
 power si-
 the BBb be brought to Tabriz a second time. lence Me. Though all the
 world be armed
 Forty days before the arrival of this sum- against Me, yet shall they be
 powerless to
 mons, the BBb collected all the documents deter Me from fulfilling, to
 the last word,
 and writings in His possession. He placed My intention."
 them in a box, along with His pen-case and The attendant was amazed
 at such bold-
 ring, and made arrangements for their dis- ness and effrontery in a
 mere prisoner. He
 posal. 'Abdu'l-Karim, to whom they were insisted that the BAb
 accompany him. The
 eventually entrusted, informed his fellow- barracks doors were opened
 and the BBb
 disciples that all he could reveal of the letter was brought into the
 courtyard, His conver-
 sation left unfinished.
 which had been given him concerning the To the people of Tabriz,
 contents of the box was that it was to be de-
 the B6b was no

livered into the hands of BahL'u'llBh, one of longer triumphant. The
 campaign of united
 the Bgb's ablest defenders in TihbN. opposition by church and
 state was having
 At last the Bgb was escorted to the city of its effect. The BBb was now a
 humbled
 Tabriz which was to be the scene of His prisoner. The crowd filled
 the streets and
 martyrdom. Never had this city experienced people climbed on each
 other's shoulders
 a turmoil so fierce. As the Bib was being led the better to see this man
 who was still so
 through the courtyard to His cell in the city much talked about.
 barracks, a youth leaped forward into His Just as Jesus had entered
 Jerusalem
 path. This eighteen year old boy had forced hailed on all sides and with
 palms strewn in
 his way through the crowd ignoring the peril His path only to be mocked
 and reviled in
 to his own life which such an attempt in- that same Jerusalem within
 the week, in like
 volved. His face was haggard, his feet were manner the glory that had
 attended the
 bare, his hair dishevelled. He flung himself Bgb's first visit to Tabriz
 was forgotten
 at the feet of the BBb and implored Him: now. This time the crowd,
 restless and ex-
 "Send me not from Thee, O Master. Wher- citable, flung insulting
 words at the Bib.
 ever Thou goest, suffer me to follow Thee." They pursued Him as He was
 led through
 Reminiscent of the words of Jesus to the the streets. They broke through
 the guards
 thief on the cross, the Bib answered him, and struck Him in the face.
 When some
 saying, "Muhammad-'Ali, arise and rest as- missile hurled from the
 crowd would reach
 its mark the guards and the crowd would The smoke from the firing
 of the seven
 burst into laughter. hundred and fifty old-style
 rifles was such
 As soon as the chief attendant secured the as to turn the light of the
 noonday sun into
 death warrant, he delivered the Bib into the darkness. As soon as the
 cloud of smoke had
 hands of Sim LhBn who was in charge of cleared away, the crowd
 looked upon a

the Armenian regiment which had been or- scene which reason could
 scarcely accept.
 dered to execute Him. Standing before them, alive
 and unhurt, was
 S i m L h i n had found himself increasingly the companion of the Bib,
 Muhammad-'Ali.
 affected by the behavior of his captive. He The BBb Himself had vanished
 from their I

 was seized with great fear lest his action sight. The cords with which
 they had been
 should bring upon him the wrath of God. suspended were torn into
 pieces by the bul-
 He approached the Bib and spoke to Him. lets, yet their bodies had
 escaped the volleys.
 "I profess the Christian Faith," he ex- The soldiers tried to quiet
 the crowd. The
 plained, "and entertain no ill will against chief attendant began a
 frantic search for
 you. If your Cause be the Cause of Truth, the Bib. He found Him seated
 in the same
 enable me to free myself from the obliga- room which He had occupied
 the night be-
 tion to shed your blood." fore. The BBb was completing
 the conversa-
 "Follow your instructions," the BBb re- tion which had been interrupted
 that morn-
 plied, "and if your intention be sincere, the ing by the chief attendant.
 Almighty is surely able to relieve you from "I have finished My
 conversation with
 your perplexity." My secretary," the Bib told
 the attendant.
 SBm K_hh ordered his men to drive a nail "Now you may proceed to fulfil
 your in-
 into the pillar that lay between the doors of tention."
 the barracks. To the nail they made fast the The attendant was too
 much shaken to
 ropes from which the BBb and His com- resume. He remembered the
 words the BBb
 panion, Muhammad-'Ali, were to be sepa- had spoken that morning:
 "Though all the
 rately suspended. world be armed against Me,
 yet shall they
 The Bib remained silent, His pale hand- be powerless to deter Me from
 fulfilling, to
 some face framed by a black beard and the last word, My
 intention." The attendant

small moustache. His appearance and His refused to continue. He left
 the scene and
 refined manners, His white and delicate resigned his post.
 hands, His simple but neat garments, all Meanwhile, in the
 courtyard the soldiers,
 seemed out of place in the midst of this in order to quell the
 excitement of the
 scene of violence. crowd, showed the cords
 which had been
 Muhammad-'Ali begged Sim a B n to severed by the bullets. The
 seven hundred
 place him in such a manner that his body and fifty musket balls had
 shattered the
 would shield that of the BBb. He was even- ropes into fragments and
 freed the two,
 tually suspended so that his head rested nothing more.
 upon the breast of his Master. A. L. M. Nicolas, a
 European scholar,
 About ten thousand people had crowded wrote of this episode, "It was a
 thing unique
 onto the roofs of the adjoining houses, all in the annals of the history
 of humanity.
 eager to witness the spectacle, yet all willing The volley severed their
 bonds and delivered
 to change at the least sign from the BBb. As them without a scratch." M.
 C. Huart, a
 the crowd that had passed by on Golgotha, French writer, stated, "It
 was a real mira-
 reviling Him, wagging their heads and say- cle . . ."
 ing, "Save thyself. If thou be the Son of SBm Khdn was likewise
 stunned. He re-
 God, come down from the cross," so, too, called the words the BBb had
 addressed to
 did the people of Tabriz mock the BBb and him: "If your intention be
 sincere, the Al-
 jeer at His impotence. mighty is surely able to
 relieve you from
 As soon as the BBb and His companion your perplexity." He ordered his
 regiment
 were fastened to the post, the regiment of to leave the barracks square
 immediately.
 soldiers ranged itself in three files. Sim He told the authorities that
 he would refuse
 Chin could delay the command no longer. ever again to associate
 himself and his regi-
 He ordered his men to fire. In turn, each of ment with any act that would
 involve the

the files opened fire upon them until the least injury to the BBb,
even though his re-
whole detachment had discharged its volley fusil should entail the loss
of his own life.
of bullets.

After the departure of

S6m Khin, the

T H E B A H A ' I W O R L D

colonel of the bodyguard volunteered to enlist our sympathies on
behalf of the young
carry out the order for the execution. A Prophet of S_hirBz."
second time the BBb and His companion
were lashed to the fatal post while the firing At last the clergy and the
state prided them-
squad formed in line before them. As they selves on having crushed the
life from the
prepared to fire the final volley, the BBb Cause they had battled so
long. The BBb
spoke His last words to the gazing multi- was no more. His chief
disciples had been
tude.

destroyed, the mass of His

followers

"Had you believed in Me, 0 wayward throughout the land were being
gradually
generation," He said, "every one of you cowed and exhausted.
would have followed the example of this Within three years, the
Cause for which
youth, who stood in rank above most of the Bib had given His life
seemed on the
you, and willingly would have sacrificed verge of extinction. The
life of the ill-fated
himself in My path. The day will come Youth of ZhhirBz appeared to
be one of the
when you will have recognized Me; that day saddest and most fruitless.
I shall have ceased to be with you." Yet this abyss of
darkness and despair

The regiment discharged the volley. The was the very hour for which the
Bib had

Bgb and His companion gave up their lives long been preparing His
followers. Repeat-

as the bullets shattered their bodies. As edly He had told them that
He was but the

Jesus had expired on the cross so that men humble forerunner of a
Messenger of in-

might be called back to God, the BBb comparable greatness yet to
follow. In His

breathed his last against the barracks wall book the Bay& the Bib had

written, "Of
in the city of Tabriz. all the tributes I have paid
to Him Who is
The martyrdom of the BBb took place at to come after Me, the greatest
is this, My
noon on Sunday, July 9, 1850, thirty years written confession that no
words of Mine
from the time of his birth in S_hirBz. can adequately describe Him,
nor can any
reference to Him in My book, the Baya'n, do
There is but one parallel in all recorded his- justice to His C a ~ s e . " ~
tory to the brief, turbulent ministry of the
Bkb. It is the passion of Jesus Christ. There Amid the shadows that were
gathering
is a remarkable similarity in the distinguish- about the Faith of the BBb,
the figure of
ing features of their careers: the youthful- Bah2u'llBh alone remained as
the hope of
ness and meekness; the dramatic swiftness an unshepherded community;
that same
with which their ministry moved toward its BahA'u'llBh, to whom the BBb
had sent the
climax; the boldness with which they chal- box containing His personal
possessions and
lenged the time-honored conventions, laws, His writings.
and rites of the religions into which they The marks of clear
vision, of courage and
had been born; the r6le which the religious sagacity which BahB'u'llgh
had shown on
hierarchy played as chief instigator of the more than one occasion ever
since he rose
outrages they were made to suffer; the in- to champion the Cause of the
Bab, ap-
dignities heaped upon them; the suddenness peared to qualify him to
revive the fortunes
of their arrest; the interrogations to which of an expiring Faith.
they were subjected; the scourgings inflicted Yet even this hope seemed
taken from the
upon them; the public affronts they sus- believers. Bah6'u'llBh was
imprisoned in the
tained; and finally their ignominious suspen- "black pit" in Tihirin. He
was stripped of
sion before the gaze of a hostile multitude. his possessions and was
exiled to Baghdad
-
Sir Francis Younghusband in his book, in 'IrBq.
The Gleam, said, "His life must be one of The SJhBh and the Prime

Minister re-
those events in the last hundred years which joiced. If they were to
believe their coun-
is really worth study." sellors, they would never
again hear of the
Edward Granville Browne, the famous BBb or His Faith. It was swiftly
receding
Cambridge scholar, wrote, "Who can fail to into oblivion.
be attracted by the gentle spirit of the BBb? Once again they had
underestimated the
His sorrowful and persecuted life; his purity character of this Faith and
the source of its
of conduct, and youth; his courage and un- power. The BBb had promised
His followers
complaining patience under misfortune . . . in His book, the BayLn, that
the one
but most of all his tragic death, all serve to 4 World Order o f
Bahd'u'lla'h, page 100.

CENTENARY O F MARTYRDOM O F T H E BAB

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"Whom God will make manifest" would ap- The Cause for which the Bib
had given
pear nineteen years from the date of His His life no longer seemed to
border on the
own declaration. In 1863 outside the city of verge of obliteration. The
dawn had now
Baghdid, nineteen years from that evening given way to daylight. The era
promised to
in a i r i z when the Bib had spoken to Mull6 the earth since the beginning
of time, the
Husayn, BahL'u'llLh declared to the world day of the "one fold and one
shepherd" had
that He was the One foretold by the Bib. been ushered in by His
sacrifice.

8. PILGRIMAGE T O T H E SCENES O F T H E BAB'S CAPTIVITY AND MARTYRDOM By DHIKRU'LLAH &I~DEM

Translated by Marzieh Gail

A HUNDRED years have now gone by these words of it: "Inevitable for us is
since the meek and holy Bib, the Gate of Ad_hirbiyjBn. Nothing can equal it . .
."

God, was put to death at noon on July 9, They are traveling to see
the place with
1850, and even to the present day the world their physical eyes, but also

to weep over
 and its peoples ("except for those into the anguish of that Lord of
 men in the
 whose eyes God hath shed the radiance of Country of Sorrows itself,
 where earth and
 His Face") are fast in a deathlike sleep, air, mountains and lakes,
 streams, trees, and
 unconscious of a mighty Faith, a transcend- stones bear witness to the
 wrong that was
 ent Dispensation, which made prophets and done Him. They will pour out
 for Him as
 seers of past ages cry out and weep with a libation something of the
 sorrow of their
 longing for it. hearts.
 At this time the Bahi'is of the world, The bus goes fast. Again it
 slows. It ful-
 from the northernmost point of the globe to fills the promise as to the
 Day of the Lord
 the southernmost, and from Far East to Far and the coming of the Kingdom
 when,
 West, following the example of Shoghi Ef- Scripture says, the earth will
 be rolled up.
 fendi turned their hearts toward the Country All along our talk is of the
 passion of the
 of Sorrows, to commemorate at the Guard- BBb. We pass through ZanjBn
 and remem-
 ber how lightly Hujjat and his
 ber how lightly Hujjat and his
 companions
 martyrdom. In recognition of this event the tossed away their lives there.
 Wherever the
 National Spiritual Assembly of the Bahi'is new road replaces the old, we
 turn like
 of Persia went on a nine days' pilgrimage compass needles to the
 abandoned thor-
 oughfare, because it was there
 into AdJ~irbByjin. This is an account of their
 that the Bib
 journey and what it meant to one of them. passed by. At Miyinaj we see
 Him again-
 in that house with the upper room. One of
 the friends calls our attention to the fact
 that the BBb loved high places; that even
 It is Thursday, the 6th of July, 1950. It when they were leading Him away
 to prison,
 is the day of Istijlil, the day of Qudrat, the wherever they would stop, in
 whatever town
 month of Rahmat, of the year Javkb, of the or village, and even if there
 were only one

sixth VBhid of the first Kull-i-\$hay'. The upper room in the place, it was there He group of travelers has set out as pilgrims, in chose to stay. His prisons, too, whether in a spirit of humility and penitence and great Tabriz or MBh-KG or Chihriq, were always love, going to the place of the Bib's last in high places. In His Tablet to Muhammad agony. They are traveling to that spot whose SJhih, revealed at Mih-KG, He speaks, how- very name, some thousand years ago, set fire ever, of His abode as being still higher than to the heart of Muhammad's descendent the the prison, for He says, "It is as if I were ImBm Muhammad-BBqir, so that he spoke dwelling in the loftiest Paradise, delighting

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Myself with the remembrance of God the of the earth be banded together they could Most Great." not take from Me so much as a single letter As we talk of all this, mountains and of a word." deserts and pasture lands pass by us, and And again, in the Tablet to Muhammad about midnight we come to Tabriz. Waiting S_h&h: "All the keys of heaven God hath for us here are the believers. They welcome chosen to place on My right hand, and all us, and carrying out the efficient arrange- the keys of hell on My left . . ." It was His ments of the Tabriz Assembly, they guide own unconditioned will to cast down His us away singly or by two's, to the different holy life in the pathway of the "Remnant of God"-He Whom the Splendor of God has ple who have never laid eyes on us before, named "My previous Manifestation, the Precursor of My Beauty." Of approaching us with such pleasure. And Whom, again, He has said, "I am He, He is afterward, when we went away, although we I; I am His Beloved; He is My Beloved." had been with them only a few days, they wept and so did we. It is this that is stirring Could we sleep on a night like this? Day all over the Bahi'i world today, because the finally breaks. The

appointed time ap-
 love of God has transfigured human nature. proaches. It is as if from
 all the streets and
 It is two days before the Commemora- passageways of Tabriz souls are
 gathering
 tion. Early on the day itself, all are to gather for Judgment. Yes, it is the
 Resurrection
 at the Haziratu'l-Quds, where a general Day, the rise of the Q2im
 and the Qayy6m.
 meeting will be held; communes will be The squares of Tabriz are
 black with
 chanted, the Guardian's letter will be read, crowds. "Deliver us, most
 exalted Beloved
 and then, one by one or two by two, the . . . forgive us then our
 sin and hide away
 visitors, guided by local believers, are to from us our evil deeds."
 (Qur'kn 3 : 191.)
 circle around the Barracks Square where the Some are hurrying,
 reverently, prayer-
 B5b was offered up as a sacrifice, the holy fully, up to the "Ark," the
 Citadel where the
 place of which it is written: "The souls of B5b was imprisoned, to that
 high place
 the Prophets and Messengers do pace which even today dominates
 the whole city
 about it." and which, once seen, is
 impressed on the
 The meetings arranged throughout Tabriz heart forever. They go here,
 that they may,
 are brilliant. Absent friends are remembered prior to commemorating the
 hour of the
 and missed. We feel that the hearts of all Martyrdom, witness yet
 another stage in the
 believers throughout East and West are fo- long passion of the B5b.
 Some wait till a
 cused on this city, and this gives rise to emo- later hour to make this
 pilgrimage. These
 tions that are best communicated not in stay in the vicinity of the
 BAbYsupper cham-
 words but from heart to heart. ber, and bowing their
 foreheads to the earth
 in that exalted place, are repeating excerpts
 from His writings, such as the Commentary
 Now it is the eve of the Martyrdom. The on the S6rih of Joseph. Not one
 has a
 Bahfis are in their houses; they are gath- thought except for t h e ~ e
 l o v e d ;they are in

ered in small groups, or q ~ ~ i alone.

te They another world now, and they cannot easily
are communing with their Lord. I cannot return from it.
tell how it is. We recall the aspect of that At the base of the
terrifying "Ark," at the
other night one hundred years ago: How entrance to the courtyard,
the BQb has once
MirzL Muhammad-'Ali surnamed Anis and again demonstrated His
power; for on a
Siyyid Husayn the amanuensis remained in structure they have raised
here in memory
the presence of the Bib; the conversation of the dead, we find
inscribed this verse
that took place that night between- disciple from the Qur'a'n: "Think not
of those who
and Beloved; all this came to mind again. are slain in the path of
God as dead; nay,
To emulate the kind of obedience that Anis alive with their Lord, are
they richly sus-
offered his Lord that night-this is the ulti- tained." (S6rih 3: 163.) It
stands as a secret
mate wish of every BahC'i. allusion to the BQb's agony
and death. The
In a commentary the BAb had referred to pilgrims, reading this holy
verse, seek leave
the circumstances of His approaching mar- to enter here, and thus they
pass into the
tyrdom in this wise: "Had I not been gaz- prison with their hearts
free from everything
ing upon this secret fact, I swear by Him in except God.
Whose hand is My soul, should all the kings The time has come to
attend the meeting

C E N T E N A R Y O F M A R TYRDOM O F T H E B A B

in Tabriz. The program goes forward; it is lieved in Me, every one of
you would have
well arranged and deeply moving. Although followed the example of this
youth, who
the friends in other areas have been advised stood in rank above most of
you, and would
not to attend in large numbers, nevertheless have willingly sacrificed
himself in My path.
some are here from other parts of Adbir- The day will come when you
will have rec-
biyjBn for this historic day, and the great ognized Me; that day I shall
have ceased to
auditorium of the Haziratu'l-Quds is be with you."I

jammed; those who cannot find seats stand 'Abdu'l-BahB, "The in the doorways and in the embrasures of Concourse is lifted the windows. Prayers are chanted. Then we Paradise wail and listen to the BBb's Tablet to Muhammad tears, their SJhih. Today the holy blood of the Bib is moment we are con- coursing through the world, it is flowering attention of the Guard- everywhere, and where is Muhammad Effendi, who labors S_h&h?We search, but find no trace of him. BBb, who spreads That foolish Minister of his has also sunk is now devoting into his tomb, and that other Prime Minis- constructing the ter, Taqi the Bloodshedder, the Brazen, who on Mt. Car- condemned the Lord of the world to death, has vanished in eternal night. complete. A In the Turkish language, the Assembly our bodies had secretary then speaks. He tells impressively the pain does of the spread of the Faith across the world, and of the building of the Bib's Shrine on our stay a great Mt. Carmel. The account of the Martyrdom held, each one is read. A strange spiritual atmosphere pre- never-to-be-forgotten vails; you would say a glimmer from the world beyond is hovering here. With com- plete humility, the Visitation Tablet of the BBb is chanted. leave for Saysin. It is almost noon. The pilgrims, led by out along some of the local friends, have come in ut- others have ter lowliness, imploring the help of God, to road ahead. What	In the words of groaning of the Supreme up. . . . The people of cry out, their eyes shedding hearts afire." At this scious of the loving ian, the beloved Shoghi at all times to exalt the His utterances abroad, who his nights and days to Shrine of the Martyr-Prophet mel. The circumambulation is feast is ready. But it is as if sustained a death wound, and not lessen . . . During the remainder of number of gatherings are generating a vivid, quality of the spirit. The following day we Some of the friends have come the way to welcome us while repaired and leveled the

circumambulate that place which is wor-
 exhilaration? In
 shipped by the people of Paradise. Unob-
 I
 auditorium-I think it meas-
 trusively they pass around the Barracks
 meters-of the new
 Square. They see the very spot where the
 afternoon meeting
 Martyrdom took place. They visualize the
 packed, there is
 Barracks as they were that day, and the
 through, many are
 roof tops black with people. They see the
 the windows
 BBb there, bound to Anis, and suspended
 stand outside
 from the ropes. They hear again the words
 being chanted. As
 that passed between the B6b and the far&&-
 the accents of
 bi&i; between the Bib and SBm K_hin.
 well-known
 Then Anis, making himself a living shield
 Persian, Turks are
 for the BBb. Then the first volley, by the will
 Varqi and Fur6-
 of the Bib, setting forth His proof to the
 Turkish, telling
 stupefied people, taking no effect. Anis
 the Faith, and
 stands there before them in his immaculate
 famed Bahi'i
 white robe; not even the smoke from the
 He has made
 seven hundred and fifty rifles has settled on
 places that relate
 it. The Bib concludes His interrupted con-
 Ad_hirbiyJBn,the way-stations
 versation with His amanuensis. Other sol-
 sites ..
 . Food
 diers are drawn up. The Bib utters His last
 words, and His blessed voice still seems to
 holy sites at
 ring across the Barracks Square:
 "O wayward generation! Had you be-

is this joy, this feeling of
 the s~acious
 ures nine by nineteen
 Hazira a morning and an
 are held. The auditorium is
 no room even to walk
 crowding the embrasures of
 and the doorways, and others
 the building. Prayers are
 the Assembly welcomes us in
 Ad_hirbiyjin, we recall the
 verse, "When they speak
 life-bestowers." Two of us,
 tan, reply with addresses in
 of victories already won by
 victories to come. Labib,
 photographer, takes pictures.
 photographs of all these
 to the Bib in
 on His journey, the historic
 is prepared foi. us.
 The next day we visit the
 1 Shoghi Effendi, God Passes

By, page 53.

THE BAHAI WORLD

Urhmiiyyih. We are to meet the friends of like their spiritual brothers
and sisters across
this area on our return. The lake of UrG- Persia, they have left their
homes and it is
miyyih rises before us, and we recall the their great joy to have taken
part in the ex-
B6b's arrival at the city here, RidL'iiyyih. As tensive teaching campaign; to
have earned
one of the friends has said, it is not sadden- the approval of the beloved
Guardian who
ing to visit these holy places, because out- wrote of the Plan: "It is a
vital undertaking
wardly at least the Bib suffered no afflic- of the followers of the
All-Merciful, con-
tions here. He was the guest of Malik Q6sim ceived and established in the
opening years
Mirzb, who received Him with ceremony of the second century of the
BahL'i Dis-
and forbade that any disrespect be shown pensation, and without peer
or precedent
Him. The room of the Bbb, in the upper throughout all the brilliant
history of the
story of the prince's house, is like His up- first century of this
wondrous Cause in that
per chamber in SJhfrQz; it lifts the spirit. holy land"; and to have
assisted in the
The entrance door and wall of the public Plan's successful completion by
the Cente-
bath attended by the Bbb have been pre- nary of the Martyrdom.
served; they are just as they were then. They are rendering
enviable services and
Dumbly they address the pilgrim. The pool their faces are nothing but
light. Unforget-
of the bath is empty now. The people had tably now, a woman believer
chants; her
carried away, to, the last drop, the water voice rises, all lowliness
and supplication, so
used by the B6b for His ablutions, to bless that our hearts are drawn
toward God. And
themselves with it and keep it as medicine out of that place, Salmbs,
which lies near
.
for their ills. . . Chihriq-and which the
poet H6fifiz has

We know that even an animal had a care
 greeting it six
 for Him here. The prince's unmanageable
 down bless-
 horse became quiet under His hand, and let
 a thousand times
 Him mount-a strange thing to witness, and
 Salmb! How dear
 the memory of it will endure forever.' At
 camel-drivers, how sweet
 the same time, a warning to mankind; for
 bells!"-out of Salmbs,
 how is it that man in his unawareness has
 Mountain"
 sunk even below the animal and has shut
 Mountain"
 himself away from grace?
 prayers ring out
 We cannot forget the meeting with our
 Surely they
 friends of RidL'iyyih, in a house blessed by
 worlds of the
 the Bgb with His presence. Here too the in-
 visible hand of the Bbb has been at work-
 follow the road
 across from the Bath we read the inscrip-
 in Madhad,
 tion: "God is the Light of the heavens and
 distance that
 of the earth." (Qur'a'n 24:35.) This verse
 and come to
 appears in delicate calligraphy on sky-blue
 Mbh-KG. We long
 tile, and serves as a guide post to "the Coun-
 mountain where the
 tenance of God Whose splendor can never
 by God in
 be obscured, the light of God whose radi-
 manifested
 ance can never fadeH-words uttered by
 (Shrih 7: 139.)
 the Primal Point Himself concerning His
 Guardian's mes-
 own Essence.
 commemoration
 of the Martyrdom and addressed to the
 long-afflicted Bahi'is of Persia, was dated at

named "the abode of Salmb,"
 hundred years ago and calling
 ings upon it, saying, "Hail,
 hail, to thee, O abode of
 is the voice of thy
 the jingling of thy
 which lies between the "Open
 (Mbh-KG) and the "Grievous
 (Chihriq), our unspoken
 from one mountain to the other.
 are heard as well in the holy
 Beloved.
 Suddenly we decide to
 taken by Mu116 Husayn when,
 he vowed to walk the whole
 separated him from the Bbb,
 Him on the mountain of
 to visit the spot on the
 Lord shone forth, as promised
 the Qur'bnic verse: "When God
 Himself to the mountain."
 It so happened that the
 sage, sent by telegraph in

this very day and hour.

It is morning. Our bus leaves for Tabrfz. said, "I have

The driver has agreed to stop all along the man's re-

way so that we can meet with local friends, demonstrated. Everyone

and some of these have been alerted ahead pilgrimage to "the

of time. The first place where we stop is turn back to

SJhbbphr (Salmgs), and a meeting is held. determined to re-

The pioneers here are solidly established; the pilgrim- age to M6h-KG.

2 The Dawn-Breakers, pages 309-310. are unable

to walk the entire distance that separated reason I will not

Mull6 Husayn from the they will at least go on foot from Lhuy to M6h-Kh, fol- we cannot see 'Ali

lowing in the footsteps of Mull& Husayn's visitors. But the

faithful attendant, Qambar-'Ali. Unfortu- even till our day,

nately this cannot be done. It is now almost of thousands of

half past three in the afternoon, and the bus beat faster; and

is leaving for MQh-Kh. Some of the friends knows how many

of Khuy are with us. We find ourselves look- throughout the

ing up and down the road, searching for which in the

Mull6 Husayn and Qambar-'Ali, and we last "at least five

think of those two holy souls; we consider will turn their at-

their humility, their spiritual quality, their evanescence. Mountains and valleys pass by. defile. We cannot see

The goal nears. around the

Over a wide area around M&h-KG the

The words of the Imbm who

known God by His disposal of

solves," were now

felt a longing to go on

Open Mountain." The plan to

Tabriz was changed; we

main in m u y and prepare for

Some feel that although they

the mountain. For this

ride."

We strain our eyes, but

EhQn now, and his honored

memory of this event has,

made the hearts of hundreds

BahL'is all across the world

God alone in His wisdom

billions of other hearts,

length of the Bah6'i Cycle

words of 'Abdu'l-Bahk is to

hundred thousand years,"

tention toward this place.

We are still in the

M&h-KG. And then suddenly,

bend, there is "the Open

Mountain" and the plains are black; the world mourns at slopes.	town of M&h-Kfion its
Mhh-Kh; for mile on mile the land is stud- believe me: I	You who may read this,
ded with outcroppings of glistening black the Lord of the	would swear by Him Who is
rock. Like ebony planets, these rocks rise world there is no	mountain that in all the
out of the land; they flood it like waves of this. Those who have	such terrifying sight as
an ebony sea. Posted haphazardly at the earth will bear	traveled to the ends of the
mountain pass are other, monstrous shapes, mountain like	me out: There is no other
terrifying rock formations that guard the as the anguish of	this. It has no like, just
entry. All nature is a prison here, on guard the Blessed	the B6b had no like, so that
over the Beloved of mankind, over that Visitation Tablet: "I	Beauty wrote in the
Captive of Whom Bahk'u'llLh has written: creation hath	bear witness that the eye of
"The purpose in creating the world and like Thee."	never gazed upon one wronged
making it to flourish was His Manifesta- believe, our globe of dust	If, as scientists
tion." detached itself one way or	
another from the	
We come to a river that boils and clamors endless ages	sun, and down through the
through the rocks; it has cut its way through know it, it is certain	came at last to be as we
solid rock and is maybe fifteen feet deep. moon, and sky	that wind and cloud, sun,
We remember how Nabil tells us that the that had no be-	worked from the beginning
night before Mull&Husayn and his servitor mountain of	ginning to bring about this
arrived-it was on the eve of the Feast of to serve as the	M6h-Kh, in just this wise,
the New Year-'Ali KhQn, the frontier offi- not a place that writ-	prison of the BQb. It is
cer in charge of the castle of MQh-Kfi,had a describe, this spot that	ers and painters can
dream. He saw the Prophet Muhammad, against which the	was the destined setting

followed by a companion, advancing to meet out. The reader	meekness of the B6b shone
him from beside the bridge. In the dream, himself, and the	must see the mountain for
Muhammad was on His way to visit the cas- where the Lord	prison house and the place
tle, to greet the B&b on the occasion of the he must then	made Himself manifest, and
New Year. 'Ali B Q n awoke with a sense done to his own	observe what the sight has
of exhilaration. He performed his ablutions things through	heart, and meditate on these
and prayed, dressed himself in his best gar- many a dawn,	long, wakeful nights and at
ments, sprinkled rosewater on his hands, and him write of it.	and then, if he can, let
went out on foot to receive the Visitor. He when, after a	We are speaking of this
further instructed a servant to saddle and in the frightening	brief detour from the road
bridle his three best horses and hold them in mountain, we see	pass that leads through the
readiness at the bridge. But when he met Open Mountain"	on our right a view of "the
Mull6 Husayn there, 'Ali Kh6n was told: "I of M6h-K6. At	and on its slopes the town
have vowed to accomplish the whole of my between M6h-Kh	this point the pass, lying
journey on foot, to visit an illustrious Per- that pushes into	and another high mountain
sonage who is being held prisoner on top of widens out. And	the sky across from it,
3 Maahad is in the northeast corner of Persia; again we come face to face with the heights	
Mih-Kti in the extreme northwest corner. narrows again as	of MAh-Kfi. Then the pass
T H E B A H A . ' I W O R L D	
if it were the mouth of the Fathomless Pit. nature has planted	The two towers which
The mountain stretches like a bow, be- mountain seem from	on the slopes of the
tween the entrance and exit of the pass. It ever, holding their	here more vigilant than
rises, awesome, overpowering, into the sky. It rivals the moon's heights, and shuts the crookedly from the	Captive in full view. A deep cleft runs

moon away. At either end of the bow, na-
 the mountain and
 ture has piled two massive towers, lifting out
 like a knotted black
 of the mountain, up and up into the Milky
 of feet it swings
 Way. From a distance you would say these
 anger of God. Per-
 two are jailers, adding to the cruelty of the
 desires to pull down
 BBb's imprisonment. Or again, that they are
 out nature and man
 minarets from which was raised the cry,
 believe that MBh-KG,
 "Hasten ye to salvation! Hasten ye to salva-
 Holiness, should exist for-
 tion! I bear witness that He Who is 'Ali be-
 unroll, the peoples of
 fore Nabi14 ('Ali-Muhammad, the Bkb) is
 last to understand
 the Gate of the Remnant of God!"
 agony. So it is that
 The city of MBh-KG lies within the curve
 not been able to
 of the bow, the opening of which is several
 roof-like peak,
 hundred meters across; it clings to the steep
 pillars that can be seen"
 slopes, an almost perpendicular street rises
 that castle and mountain
 jaggedly from house to house, leading finally
 up to the mountain top. Panting and sweat-
 ing we climb toward the summit. Not all of
 two of the BahL'is who
 us, however. One or two of the band who
 reach only the base
 set out from Khuy to make this pilgrimage
 sunset. They must climb
 cannot keep on; the road is too rough, too
 night shuts down, for
 steep. They cannot reach that last point of
 long-desired goal.
 all, the prison of the BBb. They complete
 to mind what
 their pilgrimage by the roadside, and who
 said to the historian
 knows, perhaps they show a special rever-

summit all the way down
 across from the prison,
 cord hanging; thousands
 down, a symbol of the
 haps it means that God
 the mountain, to crush
 as well. Yet again, we
 the prison of His
 ever, that, as the ages
 the earth may come at
 some hint of the BBb's
 the pull of the earth has
 draw down this curving
 raised up "without
 (Qur'a'n 3 1:9) and
 stand in their place.
 This is MBh-K6 . . .
 The pilgrims, with
 are pioneers at MBh-KG,
 of the mountain at
 the mountain before
 at the summit is their
 At this time we bring
 Lhayk_h Hasan-i-ZunGzi
 Nabil: That as the BBb

dictated His Teach-
ence in this.

rhythmic flow of His

As the BQb writes in the Tablet to Mu-
those who lived at
hammad S_h&h, the castle lies in the center
mountain, and mountain and
of the mountain and there is no higher point.
voice. What a melody

The slope ends abruptly at the castle and
it must have
above it there is not a span of earth where
ears strain now in the
anything could be built or find a foothold.
or to catch the song

Not jutting straight up in fortress-like walls,
reverberates from slope
but inverted here in a wide arc, the moun-
tain becomes a great parasol or cupola shel-
and turning up the
tering the prison place. Rain and snow can-
the abode of the

not fall here; stars and moon cannot cast
another " ~ r a t o r y " at ~

down their light; only the cruel cold, the
from the heart of the
scorching heat can enter here. For all day
beneath the castle, a

long in the heat of summer, the fortress and
anguish jets out with a

the mountain, like a concave mirror, gather
sobs and plunges down

in the heat, and all night long, while in other
over the surface of

places people are restfully asleep, they ra-
clear delicate water,

diate it back. And wintertimes the cold is so
place, fomr our ablu-

intense that the water which the BBb used
very careful not to

for His ablutions froze on His face.

It is here that the Monarch of love was
steps. Step after

beset by the legions of tyranny, and the
mounts. Here then is the

Dove of holiness prisoned by owls.
the Age. Here is the

ings at MBh-KG, the

chant could be heard by

the foot of the

valley re-echoed His

that must have been; how

shaken the spirit! Our

effort to hear it again,

of the Kingdom that

to slope.

After long twisting

mountain we draw near to

Well Beloved. Here is

the base of the walls;

mountain, gushing

stream of pity and

noise like sighs and

the mountain, scattering

a massive rock. Here is

well-suited to this holy

tions. The friends are

muddy it.

We come to the castle

step, our yearning

prison of the Lord of

4According to the abjad reckoning, "Nabfl" and 5 Mugall&, "The Oratory," a favorite resort of the "Muhammad" are numerical equivalents, the letters of poet If&@ near Shhiriz, watered by the stream of each word totaling 92. Rukn&bBd.

CENTENARY O F MARTYRDOM O F T H E BAB

place where they brought as a captive the rank and station to the spreading awareness
Sovereign and Possessor of the earth, of of this Order.
Whom it is written: "My Lord hath or- In the heart of this mountain the wrongs
dained that all which is and all which is not inflicted on Him Whom the world has
should belong to the Adored One that liveth wronged stand before us. But in the heart of
forever." another mountain, which seems
now to rise
Now we can make out His cell and that face to face with this one and in sharp con-
of His guards. The sorrowing voice of the trast with this, the
sovereignty, dominion
BBb, which could move a heart to its depths, and might of the Lord are made manifest.
seems to be ringing against the mountain- The Guardian of Bahb'u'llih's followers, the
side, and the sacred verses H e addressed to "primal branch" that hath grown out "from
Muhammad Shih from this very place speak the Twin Holy Trees," watches us here,
to our souls: "I swear by the Most Great watches the two mountains.
Here is
Lord! Wert thou to be told in what place I Mih-KG; and there is the holy mountain
dwell, the first person to have mercy on Me where the Bib's body is laid to rest-named
would be thyself. In the heart of a mountain by Prophets thousands of years back in time
is a fortress . . . the inmates of which are the Mountain of God (Mt. Carmel). The
confined to two guards and four dogs. Pic- King of Glory has related that mountain to
ture, then, My plight . . ." His own Self. The Heavenly
Father has
All of us, in complete humility, praying chosen that spot to hold the dust of the Bib,
and supplicating God, visit the cells and and has set it apart as the

center of His new	
rooms. We take up the dust of the holy place	World Order.
for a blessing. We chant verses of the Bib:	
"O Thou the Consolation of Mine eyes!	
Verily Thou art the Great Announcement!"	Now that we speak of
these things here	
"O Thou Remnant of God! I have sacrificed	at Mih-KG in the Bib's
prison, and Mt.	
Myself wholly for Thee; I have accepted	Carmel rises suddenly before
us, it is not	
curses for Thy sake, and have yearned for	inappropriate to turn our
thoughts toward	
naught but martyrdom in the path of Thy	His everlasting resting
place, so that we may	
love." We call to mind His Manifestation	note how the long cruelties,
the prison, and	
and His longing to offer Himself up in	at last the
bullets-intended, in the words of	
death. The Visitation Tablet is chanted. As	the Almighty, to free
mankind from the	
we stand there in the dark of the night, we	chains of self and
passion-were changed	
remember that the Holy Being spent His	into abiding glory. How
BahL'u'llLh, in the	
nights on the mountain in total darkness;	pathway of Whose love the BLb
sought and	
there was not even a candle for Him here.	found death, fulfilled the
promises voiced by	
Our hearts are heavy; grief bows us down.	the Prophets of God back through
the end-	
But suddenly we are comforted by the words	less ages, when He named Mt.
Carmel as the	
of the Primal Point to His own Essence:	Shrine of the Bib. How at His
command the	
"Be patient, O Consolation of Mine eyes, for	blessed hands of 'Abdu'l-Bahi
reared the	
verily God hath vowed to establish Thy	divine edifice; how
redemption of the prom-	
glory in every land, amongst all that dwell	ises set down in the Tablet
of Carme16 was	
on earth." Our minds are now flooded with	entrusted to the mighty arm
of Shoghi Ef-	
joy. It is as if from one end of the sky to the	fendi, the wondrous, unique
and priceless	
other a blinding light shines down. We see	Guardian.
that the BLb-Who in this place out of the	What is the best way to
go on pilgrimage	

very depths of His captivity and His anguish to the City that has come
 down from
 revealed unnumbered utterances-com- heaven, as the Shrine of the
 Bib is called in
 pletely disregarded the prison, and con- the Tablet of Carmel; the
 Shrine which,
 tinued to exercise that all-powerful, all- Bahb'u'llbh tells us, Mt.
 Zion circumambu-
 pervasive Will, against which no worldly lates? Shall we take the
 path that leads from
 might prevails. In His Book, the Persian the Pilgrims' House all the
 way to the Tomb
 Baya'n, written on this mountain top, from -the house that after its
 builder is named
 this dark and narrow cell, He alludes to His Ja'far-AbLd? 'Abdu'l-BahL
 said that Hifiz
 own glory; and with His promise of World referred to this house when
 he wrote:
 Order bestows new life on all mankind, and 6 In Gleanings from tlze
 Writings of Bahri'u'lldh,
 relates the exaltation of His own eternal pages 14-17.
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Between Ja'far-Abid and Musalli u'llih, the Point of Adoration,
 Him Whom
 Laden with ambergris the north wind God made manifest.
 blows. 'Abdu'l-Bahi, Who had cast aside
 His
 Or, as in the case of Mhh-Kii, when we turban and wept and sobbed aloud
 as, with
 looked first at the mountain itself, shall we His own hands, He laid the
 Bib's body in
 contemplate the Shrine from a distance and the heart of Carmel, Himself
 rests now be-
 set these two mountains against each other side the Bib. The companion
 who died with
 and compare them each to each? I think this the Bib has never been
 separated from Him.
 last is best. . . . Near them are built the
 tombs of the Most
 We follow the Guardian over the flower- Exalted Leaf, and of the
 brother, the
 ing slopes of Haifa. They seem to glitter mother, and consort of
 'Abdu'l-Bahi.
 with colored gems and pearls, like a bride at From the foot of the
 mountain all the
 her wedding, and we repeat to ourselves the way to the Shrine, the nine

terraces rise in
lines, "From every branch within the blos- memory of nine Letters of
the Living, and, in accord with the
soming grove, a thousand petals are cast be- the Shrine to the summit of
Guardian's design, from
fore the king." We observe the Guardian's more shall complete the
Mt. Carmel nine
gait, and we think that if men's eyes were The beloved Guardian,
number. called by the Mas-
seeing eyes, this in itself would be proof enough. ter "My Shoghi," was from
his early child-
We have watched the sea in the sunset hood enamored of the Bib. He
dreamed of
and now we are returning. We look upon the Bib, and he was named
Rabbini in
Carmel, heart of the world, and at its center memory of the Bib's title
Rabb-i-A'IL. It is
the Bib's Shrine, heart of Carmel. We see its he who, standing on the
heights of the
terraces from far away, burning like lighted Shrine, drew the geometric
designs of the
torches before the eyes of its builder. The terraces. He laid out the
gardens, and estab-
Guardian smilingly contemplates all this. lished the International
Bah'i Endowments
His voice, strong and clear, rings down the about the Shrine. He has
placed here the In-
mountain; he is saying, "Terraces of light; ternational Archives, of
whose treasures
light upon light." Bah'6'u111ih had promised,
"Ere long souls
His words echo back from the slopes and will be raised up who will
preserve every
the sea. We think of the contrast between holy relic in the most
perfect manner." The
those long nights on Mih-Kii, when the Bhh portrait of the Bib, drawn
in Uriimiyih
was denied even a candle, and now, when and gazed upon by
Bah'i'u'llhh Himself, is
the terraces of His Shrine are light upon here. Here too are His outer
garments and
light, the face of the building is a solid sheet His shirt, soaked in His
blood. A copy of the
of light, the whole mountain is to blaze with portrait and locks of the
Bhh's hair have

light. We remember two lines that were been sent as a historic gift
 to the Bahi'i
 chanted by 'Abdu'l-Bahh: "Glad tidings, House of Worship in the
 United States,
 glad tidings! Zion is dancing! Glad tidings, which has been completed
 under the Guard-
 glad tidings! The Kingdom of God whirls in ianship of Shoghi Effendi;
 and the Guardian
 delight !" has promised a copy to
 Persia, cradle of the
 Instead of panting and struggling up the Faith, as soon as the first
 Persian Ma'rriqu'l-
 narrow twisted road at Mih-K6, stopping at AdJhkir is built.
 times because we can climb no more, here The Guardian has added
 to the Shrine on
 we can rest on every terrace in the midst of Mt. Carmel three rooms built
 according to
 gardens and trees, in lovely settings of the same plan as those
 already constructed
 mountainside and sea. Pools and fountains by the Master. He has
 extended the length,
 are to be built here that will reflect the sky width and height of the
 Shrine, and is now
 and heaven. Each terrace is dedicated to one protecting the Edifice like a
 pearl of great
 of the Letters of the Living, and we are re- price within the shell of an
 arcade and
 ceived as it were by him. We forget our sor- crowning it with a
 balustrade set with pan-
 rows, as we take deep breaths of the delicate els, the central one to the
 north bearing a
 air. great green and gold mosaic
 of the Greatest
 No longer is the Bib a captive on Name.
 Mih-K6. He rests in the divine gardens on It is the Guardian who
 has widely spread
 the Mountain of God. He lies across the the works of the Bhb. In
 "The Dispensation
 Bay of Haifa from His Well-Beloved, Bahi'- of Bahi'u'llih" he has set
 forth the exalted

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station of the Bib. By translating the narra- and delicate gardens have no
 equal any-
 tive of Nabil he has published the days of where else.
 the Bib across the earth. He has seen to it When the famed Orientalist

A. L. M.

that in every area the Centenaries of the
see the Bib's
Bib's Declaration and of His Martyrdom
gift from
were befittingly celebrated. Across over a
design, together
hundred countries he has added thousands
Dawn-Breakers of Na-
upon thousands of souls to the company of
kissed the bear-
those who love the Bib, and he is looking
this place, how
for yet more countries to come.
At this time the Guardian is concen-
put on slip-
trating his labors on completion of the Edi-
with rose water
fice, importing marbles and granite and
himself, this
other priceless rock materials that had lain
arisen "with
in the earth down endless ages until at last
great gift, most
they should serve for the building of just
handsome face is
such a Shrine-rock materials in jade and
the Master
rose, that are symbols of the Bib's lineage
a brightness
and the way He died. Following the archi-
illuminated."
tect's design (you can see it in color, in the
voice, resonant,
pages of that mirror of Bahb'i activities
Visitation prayer: "The
around the globe, The Bahd'i World),⁷ the
Thy most
arcade and balustrade have been completed,
which hath shone
and the Guardian is now working day and
Beauty, rest
night to direct completion of the superstruc-
ture and rear the great golden dome. Then
in a dream.
the light will pour out of this source of
the Divine

Nicolas, who had longed to
Shrine exalted, received as a
Shoghi Effendi a copy of its
with a copy of The
bil, he was so moved that he
er's hand. Strangers love
much more do the friends.
Within the holy precincts we
pers and anoint ourselves
poured out by the Guardian
wonderful personage who has
the most perfect form, most
complete perfection." His
so phenomenally bright that
wrote, "His face shineth with
whereby the horizons are
Within the Shrine his
haunting, lifts in the
praise which hath dawned from
august Self, and the glory
forth from Thy most effulgent
upon Thee . . ."
I wonder if I am awake or
"Bless Thou, O Lord my God,

light and envelop all mankind, and the "people of Bahá'í" referred to in the Tablet of Thy most excellent Carmel will be made manifest, and God will Thy most august sail His ark upon His holy mountain, and observe the laws of God will be made known to all flower petals on men, and the Tabernacle of the Lord of sepulcher, we Hosts will be pitched on the heights of Car- roses and violets mel, and the divine World Order be un- stirrings of His veiled; and there near the resting place of the Most Exalted Leaf (the sister of 'Abdu'l-Mahmud - Kamil Bahá'í) and the other blessed ones, and in raised no more: the neighborhood of the Holy Shrine, the remained alone, Universal House of Justice will be established, and the promise "Then shalt thou see suffered what I the Abhi paradise on earth" will be re- transgressor endured deemed.	Lote-Tree and its leaves, and its branches . . . as long lent titles will endure and attributes will last." If we Guardian when he places the threshold of the Bib's shall see as he strews the there how intense are the love. Today from the mountain of anguished cry of the Bib is "In this mountain I have and have come to such a pass those gone before Me have have suffered, nor any what I have endured!" With
these great vic- Let us go into the gardens around the institutions, Shrine-Tomb. Let us walk there on the heart is stilled at Mountain of God, and "unravel the mysteries of love from its windflowers," for him who fixeth "solaced are the eyes of them that enter and Bahá'u'lláh and abide therein!" Let us see with our own eyes Lord!" how "the rose-gardens that grow around His on the moun- Holy Tomb have become the pleasure-spot the Supreme	tories, these new and mighty surely the sorrow of His last, and out of the verses of is calling: "Well is it with his gaze upon the Order of rendereth thanks unto His Today the Bib is not alone tain any more: "The people of

of all kinds and conditions of men," how the Horizon and the presences who
dwell in the
flower beds and fruit-bearing trees cluster so eternal paradise circle
around His Shrine."
thick around the Shrine. Visitors, not The love of the Bahb'is
around the globe,
Bah'i's, will tell you these fresh and green from Anchorage to Magallanes,
from far-
thest East to farthest West, gathered within
7 Frontispiece, Volume IX. the shelter of the Branch of
the Sinaitic

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Tree, centers on this place and is offered up upon them, to
spread this Faith. And when
continuously to Him; while the Guardian their labors are
completed they will hasten
labors by day and by night to bring to pass to this sacred
place, and in complete humil-
the prophecy of the Master when He said: ity, supplicating
God, bowing down before
"I see the ships of all the kings of the world Him, in utter
lowliness, they will circle
berthed at the docks of Haifa. I see the round the Holy
Shrines, and lifting their
sovereigns disembark. Bareheaded and bare- voices will cry out
to heaven, extolling and
footed, and carrying on their shoulders vases magnifying and
glorifying the Lord, and
studded with jewels, they advance toward they will unveil
and establish before all the
the Shrine." And to fulfill these written peoples of the
earth the incalculable great-
words set down by the Pen of Glory: ness of this
almighty Faith."
"After that which is inevitable shall have
come to pass, these very kings and presi- In this
unfaithful world, this house of
dents will follow in the footsteps of the grief, where all
things die except the Face of
champions of the C a ~ ~ of s e God. They will the Beloved, where
in a little while there
enter the field of service. They will fling in will be no sign of
us left, let us bequeath to
the dust the crowns of their perishable sov- those who will
come after us an enduring
ereignty and place on their heads the proof of what we

feel. So that they will re-	
diadems of utter servitude, and in the front	member us, who
lived in the days of the first	
ranks of the pioneers they will labor with all	Guardian; so that
they will tell one another,	
their heart, with all their possessions, with	for five thousand
centuries to come, how we	
all that God in His bounty hath bestowed	loved the Primal
Point.	

9. A CENTURY OF WORLD CRISIS, 1850-1950*

Professor of Italian Literature, The University of Chicago; Founder and Secretary
General of the Committee to Frame a World Constitution; Director of Common Cause

THE world crisis as it existed a few weeks	distinguish the
scientific factors of the crisis	
ago was bland as compared with its present	from those related
to education and culture,	
phase. I shall, however, cling to the topic of	as it is also very
difficult or sheerly impossi-	
my brief talk, while apologizing if it is in-	ble to separate
sharply all these from the	
herently difficult or practically impossible to	political and the
social causes of the dis-	
* From stenographic notes of an address delivered	order.
at the Centenary Commemoration of the Martyrdom	Obviously the
main political factor in the	
of the Bib held at the Bahb'i House of Worship,	crisis of the last
century has been the rise	
Wilmette, Illinois, July 9, 1950.	
In this talk Dr. Borgese outlines some of the ele-	of the national
states to absolute independ-	
ments of the crisis of western civilization in the last	ent sovereignties
with no superior authority	
century. He uses as an explanatory key the proposal	
that the cause of the crisis has been the fragmentation	acknowledged.
Hence ultimately the bound-	
of the humanistic and cosmopolitan culture of eight-	less bellurn
orinniurn contra ornnes-the war	
eenth century Europe, a time in which educated people	
were in surprising agreement as to their social and	of everybody
against everybody. There was	
educational ideals and in their scientific and artistic	still, at the
beginning of the nineteenth cen-	

interpretations of the world. Using this fragmentation as tury, a certain shadow if not reality of su- a general theme, he traces its development in successive areas of human endeavor-in political, social and eco- perior authority. There was striving for nomic organization and in science, education and the something that could connect the various arts. Finally, Dr. Borgese argues that the only way to end the crisis is to bring about a reunification of social national, local efforts. Napoleon tried it in and cultural ideals by a return to the true nature of a bad way in his wars of conquest-in a cer- religion. (Editors.)

1 The invasion of Korea occurred on June 25, 1950, tain other way, perhaps not quite so bad as two weeks before this address was delivered. (Editors.) those we have seen since, he tried it. At the

CENTENARY OF MARTYRDOM OF THE BAB

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middle of the nineteenth century all his cos- level at that moment. In the future a strong mopolitan schemes and other remainders of government would always hold a monopoly all-embracing authority had collapsed. Na- of arms. The derogatory conception of the tions and nation-states emerged in their self- popular revolutions, as they had been arising sufficient power. at that time, had two faces, two aspects. On Obviously, also, the main social factor has the one hand there was the Communist been, as everybody knows, the maturation Manifesto of Marx and Engels of 1848, es- of the industrial revolution. Here three con- tablishing or contending that nothing like sequences can be distinguished. The first of bourgeois revolutions can lead anywhere, these is the growth in the absolute power of that the reformation must be deeper and in- management, a development which built the finitely more radical, and that this reforma- basic pattern for any totalitarianism, fascist tion must also be against the assumption of or other. Then there is the depersonalization the bourgeois revolution's ideas of liberty, of capital, so that anybody can have shares justice and what-not. On the

other hand, the
 in a factory manufacturing fertilizers or other aspect of the crisis at
 that moment is
 shares in an automotive industry, without seen in the dominating
 behavior of the gov-
 knowing the least thing about either activity ernments, whether extant or in
 the making,
 and without having any contact with plan- in so far as they conceived
 governance as
 ning and production. power, or acquisition, of
 power, as a matter
 And finally, a third factor as a conse- of power, exercised from on high,
 not as a
 quence of the maturation of the industrial tumult from below.
 revolution: the sharp demarcation between If you take the examples
 of the two most
 the owner class and the working class, creat- recent national unities in
 Europe, that is,
 ing a division of classes deeper than has Italy and Germany, you see the
 phenome-
 been known in the Middle Ages or in the non happening in both
 countries. In Italy
 early modern age. from the Mazzinian or great
 popular ideal-
 Now when we speak of these factors, ism we step over to the wise
 calculation of
 which are supposed to be well known to any the man on horseback, Cavour;
 and the free
 cultivated and thoughtful mind, we must, bourgeois progressive Germany
 of Frank-
 however, incur the danger of speaking furt disappears, vanishes,
 before the iron fist
 moralistically, of sermonizing, as if the only policy and success of
 Bismarck. These are
 perilous things that have happened were due some of the events that
 happened at the cul-
 to the ill will of a few men or states, and as mination of the nineteenth
 century.
 if we were holier than they and we could There is another crisis in
 the fields to
 have avoided them if we had been at the which I have referred, that
 is, in science,
 helm. No such boastful and ridiculous im- education and culture, which
 in a very sim-
 plication is included in my presentation. ilar way belongs in the same
 trend. One of
 Anything that has happened must be looked the epoch-making events

immediately after
 at with a certain kind of reverence toward the culmination of the
 nineteenth century
 what was evidently inevitable or at least was was the publication in 1859 of
 the basic
 not avoided. book of Darwin, On the Origin
 of Species
 True, the subject suggested to me, "A by Means o f Natziral Selection,
 or (the title
 Century of World Crisis, 1850-1950," is continues) the Preservation of
 Favoured
 connected with the event of the martyrdom Races in the Struggle for
 Life.
 of the Biib that Sunday-it was a Sunday, There have been a number
 of occasions
 too, I have learned-July 9, 1850. How- on which I have indicated that
 the real reli-
 ever, the connection is not merely arbitrary gion of our age is evolution,
 meaning by
 or pious. As a matter of fact, things of an religion the complex of
 imaginations and
 epoch-making nature did happen at the mid- beliefs, that is, the
 Weltanschauung, the cos-
 dle and around the culmination of the nine- mic conception of the whole.
 But I am glad
 teenth century. The Revolutions of 1848, to make it clear that
 evolution is neverthe-
 that upsurge of idealistic popular will, were less a religion which falls
 into two churches:
 suppressed. No occasion for resistance was There is evolutionism of the
 right and there
 any more offered. The balance between the is evolutionism of the left.
 The evolutionisin
 possible armaments of the armed people of of the right is a popular
 interpretation of
 the barricades and the armaments in the Darwin which had its heyday
 in the latter
 hands of the government reached a decisive part of the nineteenth century
 and which

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finally received its most glamor-like accent judgments. But he is right
 when he speaks
 in Nietzsche's philosophy. This church of against what we have called
 the aesthetics
 the right is a church of discord, of struggle, of expressionism, saying that
 art or poetry

the survival of the fittest. One can say it is or fiction is not expression alone, it is com-
 the religion of Eris, discord, whereas the munication. It is a communicated expression
 church of the left, evolutionism of progress, which has power over the minds and hearts
 achieved through cooperation, through mu- of our fellow men. "Art," he wrote, "is not a
 tual aid, much rather than through conflict, pleasure, a solace or an amusement. Art is a
 should be called the church of Eros, the great matter. Art is an organ of human life,
 church of love. The evolutionary church of transmuting man's reasonable perception
 the right had a prevalence during the latter into feeling. The task of art is enormous.
 part of the nineteenth century and the be- It is through the influence of the real art
 ginning of ours. that the peaceful cooperation of man which
 In education the consequences both of the is now plagued by external means should be
 prevalence of the natural sciences and of the obtained, by man's free and joyous activity.
 mechanical sciences and of the industrial Art should- cause violence to be set aside,
 revolution were necessarily specialization. and it is only art that can accomplish this."
 The vocational skill was deepened and Now if we consider what is our present
 sharpened in the one direction of labor and attitude toward these main factors of the
 production, while the universality of hu- crisis through which we have lived and are
 manism went to pieces. living, we see that the first factor consisted
 In another field, that of culture, we have, of national policies and the industrial revo-
 in 1857, the publication of Baudelaire's lution mastered by the will to power, both
 Fleurs du Mal (the flowers of evil), a book of them to be considered together-military
 of grandiose lyrical power which, however, political power in the state, production and
 has the effect of making amends to the enlargement of production in industry. We
 prophetic, the moral, the ethical kind of have also had regimentation, a

second factor

poetry which was represented at that time, in the fragmentation of humanism, that is, specialized and vocational skill. The third factor is deviation of the you may also remember as part of its imitations Tennyson in England or Walt Whitman in the United States. Even at the risk of exposing the moralistic poetry to ridicule, responsibility as communication to its feverish exultation in pure expressionism. If we look at our attitudes toward these evils, the progress that has been achieved is that we have become cautious, of evil, the former poetry no longer has the approval of Baudelaire and those who follow. Most of the poetry since Baudelaire arises, the more tensely are we in quest of remedies, of rewards. There are remedies that have been proposed of the reactionary, However, I cannot help returning to a crude but extremely significant book by Tolstoy, written around, very shortly before, the end of the nineteenth century, the title of which is What Is Art? It is crude because the taste of Tolstoy was, shall I say, fanatically colored-a direction of judgment that was taken by him in that he did not have successful. At least the any remorse or any restraint. Having established, and

lished that music can be corruptive, he that is the creation of
something new from
breaks his lances not only against Wagner's the past with the clear vision
that when we
Siegfried but also against Beethoven's Kreut- speak of politics and
industrial revolution
zer Sonata, even against the Ninth Sym-
phony with which he should have felt him- 2 Monistic, that is, the
humanized world as composed

self in complete agreement. And equally of interrelated cultures which
was destroyed (broken
up into fragmentary concepts) in the nineteenth century.
savage is he in scores of other particular (Editors.)
C E N T E N A R Y O F M A R T Y R D O M O F T H E B A B
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and science and technology and education that the Jew, the Christian
and the Arabian
and culture and liberty and the arts, we are all, after all, believe the
same thing.
simply naming and listing the boughs of one Then, in later times, it
seemed as if the
tree, the tree being religion, provided that West had gone its own way;
as if only the
the word religion is understood in its cosmic self-enclosed or
impoverished elements of
sense. the IslBmic tradition were
at work in the
It is very curious that even at the acme of Near and Middle East.
scientism, of positivism, it is Auguste Comte There is something
dramatic and thrilling
who already at the beginning of the latter in the appearance of this
solitary man, the
part of the nineteenth century tried to trans- BBb, who resumes the
IslLmic tradition from
mute the belief in science into a mystical be- its sources and who brings
it to the neces-
lief. He created, together with a sublime sary conclusion that there
is one mankind,
woman friend of his, an unsuccessful and one world, and "mankind its
citizens." And
yet significant religion of science. But then, that there is only one
religion and all the
even more convincing, you see a personality Prophets have taught that
one.
like Gandhi arise from the tail end of Hin- So there is another
spur, and it is another

duism and extract from Hinduism what is of	revelation of the
concomitance of the good	
universal and permanent value, leaving the	efforts all around the
world; the fact that the	
metaphors and imaginations and the myths	BBb and His successors have
been able to	
to the delight of the cultivated mind or to	raise congregations in the
United States is	
the pleasure of the uncultivated, to the	another evidence, if you
are ready for the	
pleasure and comfort of the popular mind,	paradox, that the real
Christianity or real	
but hallowing and cleansing the substance of	Judaism is not quite dead
in this country, so	
the Hindu teaching as the age wants it to be	that an IslBmic prophecy
could be accepted	
understood. Nor is the experience of Tolstoy	in so far as it found a
terrain in traditions	
different, who, after all, performed the same	of the West which you did
not want to dis-	
operation in what concerned Christianity.	honor or disown.
He did not even want to know, right or	Now I have finished,
with the desire only	
wrong as he may have been, anything about	of adding one more
expression of my thank-	
the resurrection of Jesus, or about redemp-	fulness for having been
singled out for this	
tion through Christ's sacrificial death; all	appearance. As a matter of
fact the dis-	
this was for him superstition or myth. What	tance, physical, between
Wilmette and the	
he wanted was the Christian idea of the uni-	South Side of Chicago where
the University	
versality of man, and of brotherly love, to	is located, and a little
house where are the	
be extracted as the real, permanent, inex-	offices of the Committee to
Frame a World	
tinguishable quintessence of the historical	Constitution, in which is
located the Com-	
transformation of the Christian creed.	mon Cause of which I am the
director-the	
But the importance-I should not say	distance between Wilmette and
the South	
but, I should say and-the real meaning and	Side of Chicago is small.
The distance be-	
importance of your religion of the Bah&'i	tween what you are doing
and worshipping	

Faith is in this trend, that it is again a con-	here and what we are doing
and attempting	
tribution through the very curvilinear ways,	there is nothing. It has
been said in 1936 by	
one might say providential, of Islam which	Shoghi Effendi, and similar
words have ap-	
had been separated for centuries from the	peared in earlier Writings
of the Bahi'i	
culture of the human progressive family and	Faith:
which enters it again through a twig arising	"A world federal
system, ruling the whole	
from that branch of the Islamic tree which	earth and exercising
unchallengeable au-	
had already given the fruits that everybody	thority over its
unimaginably vast resources,	
remembers in the late Middle Ages and in	blending and embodying the
ideals of both	
the Sufi poetry of that Persia where Tabriz,	the East and the West,
liberated from the	
the place of the martyrdom of the BBb, is	curse of war and its
miseries, and bent on	
located. Nor could anybody forget that	the exploitation of all the
available sources	
civilization owed to IslAm one of the most	of energy on the surface of
the planet, a	
creative elements of progress in the late	system in which Force is
made the servant	
Middle Ages and in the eve of the Renais-	of Justice, whose life is
sustained by its uni-	
sance, that is, the principle of religious toler-	versal recognition of one
God and by its al-	
ance, or even more than tolerance, the idea	legiance to one common
Revelation-such	

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T H E B A H A ' I W O R L D

is the goal towards which humanity, im-	those who can, to
join physically or spiritu-	
pelled by the unifying forces of life, is	ally in what ways
would be the best to fur-	
m~ving."~	ther the Fourth
World Congress for World	
And we wrote in the Preamble of our pre-	Federal Union which we
are calling to be	
liminary draft of a World Constitution:	assembled in Rome in
19514-a year of de-	
"The people of the earth having agreed that	cision. The spirit
which leads us there is	

the advancement of man in spiritual excel- yours as it is ours.
 Nowhere has it been said better what unites
 lence and physical welfare is the common
 us to you and you to us, as a symbolic
 goal of mankind, that universal peace is the
 meeting of what should be and shall be, the
 prerequisite for the pursuit of that goal, that human mind, than in
 universal meeting of the justice in turn is the prerequisite of peace,
 the first two and most basic of the nine
 and peace and justice stand or fall together, Bahi'u'llgh carved
 selected utterances of House of Worship.
 that iniquity and war inseparably spring
 on the exterior of this earth is but one
 from the competitive anarchy of the na- citizen^."^ The
 The first repeats: "The
 tional states, that therefore the age of na-
 country and mankind its
 tions must end and the era of humanity be-
 second: "The best beloved of all things in My
 gin." sight is Justice. Turn not
 That is what we wrote and write, because away therefrom if thou
 desirest Me."⁶
 our work proceeds. It counts on your help
 and on your vicinity. This is a good occa- 4The Fourth World
 Congress for World Federal
 Government was held in Rome, Italy, April 2-9, 1951.
 sion for me to invite all of you, or at least The Prelimfizary
 Draft of a World Constitution has been
 published by The University of Chicago Press, 1948.
 3 From "Unfoldment of World Civilization," written 5 Gleanings from the
 Writings of Bahd'u'lldh, page
 * C,,
 in 1936, by Shoghi Effendi, published in World Order o f LJU.
 Bahd'u'lldh, p. 204. 6 Hidden Words
 (Arabic), verse 2.

10. DER 100. JAHRESTAG DES OPFERTODES DES BAB

E S SIND heute 100 Jahre, dass an jenem mehr als 100
 L'indern auf allen Kontinenten,
 wildbewegten Sommertag, am 9. Juli 1850 in Hunderten von
 Stadten und Dorfern,
 in Tabris in Aserbeidschan (Persien) ein viele
 Hunderttausende aller Rassen und
 junger Perser, erst 31 jahrig, auf Geheiss Stande zu einer

Gedenkfeier zusammen, die	
einer fanatischen, muhammadanischen	dem Martyrertod des
genannten Persers	
Geistlichkeit und seiner Regierung von einem	gewidmet ist, dem
B&b, das soviel besagt wie	
Regiment Soldaten unter ungewöhnlichen	das Tor oder die
Pforte zu einem neuen	
Urstanden erschossen wurde. Mit roher	Gottgesandten, einer
göttlichen Manifesta-	
irdischer Gewalt wurde das Leben eines	tion.
grossen Menschen ausgelöscht, der sechs	
DURCHOPFER ZUR WELTORDNUNG	
Jahre lang das Evangelium einer neuen	
religiösen Sendung verkiündete.	In der Geschichte
der Völker, im Auf-	
Obwohl der Hingerichtete-Sein Name	und Niedergang ihrer
Kulturen sind es nicht	
war 'Ali Muhammad-in seinem Lande	viele menschliche
Opfertaten, die die Ge-	
eine mächtige geistige Bewegung auslöste,	schicke der
Menschheit wesentlich bestimm-	
wurde jenem Ereignis wenig Beachtung	ten. Wohl kennen wir
manche heldenmutige	
geschenkt, in einer Zeit, die in den grosseren	Taten von Menschen,
die aus politischen	
Bann neuer Erfindungen, nationaler Macht-	oder sozialen
Gründen den Einsatz ihres	
Entfaltung und materiellen Reichtums	persönlichen Lebens
nicht scheuten. Es sind	
gezogen war.	uns auch menschliche
Opfer um des Glau-	
Heute, nach 100 Jahren seit jenem	bens oder einer Idee
willen bekannt. Die	
denkwürdigen Geschehen, finden sich in	erhabensten und
erschütterndensten Zeug-	
CENTENARY OF MARTYRDOM OF THE BAB	
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nisse von Selbstüberwindung und Opfer-	den Menschheit an, eine
neue Menschheit,	
gang sind uns aber in der fortschreitenden	die ein grosserer als
Er, eine göttliche, Mani-	
Entwicklung der Religion gegeben.	festation, zu einer
befriedeten, geistigen	
Es sind die unvergesslichen Beispiele	Einheit heraufführen werde.
bedingungsloser Unterwerfung überragender	Der BBb als das Tor
zu einem neuen,	

einzelner unter den Willen Gottes, die eine
 war mehr als ein Re-
 erlösende Kraft und zukunftsweisendes
 auf Muhammad-
 Licht in das Dunkel der Menschheitsent-
 Boden-Er war selbst ein
 wicklung hineintrugen. Das Leben, Wirken
 Herold göttlicher Fiih-
 und Leiden der wenigen Grossen, der
 gefährvollen Jahren in
 göttlichen Boten, wiesen den Menschen
 Macht die Rechte
 immer wieder durch jener opfervolle Hin-
 der Rasse, Klasse
 gabe den Weg zu deren höchsten Bestim-
 unter Hinweis auf
 mung, zur liebenden Hingabe an den Schöp-
 einen trennende
 fer und die Mitmenschen.
 übergreifenden, universalen
 Wenn Abrahams Opferbereitschaft noch
 legte den Grund zu
 darin gepriift wurde, dass er seinen iiber
 geweihten Weltreli-
 alles geliebten Sohn Gott auf dem Altar des
 frei für jenen,
 Opfers darbringen sollte, so steht uns der
 wird," BahL'u'llBh-
 Opfertod Christi als das bezwingendste
 Gottes-Der, im Jahre
 Zeugnis des bedingungslosen Gehorsams ge-
 vorausgesagte Sen-
 geniüber Gott vor Augen. Das Geschehen
 verkündigte.
 von Golgotha, der Kreuzestod des Naza-
 Juli 1850, an dem der
 reners, wurde für das Abendland zu einem
 ist durch Augen-
 geschichtsbildenden Ereignis von nicht
 Freunden und Feinden
 geahnter Kraft und Bedeutung, hat aber seit
 festgehalten worden.
 der Reformation mehr und mehr an Ein-
 Verfolgung und Einkerk-
 fluss auf das Volkerleben verloren. Die
 Propheten konnten nicht
 kulturschöpferische Macht der Sendung

erleuchteten Zeitalter
 formator oder Mystiker
 nisch-persischem
 Sprecher Gottes, ein
 rung, der in wenigen
 bezwingender geistiger
 der Menschheit über die
 und Nation erhob und
 die grosse Offenbarung
 Bekenntnisse
 Glauben verkündete. Er
 einer mit Seinem Blut
 gion und machte den Weg
 „den Gott offenbaren
 die Herrlichkeit
 1863, Seine vom BBb
 dung öffentlich
 Der denkwürdige 9.
 BBb hingerichtet wurde,
 zeugenberichte von
 für die Nachwelt
 Unterdrückung,
 kerung des neuen
 verhindern, Seine

AnhSnger starker und	
Muhammads, die im Mittelalter bis nach	mutiger anwachsen zu
lassen, weshalb trotz	
Spanien vordrang, verebte in den letzten	Fehlens einer
Bestatigung durch ein Gericht	
Jahrhunderten ebenfalls in wachsendem	und ohne letzte
Rechtfertigungsmöglichkeit	
Masse und verfiel ebenso wie das Christen-	des BBb das von der
geistlichen Fiihrung	
tum einer Verweltlichung und Verflachung.	gefillte Todesurteil am
9. Juli 1850 in THb-	
An die Stelle der aussonnenden, verbin-	ris ausgefiihrt wurde. Dem
Bruder des	
denden Religion hat der aufgeklärte Mensch	Grosswesirs, Mirzii SBm
K h h , einem Chri-	
der Neuzeit die Vernunft, Systeme von	sten, wurde als Oberst
eines armenischen	
Lebensanschauungen, Philosophien und	Regiments der Befehl zur
Hinrichtung des	
Ideologien gesetzt, die die inneren, sittlichen	BBb gegeben. Dem
Regimentskommandeur	
Bindungen des einzelnen wie der Gemein-	fie1 das edle Betragen
seines Gefangenen so	
schaft bedrohlich lockerten und ausholten.	sehr auf, dass er dem
BBb erklärte, keine	
Ein Autor unserer Zeit gab kennzeichnen-	hose Absicht gegen Ihn
zu hegen und dass	
denweise seinem Buch iiber den Weg des	er, erfiillt von
Furcht, dass seine Tat den	
19. Jahrhundertsl den Untertitel: „Am Ab-	Zorn Gottes
herbeifiihren wiirde, den Verur-	
grund der Ersatzreligionenc'!	teilten bat, ihn von der
ihm auferlegten	
Nun haben sich aber seit 1844 Dinge	Pflicht zu entbinden, wenn
Seine Sache die	
ereignet, die wir bis jetzt auf Geschichts-	Sache der Wahrheit sei.
Der BBb gab dem	
und Zeittafeln nicht verzeichnet finden, die	Obersten darauf
folgende Zusicherung:	
jedoch den Beginn eines neuen Zeitalters	„Folgen Sie ihren
Anweisungen, und wenn	
fiir die Menschheit bedeuten. Der BBb, von	Ihre Absicht aufrichtig
ist, so ist der All-	
dem wir eingangs sprachen und Dessen	machtige sicher
imstande, Sie aus Ihrer	
Opfertod am heutigen Tag wir und viele mit	Verlegenheit zu
befreien."	

uns in tiefster Ehrfurcht und Liebe geden-
 bedeutungsvolles Vorkommnis
 ken, kündigte Mitte des letzten Jahrhunderts
 Hinrichtung des BBb.
 eine geistige Wiedergeburt der straucheln-
 die Durchführung
 des Befehles des Grosswesirs iibernahm,
 1 Hermann Ullmann (Chr. Kaiser Verlag, Miinchen). hatte schroff die letzte
 Unterhaltung unter-

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brochen, die der Blb vertraulich in einem tet hatte, Sein
 unterbrochenes Gespräch
 der Raume der Kaserne mit Seinem vertrau- mit Siyyid Husayn
 vollendend. Ein Ausdruck
 ten Gehilfen Siyyid Husayn fuhrte, und zog ruhigsten Friedens war
 auf Seinem Antlitz.
 den letzteren beiseite und schalt ihn heftig Sein Korper war dem
 Kugelhagel, den das
 aus, als er von seinem Gefangenen also Regiment auf Ihn
 gerichtet hatte, unbeschE
 angeredet wurde: digt entgangen.-,Ich
 habe meine Unter-
 „Nicht ehe Zch ihm alles gesagt habe, haltung mit Siyyid Husayn
 beendet', sagte
 was Zch ihm sagen will, kann irgend eine der BAb zum Farr&s_h-B&s_hi.
 „Nun mogen sie
 irdische Macht Mich zum Schweigen ihre Absicht erfiillen.'
 bringen. Moge auch die ganze Welt gegen „Der Mann war zu sehr
 erschittert, um
 Mich in Waffen stehen, so sol1 es ihr doch fortzufahren. Er weigerte
 sich, seiner Auf-
 nicht gelingen, Mich a m Vollbringen gabe nachzukommen, verliess
 augenblicklich
 Meiner Absicht bis zum letzten Wort zu den Schauplatz und legte
 seinen Posten nie-
 hindern." .
 der . . S6m Kh6n war genau so betaubt
 ALISThe Dawn-Breakers,' entnehmen wir von der Wucht dieser
 gewaltigen Offenba-
 auch : rung. Er befahl seinen
 Leuten, die Kaserne
 „S6m Khln befahl seinen Leuten, einen sofort zu verlassen und
 verweigerte fur sich
 Nagel in den Pfeiler zwischen der Tiir zu und sein Regiment jede
 Handlung, die auch
 dern von Siyyid Husayn bewohnten Zim- nur die kleinste Unbill

für den Bb eintra-
 mer und den Eingang zum Nebenraum
 beim Verlassen des
 einzuschlagen und zwei Seile an ihn zu hef-
 Aufgabe zu überneh-
 ten, von denen der B6b und Sein Geführte
 Weigerung ihm den
 gesondert herabhängen sollten. Mirzl Mu-
 hammad-'Ali [der Gefährte des B6b] bat
 sich entfernt, als
 S6m Khln, so angebunden zu werden, dass
 Khin-i-Khamsih, Oberst der
 sein Körper an der Brust des B6b ruhte . . .
 unter den Namen
 Sobald sie angebunden waren, trat ein Re-
 freiwillig erbot, den
 giment Soldaten in drei Gliedern an, jedes
 vollstrecken. Der B6b
 zu 250 Mann, mit der Weisung, wechsel-
 an der gleichen
 weise zu feuern, bis die ganze Abteilung
 Weise wieder
 ihre Salven verschossen hatte. Der Pulver-
 Regiment trat in Li-
 dampf der feuern 750 Gewehre war
 feuern. Anders als
 geeignet, das Licht des Mittags in Dunkel
 Hingeseil in Stücke ge-
 zu wandeln. Auf dem Dach der Kaserne
 Körper diesmal
 sowohl als auch auf den angrenzenden Hau-
 einzigen Masse von
 sern hatten sich an zehntausend Menschen
 vermengt.
 angesammelt, von denen jeder Zeuge dieses
 traurigen und erregenden Schauspiels war.
 „Hattest du, o widerspenstiges Geschle-
 cht, an Mich geglaubt', waren die letzten
 „Sobald der Rauch sich verzogen hatte,
 Worte des Bdb an die gaffende Menge,
 starrte eine verbluffte Menge auf ein Bild,
 während sich das Regiment anschickte,
 das ihre Augen kaum zu fassen vermochten:
 die letzte Salve abzufeuern, so würde
 Da stand der Geführte des Bib vor ihnen,
 jeder von euch den Beispiel dieses Jiing-
 lebend und unverseht, während Er Selbst

gen konnte. Er schwor
 Hofes, nie wieder die
 men, selbst wenn seine
 Tod einbringen sollte.
 „Kaum hatte Sgm Kh6n
 sich Aq6 J6n
 Leibgarde, auch bekannt
 Khamsih und Ngsiri,
 Hinrichtungsbefehl zu
 und Sein Gefährte wurden
 Mauer und in der gleichen
 hochgehingt, und das
 nie an, um auf sie zu
 vorher, da nur ihr
 schossen war, wurden ihre
 verletzt und zu einer
 Fleisch und Knochen

lings, der im Rang hoch über den meisten
 ohne Schaden ihren Blicken entschwunden
 von euch stand, gefolgt sein und sich gern
 war. Obgleich die Kugeln ihre Hingestricke
 auf Meinem Pfad geopfert haben. Der
 zerfetzt hatten, waren ihre Leiber wunder-
 Tag wird kommen, da ihr Mich erkannt
 barerweise den Salven entgangen. Selbst das
 haben werdet, an jenem Tag werde ich
 Gewand Mirz Muhammad-'Ali's war, trotz
 aufgehiert haben, in eurer Mitte zu wei-
 der Dichte des Rauches, ohne Flecken ge-
 blieben. „Der Siyyid-i-B6b ist unseren Blicken Zen.'
 entschwunden!“, so tonten die Stimmen der „Im Augenblick, als
 die Schiisse fielen,
 bestiirzten Menge. Rasend fing sie an, Ihn erhob sich ein Sturm von
 ungewohnlicher
 zu suchen und fand Ihn schliesslich in dern Stirke und fegte über die
 ganze Stadt hin.
 Zimmer sitzend, in dern Er zuvor iibernach- Ein unglaublich dichter
 Wirbel von Staub
 verdunkelte die Sonne und blendete die Au-
 2 "Nabil's Narrative" (New York, 1932), Kapitel gen der Leute. Die ganze
 Stadt blieb in das
 XXIII. Dunkel gehüllt von

Mittag bis Abend."

CENTENARY OF MARTYRDOM OF THE BAB

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3

EIN JAHRHUNDERT

IM ZEICHENDER chte, dem alle iibrigell untergeordnet sind,
 NEUEN GOTTESOFFENBARUNG bleibt der Konflikt des Glaubens und
 Un-
 glaubens"?

Heute, ein Jahrhundert, nachdem die Aus der Diagnose der tiefsten
 Ursachen

Stimme des B8b durch seine Hinrichtung der heutigen allgemeinen Unsicherheit,
 des

zum Schweigen gebracht wurde, miissen wir Misstrauens und des Zweifels,
 der Verant-

erkennen, dass die ganze Menschheit ihr wortungsmudigkeit und des Glaubens-
 eigenes, selbstverschuldetes Martyrertum schwundes ergibt sich für den
 tiefer Schauen-

erleidet, weil sie sich immer noch weigert, den fast zwangsläufig die Antwort,
 dass nur

dem gottlichen Ruf zu folgen und sich in eine neue sittlich-religiose
 Fundamentierung

einem umfassenden Glauben auszusöhnen der einzelmenschlichen,
 gesellschaftlichen
 und zu vereinigen. Gleichsam wie ein Me- und zwischenstaatlichen Beziehungen
 und
 teor trat der BBb mit prophetischer Ver- Bindungen eine durchgreifende Wendung
 heissung der unmittelbar bevorstehenden der bedrohlichen Lage der
 Menschheit her-
 Heraufkunft eines Gottgesandten am Fir- beiführen kann. Verständigung oder
 Chaos,
 mament auf und wurde durch seinen Opfer- Ordnung oder Untergang heisst die
 alterna-
 tod zum Wegbereiter und Lichtstrahl der tive Lebensfrage der
 Menschheit.
 erlosenden Wahrheit, die der von Ihm Ver- Wir sind der gleichen
 Auffassung wie
 heissene, Bah'u'llgh, in der Niederlegung Toynbee, der sagt: „Was der modernen
 einer gerechten Weltordnung im Zeichen Welt zutiefst not tut, ist eine
 Neugeburt des
 der Einheit der Menschheit und der Reli- Glaubens an das Uebernatiirliche."
 Wahrer
 gionen bald nach dem erschütternden Ereig- Glauben kann aber nur aus der
 Religion
 nis in Tabris offenbarte. kommen und diese kann heute
 nur eine sol-
 Der berufene Erklher der Sendungen des che sein, die die ganze Menschheit
 erneuert
 Bkb und BahL'u'llih's, 'Abdul-Bah8, legt die und vereinigt.
 Beziehungen zwischen den beiden mit der Die Sicherung des
 Weltfriedens und eines
 BahB'i-Sendung verbundenen Manifestatio- sozialen Ausgleichs ist ohne
 die Errichtung
 nen wie folgt dar : einer gerechten Weltordnung
 nicht denkbar
 „Die Ofenbarung des Bhb mag mit der und diese wiederulll kann nur dann von
 Be-
 Sonne verglichen werden, deren Stand stand sein, wenn sie gottlichen
 Ursprungs
 dem ersten Tierkreiszeichen entspricht, ist.
 dern Zeichen des Widders, in welches die In religionsgeschichtlicher
 Einmaligkeit
 Sonne mit der Tag- und Nachtleiche hat nun BahL'u'll8h schon vor mehr
 als 80
 des Friihlings eintritt. Die Stufe der O f - Jahren trotz Verfolgung,
 Verbannung, Ein-
 fenbarung Bah6'u'lldhJs dagegen wird kerkerung und Lebensbedrohung
 „den Zir-
 durch das Zeichen des Lowen dargestellt, kel der Einigkeit gefuhrt, Er hat

einen Plan
wenn die Sonne die Sommermitte und niedergelegt für die Vereinigung
aller
ihren höchsten Stand erreicht hat. Das Volk, um sie alle unter dem
schützenden
bedeutet, dass diese heilige Offenbarung Zeit der Einigkeit zu sammeln."
('Abdu'l-
erleuchtet ist vom Lichte der Sonne der Bahá) (BahA)
Wahrheit, die von ihrem erhabensten Es ist zum Ereignis geworden:
Für die
Punkte aus in der Fülle ihres Glanzes, Völker der Welt lie@ seit dem Erscheinen
ihrer Wärme und ihrer Herrlichkeit he- Bahá'u'lláh's eine göttlich geoffenbarte
Welt-
rabscheint." Charta in
authentischdokumentarischer
Die heutigen Probleme des Aufbaus einer Form bereit. Die Zukunft der Menschheit
friedlichen und gerechten Weltordnung wird durch deren allgemeine
Annahme und
übersteigen menschliches Können und Ver- Verwirklichung bestimmt
werden.
mögen; sie erheischen wahrlich eine göttliche Die von Bahá'u'lláh
niedergelegte Welt-
inspirierte Lösung, die nur aus dem Bereich Ordnung und deren autoritative
Erläuterung
der Religion kommen kann. Alle großen durch Seinen Bltesten Sohn
'Abdu'l-Bahá
Kulturen hatten ihren Aufstieg einem re- verleihten in ihrem Aufbau soziale
Gerech-
ligkeiten Impuls zu verdanken und zerfielen in Tätigkeit, treuhänderische, beratende
und
mit dem Niedergang ihrer göttlichen Bin- ernationalen Zusammenarbeit im
Bewusst-
seins. Hatte Goethe nicht recht, wenn er sein wahrer und weltoffener
Bruderschaft.
sagte: „Das eigentlich einzige und tiefste Ausgehend von der tragenden
Idee der gei-
Thema der Welt- und Menschheitsgeschichte - stigen Einheit der Menschheit zielt die
Welt-
3 Die Sendung Bahá'u'lláh's, S. 40. Ordnung von Bahá'u'lláh auf die
schliess-

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liche Bildung eines Weltgemeinwesens ab, schheit durch die
vereinenden Lebenskräfte
da die nationalstaatliche Entwicklung ihren zustrebt."
Abschluss gefunden hat. Zu den wesentli- Gott geht vorüber
betitelte Shoghi Effendi

chen Bestandteilen der überstaatlichen Vo1-
 Bah2i-Jahrhun-
 kergemeinschaft werden folgende Vorausset-
 freiwilligen Opfer-
 zungen zahlen: Ueberwindung aller inperia-
 können wir uns der
 listischen Macht- und Herrschaftsansprüche,
 verpflichtenden Macht die-
 Einführung der obligatorischen interna-
 Ereignisses nicht entzie-
 tionalen Schiedsgerichtsbarkeit und Bildung
 dein Kreuz auf
 eines Internationalen Schiedsgerichtshofes
 hat durch den
 nebst einer Weltpolizei als Sicherheits- und
 von Bah2uYllBh
 Vollzugs-Weltorgan, allgemeine Abriistung,
 sich genommene
 Kriegführung nur bei unbestrittener Vertei-
 Freiheitsberaubung in unbe-
 digungszwangslage im Sinne einer kollekti-
 und erniedrigender
 ven Verteidigungs- und Schutzpflicht im Ag-
 eine unvergleich-
 gressionsfalle, Abschaffung der allgemeinen
 Die neue Welt-
 Wehrpflicht ohne unbedingte Kriegsdienst-
 wiedergeborenen Men-
 venveigerung, Losung der sozialen Fragen
 opferbereiten,
 auf der Grundlage der Würdigung jeglicher
 deren liebende
 menschendienenden Arbeit und einer Be-
 wahren Menschen
 grenzung von Armut und Reichtum nach
 Grundsätzen der Leistung und gerechter
 die erlosende Kraft
 Teilhaberschaft am Arbeitsertrag, Einheit
 sich den Menschen in
 von Religion und Wissenschaft als Basis der
 fortschreitenden Got-
 Volkerverständigung, Einführung einer
 unbedingten Hingabe
 Welthilfssprache und Einheitsschrift, einer
 für die Men-
 Weltverfassung unter Einbeziehung der un-
 Wahrheitsoffenbarung.

sein Buch über das erste
 dert. Wenn wir heute des
 todes des BBb gedenken,
 erlosenden und
 ses erschütternden
 hen. Christi Wort: „Nehme
 dich und folge mir nach"
 Opfergang des BBb und die
 aus freiem Entschluss auf
 40-jährige
 schreiblicher, hartester
 Gefangnis- und Kerkerhaft
 liche Steigerung erfahren.
 ordnung muss von
 schen getragen werden, von
 glaubensstarken Menschen,
 Taten sie zur Stufe des
 erheben.
 Die tiefste Bedeutung,
 des Opfers erschliesst
 dem Geschehen der
 tesoffenbarung, in der
 der Gottgesandten an Gott
 schen, in ihrer

verletzlichen Menschenrechte und -Pflichten.
Erloser muss aber

Dem Glauben an den

die sittliche Tat der

Selbstiibenvindung des

Shoghi Effendi schrieb d a r ~ b e r : ~

Menschen folgen.

„Ein Weltbundsystem, das die ganze Erde

Die folgenden Worte

Bah2u'll&h's mogen

beherrscht und eine unanfechtbare Befugnis zur 100. Wie-

uns am heutigen Gedenktag

iiber ihre unvorstellbar umfassenden Hilfs-
des BBB die hohe

derkehr des Martyrertodes

quellen ausiibt, die Ideale sowohl des Ostens
unserer Zeit verge-

Berufung des Menschen

als auch des Westens verschnilzt und ver-
kijrpert, von dem Fluch des Krieges und
seines Elends befreit ist und sich auf die
Geistes schreibe alles,

genwartigen:

„0 Sohn des Menschen!

Auf die Tafel des

Ausniitzung aller verfiigbaren Kraftquellen
haben, mit der

was Wir dir verkiindet

auf der OberfEache des Planeten richtet, ein
du dies nicht

Tinte des Lichtes. Wenn

System, in dem die Starke zur Dienerin der
deiner Tinte d m

vermagst, so mache zu

Gerechtigkeit gemacht ist, dessen Dasein
Bist du auch dazu

Wesen deines Herzens.

durch seine allumfassende Anerkennung des
schreibe mit der

nicht imstande, dann

einen Gottes und durch seinen Gehorsam
dem Pfade zu Mir

roten Tinte, die auf

gegen eine gemeinsame Offenbarung getra-
Wahrlich, dies ist Mir

vergossen wurde.

gen wird-dies ist das Ziel, dem die Men-
andere, denn solches

kostbarer als alles

Licht wahret ewiglich."

4Aus World Order of Bahri'u'ldh, by Shoghi Ef-
fendi, S. 204.

5 Verborgene Worte

(Arabische v. 7 1) .

THE COMPLETION OF THE
CONSTRUCTION OF THE
SEPULCHER OF THE B A B

IN T H E HOLY LAND, 1953

1 . E N T O M B M E N T O F T H E B A B ' S R E M A I N S
O N M T . C A R M E L

From GOD PASSES BY*

W I T H I N a few months of the historic
through the pious

following their execution,

decree which set Him free, in the very year
 Kh6n, from
 that witnessed the downfall of Sultan 'Ab-
 they had been
 du'l-Hamid, that same power from on high
 by one of the
 which had enabled 'Abdu'l-Bahb to preserve
 laid the next
 inviolate the rights divinely conferred on
 thence carried
 Him, to establish His Father's Faith in the
 Subsequently, accord-
 North American continent, and to triumph
 instructions, they were
 over His royal oppressor, enabled Him to
 placed in the
 achieve one of the most signal acts of His
 They were
 ministry: the removal of the B6b's remains
 of HAJi Su-
 from their place of concealment in Tihrbn
 Sar-C_has_hmih
 to Mt. Carmel. He Himself testified, on
 his house were
 more than one occasion, that the safe trans-
 Im6m-Z6dih Ma'sGm,
 fer of these remains, the construction of a
 until the
 befitting mausoleum to receive them, and
 when a Tab-
 their final interment with His own hands in
 in Adrianople,
 their permanent resting-place constituted
 'Ali-Akbar-i-SJhahmirz6di
 one of the three principal objectives which,
 transfer them with-
 ever since the inception of His mission, He
 an instruction
 had conceived it His paramount duty to
 subsequent reconstruc-
 achieve. This act indeed deserves to rank as
 have been
 one of the outstanding events in the first
 BahL'i century.
 place in the
 As observed in a previous chapter the
 Mullb 'Ali-

intervention of Hbji Sulaymbn
 the edge of the moat where
 cast to a silk factory owned
 believers of Milgn, and were
 day in a wooden casket, and
 to a place of safety.
 ing to Bahi'u'll6h's
 transported to Tihrbn and
 shrine of Im6m-Zbdih Hasan.
 later removed to the residence
 laymAn a 6 n himself in the
 quarter of the city, and from
 taken to the shrine of
 where they remained concealed
 year 1284 A.H. (1867-1868),
 let, revealed by BahL'u'llbh
 directed Mu116
 and Jam61-i-BurGjirdi to
 out delay to some other spot,
 which, in view of the
 tion of that shrine, proved to
 providential.
 Unable to find a suitable
 suburb of Sh6h 'Abdu'l-'A~im,

mangled bodies of the B6b and His fellow- Akbar and his companion
continued their search until, on the road
martyr, Mirzb Muhammad-'Ali, were re- mih-'Ali, they came upon the
leading to C_has_h-
moved, in the middle of the second night abandoned
and dilapidated Masjid-i-Ma&L'u'll6h,
* From Chapter XVIII. where they deposited, within one
of its

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walls, after dark, their precious burden, hav- few months later, was to
commence. About
ing first re-wrap the remains in a silken that same time, the marble
sarcophagus, de-
shroud brought by them for that purpose. signed to receive the body of
the Bib, an
Finding the next day to their consternation offering of love from the
BahPis of Ran-
that the hiding-place had been discovered, goon, had, at 'Abdu'l-Bahi's
suggestion,
they clandestinely carried the casket through been completed and shipped to
Haifa.
the gate of the capital direct to the house of No need to dwell on the
manifold prob-
Mirzi Hasan-i-Vazir, a believer and son-in- lems and preoccupations which,
for almost
law of Hiji Mirzi Siyyid 'Aliy-i-Taf- a decade, continued to beset
'Abdu'l-BahP
ris_hi, the Majdu'l-A&rif, where it remained until the victorious hour when
He was able
for no less than fourteen months. The long- to bring to a final
consummation the his-
guarded secret of its whereabouts becoming toric task entrusted to Him by
His Father.
known to the believers, they began to visit The risks and perils with
which Bahi'u'llih
the house in such numbers that a communi- and later His Son had been
confronted in
cation had to be addressed by Mulli 'Ali- their efforts to insure,
during half a century,
Akbar to Bahi'u'llih, begging for guidance the protection of those
remains were but a
in the matter. HBji ghil Muhammad-i- prelude to the grave dangers
which, at a
Man&idi, surnamed Aminu'l-Bayin, was later period, the Center of
the Covenant

accordingly commissioned to receive the	Himself had to face in the
course of the	
Trust from him, and bidden to exercise the	construction of the edifice
designed to re-	
utmost secrecy as to its disposal.	ceive them, and indeed until
the hour of His	
Assisted by another believer, Hiji ghih	final release from His
incarceration.	
Muhammad buried the casket beneath the	The long-drawn out
negotiations with the	
floor of the inner sanctuary of the shrine of	shrewd and calculating owner
of the build-	
Imim-Zidih Zayd, where it lay undetected	ing-site of the holy Edifice,
who, under the	
until Mirzi Asadu'llih-i-I~fihini was in-	influence of the
Covenant-breakers, refused	
formed of its exact location through a chart	for a long time to sell; the
exorbitant price	
forwarded to him by Bahi'u'llih. Instructed	at first demanded for the
opening of a road	
by Bah&u'llih to conceal it elsewhere, he	leading to that site and
indispensable to the	
first removed the remains to his own house	work of construction; the
interminable ob-	
in Tihrin, after which they were deposited	jections raised by officials,
high and low,	
in several other localities such as the house	whose easily aroused
suspensions had to be	
of Husayn-'Aliy-i-IsfBhini and that of Mu-	allayed by repeated
explanations and assur-	
hammad-Karim-i-'AttBr, where they re-	ances given by 'Abdu'l-Bahi
Himself; the	
mained hidden until the year 1316 (1899)	dangerous situation created by
the mon-	
A.H., when, in pursuance of directions is-	strous accusations brought by
Mirzi Mu-	
sued by 'Abdu'l-Bahi, this same Mirz6	hammad-'Ali and his associates
regarding	
Asadu'llih, together with a number of other	the character and purpose of
that building;	
believers, transported them by way of Isfi-	the delays and complications
caused by	
hin, Kirmin&ih, Baghdid and Damascus,	'Abdu'l-Bahi's prolonged and
enforced ab-	
to Beirut and thenceby sea to 'Akki, ar-	sence from Haifa, and His
consequent in-	
riving at their destination on the 19th of the	ability to supervise in person

the vast
month of Ramadin 1316 A.H. (January 3 1, undertaking He had
initiated-all these
1899), fifty lunar years after the Bab's exe- were among the principal
obstacles which
cution in Tabriz. He, at so critical a period in
His ministry,
In the same year that this precious Trust had to face and surmount ere He
could
reached the shores of the Holy Land and execute in its entirety the
Plan, the outline
was delivered into the hands of 'Abdu'l- of which Bahfi'u'llih had
communicated to
Bahl, He, accompanied by Dr. Ibrihim Him on the occasion of one of
His visits to
K_hayru711&h,whom He had already honored Mt. Carmel.
with the titles of "Bahiy's Peter," "The Sec- "Every stone of that
building, every stone
ond Columbus" and "Conqueror of Amer- o f the road leading to it,"
He, many a time
ica," drove to the recently purchased site was heard to remark. "I have
with infinite
which had been blessed and selected by tears and at tremendous cost,
raised and
Bahiy'u'llih on Mt. Carmel, and there laid, placed in position." "One
night," He, ac-
with His own hands, the foundation-stone of cording to an eye-witness,
once observed, "I
the edifice, the construction of which He, a was so hemmed in by My
anxieties that I

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had no other recourse than to recite and Shrine on Mt. Carmel . . . By
a strange
repeat over and over again a prayer o f the coincidence, on that same day
o f Naw-Rdz,
Ba'b which I had in My possession, the re- a cablegram was received from
Chicago, an-
cital of which greatly calmed Me. The next nouncing that the believers in
each o f the
morning the owner o f the plot himself came American centers had elected a
delegate and
to Me, apologized and begged Me to pur- sent to that city . . . and
definitely decided
chase his property ." on the site and construction of
the Ma&-

Finally, in the very year His royal ad-
 versary lost his throne, and at the time of
 the remains of
 the opening of the first American Bahi'i
 return of
 Convention, convened in Chicago for the
 Mt. Carmel, and
 purpose of creating a permanent national
 mountain, not
 organization for the construction of the
 Prophet Himself,
 Ma'riqu'l-AdJhkBr, 'Abdu'l-BahB brought
 envisaged by Bahg-
 His undertaking to a successful conclusion,
 life, had been at
 in spite of the incessant machinations of
 labors as-
 enemies both within and without. On the
 tumultuous years
 28th of the month of Safar 1327 A.H., the
 appointed Center of
 day of the first Naw-Rfiz (1909) which He
 immortal suc-
 celebrated after His release from His con-
 illurnillation
 finement, 'Abdu'l-BahB had the marble sar-
 which 'Abdu'l-
 cophagus transported with great labor to the
 yielding in
 vault prepared for it, and in the evening,
 throughout the
 by the light of a single lamp, He laid within
 Sepulcher of the
 it, with His own hands-in the presence of
 Revelation Himself,
 believers from the East and from the West
 established on that
 and in circumstances at once solemn and
 immemorial
 moving-the wooden casket containing the
 once massive, sim-
 sacred remains of the BBb and His com-
 the heart of
 panion.
 flanked by
 When all was finished, and the earthly re-
 and by the

Ma'riqu'l-AdJhka'r."
 With the transference of
 the BBb-Whose advent marks the
 the Prophet Elijah-to
 their interment in that holy
 far from the cave of that
 the Plan so gloriously
 u'llBh, in the evening of His
 last executed, and the arduous
 sociated with the early and
 of the ministry of the
 His Covenant crowned with
 cess. A focal center of Divine
 and power, the very dust of
 Bahl averred had inspired Him,
 sacredness to no other shrine
 BahPi world except the
 Author of the BahL'i
 had been permanently
 mountain, regarded from time
 as sacred. A structure, at
 ple and imposing; nestling in
 Carmel, the "Vineyard of God";
 the Cave of Elijah on the west,

mains of the Martyr-Prophet of ShhirBz were, hills of Galilee on the east;
 backed by the
 at long last, safely deposited for their ever- plain of Sharon, and facing
 the silver-city
 lasting rest in the bosom of God's holy of 'AkkB, and beyond it the
 Most Holy
 mountain, 'Abdu'l-BahB, Who had cast aside Tomb, the Heart and Qiblih of
 the Bahi'i
 His turban, removed His shoes and thrown world; overshadowing the
 colony of Ger-
 off His cloak, bent low over the still open man Templars who, in
 anticipation of the
 sarcophagus, His silver hair waving about "coming of the Lord," had
 forsaken their
 His head and His face transfigured and lu- homes and foregathered at the
 foot of that
 minous, rested His forehead on the border mountain, in the very year of
 Bahi'u'llBh's
 of the wooden casket, and, sobbing aloud, Declaration in BaghdBd (
 1863), the mauso-
 wept with such a weeping that all those who leum of the BBb had now, with
 heroic effort
 were present wept with Him. That night He and in impregnable strength
 been estab-
 could not sleep, so overwhelmed was He lished as "the Spot round
 which the Con-
 with emotion. course on high circle in
 adoration." Events
 "The most joyful tidings is this," He have already demonstrated through
 the ex-
 wrote later in ~ a b l e tannouncing to His tension of the Edifice itself,
 through the em-
 followers the news of this glorious victory, bellishment of its
 surroundings, through the
 "that the holy, the luminous body of the acquisition of extensive
 endowments in its
 Ba'b . . . after having for sixty years been neighborhood, and through its
 proximity to
 transferred from place to place, by reason the resting-places of the
 wife, the son and
 o f the ascendancy o j the enemy, and from daughter of Bahi'u'llBh
 Himself, that it was
 fear o f the malevolent, and having known destined to acquire with the
 passing of the
 neither rest nor tranquillity has, through the years a measure of fame and
 glory com-
 mercy o f the Abha' Beauty, been ceremo- mensurate with the high

purpose that had
niously deposited, on the day of Naw-RBz, prompted its founding. Nor
will it, as the
within the sacred casket, in the exalted years go by, and the
institutions revolving

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around the World Administrative Center of Revelation. Well is it with
him that circleth
the future BahL'i Commonwealth are grad- around thee, that proclaimeth the
revelation
ually established, cease to manifest the la- o f thy glory, and recounteth that
which the
tent potentialities with which that same im- bounty o f the Lord thy God hath
showered
mutable purpose has endowed it. Resist- upon thee." "Call out to Zion, 0
Carmel!"
lessly will this Divine institution flourish and He, furthermore, has revealed
in that same
expand, however fierce the animosity which Tablet, "and announce the joyful
tidings:
its future enemies may evince, until the f ~ ~ l lHe that was hidden from
mortal eyes is
measure of its splendor will have been dis- come! His all-conquering
sovereignty is
closed before the eyes of all mankind.
"Haste thee, 0 Carmel!" BahQ'u'llQh,sig- manifest; His all-encompassing
splendor is
nificantly addressing that holy mountain, revealed. Beware lest thou
hesitate or halt.
has written, "for lo, the light of the Coun- Hasten forth and
circumambulate the City
tenance o f God . . . hath been lifted upon of God that hath descended from
heaven,
thee . . . Rejoice, for God hath, in this the celestial Kaaba round which have
cir-
Day, established upon thee His throne, hath cled in adoration the favored
o f God, the
made thee the dawning-place of His signs pure in heart, and the company of the
most
and the dayspring o f the evidences o f His exalted angels."

2. CONSTRUCTION O F THE SUPER- STRUCTURE OF THE SHRINE O F

THE BAB

ANNOUNCEMENTS BY THE GUARDIAN

. , construction (of the) shell designed (for)
1AM) happy (to) announce (the) com- its embellishment (and)

preservation, additional height by one-third, additional width
 pletion of plans and specifications for (the) by one-fifth, enhancing (the)
 massiveness
 erection of (the) arcade surrounding the (of the) edifice embosomed (in
 the) Moun-
 BQb's Sepulcher, constituting (the) first step tain of God, heralding (the)
 erection (of
 in (the) process destined to culminate in the) lofty gilded dome that
 will eventually
 (the) construction of the Dome anticipated shine forth in solitary
 splendor from its
 by 'Abdu'l-BahQ and marking (the) con- heart.
 summation of (an) enterprise initiated by
 Him fifty years ago according to instruc- (b)
 tions given Him by BahL'u'llQh.
 (On the) occasion (of the) fivefold his-
 Announce (to the) friends (the) comple- toric celebration-(the)
 dedication (for)
 tion, (on the) eve (of) Naw-Rfiz, (of the) public worship (of the)
 holiest Ma&riqu'l-
 erection (of) parapet crowning (the) east- Ad_hk&r(of the) Bahgi world;
 (the) convo-
 ern f a ~ a d e(of) Holy Shrine one year after cation (of the) Second
 Intercontinental
 placing (the) first threshold stones upon Teaching Conference (of the)
 Holy Year;
 (the) foundation (of the) arcade. (The) (the) Anniversary (of the)
 Declaration
 beauty (and) majesty (of the) finely carved (of) BahA'u'llQh (in the)
 Garden of Rid-
 panels surmounting (the) soaring arches v&n; (the) holding (of the)
 Forty-Fifth
 spanning (the) rosy monolith columns, em- American BahL'i Convention,
 (and the)
 blazoned with emerald green and scarlet launching (of the) epochal,
 global spiritual
 mosaic bymbolizing (the) BQb's lineage and Crusade, marking (the) climax
 (of the) fes-
 martyrdom, (is) strikingly revealed. (The) tivities associated (with the)
 Centenary (of
 original pearl-like structure raised by (the) the) Birth (of) BahL'u'llQh's
 Mission-an-
 hands (of the) Center (of the) Covenant, nounce (to) His followers (of)
 East (and)
 enshrining (the) remains (of the) Martyr West (that the) final phase
 (of the) con-

Prophet (of the) Faith, acquiring, through struction (of the) Biib's
 Sepulcher (has
 C O M P L E T I O N O F S E P U L C H E R O F T H E B A B
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been) ushered in through (the) erection stage (of the) initial epoch
 (in the) evolu-
 (of) scaffolding (for the) completion (of tion (of the) process initiated
 over sixty
 the) shuttering (of the) dome. years ago (by the) Founder (of
 the) Faith,
 Forty-four gilded tiles out of (a) total (in the) heart (of the) Mountain
 (of) God,
 (of) twelve thousand, designed (to) cover (is) consummated. (The)
 finishing touches
 two hundred fifty square'meter surface (of (of the) installation (of)
 stained glass win-
 the) dome (were) placed (in) permanent dows (in the) Drum (and)
 Octagon, (the)
 position (on the) eve (of the) ninth day of removal (of) scaffolding (from
 the) exte-
 the) Ninetieth Anniversary (of the) Ridvkn rior (and) interior (of the)
 edifice, (the)
 Festival. (On the) afternoon (of the) same interior calcimining (of the)
 Dome, Drum
 day, during (the) course (of a) moving (and) Octagon, tuckpointing,
 cleaning
 ceremony (in the) presence (of) pilgrims (and) floodlighting (the)
 entire Structure
 (and) resident believers (of) 'AkkB (and) (have been) completed,
 synchronizing
 Haifa, (there was) placed reverently (a) (with the) closing weeks (of
 the) glorious
 fragment (of the) plaster ceiling (of the) twelve-month (in the) annals
 (of the) Holy
 Bgb's prison cell (in the) Castle (of) Mkh- Faith.
 Kfi, beneath (the) gilded tiles (of the) (A) steadily swelling
 throng (of) visitors
 crowning unit (of the) majestic edifice. Cir- (from) far (and) near, (on)
 many days ex-
 cumambulated (the) base (of the) dome, ceeding (a) thousand, (is)
 flocking (the)
 paid homage (to) His memory, recalled gates leading (to the) Inner
 Sanctuary (of
 (His) afflictive imprisonment (and) offered this) majestic mausoleum; paying
 homage
 prayers (on) behalf (of the) friends (of) (to the) Queen of Carmel

enthroned (on)
East (and) West (on a) subsequent visit (to God's Mountain, crowned (in) glowing
the) interior (of) His Shrine. gold, robed (in) shimmering
white, girdled
Preparatory steps are now being taken (in) emerald green, enchanting
every eye
(for the) pouring (of) concrete (for the) from air, sea, plain (and) hill.
construction (of the) ribs (of the) dome, as (I am) moved (to) request
(the) attend-
well as for (the) placing (of) ornamental ants (at the) Conference (to)
hold (a) be-
stones surrounding its base. fitting memorial gathering (to)
pay tribute
(My) hopes (are) heightened (that the) (to the) Hand (of the) Cause,
Sutherland
termination (of the) five-year-long, three- Maxwell, immortal architect (of
the) Ar-
quarter million dollar enterprise, undertaken cade (and) Superstructure (of
the) Shrine.
(in the) heart (of) Carmel, (will) coincide (I) feel, moreover,
acknowledgement
(with the) termination (of the) world-wide (should) be made (at the) same
gathering
celebrations commemorating (the) Cente- (of the) unflagging labors
(and) vigilance
nary (of the) inception (of) BahL'u'llBh's (of the) Hand (of the) Cause,
Ugo Gia-
Ministry. chery, (in) negotiating
contracts, inspecting
(and) despatching all materials required
(for the) construction (of the) Edifice, as
(On the) occasion (of the) conclusion well as (of the) assiduous,
constant care (of
(of the) Holy Year (I am) overjoyed (to the) Hand (of the) Cause, Leroy
Ioas, (in)
share the) following triple announcement supervising (the) construction
(of) both
(with the) attendants (at the) fourth (and) Drum (and) Dome. To two doors
(of the)
h a 1 Intercontinental Teaching Conference, Shrine recently named after
(the) first two
marking (the) termination (of) festivities aforementioned Hands, (the)
Octagon
associated (with the) Centenary (of the) Door, now added, (will)
henceforth (be)
Birth (of) BahL'u'llkh's Prophetic Mission. associated (with the) third

Hand who con-

(The) five-year-old, three-quarter million tributed (to the) raising (of this) stately,

dollar enterprise, constituting (the) final sacred Structure. . . .

T H E B A H A ' I W O R L D

3 . A N A C C O U N T O F T H E P R E P A R A T O R Y W O R K I N I T A L Y

O N April 22, 1948, at four o'clock in the
and above the original
afternoon, in a room of the Hotel Savoia in
'Abdu'l-BahL this beauti-
Rome, William Sutherland Maxwell, acting
being placed, as by en-
for Shoghi Effendi, the Guardian of the
the matchless setting of
BahQ'i Faith, signed the first contract for the
gardens. The Persian gardens of
marble necessary to complete the Shrine of
finest in the East, and the con-
the BLb on Mt. Carmel. As the signatures
supervision of the Guardian has
were being affixed to the document, the fine
a degree almost impos-
drizzle which had been falling for many
hours ceased as by magic, and a ray of the
the design of the Shrine
warm spring sun lit up the room.
quadrate colonnade, with twenty-
All those present looked at the skies
pilasters of Rose
through the open balcony and smiled cheer-
each fifteen feet high
fully, while this correspondent reviewed
bases of the same granite.
rapidly in his mind the contrasting condi-
have visited Italy know
tions prevailing on this joyous occasion and
Between Stresa and Ver-
those during the tremendous hours which
of this romantic lake,
followed the noon of July 9, ninety-eight
Mottarone, famous for the
years before, when an obscuring gale swept
Lombardy's plains. On the
the city of Tabriz at the time of the Bib's
mountain, lies the Cava

tion." For around

Edifice erected by

ful new exterior is

chantment, within

magnificent

Haifa are the

stant loving

embellished them to

sible to visualize.

At ground level

calls for a

four columns and eight

Granite of Baveno,

and resting on

All tourists who

Lake Maggiore.

bania on the shores

stands Mt.

unique view of

north side of this

martyrdom.	del Camoscio, or
Quarry of the Chamois,	
On May 5 a second contract was signed	from which the rose
granite for the col-	
in the same room, and a complex and pon-	umns, pilasters and
bases has been quarried.	
derous machinery was set in motion. Archi-	Huge blocks have
been hewn from the side	
tects, draftsmen, quarriers, stonecutters,	of the mountain,
thence lowered by cograil	
sculptors, and artists began a momentous	to the plains and
transported by sturdy	
activity. Many are familiar with the beauti-	horse-drawn carts
to the marble works in	
ful color plate giving the architect's design	Gravellona. Scores
of men have been at	
of the Shrine as it appears in Volume IX of	work on these
blocks, week after week, pro-	
The B a h a World as the frontispiece. But	ducing by their
accurate, painstaking labor	
only a few have seen the counties> accurate	the most perfect
columns that glisten like	
and detailed drawings of this unique build-	mirrors in the sun.
Every column has been	
ing, a mighty work done by one man.	packed as if it
were precious glassware, in	
The Italian architects who have had the	mammoth wooden boxes,
for shipment to	
opportunity to examine these plans have ex-	Haifa.
pressed their admiration, with the highest	The columns and
pilasters support beau-	
words of praise, for the conception, the	tifully carved
capitals of rare design, em-	
style, the elegance, and the exquisite intri-	bodying classic
elements of ancient Greco-	
cacy of the decoration which characterizes	Roman architecture
and the delicate filigree-	
the entire project.	like motifs of
Persia. Twenty-eight carved	
So begins the befitting completion of the	arches sustain the f a
~ a d ewith sculptured	
work envisioned by 'Abdu'l-Bahi, which He	panels and join the
four monumental cor-	
so dramatically described, "Every stone of	ners into a
harmonious ensemble. The	
that building, every stone of the road leading	arches, panels,
corners, and f a ~ a d e shave	

to it, I have with infinite tears and at tremendous cost, raised and placed in position. Passes By, by Shoghi Effendi, page 275. The original Edifice was completed in 1908 and the 1 Dr. Giachery was appointed by Shoghi Effendi as Bib's remains were laid to rest therein on March 21, his personal representative for the work in Italy for the 1909. (ff "Entombment of the Bbb's Remains on Mt. Shrine of the Bib. (Editors.) Carmel, page 235 this Section.)

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stone called Chiampo. This stone, which is the architect for quarried near Vicenza, fifty miles northwest of Venice, is hard, compact, of uniform texture, and the delicate tint of wheat straw at harvest time. Guardian, the first ready been accomplished. Seventy-two wooden cases, occupying 67 cubic meters and weighing 90 Car loads of large blocks of Chiampo metric tons, were stowed safely in the holds of the S.S. Pieterasanta, on the Tyrrhenian sea. Pieterasanta, through a blockade of hostile naval vessels to its final destination in Haifa. Those early most marble working centers of Italy, not months will remain in our memory as the most far from Carrara. Here a large group of tire period necessary to difficult of the en- material for the Shrine. skilled artists, carvers, stonecutters, carpenters, and sculptors have been mobilized under the guidance of two able architects There was no mail service at this time between Italy and the (one, a college professor) to transfer into Israel; a few letters nascent State of Maxwell. had been returned to the stone the dream-like conception of Mr. sender. shipping which had been posted This correspondent has had the special was erratic, and only a very

few steamers
 privilege of visiting the laboratory of Pietra-
 shores of Israel as
 santa where over sixty men work daily with
 of confiscation of
 incredible facility to make the various hieces
 warships. To maintain
 of the building which dovetail to perfection.
 International
 It is a sight never to be forgotten: dozens of
 the most com-
 men at work in clouds of dust raised by
 problem. Plans and archi-
 their drills and chisels, deft fingers mov-
 be sent back and
 ing with care and skill, shaping the stone
 work accom-
 they have learned to love, humble artists
 submitted to Mr. Maxwell
 contributing to the engraving of pages of
 Cablegrams sent only at
 splendor in the history of the Bahb'i Faith,
 without promise of de-
 unknown actors in the unfolding of the most
 were delayed by the
 glorious of all Plans as envisaged by
 time. After much
 Bahb'u'llgh. searching, a method was
 found by which
 In Pietrasanta, also, a large portion of the
 correspondence
 outdoor yard is ever covered with immense
 a week there
 packing cases containing the completed
 lone plane going
 pieces ready for shipment to Haifa.
 complying with a
 It was on November 16, 1948, that the
 of filling out
 following memorable cablegram was sent
 queues and obtain-
 from Rome to Shoghi Effendi in Haifa, and
 became possible
 was despatched with deep emotion by this
 the plane the pack-
 correspondent:
 delivered with

dared to approach the
 there was constant danger
 the cargo by hostile
 correspondence with the
 Bahb'i Center in Haifa was
 plex and difficult
 tectural drawings had to
 forth. Photographs of the
 plished had to be
 for his approval.
 the sender's risk and
 livery, if transmitted,
 censor for weeks at a
 the necessary and vital
 could be carried on: Once
 passed through Rome a
 from Prague to Haifa. By
 tedious and endless procedure
 forms, waiting in long
 ing government permits, it
 to entrust to the crew of
 ages of mail. These were

"First shipment granite, stone holy Bgb's regularity but with much delay on account of the censorship. In Shrine left Leghorn Sunday November 14th looking back, it all seems a continuous chain Steamship Norte due Haifa twenty-third en- of miracles! The activity which trusting safety beloved Guardian's prayer originated in Rome with the signing of three assistance Blessed Perfection ever-present contracts in less than three months Master's guiding hand. Loving devotion. included, in the begin- ning, the choice of the Ugo Giachery." stone or marble to This message, the delivery of which was be used in the construction. Mr. Maxwell not guaranteed in war-torn I ~ r a e l ,was ~ to wanted very much to match a Palestinian bring to the Guardian the much awaited stone with a similar Italian marble. To simplify the search Mr. news that the fruits of the first six months Maxwell was taken to the Geological Office of intense activity and toil in four different of Rome, a govern- ment institution where parts of Italy were ripe and ready to be de- samples of stones of every geological era and livered. Since that day in April, when Wil- description are 3 Israel was declared an independent Republic in available. With the assistance of the director May, 1948. of the Office a stone was found which

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matched the Palestinian stone in color, Then, when operation was resumed at the first signs of structure and geological formation. It was a was imperfect and spring, the stratum uncovered typical Italian marble used chiefly in the Weeks of anxiety criss-crossed by flaws. civil building trade. When the contractor for perfect stratum was followed until another the work on the Shrine, Messrs. Guido M. needed material struck and the much charged with locating the quarry and mak- Chiampo to

Pietrasanta.

ing a substantial purchase of this stone, it the pilasters and their was found that all the approaches to the made of Rose Baveno quarry had been blown up during the war was not so complicated and that to put the quarry back into operation would require many months of work of the work was carried and a considerable sum of money.

town of Gravedona near Taken aback but undaunted, we directed the search in other directions and after a district came also the second visit to the Geological Office and the panels of the balustrade other quarry was located, in Northern Italy background for the central at the little town of Chiampo, not far from Name.⁵ "Verde Ugo"

Venice.

beautiful green marble

Signor Andrea Rocco, the energetic it is named after

Italian architect who has been carrying out quarry, Count Ugo d'Ivrea all the technical details of the work in Italy Piedmont.

as envisaged by Mr. Maxwell, was despatched had arrived safely patched immediately to this quarry to make initiated a continuous flow of a thorough survey of the material. The re-Italian ports of Genoa, ports were good and heartening, and arrived to Haifa. Obstacles of arrangements were made to quarry the needed from time to time, from quantity of large blocks of "Chiampo," to sources. The most be sent by lorries, or trucks, to the Tyrrhenian side of the Italian peninsula where during the winter and the stone would be cut and carved.

For the columns,

bases, which were

granite, the matter

as the quarry yielded

our needs. This part

out in the little

Lake Maggiore.

From the same

green marble used in

trade and as

panel of the Greatest

is the name of this

chosen by Mr. Maxwell;

the owner of the

of Gressoney,

After the first

in Haifa, we

material from the

Leghorn and Venice

every nature arose

the most unexpected

serious was created

prevailed in Italy

spring of 1949. All

industrial electric power

The reader should consider for a moment the arduous and intricate process of stone quarrying as applied to the requirements for chisels; the great cutting of the Shrine. A perfect stone was needed, and the production of cut stone lagged behind the schedule which had been set. After this correspondent had prevailed on the contractors to purchase a diesel electric generator, the rain started again and things went back to normal. During these crises one of the partners of the contracting firm shipped to the laboratory. To illustrate this point, for example, in order to carve to perfection an ornate capital, weighing when a fine and competent gentleman in whom Mr. finished about one ton, a block three times as much as the correspondent had placed a great deal of trust and responsibility. His death was a real loss, an irreparable loss to the firm and his family. His last words addressed to his wife were an exhortation to complete the work of the Shrine in the best possible manner, as this was the greatest thing he had done in his life time. snow which made any work impossible. Fortunately, his two young sons are carrying on, with competence and 4The Academy of Fine Arts of Carrara bestowed

was curtailed to three weeks. The workmen pneumatic drills and cutting saws were idle, cut stone lagged behind the schedule which had been set. After this correspondent had prevailed on the contractors to purchase a diesel electric generator, the rain started again and things went back to normal. During these crises one of the partners of the contracting firm shipped to the laboratory. To illustrate this point, for example, in order to carve to perfection an ornate capital, weighing when a fine and competent gentleman in whom Mr. finished about one ton, a block three times as much as the correspondent had placed a great deal of trust and responsibility. His death was a real loss, an irreparable loss to the firm and his family. His last words addressed to his wife were an exhortation to complete the work of the Shrine in the best possible manner, as this was the greatest thing he had done in his life time.

upon Signor Rocca the honorary Professorship in Architecture of that Academy, in recognition of his meritorious skill as an artist and an architect. the All Glorious!"

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interest, the work so well initiated by their father. Rockefeller "Cloister" which was moved from France to New York City. Great anxiety was also caused by the The Guardian's desire was to have the shipping situation. We would engage a complete colonnade surrounding the original Shrine, built by 'Abdu'l-Bahi, erected and finished for the one hundredth anniversary of the Martyrdom of the Bib-July 9, 1950. the wharf and there it would have to wait Time was racing by fast. for days and days until the ship arrived. One New contracts were concluded for the time the steamer arrived on schedule but an parapet which crowns the colonnade. Samples of earthquake sent the population of Leghorn of gold and green mosaics were submitted fleeing to the countryside, and there was no for approval. Their acceptance started a one to load the ship! In another instance, completion of twenty-eight new activity, the large panels carved and embellished with when the steamer was unloading our cargo "blue-green" mosaic and "scarlet-red" large panels of stone in the port of Haifa, the captain came alarmed at a plane flying overhead and blossoms. The great central panel, the one hastily took the ship out of the port, re- which was to bear the Greatest Name, was turning half of the cargo back to Italy. Another completed with its huge star of green other time a fire broke out on board the marble in one piece and with background steamer *Sacro Cuore*, endangering all our rays filled in with gold mosaic. shipment, but it remained miraculously undamaged. Still another time a full load of the shipment of these

panels presented a stone which had been transferred from the great problem. They were heavy, large in size and delicate to handle ship to a lighter in the port of Haifa went to on account of the the Contractors and Signor mosaic. After thorough consultation with Rocca it was de- cided to ship the panels in the bottom of the sea, when a stiff wind arose and capsized the lighter. Again good fortune was on our side and a salvage com- double cases to be sure they would arrive in Haifa in excel- lent condition. The Guardian approved this case to the surface undamaged. plan, and every panel reached its destination The testing of all the cut stone has been in the utmost state of perfection. But the one of the most meticulous tasks and has problem of moving such large cases was not been carried out with unfailing precision a small one; again another link was added to the chain of miracles. and accuracy. The reader should realize that To ship all the columns, the stone shipped was not merely cut; it was pilasters, capi- tals, star panels, arches of cut to a size prescribed by plans made by the arcade, walls of the arcade, monumental the architect, then carved, finished to a smooth surface, and placed with its neigh- nices, small pilasters and panels of the para- pet, we used seventeen boring stones in the actual part of the build- ing erected in the marble works, in sections over a period of nineteen months. Nearly eight hundred tons of held together by plaster of Paris. Specialized finished material were shipped and safely delivered workers then went over every single stone in Haifa, in 1,800 wooden cases. The to eliminate any imperfection to the fraction largest piece shipped weighed over three of a line. The stones were then numbered, the temporary part of the building disman- largest carved piece of "Chiampo" weighed over one ton. Altogether tled, and every piece placed in a strong 4,587 finished

wooden box made especially for it, to be	pieces were transported from
Italy to Mt.	
shipped to Haifa.	Carmel during this period.
A detailed list would give the number of	Over 100 trucks were
required, to carry	
the case and the number of each stone	the material from the
laboratory to the	
contained in it, while a master key-plan	wharves to be shipped, and
more than 100	
indicated the location of each stone in the	railroad cars and lorries
were used to bring	
building. A fascinating gigantic puzzle. An	the stone blocks from the
quarry to the lab-	
Italian journalist has stated that this appears	oratory.
to be the largest prefabricated building to	On May 8, 1950, the last
shipment left	
move from the European continent to any	Leghorn on the S.S. Maria-the
last 44	
point in the world, even larger than thk	cases containing the
precious cargo for the	
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BAb's Shrine. This steamer entered the har-	without damaging its
structure or impairing	
bor of Haifa on May 20, thus bringing to a	in any manner the sacred
entirety of the	
close the nineteen months of intense labor	Holy Tombs. To carry out this
bold plan,	
on the Italian side of the Mediterranean Sea.	this correspondent was called
upon to pro-	
On June 29, 1950, the last small stone was	vide and ship at the earliest
possible moment	
put in position at 3 :30 P.M. in the Arcade of	a large amount of structural
steel, eight huge	
the Shrine on Mt. Carmel, in ample time for	Manesmann pipesG and 100,000
pounds of	
the commemoration of the Centenary of the	cement-all material it was
impossible to se-	
Martyrdom of the Bib. The Guardian's	cure in Israel. On the other
hand, Italy's re-	
foresight had won; the colonnade was com-	construction program made
these materials	
pleted and all the BahB'i world rejoiced at	extremely scarce in Italy and
they were ex-	
the announcement.	portable only under special
Government li-	
The morning of the first of September,	censes. Twice the cement was

obtained and
 1950, a cable from Shoghi Effendi was re-
 its shipment was
 ceived, announcing the shipment by plane
 and unheralded
 of the architectural drawings for the octagon
 weeks of
 section of the Shrine superstructure, to ob-
 solicensing and
 tain an estimate of the cost and of the time
 agencies, the
 required to complete this part of the con-
 the material left
 struction. On September 8 the drawings fi-
 ships, the S.S.
 nally arrived. After a series of conferences
 Frankis, on April 5
 and consultations with Architect Rocca and
 representatives of the firm of Messrs. Guido
 personally de-
 M. Fabbriotti, Successori, of Carrara, a
 the fascinating
 new contract for the carved Chiampo neces-
 casting the eight
 sary to erect the octagon was stipulated. The
 eight-pointed star on
 contract was signed in Rome, at Via Liguria
 structure-the octa-
 38, on Saturday, October 21. Again a com-
 dome-will rest. The
 plex machinery was set in motion with a
 interlocked beams of
 speed that, at the time, left both this corre-
 measuring one
 spondent and the contractors spellbound
 forty-three feet
 and breathless; immediately a representative
 resting on one
 of the contractor was dispatched to Chiampo
 The lower edge of
 to purchase all the blocks of marble re-
 about one foot
 quired, before the closing of the quarry
 Shrine. On the
 which, on account of the inclement weather,
 laid a mighty
 was scheduled the first week of November.

twice, with great swiftness,
 prevented by ever-changing
 Government regulations. After
 stubborn perseverance, and
 pleading with Government
 licenses were obtained and
 the port of Leghorn on two
 Komemiut and the S.S.
 and 13, 1951, respectively.
 Professor Neuman has
 scribed to this correspondent
 and highly skilled work of
 huge piers and the
 which the entire new
 gon, the drum and the
 star consists of eight
 reinforced concrete, each
 foot wide, six feet deep and
 long, each point of the star
 of the eight vertical piers.
 the beams is a distance of
 from the roof of the original
 upper part of the beams is
 concrete platform which

constitutes the

As soon as the work of cutting and carving the foundation for

ing the stone started, new technical problems of vital importance arose in Haifa

all the beams are superimposed quadrangles which demanded skillful, rapid and accurate

cast this enormous solution. The reader should consider that the

day-something of ensemble of the octagon, the drum and the

unique in the history of dome-a mighty construction weighing over

entire Middle 1,000 tons-could not be laid on the roof

"as we had of the original Shrine, this venerable Edifice

concrete in one erected by 'Abdu'l-BahA being unable to

hold such tremendous weight. the materials mentioned, another cablegram from

Prof. H. Neuman of Haifa Institute of Shoghi Technology, the engineer for the project, devised a very ingenious system to support the

the dome. entire superstructure by planning to sink

consultations eight mighty piers, of unusual dimensions, important

all the way through the original Shrine to discuss costs and

reach the bedrock lying under its foundation. It was a truly gigantic and delicate task

feet high and one foot to break through the masonry of the Shrine

aided the dome. COMPLETION OF SEPULCHER OF THE BAB

245 After several quotations were submitted

carving the to the Guardian, authority was received to

octagon was proceeded- stipulate a new contract at a favorable cost,

floor of the octagon and the

the eight steel columns. As

interlocked (like two

rangles), it was necessary to

mous foundation in one

a miracle, "epoch-making,

tory of engineering in the

East," said Professor Neuman,

to cast 135 cubic meters of

single day."

During this search for

tioned, another cablegram from

Effendi requested an estimate

the cylinder (or drum) and of

Again new conferences and

took place, to agree on many

technical details and to

bor.

G Hollow steel columns 15

wide, to support the drum

The task of cutting and

Chiampo stone for the

ing with great alacrity. It

was a meticulous and on Friday, March 24, the contract was signed at Via Liguria, in Rome. During negotiations for this contract, additional requests were received from time to time from Shoghi Effendi which resulted in new corner.

and vast undertaking to carve out of the stone eight faces each four by twenty-six feet, mental carvings and eight be placed at the summit of

1 EDIFICE BUILT BY 'ABDU'L-BAHA'

-3. REINFORCED CONCRETE BEAM

CONCRETE PIERS TO BED-ROCK

Haifa, Israel.

Sketch of the eight-pointed star foundation for the Octagon:

1. Outline of original Edifice, built by 'Abdu'l-Bahi, roughly square in shape.
2. Eight reinforced concrete piers rising from bedrock to one foot above roof level of original Edifice.
3. Reinforced concrete eight-pointed star foundation, consisting of eight interlocked concrete beams one foot wide, six feet deep and forty-three feet long. The eight points of this star rest on the eight concrete piers; the entire star is raised one foot above the roof of the original Edifice.
4. Dotted line connecting points of the star foundation represents the facade of the Octagon. Small circles at intersections of beams indicate position of the eight hollow steel columns (Manesmann pipes).

tracts for the beautiful hand-wrought iron stone cutters and Over fifty highly skilled

railing for the octagon, iron window frames artist carvers accomplished this work, some-

for the same structure and for the cylinder times laboring until late at night in order to

-a total of eighteen large windows, eight of deliver the material in less than a year. Ship-

medium size, sixteen small ones-and an ments were made from time to time. The

oak door with wrought-iron grill. In addition first lot of Chiampo, 18 tons carefully

to these items other contracts were drawn packed in sealed wooden

boxes, left the port
up for lamp posts to embellish the terraces of Leghorn on May 4, on the
S.S. De Vil-
outside the Shrine and for artistic wrought- hena. Another important
shipment of 105
iron gates for the completion of the terraces. tons was made on August 2 on
the S.S. Resi,
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and was followed by other shipments of 54 preceded violence were
lashing the north
tons on the same steamer on September 26, and the south of the Italian
peninsula, bring-
of 30 tons on the S.S. Rapido on November ing about the disastrous floods
which devas-
12, and the balance on the S.S. De Vilhena tated all the Polesine region
in the north and
on December 3. a good part of Calabria in the
south. The
About the middle of September an addi- Tyrrhenian and the Adriatic seas
were
tional request was received, for structural stormy as they had never been
in the mem-
steel, another 100,000 pounds of cement, a ory of any living man. Right at
that moment
huge quantity of construction lumber, all to a large cargo of Chiampo stone,
of steel and
permit the erection of the cylinder and the a good part of the lumber had
been sent to
dome. By this time the Italian Government the port of Leghorn for
shipment. No
had made it almost impossible to purchase
steamer was then able to enter or leave any
or to ship abroad any quantity of steel, even
port. All shipping was paralyzed for a few
the smallest. Petitions to the proper author-
ity, and verbal pleading seconded by written weeks and our precious and most
needed
statements stressing the importance of com- cargo lay idle at the wharf. It
was only on
pleting the cylinder and the dome of the November 12 (BahL'u'llLh's
birthday) that
Shrine, which would extol1 the skill of Ital- the S.S. Rapido, after
completing hasty load-
ian artistry, brought the capitulation of the ing operations, sailed from
Leghorn with the
adamant Committee on Exports, and with weather still unsettled.

the great rejoicing of this correspondent the At the present date,
January, 1952, the
export license for the steel, cement and lum- work is proceeding with great
speed to com-
ber was granted. "This is an exceptional plete the cylinder with its
eighteen intri-
measure," stated the government official cately carved windows, the
eighteen great
who signed the license, "as no such permit ribs of the dome, and the stone
lantern
has been granted for months, even to larger which crown this superstructure
of the
corporations with world-wide trade." Shrine, like outstretched arms
and uplifted
By the middle of October storms of un- hands joined in a prayer to the
Almighty.

4. R E P O R T S O N T H E C O N S T R U C T I O N O F T H E A R C A D E

SHOGHI

EFFENDI has asked me to where the Bhb's earthly remains
should be
write you about the progress of the building placed at rest. That was a
memorable day
of the arcade about the Shrine of the BBb and it is fitting that one of
the BahL'i's pres-
on Mt. Carmel from time to time, with the ent at the time should now be
residing at the
suggestion that it be printed in BahBi News BahL'i Pilgrim House near the
Shrine and
for the information of the friends. This is a acting as host to all
visitors-Hussein Ek-
rather large task for so poor a servant to bal. He is a fine and kindly,
elderly gentle-
ndertake, for truly the erection of this ar- man, and it is a privilege to
meet and know
cade will be an epic milestone in the annals him.
of the Bah6'i Faith, and will foreshadow the All Bah6'is know that
'Abdu'l-BahL was
erection of the golden dome, some one hun- able to bring the precious
remains of the
dred and twenty feet in height, and the com- BBb to Mt. Carmel and to erect
six of the
pletion of the enterprise conceived by BahL'- nine rooms of the present
Shrine building.
u'116h sixty years ago. Perhaps, something not so well
known, is

Many of the friends will recall the cir- that one day in 1915, 'Abdu'l-BahB
 was sit-
 lar group of cypress trees near the Shrine, ting on the terrace at the top
 of the steps of
 under which BahL'u'llBh sat when He indi- His home looking up to the
 building then on
 cated to 'Abdu'l-BahL the spot upon which Mt. Carmel and remarked that as
 yet the
 the Shrine of the Bib was to be erected, and Shrine of the BBb was "unbuilt"
 and that

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considerable sums of money would be	told by Ugo Giachery who
rendered so great	
needed, but God willing, they would be	a service in all this
work, and continues to	
forthcoming. How significant that word "un-	act as Shoghi Effendi's
appointed represent-	
built," and yet, how precious are the rooms	ative in Italy in the
matter of stone for the	
built at His direction! How indicative it was	Shrine of the B5b.
that He envisaged the beautiful structure	Very quickly after the
return from Italy,	
which is to be raised about the precious	on May 15, affairs in
Palestine took on a	
kernel He had placed on Mt. Carmel. You	swifter tempo. The British
Mandate had	
may be sure no stone which was laid at His	come to an end and the
State of Israel came	
desire will ever be disturbed. This same will	to birth. This latter
event forced a change in	
hold true of the three rooms added by Sho-	the construction plans for
the Shrine. The	
ghi Effendi after the passing of 'Abdu'l-	first intent was to use
Palestinian stone for	
Bahi, and in accordance with His desire.	the thresholds, the
corners, walls, and the	
The present nine-room structure will always	cornices, but circumstances
left the quarries	
remain the kernel of the Shrine and the	of the needed stone in the
hands of the	
present project will only be a beautiful and	Arabs. This looked like a
serious obstacle	
glorious shell to protect and preserve it.	and might cause a serious
delay, but Shoghi	
Even with this bit of background in mind,	Effendi immediately

communicated with
few will ever know the intense longing
surprisingly
which has been in the heart of Shoghi Ef-
place a further
fendi, over a long period of years, to start
Fabbricotti, Suc-
the construction of the edifice he knew was
in Chiampo granite,
so dear to the heart of 'Abdu'l-Bahh. Then,
construct the ar-
suddenly, in the spring of this year, 1948, he
has been a happy
felt that the end of his patient waiting had
Chiampo granite is a
come, even though conditions in the world,
stone. The placing of
and especially in Palestine, were far from
that all the stone
propitious. However, he well knew that
Italian and it is possi-
every great step forward in our Bahi'i Faith
to add the
has been taken under severe difficulties,
dome the master
therefore, he did not hesitate to send Mr.
have more work
William S. Maxwell to Italy with his exqui-
sutely designed plans, to contract for the cut-
stonework de-
ting and carving of the stone necessary to
swift action to-
bring out the full richness and delicacy of
about the Shrine for
the arcade he, Mr. Maxwell, has conceived.
huge task in
It might be mentioned that his designs and
little heartbreak
drawings have excited the admiration of
beauty Shoghi
many of the finest stonecutters in Italy. This
years to create
is justified and it is to be regretted that space
gladden the hearts of
does not allow the telling of the labor and
There were hun-
devotion Mr. Maxwell has put into this

Ugo Giachery and within a
short time Ugo was able to
contract with Guido M.
cessors, for the cutting,
of all the stone needed to
cade. Everyone feels this
turn of events as this
very fine and beautiful
this latest contract means
of the arcade will be
ble that when the time comes
balustrade and the tall
stonecutters of Italy will
to do.
With the matter of the
cided, Shoghi Effendi took
ward preparing the site
the work to come. This is a
itself and is not without a
for it means disturbing the
Effendi has devoted so many
about the Shrine, to
the pilgrims and visitors.
dreds upon hundreds of

finely laid tiles to be
work. It is great, very great. carefully removed and
properly stored,
The trip to Italy was most successful; many yards of well-cared-for
hedging and
with the very able assistance of Dr. Ugo R. trees to take up and
replant, four huge, lead
Giachery, contracts were entered into with vases and their pedestals
dismounted, the
Guido M. Fabbricotti, Successors, of Car- laying of the foundation
and the taking of
rara, Italy, for twenty-four columns and many, many cubic yards of
stone from the
eight pilasters, with their bases, to be cut high wall on the mountain
side of the
and polished from Rose Baveno granite, the Shrine. The laying of the
foundation has
capitals for these, together with the twenty- been completed and the
cutting of the rock
eight graceful arches, star panels and deli- wall progressing swiftly
under Shoghi Ef-
cate, curved corner panels to be cut and fendy's direction.
carved of cream, Chiampo granite. The While work was
progressing in Haifa
search for a proper stone and the selection much of the work in Italy
was being finished
of Chiampo granite for this fine carved and packed for shipment.
The excitement of
work is a tale in itself and could better be the day Shoghi Effendi
asked Ugo Giachery

T H E B A H A ' I W O R L D

to arrange for the first shipment of stone bors both great and small,
it is to be hoped
was only equaled by the day we learned that that the friends who read it
will not forget
the S. S. Norte had left Italy with some one the importance and great
purpose behind
hundred and twelve tons of columns, pi- these strivings. The
structure 'Abdu'l-Bah6
lasters, bases, socles, and threshold stones, hoped one day, God willing,
would be raised
and would arrive in Haifa on November 28. upon the side of Mt. Carmel
is taking tangi-
Activities increased greatly here as there was ble form under the hands of
our beloved
much to be done to clear the shipment Guardian.

through customs, arrange transportation from the port and prepare a space near the Gardens where this precious cargo could be foundation to- stored. And then came word from Ugo that enlarging of the an additional forty tons was being loaded on This meant cutting the S. S. Campidoglio and would arrive in mountain and the re- Haifa on December 3. One hundred and yards of earth fifty-two tons of cut, carved and polished work and was not stone on the high seas! Only a small part of and rainy the six hundred and fifty odd tons to come experienced in from Italy, but the flow of stone had started! despite the ad- At last the 28th came and the slow and direction of careful unloading got underway. A good including the nec- measure of the pieces were unloaded into completed within lighters but the great columns and pilasters, the engineers. weighing about three tons each, had to be task in itself and is taken from the S.S. Norte by one of the big consideration is shore cranes. It was a grand sight to see Shoghi Effendi also those huge crates rise slowly out of the hold Garden upon of the ship and be gently lowered onto the by a matter of quay. With the unloading completed, the truly large under- work of clearing the shipment was quickly steepness of the finished and the transportation to the storage space near the Gardens started. Before this completion a new task was completed the S.S. Campidoglio ar- Shrine was put in

Haifa, Dec. 28, 1948

With completion of the ward the end of 1948, the site of the Shrine began. into the side of the moval of many hundreds of and rock. It was a difficult made easier by the very cold winter such as has not been Israel for many years. Yet, verse circumstances, under the Shoghi Effendi, this work, essary retaining wall, was a period of time that amazed It was truly a herculean the more remarkable if given to the fact that extended the terrace of the which the Shrine is located, some two hundred feet. A taking in itself due to the mountain. As this work neared drainage system for the

rived with forty additional tons, was cleared and the day the first of
 stones so carefully cut in Italy, was to be laid,
 and in due time all stone transported to the drew close. On
 storage space to await the day it can be March 14, 1949, one week
 before the forti-eth anniversary of the
 placed in its position to form the arcade eth anniversary of the
 placing by 'Abdu'l-Bahb of the Bfib's blessed
 about the Shrine of the Bbb. remains in the
 How everyone is looking forward to the sarcophagus presented by the
 Burmese day when the first stone will be laid on the BahL'is for this purpose-the
 first threshold foundation! Then day by day this great and stone weighing half a ton,
 was set in its beautiful structure will take form. The exact place upon the
 foundation. The beautiful polished rose granite bases will be put into tiful arcade for the Shrine
 of the B6b on position, the twenty-four polished, rose Mt. Carmel, conceived by Mr.
 William S. Maxwell, was really taking
 granite columns and eight pilasters will be form. Dreams were taking on reality.
 stood proudly erect ready to receive their The setting of the one
 intricately carved Chiampo stone capitals, hundred and forty threshold stones proceeded
 the beautifully designed curved corners will swiftly and the
 rise stone upon stone, the twenty-eight base stones for three of the
 comers were put in position. At this point
 graceful arches will rest secure on the capi- there was an inter-
 there was an inter- ruption due to the long
 tals, the delicately carved star panels inset drought in Italy
 and at last the cornices put into place. Thus which cut the use of electric
 power to three days a week. This delayed the
 will be completed the first step in the con- stone we needed to continue.
 arrival of How we would
 struction of the glorious rose and gold edi- fice which will forever guard and protect the
 How we would have liked to have sent some
 fice which will forever guard and protect the rain to Italy! Still, this
 of our excess interrupti0.n was not
 Shrine of the Bib on Mt. Carmel. While this letter is mostly a recital of la- without its benefit, for it did
 interrupti0.n was not give time to de-

vise a special gantry to be used to lift the progress of the work at the
 Shrine of the
 huge Rose Baveno pilasters and columns Bib on Mt. Carmel. A goodly
 amount of
 into place, and other pieces of stone work progress has taken place
 since the last re-
 ranging up to a ton or more. port, in fact, the arcade
 has been over half
 With the arrival of the needed pieces of completed, but not without
 difficulties.
 stone the work was resumed with-renewed The continued drought in
 Italy still de-
 vigor and with lightened hearts. It is pro- layed stone shipments, as
 mentioned in the
 gressing swiftly and in a most encouraging last report. This made the
 planning of con-
 manner. The three corners upon which work struction progress
 difficult. Plans would be
 is being done have taken on a strength and made for the arrival of a
 shipment and then
 promise of beauty difficult to picture, with it would be delayed. This
 was annoying but
 the erection of the two great, square Rose when a lighter load of
 sixty-one cases of
 Baveno pilasters with which each finely pro- stone sank in the harbor one
 stormy night
 portioned corner is bound. To see one of we felt we had a real burden
 on our shoul-
 these solid pieces of granite some fifteen feet ders. However, like all
 burdens and tests we
 long rise into position is a sight never to be found it not as severe as we
 thought and
 forgotten. It is raised slowly and with infi- that it did add to our
 experience. It was not
 nite care until it is above its base and then, long before a diver had
 salvaged the cases
 with much measuring, lowered into the posi- from the bottom of the
 harbor and not a
 tion it will hold for ages. Six of these fine stone had been damaged. We
 had a further
 monoliths have been put into position and experience of a like nature
 when a case was
 the stone work of Chiampo granite forming dropped into the water when
 it slipped from

these corners is over half way to the top of the sling while unloading.
 We also had the experience of a ship
 the pilasters. This includes some of the very catching afire while she
 fine carved work of the curved section of was unloading, and it was
 necessary to flood her to put out the fire. We
 the corners. Even in the present construction were very wor-
 stage of these corners, they bring exclama- ried about this as can be
 imagined, but we found that not a single one
 tions of delight from those who view them. of our precious
 Who can say how the first sight of the com- cases had been harmed in the
 slightest. With the vicissitudes many of our
 pleted arcade will ravish the hearts of all shipments have
 who behold it? passed through it is
 miraculous that no dam-
 Sitting within sight of the Shrine of the age was done to a single stone
 which would
 Bhh, as this report is being written, makes it have called for a long delay
 in the work while it was being recut.
 difficult to keep thoughts within due bounds While these difficulties
 of a true report. Knowing that on the mor- were heartrending,
 row a start is to be made in preparation for still the work on the
 arcade went steadily on. The three magnificent curved
 raising twelve of the graceful Rose Bavena on more height and grandeur.
 corners took
 columns tends to distracting thoughts of the huge Rose Baveno granite
 Twelve of the upon their bases, each with
 future. Aye, that future! Those twelve great carved Chiampo granite
 columns were set
 columns, and the twelve to follow, each with carved Chiampo granite
 its beautifully
 its carved capital, the graceful arches, the carved Chiampo granite
 capital. A momen-
 walls with the inset star panels, then the tous occasion truly! Then
 followed the
 balustrade and over all the great dome! placing of the finely cut
 graceful arches,
 That is what a Bahl'i would envisage if sit- seven on the east side and
 seven on the
 ting here. That is what a Bahi'i would en- north. This led to the
 building up of the
 visage upon seeing just one stone set in place walls to the height of the
 architrave, includ-

and to be able to touch it. Further, a BahL'i
 star panels, those
 would sense something of the great import
 austerity of the walls
 of what our beloved Guardian is creating on
 ornate, curved corners.
 the side of Mt. Carmel for the future of the
 architrave of the
 world. How the Bahl'is would strive and
 southeast, northeast
 pray for the completion of the glorious cov-
 to the east and
 ering for the Shrine of the Bib if they but
 close and plans
 knew something of this! for the winter work were
 made.

One of the first steps in this work is al-
 Our beloved Guardian has asked that a ready nearing completion, the
 excavation of
 third report be made to the friends on the the mountain on the west
 and south sides

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of the Shrine. This has meant the removal of space might be pled, the
 real need is the
 of many, many hundreds of cubic yards of abilities of a poet or a
 great artist to picture
 rock and earth and the building of a retain- what is now being created in
 Italy.
 ing wall which on the south side will reach The expressions of
 admiration made by
 a height of nearly ten meters. The earth and the many many visitors to
 our beautiful
 rock excavated will be used to extend the BahL'i Gardens on the work
 already done
 terrace upon which the Shrine stands, to the on the arcade, when they get
 a partial view
 east or the right as you stand facing the sea of it from the unrestricted
 part of the Gar-
 and the city of 'Akkh. dens, are heartwarming, and
 one wonders to
 As soon as the wall is completed, work what length they will go when
 the arcade is
 will start on the southwest curved corner, finished and open to the
 public. What will
 the setting of its two great pilasters and the they feel and think when they
 see the deli-

placing of the twelve remaining columns	cate rose of the tall
columns, the light cream	
with their capitals. Then the arches and the	of the impressive and strong
corners and	
wall stones of the west and south sides. As	walls and last, but not
least, the crown of	
this work progresses the concrete ceilings	glory, the parapet, with its
green panels (the	
will be poured, and the stones of the archi-	green emblematic of the Bgb's
lineage) and	
trave and cornices set in place. Then will	the gold of the Greatest
Names and the rays	
come the momentous setting up of the para-	to add the final touch of
color and balance	
pet, which is to be such a fitting crown for	to it all? To this beautiful
harmony of color	
this splendid and glorious arcade the labors	will be added the superb
carving, so exqui-	
of our beloved Guardian are bringing into	site in design, and the
proportions which	
being about our holy Shrine of the BAb on	convey such a feeling of
strength and age-	
Mt. Carmel.	less endurance. Do you doubt
but what it	
In mid-summer, in anticipation of this last	will leave a vision in their
hearts that will	
momentous part of the work, our Guardian	last throughout a lifetime?
instructed Dr. Ugo R. Giachery, as his rep-	Please do not ask what it
will mean to a	
resentative in Italy, to negotiate a fourth	Bah&'imaking a pilgrimage to
this holy spot.	
contract with Guido M. Fabbriotti, Succes-	My prayer is that you all may
have this	
sors, of Carrara, Italy, for the fabrication of	privilege and bounty, God
willing.	
this intricate stone work. On September 7,	With the passing of an
1949, the contract was signed and calls for	
unusually severe	winter (1949-1950), and one
close to two hundred tons of fine carving	
of many and	diverse labors, despite the
and delicate mosaic work. Mr. W. S. Max-	
adverse weather,	the construction plans for
well has created a masterpiece of beauty and	
the winter were	more than fulfilled and the
design. There will be thirty-two Chiampo	
completion of	this glorious and sacred
stone posts with carved caps. There will be	

arcade enveloping

twenty-seven large panels carved in low relief with a background of variegated blue-green opaque glass mosaic. These panels will

be in single slabs and weigh nearly a ton each. There will be a special central panel southwest curved

for the front facade of the arcade, with a large star with radiating gold rays, and there will be the Greatest Name done in metal and gilded superimposed upon the green marble star. This panel will be complete

side of the Shrine with the intricately designed 'B's' to the right terrace upon

and the left of the circle of green marble stands was enclosing the star and the golden rays. The extension required

'B's' will be in low relief and the back-ground mosaic. The four curved corners will

undertaking in itself, have beautifully designed ornamentation in our Guardian it

which there will be a large oval of green marble and again the Greatest Name will be

superimposed upon each oval. This is a very their height the

inadequate description, and while the lack parapet stones arrived.

COMPLETION OF SEPULCHER OF THE BAB

Included in this shipment were the first of assured that con-

the twenty-seven mosaic panels which with about the Shrine of

their artistry and beauty of design conceived conclusion. A great

the Shrine of the Bbb is

ing.

At the beginning of the

tion on the west and south

cade began in earnest. The

corner with its huge rose

rapidly took shape. Twelve

umns and their capitals were

While this work was going

the mountain on the south

was strengthened and the

which the Shrine of the Bgb

tended to the east. This

the building of a high

a major engineering

but under the guidance of

went forward at amazing

a flourishing garden.

With these activities at

first shipment of the

report but you may all be

struction of the arcade

the Bbb is nearing its

by Mr. Maxwell will so enhance the majesty	step forward will have been
taken when the	
of the glorious crown now being placed	last stone has been laid. A
breath-taking edi-	
upon the towering walls of the arcade which	fice of beauty will stand in
a garden of great	
is to protect the holy Shrine of the BBb for	splendor, which our beloved
Guardian has	
all posterity. Our impatience to open one of	already created, for all the
world to be	
these cases of panels knew no bounds.	drawn to in admiration, and
all BahVis in	
When, at last, one of the panels had been	reverence and devotion.
carefully exposed it is nee.dless to say our	Haifa, Israel
admiration also knew no bounds. The bowl	May 30, 1950
of our expectations overflowed. The crafts-	
manship of the Italian artisans in stone and	At three-thirty o'clock
in the afternoon on	
mosaic work was beyond compare and Mr.	May 29, 1950, the last stone
was placed in	
Maxwell's design and plan had become a	position in the huge corner
panel at the	
noble fruit. As Mr. Maxwell is extremely	southeast corner of the
arcade about the	
reticent in speaking of his work and is not	Shrine of the BBb on Mt.
Carmel. It was	
given to a display of his emotions one will	only a small stone, being
about a foot long	
never know the extreme pleasure it must	and ten inches in width,
triangular in shape,	
have been for him to stand before this	but how filled with import
the setting of it	
beautiful creation and know that he had in-	was! The placing of this
small stone brought	
spired it.	to a close the first stage in
the construction	
With these wonderful panels on hand the	of one of the most magnificent
and im-	
workmen went forward with added zest to	portant edifices in the world
of today and	
prepare for the setting of them. Soon the	the long long tomorrow of the
future.	
day came when the first panel on the east	You know something of the
extraordinary	
side of the arcade was brought carefully into	conditions existing at the
World Center	
place and raised into position. At the end of	when our beloved Guardian

sent Mr. Max-

the second day the other six panels were
the nearly eight
placed with the small pillars standing be-
used in com-
tween. Not long after, the cover stones and
something of
the finials of the pillars were added thus
have been en-
completing the east side of the arcade.
are so remi-

Now the staging needed for all this con-
step taken in
struction could be removed and the full
beloved Faith. An
beauty of these labors stood revealed: The
reports to picture
delicate rose of the huge columns and the
beauty of the
pilasters, the graceful arches, the light cream
Maxwell and
of the wall stones and then the wondrous
storm and stress
and glorious crown of glory, the balustrade
the Guardian, up
with its panels of carved Chiampo granite
mosaic panels of
with a background of light green, glass mo-
anxious to
saic with a few flecks of red and a narrow
and tall corner
green border of Ugo Vert granite, with sub-
splendor the magnifi-
dued touch of color so masterfully added to
great price set
bring out the full beauty, dignity and glory
of this magnificent edifice. And how sym-
strength, the
bolic of the BBb's martyrdom are those
most fittingly
panels-those gems set in the crown of
rising nearly nine
gloriousness, the balustrade! The white Chi-
to a point. The
amp0 stone denoting the pure light of His
a ton and a
Message, the green symbolical of His lineage

well to Italy to arrange for
hundred tons of stone to be
pleting the arcade. You know
the many difficulties that
countered and overcome, that
niscent of every great forward
the advancement of our
attempt has been made in
something of the splendor and
edifice conceived by Mr.

brought into reality through
under the sure guidance of
to and including the large
the balustrade. You must be
know something of the great
panels and the jewel of
cent central panel, a gem of
in the diadem of our arcade.

Those towers of massive
concave curved corners are
crowned by curved panels
feet in height, and tapering
central stone, weighing over
half, has a large oval of Ugo

Vert marble

and the red flecks the drops of blood of His set into it upon which is
mounted the Great-

Martyrdom. As one stands before this est Name in the calligraphy
used on Bah'í

beauty one's heart is near to bursting. ring stones, done with a
special gold-fired

There is little more to be added to this bronze. This green oval is
wreathed in a sim-

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ple floral design. The upper portion of the background of bright gold
mosaic; all being

panel tapers to a point with finely carved enclosed in a narrow band of
dark green

wings diminishing in size to make a fitting Ugo Vert marble. The cover
stones for this

frame for the carving over the oval that glorious panel are
harmoniously carved to

adds so much to the strength, dignity and make a perfect setting for
this truly inspiring

harmony of these four immense corner masterpiece. This central
panel is truly a

panels. The dignity and majesty of these masterpiece, and perhaps
something more,

curved corner panels are enhanced by the for as one views it there is
a glow and radi-

simplicity of the square panels with their ance about the nine-pointed
star that does

cover stones of quiet leaf-fluting which flank not come from just the white
stone and gold

the curved sect'ions. These square panels mosaic. There is a golden
aura that is a sign

have their centers cut back in two steps and a promise of the Golden
Age our be-

taking away any feeling of weight, and this loved Faith is to bring to
the world.

inset carving is so finely proportioned in size The real evidence of the
greatness of this

and depth that these panels become the per- step initiated by, inspired
by and which has

fect union between the beautiful mosaic been completed under the
guidance of our

panels of the sides and the imposing curved beloved Guardian, now stands
in all its

panels at each corner. majesty and glory in the
Bahí'í Gardens,

The central panel, set in the balustrade of also created by our Guardian,
on the side of
the north f a ~ a d ewhich faces 'AkkB and Mt. Carmel, the most holy
mountain-the
overlooks Mt. Carmel Avenue, is a true arcade about the Shrine of
the Bib. It is the
crown jewel. Its center is a great five-foot initial stage in the erection
of the glorious
circle resting between two quarter panels edifice which is always to
guard and protect
each having carved upon them an exqui- the sacred building
'Abdu'l-BahB caused to
sitley designed floral "B" with backgrounds be reared under terrible
adversity, on the
of light green mosaic. The great circle has spot designated by
Bah'i'u'llih as the final
a huge nine pointed star of dark green mar- resting place for the Sacred
Remains of the
ble set in it upon which is mounted the Bib and within which He,
'Abdu'l-BahB,
Greatest Name done in gold-fired bronze placed those Sacred Remains
with His own
and in the Persian calligraphy so familiar to loving hands. It is to be
remembered that
all Bahi'is. From the nine-pointed star radi- this inspiring edifice will
ever stand as a
ate carved rays of Chiampo stone having a shining light for all the
world to glory in.

VII

THE INAUGURATION OF THE WORLD BAH A ' ~ CRUSADE

1. ANNOUNCEMENT BY THE GUARDIAN

H A I L , (with) feelings (of) humble BahQ'i Community (in the) five
continents,
thankfulness (and) unbounded joy, opening may each (and) all, through
their victorious
(of the) Holy Year com~nemorating(the) consummation, add distinct
fresh luster (to
centenary (of the) rise (of the) Orb (of) the) world-wide festivities
constituting (the)
BahQ'u'llih's most sublime Revelation mark- collective tribute paid (by
the) followers (of
ing (the) consummatio~l(of the) six thou- the) Most Great Name (to the)
memory
sand year cycle ushered in (by) Adam, glo- (of the) august Founder (of)
their Faith in

rified (by) all past prophets (and) sealed the birth (of)	honor (of the) centenary (of)
(with the) blood (of the) Author (of the) glory (of)	His Mission (and the) eternal
Bibi Dispensation. Evoke (on this) auspi- unfolding	His embryonic, majestically
cious occasion (the) glorious memory (and)	World Order.
acclaim (the) immortal exploits (of the)	Feel hour propitious (to)
proclaim (to the)	
Dawn-Breakers (of the) Apostolic Age (of projected launch-	entire BahQ'i world (the)
the) BahL'i Dispensation (in the) cradle (of convocation	ing (on the) occasion (of the)
the) Faith (and the) mighty feats (of the)	(of the) approaching
Intercontinental Con-	
champion builders (of) its rising World	ferences (on the) four
continents (of the)	
Order (in the) Western Hemisphere as well	globe (the) fate-laden,
soul-stirring, decade-	
as (the) multitude (of) valo~ousachieve-	long, world-embracing
Spiritual Crusade	
ments (of the) past (and) present genera-	involving (the) simultaneous
initiation (of)	
tions (of) their brethren (in the) European,	twelve national Ten Year Plans
(and the)	
Asiatic, African (and) Australian conti-	concerted participation (of)
all National	
nents, whose combined accomplishments	Spiritual Assemblies (of the)
Bahi'i world	
during (the) one hundred (and) nine years	aiming (at the) immediate
extension (of)	
(of) its existence contributed (to the) sur-	Bahi'u'llih's spiritual
dominion as well	
vival (of) God's struggling Faith, (the)	as (the) eventual
establishment (of the)	
reinforcement (of) its infant strength, (the)	structure (of) His
administrative order	
safeguarding (of the) unity (of) its sup-	(in) all remaining Sovereign
States, Prin-	
porters, (the) preservation (of the) integ-	cial Dependencies comprising
Principali-	
ity (of) its teachings, (the) enrichment (of	ties, Sultanates, Emirates,
S_haykJhdoms,	
the) lives (of) its followers, (the) rise (of	Protectorates, Trust
Territories, (and)	
the) institutions (of) its administrative	Crown Colonies scattered (over
the) sur-	

order, (the) fashioning (of the) agencies face (of the) entire planet.
 (The) entire
 for (the) systematic diffusion (of) its light body (of the) avowed supporters
 (of)
 (and the) broadening (and the) consolida- BahQ'u'llih's all-conquering
 Faith (are) now
 tion (of) its foundations. Moved (to) ex- summoned (to) achieve (in a)
 single dec-
 press (the) confident hope as (the) cen- ade feats eclipsing (in)
 totality (the)
 tenary celebrations now commencing, attain achievements which (in the)
 course (of
 (their) climax during (the) approaching the) eleven preceding decades
 illuminated
 Widvin period, (that the) plans formulated (the) annals (of) BahQ'i
 pioneering.
 (by the) valiant members (of the) World (The) fourfold objectives
 (of the) forth-

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coming Crusade, marking (the) third (and) erection (of the) first
 dependency (of the)
 last phase (of the) initial epoch (of the) Ma&riqu'l-Adhkir (in)
 Wilmette. (The)
 evolution (of) 'Abdu'l-BahB's Divine Plan development (of the)
 functions (of the)
 (are) destined (to) culmiilate (in the) institution (of the) Hands
 (of the) Cause.
 world-wide festivities commemorating (the) (The) establishment (of a)
 BahB'i Court
 fast-approaching Most Great Jubilee. First, (in the) Holy Land,
 preliminary (to the)
 development (of the) institutions (at the) emergence (of the) Universal
 House (of)
 World Center (of the) Faith (in the) Holy Justice.
 Land. Second, consolidation, through care- Codification (of the)
 laws (and) ordi-
 fully devised measures (on the) home front nances (of the)
 Kitib-i-Aqdas, Mother
 (of the) twelve territories destined (to) Book (of the) BahL'i
 Revelation. Establish-
 serve (as) administrative bases (for the) ment (of) six national
 BahB'i Courts (in the)
 operations (of the) twelve National Plans. chief cities (of the)
 Islamic East, Tihirin,
 Third, consolidation (of) all territories al- Cairo, Baghddid, New Delhi,

Karichi, Kibul.
 ready opened (to the) Faith. Fourth, (the) ~xtension(of) international
 BahB'i endow-
 opening (of the) remaining chief virgin ments (in the) Holy Land,
 (on the) plain
 territories (on the) planet through specific (of) 'Akki (and the) slopes
 (of) Mt.
 allotments (to) each National Assembly Carmel. Construction (of)
 international
 functioning (in the) BahL'i world. BahP'i Archives (in the)
 neighborhood (of
 (The) projected historic, spiritual ven- the) Bib's Sepulcher.
 Construction (of a)
 ture, at once arduous, audacious, challeng- tomb (for the) wife (of the)
 Bib (in)
 ing, unprecedented (in) scope (and) char- SJhirBz. Identification (of)
 the) resting places
 acter (in the) entire field (of) Bahi'i his- (of the) father (of)
 Bahi'u'llih (and the)
 tory, soon to be set (in) motion, involves mother (and) cousin (of the)
 Bib (for)
 (the) adoption (of) preliminary measures reburial (in the) Bahi'i
 cemetery (in the)
 (to the) construction (of) Bahi'u'llih's vicinity (of the) Most Great
 House. Ac-
 Sepulcher (in the) Holy Land. quisition (of the) Garden
 (of) Ridvin (in)
 Doubling (the) number (of) countries BaghdLd, site (of the)
 Siyih-chi1 (in)
 within (the) pale (of the) Faith through Tihiyin, (site of the)
 martyrdom (of the)
 planting its banner (in the) remaining Sov- Bib (in) Tabl-iz, (and of)
 His incarceration
 ereign States (of the) planet as well as (the) (in) Chihriq.
 remaining virgin Territories mentioned (in) More than quadruple (the)
 number (of)
 'Abdu'l-BahB's Tablets (of the) Divine National Spiritual
 Assemblies, twenty-one
 Plan, involving (the) opening (of) forty- (on the) American, thirteen
 (on the) Euro-
 one countries (on the) Asiatic, thirty-three pean, ten (on the) Asiatic,
 three (on the)
 (on the) African, thirty (on the) European, African (and) one (on the)
 Australian con-
 twenty-seven (on the) ~ m e r i c a n continents. Multiply sevenfold
 national Ha-
 Over twofold increase (in the) number (of) ~iratu'l-Quds, their

establishment (in the)	
languages into which Bahá'í literature (is)	capital cities (of the)
chief Sovereign States	
translated, printed or (in) process (of)	(and) chief cities (of the)
principal De-	
translation-forty (in) Asia, thirty-one (in)	pendencies (of the) planet,
twenty-one (in)	
Africa, ten each (in) Europe (and) Amer-	America, fifteen (in)
Europe, nine (in)	
ica, to be allocated (to the) American,	Asia, three (in) Africa, one
(in) New Zea-	
British, Indian (and) Australian Bahá'í	land. Framing national
Bahá'í constitutions,	
communities, including for (the) most part	establishment national
Bahá'í endowments	
those into which Gospels (have been) al-	(in) same capitals and
cities (of) same	
ready translated. Doubling (the) number	States (and) Dependencies.
(of) Mas_hquYl-Adhkirs, through (the)	More than quintuple (the)
number (of)	
initiation (of the) construction (of) one	incorporated National
Assemblies, twenty-	
(on the) Asiatic (and the) other (on the)	one (in) America, thirteen
(in) Europe,	
European continent. (The) acquisition (of	twelve (in) Asia, three (in)
Africa, one (in)	
the) site (of the) future Ma&riquYl-Awir	Australasia. (The)
establishment (of) six	
(on) Mt. Carmel. (The) purchase (of the)	national Bahá'í Publishing
Trusts, two (in)	
land (for) eleven future Temples, three (on	America, two (in) Asia, one
(in) Africa,	
the) American, three (on the) African, two	one (in) Europe.
(on the) Asiatic, two (on the) European,	(The) participation (of
the) women (of)	
one (on the) Australian continents. (The)	Persia (in the) membership
(of) national	

I N A U G U R A T I O N O F W O R L D B A H A ' í C R U S A D E

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(and) local Assemblies. Establishment (of)	Supreme Commander. (The) Lord
(of)	
seven Israel branches (of) National Spir-	Hosts, (the) King of Kings,
(has) pledged	
itual Assemblies, two (in) Europe, two (in)	unfailing aid (to) every
crusader battling	
Asia, one each (in) America, Africa (and)	(for) His Cause. Invisible

battalions (are)
 Australia. (The) establishment (of a) na-
 ready (to) pour
 tional Bahb'i printing press (in) Tihri
 high. BahC-
 Reinforcement (of the) ties binding (the)
 standing (on
 Bahi'i World Community (to the) United
 Year. Let
 Nations. Inclusion, circumstances permit-
 (with) one voice,
 ting, (of) eleven Republics comprised within
 (to) turn back
 Union (of) Soviet Social Republics and
 the) fateful dec-
 two European Soviet-controlled States
 every one will
 within (the) orbit (of the) Admin-
 (in) laying on
 istrative Order (of the) Faith. Convocation
 unassailable admin-
 World Bahi'i Congress vicinity Garden (of)
 BahC'uYll6h'sChrist-
 RidvLn, Baghd&d, third holiest city Bahi'i
 swelling
 world, (on The) occasion (of the) world-
 universal jubila-
 wide celebrations (of the) Most Great Ju-
 heaven will join as
 bilee, commemorating (the) Centenary (of
 (by)
 the) Ascension (of) BahC'u'lliih (to the)
 will (the) faith-
 Throne (of) His Sovereignty.
 gladness."
 Current Bahi'i history must henceforth,
 (from) five con-
 as second decade (of) second Bahl'i cen-
 supreme func-
 tury opens, move rapidly (and) majestically
 (for the) propa-
 as (it has) never moved before since (the)
 inaugurate his-
 inception (of the) Faith over (a) century
 appointment,
 ago. Earthly symbols (of) Bah6'uYll&h'sun-
 auxiliary

mustered, rank upon rank,
 forth reinforcements from on
 u'll6h's army (of) light (is)
 the) threshold (of the) Holy
 them, as they enter it, vow
 one heart, one soul, never
 (in the) entire course (of
 ade ahead until each (and)
 have contributed (his) share
 (a) world-wide scale an
 istrative foundation for
 promised Kingdom on earth,
 thereby (the) chorus (of)
 tion wherein earth (and)
 prophesied (by) Daniel, echoed
 'Abdu'l-Bah6; "on that day
 ful rejoice with exceeding
 Call upon fifteen Hands
 tinent, by virtue (of) their
 tion as chosen instruments
 gation (of the) Faith, (to)
 toric mission through (the)
 during Ridvsn 1954, (of) five

earthly Sovereignty must needs, ere (the) boards (one) each continent,
 (of) nine
 decade separating (the) two memorable Ju- members each, who will, as
 their adjuncts,
 bibles draws (to a) close, be raised as far or deputies, and working (in)
 conjunction
 north as Franklin beyond (the) Arctic Cir- (with the) various National
 Assemblies
 cle (and) as far south as (the) Falkland Is- functioning (on) each
 continent, assist,
 lands, marking (the) southern extremity (of through periodic systematic
 visits (to)
 the) western hemisphere, amidst (the) re- Bahi'i centers, (in the)
 mote, lonely, inhospitable islands (of the) efficient, prompt
 archipelagos (of the) South Pacific, (the) execution (of the) twelve
 projected Na-
 Indian (and) Atlantic oceans, (the) moun- tional Plans. Moreover request
 communities
 tain fastnesses (of) Tibet, (the) jungles (of observing Bahi'i Holy Days,
 solar calendar,
 Africa, (the) deserts (of) Arabia, (the) celebrate (with) befitting
 solemnity (the)
 steppes (of) Russia, (the) Indian Reserva- approaching anniversary (of)
 Bahi'u'llah's
 tions (of) North America, (the) wastelands Birthday, falling (in the)
 middle (of the)
 (of) Siberia (and) Mongolia, amongst (the) two month period during which,
 a hundred
 Eskimos (of) Greenland (and) Alaska, (the) years ago, (the) Author (of
 the) Faith re-
 Negroes (of) Africa, Buddhist strongholds ceived (the) first intimation
 (of) His glori-
 (in the) heart (of) Asia, (amongst) Lapps ous Mission.
 (of) Finland, (the) Polynesians (of the) Advise American Bahi'i
 community com-
 South Sea Islands, Negritos (of the) Archi- memorate occasion (by) special
 gathering
 pelagos (of the) South Pacific Ocean. (in the) Temple (in) Wilmette
 (and) urge
 (The) broad outlines (of the) world- attendance (of) as many believers
 (as) pos-
 encircling plan (were) divinely revealed. Its sible (and) invite Hands (of
 the) Cause
 course (was) chartered (by) 'Abdu'l-Bahi's (in) United States (and)
 Canada (to) par-
 infallible Pen. Its shining goals (have been) ticipate as my

representatives.

set. (The) requisite administrative machin-

SHOGHI

ery (has been) created. Signal (has been) Haifa, Israel

given by (the) Author (of the) Plan, (its) October 8, 1952

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2. T E N - Y E A R I N T E R N A T I O N A L B A H A ' I TEACHING AND CONSOLIDATION PLAN 1953-1963

1. Adoption of preliminary measures for the construction of BahL'u'llLh's
Sepulcher

in the Holy Land.

2. Doubling the number of countries within the pale of the Faith, involving the
open-
ing of:

41 countries in the Asiatic Continent

33 countries in the African Continent

30 countries in the European Continent

27 countries in the American Continent

3. Over twofold increase in the number of languages into which BahL'i
literature has

been translated and printed, or is in process of translation:

40 in Asia

3 1 in Africa

10 in Europe

10 in America

allocated to American, British, Indian, and Australian Bah2i Communities.

4. Doubling the number of Ma&riquYl-Adhkirsthrough the initiation of
construction
of:

1 in the Asiatic Continent

1 in the European Continent

5. Acquisition of a site for the future Ma&riqu'l-AdJhk6r on Mt. Carmel.

6. Erection of the first dependency of the Ma&riquYl-Adhkir in Wilmette,
Illinois,
U.S.A.

7. Purchase of land for eleven future Temples:

3 in the American Continent

3 in the African Conti.nent

2 in the Asiatic Continent

2 in the European Continent

1 in the Australian Continent

8. Development of the functions of the institution of the Hands of the Cause.

9. ~stablishmentof a BahL'i Court in the Holy Land, as a preliminary to the
emer-

gence of the Universal House of Justice.

10. Codification of the Laws and Ordinances of the Kitib-i-Aqdas, the Mother Book of the BahL'i Revelation.

11. Establishment of six National Bah2i Courts in the chief cities of the Islamic East:

Tihr Ln

Cairo

Baghdid

New Delhi

Karichi

Kibul

12. Extension of the International BahL'i Endowments in the Holy Land, in the plain

of 'Akki and on the slopes of Mt. Carmel.

13. Construction of the International Bahi'i Archives in the neighborhood of the B6b7s

Sepulcher.

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14. Construction of the tomb of the Wife of the BBb in KhirBz.

15. Identification of the resting-places of the Father of BahL'u'llbh, and of the Mother

and of the Cousin of the Bbb, and their reburial in the BahB'i cemetery in the vicinity of the Most Great House.

16. Acquisition of the Garden of Ridvbn in Baghd6d, and of the site of the SiyGh-C_h&l

in TihrBn, of the Martyrdom of the Bbb 5 Tabriz, and of His incarceration in Chihriq.

17. More than quadruple the number of the National Spiritual Assemblies:

21 in the American Continent

13 in the European Continent

10 in the Asiatic Continent

3 in the African Continent

1 in the Australian Continent

18. Multiply sevenfold the number of the National Haziratu'l-Quds and their establish-

ment in the capital cities of the chief Sovereign States and in the chief cities of the

principal Dependencies of the planet:

21 in America

15 in Europe

9 in Asia

3 in Africa

1 in New Zealand

19. Framing of national BahB'i constitutions and the establishment of national BahB'i

endowments in the capitals and cities of the same States and Dependencies.

20. More than quintuple the number of incorporated National Spiritual Assemblies:

21 in America

13 in Europe

12 in Asia

3 in Africa

1 in Australia

21. Establishment of six national BahL'i Publishing Trusts:

2 in America

2 in Asia

1 in Africa

1 in Europe

22. Participation by the women of Persia in the membership of National and Local

Assemblies.

23. Establishment of seven Israel branches of National Spiritual Assemblies:

2 Europe

2 Asia

1 America

1 Africa

1 Australia

24. Establishment of a National BahL'i printing press in TihrGn.

25. Reinforcement of the ties binding the Bahb'i World Community to the United Nations.

26. Inclusion, circuinstances permitting, of eleven republics comprised within the Union

of Soviet Socialist Republics and of two European Soviet-controlled States within

the orbit of the Administrative Order of the Faith.

27. Convocation of a World Bahb'i Congress in the vicinity of the Garden of Ridvbn,

Baghcld, the third holiest city in the BahB'i world, on the occasioil of the world-

wid; celebrations of the Most Great Jubilee, commemorating the Centenary of the Ascension of Bahgu'llBh to the throne of His sovereignty.

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1. Afghhnisthn

56. Japan

2. ~ l g k a

57. Java

3. Andorra

58. Juan Fernandez

4. Argentina

59. Korea

5. Austria-Hungary

60. Lesser Antilles

6. Bahama Islands

61. Liechtenstein

7. Balearic Islands

62. Low Archipelago

8. Belgium

63. Loyalty Islands

9. Belize (or British Honduras)	64. Luxembourg
10. Bermuda	65. Madagascar
11. Bismarck Archipelago	66. Madeira Islands
12. Bolivia	67. Malta
13. Borneo	68. Marquesas
14. Brazil	69. Marshall Islands
15. British Guiana	70. Mauritius
16. British Isles	71. Melanesia
17. Bulgaria	72. Mexico
18. Canary Islands	73. Micronesia
19. Cape Verde Islands	74. Moluccas
20. Caroline Islands	75. Monaco
21. Celebes	76. Montenegro
22. Ceram	77. New Caledonia
23. Ceylon	78. New Guinea
24. Chile	79. New Hebrides
25. China	80. New Zealand
26. Colombia	81. Nicaragua
27. Corsica	82. Norway
28. Costa Rica	83. Orkney Islands
29. Crete	84. Panama
30. Cuba	85. Paraguay
31. Denmark	86. Peru
32. Dutch Guiana	87. Philippine Islands
33. Ecuador	88. Polynesia
34. Falkland Islands	89. Portugal
35. Faroe Islands	90. Puerto Rico
36. Fiji Islands	91. Reunion Island
37. France	92. Rumania
38. French Guiana	93. Russia (Asia)
39. French Indo-China	94. Russia (Europe)
40. Friendly Islands	95. Saint Helena
41. Galapagos Islands	96. Salvador
42. Germany	97. Samoa Islands
43. Gilbert Islands	98. San Marino
44. Greater Antilles	99. Santo Domingo
45. Greece	100. Sardinia
46. Guatemala	101. Serbia
47. Haiti	102. Shetland Islands
48. Hawaiian Islands	103. Siam
49. Hebrides	104. Sicily
50. Holland	105. Society Islands
51. Honduras	106. Solomon Islands
52. Iceland	107. South Africa
53. India	108. Spain
54. Italy	109. Straits Settlements
55. Jamaica	110. Sumatra

111. Sweden	116. Trinidad
112. Switzerland	117. Uruguay
113. Tasmania	118. Venezuela
114. T i o r	119. Watling Island
115. Tobago	120. Zanzibar

LIST OF TERRITORIES

ALPHABETICAL

TO BE OPENED TO THE FAITH, 1953-1963

Showing Allocation to National Spiritual Assemblies

Admiralty Is. (As.) (Aus.)	French Cameroons (Af.) (In.)
Albania (E) (Ger.)	French Equatorial Africa (Af.) (Eg.)
Aleutian Is. (Am.) (U.S.A.)	French Guiana (Am.) (S.Am.)
Andaman Is. (As.) (In.)	French Somaliland (Af.) (U.S.A.)
Andorra (E) (U.S.A.)	French Togoland (Af.) (U.S.A.)
Anticosti I. (Am.) (Can.)	French West Africa (Af.) (Eg.)
Ashanti Protectorate (Af.) (Per.)	Frisian Is. (E) (Ger.)
Azores (E) (U.S.A.)	
Galapagos Is. (Am.) (S.Am.)	
Bahama Is. (Am.) (C.Am.)	Gambia (Af.) (In.)
Balearic Is. (E) (U.S.A.)	Gilbert and Ellice Is. (As.) (C.Am.)
Baranof I. (Am.) (Can.)	Goa (As.) (In.)
Basutoland (Af.) (Per.)	Grand Manan I. (Am.) (Can.)
Bechuanaland (Af.) (Per.)	Greece (E) (Ger.)
Bhutan (As.) (In.)	
British Cameroons (Af.) (Br.)	Hadhrumaut (As.) (Ir.)
British Guiana (Am.) (S.Am.)	Hainan I. (As.) (U.S.A.)
British Honduras (Am.) (C.Am.)	Hebrides Is. (E) (Br.)
British Togoland (Af.) (Br.)	
Brunei (As.) (Per.)	Italian Somaliland (Af.) (Per.)
Canary Is. (Af.) (U.S.A.)	Juan Fernandez Is. (Am.) (S.Am.)
Cape Breton I. (Am.) (Can.)	
Cape Verde Is. (Af.) (U.S.A.)	Karikal (As.) (In.)
Caroline Is. (As.) (U.S.A.)	Kazakhstan (As.) (U.S.A.)
Chagos Archipelago (As.) (Per.)	Keewatin (Am.) (Can.)
Channel Is. (E) (Br.)	Key West (Am.) (U.S.A.)
Chilo6 I. (Am.) (U.S.A.)	Kirgizia (As.) (Per.)
Cocos Is. (As.) (Aus.)	Kodiak I. (Am.) (U.S.A.)
Comoro Is. (Af.) (In.)	Kuria-Muria Is. (As.) (Ir.)
Cook Is. (As.) (S.Am.)	
Crete (E) (Ger.)	Labrador (Am.) (Can.)
Cyprus (E) (Br.)	Latvia (E) (Ger.)
Leeward Is. (Am.) (S.Am.)	

Daman (As.) (In.)	Liechtenstein (E) (1t.Sw.)
Diu I. (As.) (In.)	Lithuania (E) (Ger.)
Dutch Guiana (Am.) (S.Am.)	Lofoten Is. (E) (U.S.A.)
Dutch New Guinea (As.) (U.S.A.)	Loyalty Is. (As.) (Aus.)
Dutch West Indies (Am.) (C.Am.)	
Macao I. (As.) (U.S.A.)	
Estonia (E) (Ger.)	Madeira (Af.) (Br.)
Magdalen Is. (Am.) (Can.)	
Falkland Is. (Am.) (U.S.A.)	Mah6 (As.) (In.)
Faroe Is. (E) (Br.)	Malta (E) (Br.)
Finno-Karelia (E) (Ger.)	Margarita I. (Am.) (C.Am.)
Franklin (Am.) (Can.)	Mariana Is. (As.) (In.)

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T H E B A H A ' I W O R L D

Marquesas Is. (As.) (Can.)	San Marino (E) (1t.Sw.)
Marshall Is. (As.) (C.Am.)	Sardinia (E) (1t.Sw.)
Mauritius (Af.) (U.S.A.)	Seychelles (Af.) (Ir.)
Mentawai Is. (As.) (Aus.)	Shetland Is. (E) (Br.)
Miquelon I. and St Pierre I. (Am.) (Can.)	Sicily (E) (It.Sw.1
Moldavia (E) (Ger.)	Sikkim (As.) (In.)
Monaco (E) (1t.Sw.)	Society Is. (As.) (Aus.)
Mongolia (As.) (Per.)	Socotra I. (Af.) (In.)
Morocco (1nt.Zone) (Af.) (Eg.)	Solomon Is. (As.) (Per.)
South Rhodesia (Af.) (Per.)	
New Hebrides Is. (As.) (Aus.)	South West Africa (Af.) (Br.)
Nicobar Is. (As.) (In.)	Spanish Guinea (Af.) (U.S.A.)
Northern Territories Protectorate (Gold Coast) (Af.) (U.S.A.)	Spanish Morocco (Af.) (Eg.)
Spanish Sahara (Af.) (Eg.)	
Spitzbergen (E) (U.S.A.)	
Orkney Is. (E) (Br.)	St. Helena (Af.) (U.S.A.)
St. Thomas I. (Af.) (U.S.A.)	
Pondicherry (As.) (In.)	Swaziland (Af.) (Per.)
Portuguese Guinea (Af.) (U.S.A.)	
Portuguese Timor (As.) (Aus.)	Tadzhikistan (As.) (Per.)
Tibet (As.) (U.S.A.)	
Queen Charlotte Is. (Am.) (Can.)	Tonga Is. (As.) (U.S.A.)
Tuamotu Archipelago (As.) (C.Am.)	
RCunion I. (Af.) (U.S.A.)	
Rhodes (E) (1t.Sw.)	Ukraine (E) (U.S.A.)
Rio de Oro (Af.) (Eg.)	Uzbekistan (As.) (Per.)
Ruanda-Urundi (Af.) (In.)	
Rumania (E) (Ger.)	White Russia (E) (Ger.)
Windward Is. (Am.) (S.Am.)	
Sakhalin I. (As.) (U.S.A.)	
Samoa Is. (As.) (Can.)	Yukon (Am.) (Can.)

'Division of Activities According to Continents

ASIA: 41 Territories

I. NATIONAL SPIRITUAL
ASSEMBLY
OF THE BAHÁ'IS OF INDIA,
P ~ I S T A N A N D

, BURMA

1. Andaman Is.	7. MahC
2. Bhutan	8. Mariana Is.
3. Daman	9. Nicobar Is.
4. Diu	10. Pondicherry
5. Goa	11. Sikkim
6. Karikal	

11. NATIONALSPIRITUALASSEMBLYOF THE B A ~ OF
~ sTHE UNITEDSTATESOF
AMERICA

1. Caroline Is.	5. Macao I.
2. Dutch New Guinea	6. Sakhalin I.
3. Hainan I.	7. Tibet
4. Kazakhstan	8. Tonga Is.

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111. NATIONAL SPIRITUALASSEMBLY
OF THE B A ~ I OF
s PERSIA

1. Brunei	5. Solomon Is.
2. Chagos Archipelago	6. Tadzhikistan
3. Kirgizia	7. Uzbekistan
4. Mongolia	

IV. NATIONALSPIRITUALASSEMBLY
OF THE B A H ~ O~FS AUSTRALIA
AND NEW
ZEALAND

1. Admiralty Is.	5. New Hebrides Is.
2. COCOS Is.	6. Portuguese Timor
3. Loyalty Is.	7. Society Is.
4. Mentawai Is.	

V. NATIONAL SPIRITUAL OF THE B A H ~OF
ASSEMBLY ~ SCENTRAL
AMERICA

1. Gilbert and Ellice Is.
2. Marshall Is.
3. Tuamotu Archipelago

VI. NATIONAL SPIRITUALASSEMBLY
OF THE B A H ~OF
~S'IRAQ

1. Hadhramaut
2. Kuria-Muria Is.

VII. NATIONAL SPIRITUAL OF THE B A H ~OF
ASSEMBLY ~ SCANADA

1. Marquesas Is.
2. Samoa Is.

VIII. NATIONAL SPIRITUAL OF THE B A H ~OF
ASSEMBLY ~SSOUTHAMERICA

1. Cook Is.

AFRICA: 33 Territories

I. NATIONAL SPIRITUAL OF THE B ~ d i O
ASSEMBLY s F UNITEDSTATES
OF AMERICA

1. Canary Is.	7. Portuguese Guinea
2. Cape Verde Is.	8. Rbunion I.
3. French Somaliland	9. Spanish Guinea
4. French Togoland	10. St. Helena
5. Mauritius	11. St. Thomas L
6. Northern Territories	
Protectorate	

11. NATIONAL SPIRITUAL ASSEMBLY
OF THE B A H ~O~ FSPERSIA

1. Ashanti Protectorate	4. Italian Somaliland
2. Basutoland	5. South Rhodesia
3. Bechuanaland	6. Swaziland

111. NATIONAL SPIRITUAL OF THE B A H ~OF
ASSEMBLY ~ SEGYPTAND S~DAN

1. French Equatorial Africa	4. Rio de Oro
2. French West Africa	5. Spanish Morocco
3. Morocco (Int. Zone)	6. Spanish Sahara

IV. NATIONAL SPIRITUALASSEMBLY
OF THE BAHAI'SOF INDIA,
PAKISTAN,AND BURMA

1. Comoro Is.	4. Ruanda-Urundi
2. French Cameroons	5. Socotra I.
3. Gambia	

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V. NATIONAL SPIRITUAL ASSEMBLY ~ s BRITISHISLES
OF THE B A H ~ 'OF

1. British Cameroons	3. Madeira
2. British Togoland	4. South West Africa

VI. NATIONAL SPIRITUAL

ASSEMBLY ~ S'IRAQ

O F THE B A H ~OF

1. Seychelles

EUROPE: 30 Territories

I. NATIONAL SPIRITUAL

ASSEMBLY

OF THE BAHA'ISO F GERMANY

AND AUSTRIA

1. Albania	7. Latvia
2. Crete	8. Lithuania
3. Estonia	9. Moldavia
4. Finno-Karelia	10. Rumania
5. Frisian Is.	11. White Russia
6. Greece	

11. NATIONAL SPIRITUAL OF THE BAHA'is O F THE BRITISH ISLES
ASSEMBLY

1. Channel Is.	5. Malta
2. Cyprus	6. Orkney Is.
3. Faroe Is.	7. Shetland Is.
4. Hebrides Is.	

111. NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHA'is OF THE UNITED STATES OF
AMERICA

1. Andorra	4. Lofoten Is.
2. Azores	5. Spitzbergen
3. Balearic Is.	6. Ukraine

IV. NATIONAL SPIRITUAL OF THE BAHA'~s
ASSEMBLY OF ITALY AND SWITZERLAND

1. Liechtenstein	4. San Marino
2. Monaco	5. Sardinia
3. Rhodes	6. Sicily

AMERICA: 27 Territories

I. NATIONAL SPIRITUAL

ASSEMBLY

O F THE BAHA'~s OF CANADA

1. Anticosti I.	7. Labrador
2. Baranof I.	8. Magdalen Is.
3. Cape Breton I.	9. Miquelon I , and St. Pierre I.
4. Franklin	10. Queen Charlotte Is.
5. Grand Manan I.	11. Yukon
6. Keewatin	

11. NATIONAL SPIRITUAL
ASSEMBLY

OF THE BAHA'ISO F SOUTH AMERICA

1. British Guiana	5. Galapagos Is.
2. Chi106 I.	6. Juan Fernandez Is.
3. Dutch Guiana	7. Leeward Is.
4. French Guiana	8. Windward Is.

111. NATIONAL SPIRITUAL ASSEMBLY

OF THE B A H ~OF

~ SUNITEDSTATESOF AMERICA

1. Aleutian Is.	3. Key West
2. Falkland Is.	4. Kodiak I.

IV. NATIONAL SPIRITUALASSEMBLY O F THE B A H ~O~F SCENTRAL AMERICA

1. Bahama Is.	3. Dutch West Indies
2. British Honduras	4. Margarita I.

INAUGURATION O F WORLD BAHAI' CRUSADE

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TERRITORIES TO THE FAITH,
TO BE OPENED 1953-1963

Division of Activities According to National Spiritual Assemblies

I. UNITED STATES OF AMERICA: 29 Territories in 4 Continents

1. AFRICA

(1) Canary Is.	(7) Portuguese Guinea
(2) Cape Verde Is.	(8) Rtunion I.
(3) French Somaliland	(9) Spanish Guinea
(4) French Togoland	.(lo) St. Helena
(5) Mauritius	(1 1) St. Thomas I.
(6) Northern Territories Protectorate	

2. ASIA

(1) Caroline Is.	(5) Macao I.
(2) Dutch New Guinea	(6) Sakhalin I.
(3) Hainan I.	(7) Tibet
(4) Kazakhstan	(8) Tonga Is.

3. EUROPE

(1) Andorra	(4) Lofoten Is.
(2) Azores	(5) Spitzbergen
(3) Balearic Is.	(6) Ukraine

4. AMERICA

(1) Aleutian Is.	(3) Key West
(2) Falkland Is.	(4) Kodiak I.

11. INDIA, PAKISTAN, AND BURMA: 16 Territories in 2 Continents

1. ASIA

(1) Andaman Is.	(7) Mah6
(2) Bhutan	(8) Mariana Is.
(3) Daman	(9) Nicobar Is.

- (4) Diu I. (10) Pondicherry
- (5) Goa (11) Sikkim
- (G) Karikal

2. AFRICA

- (1) Comoro Is. (4) Rumda-Urundi
- (2) French Cameroons (5) Socotra I.
- (3) Gambia

111. PERSIA: 13 Territories in 2 Continents

1. ASIA

- (1) Brunei (5) Solomon Is.
- (2) Chagos Archipelago (6) Tadzhikistan
- (3) Kirgizia (7) Uzbekistan
- (4) Mongolia

2. AFRICA

- (1) Ashanti Protectorate (4) Italian Somaliland
- (2) Basutoland (5) South Rhodesia
- (3) Bechuanaland (6) Swaziland

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IV. CANADA: 13 Territories in 2 Continents

1. AMERICA

- (1) Anticosti I. (7) Labrador
- (2) Baranof I. (8) Magdalen Is.
- (3) Cape Breton I. (9) Miquelon I. and St. Pierre 1.
- (4) Franklin (10) Queen Charlotte Is.
- (5) Grand Manan I. (11) Yukon
- (6) Keewatin

2. ASIA

- (1) Marquesas Is. (2) Samoa Is.

V. BRITISH ISLES: 11 Territories in 2 Continents

1. EUROPE

- (1) Channel Is. (5) Malta
- (2) Cyprus (6) Orkney Is.
- (3) Faroe Is. (7) Shetland Is.
- (4) Hebrides Is.

2. AFRICA

- (1) British Cameroons (3) Madeira
- (2) British Togoland (4) South West Africa

VI. GERMANY AND AUSTRIA: 11 Territories in 1 Continent

1. EUROPE

- (1) Albania (7) Latvia
- (2) Crete (8) Lithuania
- (3) Estonia (9) Moldavia
- (4) Finno-Karelia (10) Rumania

- (5) Frisian Is. (11) White Russia
- (6) Greece

VII. SOUTH AMERICA: 9 Territories in 2 Continents

1. AMERICA

- (1) British Guiana (5) Galapagos Is.
- (2) Chi106 I. (6) Juan Fernandez Is.
- (3) Dutch Guiana (7) Leeward Is.
- (4) French Guiana (8) Windward Is.

2. ASIA

- (1) Cook Is.

VIII. CENTRAL AMERICA: 7 Territories in 2 Continents

1. AMERICA

- (1) Bahama Is. (3) Dutch West Indies
- (2) British Honduras (4) Margarita I.

2. ASIA

- (1) Gilbert and Ellice Is.
- (2) Marshall Is.
- (3) Tuamotu Archipelago

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IX. AUSTRALIA AND NEW ZEALAND: 7 Territories in 1 Continent

1. ASU

- (1) Admiralty Is. (5) New Hebrides Is.
- (2) cocos Is. (6) Portuguese Timor
- (3) Loyalty Is. (7) Society Is.
- (4) Mentawai Is.

X. EGYPT AND SODAN: 6 Territories in 1 Continent

1. AFRICA

- (1) French Equatorial Africa
- (2) French West Africa
- (3) Morocco (International Zone)
- (4) Rio de Oro
- (5) Spanish Morocco
- (6) Spanish Sahara

XI. ITALY AND SWITZERLAND: 6 Territories in 1 Continent

1. EUROPE

- (1) Liechtenstein (4) San Marino
- (2) Monaco (5) Sardinia
- (3) Rhodes (6) Sicily

XII. 'IRAQ: 3 Territories in 2 Continents

1. ASIA

- (1) Hadhramaut
- (2) Kuria-Muria Is.

2. AFRICA

(1) Seychelles Is.

ALPHABETICAL

LIST OF LANGUAGES

INTO WHICH B A H LITERATURE

~ ~ IS TO BE

TRANSLATED, 1953-1963

Abor Miri (borders of Tibet and N.E. Assam)	Cherokee (Carolina, U.S.A.)
Accra or Ga (Gold Coast)	Chuana (Bechuanaland)
Afrikaans (S. Africa)	Chungchia (S.W. China)
Aguaruna (Peru)	Estonian (Estonia)
Aladian (Ivory Coast)	Flemish (Belgium)
Aneityum (New Hebrides)	Georgian (Caucasus)
Annamese (Indo-China)	Gio (Liberia)
Arawak (Guiana)	Gu (French W. Africa)
Ashanti (W. Africa)	Houailou (Wailu) (New Caledonia)
Balochi (Baluchistan)	Iroquois (Ontario)
Banu (French Equat. Africa)	Javanese (Java)
Basque (Pyrenees)	Jieng or Dinka (S6dkn)
Bemba or Wendea (N. Rhodesia)	Jolof or Wolof (Gambia)
Bentuni (New Guinea)	Kado (China)
Binandere (Papua)	Kaili (Celebes)
Blackfoot (Canada)	Kopu (S.W. China)
Bua (Belgian Congo)	Krongo (SGdiin)
Cheremiss (Kazan, Russia)	Kroo (Liberia)
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T H E B A H A ' I W O R L D	

Kusaie (Caroline Is.)	Piedmontese (Piedmont, Italy)
Lapp (Norway)	Popo (Togoland)
Lengua (Paraguay)	Romani, German (Gipsies S. Germany)
Lepcha or Rong (Sikkim)	Romansch (Grisons, Switzerland)
Lifu (Loyalty Is.)	Ronga (Mozambique)
Luimbi (Angola)	Samoan (Samoan Is.)
Malagasy (Madagascar)	Sena (Lower Zambezi)
Maltese (Malta)	Shilha (Morocco)
Manchu (Manchuria)	Shona (S. Rhodesia)
Manipuri (Manipur)	Sobo (Nigeria)
Manus Island (Admiralty Is.)	Suto (Basutoland)
Marquesas (Marquesas Is.)	Th6 (Indo-China)
Mataco (Argentina)	Tibetan (Tibet)
Maya (Yucatan)	Tongan (Tonga Is.)
Mentawai (Mentawai Is.)	Vogul (W. Siberia)
Mexican (Mexico)	Wongo (Belgian Congo)
Mongolian (Mongolia)	Xosa or Kafir (S. Africa)
Mordoff (Central Russia)	Yahgan (S. Chile)
Mwala (Solomon Is.)	Yalunka (Sierra Leone)

Na-Hsi (Yunnan, S. China)	Yao (Nyasaland)
Nicobarese (Nicobar Is.)	Yiddish (Israel)
Niue (Cook Is.)	Ziryen (Russian S.F.S.R.)
Perm (Perm, Russia)	Zulu (Zululand)
Petats (Solomon Is.)	

ASIA: 40

1. Abor Miri	15. Kusaie	29. Ossete
2. Aneityum	16. Lepcha	30. Ostiak
3. Annamese	17. Lifu	31. Pali
4. Balochi	18. Manchu	32. Panjabi
5. Bentuni	19. Manipuri	33. Pashto
6. Binandere	20. Manus Island	34. Perm
7. Cheremiss	21. Marquesas	35. Petats
8. Chungchia	22. Mentawai	36. Samoan
9. Georgian	23. Mongolian	37. Th6
10. Houailou	24. Mordoff	38. Tibetan
11. Javanese	25. Mwala	39. Tonga
12. Kado	26. Na-Hsi	40. Vogul
13. Kaili	27. Nicobarese	
14. Kopu	28. Niue	

EUROPE: 10

1. Basque	5. Maltese	8. Romansch
2. Estonian	6. Piedmontese	9. Yiddish
3. Flemish	7. Romani	10. Ziryen
4. Lapp		

AFRICA: 31

1. Accra	6. Bemba	11. Jieng
2. Afrikaans	7. Bua	12. Jolof
3. Aladian	8. Chuana	13. Kuanyama
4. Ashanti	9. Gio	14. Krongo
5. Banu	10. Gu	15. Kroo

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16. Liumbi	22. Seila	27. Wongo
17. Malagasy	23. Shilha	28. Xosa
18. Nubian	24. Shona	29. Yalunka
19. Pedi	25. Sob0	30. Yao
20. Pop0	26. Suto	31. Zulu
21. Ronga		

AMERICA: 10

1. Aguaruna	5. Iroquois	8. Maya
2. Arawak	6. Lengua	9. Mexican
3. Blackfoot	7. Mataco	10. Yahgan
4. Cherokee		

1. Preliminary steps for the construction of the Sepulcher of BahPu'llah.

2. Purchase of Land for the Temple on Mt. Carmel.
3. Establishment of an International BahPi Court.
4. Construction of the International BahPi Archives.
5. Extension of international Bah2i endowments.
6. Development of the functions of the Institution of the Hands of the Cause.
7. Codification of the Laws of the KitLb-i-Aqdas.
8. Reinforcement of ties binding the World BahPi Community to the United Nations.
9. Convocation of a World BahPi Congress in the vicinity of the Garden of Ridvan,
City of Baghdad, on the occasion of the world-wide celebration of the Most Great
Jubilee commemorating the centenary of the formal assumption by Bahb'u'llGh of
His Prophetic Office.
10. Establishment of Israel Branches of seven National Spiritual Assemblies.

TERRITORIES

ALREADY OPENED TO THE FAITH, ALLOCATED
TO B A I PNATIONAL

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SPIRITUAL

ASSEMBLIES FOR CONSOLIDATION

1953-1963

I. UNITED STATES OF AMERICA: 23 Territories

1. EUROPE

1. Belgium	7. Luxembourg
2. Denmark	8. Norway
3. Finland	9. Portugal
4. France	10. Spain
5. Holland	11. Sweden
6. Italy	12. Switzerland

2. A s i ~

1. China	4. Korea
2. Formosa	5. Manchuria
3. Japan	6. Philippine Is.

3. AMERICA

1. Alaska	3. Puerto Rico
2. Hawaiian Is.	

4. AFRICA

1. Liberia
2. South Africa

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THE BAHAI WORLD

11. PERSIA: 14 Territories

1. ASIA

1. Aden Protectorate	7. Hash (Ahsa)
2. Ad_hirbhyjhn	8. Hijhz
3. Afghhnisthn	9. Saudi-Arabia
4. Armenia	10. Turkey
5. Bahrayn Is.	11. Turkmenistan
6. Georgia	12. Yemen

2. AFRICA

1. North Rhodesia
2. Nyasaland

111. INDIA, PAKISTAN, AND BURMA: 14 Territories

1. ASIA

1. BalG&isthn	7. Malaya
2. Borneo	8. Nepal
3. Burma	9. Phkisthn
4. Ceylon	10. Sarawak
5. Indo-China	11. Siam
6. Indonesia	

2. AFRICA

1. Madagascar	3. Zanzibar
2. Mozambique	

IV. CENTRAL AMERICA : 13 Territories

AMERICA

1. Bermuda	8. Honduras
2. Costa Rica	9. Jamaica
3. Cuba	10. Martinique I.
4. Dominican Republic	11. Mexico
5. El Salvador	12. Nicaragua
6. Guatemala	13. Panama
7. Haiti	

V. BRITISH ISLES: 11 Territories

1. AFRICA

1. Angola	6. Sierra Leone
2. Belgian Congo	7. Tanganyika
3. Gold Coast	8. Uganda
4. Kenya	9. Zululandi
5. Nigeria	

2. EUROPE

1. Eire

3. ASIA

1. Elong Kong

VI. SOUTH AMERICA: 10 Territories

AMERICA

1. Argentina	6. Ecuador
2. Bolivia	7. Paraguay
3. Brazil	8. Peru
4. Chile	9. Uruguay
5. Colombia	10. Venezuela

VII. EGYPT AND SUDAN: 8 Territories

AFRICA

1. Abyssinia	5. Morocco (French)
2. Algeria	6. Somaliland
3. Eritrea	7. Sildtin
4. Libya	8. Tunisia

VIII. GERMANY AND AUSTRIA: 7 Territories

1. EUROPE

1. Austria	5. Poland
2. Bulgaria	6. Russian S.F.S.R.
3. Czechoslovakia	7. Yugoslavia
4. Hungary	

IX. 'IRAQ: 7 Territories

1. ASIA

1. Jordan	5. Syria
2. Koweit	6. Trucial sheiks
3. Lebanon	7. 'Umrn&n
4. Qatar	

X. AUSTRALIA AND NEW ZEALAND: 6 Territories

1. ASIA

1. Bismarck Archipelago	3. New Caledonia
2. Fiji	4. New Guinea (Australia)

2. AUSTRALASIA

- | |
|----------------|
| 1. New Zealand |
| 2. Tasmania |

XI. CANADA: 4 Territories

1. AMERICA

- | |
|-----------------|
| 1. Greenland |
| 2. Mackenzie |
| 3. Newfoundland |

2. EUROPE

- | |
|------------|
| 1. Iceland |
|------------|

XII. ITALY AND SWITZERLAND: 1 Territory

1. EUROPE

- | |
|------------|
| 1. Corsica |
|------------|

Allocation According to National Spiritual Assemblies

1. UNITED STATES OF AMERICA: 23

12 in Europe, 6 in Asia, 3 in the Americas, 2 in Africa

2. PERSIA: 14

12 in Asia, 2 in Africa

3. INDIA, PAKISTAN, AND BURMA: 14

11 in Asia, 3 in Africa

4. CENTRAL AMERICA: 13

13 in the Americas

5. BRITISH ISLES: 11

9 in Africa, 1 in Europe, 1 in Asia

6. SOUTH AMERICA: 10

10 in the Americas

7. EGYPT AND SODAN: 8

8 in Africa

8. GERMANY AND AUSTRIA: 7

7 in Europe

9. IRAQ: 7

7 in Asia

10. AUSTRALIA AND NEW ZEALAND: 6

4 in Asia, 2 in Australasia

11. CANADA: 4

3 in the Americas, 1 in Europe

12. ITALY AND SWITZERLAND: 1

1 in Europe

1. Sydney, Australia

7. Rome, Italy

2. Toronto, Canada

8. Johannesburg, South Africa

3. Panama City, Central America

9. Santiago, South America

4. Cairo, Egypt

10. Stockholm, Sweden

5. New Delhi, India

11. Kampala, Uganda

6. Baghdad,

- 'Ir6q

1. Tihra, Persia

2. Frankfurt, Germany

1. Afghanistan

5. Belgium

9. Ceylon

2. ~ l G k a

6. Bolivia

10. Chile

3. Argentina

7. Brazil

11. Colombia

4. Austria

8. Burma

12. Costa Rica

INAUGURATION OF WORLD BAHAI' ~ CRUSADE

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13. Cuba

23. Honduras

33. Paraguay

14. Denmark

24. Italy

34. Peru

15. Dominican Republic

25. Japan

35. Portugal

16. Ecuador

26. Luxembourg

36. Spain

17. El Salvador

27. Mexico

37. Sweden

18. Finland

28. New Zealand

38. Switzerland

19. France	29. Nicaragua	39. Tukey
20. Guatemala	30. Norway	40. Uruguay
21. Haiti	31. Pakistan	41. Venezuela
22. Holland	32. Panama	

1. Arabia (Bahrain)
2. Central and East Africa (Kampala)
3. Near East (Beirut)
4. North West Africa (Tunis)
5. South East Asia (Jakarta)
6. South Pacific Islands (Suva)
7. South and West Africa (Johannesburg)

NATIONAL

SPIRITUAL

ASSEMBLIES

TO BE ESTABLISHED

1953-1963

Division According to Continents

AFRICAN CONTINENT: 3 Assemblies

1. Central and East Africa (Regional) To be formed by the N.S.A. of the British Isles
2. North West Africa (Regional) To be formed by the N.S.A. of Egypt and Sudan
3. South and West Africa (Regional) To be formed by the N.S.A. of the United States

AMERICAS: 21 Assemblies

National Assemblies to be formed by the N.S.A. of the United States:

1. Alaska	12. Guatemala
2. Argentina	13. Haiti
3. Bolivia	14. Honduras
4. Brazil	15. Mexico
5. Chile	16. Nicaragua
6. Colombia	17. Panama
7. Costa Rica	18. Paraguay
8. Cuba	19. Peru
9. Dominican Republic	20. Uruguay
10. Ecuador	21. Venezuela
11. El Salvador	

ASIATIC CONTINENT: 10 Assemblies

1. Afghanistan To be formed by the N.S.A. of Persia
2. Armenia To be formed by the N.S.A. of India, Pakistan, and Burma
3. Ceylon To be formed by the N.S.A. of India, Pakistan, and Burma

4. Japan To be formed by the N.S.A. of the
United
States

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T H E B A H A ' I W O R L D

5. Pikistin To be formed by the N.S.A. of India,
Pikistin, and Burma

6. Turkey To be formed by the N.S.A. of Persia

7. Arabia (Regional) To be formed by the N.S.A. of Persia

8. Near East (Regional) To be formed by the N.S.A. of 'Iriq

9. South East Asia (Regional) To be formed by the N.S.A. of India,
Pikisth, and Burma

10. South Pacific Is. (Regional) To be formed by the N.S.A. of the
United
States

AUSTRALASIA: 1 Assembly

1. New Zealand To be formed by the N.S.A. of Australia
and New Zealand

EUROPEAN CONTINENT: 13 Assemblies

1. Austria To be formed by the N.S.A. of Germany
and Austria

To be formed by the N.S.A. of the United States:

2. Belgium 6. Holland 10. Portugal

3. Denmark 7. Italy 11. Spain

4. Finland 8. Luxembourg 12. Sweden

5. France 9. Norway 13. Switzerland

ALPHABETICAL

LIST OF BA&I NATIONAL SPIRITUAL

ASSEMBLIES

TO BE

INCORPORATED

1953-1963

I. REGIONAL NATIONAL SPIRITUAL ASSEMBLIES

1. N.S.A. of Arabia 5. N.S.A. of South East Asia

2. N.S.A. of Central and East Africa 6. N.S.A. of the South Pacific Islands

3. N.S.A. of the Near East 7. N.S.A. of South and West Africa

4. N.S.A. of North West Africa

11. NATIONAL SPIRITUAL ASSEMBLIES

8. N.S.A. of Afghinistin 30. N.S.A. of Honduras

9. N.S.A. of ~ l G k a 3 1. N.S.A. of 'Iriq

10. N.S.A. of Argentina 32. N.S.A. of Italy

11. N.S.A. of Austria 33. N.S.A. of Japan

12. N.S.A. of Belgium 34. N.S.A. of Luxembourg

13. N.S.A. of Bolivia 35. N.S.A. of Mexico

14. N.S.A. of Brazil 36. N.S.A. of New Zealand

15. N.S.A. of Burma 37. N.S.A. of Nicaragua

16. N.S.A. of Ceylon	38. N.S.A. of Norway
17. N.S.A. of Chile	39. N.S.A. of Pakistan
18. N.S.A. of Colombia	40. N.S.A. of Panama
19. N.S.A. of Costa Rica	41. N.S.A. of Paraguay
20. N.S.A. of Cuba	42. N.S.A. of Persia
21. N.S.A. of Denmark	43. N.S.A. of Peru
22. N.S.A. of Dominican Republic	44. N.S.A. of Portugal
23. N.S.A. of Ecuador	45. N.S.A. of Spain
24. N.S.A. of El Salvador	46. N.S.A. of Sweden
25. N.S.A. of Finland	47. N.S.A. of Switzerland
26. N.S.A. of France	48. N.S.A. of Turkey
27. N.S.A. of Guatemala	49. N.S.A. of Uruguay
28. N.S.A. of Haiti	50. N.S.A. of Venezuela
29. N.S.A. of Holland	

INAUGURATION OF WORLD BAHAI CRUSADE

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I. REGIONAL NATIONAL SPIRITUAL ASSEMBLIES

1. N.S.A. of Arabia	5. N.S.A. of South East Asia
2. N.S.A. of Central and East Africa	6. N.S.A. of the South Pacific Islands
3. N.S.A. of the Near East	7. N.S.A. of South and West Africa
4. N.S.A. of North West Africa	

IS. NATIONAL SPIRITUAL ASSEMBLIES.

8. N.S.A. of Afghanistan	30. N.S.A. of Guatemala
9. N.S.A. of Albania	31. N.S.A. of Haiti
10. N.S.A. of Argentina	32. N.S.A. of Holland
11. N.S.A. of Austria	33. N.S.A. of Honduras
12. N.S.A. of Belgium	34. N.S.A. of Italy
13. N.S.A. of Bolivia	35. N.S.A. of Japan
14. N.S.A. of Brazil	36. N.S.A. of Luxembourg
15. N.S.A. of the British Isles	37. N.S.A. of Mexico
16. N.S.A. of Burma	38. N.S.A. of New Zealand
17. N.S.A. of Canada	39. N.S.A. of Nicaragua
18. N.S.A. of Ceylon	40. N.S.A. of Norway
19. N.S.A. of Chile	41. N.S.A. of Pakistan
20. N.S.A. of Colombia	42. N.S.A. of Panama
21. N.S.A. of Costa Rica	43. N.S.A. of Paraguay
22. N.S.A. of Cuba	44. N.S.A. of Peru
23. N.S.A. of Denmark	45. N.S.A. of Portugal
24. N.S.A. of Dominican Republic	46. N.S.A. of Spain
25. N.S.A. of Ecuador	47. N.S.A. of Sweden
26. N.S.A. of El Salvador	48. N.S.A. of Switzerland
27. N.S.A. of Finland	49. N.S.A. of Turkey
28. N.S.A. of France	50. N.S.A. of Uruguay
29. N.S.A. of Germany	51. N.S.A. of Venezuela

1. Anchorage	* 18. Jakarta	34. Paris
2. Asuncion	"19. Johannesburg	35. Port-au-Prince

3. Auckland	20. KAbul	36. Quito
"4. B6rayn	*21. Kampala	37. Rangoon
"5. Beirut	22. KarA&i	38. Rio de Janeiro
6. Bern	23. La Paz	39. Rome
7. Bogota	24. Lima	40. San Jose
8. Brussels	25. Lisbon	41. San Salvador
9. Buenos Aires	26. London	42. Santiago
10. Caracas	27. Luxembourg	43. Stockholm
11. Ciudad Trujillo	28. Madrid	*44. Suva
12. Colombo	29. Managua	45. Tegucigalpa
13. Copenhagen	30. Mexico City	46. The Hague
14. Guatemala	31. Montevideo	47. Tokyo
15. Havana	32. Oslo	*48. Tunis
16. Helsingfors	33. Panama City	49. Vienna
17. Istanbul		

* Belong to Regional National Assemblies

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THE BAHAI WORLD

1. Baghdbd ('Iriq)	3. Kbbul (Afghlnistbn)	5.
New Delhi (India)		
2. CaiFo (Egypt)	4. Karbc_hi (~ z k i s t i n)	6.
Tihrbn (Persia)		

1. National Spiritual Assembly of Australia
2. National Spiritual Assembly of British Isles
3. National Spiritual Assembly of Canada
4. National Spiritual Assembly of Egypt and Shdbn
5. National Spiritual Assembly of Germany and Austria
6. National Spiritual Assembly of 'Iriq
7. National Spiritual Assembly of Persia

1. Cairo, Egypt	4. Rio de Janeiro, Brazil
2. Frankfurt, Germany	5. Tihrbn, Persia
3. New Delhi, India	6. Wilmette, Illinois

'\$1. Armenia	6. Kazakhstan
N' 2. Ad_hirbiyjln	7. Kirgizia
3. Estonia	8. Latvia
4. Finno-karelia	9. Lithuania
"5. Georgia	10. Moldavia
* 11. Russian Soviet Federal Socialist Republics	
(1) Bashkiria	(7) Marii
(2) Buryat Mongolia	(8) Mordovia
(3) Chuvashi	(9) N. Ossetia
(4) Daghestan	(10j Tatarstan
(5) Karbardinia	(11) Udmurt

(6) Komi (12) Yakutia
 12. Tadzhikistan 15. Uzbekistan
 13. Turkmenistan 16. White Russia (Byelorussia)
 14. Ukraine
 ;"lready opened to the Faith.

1. Albania 3. Rumania
 2. Mongolia 4. Sakhalin I.

1. Germany
 2. Persia
 3. United States of America

PART TWO

THE WORLD ORDER OF

1. PRESENT DAY ADMINISTRATION OF THE BAHÁ'Í FAITH THE FORMATION OF AN ORGANIC RELIGIOUS COMMUNITY

IN accepting the message of Bahá'u'lláh, Prophets according to the
 separateness of
 every Bahá'í has opened his mind and heart their bodies, their countries and
 their times.
 to the dominion of certain fundamental The Bahá'í, moreover,
 recognizes that the
 truths. These truths he recognizes as divine realm of truth is inexhaustible,
 the creator
 in origin, beyond human capacity to pro- of truth God Himself. Hence the Bahá'í
 can
 duce. In the realm of spirit he attests that identify truth as the eternal flow
 of life itself
 these truths are revealed evidences of a in a channel that deepens and broadens
 as
 higher reality than man. They are to the man's capacity for truth enlarges from
 age
 soul what natural law is to physical body of to age. For him, that definition
 of truth
 animal or plant. Therefore the believer to- which regards truth as tiny
 fragments of ex-
 day, as in the Dispensation of Christ or perience, to be taken up and laid
 down, as a
 Moses, enters into the condition of faith as shopper handling gems on a
 counter, to buy
 a status of relationship to God and not of if one gem happens to please or
 seems be-
 satisfaction to his own limited human and coming-such a definition
 measures man's
 personal will or awareness. His faith exists own knowledge, or interest, or

loyalty, but
 as his participation in a heavenly world. It truth is a living unity which no
 man can
 is the essence of his responsibility and not a condition. It is the sun in the
 heavens of
 temporary compromise effected between his spiritual reality, while self-will
 denies its
 conscience or reason and the meaning of dominion because self-will is
 the shadow of
 truth, society, virtue, or life. a cloud.
 The BahL'i accepts a quality of existence, There are times for the
 revelation of a
 a level of being which has been created larger area of the indivisible
 truth to man-
 above the control of his own active power. kind. The Manifestation of God
 signalizes
 Because on that plane the truth exists that the times and He is the revelation.
 When
 mankind is one, part of his acceptance of He appears on earth He moves and
 speaks
 the message of Bah6'u'llBh is capacity to see with the power of all truth,
 known and un-
 that truth as existing, as a heavenly reality known, revealed in the past,
 revealed in
 to be confirmed on earth. Because likewise Him, or to be revealed in the
 future. That
 on that higher level the inmost being of realm of heavenly reality is
 brought again in
 Moses, Christ, Muhammad, the BBb, and its power and universality to
 knock at the
 Bah6'u'llBh is one being, part of the be- closed door of human experience,
 a divine
 liever's acceptance of the BahB'i message is guest whose entrance will bless
 the house-
 capacity to realize the eternal continuance hold eternally, or a divine
 punishment when
 of that oneness, so that thereafter never will debarred and forbidden and
 condemned.
 he again think of those holy and majestic BahP'uYllih reveals that area
 of divine

truth which underlies all human association. in that He addressed these
 particular words
 He enlarges man's capacity to receive truth to our deepest inner
 understanding. Their
 in the realm of experience where all men import is not confined to any

subjective
 have condemned themselves to social chaos realm. The motive and the
 realization He
 by ignorance of truth and readiness to sub- invokes has become the whole
 truth of soci-
 stitute the implacable will of races, classes, ology in this era.
 nations and creeds for the pure spiritual Or, as we find its
 expression in another
 radiance beneficently shining for all. Spirit- passage: "All men have been
 created to
 ual reality today has become the principle carry forward an
 ever-advancing civiliza-
 of human unity, the law for the nations, the tion" And the truth reappears
 in still an-
 devotion to mankind on which the future other form: "How vast is the
 tabernacle of
 civilization can alone repose. As long as the Cause of God! It hath
 overshadowed all
 men cling to truth as definition, past experi- the peoples and kindreds of
 the earth, and
 ence, aspects of self-will, so long must this will, ere long, gather
 together the whole of
 dire period of chaos continue when the sep- mankind beneath its shelter."
 arate fragments of humanity employ life not The encompassing reach of
 the Cause of
 to unite but to struggle and destroy. God in each cycle means the
 particular as-
 In the world of time, BahL'u'll6h has pect of experience for which men
 are held
 created capacity for union and world civil- responsible. Not until our
 day could there
 ization. His Dispensation is historically new be the creation of the
 principle of moral
 and unique. In the spiritual world it is noth- cause and effect in terms of
 mankind itself,
 ing else than the ancient and timeless reality in terms of the unifiable
 world.
 of Moses, Jesus and Muhammad disclosed The mission of
 'Abdu'l-Bahi, following
 to the race in a stage of added growth and Bahi'u'll6h's ascension in
 1892, was to raise
 development so that men can take a larger up a community of believers
 through whom
 measure of that which always existed. collectively He might
 demonstrate the op-
 Like the man of faith in former ages, the eration of the law of unity.
 'Abdu'l-Bahb's

BahB'i has been given sacred truths to cherish historically in the	mission became fulfilled
ish in his heart as lamps for darkness and North America.	experience of the Bahi'is of
medicines for healing, convictions of im-	In them He developed the
administrative	order, the organic society,
mortality and evidences of divine love. But which exemplifies	the pattern of justice and
in addition to these gifts, the Bahb'i has that order Bahi'u'llLh	had creatively ordained. By
bestowal which only the Promised One of His wisdom,	His tenderness, His justice
all ages could bring: nearness to a process and His complete	consecration to Bahi'u'll6h,
of creation which opens a door of entrance 'Abdu'l-Bah6	conveyed to this body of
into a world of purified and regenerated hu-	partnership in the process of
Bahi'is a sense of	tion: that it is for men to
man relations. The final element in his rec-	zation, a human and earthly
divine crea-	heavenly order existing in
ognition of the message of Bah6'uYllih is re-create, as civili-	The Bahi'i administrative
that Bah2uYll6hcame to found a civilization replica of the	described by the Guardian of
of unity, progress and peace.	the pattern of the world
the divine will.	ally attained as the Faith
"O Children of Men! Know ye not why order has been	all countries. Its authority
We created you all from the same dust? the Faith as	sources the teachings He
That no one should exalt himself over the order to be gradu-	ing, with the interpretation
other. Ponder at all times how ye were spreads throughout	tion made by 'Abdu'l-Bah6.
created. Since We have created you all from is BahL'u'llih, its	The first conveyance of
one same substance it is incumbent on you revealed in writ-	Bahb'u'llih was to His eldest
to be even as one soul, to walk with the same and amplifica-	conveyance the integrity of
feet, eat with the same mouth and dwell in the same land, that from your inmost being, authority by	
by your deeds and actions, the signs of one-	
son. By this	
ness and the essence of detachment may be the teachings	

made manifest. Such is My counsel to you, was safeguarded, and the
power of action
O concourse of light! Heed ye this counsel implicit in all true faith
directed into chan-
that ye may obtain the fruit of holiness nels of unity for the
development of the
from the tree of wondrous glory." Cause in its universal
aspects. No prior
Thus He describes the law of survival Dispensation has ever raised up
an instru-
revealed for the world today, mystical only ment like 'Abdu'l-BahB
through whom the

T H E WORLD ORDER OF BAHĀ'U'LLĀH 28 1

National Spiritual Assembly of the Bahb'is of the United States of America,
elected April, 1953.

Left to right: H. B. Kavelin, Mrs. Mamie L. Seto, W. Kenneth Christian,
Miss Elsie Austin, Paul E. Haney, Miss Edna M. True, Horace Holley,
Mrs. Dorothy Baker, Matthew Bullock.

spirit and purpose of the Founder could ciated the administrative
institutions of the
continue to flow out in its wholeness and Faith with His trusted and
cherished meth-
purity until His purpose had been achieved. ods of service, so that the
contact between
The faith of the Bahi'i thus remains un- their society and their
religion has remained
tainted by those elements of self-will which continuous and unimpaired.
in previous ages have translated revealed The second conveyance of
authority made
truth into creeds, rites and institutions of by Bahi'u'lldh was to the
institution He
human origin and limited aim. Those who termed "House of
Justicem:-"The Lord
enter the Bahi'i community subdue them- hath ordained that in every
city a House of
selves and their personal interests to its sov- Justice be established
wherein shall gather
ereign standard, for they are unable to alter counsellors to the number of
Bahd [i.e., nine]
the Cause of Bahi'uYll&hand exploit its . . . It behooveth them to be
the trusted
teachings or its community for their own ones of the Merciful among
men and to re-
advantage. gard themselves as the
guardians appointed
'Abdu'l-Bahi's l i e exemplified the work- of God for all that dwell on

earth. It is in-
ing of the one spirit and the one truth sus- cumbrant upon them to take
counsel together
taining the body of believers throughout the and to have regard for the
interests of the
world. He was the light connecting the sun servants of God, for His
sake, even as they
of truth with the earth, the radiance en- regard their own interests,
and to choose
abling all Bahi'is to realize that truth pene-
. . "
that which is meet and seemly. . "Those
trates human affairs, illumines human prob- souls who arise to serve the
Cause sincerely
lems, transcends conventional barriers, to please God will be
inspired by the divine,
changes the climate of life from cold to invisible inspirations. It is
incumbent upon
warm. He infused Himself so completely
.
all [i.e., all believers] to obey. . . Ad-
into the hearts of the BahB'is that they asso- ministrative affairs are all
in charge of the
T H E B A H A . ' I W O R L D
House of Justice; but acts of worship must to turn unto Shoghi
Effendi-the youthful
be observed according as they are revealed branch branched from the two
hallowed
in the Book." and sacred Lote-Trees [i.e.,
descended from
The House of Justice is limited in its both the Bkb and BahL'u'llBh] .
. . as he is
legislative capacity to matters not covered the sign of God, the chosen
branch, the
by the teachings of BahL'u'llBh Himself:- guardian of the Cause of God
. . unto .
"It is incumbent upon the Trustees of the .
whom . . His loved ones must turn. He
House of Justice to take counsel together is the expounder of the
words of God and
regarding such laws as have not been ex- after him will succeed the
first-born of his
pressly revealed in the Book." A high aim lineal descendants.
is defined for this central administrative "The sacred and youthful
branch, the
organ of the Faith:- "The men of the guardian of the Cause of

God, as well as the	
House of Justice of God must, night and	Universal House of Justice,
to be universally	
day, gaze toward that which hath been re-	elected and established, are
both under the	
vealed from the horizon of the Supreme Pen	care and protection of the
AbhB Beauty.	
for the training of the servants, for the up-	. . . Whatsoever they decide
is of God.	
building of countries, for the protection of	. . . The mighty stronghold
shall remain	
men and for the preservation of human	impregnable and safe through
obedience to	
honor."	him who is the guardian of
the Cause of	
In creating this institution for His com-	.
God. . . No doubt every vainglorious one	
munity, Bahb'u'lBh made it clear that His	that purposeth dissension
and discord will	
Dispensation rests upon continuity of divine	not openly declare his evil
purposes, nay	
purpose, and associates human beings di-	rather, even as impure gold
would he seize	
rectly with the operation of His law. The	upon divers measures and
various pretexts	
House of Justice, an elective body, trans-	that he may separate the
gathering of the	
forms society into an organism reflecting	people of BahB."
spiritual life. By the just direction of affairs	"Wherefore, O my loving
friends! Con-	
this Faith replaces the institution of the pro-	sort with all the peoples,
kindreds and re-	
fessional clergy developed in all previous	ligions of the world with
the utmost truth-	
Dispensations.	fulness, uprightness,
faithfulness, kindliness,	
By 1921, when 'Abdu'l-Bah5 laid down	good-will and friendliness;
that all the world	
His earthly mission, the American BahL'i	of being may be filled with
the holy ecstasy	
community had been extended to scores of	.
of the grace of Bah& . . "	
cities and acquired power to undertake tasks	"O ye beloved of the
Lord! Strive with	
of considerable magnitude, but the adminis-	all your heart to shield the
Cause of God	
trative order remained incomplete. His Will	from the onslaught of the

insincere, for

I and Testament inaugurated a new era in the souls such as these
cause the straight to be-

Faith, a further conveyance of authority come crooked and all
benevolent efforts to

and a clear exposition of the nature of the produce contrary results. .

. . To none is

elective institutions which the BahL'is were given the right to put forth
his own opinion

called upon to form. In Shoghi Effendi, His or express his particular
convictions. All

grandson, 'Abdu'l-Bah5 established the must seek guidance and turn
unto the Cen-

function of Guardianship with sole power to ter of the Cause and the
House of

interpret the teachings and with authority to Justice. . . ."

carry out the provisions of the Will. The In each country where
BahL'is exist, they

Guardianship connects the spiritual and participate in the world
unity of their Faith

social realms of the Faith in that, in addi- through the office of the
Guardian at this

tion to the office of interpreter, he is con- time, and they maintain
local and national

stituted the presiding officer of the inter- BahB'i institutions for
conducting their own

national House of Justice when elected; and activities.

the Guardianship is made to descend from In each local civil
community, whether

generation to generation through the male city, township or county,
the Bahb'is an-

line. nually elect nine members

to their local

From the Will these excerpts are cited: Spiritual Assembly. In America
the Bahi'is

"After the passing away of this wronged of each State join in election
of delegates

one, it is incumbent upon . . . the loved by proportionate
representation and these

ones of the 'AbhB Beauty [i.e., BahC'u'llBh] delegates, to the full
number of one hundred

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National Spiritual Assembly of the BahB'is of Persia, elected April, 1951.

and seventy-one, constitute the Annual Con- dowed the part with the
quality of the whole.

vention which elects the members of the To receive, we give. In

comparison to this National Spiritual Assembly. These national traditional claims of individual bodies, in turn, will join in the election of personal judgment, an international Assembly, or House of Justice, when the world Bahá'í community is sufficiently developed. The inter-relationship of all these administrative bodies provides the world spirit of the Faith with the agencies required for the raises personality out maintenance of a constitutional society balancing the rights of the individual with the world has fallen. paramount principle of unity preserving the society, in fact, whole structure of the Cause. The Bahá'í as an individual accepts guidance for his conduct and doctrinal beliefs, for not otherwise complete. The can he contribute his share to the general groups which the unity which is God's supreme blessing to reservations are not the world today. This general unity is the combinations believer's moral environment, his social unity in a truce which verse, his psychic health and his goal of has for ever effort transcending any personal aim. In which confuses the Bahá'í order, the individual is the upholder of individual note, but the teachings revealed by categorical statement Bahá'u'lláh have the symphony in which the in obedience to

divine creation, the individual conscience, of of private freedom, seem empty assertions advanced in the divine will. It cannot emphasized that the Bahá'í's new spiritual society is an faith, and faith alone of the pit of self-will and into which so much of the There can be no organic without social truth and ing the individual members loyalty both voluntary and political and economic individual enters with true societies but temporary of restless personalities, can not endure. Bahá'u'lláh solved the artificial dilemma and betrays the ardent individual freedom by His that human freedom consists

note finds its real fulfillment; the person at- God's law. The freedom
 revolving around self-will He declares "must,
 tains value by recognizing that truth tran- to sedition, whose flames
 in the end, lead
 scends his capacity and includes him in a
 none can quench.
 relationship which 'Abdu'l-Bah⁶ said en- .
 . . Know ye that the embodiment of lib-
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National Spiritual Assembly of the BahB'is of the British Isles, 1953.

erty and its symbol is the animal. . . . True unites the thoughts and
 inspires the actions
 liberty consists in man's submission unto of all believers today.
 My commandments, little as ye know it." From these letters are
 selected a number
 The Guardian, applying the terms of the of passages presenting
 fundamental aspects
 Will and Testament to an evolving order, of the world order initiated
 by BahL'u'llLh.
 has given the present generation of BahL'is 1. On its nature and
 scope:-
 a thorough understanding of Bah⁶i institu- "I cannot refrain from
 appealing to them
 tions and administrative principles. Rising who stand identified with
 the Faith to dis-
 to its vastly increased responsibility result- regard the prevailing
 notions and the fleet-
 ing from the loss of the beloved Master, ing fashions of the day, and
 to realize as
 'Abdu'l-Bah⁶, the BahL'i community itself never before that the
 exploded theories and
 has intensified its efforts until in America the tottering institutions
 of present-day civ-
 alone the number of believers has been more ilization must needs appear
 in sharp contrast
 than quadrupled since 1921. It has been with those God-given
 institutions which are
 their destiny to perfect the local and na- destined to arise upon their
 ruin. . . .
 tional BahL'i institutions as models for the "For BahL'u'llLh . . .
 has not only im-
 believers in other lands. Within the scope of bued mankind with a new and
 regenerating
 a single lifetime, the American BahB'i com- Spirit. He has not merely
 enunciated cer-
 munity has developed from a small local tain universal principles,

or propounded a group to a national unit of a world society, particular philosophy, however potent, passing through the successive stages by sound and universal these may be. In addition which a civilization achieves its pristine pattern to these He, as well as 'Abdu'l-Bahá tern and severs itself from the anarchy and after Him, has, unlike the Dispensations of confusion of the past. the past, clearly and specifically laid down In Shoghi Effendi's letters addressed to a set of Laws, established definite institutions, and provided for the this Bahí'í community, we have the state- essentials of a ment of the form of the administrative or- Divine Economy. These are destined to be der, its function and purpose, its scope and a pattern for future society, a supreme in- activity, as well as its significance, which strument for the establishment of the Most

THE WORLD ORDER OF BAHÁ'U'LLAH 285

Great Peace, and the one agency for the lude: 'The world's equilibrium hath been unification of the world, and the proclamation of the reign of righteousness and justice most great, this new World Order. Man- upon the earth. . . . kind's ordered life hath been revolutionized "Unlike the Dispensation of Christ, unique, this through the agency of this like the Dispensation of Muhammad, unlike wondrous System-the like of which mortal all the Dispensations of the past, the eyes have never witnessed. . . ."

tles of Bahl'u'llih in every land, wherever 2. On its local and national institutions:- they labor and toil, have before them in "A perusal of some of clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution and consummation u'llkh and 'Abdu'l-Bahí on functions of the Spiritual every land (later to be

designated as the local
of their task. . . . Therein lies the distin- Houses of Justice),
emphatically reveals the
guishing feature of the Bahl'i Revelation. sacredness of their nature,
the wide scope of
Therein lies the strength of the unity of the their activity, and the
grave responsibility
Faith, of the validity of a Revelation that which rests upon them.
claims not to destroy or belittle previous "Addressing the members
of the Spiritual
Revelations, but to connect, unify, and ful- Assembly in Chicago, the
Master reveals the
fill them. . . . following:-'Whenever ye
enter the council-
"Feeble though our Faith may now ap- chamber, recite this prayer
pear in the eyes of men, who either de- throbbing with the love of
God and a
nounce it as an offshoot of Islim, or con- tongue purified from all
but His remem-
temptuously ignore it as one more of those brance, that the
All-powerful may graciously
obscure sects that abound in the West, this aid you to achieve supreme
victory:-'0
priceless gem of Divine Revelation, now still God, my God! We are
servants of Thine
in its embryonic state, shall evolve within that have turned with
devotion to Thy Holy
the shell of His law, and shall forge ahead, Face, that have detached
ourselves from all
undivided and unimpaired, till it embraces beside Thee in this
glorious Day. We have
the whole of mankind. Only those who have gathered in this spiritual
assembly, united in
already recognized the supreme station of our views and thoughts,
with our purposes
BahB'u'llBh, only those whose hearts have harmonized to exalt Thy
Word amidst man-
been touched by His love, and have become kind. 0 Lord, our God! Make
us the signs
familiar with the potency of His spirit, can of Thy Divine Guidance, the
Standards of
adequately appreciate the value of this Di- Thy exalted Faith amongst
men, servants to
vine Economy-His inestimable gift to Thy mighty Covenant. 0 Thou
our Lord
mankind. . . . Most High! Manifestations

of Thy Divine

"This Administrative Order . . . will, as Unity in Thine Abhi Kingdom,
and re-
its component parts, its organic institutions, splendid stars shining
upon all regions.
begin to function with efficiency and vigor, Lord! Aid us to become
seas surging with
assert its claim and demonstrate its capacity the billows of Thy wondrous
Grace, streams
to be regarded not only as the nucleus but flowing from Thy
all-glorious Heights,
the very pattern of the New World Order goodly fruits upon the
Tree of Thy heavenly
destined to embrace in the fullness of time Cause, trees waving through
the breezes of
the whole of mankind. . . . Thy Bounty in Thy celestial
Vineyard. 0

"Alone of all the Revelations gone before God! Make our souls dependent
upon the
it this Faith has . . . succeeded in raising a Verses of Thy Divine Unity,
our hearts
structure which the bewildered followers of cheered with the
outpourings of Thy Grace,
bankrupt and broken creeds might well ap- that we may unite even as
the waves of one
proach and critically examine, and seek, ere sea and become merged
together as the rays
it is too late, the invulnerable security of its of Thine effulgent Light;
that our thoughts,
world-embracing shelter. . . . our views, our feelings
may become as one

"To what else if not to the power and reality, manifesting the spirit
of union
majesty which this Administrative Order- throughout the world. Thou
art the Gra-
the rudiments of the future all-enfolding cious, the Bountiful, the
Bestower, the Al-
Bahb'i Commonwealth-is destined to man- mighty, the Merciful, the
Compassionate.'

ifest, can these utterances of Bahl'u'llih al- "In the Most Holy Book
is revealed:-

T H E B A H A ' I W O R L D

National Spiritual Assembly of the Bah6'is of Germany and Austria
for the Year 110 (1953-1954).

"The Lord hath ordained that in every city humility and lowliness amongst
His loved

a House of Justice be established wherein long-suffering in diffi- shall gather counsellors to the number of exalted Thresh- old. Should they be graciously aided to ac- quire these attributes, does not matter. It behooveth them to be seen Kingdom of Bahá shall be victory from the un- to them. In this day, the trusted ones of the Merciful among men tion are of the greatest vouchsafed importance and a appointed of God for all that dwell on earth. It is incumbent upon them to take counsel vital necessity. Obedience unto them is es- sential and obligatory. The together and to have regard for the interests must take counsel together in members thereof no occasion for ill-feeling or of the servants of God, for His sake, even arise. This can be attained such wise that ber expresseth with absolute as they regard their own interests, and to freedom his own opinion and setteth forth discord may arise. This can be attained choose that which is meet and seemly. Thus ber expresseth with absolute when every mem- ber expresseth with absolute hath the Lord your God commanded you. own opinion and setteth forth freedom his own opinion and setteth forth Beware lest ye put away that which is Should any one oppose, he must his argument. count feel hurt for not until clearly revealed in His Tablet. Fear God, O ye that perceive.' matters are fully discussed can the right way on no ac- vealed. The shining spark of count feel hurt for not until ye that perceive.' truth cometh forth only after the clash of not to take any step without consulting the ions. If after discussion, a differing opin- ried unanimously, well and Spiritual Assembly, and they must assuredly Lord forbid, differences of decision be car- arise, a majority of voices obey with heart and soul its bidding and be wise every person will act independently

incumbent

and after his own judgment, will follow his upon the members of consulting
councils,

own desire, and do harm to the Cause.' the Beloved reveals the
following:-'The

" 'The prime requisites for them that take first condition is absolute love
and harmony

counsel together are purity of motive, radi- amongst the members of the
assembly. They

ance of spirit, detachment from all else save must be wholly free from
estrangement and

God, attraction to His Divine Fragrances, must manifest in themselves the
Unity of

T H E W O R L D O R D E R O F B A H A ' U ' L L A H

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National Spiritual Assembly of the Bahi'is of Canada, 1953-1954.

God, for they are the waves of one sea, the forced. In short, whatsoever
thing is ar-

drops of one river, the stars of one heaven, ranged in harmony and with
love and purity

the rays of one sun, the trees of one orchard, of motive, its result is
light, and should the

the flowers of one garden. Should harmony least trace of estrangement
prevail the result

of thought and absolute unity be non-exist- shall be darkness upon
darkness. . . . If

ent, that gathering shall be dispersed and this be so regarded, that
assembly shall be

that assembly be brought to naught. The of God, but otherwise it shall
lead to cool-

second condition:-They must when com- ness and alienation that
proceed from the

ing together turn their faces to the Kingdom Evil One. Discussions must all
be c o d n e d

on high and ask aid from the Realm of to spiritual matters that
pertain to the train-

Glory. They must then proceed with the ut- ing of souls, the instruction
of children, the

most devotion, courtesy, dignity, care and relief of the poor, the help
of the feeble

moderation to express their views. They throughout all classes in the
world, kindness

must in every matter search out the truth to all peoples, the diffusion
of the fragrances

and not insist upon their own opinion, for of God and the exaltation of
His Holy

stubbornness and persistence in one's views Word. Should they endeavor to

fulfill these
 will lead ultimately to discord and wran- conditions the Grace of the
 Holy Spirit shall
 gling and the truth will remain hidden. The be vouchsafed unto them, and
 that assembly
 honored members must with all freedom ex- shall become the center of the
 Divine bless-
 press their own thoughts, and it is in no wise ings, the hosts of Divine
 confirmation shall
 permissible for one to belittle the thought of come to their aid, and they
 shall day by day
 another, nay, he must with moderation set receive a new effusion of
 Spirit.'
 forth the truth, and should differences of "So great is the importance
 and so su-
 opinion arise a majority of voices must pre- preme is the authority of
 these assemblies
 vail, and all must obey and submit to the that once 'Abdu'l-Bah5 after
 having Himself
 majority. It is again not permitted that any and in His own handwriting
 corrected the
 one of the honored members object to or translation made into Arabic
 of the Ishriiq5t
 censure, whether in or out of the meeting, (the Effulgences) by KheikJh
 Faraj, a Kur-
 any decision arrived at previously, though dish friend from Cairo,
 directed him in a
 that decision be not right, for such criticism Tablet to submit the
 above-named transla-
 would prevent any decision from being en- tion to the Spiritual Assembly
 of Cairo, that

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National Spiritual Assembly of the BahL'is of Australia and New Zealand,
 Year 110 (1953-1954).

he may seek from them before publication tains to the general interest of
 the Cause
 their approval and consent. These are His in that land, then it is
 incumbent upon the
 very words in that Tablet:-'His honor, Spiritual Assembly to submit it
 to the con-
 SJheM Faraju'llih, has here rendered into sideration and approval of the
 national body
 Arabic with greatest care the Ishriqit and representing all the various
 local assemblies.
 yet I have told him that he must submit his Not only with regard to
 publication, but

version to the Spiritual Assembly of Egypt, all matters without any exception whatsoever, and I have conditioned its publication upon ever, regarding the interests of the Cause in the approval of the above-named Assembly. that locality, individually or collectively, This is so that things may be arranged in an should be referred exclusively to the Spirit- orderly manner, for should it not be so any ual Assembly in that locality, which shall one may translate a certain Tablet and print decide upon it, unless it be a matter of na- and circulate it on his own account. Even tional interest, in which case it shall be re-ferred to the national body. a non-believer might undertake such work, With this na- and thus cause confusion and disorder. If tional body also will rest the decision it be conditioned, however, upon the ap- whether a given question is of local or na- tional interest. (By national affairs is not tion prepared, printed and circulated by a meant matters that are political in their non-believer will have no recognition what- character, for the friends of God the world ever.'

over are strictly forbidden to meddle with

"This is indeed a clear indication of the political affairs in any way whatever, but

Master's express desire that nothing what- rather things that affect the spiritual activ- ities of the body of the friends ever should be given to the public by any in that land.)

individual among the friends, unless fully "Full harmony, however, as well as co-

considered and approved by the Spiritual operation among the various local assem-

Assembly in his locality; and if this (as is blies and the members themselves, and par-

undoubtedly the case) is a matter that per- ticularly between each assembly and the na-

T H E W O R L D O R D E R O F B A H A ' U ' L L A H

tional body, is of the utmost importance, bers of the International House of Justice,

for upon it depends the unity of the Cause that Supreme Council that

will guide, or-
of God, the solidarity of the friends, the full, ganize and unify the affairs
of the Move-
speedy and efficient working of the spiritual ment throughout the world.
activities of His loved ones. "It is expressly
recorded in 'Abdu'l-BahA's
"Large issues in such spiritual activities Writings that these National
Assemblies
that affect the Cause in general in that land, must be indirectly elected
by the friends;
such as the management of the Star of the that is, the friends in
every country must
West and any periodical which the National elect a certain number of
delegates, who in
Body may decide to be a BahA'i organ, the their turn will elect from
among all the
matter of publication, of reprinting BahB'i friends in that country the
members of the
literature and its distribution among the National Spiritual Assembly.
In such coun-
various assemblies, the means whereby the tries, therefore, as
America, Great Britain
teaching campaign may be stimulated and and Germany, a fixed number
of secondary
maintained, the work of the Ma&riqu'l- electors must first be
decided upon. . . .
Ad_hkAr, the racial question in relation to the The friends then in every
locality where the
C a ~ ~ sthe
e , matter of receiving Orientals and number of adult declared believers
exceeds
association with them, the care and mainte- nine must directly elect its
quota of sec-
nance of the precious film exhibiting a phase ondary electors assigned to
^it in direct
of the Master's sojourn in the United States proportion to its numerical
strength. These
of America as well as the original matrix secondary electors will
then, either through
and the records of His voice, and various correspondence, or
preferably by gathering
other national spiritual activities, far from together, and first
deliberating upon the
being under the exclusive jurisdiction of any affairs of the Cause
throughout their coun-
local assembly or group of friends, must try (as the delegates to the
Convention),

each be minutely and fully directed by a select from among all the friends in that country nine who will be special board, elected by the National Body, the members of the National Spiritual Assembly.

ble to it and upon which the National Body "This National Spiritual Assembly, which, pending the establishment of the Universal House of Justice, will have sion. . . . to be re-elected once a year, obviously assumes "Regarding the establishment of 'National grave re-sponsibilities, for it has Assemblies,' it is of vital importance that in to exercise full au-thority over all the local every country, where the conditions are fa-thority over all the local Assemblies in its province, and will have to vorable and the number of the friends has ities of the friends, guard direct the activ-ities of the friends, guard grown and reached a considerable size, such Cause of God, and control vigilantly the the affairs of the Movement as America, Great Britain and Germany, "Vital issues, affecting and supervise the interests of the friends throughout that country. Cause in that country such that a 'National Spiritual Assembly' be im-mediate translation and publication, in general. "Its immediate purpose is to stimulate, the Ma&riqu'l-Ad_hklr, the Teaching Work, unify and coordinate by frequent personal consultations, the manifold activities of the ilar matters than stand friends as well as the local Assemblies; and local affairs, must be under the full juris-diction of the National Assembly. by keeping in close and constant touch with "It will have to refer the Holy Land, initiate measures, and direct tions, even as the local each of these ques-tions, even as the local in general the affairs of the Cause in that Assemblies, to a countrv. special Committee, to be elected by the "It serves also another purpose, no less members of the National

Spiritual Assem-

essential than the first, as in the course of bly, from among all the friends in that coun-

time it shall evolve into the National House try, which will bear to it the same relation

of Justice (referred to in 'Abdu'l-BahL's as the local committees bear to their re-

Will as the 'secondary House of Justice'), spective local Assemblies.
"With it, too, rests the which according to the explicit text of the decision whether

Testament will have, in conjunction with a certain point at issue is strictly local in its

the other National Assemblies throughout nature, and should be reserved for the con-

the BahB'i world, to elect directly the mem- sideration and decision of the local Assem-

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bly, or whether it should fall under its own sembly, but should also fulfill the functions

province and be regarded as a matter which of an enlightened, consultative and coopera-

ought to receive its special attention. The tive body that will enrich the experience,

National Spiritual Assembly will also decide enhance the prestige, support the authority,

upon such matters which in its opinion and assist the deliberations of the National

should be referred to the Holy Land for Spiritual Assembly. It is my firm conviction

consultation and decision. that it is the bounden duty, in the interest of

"With these Assemblies, local as well as the Cause we all love and serve, of the

national, harmoniously, vigorously, and ef- members of the incoming National Assem-

ficiently functioning throughout the Bahh'i bly, once elected by the delegates at Con-

world, the only means for the establishment vention time, to seek and have the utmost

of the Supreme House of Justice will have regard, individually as well as collectively,

been secured. And when this Supreme Body for the advice, the considered opinion and

will have been properly established, it will the true sentiments of the assembled dele-

have to consider afresh the whole situation, gates. Banishing every

vestige of secrecy, of
 and lay down the principle which shall di- undue reticence, of
 dictatorial aloofness,
 rect, so long as it deems advisable, the affairs from their midst, they
 should radiantly and
 of the Cause. . . . abundantly unfold to the
 eyes of the dele-
 "The need for the centralization of au- gates, by whom they are elected,
 their plans,
 thority in the National Spiritual Assembly, their hopes, and their
 cares. They should
 and the concentration of power in the vari- familiarize the delegates
 with the various
 ous local Assemblies, is made manifest when matters that will have to be
 considered in
 we reflect that the Cause of Bahh'u'llhh is the current year, and calmly
 and conscien-
 still in its age of tender growth and in a tiously study and weigh the
 opinions and
 stage of transition; when we remember that judgments of the delegates.
 The newly
 the full implications and the exact signifi- elected National Assembly,
 during the
 cance of the Master's world-wide instruc- few days when the Convention
 is in ses-
 sions, as laid down in His Will, are as yet sion and after the dispersal
 of the dele-
 not fully grasped, and the whole Movement gates, should seek ways and
 means to culti-
 has not sufficiently crystallized in the eyes vate understanding,
 facilitate and maintain
 of the world. the exchange of views,
 deepen confidence,
 "It is our primary task to keep the most and vindicate by every tangible
 evidence
 vigilant eye on the manner and character of their one desire to serve
 and advance the
 its growth, to combat effectively the forces common weal. Not
 infrequently, nay often-
 of separation and of sectarian tendencies, times, the most lowly,
 untutored and inex-
 lest the Spirit of the Cause be obscured, its perience among the friends
 will, by the
 unity be threatened, its Teachings suffer cor- sheer inspiring force of
 selfless and ardent
 ruption; lest extreme orthodoxy on one devotion, contribute a
 distinct and memo-

hand, and irresponsible freedom on the involved discussion
 other, cause it to deviate from that Straight in any given Assembly. Great
 must be the
 Path which alone can lead it to suc- regard paid by those whom
 the delegates
 cess. . . . call upon to serve in high
 position to this
 "Hitherto the National Convention has all-important though
 inconspicuous manifes-
 been primarily called together for the con- tation of the revealing
 power of sincere and
 sideration of the various circumstances at- earnest devotion.
 tending the election of the National Spirit- "The National Spiritual
 Assembly, how-
 ual Assembly. I feel, however, that in view ever, in view of the
 unavoidable limitations
 of the expansion and the growing impor- imposed upon the convening
 of frequent and
 tance of the administrative sphere of the long-standing sessions of
 the Convention,
 Cause, the general sentiments and tenden- will have to retain in its
 hands the final de-
 cision on all matters that
 cisions prevailing among the friends, and the
 affect the interests
 signs of increasing interdependence among of the Cause in America,
 such as the right to
 the National Spiritual Assemblies through- decide whether any local
 Assembly is func-
 out the world, the assembled accredited rep- tioning in accordance with
 the principles
 resentatives of the American believers laid down for the conduct
 and advancement
 should exercise not only the vital and re- of the Cause. It is my
 earnest prayer that
 sponsible right of electing the National As- they will utilize their
 highly responsible po-
 National Spiritual Assembly of the BahA'is of India, PAKisth and Burma,
 1952-1953 and 1953-1954.
 sition, not only for the wise and efficient after mature deliberation,
 unanimity in vital
 conduct of the affairs of the Cause, but also decisions. Indeed, it has ever
 been the cher-
 for the extension and deepening of the spirit ished desire of our Master,
 'Abdu'l-BahB,
 of cordiality and wholehearted and mutual that the friends in their

councils, local as well as national, should by support in their cooperation with the body their candor, of their co-workers throughout the land. their honesty of purpose, their singleness of mind, and the thoroughness of The seating of delegates to the Convention, their discus- sions, achieve unanimity in i.e., the right to decide upon the validity of all things. Should this in certain cases the credentials of the delegates at a given prove impracti- cable the verdict of the Convention, is vested in the outgoing Na- majority should pre- vail, to which decision the tional Assembly, and the right to decide minority must under all circumstances, who has the voting privilege is also ulti- gladly, spontane- ously and continually, submit. mately placed in the hands of the National "Nothing short of the Spiritual Assembly, either when a local Spir- all-encompassing, itual Assembly is being for the first time all-pervading power of His Guidance and LoGe can enable this formed in a given locality, or when differ- newly-enfolded order to gather strength and ences arise between a new applicant and an flourish amid the storm and stress of a already established local Assembly. While the fullness of time vindicate the Convention is in session and the accred- its high claim to be universally recognized ited delegates have already elected from as the one Haven of abiding felicity and among the believers throughout the country peace." 3. On its international the members of the National Spiritual As- institutions:- "It should be stated, at sembly for the current year, it is of infinite the very outset, value and a supreme necessity that as. far as in clear and unambiguous language, that these twin institutions of the possible all matters requiring immediate de- Administrative Order of Bah2u'lldh should be cision should be fully and publicly consid- regarded as divine in origin, essential in ered, and an endeavor be made to obtain their functions

National Spiritual Assembly of the Bahl'is of Egypt and S6d&n,1950-1951.

and complementary in their aim and purpose. Their common, their fundamental objective is to insure the continuity of that the integrity of divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction; each is equipped with its own attendant institutions-instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, Faith, asserts, extraordinary distinctions. of prophethood hath been his Without such an institution the Faith would be imperiled, bility of the entire fabric endangered. Its prestige means required to enable it an uninterrupted view over a erations would be completely the necessary guidance to of the legislative action of sentatives would be totally "Severed from the no less tution of the Universal House same System of the Will of 'Abdu'l-Bahi would be paralyzed in its be powerless to fill in those Author of the Kitlb-i-Aqdas left in the body of His ministrative ordinances. " 'He is the Interpreter God,' 'Abdu'l-Bahl, referring tions of the Guardian of the

they supplement each other's authority and using in His Will the very term which He Himself had chosen when functions, and are permanently and fundamentally united in their aims. ment of the Covenant-breakers who had "Divorced from the institution of the challenged His right to interpret the utter- Guardianship the World Order of BahS'u'- ances of Bahii'u'lliuh. 'After him,' He adds, 'will succeed the first-born of his lineal de- scendants.' 'The mighty deprived of that hereditary principle which, as 'Abdu'l-Bahi has written, has been in- further explains, 'shall remain impregnable and safe through obedience to variably upheld by the Law of God. 'In all him who is the Divine Dispensations,' He states, in a the Guardian of the Cause of God.' 'It is in- cumbent upon the members of Tablet addressed to a follower of the Faith Justice, upon all the A g-h ~ the House of l n the in Persia, 'the eldest son hath been given , Afnlh, the

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Hands of the Cause of God, to show their ment, but invests this body with the addi- obedience, submissiveness and subordina- tional right and power to abrogate, accord- ing to the exigencies of time, tion unto the Guardian of the Cause of its own enact- God.' ments, as well as those of a preceding House " 'It is incumbent upon the members of of Justice. 'Inasmuch as the House of Jus- the House of Justice,' BahL'u'llLh, on the tice,' is His explicit statement in His Will, 'hath power to enact laws that other hand, declares in the Eighth Leaf of are not ex- pressly recorded in the Book and the Exalted Paradise, 'to take counsel to- bear upon daily transactions, so also it gather regarding those things which have hath power to repeal the same . . . This it not outwardly been revealed in the Book, can do because

and to enforce that which is agreeable to these laws form no part of the divine ex- plicit text.'

them. God will verily inspire them with "Referring to both the whatsoever He willeth, and He verily is the Guardian and the Universal House of Justice we Provider, the Omniscient.' 'Unto the Most read these Holy Book' (the KitLb-i-Aqdas), 'Abdu'l- emphatic words: 'The sacred and youthful BahL states in His Will, 'every one must Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to turn, and all that is not expressly recorded therein must be referred to the Universal be universally elected and established, are both under the care and protection of the Abhk Beauty, under the shelter whether unanim~ously or by a majority doth erring guidance of the Exalted and un- BBb) (may my life be offered up carry, that is verily the truth and the pur- pose of God Himself. Whoso doth deviate for them both). Whatsoever they decide is therefrom is verily of them that love dis- of God.' cord, hath shown forth malice, and turned "From these statements it is made in- dubitably clear and evident that away from the Lord of the Covenant.' the Guard- ian of the Faith has been made the "Not only does 'Abdu'l-BahL confirm in Interpre- ter of the Word and that the His Will BahL'u'llBh's above-quoted state- Universal

National Spiritual Assembly of the BahL'is of 'IrLq, 1952-1954.

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House of Justice has been invested with the neither rich nor poor, neither white nor colored. Its watchword is function of legislating on matters not ex- the human race; its standard the unification of the 'Most Great Peace'; its consummation the advent of that golden millennium-the Day within his own sphere, is as authoritative when the king- doms of this world shall have and binding as the enactments of the Inter-

become the	
national House of Justice, whose exclusive	Kingdom of God Himself, the
Kingdom of	
right and prerogative is to pronounce upon	BahB'u'llBh."
and deliver the final judgment on such laws	Sixty years have passed
since the Cause	
and ordinances as BahB'u'llhh has not ex-	of BahB'u'llBh was first
brought to North	
pressly revealed. Neither can, nor will ever,	America. Three generations
of believers	
infringe upon the sacred and prescribed do-	have worked and sacrificed
and prayed in	
main of the other. Neither will seek to cnr-	order to produce a body of
BahB'is large	
tail the specific and undoubted authority	enough to demonstrate the
principles here	
with which both have been divinely in-	summarized in a few pages
for the present-	
vested. . . .	day student of these
teachings. What 'Ab-	
"Let no one, while this System is still in	du'l-Bahh employed as unifying
element for	
its infancy, misconceive its character, be-	the American community
during a period	
little its significance or misrepresent its pur-	before more than rudimentary
local admin-	
pose. The bedrock on which this Adminis-	istrative bodies could be
established was the	
trative Order is founded is God's immutable	construction of the House of
Worship, the	
Purpose for mankind in this day. The	MaGriqu'l-Aaikhr, in
Wilmette. He in fact	
Source from which it derives its inspiration	referred to the House of
Worship as the	
is no less than BahL'u'llBh Himself. Its	"inception of the Kingdom."
Around its	
shield and defender are the embattled hosts	construction devotedly
gathered the Ameri-	
of the AbhL Kingdom. Its seed is the blood	can friends. 'Abdu'l-Bahh
approved their ac-	
of no less than twenty thousand martyrs who	tion in setting up a
religious corporation to	
have offered up their lives that it may be	hold title to the property
and provide a basis	
born and flourish. The axis round which its	for collective action. In
surveying those days	
institutions revolve are the authentic provi-	from 1904 to 1921, one

realizes how, in
 soils of the Will and Testament of 'Abdu'l-
 believers rushed
 BahP. Its guiding principles are the truths
 they could per-
 which He Who is the unerring Interpreter
 action or compre-
 of the teachings of our Faith has so clearly
 their beloved
 enunciated in His public addresses through-
 hearts they knew
 out the West. The laws that govern its op-
 their Faith, and
 eration and limit its functions are those
 new power of
 which have been expressly ordained in the
 encompassed
 Kitfib-i-Aqdas. The seat round which its
 to the nature
 spiritual, its humanitarian and administra-
 foundation of universal
 tive activities will cluster are the Mahriqu'l-
 future economy,
 AdJhkBr and its Dependencies. The pillars
 eluded them, they
 that sustain its authority and buttress its
 to the Light.
 structure are the twin institutions of the
 In a continent consecrated to the pioneer,
 Guardianship and of the Universal House
 of Justice. The central, the underlying aim
 pioneered in the
 which animates it is the establishment of
 participate in a
 the New World Order as adumbrated by
 whose final re-
 BahL'u'llhh. The methods it employs, the
 foundation on which
 standard it inculcates, incline it to neither
 house of justice
 East nor West, neither Jew nor Gentile,
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every stage of progress, the
 forward in devotion before
 ceive the full results of
 hend the full unfoldment of
 Master's intention. In their
 that unity is the keynote of
 they were assured that the
 unity would augment until it
 the whole of mankind. But as
 of world order, the
 peace, the principles of the
 while the clear picture
 went forward with enthusiasm
 the early American BahL'is
 world of spirit, striving to
 work of supreme importance
 sult was the laying of a
 human society might raise a
 and a mansion of peace.

APROCEDUREFORTHECONDUCTOF ALOCAL SPIRITUAL ASSEMBLY

Adopted by the National Spiritual Assembly of the BahQ'is of the
 Uv~itedStates and Canada

must take counsel together in such wise that
 no occasion for ill-feeling or discord may
 A PERUSAL of some of the words of arise. This can be attained
 when every mem-
 Bah6'u'll&h and 'Abdu'l-Bah6 on the duties ber expresseth with absolute freedom
 his
 and functions of the Spiritual Assemblies in own opinion and setteth forth his
 argument.
 every land (later to be designated as the Should any one oppose, he must on no
 ac-
 local Houses of Justice), emphatically re- count feel hurt for not until
 matters are
 veals the sacredness of their nature, the fully discussed call the right way be
 re-
 wide scope of their activity, and the grave vealed. The shining spark of truth
 cometh
 responsibility which rests upon them."- forth only after the clash of
 differing opin-
 S H ~ G HEFFENDI,
 I March 5, 1922. ions. If, after discussion, a decision
 be car-
 "The Lord hath ordained that in every ried unanimously, well and good; but if,
 the
 city a House of Justice be established Lord forbid, differences of opinion
 should
 wherein shall gather counselors to the num- arise, ,a majority of voices must
 pre-
 ber of Bah6. . . . It behooveth them to be vail. . . ."
 the trusted ones of the Merciful among men "The first condition1 is
 absolute love and
 and to regard themselves as the guardians harmony amongst the members of the
 As-
 appointed of God for all that dwell on earth. sembly. They must be wholly free
 from
 It is incumbent upon them to take counsel estrangement and must manifest in
 them-
 together and to have regard for the inter- selves the Unity of God, for they
 are the
 ests of the servants of God, for His sake, waves of one sea, the drops of one
 river,
 even as they regard their own interests, and the stars of one heaven, the
 rays of one sun,
 to choose that which is meet and seemly. the trees of one orchard, the flowers
 of one
 Thus hath the Lord yo-ctr God commanded garden. Should harmony of
 thought and ab-
 you. Beware lest ye put away that which solute unity be non-existent, that

gathering
is clearly revealed in His Tablet. Fear God, shall be dispersed and that
Assembly be
O ye that perceive."-BA~U'LL~H. brought to naught. The
second condition:
"It is incumbent upon every one not to They must when coming together
turn their
take any step without consulting the Spirit- faces to the Kingdom on High and
ask aid
ual Assembly, and they must assuredly obey from the Realm of Glory. They must
then
with heart and soul its bidding and be sub- proceed with the utmost devotion,
courtesy,
missive unto it, that things may be properly dignity, care and moderation
to express
ordered and well arranged. Otherwise every their views. They must in every
matter
person will act independently and after his search out the truth and not insist
upon
own judgment, will follow his own desire, their own opinion, for stubbornness
and
and do harm to the Cause. persistence in one's views
will lead ulti-
"The prime requisites for them that take mately to discord and wrangling and
the
counsel together are purity of motive, radi- truth will remain hidden. The
honored
ance of spirit, detachment from all else save members must with all freedom
express
God, attraction to His Divine Fragrances, their own thoughts, and it
is in no wise per-
humility and lowliness amongst His loved missible for one to belittle the
thought of
ones, patience and long-suffering in difficul- another, nay, he must with
moderation set
ties and servitude to His exalted Threshold. forth the truth, and should
differences of
Should they be graciously aided to a c q ~ ~ i r e opinion arise a majority of
voices must pre-
these attrib~tes, victory from the unseen vail, and all must obey and submit
to the
Kingdom of Bahi shall be vouchsafed to majority. It is again not
permitted that any
them. In this day, Assemblies of consulta- one of the honored members object to
or
tion are of the greatest importance and a censure, whether in or out
of the meeting,

vital necessity. Obedience unto them is essential and obligatory. The members thereof for such criticism

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would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that Assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit."

February 23, 1924.

~ ~ S S . " ~ H O G H EFFENDI,

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

In addition to its

observance of the gen-
when we realize that in the days to come eral functions vested in the
institution of a
they will evolve into the local House of Jus- Spiritual Assembly, each
Spiritual Assembly
tice, and at present provide the firm founda- has need of a procedure for
the conduct of
tion on which the structure of the Master's its meetings. The following
items represent
Will is to be reared in the future." the outline of the
parliamentary rules of
"In order to avoid division and disruption, procedure which the National
Spiritual As-
that the Cause may not fall a prey to con- sembly has adopted and
recommends to
flicting interpretations, and lose thereby its each and every local
Spiritual Assembly
purity and pristine vigor, that its affairs may throughout the United States.
be conducted with efficiency and prompt- C~llingof
Meetings
ness, it is necessary that every one [that is,
every member of the Bahti'i community] A meeting of the Spiritual
Assembly is
should conscientiously take an active part valid only when it has been
duly called, that
in the election of these Assemblies, abide by is, when each and every
member has been
their decision, enforce their decree, and co- informed of the time and
place. The gen-
operate with them wholeheartedly in their eral practice is for the
Assembly to decide
task of stimulating the growth of the Move- upon some regular time and
place for its
ment throughout all regions. The members meetings throughout the
Bah2i year, and
of these Assemblies, on their part, must dis- this decision when recorded
in the minutes
regard utterly their own likes and dislikes, is sufficient notice to the
members. When
their personal interests and inclinations, and the regular schedule cannot
be followed, or
concentrate their minds upon those meas- the need arises for a
special meeting, the
ures that will conduce to the welfare and secretary, on request by the
chairman or
happiness of the Bahki community and pro- any three members of the
Spiritual Assem-

mote the common weal."-SHOGHI EF- bly, should send due notice
 to all the mem-
 FENDI, March 12, 1923. bers.
 "Let us recall His explicit and often-
 Order of Business
 repeated assurances that every Assembly
 elected in that rarefied atmosphere of self- Roll call by the Secretary
 (or Recording
 lessness and detachment is, in truth, ap- Secretary).
 pointed of God, that its verdict is truly in- Prayer.
 T H E W O R L D O R D E R O F B A H A ' U ' L L A H 297
 Reading and approval of Minutes of pre- Discussion of any matter
 before the As-
 vious meetings. sembly may be terminated by a
 motion duly
 Report of Secretary (or Corresponding made, seconded and voted
 calling upon the
 Secretary), including presentation of chairman to put the matter to a
 vote or to
 letters received by the Assembly since proceed to the next matter on the
 agenda.
 its last meeting, and of any and all The purpose of this procedure is
 to prevent
 recommendations duly adopted by the any member or members from
 prolonging
 community at the last Nineteen Day the discussion beyond the point at
 which
 Feast. full opportunity has been given
 all members
 Report of Treasurer. to express their views.
 Report of Committees. When the Assembly has taken
 action
 Unfinished business. upon any matter, the action is
 binding upon
 New business, including conferences with all members, whether present or
 absent
 members of the community and with from the meeting at which the
 action was
 applicants for enrollment as members taken. Individual views and
 opinions must
 of the community. be subordinated to the will of the
 Assembly
 Closing Prayer. when a decision has been made. A
 Spiritual
 Assembly is an administrative unit, as it is a
 Conduct of Business spiritual unit, and therefore no

distinction

between "majority" and "minority" groups

A Spiritual Assembly, in maintaining its or factions can be recognized.

Each member

threefold function of a body given (within must give undivided loyalty to the insti-

the limits of its jurisdiction) an executive, tution to which he or she has been elected.

a legislative and a judicial capacity, is Any action taken by the Assembly can be

charged with responsibility for initiating ac- reconsidered at a later meeting, on motion

tion and making decisions. Its meetings, duly made, seconded and carried. This re-

therefore, revolve around various definite consideration, according to the result of the

matters which require deliberation and col- consultation, may lead to a revision or the

lective decision, and it is incumbent upon annulment of the prior

action. If a majority is unwilling to reconsider the members, one and all, lo address them- the prior action,

selves to the subject under discussion and further discussion of the matter by any

not engage in general speeches of an irrele- member is improper. vant character.

The Assembly has a

responsibility in fill-

Every subject or problem before an As- ing a vacancy caused by the inability of any

sembly is most efficiently handled when the member to attend the meetiugs. "It is only

following process is observed: first, ascer- too obvious that unless a member can at-

tainment and agreement upon the facts; tend regularly the meetings of his local As-

second, agreement upon the spiritual or ad- ssembly, it would be impossible for him to

ministrative Teachings which the question discharge the duties incumbent upon him,

involves; third, full and frank discussion of and to fulfil his responsibilities as a repre-

the matter, leading up to the offering of a sentative of the community.

Membership in

resolution; and fourth, voting upon the reso- a local Spiritual Assembly carries with it, in-

lution.

deed, the obligation and

capacity to remain

A resolution, or motion, is not subject to in close touch with local BahPi activities, discussion or vote until duly made and sec- and ability to attend regularly the sessions onded. It is preferable to have each resolu- of the Assembly."-S~o~~~ EFFENDI, Janu- tion clear and complete in itself, but when ary 27, 1935. an amendment is duly made and seconded, The Spiritual Assembly, as a permanent the chairman shall call for a vote on the amendment first and then on the original body, is responsible for maintaining all its motion. An amendment must be relevant to, records, including Minutes of meetings, cor- and not contravene, the subject matter of response and financial records, through- the motion. out its existence as a BahL'i institution. Each The chairman, or other presiding officer, officer, therefore, on completing his or her has the same power and responsibility for term of office, shall turn over to-the Assem- discussion and voting upon motions as other bly all records pertaining to the business of members of the Assembly. the Assembly.

29 8 T H E B A H A ' I W O R L D

111. CONSULTATION

WITH THE September 8 November 4 January 19
COMMUNITY September 27 November 23 February 7
October 16 December 12 March 2
A . The institution of the Nineteen Day December 3 1
Feast provides the recognized and regular
occasion for general consultation on the The Spiritual Assembly is
responsible for the holding of the Nineteen
part of the community, and for consultation Day Feast. If
between the Spiritual Assembly and the the BahL'i calendar for some
adequate rea- son cannot be observed, the
members of the community. The conduct of Assembly may
the period of consultation at Nineteen Day arrange to hold a Feast at
the nearest pos- sible date.
Feasts is a vital function of each Spiritual Only members of the BahL'i
Assembly. community,
From Words of 'Abdu'l-BahL, "The Nine- and visiting BahL'is from other

communi-	
teen Day Feast was inaugurated by the BLb	ties, may attend these
meetings, but young	
and ratified by BahL'u'llLh, in His Holy	people of less than
twenty-one years of age,	
Book, the Aqdas, so that people may gather	who have studied the
Teachings and de-	
together and outwardly show fellowship and	clared their intention of
joining the com-	
love, that the Divine mysteries may be dis-	munity on reaching the age of
twenty-one,	
closed. The object is concord, that through	may also attend.
this fellowship hearts may become perfectly	Regular attendance at the
Nineteen Day	
united, and reciprocity and mutual helpful-	Feast is incumbent upon every
BahL'i, ill-	
ness be established. Because the members of	ness or absence from the city
being the only	
the world of humanity are unable to exist	justification for absence.
Believers are ex-	
without being banded together, cooperation	pected to arrange their
personal affairs so	
and helpf~lness are the basis of human so-	as to enable them to observe
the BahL'i	
ciety. Without the realization of these two	calendar.
great principles no great movement is	
pressed forward." London, England, De-	Order of Business
for the	
cember 29, 1912. (Quoted in Bah& News,	Consultation
Period	
No. 33.)	
The Nineteen Day Feast has been de-	The chairman or other
appointed repre-	
scribed by the Guardian as the foundation	sentative of the Spiritual
Assembly presides	
of the World Order of BahL'u'llLh. It is to	during the period of
consultation.	
be conducted according to the following	The Spiritual Assembly
reports to the	
program: The first part, entirely spiritual in	community whatever
communications have	
character, is devoted to readings from Ba-	been received from the
Guardian and the	
h8'i Sacred Writings; the second part con-	National Spiritual Assembly,
and provides	
sists of general consultation on the affairs of	opportunity for general
discussion.	

the Cause. The third part is the material The Assembly likewise reports its own activities and plans, feast and social meeting of all the believers, including committee ap- pointments that may have been and should maintain the spiritual nature of the last Feast, the financial made since the last Feast, the financial report, arrange- ments made for public meetings, BahL'is should regard this Feast as the ments made for public meetings, and in gen- eral shares with the very heart of their spiritual activity, their eral shares with the community all matters participation in the mystery of the Holy that concern the Faith. These reports are to be followed by general Utterance, their steadfast unity one with an- be followed by general consultation. A matter of vital other in a universality raised high above the A matter of vital importance at this meet- ing is consideration of limitations of race, class, nationality, sect, ing is consideration of national and inter- national BahL'i affairs, to and personality, and their privilege of con- national BahL'i affairs, to strengthen the capacity of the community to contributing to the power of the Cause in the capacity of the community to cooperate in the realm of collective action. promotion of the larger BahL'i interests and to deepen the understanding of all believers Calendar of the Nineteen Day Feast concerning the relation of the local com- m q i t y to the BahL'i World Community.

March 21	May 17	July 13	Individual BahL'is are to
find in the Nine-			
April 9	June 5	August 1	teen Day Feast the channel
through which			
April 28	June 24	August 20	to make suggestions and
recommendations			

T H E W O R L D O R D E R O F B A H A ' U ' L L A H

to the National Sairitual Assemblv. These presentation of annual reports, tellers' report of the election, approval of recommendatioils are offered first to the lo- of the election, approval of the tellers' re- port. cal community, and when adopted by the community come before the local Assem- C. In addition to these bly, which then may ill its discretion for- eral consultation, the occasions for gen- ward the recommendation to the National

Spiritual Assembly is
 Spiritual Assembly accompanied by its own to give consultation to
 individual believers
 considered view. whenever requested.
 Provision is to be made for reports from During such consultation
 with individual
 committees, with discussion of each report. believers, the Assembly
 should observe the
 Finally, the meeting is to be open for sug- following principles: the
 impartiality of each
 gestions and recommendations from indi- of its members with respect
 to all matters
 vidual believers on any matter affecting the under discussion; the
 freedom of the indi-
 Cause. vidual BahL'i to express his
 views, feelings
 The local Bahi'i community may adopt and recommendations on any
 matter affect-
 by majority vote ally resolution which it ing the interests of the
 Cause; the confiden-
 wishes collectively to record as its advice tial character of this
 consultation, and the
 and recommendation to the Spiritual As- principle that the Spiritual
 Assembly does
 sembly. not adopt any resolution or
 make any final
 Upon each member of the community decision, ~ ~ n t the
 i l party or parties have
 lies the obligatioil to make his or her utmost withdrawn from the meeting.
 contribution to the consultation, the ideal Appeals from decisions of
 a local Spiritual
 being a gathering of Bah6'is inspired with Assembly are provided for in
 the By-Laws
 one spirit and concentrating upon the one and the procedure fully
 described in a state-
 aim to further the interests of the Faith. ment published in Bahci'i
 News, February,
 The Secretary of the Assembly records 1933.
 each resolution adopted by the community, When confronted with
 evidences of
 as well as the various suggestions advanced unhappiness, whether directed
 against the
 during the meetings, in order to report these Assembly or against members
 of the com-
 to the Spiritual Assembly for its considera- munity, the Spiritual
 Assembly should real-
 tion. Whatever action the Assembly takes ize that its relationship to

the believers is not
 is to be reported at a later Nineteen Day merely that of a formal
 constitutional body
 Feast. but also that of a spiritual
 institution called
 Matters of a personal nature should be upon to manifest the attributes
 of courtesy,
 brought before the Spiritual Assembly and patience and loving insight.
 Many condi-
 not to the community at the Nineteen Day tions are not to be remedied
 by the exercise
 Feast. Concerning the attitude with which of power and authority but
 rather by a sym-
 believers should come to these Feasts, the pathetic understanding of
 the sources of the
 Master has said, "You must free yourselves difficulty in the hearts of
 the friends. As
 from everything that is in your hearts, be- 'Abdu'l-BahL has explained,
 some of the
 fore you enter." (Bahci'i News Letter of the people are children and must
 be trained,
 N. S. A. of Germany and Austria, Decem- some are ignorant and must be
 ber, 1934.) some are sick and must be
 healed. Where,
 however, the problem is not of this order
 B. The Annual Meeting on April 21, but represents flagrant
 disobedience and dis-
 called for the election of the Spiritual As- loyalty to the Cause itself,
 in that case the
 sembly, provides the occasioll for the pres- Assembly should coilsult with
 the National
 entation of annual reports by the Assembly Spiritual Assembly concerning
 the necessity
 and by all its Committees. for disciplinary action.
 The chairman of the outgoing Assembly Members of the Bahi'i
 community, for
 presides at this meeting. their part, should do their
 utmost by prayer
 The order of business includes: Reading and meditation to remain always
 in a posi-
 of the call of the meeting, reading of ap- tive and joyous spiritual
 condition, bearing
 propriate Bahb'i passages bearing up011 the in mind the Tablets which
 call upon BahL'is
 subject of the election, appointment of tell- to serve the world of
 humanity and not

ers, distribution of ballots, prayers for the waste their precious energies
in negative
spiritual guidance of the voters, the election, complaints.

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T H E B A H A ' I : W O R L D

IV. B A H A N N I V E R S A R I E S ,

~ ~ F E S T I V A L S

AND Ascension of BahL'u'llsih, May 29, 1892.

DAYS OF FASTING Martyrdom of the Bib, July 9, 1850.

Birth of the Bib, October 20, 1819.

The Spiritual Assembly, among its vari- Birth of BahL'u'llsih,
November 12, 1817.

ous duties and responsibilities, will provide Day of the Covenant,
November 26.

for the general observance by the local com- Ascension of 'Abdu'l-Bah\$
November

munity of the following Holy Days: 28, 1921.

Period of the Fast, nineteen days begin-
Feast of RidvAn (Declaration of Bah2- ning March 2.

u'llAh) April 21-May 2, 1863. Feast of Naw-Rfiz (BahB'i New
Year),

Declaration of the BAb, May 23, 1844. March 21.

THE INSTITUTION OF THE NATIONAL SPIRITUAL ASSEMBLY

T H E sacred Writings of the Bah(i Faith all the local Assemblies in
its province, and

create organic institutions having a member- will have to direct the
activities of the

ship elected by the BahL'i community. friends, guard vigilantly
the Cause of God,

BahL'u'llih called these institutions into and control and supervise
the affairs of the

being; their establishment, definition, train- [Faith] in general.

ing and development came later, in the min- "Vital issues, affecting
the interests of the

istry of 'Abdu'l-BahA and in that of the Cause in that country . . .
that stand dis-

Guardian appointed in 'Abdu'l-BahL's Testa- tinct from strictly local
affairs, must be

ment. under the full jurisdiction

of the National

Since the passing of 'Abdu'l-Bah5 in 1921, Assembly. It will have to refer
each of these

the formation of local Spiritual Assemblies questions . . . to a special
Committee, to

has multiplied in East and West, and the be elected by the members of

the National
institution of the National Spiritual Assem- Spiritual Assembly, from
among all the
bly has become k m l y established. Concern- friends in that country . .
.
ing this national administrative body Shoghi "With it, too, rests the
decision whether a
Effendi has provided clear information and certain point at issue is
strictly local in its
direction. Its purpose, its power, its responsi- .
nature . . or whether it should fall under
bility and its functions and duties are defi- its own province and be
regarded as a mat-
nitely prescribed. ter which ought to receive
its special atten-
"Its immediate purpose is to stimulate, tion."l
unify and coordinate by frequent personal "The need for the
centralization of au-
consultations the manifold activities of the thority in the National
Spiritual Assembly,
friends [believers] as well as the local As- and the concentration of
power in the vari-
semblies; and by keeping in close and con- ous local Assemblies, is . .
. manifest."
stant touch with the Holy Land [BahL'i "The authority of the
National Spiritual As-
World Center], initiate measures, and direct ssembly is undivided and
unchallengeable in
in general the affairs of the Cause in that all matters pertaining to
the administration
country. of the Faith [throughout its
co~ntry]."
"It serves also another purpose, no less The individual BahL'i has
spiritual citizen-
essential than the first . . . in conjunction ship in a world community of
believers act-
with the other National Assemblies through- ing through local, national
and international
out the BahL'i world, to elect directly the bodies. There is no division
of interest or
members of the International House of Jus- conflict of authority among
these institu-
tions, for ever since the
ascension of Baht?-
organize and unify the affairs of the [Faith]
1 Bahd'i Adminisfration (1945 edition), pp. 39-40.
throughout the world. 2 Ibid., p. 42.

". . . it has to exercise full authority over 3 Bahri'S Procedure (1942), p. 63.

THE WORLD ORDER OF BAHÁ'U'LLAH

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First National Spiritual Assembly of the Bahá'is of Central America, Mexico and the Antilles, elected April, 1951.

Seated, left to right: Dr. David Escalante (San Salvador), James V. Facey (Colon),

Miss Elena Marsella (Ciudad Trujillo) , Artemus Lamb (San Josh).

Standing, left to right: Mrs. Louise Caswell (Tegucigalpa), Zenayda Jurado C. (Mexico

City), Mrs. Cora H. Oliver (Colon), Sra. Raquel J. François Constante (Panama City), Natalia A. ChBvez (Tegucigalpa).

u'llBh in 1892 His Faith has uninterruptedly ministry of 'Abdu'l-BahB, after possessed an infallible Interpreter, a spiritual petition submitted to Head, in the person of 'Abdu'l-BahB until Bahb'is expressing 1921, and in the Guardianship after that construct a House of Wor- date. The action of a BahL'i administrative formed a national body body, therefore, while rationally determined Temple Unity, incorpo- by constitutional principles, operates in a purpose of gathering funds and spiritual realm revealed by the Manifesta- to erect the Temple in tion of God and maintained free from politi- body, though national in cal pressure and the influence of material- by delegates representing ism. Apart from the appointed Interpreter, Bahi'i communities, was no Bahi'i has individual authority. Decisions Spiritual Assembly. It is in- are confined to the sphere of action and are that in BahL'i Temple Unity made by a body of nine persons. BahL'is established a body re- The advice and direction clarifying the national historical experi- nature and operation of a National Spiritual communities preceded the Assembly have been compiled by the Amer-

During the
He had approved the
Him by the American
their desire to
ship, these Bahi'is
known as BahVi
rated for the
coordinating plans
Wilmette. That
scope and elected
the various local
not a National
teresting to note
the American
flecting their own
ence. The local
national body in

time and each exercised an
 ican BahL'is from letters written them by independent
 -authority in the conduct of its
 Shoghi EffendL4 own affairs. When
 their representatives
 agreed to form a national BahL'i body with
 4 Bahd'r' Admiizistmtion; Declaration of Trust and By-
 Laws of the National Spiritual Assembly of the Bahs'is full jurisdiction
 over Temple matters, they
 of the United States. transferred to it
 powers which vested final
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First National Spiritual Assembly of the BahL'is of South
 America, elected April, 1951.

Front row, left to right: Edmund J. Miessler (Sao P a d o) ,
 Mrs. Margot Worley (Bahia) , Miss Eve Nicklin (Lima),
 Manuel Vera (Lima).

Rear, left to right: Dr. Alejandro Reid (Punta Arenas), Mrs.
 Gayle Woolson (Bogotk), EstBban Canales L. (Asuncion),
 Srta. Mercedes Sanchez (Lima), Rangvald Taetz
 (Montevideo).

decision not in its directors but in the An-	Within its own realm the
National Spirit-	
nual Convention. The vital distinction be-	ual Assembly is an institution
created by the	
tween Temple Unity and the National Spir-	Teachings of the Faith
independent of the	
itual Assembly when later established lay in	Bahi'is who elect its members
and of the	
this field of ultimate authority. The National	Bahi'is composing its
membership. In no	
Spiritual Assembly possessed original au-	way does this institution
reflect either the	
thority, powers and functions of its own. It	political or the
ecclesiastical influences of its	
came into existence through election of its	environment, whether in
America, Europe	
nine members at a National Convention but	or the East. This fact has
paramount im-	
constituted a continuing authority derived	portance. On the one hand it
reveals the	
from the Bahi'i Teachings and not con-	existence of an organic
religious society; on	
ferred by any action of the believers,	the other hand it
demonstrates the freedom	
whether as local communities or as dele-	of this new community from

the legalisms
 gates. This authority emerged supreme in re- and devices acting within
 every human insti-
 tution to BahL'i matters within the national tution.
 community but subject to the higher author- While the transition from
 BahL'i Temple
 ity of the Guardian and also of the future Unity to National Spiritual
 Assembly in
 International House of Justice. North America emphasizes
 certain princi-

THE WORLD ORDER OF BAHÁ'U'LLAH

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First Italo-Swiss BahB'i National Spiritual Assembly, 1953-1954.
 Seated, left to right: Prof. Mario Fiormtini, Mrs. Anna Kunz, Dr. Ugo R.
 Giachery,
 Miss Elsa Steinmetz, Mrs. Stella Lonzar.
 Standing, left to right: Mrs. Anne Lynch, Friedrich Schar, Mrs. Marion Little,
 Prof. Alessandro Bausani.

ples inherent in BahL'i institutions, the for- for the election of the
 delegate or delegates
 mation of a National Spiritual Assembly in assigned to each. The elected
 delegates were
 a new area represents more profoundly the provided with ballots and a
 copy of the Con-
 vention agenda. The agenda,
 creation of a new type of society. Every na-
 meanwhile,
 tional BahB'i community has gone through had been prepared in the
 light of the general
 some evolution reflecting its historical back- nature of a Bahi'i National
 Convention and
 ground before its National Spiritual Assem- with respect to the
 particular conditions of
 bly was established. the Bahi'i community.
 In Central and South America, the pre- The National Spiritual
 Assembly of the
 liminary teaching work and formation of BahB'is of the United States
 selected from its
 local communities was conducted by a com- own membership two persons to
 attend each
 mittee of the National Spiritual Assembly of Convention, one to open the
 meeting as tem-
 the Bahi'is of the United States and Canada, porary chairman, the other to
 call the roll,
 and when the Bahi'is of Canada formed and both to supervise the
 election of perma-
 their own National Assembly, by a commit- nent convention officers from

the member-
 tee appointed and sustained from the United ship of the delegates
 present. With that elec-
 States. The process of establishing new Na- tion the Convention proceeded
 as an inde-
 tional Assemblies in those areas involved a pendent body, but acting
 under friendly su-
 number of steps. pervision, to fulfill its own
 special functions:
 The membership list of qualified adult consultation on current BahB'i
 matters, and
 BahUs was carefully prepared. The number election of the members of
 the first National
 of delegates to be elected to each of the first Spiritual Assemblies of the
 Bahi'is of Cen-
 Annual Conventions under the principle of tral and South America. The
 nine persons
 proportionate representation was deter- receiving the highest number
 of votes on the
 mined. The Convention date and site were first ballot, in accordance
 with the principle
 chosen. A call was issued to the participating of plurality, were declared
 and certified to
 local communities through their Assemblies be Assembly members.
 304 THE BAHAI WORLD

After the Conventions the newly elected the basis of the model
 approved by the
 bodies entered upon their duties in consulta- Guardian of the Bahi'i
 Faith. All the Na-
 tion with the representatives from the tional Spiritual
 Assemblies collectively,
 United States, who had prepared a list of under the title of The
 B a h a International
 actions to be taken annually by a national Community, constitute
 an international non-
 Bahb'i body. governmental
 organization whose delegates
 Such an occasion as the birth of a national are accredited by United
 Nations for at-
 Bahl'i institution is cherished in the memory tendance and
 participation in its regional
 of all present. Among the significant events conferences.
 are the receipt of a message from the Guard- Through the
 institution of the National
 ian of .the Faith and greetings from all other Spiritual Assembly,
 BahL'is are enabled to

National Spiritual Assemblies. Nine Assemblies of considerable magnitude, established in Latin America, in matters of international interest, maintain common standards of administrative principle, and take advantage, in the appointment of committees, of Bahá'í literature; national teaching plans; particular talents and aptitudes possessed by supervision of local communities; encouragement and direction of all the Bahá'ís in National Spiritual Assembly stands as one of their service to the Faith; and representation of the pillars supporting the Bahá'í world of the Bahá'ís in relation to the civil authorities. Each national body prepares and community. Participation in national Bahá'í activities serves to adopts its own constitution, formulated on insulate the individual Bahá'í from infection by the psychic ills

5 These National Spiritual Assemblies were, in the order of their establishment, India and Burma (1923), which afflict modern society as result of its Germany and Austria (1923), British Isles (1923), lack of faith and spiritual direction. Within the shelter of this Egypt (1924), United States (1925), 'Iriq (1931), Persia (1934), Australia and New Zealand (1934), and of partisanship cannot Canada (1948). (See *God Passes By*, p. 333.) engulf the soul.

APROCEDUREFORTHECONDUCTOFTHEANNUAL BAM'f CONVENTION

the present material has been prepared to meet the need indicated by that recommendation. A SUMMARY of the constitutional basis of the Convention has been made by the National Spiritual Assembly and approved by Business

the Guardian . . . Prayer and devotional readings, provided by the outgoing National Spiritual As-

bly.

Opening of the Convention by Presiding
The National Spiritual Assembly deter-

Officer of the National

Spiritual Assembly.
mines the date, duration and place of the
delegates by the Secretary of
Annual Convention and provides for such
Assembly.

Roll call of

the National Spiritual

meetings in connection with the Convention
ballot of Convention

Election by secret

as it may feel are desirable.

Chairman and

Secretary. The Convention

Officers are to be elected by the assembled
delegates from among the entire number of
delegates who are present at the Convention.

The Twenty-sixth Annual Convention [of
National Spiritual As-

Annual Report of

the Bahá'ís of the United States and Can-
ada], held in 1934, voted a recommendation
Report of National

sembly.

Annual Financial

calling upon the National Spiritual Assem-
bly to supply a parliamentary procedure for
to the Guardian of

Spiritual Assembly.

Convention message

the conduct of the Annual Convention, and

the Faith.

T H E W O R L D O R D E R O F B A H A ' U ' L L A H

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Annual Committee Reports: These are to
delegates; and

suggestions of the assembled

be considered as part of the Report of the
in spirit and in

to contribute to the unity,

National Spiritual Assembly. They are
American Bahá'í com-

action, of the entire

whenever possible published in Bahá'í News
in advance of the Convention date, for the
every delegate

munity.

The freedom of each and

information of the delegates.

to take part in discussion

and to initiate mo-

Subjects for Consultation. Any delegate
the undue acl

tions is-untrammelled save as

may, before the Convention convenes, rec-
hamper the

tivity of one delegate might

commend to the National Assembly such
delegates. Any necessary

rights of the other

topics as he deems of sufficient importance
individual dis-

limitation to be placed upon

to be included in the Convention agenda;
by the Chair-

cussion shall be determined

and the National Spiritual Assembly, from man in the absence of any specific motion

the list of topics received from delegates, duly voted by the delegates themselves.

and also suggested by its own knowledge It shall be the duty of the Chairman to encourage general and experience, is to prepare an agenda or possible the active consultation and make order of business as its recommendation to the great- est possible number of participation of the delegates.

This agenda may include, as part of the The Chairman has the same power and responsibility for National Assembly's Annual ,Report, the discussion and voting upon motions as other delegates. presentation of special subjects by well qual- outgoing and incoming Members of the ified members, committee representatives or National Assembly who are not delegates may non-Bah8'i experts whose exposition is nec- consultation but not vote. participate in the essary or desirable for the information of the delegates. A resolution, or motion, is not subject to

On motion duly made, seconded and discussion or vote until duly made and sec- onded. It is preferable to voted, any such subject may be omitted, and have each resolu- tion clear and complete in also on motion duly made, seconded and itself, but when an amendment is duly made and voted, any other subject may be proposed seconded, the Chairman shall call for a for special consultation. vote on the amend- ment first and then on the Annual Election. The election of mem- bers of the National Spiritual Assembly is to amendment must be relevant to, and not contravene, the subject take place approximately midway during the matter of the mo- tion. Convention sessions, so as to enable the dele- gates to consult with both the outgoing and The Chairman shall call for votes by oral expression of ayes and incoming Assemblies, in accordance with the result of the vote is nays, but where the the Guardian's expressed desire.

doubtful by a show of hands or a rising vote. A majority vote determines.	
Conduct of Business	
Every deliberative body, to fulfill its functions, must conduct its deliberations in accordance with some established rules of order. The parliamentary procedure here set forth for the Convention is based upon the procedure already adopted for meetings of local Assemblies and communities. It accords, and when certifying extends to sessions of the Annual Convention the same procedure under which the delegates, in their other Bahá'í activities, are accustomed to conduct discussion and consultation.	Discussion of any matter nated by motion duly made, voted, calling upon the the matter to an immediate to other business. The transactions of the be recorded by the tified by the Convention given to the National Annual Election The electors in the Annual
Election shall	
The purpose of consultation at the Annual Convention is threefold: to arrive at full and complete knowledge of the current conditions, problems and possibilities of the Faith in America; to give to the incoming National Assembly the benefit of the collective wisdom, guidance and constructive	consist of those delegates Roll Call prepared by the Assembly. Ballots and tellers' report provided by the National The election shall be Convention, but delegates
unable to attend	

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the Convention shall have the right to vote together with the tellers' by mail.	4. The ballots, report, certified by
all the tellers, are to be	
The Chairman shall appoint three tellers, chosen from among the assembled delegates.	given the National preservation.
The electoral method shall be as follows:	

1. The Convention Secretary shall call
CONVENTION RECORD
the roll of delegates, whereupon each dele-
record of each successive
gate, in turn, shall place his or her ballot in
shall consist of the fol-
a ballot box; and as the names are called
Convention Call as issued by
ballots received by mail shall be placed in
Spiritual Assembly, including
the ballot box by the Secretary of the Na-
participating BahVi Communities;
tional Assembly.

accredited delegates; (3) Annual
2. The ballot box shall then be handed to
Spiritual Assembly
the tellers, who shall retire from the Conven-
Committees; (4) Messages sent to
tion Hall to determine the result of the elec-
the Guardian; (5) Reso-
tion.

transactions of the assem-
3. The result of the election is to be re-
result of the Annual
ported by the tellers, and the tellers' report
is to be approved by the Convention.
SPIRITUAL ASSEMBLY

THE NON-POLITICAL CHARACTER OF THE BAHÁ'Í FAITH

THE BahL'i principles clearly define and
Him Who is the Mani-
explain the non-political character of the
Essence, and the observance
Faith, and serve as a guide for conduct in
chooseth to prescribe unto
the relations of BahVis with one another,
it.
with their fellow men, and in their relations
truthfulness and courtesy be
with different departments of the civil gov-
not yourselves to be
ernment. A brief summary of excerpts from
of forbearance and jus-
the BahL'i Writings will show that non-par-
savors of holiness may
ticipation in political affairs is one of the

IV. THE

The permanent
Annual Convention
lowing:-(1)
the National
list of
(2) list of
Reports of the National
and of its
and received from
lutions and other
bled delegates; (6) the
Election.
-NATIONAL

God, and the love of
festation of His
of whatsoever He
you, did ye but know
"Say: Let
your adorning. Suffer
deprived of the robe
tice, that the sweet
be wafted from your

hearts upon all created basic axioms of BahC'i action. O people of BahL lest The keynote to this theme may be found them whose words in the Writings of BahL'u'llfih. He has stated: deeds. Strive that ye may "That one is indeed a man who, today, to the peoples of the dedicateth himself to the service of the en- God, and to mirror forth tire human race. The Great Being saith: Let your acts be a Blessed and happy is he that ariseth to pro- mankind, for the professions mote the best interests of the peoples and high or low, differ kindreds of the earth. In another passage He It is through your deeds hath proclaimed: It is not for him to pride distinguish yourselves from oth- himself who loveth his own country, but the brightness of your rather for him who loveth the whole world. upon the whole The earth is but one country, and mankind earth . ."2 its citizens."1 "Sow not the seeds of discord among men, Faith is to produce the and refrain from contending with your souls and evolve institu- . neighbor . . Open, O people, the city of dealing with social matters the human heart with the key of your ut- of the revealed truths. terance .. . distinct from the province "That which beseemeth you is the love of civil institutions.	things. Say: Beware, ye walk in the ways of differ from their be enabled to manifest earth the signs of His commandments. guide unto all of most men, be they from their conduct. that ye can ers. Through them light can be shed . The aim of the reality of virtue in tions capable of justly, in the light This is entirely filled by partisan

1 Gleanings from the Writings of Bahd'u'llah, p. 250. 2 Ibid., pp. 303-305.

THE WORLD ORDE

'Abdu'l-Bahí counseled the BahB'is from affiliations with and authority; or in their

the early beginnings of the American Bahá'í organizations, it is, I am firmly convinced, their first and sacred obligation to abstain from any word or deed that might be construed as a violation of this vital principle. Theirs is the duty to demonstrate, on one hand, their unqualified loyalty and obedience to whatever cases, their protection and preservation, the judgment of their respective governments. improvement of character, the training of children, etc. "Let them refrain from associating themselves, whether by word or by deed, with the political pursuits of government affairs, or to interfere with the order of government, the others must not combine their governments with him because the Cause of God is without the schemes and programs of parties and factions. In such drawn entirely from political affairs; the controversies they should assign no blame, political realm pertains only to the Rulers take no side, further no design, and identify of those matters; it has nothing to do with themselves with no system hrejudicial to -the the souls who are exerting their utmost best interests of that world-wide Fellowship energy to harmonizing affairs, helping character which it is their aim to guard and foster. actor and inciting (the people) to strive for Let them beware lest they allow themselves to become the tools of unscrupulous interfere with (political) matters, but only politicians, or to be entrapped by the in that which is commanded." treacherous devices of the With the development of a world-wide administrative structure within the Bahá'í countrymen. Let them so

shape their lives

Faith, institutions have been set up in national and local areas which assure the unity and integrity of the Faith. In unfolding these administrative institutions Shoghi Effendi has reiterated the importance of the non-political character of the Bahá'í teachings in a letter written March 21, 1932, to the Bahá'ís of the United States and Canada: "I feel it, therefore, incumbent upon me to stress, now that the time is ripe, the importance of an instruction which, at the present stage of the evolution of our Faith, should be increasingly emphasized, irrespective of its application to the East or to the West. And this principle is no other than that which involves the non-participation by the adherents of the Faith of Bahá'u'lláh, whether in their individual capacities or collectively as local or national Assemblies, in any form of activity that might be interpreted, either directly or indirectly, as an interference in the political affairs of any particular government. Whether it be in the agencies of that Di-

and regulate their conduct

secrecy, of fraud, of

tion may, however

against them. Let them rise

ularism and partisanship,

putes, the petty

passions that agitate the

attention, of a changing

duty to strive to distinguish,

they possibly can, and if

of their elected

and functions as are either

political from those that

istrative in character, and

circumstances are affected

and chances that political

party government, in every

essarily involve. Let them

yielding determination to

unreservedly, for the way of

avoid the entanglements and

separable from the pursuits

and to become worthy

publications which they initiate and supervise; or in their official and public deliberations; or in the posts they occupy and the unmistakably clear services they render; or in the communications they address to their fellow-disciples; or in their dealings with men of eminence nor involves any insubordination on their part to the authority of recognized and established governments. Nor does it constitute a repudiation

vine Polity which incarnates
ble Purpose for all men.
"It should be made
that such an attitude
slightest indifference to
ests of their own country,
ity of recognized and
ments. Nor does it constitute

3 Bahd'l' World Faith, p. 407.
4 World Order of Bahd'u'lMh, pp. 64-67.

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of their sacred obligation to promote, in the most effective manner, the best interests of their government and people. It indicates the desire cherished by every true and loyal follower of BahL'u'llLh to serve, in an unselfish, unostentatious and patriotic fashion, the highest interests of thk country to which he belongs, and in a way that would entail no departure from the high standards of integrity and truthfulness associated with the teachings of his Faith. the good-will and support of the diversified communities to avoid any action arousing the suspicion or onism of any one government, brethren in fresh the nature of their task. How ask, could such a far-flung transcends political and which includes within its variety of races and nations, to rely increasingly, as it and contending governments of the how else could such a Faith serving its unity, in and in ensuring the steady

of their sacred obligation to promote, in the
that might, by
most effective manner, the best interests of
exciting the antag-
their government and people. It indicates the
involve their
desire cherished by every true and loyal fol-
persecutions or complicate
lower of BahL'u'llLh to serve, in an unselfish,
else, might I
unostentatious and patriotic fashion, the
Faith, which
highest interests of thk country to which he
social boundaries,
belongs, and in a way that would entail no
pale so great a
departure from the high standards of in-
which will have
tegrity and truthfulness associated with the
forges ahead, on
teachings of his Faith.
the diversified
"As the number of the BahL'i communi-
earth-
ties in various parts of the world multiplies
succeed in pre-
and their as a social force, becomes
safeguarding its interests,
increasingly apparent, they will no doubt

and peaceful de-
find themselves increasingly subjected to the development of its
institutions?

pressure which men of authority and influ- "Such an attitude,
however, is not dictated
ence, in the political domain, will exercise in by considerations of selfish
expediency, but
the hope of obtaining the support they re- is actuated, first and
foremost, by the broad
quire for the advancement of their aims. principle that the followers
of BahL'u'llLh
These communities will, moreover, feel a will, under no circumstances,
suffer them-
growing need of the good-will and the as- selves to be involved,
whether as individuals
sistance of their respective governments in or in their collective
capacities, in matters
their efforts to widen the scope, and to con- that would entail the
slightest departure
solidate the foundations, of the institutions from the fundamental verities
and ideals of
committed to their charge. Let them beware their Faith. Neither the
charges which the
lest, in their eagerness to further the aims of uninformed and the malicious
may be led to
their beloved Cause, they should be led un- bring against them, nor the
allurements of
wittingly to bargain with their Faith, to com- honors and rewards, will ever
induce them
promise with their essential principles, or to to surrender their trust or
to deviate from
sacrifice, in return for any material advan- their path. Let their words
proclaim, and
tage which their institutions may derive, the their conduct testify, that
they who follow
integrity of their spiritual ideals. Let them BahL'u'llbh, in whatever land
they reside,
proclaim that in whatever country they re- are actuated by no selfish
ambition, that they
side, and however advanced their institu- neither thirst for power, nor
mind any wave
tions, or profound their desire to enforce the of unpopularity, of distrust
or criticism,
laws, and apply the principles, enunciated by which a strict adherence to
their standards
BahVu'llLh, they will, unhesitatingly, subor- might provoke."
dinate the operation of such laws and the And again: "The BahL'i

Faith as it forges
 application of such principles to the require- ahead throughout the western
 world and
 ments and legal enactments of their respec- particularly in lands where
 the political ma- chinery is corrupt and
 tive governments. Theirs is not the purpose, chinery is corrupt and
 political passions and prejudices are dominant among
 while endeavoring to conduct and perfect the masses,
 the administrative affairs of their Faith, to should increasingly assert and
 demonstrate
 violate, under any circumstances, the provi- the fact that it is
 non-political in character,
 sions of their country's constitution, much that it stands above party,
 that it is neither
 less to allow the machinery of their admin- apathetic to national
 interests nor opposed
 istration to supersede the government of to any party or faction, and
 that it seeks
 their respective countries. through administrative
 channels, rather than
 "It should also be borne in mind that the through diplomatic and political
 posts to es-
 tablish, beyond the shadow of
 very extension of the activities in which we
 a doubt, the
 are engaged, and the variety of the commu- capacity, the sane
 patriotism, the integrity
 nities which labor under divers forms of and highmindedness of its
 avowed adher-
 ents. This is the general and
 government, so essentially different in their
 vital principle;
 standards, policies, and methods, make it it is for the National
 representatives to ap-
 ply it with fidelity and ~ i
 absolutely essential for all those who are the
 g o r . " ~
 declared members of any one of these com- 5 Bahri'i News, December,
 1932.

THE WORLD ORDE

These instructions raised the question merits of the individual,
 rather than because
 whether BahL'is should vote in any public he belongs to one party or
 another. The
 election. A Tablet revealed by 'Abdu'l-BahB matter must be made
 perfectly clear to the
 to Mr. Thornton Chase was sent to the individuals, who will be
 left free to exercise

Guardian, and the following reply was received, dated January 26, 1933 :6 into party politics "The Guardian fully recognizes the authenticity and controlling influence of this to do it against instruction from 'Abdu'l-Bah upon the warnings of the question. He, however, feels under the responsibility of stating that the attitude taken by the Master (that is, that American citizens are in duty bound to vote in public elections) implies certain reservations. He, therefore, lays it upon the individual conscience to see that in following the Master's instructions no Bahi'i vote for an officer nor Bahi'i 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 Bahi'i should necessarily constitute acceptance, by the voter or office holder, of the entire program of any political party. No lesser loyalties, it has

their discretion and certain person does enter and labors for the ascendancy over another, and continues the expressed appeals, and Assembly, then the Assembly to refuse him the right to elections."

That this principle, principles, has world-wide clear by Shoghi Effendi in March 11, 1936:S "The Faith of by virtue of its creative, ennobling energies, the alities, creeds and its shadow, and have fealty to its cause. It of its adherents, burned dices, stilled their ceptions, ennobled their nated their efforts, and outlook. While preserving and safeguarding their

Bahi'i can be regarded as either a Republic-
 mankind, and the de-
 can or Democrat, as such. He is, above all
 best and truest in-
 else, the supporter of the principles enunciated by Bah'u'llah, with which, I am firmly
 intact their belief
 their respective religions, it has enabled them
 convinced, the program of no political party
 to visualize the
 is completely harmonious."
 underlying purpose of
 these religions, to dis-
 cover their merits, to
 In a letter dated March 16, 1933, the
 recognize their sequence, their
 Guardian sent these further details:
 interdependence, their wholeness and unity, and to
 "As regards the non-political character of
 acknowledge the bond
 the Bahk'i Faith, Shoghi Effendi feels that
 itself. This unity
 there is no contradiction whatsoever between the Tablet (to Thornton Chase, re-
 Faith feel for their fellow-men, of whatever race,
 referred to above) and the reservations to
 creed, class or
 which he has referred. The Master surely
 nation, is neither
 mysterious nor can it be
 said to have been
 never desired the friends to use their influence towards the realization and promotion
 both spontaneous and
 genuine. They whose
 hearts are warmed by the
 of policies contrary to any of the principles
 energizing influence of God's creative
 of the Faith. The friends may vote, if they
 love cherish His
 creatures for His sake,
 can do it, without identifying themselves
 and recognize in
 every human face a sign of
 with one party or another. To enter the
 His reflected
 arena of party politics is surely detrimental
 glory.
 to the best interests of the Faith and will
 "Of such men and
 women it may be truly
 said that to them 'every
 harm the Cause. It remains for the individuals to so use their right to vote as to
 fatherland, and every
 foreign land is a
 fatherland a foreign

keep aloof from party politics, and always land.' For their citizenship, it must be re-membered, is in the bear in mind that they are voting on the Kingdom of Bah2u'-

Ilgh. Though willing to share to the utmost
6 Ibid., April, 1933.

7 Zbid., January, 1934. 8 World Order o f

Bahi'u'llih, pp. 197-198.

Delegates to the Eighteenth Annual Convention of the Bahfis of Persia, held at the Haziratu'l-Quds, Tihrgn,

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the temporal benefits and the fleeting joys in principle to that which the Austrian

which this earthly life can confer, though BahL'i belongs to. Where would be the unity

eager to participate in whatever activity that of the Faith then? These two spiritual broth-

conduces to the richness, the happiness and ers would be working against each other be-

peace of that life, they can, at no time, for- cause of their political affiliations (as the

get that it constitutes no more than a tran- Christians of Europe have been doing in so

sient, a very brief stage of their existence, many fratricidal wars). The best way for a

that they who live it are but pilgrims and Bahi'i to serve his country and the world is

wayfarers whose goal is the Celestial City, to work for the establishment of Bah6'u'-

and whose home the Country of never-fail- 116h's World Order, which will gradually

ing joy and brightness. unite all men and do away

with divisive po-

"Though loyal to their respective govern- litical systems and religious creeds. . . ."

ments, though profoundly interested in any- In the Will and Testament of 'Abdu'l-

thing that affects their security and welfare, Bah6 the BahL'is are instructed to "obey and

though anxious to share in whatever pro- be the well-wishers of the governments of

motes their b'est interests, the Faith with the land, regard disloyalty unto a just king

which the followers of BahL'u'116h stand as disloyalty to God Himself and wishing

identified is one which they firmly believe transgression of the Cause of God."lo In explanation of this statement the Guardian wrote, divisions, and controversies of the political arena. Their Faith they conceive to be essentially non-political, supra-national in character, rigidly non-partisan, and entirely dissociated from nationalistic ambitions, pursued complete obedience to the government of the country they reside in, and no division of class or of party. It subordinates, interference whatsoever in political matters or without hesitation or equivocation, every Master's statement really questions. What the particularistic interest, be it personal, regional, or national to the paramount inter-government, whatever to a duly constituted interests of humanity, firmly convinced that in a form. We are that government may be in world of inter-dependent peoples and nations BahB'is, to judge not the ones, as individual tions the advantage of the part is best to be our government as just or unjust-for each believer would be sure to reached by the advantage of the whole, and hold a different viewpoint, and within our own that no abiding benefit can be conferred BahB'i fold a hotbed of dissension would upon the component parts if the general interests of the entity itself are ignored or destroy our unity. We must build up our Bahh'i system, and leave the neglected." faulty systems of the world to go their way. We cannot change them through becoming The unity of BahL'i action throughout the world is further emphasized in a letter from Shoghi Effendi to the BahL'is of Vienna, involved in them; on the contrary, they will destroy us." written in 1947 through his secretary, in which he said in part: Another application of

this principle con-

"We Bahgis are one the world over; we
usefulness of

are seeking to build up a new world order,
the enactment

divine in origin. How can we do this if every
reflecting more or

BahL'i is a member of a different political
BahL'i principle or

party-some of them diametrically opposite
a BahL'i com-

to each other? Where is our unity then? We
lend the name of

would be divided because of politics, against
legislation which

ourselves and this is the opposite of our pur-
religious discrim-

pose. Obviously if one BahL'i in Austria is
industrial employment,

given freedom to choose a political party
concerning mil-

and join it, however good its aims may be,
before a legisla-

another BahB'i in Japan or America, or In-
dia, has the right to do the same thing and

Assembly of the
he might belong to a party the very opposite

(1945 e d .) , p. 4,
9 Bahb'i News, April, 1949.

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BahPis of the United States has statedlz
the suspension

that, "as a general policy subject to the
constit~te in itself a de-

Guardian's specsc direction in special cases,
of loyalty to their

BahPis and their administrative institutions
judgment and authori-

should not feel obligated to adopt a 'Bahi'i'
their responsible

attitude or course of action on matters of
faithful to Bah2uY-

civil legislation. Our teachings and basic
express injunc-

principles speak for themselves. These we
respected and loyally

cerns the right, propriety or
exercising BahL'i influence for

of legislative measures

less the purpose of some

teaching. For example, should

munity, local or national,

the BahL'i Faith to support

seeks to abolish race and

ination in matters of

or intervene when measures

itary training of youth are

ture?

The National Spiritual

10 Bahh'i Administration

11 Bahd'i News, January, 1949.

sion of the Movement, and

of which does not

parture from the principle

Faith, the considered

tative decrees issued by

rulers must, if they be

11Ah's and 'Abdu'l-BahL's

tions, be thoroughly

can always declare and set forth with all that vitally af- possible energy whenever occasions arise. of the Faith of	obeyed. In matters, however, fect the integrity and honor
But a truth which is sundered from its sus- tantamount to a recan- taining spiritual Source, lifted out of its repudiation of their organic relationship to the Bahi'i commu- BahL'is] are con- nity, broken off from the other truths, and unhesitatingly prepared to made subject to the storm and stress of life-blood the sincerity of secular controversy, is no longer a truth with power on earth, which we can usefully have concern. It has insidious adver- become an enactment to be carried out by of the most institutions and groups committed to other ever succeed in enactments, other aims and purposes and or deed that methods not in conformity with the 'Divine voice of their con- Polity' entrusted to those alone who give purity of their faith." full loyalty to BahPu'llAh. Far better for Pen of BahL'u'- us to strive to mirror forth radiantly the written in antici- individual and community virtues of a new of mankind, era than to hope others than believers will 'It is not for him achieve the holy mission of the Faith. We his own coun- Bahi'is have in reality accepted a world or- loveth the whole der and not merely a new decalogue of country, and truths or commands. On the other hand, again, 'That one obedience to civil government is an obliga- dedicateth him- tion laid by BahL'u'llAh upon every Bahi'i."	Ba'ni'u'llAh, and are tation of their faith and innermost belief, they [the vinced, and are vindicate by their their conviction, that no neither the arts of the most sary nor the bloody weapons tyrannical oppressor, can extorting from them a word might tend to stifle the science or tarnish the "Small wonder if by the llAh these pregnant words, pation of the present state should have been revealed: to pride himself who loveth try, but rather for him who world. The earth is but one mankind its citizens.' And indeed is a man who today self to the service of the

entire human race.'

'Through the power released by these ex-Shoghi Effendi³ points out, as a guiding hath lent a

principle of Bahí'í conduct, that "in connection with their administrative activities, no

and hath obliterated every trace of

restriction and limitation might affect the course of the extension from the Holy

Book.' "I4

World,

12 Bahí'í vol. 10, p. 278.

13 Bahí'í Administration (1945 ed.), p. 162.

Bahí'í 'Ulláh, p. 198.

LOYALTY TO GOVERNMENT

Statement Prepared by the National Spiritual Assembly of the Bahá'ís of the United States of America

W H E N a great social crisis sweeps through a civilization, moral values become

toward that government with faithfulness,

impairment. In the crisis of our own time, trustfulness, and

members of the Bahá'í Faith go on record as firmly upholding the principle of loyalty

the Bahá'í

to government.

spiritual and social principles

More than eighty years ago Bahá'u'lláh, the well-wisher

the founder of the Bahá'í Faith, set forth the land. . "The ."

this cardinal principle: "In every country or is that in order

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to establish a better social order and economic condition, there must be allegiance to

the laws and principles of government." of character in its citizenship

This allegiance is part of the strong emblem

to government, a

alted words,' He explains, 'He

fresh impulse, and set a new

the birds of men's hearts,

erated every trace of

tion from the Holy

14 World Order of

14 World Order of

14 World Order of

14 World Order of

government where any of this

reside, they must behave

ernment with faithfulness,

truthfulness."

Loyalty to government, in

view, is an essential

ciple. "We must obey and be the

ers of the government of the

essence of the Bahá'í spirit

essence of the Bahá'í spirit

emblems of His

ple."

Without integrity

zens and without loyalty

phasis on integrity of character found in the
 itself torn asunder and un-
 Bahb'i teaching. "Let integrity and upright-
 an organic society. Not
 ness distinguish all thine acts." "Beautify
 teachings obligate mem-
 your tongues, O people, with truthfulness,
 bers to be loyal to their government-they
 and adorn your souls with the ornament of
 honesty. Beware, O people, that ye deal not
 forbid them from taking any
 treacherously with any one. Be ye the trus-
 political and social move-
 tees of God amongst His creatures, and the

nation will find
 able to function as
 only do the Bahb'i
 also specifically
 part in subversive
 ments.

CONCERNING MEMBERSHIP IN NON-BAHA'I RELIGIOUS ORGANIZATIONS*

T H E instruction written by Shoghi Effendi
 instruction, and our capacity
 concerning membership in non-BahL'i reli-
 position which the
 gious organizations, published in the July,
 take in regard to
 1935, number of Bah& News, has brought
 a necessary and inevi-
 forth some interesting and important com-
 steady development of
 munications from local Spiritual Assemblies
 BahL'uylLh.
 and also from individual believers, t o all of
 principle is made clear
 which the National Spiritual Assembly has
 Shoghi Effendi's further
 given careful and sympathetic attention.
 subject as published in
 The National Assembly itself, on receiv-
 1935-words
 ing that instruction, made it the subject of
 Guardian's own hand.
 extensive consultation, feeling exceedingly
 these words, it seems fully
 responsible for its own understanding of the
 to approach this in-
 Guardian's words and anxious to contribute
 realizing the Faith of Bah6'-
 to the understanding of the friends.
 ever-growing organism des-

lying the new
 to perceive that the
 Guardian wishes us to
 church membership is
 table result of the
 the World Order of
 This essential
 when we turn to
 reference to the
 Bah& News for October,
 written by the
 In the light of
 evident that the way
 struction is in
 u'llLh as an

In October, 1935, the Assembly sent in something new and greater reply to some of these communications a revealed religions of the general letter embodying its thoughts on the Faiths inspired hearts subject, and a copy of that letter was for- they eventuated in for-warded to Shoghi Effendi for his approval ecclesiastical organi- and comment. His references to its con- rituals and churches, while tents, made in letters addressed to the Na- BahL'u'ULh, likewise renewing tional Spiritual Assembly on November 29 will gradually produce and December 11, 1935, are appended to an ordered society, ful-

this statement.

the function of the

Now that Shoghi Effendi's approval has but also the function been received, the National Assembly feels By this manifestation of it desirable to publish, for the information higher degree than in of all the American believers, the substance will emerge from of the October letter.

civilization in which church

While so fundamental an instruction is and competitive in- bound to raise different questions corre- partake of a true civilization sponding to the digerent conditions existing and social principles are throughout the BahL'i community, the most as two aspects of one and important consideration is our collective need to grasp the essential principle under- read the successive World

* A statement prepared by the National Spiritual As- by Shoghi Effendi with- sembly of the BahC'is of the United States. the Guardian, for many

tined to become

than any of the

past. Whereas former

and illumined souls,

mal religions with an

zation, creeds,

the Faith of

man's spiritual life,

the institutions of

filling not merely

churches of the past

of the civil state.

the Divine Will in a

former ages, humanity

that immature

and state are separate

stitutions, and

in which spiritual

at last reconciled

the same Truth.

N o BahL'i can

Order letters sent us

out perceiving that

years, has been preparing us to understand rights, the
 and appreciate this fundamental purpose incumbent upon
 and mission of the Revelation of BahL'uYllih. the world's future
 super-state."
 Even when the Master ascended, we were This passage stands as the
 keystone in the
 for the most part still considering the noble structure which Shoghi
 Effendi has
 BahVi Faith as though it were only the raised in his function as
 interpreter of the
 "return of Christ" and failing to perceive Teachings of BahB'u'llAh. The
 Master de-
 the entirely new and larger elements latent veloped the Cause to the
 point where this
 in the Teachings of Bahi'u'llih. social Teaching, always
 existent in the Tab-
 Thus, in the very first of the World Or- lets of BahL'u'llih, could be
 explained to the
 der letters, written February 27th, 1929, believers and given its due
 significance as
 Shoghi Effendi said: "Who, I may ask, when the fulfillment of Bahi'i
 evolution. As the
 viewing the international character of the Guardian expressed it: "That
 Divine Civili-
 Cause, its far-flung ramifications, the in- zation, the establishment of
 which is the
 creasing complexity of its affairs, the di- primary mission of the BahL'i
 Faith."
 versity of its adherents, and the state of (World Order of
 Bahd'u'llcih, pp. 3-4.)
 confusion that assails on every side the in- For us these words mean
 that a Bahi'i is
 fant Faith of God, can for a moment ques- not merely a member of a
 revealed Religion,
 tion the necessity of some sort of admin- he is also a citizen in a
 World Order even
 istrative machinery that will insure, amid though that Order today is
 still in its in-
 the storm and stress of a struggling civili- fancy and still obscured by
 the shadows
 zation, the unity of the Faith, the preserva- thrown by the institutions,
 habits and atti-
 tion of its identity, and the protection of its tudes derived from the past.
 But since the
 interests?" aim and end has been made

known, our

Although for five years the Guardian had express

been setting forth the principles of Bahá'í views and thoughts

Administration in frequent letters, in 1927 in pressing

he apparently felt it necessary to overcome needs of the new

some doubts here and there as to the validity of the institutions the Master bequeathed to consists in

the Bahá'í's in His Will and Testament. The "primary mis-

series of World Order letters, however, goes assist in bring-

far beyond the point of defending and ex- triumph, recognizes

plaining their validity as an essential ele- singleness of

ment in the Faith of Bahá'u'lláh-the division arising

Guardian vastly extended the horizon of our in the Cause

understanding by making it clear that the attempting to

Administrative Order, in its full develop- which the Mani-

ment, is to be the social structure of the declared to

future civilization.

be irreconcilable.

Thus, in that same letter quoted above, Guardian's

he wrote: "Not only will the present-day in non-Bahá'í

Spiritual Assemblies be styled differently in been empha-

future, but will be enabled also to add to another connec-

their present functions those powers, duties, the non-political

and prerogatives necessitated by the recog- he incorporated

nition of the Faith of Bahá'u'lláh, not Golden Age of the

merely as one of the recognized religious example: "I feel

devotion and loyalty must surely

itself, not in clinging to

emanating from the past, but

forward in response to the

creation.

That true devotion, which

conscious knowledge of the

sion," and unified action to

ing about its complete

that a Bahá'í today must have

mind as of aim, without the

when we stand with one foot

and one foot in the world,

reconcile diverse elements

festation of God Himself has

The principle underlying the

instruction about membership

religious bodies has already

sized by Shoghi Effendi in

tion-the instruction about

character of the Faith which

in his letter entitled "The

Cause of Bahá'u'lláh." For

systems of the world, but as the State Re-
me to stress,
ligion of an independent and Sovereign
the importance of
Power. And as the Bahi'i Faith permeates
present stage
the masses of the peoples of East and West,
Faith, should be
and its truth is embraced by the majority
irrespective of its
of the peoples of a number of the Sovereign
to the West. And
States of the world, will the Universal House
than that which in-
of Justice attain the plenitude of its power,
by the adherents
and exercise, as the supreme organ of the
whether in their

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individual capacities or collectively as local
dissociation
or national Assemblies, in any form of activ-
religious organizations,
ity that might be interpreted, either directly
Faith, not only
or indirectly, as an interference in the politi-
impossible to
cal affairs of any particular government."
passing events
Again, when the question was raised as to
and particu-
membership in certain non-Bahi'i organiza-
Muslim religious
tions not directly religious or political in
testified to the inde-
character, the Guardian replied: "Regarding
Faith, have de-
association with the World Fellowship of
made such an
Faiths and kindred Societies, Shoghi Effendi
independence of the Cause
wishes to reaffirm and elucidate the general
but absolutely
principle that Bahi'i elected representatives
as well as individuals should refrain from

it, therefore, incumbent upon
now that the time is ripe,
an instruction which, at the
of the evolution of our
increasingly emphasized,
application to the East or
this principle is no other
volves the non-participation
of the Faith of BahL'u'llih,

made such an open and sharp
between it and other
and particularly the Muslim
inadvisable but practically
establish. But since His
throughout the Bahi'i world,
larly in Egypt where the
courts have formally
pendent character of the
veloped to a point that has
assertion of the
not only highly desirable
essential."
To turn now to the

Guardian's words

any act or word that would imply a departure from the principles, whether spiritual, between the in-

social or administrative, established by Faith and the Islamic

BahB'u'llih. Formal affiliation with and acceptance of membership in organizations

loyal upholder of whose programs or policies are not wholly refraining from

reconcilable with the Teachings is of course prejudice out of the question." (Bahri'i News, August, enemies have . . .

1933.) of their own accord proclaimed and established. This historic development, the beginning of which could neither be recognized

every type of relationship between Bahi'is and other organizations, namely, that the 'Abdu'l-BahB's passing, Cause of Bahb'u'llih is an ever-growing signalized the Form-

organism, and as we begin to realize its to have paved universality our responsibility is definitely consolidation of its administrative-order. . . . Though

established to cherish and defend that our Cause universality from all compromise, all admixture Divine origin of all

with worldly elements, whether emanating it and upholds from our own habits rooted in the past or

lie at their very from the deliberate attacks imposed by enemies from without.

administrative, religious It will be noted that in the instruction distinctive

published in October Bah&

separation that has set in

stitutions of the Bahl'i

ecclesiastical organizations

. . . imposes upon every

the Cause the obligation

any word or action that might

the position which our

of their own accord

published. This historic development, the beginning of which could neither be recognized

nings of which could neither

nor even anticipated in the

ately preceding

may be said to have

tive Period of our Faith and

the way for the

trative-order. . . . Though

servedly recognizes the

the religions that preceded

the spiritual truths which

core and are common to them

stitutions, whether

or humanitarian, must, if their

published in July, 1935, B a h Z News, the maintained and recog- Guardian made it clear that the principle divorced from the involved is not new and unexpected, but meaningless ceremo- rather an application of an established prin- institutions with which ciple to a new condition. "Concerning mem- present identified. Our bership in non-Bahb'i religious associations, initiated the the Guardian wishes to re-emphasize the opponents in the West general principle already laid down in his and carry it a stage communications to your Assembly and also in anticipation to the individual believers that no Bahb'i to uphold un- who wishes to be a whole-hearted and sin- undivided loyalty the cere upholder of the distinguishing princi- demonstrate the ples of the Cause can accept full member- its divinely ap- ship in any non-BahL'i ecclesiastical organi- zation. . . . For it is only too obvious that or more em- in most of its fundamental assumptions the asserting again the Cause of Bahii'u'llCih is completely at vari- the Cause, likewise ance with outworn creeds, ceremonies and warning that the or- institutions. . . . During the days of the America, will be- Master the Cause was still in a stage that the Faith of BahB'-

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u'llih, denounce and oppose it, and seek its to repudiate their former destruction in vain effort to maintain their friendships, they should tly own "outworn creeds" and material power. them of the wisdom

character is to be nized, be increasingly outworn creeds, the nials and man-made these religions are at adversaries in the East have struggle. Our future will, in their turn, arise further. Ours is the duty, of this inevitable contest, equivocally and with integrity of our Faith and distinguishing features of vointed institutions." Nothing could be clearer phatic. These words, essential universality of repeat and renew the ganized religions', even in come bitterly hostile to

for such believers allegiances and to gradually persuade

Informed of this inevitable development, such an action, and instead can a BahL'i any longer desire to retain a them a new principle, to connection which, however liberal and inwardly, and out of pleasing it now seems, is a connection with desire. Too severe and a potential foe of the Cause of God? The such cases is not only Guardian's instruction signifies that the time actually harmful. It alienates has come when all American believers must winning them to the become fully conscious of the implications of such connections, and carry out their loy- concerns the advisabil- alty to its logical conclusion. ity of contributing to a church. In this case also the friends must Shoghi Effendi's latest words are not realize that contribu- tions to a church, merely an approval of the foregoing state- especially when not reg- ~ ~ l ado ment, but a most helpful elucidation of r , not necessarily entail &iliation. The believers can make some of the problems which arise when the such offerings, occasion- ally, and provided friends turn to their local Assemblies for they are certain that while doing so they specific advice under various special cir- are not connected as cumstances. members of any church. There should be no confusion between the "The explanatory statement in connec- terms affiliation and association. While tion with membership in non-Bahi'i re- affiliation with ecclesi- astical organizations is admirably conceived, is not permissible, asso- convincing and in full conformity with the ciation with them should not only be tol- erated but even erated but even principles underlying and implied in the better way to encouraged. There is no unfolding world order of BahL'u'llih." of the Cause than demonstrate the universality (November 29, 1933.) this. Bahi'u'll&h,indeed,

"The Guardian has carefully read the
 consort with all re-
 copy of the statement you had recently pre-
 with utmost friendliness
 pared concerning non-membership in non-
 constitutes the very spirit of
 Bahi'i religious organizations, and is pleased
 mankind." (December 11,
 to realize that your comments and explana-
 tions are in full conformity with his views
 Spiritual Assembly trusts
 on the subject. He hopes that your letter
 receive the attention
 will serve to clarify this issue in the minds
 and communities, and
 of all the believers, and to further convince
 the foregoing explana-
 them of its vital character and importance
 will find unity and agree-
 in the present stage of the evolution of the
 instruction to what-
 Cause.

urges His followers to
 ligions and nations
 and love. This
 His message to
 1935.)
 The National
 that the subject will
 of local Assemblies
 that in the light of
 tions the friends
 ment in applying the
 - - -

ever situations may arise. In teaching new
 ". . . In this case, I as also in that of suf-
 proper foundation so
 fering believers, the Assemblies, whether
 local or national, should act tactfully, pa-
 will be voluntary and
 tiently and in a friendly and kindly spirit.
 beginning of their enroll-
 Knowing how painful and dangerous it is
 our attitude toward the
 older believers who are affected by the in-
 1 A special case involving an aged Bah'i, afflicted
 with the patience and
 with illness, for whom severance of church relations
 might have been too great a shock.
 Guardian has urged.

believers let us lay a
 that their obedience
 assured from the
 ment as Bah'is. In
 struction let us act
 kindness the

THE B A H VIEW
 ~ ~ OF PACIFISM

pacifists
 or conscientious objectors to war: their atti-
 I N a letter published in Bah& News,
 B a h s standpoint, is
 January, 1938, Shoghi Effendi, the Guard-

"With reference to the absolute
 tude, judged from the
 quite anti-social and

due to its exaltation of
 the individual
 the Bah'is Faith wrote through his conscience leads inevitably to
 disorder and chaos in
 society. Extreme paci-
 fists are thus very close to anarchists, in the government. Thus Bah'is do
 not, on the
 grounds of religious
 sense that both of these groups lay an un-
 conviction, seek to
 abandon their obligation as
 due emphasis on the rights and merits of
 citizens in time
 of war or national emergency.
 the individual. The Bah'is' conception of
 Neither do
 social life is essentially based on the sub-
 dangers and hard-
 ships which are inevitable in
 ordination of the individual will to that of
 time of war,
 and to which all citizens of
 society. It neither suppresses the individual
 military age are
 liable.
 nor does it exalt him to the point of making
 him an anti-social creature, a menace to
 Thus Bah'is who are
 citizens of the
 society. As in everything, it follows the
 United States are able to
 reconcile their
 'golden mean.' The only way society can
 fundamental spiritual
 convictions and their
 civil obligations as citizens
 function is for the minority to follow the
 by applying for
 will of the majority.
 noncombatant service under
 the existing
 "The other main objection to the con-
 Selective Service law and
 regulations.
 The members of the Bah'is
 conscientious objectors is that their method of
 Faith make
 no reservations in claiming
 establishing peace is too negative. Non-
 that they are
 fully obedient to all
 cooperation is too passive a philosophy to
 provisions of the laws
 of their country, including
 become an effective way for social recon-
 the constitutional
 right of the Federal
 struction. Their refusal to bear arms can
 government to raise
 armies and conscript citizens
 never establish peace. There should first be
 for military
 service.
 a spiritual revitalization which nothing, ex-
 cept the Cause of God, can effectively bring
 Although it is necessary
 for Bah'is to be

to every man's heart." classiiied as "conscientious objectors" to combatant military service in order to obtain a noncombatant status under the Selective Service regulations, they are not "conscientious objectors" in the sense of a (A Public Statement issued by the National refusal to obey the laws of their country or Spiritual Assembly of the B a h a s of the to perform noncombatant military duties as United States) members of the armed forces. Their status is rather that of "conscientious co-operators" with the military. In view of the increasing importance of authorities of their country, since they serve as a clear understanding of the details of the members of the Bah4i position on military service, the Na- armed forces in the Medical Corps, or in tional Bah4i Assembly presents the follow- any capacity in which they may legally ing statement of general principles for the maintain a noncombatant status, regardless of the effect which this may information and guidance of the members have upon their personal safety, their convenience, the type of activity they must States and others who may have an interest of activity they must discharge, or the rank to which they may be in the BahB'i viewpoint. assigned.

The Bah4i teachings require that fol- SUMMARY .OF THE GUARDIAN'S lowers of the Faith o%ey the laws of the INSTRUCTIONS ON THE OBLIGATIONOF government under which they live, and this BA- TIONS ON THE OBLIGATIONOF requirement includes the obligation for mil- HA'IS IN CONNECTION WITH itary service which rests upon all citizens. MILITARYSERVICE However, Bah6'is are also required to apply During World War I1 the for noncombatant service whenever the Bahii'i position on military training and opportunity to do so is legally provided by service, and the obligation of individual their government on the basis of religious BahVis to apply for and maintain a noncombatant training and belief.

status when

While the religious convictions of Bahá'ís of their coun-

tries require them to seek whatever exemption specifically in a series of

instructions and bulletins issued by the Na-

tional Assembly.

Since 1945, two items on this subject have

been published in Bahá'í News; one in the

October, 1946 issue (pp. 9-10), and the

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other in the September, 1948 issue (p. 6). forces where they would be subject to or-

Both of these articles quoted the Guardians to engage in the taking of human life.

It is only through the Guardian's instruction contained in a letter to the Selective Service

machinery of classification and induction

that a noncombatant status written in reply to a question as to whether can be secured

and maintained.

The N.S.A. statement in the September,

1948 issue of Bahá'í News Bahá'ís toward military duties which might called attention

to passage of the Selective require the taking of human life. The Service Act of

1948, and to the fact that Guardian's answer to this question is again Section 6 (j) of

quoted below: this Act provides an

exemption from com-

batant service and training for "As there is neither an International Police Force nor any immediate prospect of

who are opposed to such service by reason

of religious training or one coming into being, the Bahá'ís should belief. This provi-

sion is similar to the one in continue to apply, under all circumstances, Section 5 (g)

of the Selective Service Act for exemption from any military duties that of 1940, which

necessitate the taking of life. There is no application for exemption from combatant duty during the last war by BahL's subject to the draft.

These words indicate that the Guardian obligation of Bahi'i cannot voluntarily enter any form of combatant military duty, fill out a Selective Service Questionnaire, to indicate on this form (Series XIV) in the space provided that they are opposed to combatant military service and to claim the exemption provided under the Selective Service ~ c ont the grounds of religious training and belief. They should also request a copy of the special form (SS Form No. 150) provided for those claiming such exemption, and then fill this out in accordance with instructions contained in a special bulletin "Bahi'is and the Selective Draft," which may be obtained from the National Assembly or from Local Assembly Secretaries.

in the United States, Bahi'is cannot voluntarily enlist in any branch of the armed

INTERPRETATION OF THE WILL AND TESTAMENT OF 'ABDU'L-BAHA

W E L L is it with him who h e t h his gaze wondrous System-the like of which mortal eyes have never w i t n e s s upon the Order of BahL'u'llAh and ren- d . - B ~ H ~ I J ' ~ ~ ; ~ . ~

dereth thanks unto his Lord! For He as-
 surely will be made manifest. God hath It is incumbent upon the
 AghsAn, the
 indeed irrevocably ordained it in the Bay6n. AfnAn and My kindred to turn,
 one and all,
 -THE BLB? their faces towards the Most
 Mighty
 Branch. Consider that which We have re-
 The world's equilibrium hath been upset vealed in Our Most Holy Book:
 'When the
 through the vibrating influence of this most ocean of My presence hath
 ebbed and the
 great, this new World Order. Mankind's Book of My Revelation is
 ended, turn your
 ordered life hath been revolutionized faces toward Him Whom God
 hath pur-
 through the agency of this unique, this posed. Who hath branched from
 this An-
 1 World Order of Bahd'u'lldh, pp. 146-147. 2 Ibid., p. 146.
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cient Root." The object of this sacred verse the Originator and the
 Interpreter of the
 is none except the Most Mighty Branch Law of God-the Will and
 Testament of
 ('Abdu'l-Bahi) . Thus have We graciously 'Abdu'l-Bahi can no more be
 divorced from
 revealed unto you Our potent Will, and I Him Who supplied the original
 and motiva-
 am verily the Gracious, the All-Powerful. ting impulse than from the One
 Who ulti-
 -BAH~u'LLAH.~ mately conceived it.
 BahB'u'llih's inscruta-
 ble purpose, we must ever bear in mind, has
 There hath branched from the Sadratu'l- been so thoroughly infused into
 the conduct
 Muntahi this sacred and glorious Being, this of 'Abdu'l-Bahi, and their
 motives have
 Branch of Holiness; well is it with him that been so closely welded
 together, that the
 hath sought His shelter and abideth beneath mere attempt to dissociate the
 teachings of
 His shadow. Verily the Limb of the Law of the former from any system
 which the ideal
 God hath sprung forth from this Root Exemplar of those same
 teachings has es-
 which God hath firmly implanted in the tablished would amount to a

repudiation of	
Ground of His Will, and Whose Branch	one of the most sacred and
basic truths of	
hath been so uplifted as to encompass the	the Faith.--S~oGH1EFFENDI.^
whole of creation.-B~&u'LLi~.~	
For BahL'u'llih, we should readily recog-	
In accordance with the explicit text of the	nize, has not only imbued mankind
with a	
Kitib-i-Aqdas, Bahi'u'llih hath made the	new and regenerating Spirit.
He has not	
Center of the Covenant the Interpreter of	merely enunciated certain
universal princi-	
His Word-a Covenant so firm and mighty	ples, or propounded a
particular philosophy,	
that from the beginning of time until the	however potent, sound and
~miversalthese	
present day no religious Dispensation hath	may be. In addition to these
He, as well as	
produced its ~~~~~.-'ABDu'L-BAHA."	'Abdu'l-Bahh after Him, has,
unlike the	
Dispensations of the past, clearly and spe-	
'Abdu'l-Bah6, Who incarnates an institu-	cifically laid down a set of
Laws, estab-	
tion for which we can find no parallel what-	lished definite institutions,
and provided for	
soever in any of the world's recognized reli-	the essentials of a Divine
Economy. These	
gious systems, may be said to have closed	are destined to be a pattern
for future	
the Age to which He Himself belonged and	society, a supreme instrument
for the es-	
opened the one in which we are now labor-	tablishment of the Most Great
Peace, and	
ing. His Will and Testament should thus be	the one agency for the
unification of the	
regarded as the perpetual, the indissoluble	world, and the proclamation of
the reign of	
link which the mind of Him Who is the	righteousness and justice upon
the earth.-	
Mystery of God has conceived in order to	SHOGHIEFFENDI.^
insure the continuity of the three ages that	
constitute the component parts of the	. . . the Spirit breathed
by BahL'u'll6h	
BahL'i Dispensation. . . .	upon the world . . . can never
permeate	
The creative energies released by the Law	and exercise an abiding influence
upon man-	

of Bahá'u'llih, permeating and evolving
incarnates itself in
within the mind of 'Abdu'l-Bah⁶, have, by
bear His
their very impact and close interaction,
with His princi-
given birth to an Instrument which may be
conformity with His
viewed as the Charter of the New World
EFFENDI.[^]
Order which is at once the glory and the
promise of this most great Dispensation.
which ever
The Will may thus be acclaimed as the
has evolved
inevitable offspring resulting from that
very eyes in
mystic intercourse between Him Who com-
of the world,
municated the generating influence of His
framework of the
divine Purpose and the One Who was its
stronghold wherein
vehicle and chosen recipient. Being the
Child of the Covenant-the Heir of both
8 Ibid., p. 19.
3 Ibid., p. 134.
reached over one hundred;
4 Ibid., D. 135.
excerpt is from World
Order of Bahá'u'Ndh, p. 144.
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kind unless and until it
a visible Order, which would
Name, wholly identify itself
ples, and function in
Laws . . . PHOGHI
The Administrative Order,
since 'Abdu'l-Bah's ascension
and is taking shape under our
no fewer than forty countriesg
may be considered as the
Will itself, the inviolable
6 Ibid., pp. 143-144.
7 Ibid., p. 19.
9 By 1950 this figure had
by 1954, over two hundred. This
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this new-born child is being nurtured and
the Author of
developed. This Administrative Order, as it
that "all
expands and consolidates itself, will no
and do His
doubt manifest the potentialities and reveal
importance of the
the full implications of this momentous
institution of
Document-this most remarkable expres-
hereditary office and
sion of the Will of One of the most remark-
functions; provides the

discloses the full station of
the Bahá'i Revelation; asserts
others are servants unto Him
bidding"; stresses the
Kitáb-i-Aqdas; establishes the
the Guardianship as a
outlines its essential

able Figures of the Dispensation of Bahá'u'lláh. It will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace the fullness of time the whole of mankind. -Sóom EFFENDI. . . . The Charter which called into being, outlined the features and set in motion the processes of, this Administrative Order is none other than the Will and Testament of 'Abdu'l-Bahí, His greatest legacy to posterity, the brightest emanation of His mind and the mightiest instrument forged to insure the continuity of the three ages which constitute the component parts of His Father's Dispensation. -SHOGHI EFFENDI?^ Báb's kindred), the Hands of the Cause and It was 'Abdu'l-Bahí Who, through the provisions of His weighty Will and Testament, has forged the vital link which must for ever connect the age that has just ex-

measures for the election of tional House of Justice, sets forth its relationship to prescribes the obligations, and the responsibilities, of the Cause of God; and extolls the indestructible Covenant Bahí'u'lláh. That Document, lauds the courage and constancy of the supporters of Bahá'u'lláh's Covenant; expatiates on the sufferings endured by its appointed Center; recalls the infamous Mirzá Yahyá and his failure to heed the warnings of the Báb; exposes, indictments, the perfidy and Mirzá Muhammad-'Alí, and the of his son ShuG&'u'lláh and of Mirzá Badí'u'lláh; reaffirms munication, and predicts the all their hopes; summons the Bahí'u'lláh to arise unitedly His Faith, to disperse far and tirelessly and to follow the

heroic example
 pired with the one we now live in-the of the Apostles of Jesus
 Christ; warns them
 Transitional and Formative period of the against the dangers of
 association with the
 Faith-a stage that must in the fullness of Covenant-breakers, and bids
 them shield the
 time reach its blossom and yield its fruit in Cause from the assaults of the
 insincere and
 the exploits and triumphs that are to herald the hypocrite; and counsels
 them to demon-
 the Golden Age of the Revelation of BahP- strate by their conduct the
 universality of
 u'll6h.-S~o~m EFFENDI?^ the Faith they have espoused,
 and vindicate
 its high principles. In that same Document
 The Document establishing that Order, its Author reveals the
 significance and pur-
 the Charter of a future world civilization, pose of the Huqfiqu'lllh (Right
 of God),
 which may be regarded in some of its fea- already instituted in the
 Kitgb-i-Aqdas; en-
 tures as supplementary to no less weighty a joins submission and fidelity
 towards all
 Book than the Kitlb-i-Aqdas; signed and monarchs who are just;
 expresses His long-
 sealed by 'Abdu'l-Bahi; entirely written ing for martyrdom, and voices
 His prayers
 with His own hand; its first section com- for the repentance as well as
 the forgiveness
 posed during one of the darkest periods of of His enemies.--SHOGHI
 EFFENDI?^
 His incarceration in the prison-fortress of
 'Akk6, proclaims, categorically and un-
 . . . We stand indeed too close to so
 monumental a document to claim for our-
 equivocally, the fundamental beliefs of the
 followers of the Faith of Bahi'u'lllh; re- selves a complete understanding
 of all its
 implications, or to presume to have grasped
 veals, in unmistakable language, the two-
 fold character of the Mission of the Bgb; the manifold mysteries it
 undoubtedly con-
 tains. Only future generations can compre-
 10 God Passes By, p. 325.

11 World Order of Bahr'f'u'lldh,p. 98. 12 God Passes By, p. 328.

hend the value and the significance at-	the institution of the House
of Justice and	
tached to this Divine Masterpiece, which the	of the Guardianship . . . To
them alone	
hand of the Master-builder of the world has	will be revealed the
suitability of the institu-	
designed for the unification and the triumph	tions initiated by
'Abdu'l-Bah6 to the char-	
of the world-wide Faith of BahPuYll6h.Only	acter of the future society
which is to	
those who come after us will be in a posi-	emerge out of the chaos and
confusion of	
tion to realize the value of the surprisingly	the present age . . . SHOGHI
EFFENDI.'^	
strong emphasis that has been placed on	13 World Order of
Bahci'u'Ndh, p. 8.	

EXCERPTS FROM THE WRITINGS OF SHOGHI EFFENDI

1 HAVE been acquainted by the perusal of the	
sions of these sacred documents will reveal	
close relationship that exids between	
your latest communications with the nature	
of the doubts that have been publicly ex-	them, as well as the
identity of purpose and	
pressed, by one who is wholly misinformed	method which they inculcate.
Far from re-	
as to the true precepts of the Cause, regard-	garding their specitic
provisions as incom-	
ing the validity of institutions that stand	patible and contradictory in
spirit, every	
inextricably interwoven with the Faith of	fair-minded inquirer will
readily admit that	
BahL'u'll6h. Not that I for a moment view	they are not only
complementary, but that	
such faint misgivings in the light of an open	they mutually confirm one
another, and are	
challenge to the structure that embodies the	inseparable parts of one
complete unit. A	
Faith, nor is it because I question in the least	comparison of their contents
with the rest	
the unyielding tenacity of the faith of the	of Bahb'i Sacred Writings
will similarly es-	
American believers, if I venture to dwell	tablish the conformity of
whatever they	
upon what seems to me appropriate observa-	contain with the spirit as
well as the letter	
tions at the present stage of the evolution of	of the authenticated

writings and sayings of	
our beloved Cause. I am indeed inclined to	BahL'uYll6hand 'Abdu'l-Bah6.
In fact, he	
welcome these expressed apprehensions in-	who reads the Aqdas with
care and diligence	
asmuch as they afford me an opportunity to	will not h d it hard to
discover that the	
familiarize the elected representatives of the	Most Holy Book [Aqdas]
itself anticipates	
believers with the origin and character of	in a number of passages the
institutions	
the institutions which stand at the very basis	which 'Abdu'l-Bah6 ordains
in His Will. By	
of the world order ushered in by BahL'u'll6h.	leaving certain matters
unspecified and un-	
We should feel truly thankful for such futile	regulated in His Book of
Laws [Aqdas],	
attempts to undermine our beloved Faith-	BahL'u'llBh seems to have
deliberately left	
attempts that protrude their ugly face from	a gap in the general scheme
of Bahi'i Dis-	
time to time, seem for a while able to create	pensation, which the
unequivocal provisions	
a breach in the ranks of the faithful, recede	of the Master's Will has
filled. To attempt	
finally into the obscurity of oblivion, and	to divorce the one from the
other, to in-	
are thought of no more. Such incidents we	sinuate that the Teachings of
BahL'u'llBh	
should regard as the interpositions of Provi-	have not been upheld, in
their entirety and	
dence, designed to fortify our faith, to clar-	with absolute integrity, by
what 'Abdu'l-	
ify our vision, and to deepen our under-	BahB has revealed in his
Will, is an unpar-	
standing of the essentials of His Divine	donable affront to the
unswerving fidelity	
Revelation.	that has characterized the
life and labors of	
It would, however, be helpful and instruc-	our beloved Master.
tive to bear in mind certain basic principles	I will not attempt in the
least to assert or	
with reference to the Will and Testament of	demonstrate the authenticity
of the Will and	
'Abdu'l-Bahb, which, together with the	Testament of 'Abdu'l-Bahri,
for that in itself	
Kita'b-i-Aqdas, constitutes the chief deposi-	would betray an apprehension

on my part as
 tory wherein are enshrined those priceless
 of the believers
 elements of that Divine Civilization, the es-
 last written wishes
 tablishment of which is the primary mission
 will only confine
 of the BahVi Faith. A study of the provi-
 issues which may
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assist them to appreciate the essential unity
 mutilation of the
 that underlies the spiritual. the humani-
 separation that can
 tarian, and the administrative principles
 disintegration of its com-
 enunciated by the Author and the Inter-
 extinction of the Faith
 preter of the BahB'i Faith. itself.
 I am at a loss to explain that strange men-
 tality that inclines to uphold as the sole cri-
 terion on the truth of the Bahb'i Teachings
 what is admittedly only at1 obscure and un-
 borne in mind that
 authenticated translation of an oral state-
 International Houses
 ment made by 'Abdu'l-Bahi, in defiance and
 expressly enjoined by
 total disregard of the available text of all of
 the institution of
 His universally recognized writings. I truly
 Assembly, as an inter-
 deplore the unfortunate distortions that have
 to in the Mas-
 resulted in days past from the incapacity of
 "Secondary House of Jus-
 the interpreter to grasp the meaning of
 sanction of 'Abdu'l-
 'Abdu'l-Bahi, and from his incompetence to
 to be pursued for
 render adequately such truths as have been
 International and Na-
 revealed to him by the Master's statements.
 has been set forth
 Much of the confusion that has obsced
 as in a number

to the unanimous confidence
 in the genuineness of the
 of our departed Master. I
 my observations to those
 would be tantamount to a
 body of the Cause, a
 only result in the
 ponent parts, and the
 It should be carefully
 the local as well as the
 of Justice have been
 the Kita'b-i-Aqdas; that
 the National Spiritual
 mediary body, and referred
 ter's Will as the
 tice," has the express
 BahL; and that the method
 the election of the
 tional Houses of Justice
 by Him in His Will, as well

the understanding of the believers should be of His Tablets. Moreover, the institutions of the local and national attributed to this double error involved in the necessary adjuncts to Funds, that are now tional Spiritual the inexact rendering of an only partially understood statement. Not infrequently has been established by all Local and Na- Assemblies, have not only Tablets He revealed to the Bahb'is of the Orient, but their tions, and, by his deficiency of understand- importance and necessity have been repeatedly ing and expression in conveying the answer emphasized by Him in His utterances and of 'Abdu'l-Bahi, has been responsible for re- writings. The concentra- tion of authority in the ports wholly at variance with the true spirit hands of the elected representatives of the and purpose of the Cause. It was chiefly in sity of the submission of view of this misleading nature of the reports every adherent of the Faith to the considered of the informal conversations of 'Abdu'l- Bahb'i Assemblies; His judgment of nimity in decision; the Bahi with visiting pilgrims, that I have in- preference for una- the majority vote; and even sistently urged the believers of the West to the exercise of close decisive character of Bahb'i publications, have regard such statements as merely personal instilled by 'Abdu'l-Bahi, the desirability His authenticated and impressions of the sayings of their Master, widely-scattered Tab- in the original tongue. lets. To accept His broad supervision over all Teachings on one hand, and to and to quote and consider as authentic only dismiss with neglectful been sedulously more challenging and such translations as are based upon the au- administration is not an innovation imposed

distinguishing pre-arbitrarily upon the Bahá'ís of the world manifest disloyalty since the Master's passing, but derives its cherished most in His authority from the Will and Testament of 'Abdu'l-Bahá', is specifically prescribed in Assemblies of today unnumbered Tablets, and rests in some of the Houses of its essential features upon the explicit provisions of the Kita'b-i-Aqdas. It thus unifies bodies, is abundantly confirmed by and correlates the principles separately laid down by Bahá'u'lláh and 'Abdu'l-Bahá, and He has in fact in a Tablet addressed to the members of the first Chicago Spiritual Assemblies, the first elected Bahá'í body instituted in the United States, ties of the Faith. To dissociate the administrative principles of the Cause from the purely spiritual and humanitarian teachings referred to them as the members of the "House of Justice"

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for that city, and has thus with His own pen International House of Justice will have been removed. For upon the established beyond any doubt the identity of the National Houses of Justice of the East and West involves the task, in conformity with the Houses of Justice referred to by Bahá'u'lláh, explicit provisions of the Will, with the exclusion of electing directly the members of the International House of Justice. Not until to discover, it has been found advisable to rectly the members of the House of Justice. Not until they are themselves fully representative of Bahá'í communities throughout the world file of the believers in their the rank and tries, not until they have the temporary appellation of Spiritual Assemblies, a term which, as the position and

acquired the weight
 aims of the BahL'i Faith are better under- and the experience that will
 enable them to
 stood and more fully recognized, will gradu- f~nction vigorously in the
 organic life of the
 ally be superseded by the permanent and Cause, can they approach their
 sacred task,
 more appropriate designation of House of and provide the spiritual
 basis for the con-
 Justice. Not only will the present-day Spirit- stitution of so august a body
 in the BahL'i
 ual Assemblies be styled differently in the world.
 future, but will be enabled also to add to
 their present functions those powers, duties,
 and prerogatives necessitated by the recog-
 nition of the Faith of BahL'u'llih, not It must be also clearly
 understood by ev-
 merely as one of the recognized religious ery believer that the
 institution of Guardian-
 systems of the world, but as the State Re- ship does not under any
 circumstances ab-
 ligation of an independent and Sovereign rogate, or even in the
 slightest degree de-
 Power. And as the BahL'i Faith permeates tract from, the powers granted
 to the Uni-
 the masses of the peoples of East and West, versal House of Justice by
 BahL'u'llih in
 and its truth is embraced by the majority of the Kita'b-i-Aqdas, and
 repeatedly and sol-
 the peoples of a number of the Sovereign emnly confirmed by
 'Abdu'l-Bahi in His
 States of the world, will the Universal Will. It does not constitute
 in any manner a
 House of Justice attain the plenitude of its contradiction to the Will and
 Writings of
 power, and exercise, as the supreme organ BahL'u'llih, nor does it
 nullify any of His
 of the BahL'i Commonwealth, all the rights, revealed instructions. It
 enhances the pres-
 the duties, and responsibilities incumbent tige of that exalted assembly,
 stabilizes its
 upon the world's future superstate. supreme position, safeguards
 its unity, as-
 It must be pointed out, however, in this sures the continuity of its
 labors, without
 connection that, contrary to what has been presuming in the slightest to
 infringe upon

confidently asserted, the establishment of the inviolability of its
 clearly defined sphere
 the Supreme House of Justice is in no way of jurisdiction. We stand
 indeed too close to
 dependent upon the adoption of the BahQ'i so monumental a document to
 claim for
 Faith by the mass of the peoples of the ourselves a complete
 understanding of all its
 world, nor does it presuppose its acceptance implications, or to presume to
 have grasped
 by the majority of the inhabitants of any the manifold mysteries it
 undoubtedly con-
 one country. In fact, 'Abdu'l-Bahi, Himself, tains. Only future generations
 can compre-
 in one of His earliest Tablets, contemplated hend the value and the
 significance attached
 the possibility of the formation of the Uni- to this Divine Masterpiece,
 which the hand
 versal House of Justice in His own lifetime, of the Master-builder of the
 world has de-
 and but for the unfavorable circumstances signed for the unification and
 the triumph
 prevailing under the Turkish r&gime,would of the world-wide Faith of
 Bah6'u'lliih. Only
 have, in all probability, taken the prelimi- those who come after us will
 be in a position
 nary steps for its establishment. It will be to realize the value of the
 surprisingly
 evident, therefore, that given favorable cir- strong emphasis that has been
 placed on the
 cumstances, under which the BahB'is of Per- institution of the House of
 Justice and of
 sia and of the adjoining countries under So- the Guardianship. They only
 will appreciate
 viet Rule may be enabled to elect their na- the significance of the
 vigorous language
 tional representatives, in accordance with employed by 'Abdu'l-Bahi with
 reference to
 the guiding principles laid down in 'Abdu'l- the band of Covenant-breakers
 that has op-
 Bah6's writings, the only remaining obstacle posed Him in Elis days. To
 them alone will
 in the way of the d e k i t e formation of the be revealed the suitability of
 the institutions

held

in the newly erected Ha[~]iratu'l-Quds, Frankfurt-am-Main, April, 1951.

initiated by 'Abdu'l-Bah^L to the character of affairs, the diversity of its adherents, and the

the future society which is to emerge out of state of confusion that assails on every side

the chaos and confusion of the present the infant Faith of God, can for a moment

.

age. . . question the necessity of some

sort of ad-

ministrative machinery that will insure,

amid the storm and stress of a struggling

civilization, the unity of the Faith, the pres-

ervation of its identity, and the protection

And now, it behooves us to reflect on the of its interests? To repudiate the validity of

animating purpose and the primary function of the assemblies of the elected ministers of the

tions of these divinely-established institutions of Faith of Bahk'u'llah would be to reject these

tions, the sacred character and the universal countless Tablets of Bahb'u'llah and 'Ab-

efficacy of which can be demonstrated only du'l-Bahh, wherein they have extolled their

by the spirit they diffuse and the work they privilege and duties, emphasized the glory

actually achieve. I need not dwell upon of their mission, revealed the immensity of

what I have already reiterated and emphasized their task, and warned them of the attacks

sized that the administration of the Cause is they must needs expect from the unwisdom

to be conceived as an instrument and not a of friends, as well as from the malice of

substitute for the Faith of Bahb'u'llah, that their enemies. It is surely for those to whose

it should be regarded as a channel through hands so priceless a heritage has been com-

which His promised blessings may flow, that committed to prayerfully watch lest the tool

it should guard against such rigidity as should supersede the Faith itself, lest undue

would clog and fetter the liberating forces concerned for the minute details arising from

.

released by His Revelation. . . Who, I the administration of the Cause obscure
the
may ask, when viewing the international vision of its promoters, lest
partiality, am-
character of the Cause, its far-flung ramifi- bition, and worldliness tend in
the course of
cations, the increasing complexity of its af- time to becloud the radiance,
stain the

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purity, and impair the effectiveness of the the rudimentary
institutions of its future Ad-
Faith of Bahí'u'lláh.' ministrative Order. In
Russia He had raised
its first House of Worship, whilst on the
slopes of Mt. Carmel He had reared a be-
fitting mausoleum for its Herald, and de-
posited His remains therein with His Own
With the passing of 'Abdu'l-Bah the first hands. Through His visits
to several cities
century of the Bahá'í era, whose inception in Europe and the North
American conti-
had synchronized with His birth, had run nent He had broadcast
Bahá'u'lláh's Mes-
more than three quarters of its course. Sev- sage to the peoples of
the West, and height-
enty-seven years previously the light of the ened the prestige of the
Cause of God to a
Faith proclaimed by the Báb had arisen degree it had never
previously experienced.
above the horizon of Shíráz and flashed And lastly, in the
evening of His life, He
across the firmament of Persia, dispelling the had through the
revelation of the Tablets of
age-long gloom which had enveloped its the Divine Plan issued
His mandate to the
people. A blood bath of unusual ferocity, in community which He
Himself had raised
which government, clergy and people, heed- up, trained and
nurtured, a Plan that must
less of the significance of that light and in the years to come
enable its members to
blind to its splendor, had jointly partici- diffuse the light, and
erect the administra-
pated, had all but extinguished the radiance tive fabric, of the
Faith throughout the five
of its glory in the land of its birth. Bahá'í- continents of the

globe.

u'llLh had at the darkest hour in the for-
arrived for that un-
tunes of that Faith been summoned, while
world-vitalizing Spirit that was
Himself a prisoner in TihRLn, to reinvigorate
had been rekindled in
its life, and been commissioned to fulfill its
fanned into flame in
ultimate purpose. In BaghdLd, upon the
that had been car-
termination of the ten-yeaidelay interposed
now illuminating
between the first intimation of that Mission
continents, to incarnate it-
and its Declaration, He had revealed the
designed to canalize its
Mystery enshrined in the BLb's embryonic
and stimulate its
Faith, and disclosed the fruit which it had
growth. . .
yielded. In Adrianople Bah6'u'llLh's Mes-
sage, the promise of the BLbi as well as of
Order which this his-
all previous Dispensations, had been pro-
established, it should
claimed to mankind, and its challenge
of its origin and char-
voiced to the rulers of the earth in both the
annals of the world's
East and the West. Behind the walls of the
Prophet before Bah6'-
prison-fortress of 'Akkb the Bearer of God's
confidently asserted, not
newborn Revelation had ordained the laws
clearly lays
and formulated the principles that were to
ordinances of the Islamic
constitute the warp and woof of His World
established, authoritatively
Order. He had, moreover, prior to His as-
comparable to the
cension, instituted the Covenant that was to
which the authorized
guide and assist in the laying of its founda-
BahL'u'llLh's teachings has
tions and to safeguard the unity of its build-

The moment had now

dying, that

born in ShhirLz, that

TihRLn, that had been

BaghdLd and Adrianople,

riedto the West, and was

the fringes of five

self in institutions

outspreading energies

.

The Administrative

toric Document has

be noted, is, by virtue

acter, unique in the

religious systems. No

u'llLh, it can be

even Muhammad Whose Book

down the laws and

Dispensation, has

and in writing, anything

Administrative Order

Interpreter of

instituted, an Order

which, by virtue of the
 ers. Armed with that peerless and potent In-
 principles which its Author
 strument, 'Abdu'l-Bah⁶, His eldest Son and
 institutions He has es-
 Center of His Covenant, had erected the
 of interpretation
 standard of His Father's Faith in the North
 invested its Guardian,
 American continent, and established an im-
 manner unparalleled in
 pregnable basis for its institutions in West-
 safeguard from
 ern Europe, in the Far East and in Austra-
 which it has sprung.
 lia. He had, in His works, Tablets and ad-
 governing its operation
 dresses, elucidated its principles, interpreted
 underlies any system,
 its laws, amplified its doctrine, and erected
 otherwise, which the

1 From Woflil Order of Bnhb'dlldh, pp. 3-10. (This

minds of men have devised for the govern-
 communication was dated February 27, 3929.)
 institutions. Neither in the-

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ory nor in practice can the Administrative
 purpose. The
 Order of the Faith of BahB'u'llBh be said
 deluded woman
 to conform to any type of democratic gov-
 the United
 ernment, to any system of autocracy, to any
 demonstrate the
 purely aristocratic order, or to any of the
 Charter responsible
 various theocracies, whether Jewish, Chris-
 induce the civil
 tian or Islamic which mankind has wit-
 take legal action
 nessed in the past. It incorporates within
 to her great
 its structure certain elements which are to
 well as the
 be found in each of the three recognized

administrative
 has formulated, the
 tablished, and the right
 with which He has
 must and will, in a
 any previous religion,
 schism the Faith from
 Nor is the principle
 similar to that which
 whether theocratic or
 ment of human
 soring, failed utterly in its
 agitation provoked by a
 who strove diligently both in
 States and in England to
 unautheliticity of the
 for its creation, and even to
 authorities of Palestine to
 in the matter-a request which
 chagrin was curtly refused-as
 defection of one of the

earliest pioneers and	
forms of secular government, is devoid of	founders of the Faith in
Germanv. whom i'	
the defects which each of them inherently	that same woman had so
tragically misled,	
possesses, and blends the salutary truths	produced no effect
whatsoever. The volumes	
which each undoubtedly contains without	which a shameless apostate
composed and	
vitiated in any way the integrity of the	disseminated, during that
same period in	
Divine verities on which it is essentially	Persia, in his brazen efforts
not only to dis-	
founded. The hereditary authority which	rupt that Order but to
undermine the very	
the Guardian of the Administrative Order	Faith which had conceived it,
proved simi-	
is called upon to exercise, and the right of	larly abortive. The schemes
devised by the	
the interpretation of the Holy Writ solely	remnants of the
Covenant-breakers, who	
conferred upon him; the powers and pre-	immediately the aims and
purposes of 'Ab-	
rogatives of the Universal House of Justice,	du'l-Bahi's Will became known
arose,	
possessing the exclusive right to legislate on	headed by Mirzi Badi'u'llih,
to wrest the	
matters not explicitly revealed in the Most	custodianship of the holiest
shrine in the	
Holy Book; the ordinance exempting its	Bahgi world from its
appointed Guardian,	
members from any responsibility to those	likewise came to naught and
brought further	
whom they represent, and from the obliga-	discredit upon them. The
subsequent attacks	
tion to conform to their views, convictions	launched by certain exponents
of Christian	
or sentiments; the specific provisions requir-	orthodoxy, in both Christian
and non-Chris-	
ing the free and democratic election by the	tian lands, with the object of
subverting the	
mass of the faithful of the Body that con-	foundations, and distorting
the features, of	
stitutes the sole legislative organ in the	this same Order were
powerless to sap the	
world-wide Bahi'i community-these	are loyalty of its upholders or to

deflect them
among the features which combine to set from their high purpose. Not
even the in-
apart the Order identified with the Revela- famous and insidious
machinations of a for-
tion of Bahi'u'llBh from any of the existing mer secretary of
'Abdu'l-Bah5, who, un-
systems of human government. taught by the retribution that
befell Bahb'-
Nor have the enemies who, at the hour u'll6h's amanuensis, as well as
by the fate
of the inception of this Administrative Or- that overtook several other
secretaries and
der, and in the course of its twenty-three interpreters of His Master,
in both the East
year existence, both in the East and-in the and the West, has arisen, and
is still exerting
West, from within and from without, mis- himself, to pervert the
purpose and nullify
represented its character, or derided and vil- the essential provisions of
the immortal
ified it, or striven to arrest its march, or Document from which that Order
derives
contrived to create a breach in the ranks of its authority, have been able
to stay even
its supporters, succeeded in achieving their momentarily the march of its
institutions
malevolent purpose. The strenuous exertions along the course set for it
by its Author, or
of an ambitious Armenian, who, in the to create anything that
might, however re-
course of the first years of its establish- motely, resemble a breach in
the ranks of
ment in Egypt, endeavored to supplant it by its assured, its wide-awake
and stalwart
the "Scientific Society" which in his short- supporters.'
sightedness he had conceived and was spon- 2 From God Passes By, pp.
323-324 and 326-328.

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THE STANDARD OF BAHAI CHARACTER

Excerpts from THE ADVENT OF DIVINE JUSTICE*

DEARLY - BELOVED friends! Great as is idolatry and immorality,
which had for so
my love and admiration for you, convinced long been the most
distressing features of
as I am of the paramount share which you the tribes of Arabia and

brought such shame
 can, and will, undoubtedly have in both the upon them when Muhammad
 arose to pro-
 continental and international spheres of claim His Message in their
 midst; the inde-
 future Bahá'í activity and service, I feel it scribable state of
 decadence, with its attend-
 nevertheless incumbent upon me to utter, at ant corruption, confusion,
 intolerance, and
 this juncture, a word of warning. The glow- oppression, in both the
 civil and religious
 ing tributes, so repeatedly and deservedly life of Persia, so
 graphically portrayed by
 paid to the capacity, the spirit, the conduct, the pen of a considerable
 number of schol-
 and the high rank, of the American believ- ars, diplomats, and
 travelers, at the hour of
 ers, both individually and as an organic com- the Revelation of
 Bahá'u'lláh-all demon-
 munity, must, under no circumstances, be strate this basic and
 inescapable fact. To
 confounded with the characteristics and na- contend that the innate
 worthiness, the high
 ture of the people from which God has moral standard, the
 political aptitude, and
 raised them up. A sharp distinction between social attainments of any
 race or nation is
 that community and that people must be the reason for the
 appearance in its midst of
 made, and resolutely and fearlessly upheld, any of these Divine
 Luminaries would be an
 if we wish to give due recognition to the absolute perversion of
 historical facts, and
 transmuting power of the Faith of Bahí'- would amount to a complete
 repudiation of
 u'llh, in its impact on the lives and stand- the undoubted interpretation
 placed upon
 ards of those who have chosen to enlist un- them, so clearly and
 emphatically, by both
 der His banner. Otherwise, the supreme and Bahí'u'lláh and
 'Abdu'l-Bahá.
 distinguishing function of His Revelation, How great, then, must be
 the challenge
 which is none other than the calling into to those who, belonging to
 such races and
 being of a new race of men, will remain nations, and having
 responded to the call

wholly unrecognized and completely ob- which these Prophets have
 raised, to unre- servedly recognize and
 scured. courageously testify
 to this indubitable truth, that not by reason
 of any racial superiority, political capacity,
 or spiritual virtue which a race or nation
 might possess, but rather as a direct conse-
 How often have the Prophets of God, not quence of its crying needs, its
 lamentable degeneracy, and irremediable
 excepting BahL'u'llLh Himself, chosen to ap- the Prophet of God chosen to
 perversity, has appear in its
 pear, and deliver their Message in countries midst, and with it as a
 and amidst peoples and races, at a time lever has lifted the
 when they were either fast declining, or had entire human race to a
 higher and nobler plane of life and conduct.
 already touched the lowest depths of moral For it is precisely
 and spiritual degradation. The appalling under such circumstances,
 and by such misery and wretchedness to which the Is- means that the Prophets
 have, from time raelites had sunk, under the debasing and
 immemorial, chosen and were able to dem-
 tyrannical rule of the Pharaohs, in the days
 onstrate their redemptive power to raise
 preceding their exodus from Egypt under
 the leadership of Moses; the decline that from the depths of abasement
 and of misery, the people b f their own
 had set in in the religious, the spiritual, the race and nation,
 cultural, and the moral life of the Jewish empowering them to transmit
 in turn to other races and nations the
 people, at the time of the appearance of saving grace and
 Jesus Christ; the barbarous cruelty, the gross the energizing influence of
 their Revelation.

* Pages 13-28,

I n the light of this

fundamental principle

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it should always be borne in mind, nor can Faith, imagine for a moment
 that for some mysterious purpose or by any
 it be sufficiently emphasized, that the pri-
 reason of in-

mary reason why the Bib and BahC'uYllih	herent excellence or special
merit Bah6'u'-	
chose to appear in Persia, and to make it the	llih has chosen to confer upon
their country	
first repository of their Revelation, was be-	and people so great and
lasting a distinction.	
cause, of all the peoples and nations of the	It is precisely by reason of
the patent evils	
civilized world, that race and nation had,	which, notwithstanding its
other admittedly	
as so often depicted by 'Abdu'l-BahL, sunk	great characteristics and
achievements, an	
to such ignominious depths, and manifested	excessive and binding
materialism has un-	
so great a perversity, as to find no parallel	fortunately engendered within
it that the	
among its contemporaries. For no more	Author of their Faith and the
Center of His	
convincing proof could be adduced demon-	Covenant have singled it out
to become the	
strating the regenerating spirit animating the	standard-bearer of the New
World Order	
Revelations proclaimed by the Bib and	envisaged in their writings.
It is by such	
BahP'u'llih than their power to transform	means as this that
BahL'u'711ihcan best dem-	
what can be truly regarded as one of the	onstrate to a heedless
generation His al-	
most backward, the most cowardly, and	mighty power to raise up from
the very	
perverse of peoples into a race of heroes, fit	midst of a people, immersed in
a sea of ma-	
to effect in turn a similar revolution in the	terialism, a prey to one of
the most virulent	
life of mankind. To have appeared among	and long-standing forms of
racial prejudice,	
a race or nation which by its intrinsic worth	and notorious for its
political corruption,	
and high attainments seemed to warrant the	lawlessness and laxity in
moral standards,	
inestimable privilege of being made the re-	men and women who, as time
goes by, will	
ceptacle of such a Revelation would in the	increasingly exemplify those
essential vir-	
eyes of an unbelieving world greatly reduce	tues of self-renunciation, of
moral rectitude,	
the efficacy of that Message, and detract	of chastity, of

indiscriminating fellowship,
from the self-sufficiency of its omnipotent of holy discipline, and of
spiritual insight
power. The contrast so strikingly presented that will fit them for the
preponderating
in the pages of Nabil's Narrative between share they will have in
calling into being
the heroism that immortalized the life and that World Order and that
World Civiliza-
deeds of the Dawn-Breakers and the de- tion of which their country,
no less than the
generacy and cowardice of their defamers entire human race, stands ?n
desperate need.
and persecutors is in itself a most impressive Theirs will be the duty and
privilege, in
testimony to the truth of the Message of their capacity first as the
establishers of one
Him Who had instilled such a spirit into the of the most powerful pillars
sustaining the
breasts of His disciples. For any believer of edifice of the Universal House
of Justice,
that race to maintain that the excellence of and then as the
champion-builders of that
his country and the innate nobility of its New World Order of which that
House is
people were the fundamental reasons for its to be the nucleus and
forerunner, to incul-
being singled out as the primary receptacle cate, demonstrate, and apply
those twin and
of the Revelations of the Bgb and BahP'uY- sorely-needed principles of
Divine justice
lldh would be untenable in the face of the and order-principles to which
the political
overwhelming evidence afforded so con- corruption and the moral
license, increas-
vincingly by that Narrative. ingly staining the society to
which they be-
To a lesser degree this principle must of long, offer so sad and striking a
contrast.
necessity apply to the country which has Observations such as these,
however dis-
vindicated its right to be regarded as the tasteful and depressing they
may be, should
cradle of the World Order of BahP'ulll&h. not, in the least, blind us to
those virtues
So great a function, so noble a role, can be and qualities of high
intelligence, of youth-

regarded as no less inferior to the part fulness, of unbounded
initiative, and enter-
played by those immortal souls who, prise which the nation as a
whole so con-
through their sublime renunciation and un- spicuously displays, and which
are being in-
paralleled deeds, have been responsible for creasingly reflected by the
community of
the birth of the Faith itself. Let not, there- the believers within it. Upon
these virtues
fore, those who are to participate so pre- and qualities, no less than
upon the elimina-
dominantly in the birth of that world civili- tion of the evils referred to,
must depend, to
zation, which is the direct offspring of their a very great extent, the
ability of that com-

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munity to lay a firm foundation for the ioning the outward
instruments, and of per-
country's future role in ushering in the fecting the administrative
agencies, which
Golden Age of the Cause of BahL'u'llih. they can utilize for the
prosecution of their
dual task under the Seven Year Plan; vital
How STAGGERING THE RESPONSIBILITY
and urgent as are the campaigns which they
are initiating, the schemes and projects
How great, therefore, how staggering the which they are devising, and the
funds
responsibility that must weigh upon the which they are raising, for
the efficient con-
present generation of the American believ- duct of both the Teaching 2nd
Temple
ers, at this early stage in their spiritual and work, the imponderable, the
spiritual, fac-
administrative evolution, to weed out, by tors, which are bound up with
their own in-
every means in their power, those faults, dividual and inner lives, and
with which are
habits, and tendencies which they have in- associated their human and
social relation-
herited from their own nation, and to culti- ships, are no less urgent and
vital, and de-
vate, patiently and prayerfully, those dis- mand constant scrutiny, continual
self-
tinctive qualities and characteristics that are examination and

heart-searching on their
so indispensable to their effective participa- part, lest their value be
impaired or their
tion in the great redemptive work of their vital necessity be obscured
or forgotten.

Faith. Incapable as yet, in view of the re-
stricted size of their community and the
limited influence it now wields, of produc- Of these spiritual
ing any marked effect on the great mass of prerequisites of success,
their countrymen, let them focus their at- which constitute the bedrock on
which the
tention, for the present, on their own selves, security of all teaching plans,
Temple proj-
their own individual needs, their own per- ects, and financial schemes,
must ultimately
sonal deficiencies and weaknesses, ever rest, the following stand out
as preeminent
mindful that every intensification of effort and vital, which the members
of the Amer-
on their part will better equip them for the ican BahL'i community will do
well to pon-
time when they will be called upon to eradi- der. Upon the extent to which
these basic
cate in their turn such evil tendencies from requirements are met, and the
manner in
the lives and the hearts of the entire body of which the American believers
fulfill them in
their fellow-citizens. Nor must they over- their individual lives,
administrative activi-
look the fact that the World Order, whose ties, and social relationships, must
depend
basis they, as the advance-guard of the the measure of the manifold
blessings which
future BahL'i generations of their country- the All-Bountiful Possessor can
vouchsafe
men, are now laboring to establish, can to them all. These requirements are
none
never be reared unless and until the general- other than a high sense of moral
rectitude in
ity of the people to which they belong has their social and
administrative activities, ab-
been already purged from the divers ills, solute chastity in their individual
lives, and
whether social or political, that now so complete freedom from prejudice in
their
severely afflict it. dealings with peoples of a

different race,
 Surveying as a whole the most pressing class, creed, or color.
 needs of this community, attempting to esti- The first is specially,
 though not exclu-
 mate the more serious deficiencies by which sively, directed to their elected
 representa-
 it is being handicapped in the discharge of tives, whether local,
 regional, or national,
 its task, and ever bearing in mind the nature who, in their capacity as the
 custodians and
 of that still greater task with which it will be members of the nascent
 institutions of the
 forced to wrestle in the future, I feel it my Faith of BahL'u'llih, are
 shouldering the
 duty to lay special stress upon, and draw the chief responsibility in laying
 an unassailable
 special and urgent attention of the entire foundation for that Universal House
 of Jus-
 body of the American believers, be they tice which, as its title implies, is to
 be the
 young or old, white or colored, teachers or exponent and guardian of that
 Divine Jus-
 administrators, veterans or new-comers, to tice which can alone insure the
 security of,
 what I firmly believe are the essential re- and establish the reign of law and
 order in,
 quirements for the success of the tasks a strangely disordered world. The
 second is
 which are now claiming their undivided at- mainly and directly concerned with
 the
 tention. Great as is the importance of fash- Bah6'i youth, who can contribute
 so de-

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cisively to the virility, the purity, and the cities of silver and gold,
 would not deign to
 driving force of the life of the BahL'i com- look upon them, and whose
 heart would re-
 munity, and upon whom must depend the main pure and undefiled from
 whatever
 future orientation of its destiny, and the things can be seen in this
 world, be they its
 complete unfoldment of the potentialities goods or its treasures. I
 swear by the Sun o f
 with which God has endowed it. The third Truth! The breath of such a
 man is en-

should be the immediate, the universal, and dowed with potency, and his
 words with at- traction." "By Him Who
 the chief concern of all and sundry mem- traction." "By Him Who
 shineth above the Day-Spring of sanctity!" He,
 bers of the BahL'i community, of whatever phatically, has revealed,
 still more em- were to be converted into
 age, rank, experience, class, or color, as all, no man who can be said to
 "If the whole earth cended into the heaven of
 with n o exception, must face its challenging tude would deign to regard
 silver and gold, seize and keep it. . . .
 implications, and none can claim, however within the Tabernacle o f God,
 have truly as- lished upon the seats of
 much he may have progressed along this will refuse, though they be
 faith and certi- to stretch th.eir hands, and
 line, to have completely discharged the stern the property o f their
 it, mtlch less to and worthless he may be. The
 responsibilities which it inculcates. the one true God in
 They who dwell to summon all mankind to
 A rectitude of conduct, an abiding sense sincerity, to piety and
 and are estab- resignation and
 of undeviating justice, unobscured by the God, to forbearance and
 everlasting glory, rightness and wisdom. His
 demoralizing influences which a corruption- every man with the mantle of
 dying of hunger, acter, and to adorn him with
 ridden political life so strikingly manifests; of holy and goodly deeds."
 seize unlawfully
 a chaste, pure, and holy life, unsullied and
 neighbor, however vile
 unclouded by the indecencies, the vices, the
 purpose o f
 false standards, which an inherently defi-
 manifesting Himself is
 cient moral code tolerates, perpetuates, and
 truthfulness and
 fosters; a fraternity freed from that cancer-
 trustworthiness, to
 ous growth of racial prejudice, which is eat-
 submissiveness to the will o f
 ing into the vitals of an already debilitated
 kindness, t o up-
 society-these are the ideals which the
 object is to array
 American believers must, from now on, in-
 a saintly char-
 dividually and through concerted action,
 the ornament
 strive to promote, in both their private and

public lives, ideals which are the chief pro-
the loved ones
pelling forces that can most effectively ac-
take heed lest the
celerate the march of their institutions,
smirched with
plans, and enterprises, that can guard the
or be stained
honor and integrity of their Faith, and sub-
reprehensible conduct."
due any obstacles that may confront it in
O people o f
the future.
Bahci," H e thus exhorts
them, "This, verily,
This rectitude of conduct, with its impli-
is the comnzandment which this
wronged
cations of justice, equity, truthfulness, hon-
One hatlz given unto you,
and the first
choice o f His unrestrained
esty, fair-mindedness, reliability, and trust-
will fo'r every
worthiness, must distinguish every phase of
one of you." ' 2 good
character," He ex-
the life of the BahB'i community. "The
plains, "is, verily, the
best mantle for men
from God. With it He
companions of God," BahB'u'llBh Himself
of His loved ones. By My
adorneth the temples
a good character surpasseth
has declared, "are, in this day, the lump that
life! The light o f
must leaven the peoples of the world. They
the light of the
must show forth suclz trustworthiness, suclz
sun and the radiance
thereof." "One right-
truthfulness and perseverance, such deeds
eous act," He, again, has
written, "is en-
and character that all mankind may profit
dowed with a potency that
can so elevate
the dust as to cause it to
by their example." "I swear by Him W h o is
pass beyond the
the Most Great Ocean!" He again affirms,
heaven of heavens. It can
tear every bond
asunder, and hath the power
"Within the very breath of such souls as are
to restore the
pure and sanctified far-reaching potential-
force that halh spent itself
and vanished.
ities are hidden. So great are these potential-
. . . Be pure, O people of
God, be pure;
ities tial. they exercise their influence upon
be righteous, be righteous. .

. . Say: O

all created things." "He is the true servant people of God! That which
can insure the
of God," He, in another passage has written, victory o f Him W h o is the
Eternal Truth,

"who, in this day, were he to pass through His hosts and helpers on
earth, hath been

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set down in the sacred Books and Scrip- can distinguish yourselves
from others.

tures, and are as clear and manifest as the Through them the brightness of
your light

sun. These hosts are such righteous deeds, can be shed upon the whole
earth. Happy is

such conduct and character, as are accept- the man that heedeth M y
counsel, and keep-

able in His sight. Whoso ariseth, in this Day, eth the precepts prescribed by
Him W h o is

to aid Our Cause, and sum~noneth to his the All-Knowing, the
All-Wise."

assistance the hosts of a praiseworthy char- "O army of God!" writes
'Abdu'l-Bahh,

acter and upright conduct, the influence "Through the protection and
help vouch-

from such an action will, most certainly, be safed by the Blessed
Beauty--may my life

diffused throughout the whole world." "The be a sacrifice to His loved
ones-ye must

betterr~zent of the world," is yet another conduct yourselves in such a
manner that

statement, "can be accomplished through ye may stand out distinguished
and brilliant

pure and goodly deeds, through commend- as the sun among other souls.
Should any

able and seemly conduct." "Be fair to your- one of you enter a city, he
should become a

selves and to others," H e thus counseleth center of attraction by reason
o f his sincer-

them, "that the evidences of justice may be ity, his faithfulness and
love, his honesty

revealed through your deeds among Our and fidelity, his truthfulness
and loving-

faithful servants." kindness towards all the

peoples of the

"Equity," He also has written, "is the world, so that the people of that
city may

most fundamental among human virtues.	cry out and say: 'This man is
unquestionably	
The evaluation of all things must needs de-	a BahBi, for his manners, his
behavior, his	
pend upon it." And again, "Observe equity	conduct, his morals, his
nature, and disposi-	
in your judgment, ye men of understanding	tion reflect the attributes of
the BahBis.'	
heart! He that is unjust in his judgment is	Not until ye attain this
station can ye be	
destitute o f the characteristics that distin-	said to have been faithful to
the Covenant	
guish man's station." "Beautify your	and Testament o f God." "The
most vital	
tongues, O people," He further admonishes	duty, in this day," He,
moreover, has writ-	
them, "with truthfulness, and adorn your	ten, "is to purify your
characters, to correct	
souls with the ornament o f honesty. Be-	your manners, hnd improve your
conduct.	
ware, O people, that ye deal not treacher-	The beloved of the Merciful
must show	
ously with any one. Be ye the trustees of	forth such character and
conduct among	
God amongst His creatures, and the em-	His creatures, that the
fragrance of their	
blems o f His generosity amidst His people."	holiness may be shed upon the
whole world,	
"Let your eye be chaste," is yet another	and may quicken the dead,
inasmuch as the	
counsel, "your hand faithful, your tongue	purpose of the Manifestation
of God and	
truthful, and your heart enlightened." "Be	the dawning of the limitless
lights of the In-	
an ornament to the counlenance of truth,"	visible is to educate the
souls o f men, and	
is yet another admonition, "a crown to the	refine the character of every
living man.	
brow o f fidelity, a pillar of the temple o f	. . ." "Truthfulness," He
asserts, "is the	
righteousness, a breath o f life to the body	foundation o f all human
virtues. Without	
o f mankind, an ensi'qn of the hosts of jus-	truthfulness progress and
success, in all the	
tice, a luminary above the horizon of vir-	worlds o f God, are impossible
for any soul.	
tue." "Let truthfulness and courtesy be your	When this holy attribute is

established in
 adorning," is still another admonition, "suf- man, all the divine qualities
 will also be ac- quired."
 fer not yourselves to be deprived of the robe Such a rectitude of conduct
 o f forbearance and justice, that the sweet
 must mani- fest itself, with
 savors o f holiness may be wafted from your ever-increasing potency, in
 hearts upon all created things. Say: Beware, every verdict which the
 elected representa- tives of the BahL'i community,
 O people o f Bahii, lest ye walk in the ways in whatever
 of them whose words differ from their capacity they may find
 themselves, may be
 deeds. Strive that ye may be enabled to called upon to pronounce. It
 must be con- stantly reflected in the
 manifest to the peoples o f the earth the business dealings of
 signs of God, and to mirror forth His com- all its members, in their
 domestic lives, in
 ma~zments. Let your acts be a guide unto all manner of employment, and
 in any serv- ice they may, in the future,
 all mankind, for the professions of most
 render their government or people. It must
 men, be they high or low, differ from their
 be exempli- fied in the conduct of all
 conduct. It is through your deeds that ye
 BahL'i electors,

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when exercising their sacred rights and "Say," He again asserts, "He
 hath appeared with that Justice wherewith
 functions. It must characterize the attitude
 mankind hath been adorned, and yet the
 of every loyal believer towards non-accept- most part, asleep." "The light
 people are, for the
 ance of political posts, non-identification
 of men is Jus- tice," He moreover states,
 with political parties, non-participation in
 "Quench it not with the contrary winds of
 political controversies, and non-membership
 oppression and tyranny. The purpose o f
 in political organizations and ecclesiastical
 justice is the ap- pearance of unity among men."
 institutions. It must reveal itself in the un-
 " N o radi-
 compromising adherence of all, whether
 ance," He declares,

"can-compare with that young or old, to the clearly enunciated and of the world and fundamental principles laid down by 'Abdu'l-Bahi in His addresses, and to the laws exclaims, "That and ordinances revealed by BahL'u'llih in Justice, for it is His Most Holy Book. It must be demon- and punish- strated in the impartiality of every defender the sources o f of the Faith against its enemies, in his fair- and equity," is mindedness in recognizing any merits that two guardians for enemy may possess, and in his honesty in have appeared discharging any obligations he may have to- sacred names wards him. It must constitute the brightest uprightness and ornament of the life, the pursuits, the exer- yourselves, 0 tions, and the utterances of every Bahi'i warning, "in an- teacher, whether laboring at home or Divine jzistice, for abroad, whether in the front ranks of the Beware lest teaching force, or occupying a less active import, and be ac- and responsible position. It must be made the hall-mark of that numerically small, yet He similarly intensely dynamic and highly responsible faithful will behold body of the elected national representatives shining in its full of every Bahi'i community, which consti- of glory." tutes the sustaining pillar, and the sole in- bear," He sig- strument for the election, in every commu- uncovered the nity, of that Universal House whose very

o f justice. The organization the tranquillity o f mankind "O people of God!" He which traineth the world is upheld by two pillars, reward ment. These two pillars are life to the world." "Justice yet another assertion, "are the protection of man. They arrayed in their mighty and to maintain the world iiz protect the nations." "Bestir people," is His emphatic ticipation of the days of the promised hour is now come. ye fail to apprehend its counted among the erring." "The day is approaching," has written, "when the the day-star of justice splendor from the day-spring "The shame I was made to nificantly remarks, "hath glory with which the whole of

creation had
 name and title, as ordained by Bahi'u'llih, been invested, and through the
 cruelties I
 symbolizes that rectitude of conduct which have endured, the day-star of
 justice hath
 is its highest mission to safeguard and en- manifested itself, and shed
 its splendor
 force. upon men." "The wwld," He
 again has writ-
 So great and transcendental is this prin- ten, "is in great turmoil, and the
 minds o f
 ciple of Divine justice, a principle that must its people are in a state of
 utter confusion.
 be regarded as the crowning distinction of W e entreat the Almighty that
 He may gra-
 all Local and National Assemblies, in their ciously illuminate them with
 the glory o f
 capacity as forerunners of the Universal His Justice, and enable them t
 o discover
 House of Justice, that BahL'u'llih Himself that which will be profitable
 unto them at all
 subordinates His personal inclination and times and under all
 conditions." And again,
 wish to the all-compelling force of its de- "There can be no doubt
 whatever that if the
 mandates and implications. "God is M y wit- day-star o f justice, which
 the clouds of
 ness!" He thus explains, "were it not con- tyranny have obscured, were to
 shed its
 trary to the Law o f God, I would have light upon men, the face of
 the earth would
 kissed the hand o f M y would-be murderer, be completely transformed."
 and would cause him to inherit My earthly "God be praised!"
 'Abdu'l-Bahi, in His
 goods. I am restrained, however, by the turn, exclaims, "The szln of
 justice hath
 binding Law laid down in the Book, and risen above the horizon o f
 Bahri'u'lliih. For
 am Myself bereft o f all worldly posses- in His Tablets the
 foz~ndationsof such a jus-
 sions." "Know thou, of a truth," He sig- tice have been laid as no mind
 hath, from
 nificantly affirms, "these great oppressions the beginning of creation,
 conceived." "The
 that have befallen the world are preparing canopy o f existence," He
 further explains,
 it for the advent o f the Most Great Justice." "resteth upon the pole o f

forgiveness, and the life of mankind depends on justice and not on forgiveness." Small wonder, therefore, that the Author of the Bahí'i Revelation should have chosen to associate the name and title of that House, which is to be the crowning glory of Faith, whether in His administrative institutions, not with their clubs, their giveness but with justice, to have made justice the only basis and the permanent foundation of His Most Great Peace, and to have proclaimed it in His Hidden Words as "the best beloved of all things" in His sight. It is to the American believers, particularly, that I feel urged to direct this fervent plea to ponder in their hearts the implications of this moral rectitude, and to uphold, with heart and soul and uncompromisingly, both individually and collectively, this sublime orientation of the youth standard—a standard of which justice is so essential and potent an element. As to a chaste and holy life it should be regarded as no less essential a factor that must contribute its proper share to the

tions of those whose enviable propagation of the Message, and to the affairs, of the Faith of Bahb'u'lliih. It must be upheld, in all its plications, in every phase of who fill the ranks of that their homes, their travels, societies, their and their universities. It must special consideration in the social activities of every school and any other occasions Bahi'i community life is tered. It must be closely and identified with the mission of Youth, both as an element in BahVi community, and as a future progress and of their own country. Such a chaste and holy plications of modesty, purity, decency, and clean-mindedness, less than the exercise of

moderation in all
strengthening and vitalization of the Bahi'i that pertains to dress,
language, amuse-
community, upon which must in turn de- ments, and all artistic and
literary avoca-
pend the success of any BahL'i plan or en- tions. It demands daily
vigilance in the con-
terprise. In these days when the forces of ir- trol of one's carnal desires
and corrupt in-
religion are weakening the moral fibre, and clinations. It calls for the
abandonment of a
undermining the foundations of individual frivolous conduct, with its
excessive attach-
morality, the obligation of chastity and holi- ment to trivial and often
misdirected pleas-
ness must claim an increasing share of the ures. It requires total
abstinence from all al-
attention of the American believers, both in coholic drikks, from opium, and
from simi-
their individual capacities and as the re- lar habit-forming drugs. It
condemns the
sponsible custodians of the interests of the prostitution of art and of
literature, the
Faith of Bahi'u'llgh. In the discharge of practices of nudism and of
companionate
such an obligation, to which the special cir- marriage, infidelity in marital
relationships,
cumstances resulting from an excessive and and all manner of promiscuity,
of easy fa-
enervating materialism now prevailing in milarity, and of sexual
vices. It can tolerate
their country lend particular significance, no compromise with the
theories, the stand-
they must play a conspicuous and predomi- ards, the habits, and the
excesses of a deca-
nant role. All of them, be they men or dent age. Nay rather it seeks
to demon-
women, must, at this threatening hour when strate, through the dynamic
force of its ex-
the lights of religion are fading out, and its ample, the pernicious
character of such the-
restraints are one by one being abolished, ories, the falsity of such
standards, the
pause to examine themselves, scrutinize hollowness of such claims, the
perversity of
their conduct, and with characteristic reso- such habits, and the
sacrilegious character

lution arise to purge the life of their com- munity of every trace of moral laxity that God!" writes	of such excesses. "By the righteous~zess of
might stain the name, or impair the integ- vanities and its	Bahi'u'll&, "The world, its
rity, of so holy and precious a Faith. it can offer, are	glory, and whatever delights
A chaste and holy life must be made the worthless as, nay	all, in the sight o f God, as
controlling principle in the behavior and dust and	even more- contemptible than,
conduct of all Bahi'is, both in their social of men could	ashes. Would that the hearts
relations with the members of their own thor-	comprehend it. Wash yourselves
community, and in their contact with the from the defile-	oughly, 0 people of Baha',
world at large. It must adorn and reinforce that pertaineth	ment of the world, and of all
the ceaseless labors and meritorious exer- Me witness!	unto it. God Himself beareth

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T H E B A H A ' 1 W O R L D

The things of the earth ill beseem you. Cast assuredly of Me.	nor pause. Such a man is
them away unto such as may desire them, Concourse on high	From his garment the
and fasten your eyes upon this most holy sanctity. . . .	can inhale the fragrance o f
and effulgent Vision." "O ye M y loved and most comely	And if he met the fairest
ones!" He thus exhorts His followers, "Suf- his heart se-	of women, he would not feel
fer not the hem of M y sacred vesture to be desire for her	duced by the least shadow of
smirched and mired with the things o f this is the creation o f	beauty. Such an one indeed
world, and follow not the promptings o f instructeth you the	spotless chastity. Thus
your evil and corrupt desires." And again, as bidden by	Pen of the Ancient o f Days,
"O ye the beloved of the one true God! Pass All-Bountiful."	your Lord, the Almighty, the
beyond the narrow retreats o f your evil and lusts and corrupt in-	"They that follow their
coirupt desires, and advance into the vast warning, "have	clinations," is yet another

immensity of the realm of God, and abide efforts. They in-	erred and dissipated their
ye in the meads of sanctity and of detach-	deed are o f the lost." "It
behooveth the peo-	
ment, that the fragrance of your deeds may	ple of Bahd," He also has
written, "to die to	
lead the whole o f mankind to the ocean o f	the world and all that is
therein, to be so	
God's unfading glory." "Diserzcumber your-	detached from all earthly
things that the in-	
selves," He thus commands them, "of all	mates o f Paradise may
inhale from their gar-	
attachment to this world and the vanities	ment the sweet smelling
savor of sanctity.	
thereof. Beware that ye approach them not,	. . . They that have
tarnished the fair name	
inasmuch as they prompt you to walk after	o f the Cause of God by
following the things	
your own lusts and covetous desires, and	o f the flesh-these are in
palpable error!"	
hinder you from entering the straight and	"Purity and chastity," He
particularly ad-	
glorious Path." "Eschew all manner o f	monishes, "have been, and
still are, the most	
wickedness," is His commandment, "for	great ornaments for the
handmaidens o f	
such things are forbidden unto you in the	God. God is M y Witness! The
brightness o f	
Book which none touch except such as God	the light o f chastity
sheddeth its illumination	
hath cleansed from every taint o f guilt, and	upon the worlds of the
spirit, and its fra-	
numbered among the purified." " A race of	grance is wafted even unto
the Most Exalted	
men," is His written promise, "incomparable	Paradise." "God," He again
affirms, "hath	
in character, shall be raised up which, with	verily made chastity to be a
crown for the	
the feet o f detachment, will tread under all	heads of His handmaidens.
Great is the	
who are in heaven and on earth, and will	blessedness of that
handmaiden that hath at-	
cast the sleeve o f holiness over all that hath	tained unto this great
station." "We, verily,	
been created from water and clay." "The	have decreed in Our Book,"
is His assur-	
civilization," is His grave warning, '\$0 often	ance, "a goodly and

bornntiful reward to
 vaunted by the learned exponents of arts whosoever will turn away
 from wickedness,
 and sciences, will, if allowed to overleap the and lead a chaste and godly
 life. He, in
 bounds of moderation, bring great evil upon truth, is the Great Giver,
 the All-Bountif~l."

.
 men. . . If carried to excess, civilization "We have sustained the
 weight of all calami-
 will prove as prolific a source of evil as it ties," He testifies, "to
 sanctify you from all
 had been of goodness when kept within the earthly corruption and ye are
 yet indifferent.
 restraints o f moderation." . . . W e , verily, behold
 your actions. I f W e
 "He hath chosen out of the whole world perceive from them the sweet
 smelling savor
 the hearts of His servants," He explains, of purity and holiness, W e
 will most cer-
 "and made them each a seat for the revela- tainly bless you. Then will
 the torzgues of the
 tion of His glory. Wherefore, sanctify them inmates o f Paradise utter
 your praise and
 from every defilement, that the things for magnify your names amidst
 them who have
 which they were created may be engraven drawn nigh unto God."
 upon them. This indeed is a token of God's "The drinking of wine,"
 writes 'Abdu'l-
 bountiful favor." "Say," He proclaims, "He Bahii, "is, according to the
 text of the Most
 is not to be numbered with the people o f Holy Book, forbidden; for it
 is the cause o f
 Bahd who followeth his mundane desires, or chronic diseases, weakeneth
 the nerves, and
 fixeth his heart on things of the earth. He is consumeth the mind." "Drink
 ye, O hand-
 my true follower who, if he come to a valley maidens of God,"
 Bahb'u'lliih Himself has
 of pure gold will pass straight through it affirmed, "the Mystic Wine
 from the cup o f
 aloof as a cloud, and will neither turn back, My words. Cast @way, then,
 from you that

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which your minds abhor, for it hath been no circumstances, to deny any
 one the le-

forbidden unto you in His Tablets and His	gitimate right and privilege
to derive the	
Scriptures. Beware lest ye barter away the	fullest advantage and benefit
from the mani-	
River that is life indeed for that which the	fold joys, beauties, and
pleasures with which	
souls of the pure-hearted detest. Become ye	the world has been so
plentifully enriched	
intoxicated with the wine o f the love o f God,	by an All-Loving Creator.
"Should a man,"	
and not with that which deadeneth your	BahL'u'llLh Himself reassures
us, "wish to	
minds, O ye that adore Him! Verily, it hath	adorn himself with the
ornaments of the	
been forbidden unto every believer, whether	earth, to wear its apparels,
or partake of the	
man or woman. Thus hath the sun o f My	benefits it can bestow, no
harm can befall	
him, if he alloweth nothing whatever to in-	
commandment shone forth above the hori-	
tervene between him and God, for God hath	
zon of M y utterance, that the handmaidens	ordained every good thing,
whether created	
who believe in Me may be illumined."	in the heavens or in the
earth, for such of	
It must be remembered, however, that the	His servants as truly believe in
Him. Eat ye,	
maintenance of such a high standard of	O people, o f the good things
which God	
moral conduct is not to be associated or con-	hath allowed you, and deprive
not your-	
fused with any form of asceticism, or of ex-	selves from His wondrous
bounties. Render	
cessive and bigoted puritanism. The stand-	thanks and praise unto Him,
and be of them	
ard inculcated by Bahii'u'llih, seelts, under	that are truly thankful."

IMPORTANT MESSAGES FROM SHOGHI EFFENDI 1950-1954

TO THE NATIONAL	BA~li'fCONVENTION, doubly glorious, through association
this his-	
U.S.A., 1950	toric victory, representing (an) increase
(of) no less (than) twenty-two countries	
(in the) brief span (of) six years, since	
H A I L (the) valiant acts (during the)	(the) Centennial (of the)
Declaration (of)	
course (of the) last twelve month; (of)	His Mission.

members (of) firmly knit world embracing Number (of) centers (in)
 Australasia
 divinely propelled Bahi'i Community, sin- now exceeds sixty; Canadian Community
 gly, collectively, both sexes, all ages laboring nearing ninety centers already
 established;
 (in) near (and) distant fields, (in) Eastern Alaskan territory eleven centers;
 European
 (and) Western hemispheres, gathered goal countries thirty-five,
 number (of)
 (from) diverse classes, creeds (and) colors; newly declared believers almost
 doubled
 as administrators, in (the) respective home (during) course (of) past
 year.
 lands or (as) settlers (or) itinerant teachers BahL'i literature enriched
 (by) translation
 overseas; whether serving (in) private ca- (into) Welsh, Eskimo,
 Swahili, Hausa,
 pacity or (in) official association (with) au- Chinyanja, raising (the) total
 number (of)
 thorities. languages (to) sixty-three.
 Second half (of) opening decade (of) Languages (in) process (of)
 translation,
 second Bah2i century befittingly ushered in. eleven.
 Recent exploits (in) virgin territories (of) Official recognition,
 constituting (a)
 Western hemisphere, Arabian Peninsula, unique victory (in the) annals
 (of the)
 South and East Asia raised (to) one hun- Faith (in the) East, (and)
 West, extending
 dred (the) number (of) sovereign states (to) newly formed National
 Spiritual As-
 (and) dependencies, enrolled (under the) sembly (of the) Dominion (of)
 Canada,
 banner (of the) Faith. through granting act (of)
 Parliament, ena-
 Forthcoming celebrations, commemorat- bling (the) National elected
 representatives
 ing (the) Hundredth Anniversary (of the) (to) incorporate (as)
 religious organization.
 Martyrdom (of the) Herald (of the) Faith, Additional contract placed
 (for the) con-
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Canadian National Bahb'i Convention,

struction (of the) parapet, crowning (the) quintupled number (of)
 Assemblies (in the)

Arcade (of the) Bib's Mausoleum (on) Mt. British Isles laid basis

administrative struc-
 Carmel, raising (the) total tonnage ordered ture (of the) Faith (in the)
 capital (of)
 (to) almost eight hundred. Eire (and in the) chief cities
 (of) North
 (The) erection (of the) ornamental col- Ireland (and) Scotland.
 umns (of the) Temple interior commenced; Plan initiated Persian BahL'i
 Community
 ventilation (and) heating systems installed; consummated 31 Assemblies, 17
 Groups, 11
 number (of) visitors since (the) opening Isolated Centers formed beyond
 prescribed
 (of the) edifice (to the) public, over four objectives.
 hundred thousand. Recognition, long last,
 accorded (by)
 Six year plan (of the) British Bahi'i 'Iriqi authorities (to) all
 marriages solem-
 Community triumphantly concluded; almost nized (by) Bahi'i Assemblies
 (in) 'IrLq
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Toronto, Ontario, Canada, April 29-30, 1953.

through official registration (of the) mar- Eight islands (of) Hawaii
 granted author-
 riage certificate by court, first instance set- ity (to) recognize BahA'i
 marriages.
 ting (a) momentous precedent throughout Bah\$ i marriage contract
 legalized (by)
 (the) Muslim East, constituting (a) signifi- attorney general throughout
 (the) territory
 cant landmark (in the) process (of the)
 emancipation (of the) Oriental followers BahB'i Holy Days
 recognized (by) Edu-
 cational Department (of the) State (of)
 (of the) Faith (from the) fetters (of) re- Victoria, Australia.
 ligious orthodoxy. Second European Teaching
 Conference
 Certificate authorizing (the) celebratio11 convened (in the) capital city
 (of) Belgitm,
 (of) Bahgi marriages issued (by the) Dis-
 trict of Columbia court.
 attended (by) hundred (and)

. thirty repre-
 sentatives '(irbm) nineteen countries.

(The) historic first all-swiss BahL'i Con- tent pioneers, (the) emergency
 existing (in)
 ference (the) latest, most promising fruit Central (and) South America,
 thereby en-
 (of the) transatlantic enterprise initiated suring (the) glorious
 consummation (of
 (by the) American Bahti'i Community, held the) thirteen-year-old
 enterprise through
 (in the) Swiss capital, presaging (the) ac- (the) formation (of the)
 projected twin Na-
 quisation by (the) goal countries (of an) in- tional Assemblies (in) Latin
 America.
 dependent status within (the) family (of)
 -SHOGHI
 BahL'i national communities. April 25, 1950.
 (The) process (of) extension (of) BahL'i
 endowments accelerated through (the) do-
 nation (of) twenty acre property (near)
 Anchorage, Alaska; purchase (of) twenty- Dearly beloved co-workers:
 two acres (in) neighborhood (of) Auck- The first half of the
 two-year austerity
 land, site (of) projected New Zealand sum- period, inaugurated at so
 anxious an hour in
 mer school; grant (of) burial ground by the fortunes of the second
 Seven Year Plan,
 Egyptian authorities (to) Port Said BahL'i has been successfully
 traversed, and deserves
 Community. to be regarded as a
 memorable episode in
 Ties binding (the) BahS'i International the history of the Faith and
 the unfoldment
 Community (to the) United Nations rein- of the Plan in the North
 American conti-
 forced through participation (in) European nent. An effort, prodigious,
 nation-wide, sus-
 Regional Conference (of) nongovernmental tained, and reminiscent in
 its heroism and
 organizations (in) Geneva; (and in) Latin consecration, of the
 immortal exploits of the
 American Conferences (in) Chile, Uruguay; Dawn-breakers of the
 Apostolic Age of the
 (and in) similar conferences (in) Kansas BahB'i Dispensation, has been
 exerted by
 (and) Lake Success; (through) submission their spiritual descendents,
 in circumstances
 (in) response (to the) request (of the) which, though totally
 different in character,

UNO Committee (of) statement (on the) are yet no less challenging
 and for a cause
 BahL'i concept (and) method (of) com- as meritorious-an efTort
 that has indeed
 munity worship, subsequently transmitted outshone the high endeavors
 that have dis-
 (to the) Secretariat responsible (for the) tinguished for so long the
 record of service
 planning (of) permanent headquarters (in associated with the American
 BahL'i Com-
 the) United Nations. munity. All of its members
 who have par-
 Last (but) not least, nay (the) crowning ticipated in this collective
 undertaking
 achievement (of the) year just concluded should be heartily
 congratulated, particu-
 (are the) stupendous exertions (of the) van- larly those who, by their acts
 of self-abnega-
 guard (of the) resistlessly advancing BahL'i tion, have emulated the
 example of the
 World Community resulting (in the) raising heroes of our Faith at the
 early dawn of its
 (of) half (a) million dollars, virtually at- history. The entire BahL'i
 world is stirred
 taining (the) objective set (for the) two- when contemplating the range
 of such an
 year drive (to) ensure (the) completion (of effort, the depth of
 consecration reached by
 the) interior ornamentation (of the) Mother those who have participated
 in it, the results
 Temple (of the) West (in) anticipation (of) it has achieved, the noble
 purpose it has
 its approaching jubilee. served. My heart overflows
 with gratitude
 First stage (of) austerity period resolutely for the repeated evidences of
 worthiness
 embarked upon, successfully traversed. demonstrated by this
 generous-hearted, val-
 Resolution no less grim, self-abnegation iant and dedicated Community
 which has,
 no less heroic, solidarity in sacrifice no less no matter how onerous the
 task, how chal-
 striking, must needs distinguish (the) final lenging the issue, how
 distracting the ex-
 phase (of the) stern struggle, still facing ternal circumstances with
 which it has been
 (the) dauntless highminded spartan-souled surrounded, never shirked its

duty or hesi-

American Bahá'í Community, designed (to) liquidate (the) deficit (in the) General gigantic an

Fund, marring (the) otherwise spotless record remains to be

ord (of) collective achievement, as well as entered, ushered in

(to) provide financial support imperatively Centenary of the

required (to) meet, through prompt despatch (of) substantial number (of) compe-

poignant memo-

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ries of the persecutions of Zanjgn which and varied, as well

stained its history a hundred years ago and crowding, in quick

carried its fortunes to almost its lowest ebb, community youthful and

and were a prelude to the most ghastly holocaust experience, trium-

phant ever experienced by its followers, must of its future obli-

witness as it rolls forward to its close, a still the sublimity of its

more striking demonstration of the tenacity resolved to follow

of the members of this Community, a still road of its destiny.

nobler display of acts of self-sacrifice, a still perilous and gloomy.

more inspiring manifestation of solidarity, near bode evil for

and evidences of a grimmer determination, sadly distracted

of a greater courage and perseverance in re-Year Plan is now

sponse to the triple call of this present hour. The Centenary

The vital needs of the most holy House of with all its

Worship reared in the service, and for the us. We are enter-

tated for a moment.

The high water mark of so

exertion, however, still

reached. The year now

and consecrated by the

tragic execution of the

our Faith, and packed with

sponsibilities numerous

as urgent and sacred, are

succession, upon a

valorous in spirit, rich in

phant in the past, sensible

gations, keenly aware of

world mission, inflexibly

with unfaltering steps the

The world situation is

Rumblings from far and

the immediate fortunes of a

society. The Second Seven

approaching its conclusion.

of the Martyrdom of the Bib

poignant memories is upon

glory of the Most Great Name, though virtually met, still require the last exertions to calamities-massacres, sieges, capture ensure its completion as the hour of its jubilees tortures involving approaches. The Latin-American enterwomen and children, initiated thirteen years ago, and markFaith has ever experiencing the initial collective undertaking Centenary commemorated launched by the American Bahá'í Community and infinitely more ity beyond the confines of the Great Republicapproaching. Time is short. lic of the West, and under the mandate of multiplying with 'Abdu'l-Bahá's Divine Plan, still in a state of not. recur, some for emergency and rapidly advancing towards never again. Howits initial fruition, demands unrelaxing vigilance, however multiple lance, and calls for still more strenuous exertions and self-sacrifice on the part of those however limited who have so enthusiastically embarked upon a hard-pressed it, who have so conscientiously and painsuntapped sources takingly shepherded it along its destined which it can draw course and throughout the early stages of its potencies, and will unfoldment, and who are now, as a result of their energizing intheir ceaseless exertions, witnessing the first daily effort be made efflorescence of their mammoth pioneer labors. The construction of the Superstructure of the Holy Sepulcher of the Blessed Báb, forgotten that in the now, at this anxious and urgent hour, superthe very midst of	ing a period crowded with the direst tivities, spoliations and thousands of heroes-men, dren-the world's greatest perience. Another rating an event as tragic glorious is fast Opportunities, though every passing hour, will another century, others ever severe the challenge, the tasks, however short somber the world outlook, the material resources of adolescent community, the of celestial strength from are measureless, in their unhesitatingly pour forth fluences if the necessary and the required cepted. Nor should it be hour of adversity and in

imposed on the manifold responsibilities	confusion, peril- and
uncertainty, some of	
shouldered by members of the American	the most superb exploits,
noising abroad the	
BahL'i Community, affording them the first	fame of this Community
have been	
historic opportunity of directly sustaining,	achieved. The construction
of the super-	
through their contributions, the most sacred	structure of the
Ma&riqu'l-Ad_hk&r during	
enterprise ever undertaken in the history of	one of the severest
depressions experienced	
the Faith, the first and most holy edifice	by the people of the
U~litedStates in this	
reared at its World Center, and the initial in-	century; the inauguration
of the first Seven	
ternational institution heralding the estab-	Year Plan on the eve of
and during the	
lishment of the supreme legislative body at	anxious years preceding
the second world	
the World Administrative Center, requires	conflagration; its
vigorous prosecution dur-	
the immediate and sustained attention of the	ing its darkest days and
its triumph before	
members of a community whose destiny has	its conclusion; the
launching of the Euro-	
been linked, ever since its inception, with	pean campaign on the
morrow of the most	
the various stages marking the rise and con-	devastating conflict that
rocked the continent	
solidation of this divinely appointed, un-	of Europe to its
foundation-these stand	
speakably holy Enterprise.	out as shining evidences
of the unfailing pro-	
The hour is critical, laden with fate. Re-	tection, guidance and
sustaining power	

THE WORLD ORDER OF BAH A ' U ' L L A H 343

vouchsafed its members, so readily and so Naw-Rhz second Bahi'i century, desire abundantly, in the hour of their greatest share following triple announcement Bahi'i need and danger. world through National Assemblies East To consolidate the victories won, and re- (and) West. First: Safe arrival (in) Holy enforce the foundations of the unnumbered Land (in the) course (of the) last six

institutions so diligently established, in the months successive consignments
(of) stones
North American continent; to rear the twin (for the) remaining fagades (of the)
Octa-
pillars of the Universal House of Justice in gon (and) Pinnacles, eighteen
window
Latin America, with their concomitant ad- frames belonging (to the) Drum, one
hun-
ministrative agencies functioning in no less dred tons (of) cement, thirty-five
tons (of)
than twenty Republics of Central and South timber, fifteen tons (of) steel,
eight wrought
America; to maintain in their present iron balustrades, stones (for the) lower
sec-
strength the strongholds of the Faith in the tion (of the) Drum as well as
(the) comple-
ten goal countries of Europe; to complete tion (of) construction (of the)
Octagon
the interior ornamentation of the first (and the) erection (of) fifteen feet
Pinna-
Ma&riqul'-ALhkBr of the West, and its cles constituting, with (the) ornamental
bal-
Mother Temple, in preparation of its jubi- ustrades (the) central adornment (of
the)
lee; to assist in the erection of the super- Holy Edifice. (The) leaded glass
required
structure of a still holier edifice, envisaged (for) twenty-four windows (of
the) Octa-
by its Founder and established by the Center gon (and) eighteen lancet windows
(of the)
of His Covenant on God's holy mountain, at Drum, ordered. Investigations
initiated (for
the very heart and center of our beloved the) fabrication (of) gilded tiles,
(the) final
Faith, would indeed constitute, by virtue of material necessary (for the)
construction
their scope, origin and character, embracing (of the) Sepulcher.
three continents and including within their Recall (with) feelings (of)
humble
range the world center of the Faith itself, a thankfulness (and) intense joy
(the) series
worthy, befitting fivefold offering placed on (of) historic landmarks (in
the) progress
the Altar of the Faith of BahB'u'llBh, on the (of the) sacred enterprise,
associated, first,
occasion of the centenary of the birth of His (with the) formal entombment,
Naw-Rhz

Mission by a community which, more than 1909, sixty lunar years after
 (the) BBb's
 any sister community, in East or West, has martyrdom, (of) His dust (in the)
 vault (of
 contributed, since the inception of the the) Shrine; second, (the) laying,
 forty
 Formative Age of His Faith to the enlarge- years later, Naw-RGz 1949, (of the)
 first
 ment of its limits, the rise and establishment threshold stones (of the) Arcade
 (of the)
 of its Administrative Order and the spread Sepulcher; third, (the) completion,
 two
 of its fame, glory and power. years later, Naw-R6z 1951, (of
 the) excava-
 That this community may, in the course tion (for) eight piers, designed to
 support
 of these three coming years, discharge its (the) Dome, followed (by the)
 placing, (a)
 fivefold task-now assuming, through the year later, (on the) eve (of)
 Naw-RGz
 stress of circumstances, still vaster propor- 1952, (of the) second crown (of
 the) same
 tions, and investing itself with still greater Edifice. (The) way (is) now
 prepared for
 blessedness and merit, than originally en- (the) erection of (the) Drum,
 including
 visaged-with a spirit outshining any hith- eighteen windows symbolizing
 (the) eight-
 erto shown in the course of its half-century een Letters of the Living,
 (the) appointed
 stewardship to the Faith of Bah6'u'llBh, is transmitters (of the) dawning Light
 (of
 my most fervent wish and the object of my the) Author (of the) BBbi
 Dispensation, as
 special and ardent prayers at this time when well as (the) rearing (of the)
 golden Dome,
 my heart and mind are fixed upon the suf- constituting (the) third (and) final
 unit (of
 ferings and passion of the B B ~on the occa- the) triple crown destined (to)
 irradiate its
 sion of the Centenary of His Martyrdom. splendor (in the) heart (of)
 God's Holy
 Your true brother Mountain. Moved (to) pay warm, loving
 July 5, 1950. SHOGHI tribute (to the) Shrine's
 immortal architect
 (and) Hand (of the) Cause, Sutherland
 Maxwell, (and the) services (of) Ugo Gia-

chery, UNO Representative (of the) Inter-
national BahVi community, recently ele-
Occasion approaching celebration ninth vated (to the) rank (of) Hand (of
the)

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THE B A H A ' I W O R L D

Cause, (and) newly-appointed member (of August (of the) same year
(in the) capital
the) International Bahb'i Council, (who is) city (of) Sweden. Anticipate
entrusting (to
ably discharging manifold responsibilities the) youngest among (the)
twelve National
connected (with the) mighty undertaking. Assemblies (of) the Bahb'i
World (a) spe-
Second announcement: (The) enlarge- cific plan enabling it, (in)
conjunction (with
ment (of the) International Bahb'i Council. its) sister National
Spiritual Assemblies (of
Present membership now comprises: Ama- the) Bahb'i World (to)
promote (in the)
tu'l-BahA RGHyyih, chosen liaison between course (of the) ten years
separating (the)
me (and the) Council. Hands (of the) second from (the) Most Great
Jubilee (the)
Cause, Mason Remey, Amelia Collins, Ugo Global Crusade designed (to)
hoist (the)
Giachery, Leroy Ioas, President, Vice-presi- standard (of) Bahb'u'llLh
(in the) remain-
dent, member at large, Secretary-General, ing states, dependencies
(and) islands (of
respectively. Jessie Revell, Ethel Revell, Lot- the) whole planet. Invite
(the) attendants
fullah Hakim, Treasurer, Western (and) (to the) third Bahb'i
Intercontinental Con-
Eastern assistant Secretaries. ference (to) befittingly
commemorate (the)
Third announcement: Following upon undreamt-of climax (of the)
brilliant vic-
(the) missions entrusted (to the) Hands (of) tories won (in the) course
(of the) second
the) Cause (in) connection (with the) es- Seven Year Plan, eclipsing
(the) feats ac-
tablishment (of) Haziratu'l-Quds (in the) accomplished (in the) Latin
American field
Dominion (of) Canada (and) Central Af- (in the) course (of the)
first Seven Year
rica, (have) instructed Ugo Giachery (to) Plan (and) presaging (the)

tremendous tri-	
take (in) conjunction (with the) European	umph to be won (in the)
course (of the)	
Teaching Committee, immediate steps, after	third Seven Yeas Plan (in
the) African, Asi-	
(the) conclusion (of his) pilgrimage, aim-	atic (and) Australian
continents.	
ing (at the) formation, ere (the) termina-	With throbbing heart call
(to) mind (the)	
tion (of) (the) American Community's sec-	solemn affirmations (andj
glowing promises	
ond Seven Year Plan, (of the) first National	recorded (in the) Tablets
(of the) Divine	
Spiritual Assembly (of the) Bahgis (of)	Plan envisioning (the)
evidences (of the)	
Italy (and) Switzerland. Advise United	everlasting dominion
destined (to) signalize	
States National Assembly arrange, through	(the) inauguration, (and)
accompany (the)	
European Teaching Committee (the) elec-	triumphal progress, (of the)
mission (of	
tion (on the) occasion (of) Naw-RGz 1953	the) vanguard (of)
BahL'u'll&h's crusaders	
(of) nineteen delegates by all local Assem-	(and) champion builders (of)
His world	
blies already established (in) both countries.	order (in the) European,
Asiatic, African	
Urge convocation RidvLn same year, (in	(and) Australian continents
(and the) is-	
the) city (of) Florence, (on the) occasion	lands (of the) Pacific
Ocean. Advise Euro-	
(of the) festivities (of the) Bahb'i Holy	pean Teaching Committee (to)
cable (the)	
Year, (of the) first Convention (for the)	text (of the) third
announcement (to the)	
express purpose (of) electing through (the)	Assemblies (of the) capital
cities (of) Italy	
delegates (the) projected National Assem-	(and) Switzerland and urge
on my behalf	
bly. Appeal (to the) American BahL'i com-	(the) participation (of
the) Swiss believers	
munity, particularly (the) Bahb'is residing	(in the) first teaching
conference (in)	
(in) Italy (and) Switzerland, (to) exert	Rome (on the) eve (of)
Naw-Rfiz this year	
(their) utmost (to) insure (in the) course	(for) consultation (with
their Italian collab-	

(of the) coming year (the) multiplication of (of the) soul- Spiritual Assemblies (in) both countries, undertaking (in the) heart thereby broadening (the) basis (of the) European continent. projected pillar (of the) future Universal -SHOGHI	orators (on the) prosecution uplifting fateful (and) south (of the)
House (of) Justice. Advise European Teaching Committee, upon consummation (of) the glorious enterprise (to) issue formal invitation (to) their spiritual off- spring, (the) newly-emerged National As- sembly, (to) participate, together (with its) (to the) at- sister National Assemblies (of the) United European Teaching States, (the) British Isles, (and) Germany, capital city (in the) Intercontinental Conference (in) uplifted	March 8, 1952. Extend heartfelt greetings tendants (at the) third Conference convened (in the) (of) Denmark. (My) heart (is)
T H E W O R L D O R D E R O F B A H A ' U ' L L A H 345	
(in) thanksgiving (to the) Martyr Prophet (of the) project, (of our) beloved Faith (on the) occasion perils (of the) (of the) first historic assemblage on Scandi- international situ- navian soil, (on the) morrow (of the) cen- (their) allotted tenary (of) His supreme sacrifice, represent- (in) member- ing diverse Bah2i communities (of the) the) recently eastern and western hemispheres. (I) joy- consolidation (of) fully acknowledge (the) first evidences (of) energetic dissem- the) answer (to the) prayer (of the) Center literature, closer col- (of the) Covenant voiced (in) His Tablet Communities (in over thirty years ago, supplicating (that) greater awareness holy souls be raised up (to) promulgate responsibilities,	ceeding (the) inauguration let them, undaunted (by the) progressively deteriorating ation, pursue relentlessly tasks through rapid increase ship, effective promotion (of) initiated extension work, all administrative agencies, ination (of) Bahi'i laboration (with) sister the) European continent, (of their) inescapable

(the) Faith (in) northern lands. (I) recall	deeper understanding (of the)
verities (of)	
(with) feelings (of) profound emotion	Bah6'uYll6h's Revelation, (of)
His Covenant,	
BahL'u'lliWs own anticipation (of the) es-	World Order, (and) above all,
through con-	
tablishment (of) His Cause (in) lands (of	stant daily effort aiming (at
the) enrich-	
the) extreme north (and) south through	ment (of the) spiritual life
(of the) indi-	
provision (in) His Most Holy Book (of the)	vidual, constituting (the)
sole foundation	
specific ruling related (to the) ordinance	whereon (the) stability (of
the) structure	
(of) obligatory prayers. (I am) highly grati-	(of) every Administrative
edifice must de-	
fied (to) witness (the) far-reaching effect	pend.
(of the) magnificent response (by the)	
-SHOGHI	
American Bahi'i community (to the) mem-	July 20, 1950.
orable summons issued (by the) Herald (of	
the) Faith (in) His Qayyiunu'l-AsmB', call-	To FOURTHEUROPEAN TEACHING
CONFER-	
ing (the) peoples (of the) West (to) for-	ENCE, SCHEVENINGEN,
HOLLAND,AUGUST	
sake (their) homes (to) assure (the) tri-	3 1 TO SEPTEMBER
10, 1951	
umph (of) God's Cause. (I) welcome ex-	
pansion (in) scope (of the) annual Confer-	Acclaim joyous occasion
(of the) convo-	
ence through inauguration (of the) Summer	cation on Dutch soil (of the)
historic Euro-	
School designed (to) prolong (the) sessions	pean Teaching Conference,
constituting yet	
(of the) Conference, (to) stimulate (the)	another link (in the) chain
(of) annual	
spirit (of) BahB'i fellowship, (to) deepen	gatherings (of the)
representatives (and)	
understanding (of the) fundamental spirit-	followers (of the) Faith (of)
Bahb'uYll6h	
ual (and) administrative principles (of the)	(in the) ten European goal
countries as well	
Faith, (to) fix (the) pattern (of) future in-	as (in) BahB'i communities
(of the) Eastern	
dependent national Summer Schools (in	(and) Western hemispheres,
stop.	
the) ten European goal countries. (I) ap-	Heart dilated, spirit

uplifted (by the) con-
 templation (of the) range
 peal (to the) assembled representatives (of
 the) service rendered; (by
 (and) quality (of
 the) spirit dem-
 onstrated, (by the) degree
 the) entire body (of) believers (in the) re-
 tained (in the) diversified
 (of) maturity at-
 budding, virile
 spective homelands (to) rededicate them-
 communities rightly regarded
 selves (to the) urgent tasks ahead (in the)
 fruits (of the) operation
 (as the) first
 course (of the) three coming years falling
 (of) 'Abdu'l-
 BahB's Divine Plan (on the)
 between (the) historic Centenaries (of the)
 tinent stop.
 European con-
 Welcome with feeling (of)
 B6b's martyrdom (and the) birth of Bah6'-
 particular
 u'Ll6h's prophetic mission. Mindful (of the)
 struggles, sufferings (and) sacrifices (of
 gratification (the)
 participation (of the)
 the) heroes, saints, (and) martyrs (of the)
 newly enrolled Dutch, Danish
 (and) Portu-
 Faith (in the) opening phase (of the) Apos-
 guese believers (in the)
 enterprises initiated
 tolic Age (of the) BahB'i Dispensation; fully
 (by the) Indian, Canadian,
 British, Bahi'i
 aware (of the) circumstances attending
 communities (in) Indonesia,
 Greenland
 (the) launching (of the) transatlantic proj-
 (and) African continent,
 presaging under-
 tings destined (to) be
 ect amidst (the) confusion (and) prostra-
 systematically
 tion afflicting (the) war-torn continent;
 launched (by the) elected
 representatives
 heartened (by the) signal initial success
 (of the) newly emerged
 European commu-
 nities throughout the
 achieved (in the) years immediately suc-
 remaining countries

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THE BAHAI WORLD

(of) Europe and possibly, beyond its con- American continents awaits (the)
 rise (of
 the) establishment (of) similar
 fines, stop.
 institutions
 (The) concluding years (of the) second (on the) European mainland, each
 depend-
 seven year plan must witness within each ing directly (on the) efforts

now consciously
 (and) every goal country, notable multipli- exerted by (the) champion
 builders (of the)
 cation (of) centers, steady consolidation (of Administrative Order (of the)
 Faith (of)
 the) Assemblies, rapid increase (in the) Bahl'uYll6h (on the) European
 continent,
 number (of the) avowed supporters (of stop.
 the) Faith, (a) clearer vision (of the) May (the) Conference be
 aided through
 strenuous tasks ahead, deeper awareness (the) outpouring grace (of
 the) author (of
 (of) their significance, (a) -firmer resolve the) Revelation (to) hasten,
 through (the)
 (toward) their prosecution (and a) greater deliberations (and)
 consecration (of its) at-
 dedication (to) their purpose, stop. tendants, so blissful (a)
 consummation,
 Signal, wholly unexpected, manifold (to) lend unprecedented impetus
 (to the)
 achievements, illuminating (the) annals (of present evolution (of the)
 Administrative
 the) first five years (of the) operation (of Order and (to) accelerate
 (the) progress
 the) second seven year plan embolden me leading (to the) future
 emergence (of the)
 (to) confidently anticipate, upon (the) ter- World Order of BahB'u'lIQh.
 mination (of the) brief span (of the) re-
 -SHOGHI
 maining two years, (the) gradual formation
 (of) regional National Assemblies (as) pre-
 lude (to the) emergence (of a) separate Na-
 tional Assembly (in) each goal country as
 well as (the) launching (of) organized cam- Dear and valued co-workers:
 paigns, in collaboration (with the) parent The virtual termination of
 the interior
 community (of the) great republic of the ornamentation of the first
 Ma&riquYl-
 West (in) conjunction (with the) long A a k L r of the West; the
 forthcoming forma-
 standing, preeminent national community tion of the twin National
 Spiritual Assem-
 laboring (in the) heart (of the) European blies of Latin America,
 following upon the
 continent, aiming (at the) spiritual conquest establishment of a
 corresponding institution
 (of the) remaining sovereign states (of) in the Dominion of Canada;

the full attain-
 Europe and, God willing, reaching beyond ment of the prescribed goals
 on the Euro-
 its borders as far as (the) heart (of the) pean continent in accordance
 with the pro-
 Asiatic continent, stop. visions of the second Seven
 Year Plan and
 Intesval separating us (from the) inaugu- the consolidation already achieved
 in the
 ration (of) yet another stage (in the) un- North American continent, do
 not, under
 foldment (of the) Divine Plan (is) swiftly any circumstances, imply that
 the vast re-
 diminishing, stop. sponsibilities, shouldered by
 a valiant, an
 (The) perils confronting (the) sorely alert and resolute community,
 have been
 tried continent (are) steadily mounting, fully and totally
 discharged, or that its mem-
 stop. bers can afford, as the plan
 draws to its con-
 (The) auspiciously inaugurated, mysteri- clusion, to sink into complacency
 or relax
 ously unfolding, highly promising widely for one moment in their high
 endeavors.
 ramified crusade, embracing well nigh (a) The hour destined to mark
 the triumphant
 score of dependencies (on the) African con- conclusion of the second stage
 in their his-
 tinent presenting (to the) privileged prose- toric, divinely conferred
 world-encircling
 cutors (of the) Divine Plan (in the) Euro- mission has not yet struck.
 Rumbings, loud
 pean field (a) challenge at once severe, soul- and persistent, presaging a
 crisis of extreme
 severity in world affairs, confront them with
 stirring (and) inescapable, stop.
 a challenge which, in spite of what they have
 (The) future edifice (of the) Universal already accomplished, they cannot
 and must
 House of Justice, depending for its stability not either ignore or
 underrate. The rise of
 on (the) sustaining strength (of the) pillars the World Administrative
 Center of their
 erected (in the) diversified communities (of Faith, within the precincts
 and under the
 the) East (and) West, destined (to) derive shadow of its World Spiritual

Center, a
 added power through (the) emergence (of process that has been kept in
 abeyance for
 the) three National Assemblies (on the) well nigh thirty years,
 whilst the machinery

T H E WORLD ORDER O F BAHA'U'LLAH 347

Delegates to the National Convention of the BahL'is of Egypt and the Sfidin,
 1950,
 attended for the first time by a delegate from the Sfidgn (seated at extreme
 right).

of the national and local institutions of a sorbed in the various tasks
 it shoulders. In
 nascent Order was being erected and per- fact, as the Centenary of the
 birth of BahL'-
 fected, presents them with an opportunity u'llhh's prophetic Mission
 approaches, His
 which, as the champion-builders of that Or- American followers, not
 content with the
 der and the torch-bearers of an as yet un- successful conclusion, in
 their entirety, of
 born civilization, they must seize with alac- the tasks assigned to them,
 must aspire to
 rity, resolution and utter consecration. The celebrate befittingly this
 historic occasion, as
 initiation of momentous projects in other becomes the chosen
 recipients, and the priv-
 continents of the globe, and particularly in ileged trustees, of a
 divinely conceived Plan,
 Africa, as a result of the growing initiative through emblazoning with
 still more con-
 and the spirit of enterprise exhibited by their spicuous exploits, their
 record of steward-
 fellow-workers in East and West, cannot ship to a Faith whose Author
 has issued
 leave unmoved the vanguard of a host sum- such a ringing call to the
 rulers of the Amer-
 moned by 'Abdu'l-Bahi, its Divine Com- ican continent, and the
 Center of Whose
 mander, and in accordance with the provi- Covenant has entrusted the
 American BahCi
 sions of a God-given Charter, to play such Community with so glorious a
 mission. In-
 a preponderating role in the spiritual con- deed the present stage in the
 construction of
 quest of the entire planet. Above all, the the superstructure of so holy
 a shrine im-

rapid prosecution of an enterprise tran-	peratively demands a
concentration of atten-	
scending any undertaking, whether national	tion and resources
commensurate with the	
or local, embarked upon by the followers of	high position occupied by this
community,	
the Faith of BahL'u'llhh, destined to attain	with the freedom it enjoys
and the material	
its consummation with the erection of the	means at its disposal. The
signing of two	
Dome of the Bhh's holy Sepulcher, imposes	successive contracts, for the
masonry of the	
an added obligation, owing to unforeseen	octagon, the cylinder and the
dome of the	
circumstances, on the already multitudinous	ediice, necessitated by a
sudden worsening	
duties assumed by a community wholly ab-	of the international
situation, which might	

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cut off indefinitely the provision of the same	No sacrifice can be
deemed too great, no	
stones used for the erection of the Arcade	expenditure of material
resources, no degree	
and the Parapet of that Sepulcher, and	of renunciation of worldly
benefits, comfort	
amounting to no less than one hundred and	and pleasures, can be
regarded as excessive	
ninety thousand dollars; the subsidiary con-	when we recall the precious
blood that	
tracts for the provision of steel and cement	flowed, the many lives <hat
were snuffed out,	
for the erection of the wrought iron balus-	the wealth of material
possessions that was	
trade and the metal window frames of both	plundered during these most
tumultuous and	
the octagon and the cylinder, involving an	cataclysmic years of the
Heroic Age of our	
additional expenditure of no less than	Faith.
twenty thousand dollars, to which must be	Nor will the sacrifices
willingly and uni-	
added the cost of the excavation for, and	versally accepted by the
followers of the	
the sinking of, the eight piers designed to	Faith in East and West for
the sake of so	
support the weight of the dome and of the	noble a Cause, so
transcendent an enter-	

immediate construction of the octagon,-	prise, fail to contribute
their share towards	
these call for a stupendous effort on the part	the upbuilding of the World
Administrative	
of all BahP'i Communities and a self-abne-	Center of that Faith, and
the reinforcement	
gation unprecedented in BahL'i history. A	of the ties already linking
this Center with	
drastic reduction of national and local bud-	the recognized authorities
of a State under	
gets; the allocation of substantial sums by all	the jurisdiction of which it
is now function-	
National Assemblies; the participation of in-	ing, ties which the
newly-formed Interna-	
dividuals through sustained and direct dona-	tional BahL'i Council are
so assiduously	
tions to the first international and incom-	striving to cement.
parably holy enterprise synchronizing with	Already the completion
of the construc-	
the birth of the International BahQi Council	tion of the Arcade of this
majestic Sepulcher	
at the very heart and center of a world-en-	and of its ornamental
Parapet has excited	
circling Faith can alone ensure the uninter-	the admiration, stimulated
the interest, and	
rupted progress of an undertaking which,	enlisted the support, of
both the local au-	
coupled with the completion of the Mother	thorities and of the central
government, as	
Temple of the West, cannot fail to produce	evidenced by the series of
acts which, ever	
tremendous repercussions in the Holy Land,	since the emergence of that
State, have pro-	
in the North American continent and	claimed the good-will shown
and the recog-	
throughout the world. A period of austerity	nition extended by the
various departments	
covering the two-year interval separating us	of that State to the
multiplying international	
from the Centenary celebrations of the Year	institutions, endowments,
laws and ordi-	
Nine, prolonging so ullexpectedly the aus-	nances of a steadily rising
Faith.	
terity period already traversed by the Amer-	The recognition of the
sacred nature of	
ican Bah6'i Community, and now extended	the twin holy Shrines,
situated in the Plain	

to embrace its sister communities through-
of Mt. Carmel;
out the Bah6'i world, is evidently not only
and civic taxes,
essential for the attainment of so transcend-
Bahji adjoining
ent a goal, but also supremely befitting when
the twin Houses,
we recall the nature and dimensions of the
'Akk9 and 'Abdu'l-
holocaust which a hundred years ago crim-
Archives, adjoin-
son-dyed the annals of our Faith, which
and the resting-
posterity will recognize as the bloodiest epi-
Leaf, and the
sode of the most tragic period of the Heroic
constructed in the
Age of the BahL'i Dispensation, which in-
Shrine, and of the resi-
volved the martyrdom of that incomparable
delivery of the
heroine T'bhiri, which was immediately pre-
authorities of
ceded by the imprisonment of Bahb'u'llih
BahB'i Community
in the subterranean dungeon of Tihri, and
lapse of more than
which sealed the fate of thousands of men,
apart, through govern-
women and children in circumstances of un-
occupied by Bah6'-
speakable savagery and on a scale unap-
'Akk9, as a place of
proached througho~t subsequent stages of
of the BahL'i
Bahg'i history.
District Com-
T H E W O R L D O R D E R O F B A H A ' U ' L L A H

of 'Akki and on the slopes
the exemption from state
granted to the Mansion of
the Most Holy Shrine, to
that of Bahi'u'llih in
Bahi in Haifa, to the twin
ing the Shrine of the Bib
place of the Greatest Holy
twin Pilgrim Houses
neighborhood of that
dence of 'Abdu'l-Bahb; the
Mansion of Mazra'ih by the
that same State to the
and its occupation after a
fifty years; the setting
ment action, of the room
u'llbh in the Barracks of
pilgrimage; the recognition

Marriage Certificate by the

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missioner of Haifa; the recognition of the
Faith of BahV-
Bah6'i Holy Days, in an official circular pub-
efflorescence of its highest
lished by the Ministry of Education and
embryo of its
Culture; the exemption from duty accorded

ministrative Center of the
u'lllh and in the
institutions constituting the
future World Order.

by the Customs Department to all furniture of the spirit, the	For, just as in the realm
received for BahB'i Holy Places as well as hailed by the	reality of the Blb has been
for all material imported for the construc-	Author of the BahB'i
Revelation as "The	Point round Whom the
tion of the Bbh's Sepulcher, the exemption realities of the	Prophets and Messengers
from taxes similarly extended to all interna-	this visible plane, His
revolve," so, on	tute the heart and center of
tional BahVi endowments surrounding the sacred remains consti-	garded as nine concentric
Holy Tomb on Mt. Carmel, stretching from what may be re-	thereby, and adding further
the ridge of the mountain to the Templar circles, paralleling	central position accorded by
Colony at its foot, as well as to the holdings emphasis to the	our Faith to One "from Whom
in the immediate vicinity of the resting-	caused to proceed the
the Founder of	was and shall be," "the
place of the Greatest Holy Leaf and her God hath	which have been generated all
kinsmen-all these establish, beyond the knowledge of all that	things."
shadow of a doubt, the high status enjoyed Primal Point from	The outermost circle in this
by the international institutions of a world created	the visible counterpart of
Faith, in the eyes of this new-born State. The construction of the Mausoleum of	tion conferred on the Herald
vast system,	none other than the entire
the Bib, synchronizing with the birth of that the pivotal posi-	heart of this planet lies the
State, and the progress of which has been of our Faith, is	Land," acclaimed by
accompanied by these successive manifesta-	Nest of the Prophets" and
planet. Within the	regarded as the center of the
tions of the good-will and support of the "Most Holy	Qiblih of the nations. Within
civil authorities will, if steadily maintained, 'Abdu'l-Bahh as "the	
greatly reinforce, and lend a tremendous im-	
which must be	
petus to this procass of recognition which	
world and the	
constitutes an historic landmark in the evo-	
this Most Holy	

lution of the World Center of the Faith of God of imme-	Land rises the Mountain of
BahB'u'llBh,-a process which the newly-	morial sanctity, the Vineyard
of the Lord,	
formed Council, now established at its very	the Retreat of Elijah, Whose
Return the Bhb	
heart, is designed to foster, which will gather	Himself symbolizes. Reposing
on the breast	
momentum, with the emergence in the	of this Holy Mountain are the
extensive	
course of time of a properly recognized and	properties permanently
dedicated to, and	
independently functioning BahB'i court,	constituting the sacred
precincts of, the	
which will attain its consummation in the	Blb's holy Sepulcher. In the
midst of these	
institution of the Universal House of Justice	properties, recognized as the
international	
and the emergence of the auxiliary admin-	endowments of the Faith, is
situated the	
istrative Agencies, revolving around this	Most Holy Court, an enclosure
comprising	
Highest Legislative Body, and which will re-	gardens and terraces which at
once embel-	
veal the plenitude of its potentialities with	lish, and lend a peculiar
charm to, these Sa-	
the sailing of the Divine Ark as promised in	cred Precincts. Embosomed in
these lovely	
the Tablet of Carmel.	and verdant surroundings
stands in all its	
I cannot at this juncture, over-emphasize	exquisite beauty the Mausoleum of
the BBb,	
the sacredness of that Holy Dust embos-	the Shell designed to
preserve and adorn the	
omed in the heart of the Vineyard of God,	original structure raised by
'Abdu'l-Bahl as	
or overrate the unimaginable potencies of	the Tomb of the Martyr-Herald
of our	
this mighty institution founded sixty years	Faith. Within this Shell is
enshrined that	
ago, through the operation of the Will of,	Pearl of Great Price, the Holy
of Holies,	
and the definite selection made by, the	those chambers which
constitute the Tomb	
Founder of our Faith, on the occasion of	itself, and which were
constructed by 'Ab-	
His historic visit to that Holy Mountain, nor	du'l-Bahi. Within the heart

of this Holy of
 can I lay too much stress on the role which Holies is the Tabernacle, the
 Vault wherein
 this institution, to which the construction of reposes the Most Holy Casket.
 Within this
 the superstructure of this Edifice is bound to Vault rests the alabaster
 Sarcophagus in
 lend an unprecedented impetus, is destined which is deposited that
 inestimable Jewel,
 to play in the unfoldment of the World Ad- the Bib's Holy Dust. So
 precious is this Dust
 T H E B A H A ' I W O R L D

that the very earth surrounding the Edifice prosecution of the Second
 Seven Year Plan,
 enshrining this Dust has been extolled by the must, simultaneously with
 this added and
 Center of BahL'u'll6h's Covenant, in one of meritorious effort which is
 being exerted, in
 His Tablets in which He named the five memory of the beloved BAb,
 and for the
 doors belonging to the six chambers which spiritual emancipation of the
 down-trodden
 He originally erected after five of the be- races of Africa, be carried
 to a triumphant
 lievers associated with the construction of conclusion. Though the
 present deficit in
 the Shrine, as being endowed with such po- their National Fund may, in a
 sense, register
 tency as to have inspired Him in bestowing a failure on their part to
 meet their pressing
 these names, whilst the Tomb itself housing obligations, and may arouse
 in their hearts
 this Dust He acclaimed as the Spot round feelings of self-reproach and
 anxiety, I can
 which the Concourse on high circle in ado- confidently assert that the
 supplementary
 ration. duties they have discharged,
 and the mate-
 To participate in the erection of the su- rial support they have extended,
 and are
 perstructure of an Edifice at once so pre- now extending, for the
 conduct of activities,
 cious, so holy; consecrated to the memory of not falling within the
 original scope of their
 so heroic a Soul; whose site no one less than Plan, not only fully
 compensate for an ap-

the Founder of our Faith has selected; parent shortcoming, but
 constitute, instead
 whose inner chambers were erected by the of a stain on their record of
 service, addi-
 Center of His Covenant with such infinite tional embellishments to the
 scroll already
 care and anguish; embosomed in so sacred inscribed with so many
 exploits for the
 a mountain, on the soil of so holy a Land; Cause of BahL'u'll6h.
 occupying such a unique position; facing on Assured that no blot has
 marred so splen-
 the one hand the silver-white city of 'Akki, did a record of service;
 confident of their
 the Qiblih of the BahL'i world; flanked on its destiny; reliant on the
 unfailing guidance of
 right by the hills of Galilee, the home of the Founder of their Faith as
 well as on His
 Jesus Christ, and on its left, by the Cave of sustaining power, let them
 address them-
 Elijah; and backed by the plain of Sharon selves, with unrelaxing
 vigilance and un-
 and, beyond it, Jerusalem and the Aqsa diminished vigor, to the task
 of rounding off
 Mosque, the third holiest Shrine in Is16m- the several missions
 undertaken by them in
 to participate in the erection of such an Edi- Latin America, and in the
 North American
 fice is a privilege offered to this generation and European continents.
 at once unique and priceless, a privilege The extension of the
 necessary material
 which only posterity will be able to correctly support and administrative
 guidance to the
 appraise. forthcoming National
 Assemblies of Central
 In this supreme, this sacred and interna- and South America that will
 enable them to
 tional undertaking in which the followers of develop along sound lines and
 without any
 Bah6'uYll6h, in all the continents of the setback in the course of
 their unfoldment;
 globe, are summoned to show forth the no- the steady consolidation of
 the victories al-
 blest spirit of self-sacrifice, the members of ready won in the ten goal
 countries of Eu-
 the American BahL'i Community must by rope; the maintenance, at its
 present level
 virtue of the abilities they have already and at whatever cost, of the

status of the
 demonstrated and of the primacy conferred
 laboriously built
 upon them as the chosen trustees of a Di-
 is required to
 vine Plan, play a preponderating role, and,
 of the Temple
 together with their brethren residing in the
 surrounding it, in
 Cradle of their Faith, who are linked by
 inauguration and
 such unique ties with its Herald, set an ex-
 worship-these should be
 ample of self-abnegation worthy to be emu-
 objectives of the
 lated by their fellow-workers in every land.
 during the two
 Whilst the members of this privileged
 the Cen-
 community, laboring so valiantly in the
 prophetic Mission
 Western Hemisphere, are widening the
 range of their manifold activities, and
 effort required
 thereby augmenting their responsibilities,
 responsibilities
 in both the Holy Land and the African con-
 a lion-
 tinent, the original tasks, associated with the
 colossal. The is-
 T H E W O R L D O R D E R O F B A H A ' U ' L L A H

Assemblies and groups so
 up; the provision of whatever
 fully complete the interior
 and beautify the grounds
 preparation for its formal
 its use for public
 regarded as the essential
 American BahC'i Community
 year interval separating us from
 tenary celebrations of the
 of the Founder of our Faith.
 Time is running short. The
 to discharge the manifold
 now challenging the members of
 hearted community is truly
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sues at stake, demanding every ounce of
 sweeping over
 their energy, are incomparably glorious. An
 breakers (of)
 ominous international situation emphasizes
 (the)
 this challenge and reinforces the urgency of
 (and) well-
 these issues. In the Holy Land, amid the
 (of the)
 tribes of a dark continent, over the wide
 challenge
 expanses stretching from Panama to the ex-
 inflicting
 tremity of Chile, in the heart of its own
 untold sorrow (and) assiduously

den, rapid, devastating blows
 leaders (and) henchmen (of)
 Bahl'u'llih's Covenant foiling
 schemes, levelling (the) hopes,
 nigh extinguishing (the) remnants
 conspiring crew which dared
 (the) authority, succeeded (in)
 untold sorrow (and) assiduously

plotted
 homeland, as well as in the new European (to) disrupt (the) Will (and)
 Testament
 field, marking the projection of its world (of) its appointed Center.
 mission across the seas, the American (The) triumphant,
 resistlessly expanding
 BahL'i Community must deploy its forces, BahPi Administrative Order now
 embraces
 (one) hundred (and) six sovereign states
 hoist still higher its pennants, and erect still
 more glorious memorials to the heroism, the (and) dependencies constituting
 (an) addi-
 constancy and the devotion of its members. tion (of) no less (than)
 twenty-seven coun-
 'Abdu'l-Bahi, Whose Plan they are exe- tries since (the) Centenary
 celebration (of
 cuting in both Hemispheres, and to Whose the) Declaration (of the) Mission
 (of the)
 summons they are now responding in the Holy BAb.
 African continent; the Bib, Whose Sepul- (The) number of languages
 (into which)
 cher they are helping to erect; above all BahL'i literature (is) translated
 (or in)
 Bah\$u'llbh, Whose embryonic World Order process (of) translation (is)
 over eighty.
 they are building in the Holy Land and in (The) number (of)
 incorporated Assem-
 other continents of the globe, look down blies, local (and) national, (is)
 (one) hun-
 upon thcm from their retreats of glory, ap- dred (and) ten.
 plauding their acts, guiding their footsteps, (The) Centenary (of the)
 Martyrdom
 vouchsafing Their blessings, and laying up, (of the) Herald (of the) Faith
 (was) be-
 in the storehouses of the AbhA Kingdom fittingly commemorated,
 synchronizing
 such treasures as only They can bestow. (with the) completion (of the)
 Arcade
 May the members of this Community (and) Parapet (of) His Sepulcher
 (on)
 prove themselves, as they forge ahead and Mt. Carmel, marking (the)
 termination (of
 approach yet another milestone on the the) two-year, quarter million
 dollar enter-
 broad highway of their mission, worthy of prise.
 still greater prizes, and fit to launch still (The) preliminaries (far the)
 erection

mightier enterprises, for the glory of the (of) two additional Pillars (of the) Univer-
 Name they bear, and in the service of the sal House (of) Justice,
 culminating (in the)
 Faith they profess. formation (of) National
 Assemblies (in)
 -SHOGHI Central America, Mexico, (and the) Antil-
 March 29, 1951. les, (and in) South America (has
 been)
 successfully concluded, following (the)
 TO THE NATIONAL BAHH CONVENTION, raising (of a) similar Pillar (in the)
 Do-
 U.S.A., 1951 minion (of) Canada.
 (The) interior ornamentation (of the)
 (My) heart (is) filled (with) thankful- Mother Temple (of the) West (is)
 virtually
 ness (at) contemplation (of the) chain (of) completed, paving (the) way (for
 the)
 swiftly succeeding, epoch-making events provision (of) accessories (and)
 landscap-
 transpiring (in the) course (of the) fifth ing (in) preparation (of its) public
 dedica-
 year (of the) second Seven Year Plan, ren- tion destined (to) coincide (with
 the) twin
 dered memorable through association (with celebrations (of the) consummation
 (of
 the) Centenary (of the) Martyrdom (of the) fifty year old enterprise (and the)
 the) Prophet-Herald (of the) Bahl'i Dis- Birth (of) Bahl'u'llAh's prophetic
 mission.
 pensation testifying (to) God's unfailing (The) prelude (to the)
 historic African
 protection (and the) manifold blessings campaign, (the) foremost objective (of
 vouchsafed (to the) Community (of the) the) two year plan (of the) Bah2i
 Com-
 Most Great Name alike (in) its World Cen- munity (of the) British Isles,
 linking in
 ter (and in) all continents (of the) globe. formal association four National
 Assem-
 Divine retributive justice (is) strikingly blies (is) marked by (the) departure
 (of
 demonstrated through (a) series (of) sud- the) first pioneer (to) Tanganyika
 (and)
 352 THE BAHAI WORLD

Bahb'is attending the First National Bahb'i Convention of South America,
 Lima, Peru, April, 1951.

plans (for) settlement Gold Coast (and) taken through (the) extension

(of the)
 Uganda. right (of) membership (in)
 local Assem-
 Contracts amounting (to) over two hun- blies (to) women believers (in)
 Egypt.
 dred ten thousand dollars successively (The) third European
 Teaching Confer-
 placed (for) stones, window frames, railing, ence (and) Summer School (was)
 held
 steel, cement required (for the) erection (of (in) Copenhagen (and) attended
 (by)
 the) Octagon, Cylinder (and) Dome (of (one) hundred seventy-seven
 (persons)
 the) BAB's Sepulcher raising (to) sixteen representing twenty-two
 countries.
 hundred tons total tonnage ordered (from) (The) second All-Swiss
 Conference con-
 Italy. vened (in) Ziirich,
 foreshadowing (the)
 (A) quarter-century old project (is) ter- closer integration (of the) ten
 goal coun-
 minated through (the) construction (of tries (of the) European
 continent through
 the) last two terraces connecting (the) (the) eventual formation (of)
 regional Na-
 same edifice (with the) Templar Colony (at tional Assemblies (in)
 Scandinavia, (the)
 the) foot (of) Camel. Benelux countries, Switzerland,
 Italian
 (The) four year plan initiated (by the) (and) Iberian peninsulas.
 Persian National Assembly (in the) promo- BahL'i literature (in)
 Greenlandic, pre-
 tion (of the) interests (of the) women viously disseminated as far
 (as) Thule,
 members (of the) community (is) success- Etah, beyond (the) Arctic
 Circle, (has
 fully concluded despite increasing disabili- been) dispatched (to) radio
 station (in)
 ties resulting (from the) recrudescence (of) Brondlundsford, Peary Land,
 eighty-sec-
 religious fanaticism afflicting (the) sore- ond latitude, northernmost
 outpost (of the)
 pressed homeland (of) Bahb'u'lliih. globe.
 (A) notable step (in the) progress (of) Ties, linking (the) World
 Center (of
 Bahl'i women (of the) Middle East (is) the) Faith (with the)
 newly-emerged,

rapidly consolidating sovereign state (in the) African field, (and)
 construction (of the) Báb's Sepulcher (in the)
 the) Holy Land, (have been) reinforced the) Báb's Sepulcher (in the)
 Holy Land. (I am) thrilled (by the)
 through (the) delivery (by the) Ministry dences (of the) simultaneous
 multiple evi- (of) Religious Affairs (of the) Mazra'ih
 (of) Religious Affairs (of the) Mazra'ih prosecution
 Mansion (into) Bahá'i custody, (the) rec- (of) Bahá'i national plans,
 East (and) West, (and the) rise (and)
 ognition (of) Bahá'i Holy Days (by the) dation (of the) World Center
 steady consoli- Ministry (of) Education (and) Culture, (of the)
 Ministry (of) Education (and) Culture, Faith, constituting (the)
 (of the) following exemption granted (to) Bahá'i distinguishing
 following exemption granted (to) Bahá'i features (of the) second epoch
 distinguishing international endowments, (and) recogni- Formative Age whose inception
 international endowments, (and) recogni- tion accorded Bahá'i marriage certificate. (on the)
 (of the) Bahá'u'lláh's residence (in) 'Akki, (the) morrow (of the) Second World War
 tion accorded Bahá'i marriage certificate. coin-
 (on the) Bahá'u'lláh's residence (in) 'Akki, (the) scene (of) severe crises (in the) course (of)
 Bahá'u'lláh's residence (in) 'Akki, (the) cided (with the) inauguration
 coin- scene (of) severe crises (in the) course (of) the) sec-
 scene (of) severe crises (in the) course (of) the) ministries (of the) Founder (of the)
 (of the) sec- the) ministries (of the) Founder (of the) ond Bahá'i century, and which
 the) ministries (of the) Founder (of the) bids fair
 bids fair Faith (and the) Center (of His) Covenant (to) eclipse (the) splendors
 Faith (and the) Center (of His) Covenant (of the) pre-
 (of the) pre- renovated (and) furnished, (are) added (to) ceding epoch, which posterity
 renovated (and) furnished, (are) added (to) will associate
 will associate the) Holy Places already opened (to the) with (the) birth (and) rise
 the) Holy Places already opened (to the) (of the) em-
 (of the) em- steadily swelling number (of) visitors both bryonic World Order of
 steadily swelling number (of) visitors both Bahá'u'lláh.
 Bahá'u'lláh. local (and) foreign.

SHOGHI

(A) significant step (was) taken (by the) Received April 25, 1951.
 City Governorate (of) Cairo presaging
 City Governorate (of) Cairo presaging (the) eventual recognition (by) state au- TO THE 1952
 (the) eventual recognition (by) state au- NATIONAL BAHK~CONVEN-
 NATIONAL BAHK~CONVEN- thorities (of the) Bahá'i laws (of) personal TION, U.S.A.
 thorities (of the) Bahá'i laws (of) personal status, already codified (and) submitted (to)
 status, already codified (and) submitted (to) the) central government (by the) Egyptian Soul stirred, heart
 the) central government (by the) Egyptian uplifted (by) recollect-
 uplifted (by) recollect- National Assembly. tion (of) events signalizing

(the) twelve
 Bonds binding (the) Bahb'i world com- month period preceding (the)
 fateful year
 munity (to) United Nations strengthened destined (to) witness (the)
 consummation
 (by) BahL'i participation (in) regional con- (of) series (of) plans
 formulated (by)
 ference (of) Non-Governmental Organiza- BahPi National Assemblies (of)
 five conti-
 tions (in) Geneva (and) Istanbul. nents, as well as (the)
 inauguration (of)
 Preliminary steps taken (in) preparation the) second, glorious Jubilee (of
 the)
 (of) final design (for the) Ma&riqu'l- BahL'i Dispensation. (The)
 irresistible
 Adhkhrr (on) Mt. Carmel by President (of march (of the) Faith marked
 simultane-
 the) International BahL'i Council, specifi- ously (by the) steady
 consolidation (of) its
 cally appointed (by) 'Abdu'l-Bah6 (to be) administrative institutions
 (and the) rapid
 its architect. enlargement (of its) limits.
 No less (than)
 Process (of the) unfoldment (of the) eighteen countries (have been)
 enrolled,
 ever-advancing Administrative Order ac- raising (the) total number
 (within) its orbit
 celerated (by the) formation (of the) (to) (one) hundred
 twenty-four. Languages
 International BahPi Council designated (in which) BahVi literature
 (is) printed (or
 (to) assist (in the) erection (of the) super- is) being translated (are) now
 ninety, in-
 structure (of the) BBb's Sepulcher, cement cluding twelve African
 languages. (The)
 ties uniting (the) budding World Admini- vast process (of the) rise
 (and) establish-
 strative Center with (the) recently estab- ment (of the) World Center (of
 the) Faith
 lished state, (and) pave (the) way (for (has been) accelerated.
 Contingents (of)
 the) formation (of the) Bahb'i Court, es- Hands (of the) Cause (have
 been) succes-
 sential prelude (to the) institution (of the) sively appointed (in) every
 continent (of
 Universal House (of) Justice. the) globe, five (of) whom
 (are) shoulder-

(I) hail particularly (the) brilliant vic- ing responsibilities (in the)
 Holy Land.
 tory won (by the) American Bahl'i Com- (The) International Bahb'i
 Council (has
 munity (in) meeting (the) financial re- been) enlarged (and) officers
 designated.
 quirements (for the) completion (of the) (An) interview (was)
 accorded (by),
 interior ornamentation (of the) Temple (and) literature presented (to
 the) Israel
 (and) eliminating (the) deficit (in the) Prime Minister (in the) course
 (of his)
 Victory Fund, exploits doubly meritorious American visit (by)
 representatives (of
 owing (to the) added responsibilities coura- the) American National
 Assembly. Eight-
 geously assumed (to) assist enterprise (in een plots, (a) twenty-two
 thousand square

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THE B A H A ' I W O R L D

meter area, (have been) added (to the) Zanzibar (and) Madagascar (to
 the) In-
 International Bahi'i endowments (on the) dian, (and) Libya (and)
 Algeria (to the)
 slopes (of) Carmel. Government survey Egyptian, National Assemblies,
 raising
 concluded paving (the) way (for the) (the) number (of) States (and)
 Dependen-
 acquisition (of) over (one) hundred forty cies already soon (to be)
 opened (to the)
 thousand square meters (of) property (in Faith (to) twenty-five.
 the) precincts (of the) Most Holy Tomb First fruits garnered
 comprise purchase
 (at) Bahji. (The) design (for the) Ma&- (of) seventeen thousand dollar
 Haziratu'l-
 riqu'l-AdJtkBr (on) Carmel, conceived (by Quds (in) Kampala, settlement
 (of) Per-
 the) President (of the) International sian, American, British,
 Egyptian (and)
 Bahgi Council, completed. Privileges, ex- Portuguese pioneers (in)
 Liberia, North
 emption already accorded BahB'i Holy Rhodesia, Angola, Libya,
 Spanish Morocco
 Places (in) Israel (by) Ministry (of) (and) Mozambique, inauguration
 (of)
 Finance extended (to) 'Abdu'l-BahB's teaching classes, public
 meetings (and) fire-

Home, Eastern (and) Western Pilgrim	sides, enrollment (of) several
native Afri-	
Houses. Pilgrimages (to) World Center	cans belonging (to the) Teso,
Yao,	
(of the) Faith resumed following decade	Buganda (and) Mutoco tribes,
(and the)	
(of) external hostilities (and) internal dis-	formation (of) Spiritual
Assemblies (in)	
turbances agitating (the) Holy Land. Eight	Kampala (and) Dar es Salaam.
piers, designed (to) support (the) thousand	European Teaching campaign,
exceeding	
ton superstructure (of the) BBB's Sepulcher	fondest hopes, stimulated
successively (by)	
constructed. Successive contracts, totaling	convocation (of the) fourth
European	
approximately forty-seven thousand dollars,	Teaching Conference (in)
Scheveningen,	
(for the) construction (of the) structural	representative (of) twenty-one
countries,	
work (and the) erection (of the) Octagon	(the) first Iberian Conference
(in) Ma-	
signed, culminating (in the) completion (of	drid, (the) third Swiss
Conference (in)	
the) first unit (of the) superstructure, (and	Bern, (the) first Italian
Conference (in)	
the) raising (of) eight pinnacles, constitu-	Rome, (the) first Benelux
Conference (in)	
ting (the) second crown (of the) Holy	Brussels (and the)
establishment (of) head-	
Edifice. Preparations (to) build (the)	quarters (in) Amsterdam,
Brussels, Luxem-	
Drum, (the) foundation unit (of the)	bomg-Ville, Bern (and) Lisbon.
golden Dome (of the) Sepulcher, com-	(The) process (of)
consolidation (of	
menced.	the) Faith stimulated (by the)
recognition	
Twin pillars (of the) future House (of)	(of) Bahgi Holy Days (by the)
Superin-	
Justice erected (in) Central (and) South	tendent (of) Public Schools
(in) Kenosha,	
America, additional pillar projected (for)	Superintendent School (in)
Milwaukee,	
Europe uniting (the) heart (and) south (of	(and) Rhode Island State
Department (of)	
the) continent.	Civil Service, (and of the)
Bahi'i marriage	
Preliminary measures initiated (for the)	certificate (by) civil authorities

(of) Indian-convocation (of) four intercontinental conferences (in the) African, American, European (and) Asiatic continents, involving Armed Forces.	apolis; (by the) authorization
(the) participation (of) twelve National centers steadily	General (of) BahB'i
Spiritual Assemblies, designed alike (to) Bahrayn,	lievers serving (in) U.S.
befittingly celebrate (the) Centenary (of) Masqat, Aden,	Bahi'i administrative
the) Year Nine (and to) launch ten year historic Bahi'i	multiplying (in) HijBz, Yemen,
crusade destined (to) culminate (in the) Peninsula,	Ahsa, Koweit, Qatar, Dubai,
Most Great Jubilee.	heralding convocation (of)
the) erection	Convention (in the) Arabian
Two year plan (of the) BahL'i community (of the) British Isles formally (of the)	destined (to) culminate (in
launched (on the) African continent through (the) dispatch (of) pioneers (to) formulated	(of a) pillar (of the) Universal
the) virgin territories (of) Tanganyika, Uganda, (and the) Gold Coast, (has been) Burma,	Justice (in the) midmost heart
reinforced (by the) assignment (of) Liberia (to the) American, Somaliland, Nyasaland (of the) Faith	Islamic world.
(and) North Rhodesia (to the) Persian, Nepal, Siarn,	(The) nineteen month plan,
T H E WORLD ORDER O F BAHA'U'LLAH	(by the) National Spiritual
Indo-China, Malaya, Indonesia (and) Sarawak.	the) Indian subcontinent (and)
arise (and)	aiming among other things (at
Ties binding International Bah2i Community (to) United Nations reinforced (by) the) National	duction (and) consolidation
official participation (of) Bahti'i delegates	(in the) capital cities (of)
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	with) BahL'u'llBh's
	SiyBh-chi1 (in) TihRBn, (to)
	scale still loftier heights (of)
	(and) efface (the) deficit (in
	Fund. Address in particular

fervent plea

(in) regional Non-Governmental Confer-
preponder-

(to) brace itself (to) play (a)

Reception, South American National BahL'i Convention in Lima, Peru, 1953.

ences (in) Istanbul, Managua, Den Passar,
world crusade,

ating role (in the) impending

Paris, (and) Lawrence, Kansas. Historic site
utilizing (the)

which (a) world community,

(of) House occupied (by) Bahi'u'llih (in)
divinely-appointed world ad-

agencies (of a)

Istanbul (has been) partly purchased, (and)
preparing (to)

ministrative order, (is)

investigations conducted (for the) acquisi-
shadows

launch, amidst (the) deepening

tion (of) similar sites associated (with the)
the) execution (of)

(of a) world crisis, (for

exile (of the) Founder (of the) Faith (in)
world-encircling plan (and

'Abdu'l-BahL's

Adrianople.

the) subsequent unfoldment (of

a) world

Northern outposts (of the) Faith rein-
attainment

civilization, (and the) ultimate

forced (by the) settlement (of) pioneers
(the) illumina-

(of the) supreme objective,

(in) Egedesminde, Greenland, (and in)
whole world.

tion (and) redemption (of a)

Yellowknife, Canadian North Western Ter-
National Assem-

Advise share message

ritories.

blies East (and) West.

Last (but) not least, (the) internal orna-

SHOGHI

mentation (of the) Mother Temple (of the)

Received April 23, 1952.

West (has been) terminated, (and) design
adopted, funds allocated (by the) Temple

Trustees (for the) landscaping (of) its im-

"DOUBLEANNOUNCEMENT"TO THE

mediate surroundings, constituting (the)
'~

B A H ~WORLD

final step (for) its approaching Jubilee. Ap-
peal American Bah2i community standing
anniversary

(On) morrow (of) sixtieth

(on) threshold (of) concluding year (of)
share double

(of) BahPu'll&h's Ascension

second Seven Year Plan, traversing (the)
world through

announcement (with) B a h a

last stage (of the) austerity period, con-

all National Assemblies: (The)

rapid prog-
fronted (by the) approaching centenary (of
majestically unfold-
the) darkest, bloodiest episode (in) BahL'i
Holy Moun-
history, associated (with the) nation-wide
(in the)
holocaust (of) Tghirih's martyrdom, (and
old Cove-
ress (of the) enterprise
ing (in the) heart (of) God's
tain, (and the) steady decline
fortunes (of the) remnant (of)

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T H E B A H A ' I W O R L D

nant-breakers still defiantly challenging (the)
authorization (to)
combined strength (of the) BahPi world
community.
prompted (by) blind,
(The) termination (of the) Octagon, set-
resulted (in the)
ting (the) second crown (on the) Holy Edi-
long-standing
fice, synchronizing (with) last Naw-Rbz
Covenant-
Festival, (was) followed (by the) erection
(of) six dec-
(and) gilding (of the) balustrade (during
the) celebration
the) course (of the) succeeding Ridvtin
period. Preliminary investigations culmi-
the) removal (of
nated (in the) erection (of the) scaffolding
followed (by)
(and the) commencement (of the) con-
(to the)
struction (of the) Drum (at an) estimated
gate (and the)
cost (of) thirteen thousand pounds, consti-
surroundings (of
tuting (the) third unit (of the) Edifice
long denied
preparatory (to) raising (the) golden
through (the) delib-
Dome. Experiments, prior (to the) placing
enemies (of the)
(of the) contract (for the) gilded tiles (for
heart (of the)
the) Dome, concluded. Confidently antici-
(is) now made
Foreign Affairs, issued
demolish (the) ruins.
Short-sighted action
uncontrollable animosity,
irretrievable curtailment (of)
privileges extended (to the)
breakers (during the) course
ades (on the) occasion (of
(of the) Bahb'i Holy Days.
(The) signal success (in
the) ruins (was) immediately
landscaping (the) approaches
Shrine, (the) erection (of a)
embellishment (of the)
the) Tomb (of) Bahb'u'lltih,
(a) befitting entrance
erate obstruction (by the)
Faith. Public access (to the)
Qiblih (of the) Bahi'i world

pate (the) completion (of) all preliminaries, possible through traversing
 (the) sacred
 enabling (the) builders (of the) mighty, precincts leading successively
 (to the) Holy
 sacred Structure (to) start construction (of Court, (the) outer (and) inner
 sanctuaries,
 the) Dome (on the) morrow (of the) open- (the) Blessed Threshold (and
 the) Holy
 ing (of the) fast approaching Holy Year, (of) Holies. Recent events
 prelude (the)
 paving (the) way (to the) fulfillment (of) acquisition. (and)
 development (of) over
 'Abdu'l-Bahi's prophecy, uttered (in the) thirty acres (of) property
 surrounding
 dark days (of the) First World War, en- Bahb'u'llih's resting place
 (and are) paving
 visaging (the) glory (of the) resplendent (the) way (for the) erection
 (in the) course
 Dome greeting (the) devout gaze (of) fu- (of) future decades (of a)
 befitting Mausoleum
 pilgrims drawing nigh (to the) shores leum destined (to) enshrine
 (the) Dust (of
 (of the) Holy Land. the) Founder (of) God's Most
 Holy Faith.
 Old Covenant-breakers, untaught (by
 ASHOGHI
 the) lessons (of the) past sixty years, (the) Haifa, Israel,
 reverses suffered (in) connection (with the) June 11, 1952.
 restitution (of) keys (to the) Shrine, (the)
 evacuation (and) restoration (of the) Man-
 sion, (the) devastating loss (in) rapid suc-
 cession (of) outstanding leaders (and) Dear and Valued Co-Workers:
 spokesmen, backed (by the) support (of The steady expansion of
 the activities
 the) perfidious Sohrab, engaging (the) serv- conducted so devotedly and so
 efficiently,
 ices (of a) clever, hostile lawyer, unitedly during the last twelve
 months, by the mem-
 challenged (the) authority conferred (by) bers of the valiant and
 exemplary American
 'Abdu'l-Bah's Testament, (and) instituted Bahb'i Community, under the
 aegis of their
 legal proceedings against (the) Guardian elected national
 representatives, is such as to
 (of the) Faith, questioned (his) right (to) evoke feelings of deep and
 sincere admira-
 demolish dilapidated house situated (within tion in my heart, and will

serve to heighten
 the) precincts (and) constituting (an) af-
 held by their
 front (to the) Most Holy Shrine (of the)
 of the globe.
 BahPi world, were rebuffed through (the)
 interior ornamen-
 intervention (of the) Israel government de-
 of Worship ever
 nying (the) competence (of the) civil court
 of the Faith of
 (to) adjudicate (the) matter, subsequently
 of the landscaping
 threatened (to) appeal (the) government
 of this sacred
 decision (to the) Supreme Court, provoked
 actual launching of
 (the) authorities who, (in) consequence
 profoundly significant
 (of) my representations (to) both (the)
 arrival and
 Prime Minister (and the) Minister (of)
 pioneers in both
 THE WORLD ORDER OF BAH A ' U ' L L A H

the esteem in which they are
 brethren in every continent
 The completion of the
 tation of the holiest House
 to be raised by the followers
 Bahi'u'lltiah, the initiation
 of the immediate approaches
 and majestic Edifice, the
 the highly promising,
 African Campaign, through the
 settlement of American

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East and West Africa; the energetic efforts
 Great Republic of
 exerted for the multiplication of Bah6'i ad-
 ministrative institutions and the stimulation
 splendid
 and consolidation of the all-important teach-
 they inevitably
 ing work throughout the States of the Amer-
 Community with
 ican Union; the generous, the unhesitating
 essential for the ade-
 and effectual support extended to the newly
 impending Ten Year
 fledged communities in Latin America in
 the third and last
 their efforts for the consolidation of the ad-
 in the unfoldment
 ministrative structure so laboriously erected
 auguring well
 in recent years; the ready and enthusiastic
 of the present
 response to the world-wide call for a be-

length and breadth of the
 the West.
 So notable a record, such
 achievements, investing, as
 must, the American BahL'1
 the potentialities so
 quate conduct of the
 Plan, that will constitute
 stage in the initial epoch,
 of 'Abdu'l-Bahi's Plan, and
 for the triumphant conclusion
 Seven Year Plan, can, and

must, if the star	
fitting celebration by the entire Bahi'i world	of this enviable community
is to continue to	
of the hundredth anniversary of the birth of	rise, rapidly and
uninterruptedly, to its me-	
BahVuyll6h'sprophetic Mission; the magnifi-	ridian, be converted into a
stepping-stone	
cent services already rendered by the re-	for the achievements of such
feats as will,	
cently elevated American Hands of the	not only outshine the
splendor of the serv-	
Cause of God, in diversified spheres of	ices already enumerated, but
constitute a be-	
Bahb'i activity, at the World Center of the	fitting termination to the
second collective	
Faith, in the triple function of hastening the	enterprise undertaken in
American Bahii'i	
construction of the B6bYsSepulcher, of con-	history, in the service of
the Cause of Bahg-	
solidating the ties binding the International	u'lltih, and for the
execution of the grand	
Bahi'i Council to the civil authorities of	Design conceived by the
Center of His	
Israel, and of completing the design of the	Covenant.
projected Ma&riquyl-Adhktir on Mt. Car-	The support extended by
a self-sacrificing,	
mel, as well as in Latin America; the re-	high-minded, ever alert
community, for the	
peated contributions made for the erection	erection of the Drum of the
Sepulcher of	
of that Sepulcher, for the extension of	the Btib and the raising of
its crowning unit	
BahQ'i international endowments and the in-	-the Dome itself-must, in the
course of	
stitution of the Haziratu'l-Quds in Kampala;	this current year, be
consistently maintained,	
the marvelous loyalty demonstrated in con-	both by the individual
members of this com-	
nection with the repeated defection of mem-	munity, and the body of its
elected repre-	
bers of the Holy Family and the nefarious	sentatives. The assistance
required for the	
activities of Covenant-breakers, both old	acquisition of extensive
properties, com-	
and new; as weU as the share a number of	prising both lands and
houses, in the imme-	
these Hands have had in administering a	diate neighborhood of the

Most Holy Tomb

stunning defeat to the enemies of the Faith in Bahji, and for the
embellishment of the approaches of that hallowed
who, so boldly and shamelessly sought, Shrine-the
through legal action, to challenge the au- Qiblih of the BahA'i world-as
a necessary prelude to the ultimate
thority of the Guardian of the Faith, and to
erection of a be- fitting Mausoleum to enshrine
publicly humiliate, the institution created
the remains of God's Supreme
through the provisions of 'Abdu'l-BahB's
Manifestation on earth, must be generously and
Testament; the further unfoldment of the
systematically ex- tended. The scheme of
European project through the initiation of
landscaping the area surrounding the recently
the two historic Conferences held in the
completed Mother Temple of the West, in time
Low Countries and in the Iberian Peninsula,
for its consecra- tion and formal opening for
and the convocation of the fateful Confer-
public BahB'i worship, must be rapidly and
ence in Rome, heralding the formation of
carefully car- ried out. The subsidiary
the Italo-Swiss National Assembly-the fair-
Plan, formulated
for the intensification of the Campaign of
est fruit of that mighty Project-these stand
consolidation in internal expansion and
out as the distinctive, the unforgettable, the every State of the American
Republic, must
infinitely meritorious achievements which be assiduously executed, and
under no cir- cumstances, be allowed to
posterity will record as the noblest exploits
deteriorate or to fall into abeyance. The flow
immortalizing the concluding years sf the
of pioneers to the African contin.ent, tci
Second Seven Year Plan, and conferring un-
CrdYbcia, North. Africa, West and East Africa,
told benefits on its executors throughout the
mus\$ at what-.

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ever cost, and while there is yet time, be
character, undreamt
substantially accelerated, as the essential
challenging, sacred in
of in their potentialities,

urgent by their very	
prerequisite to the Ten Year crusade to be	nature, and inescapable in
the responsibili-	
launched by no less than five National As-	ties they involve. At the
World Center of the	
semblies in the African continent, on the	Faith, where, at long last
the machinery of	
morrow of the celebrations of the impend-	its highest institutions has
been erected, and	
ing Holy Year. The process of multiplica-	around whose most holy
shrines the su-	
tion of Bahs'i local Assemblies in the ten	preme organs of its unfolding
Order, are, in	
goal countries of Europe, and particularly	their embryonic form,
unfolding; amidst the	
in Italy and Switzerland, and the prepara-	diversified tribes and races,
peopling the De-	
tory measures required to ensure the success	pendencies and Principalities
of the Dark	
of the twin histoic assemblages destined to	Continent of Africa; in the
far-flung terri-	
commemorate the last year of the Seven	tories of Central and South
America so alien	
Year enterprise launched in the European	in culture, temperament,
habits, language	
continent-the European Teaching Confer-	and outlook; in the capital
cities and tradi-	
ence in Luxembourg and the Italo-Swiss	tional strongholds of a
materially highly ad-	
Convention in Florence-must be pushed	vanced yet spiritually
famished, much tor-	
forward with extreme care, vigilance and	mented, fear-ridden,
hopelessly-sundered,	
vigor. The utmost help and the necessary	heterogeneous conglomeration
of races, na-	
guidance must be vouchsafed to the newly	tions, sects and classes
over-spreading the	
emerged sister communities, in both Central	continent of Europe; in the
heart of the	
and South America, to enable them to con-	African continent, in the
capital city of the	
summate their spontaneously undertaken	Indian sub-continent; in one
of the leading	
Plans, so vital to their future association	capitals of the Scandinavian
countries in	
with the organized communities, in both the	Northern Europe, in the very
heart of the	

Eastern and Western Hemispheres, in the Western Hemisphere, the standard-bearers	leading Republic of the
prosecution of the world-wide undertaking of the Faith of	
destined to be launched on the morrow of	BahL'u'llBh, the
champion-builders of the	
the celebration of the approaching Great vanguard of the	Administrative Order, the
Jubilee. Above all, the most careful, prayer- and the Chief	Heralds of His World Order,
ful, concentrated attention should be given the Master Plan	and appointed executors of
by your Assembly, in conjunction with the Covenant, have, in the	of the Center of His
several national committees, appointed for fast-fleeting months	course of the few,
this purpose, to the adequate celebration of the grandest	ahead, separating them from
the fast approaching Holy Year, both lo-BahL'i history,	crusade thus far launched in
cally, nationally and internationally, with obligations and respon-	been assigned tasks,
particular emphasis on the three outstanding	sibilities that they can
afford to neither min-	
functions which the members of this Assem-	imize, neglect or shirk for a
bly must discharge, namely, the solemn con-	Within only a few weeks
the Bahs'i World	
secration of the completed House of Wor-	will enter upon the centenary
of that fateful	
ship and the commemoration of its Jubilee, when a das-	day of August the fifteenth,
the formal convocation of the Intercontin-	tardly act, fraught with such
terrible conse-	
tal Conference, and the holding of the An-	quences, unleashed a series
of tragic events	
nual Convention in Wilmette, and the effec-	that stained the annals of
the Faith, that	
tive participation of the members of the	precipitated calamities on a
scale unprece-	
American BahL'i Community, both officially	dented since its inception
and unsurpassed	
and unofficially, in the three other historic	in their tragic character by
any event except	
~ntercontinental Conferences to be con-	the martyrdom of its Herald,
which cul-	
vened successively in Kampala, Stockholm	minated in an holocaust

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the birth of so
 lential Pit-a radiance, an infinitesimal glim- glorious a Mission-little
 wonder that the
 mer of which, as the Founder of the Faith, followers of the Author of
 such a Revela-
 Himself, later testified, caused the dwellers tion should be called upon to
 pour forth, as
 of Sinai to swoon away-seemed, as it were, a ransom for so much
 suffering, and in
 to be intermingled, whilst Bailb'u'll6h lay in thanksgiving for such
 priceless benefits con-
 chains and fetters in that subterranean dun- ferred upon mankind, their
 substance, exert
 geon, and, for many months after, with the theinselves to the utmost,
 scale the summits
 somberness of the tragedy which enveloped of self-sacrifice, accomplish
 the most' valor-
 the members of a persecuted community in ous feats, and, through a
 concerted, deter-
 almost every province of that hapless land. mined, consecrated
 ten-year-long effort,
 The dawning light of the Revelation prom- achieve their greatest
 victories in honor of
 ised and lauded by the Bbb marks the termi- the Founder of their Faith, in
 grateful mem-
 nation of the second and darker crisis in the ory of His unnumbered
 slaughtered serv-
 annals of the B6bi Dispensation, and signal- ants, and for the world
 establishment, and
 izes the commencement of a ten-year-long ultimate triumph, of His
 embryonic World
 crisis, the first of the three successive cnes Order.

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The four Intercontinental Conferences, therance of the Grand Design delineated
 in
 constituting the highlights of the centenary 'Abdu'l-Bahl's immortal Tablets;
 to the
 celebrations commemorating this unique members of the loyal, the assiduously
 labor-
 period in BahL'i history, commingling so ing and highly diversified community
 in the
 much tragedy and glory, as well as the pub- Indian sub-continent, whose
 geographic po-
 lic consecration of the Most Holy House of sition entitles them to extend
 substantial as-
 Worship ever to be raised for the glory of sistance to the prodigious task of

awakening
the Most Great Name, must alike proclaim, the peoples of South East Asia to the re-
in no uncertain voice, the significance of the demptive Message of Bahi'u'lliih; to the happenings which, a hundred years ago, en- members of the second most persecuted yet dowed mankind with a potency unap- resolute community established in the heart proached at any period in the world's spirit- of both the Arab and Muslim worlds, who, ual history, and signalize the inauguration of by virtue of the position they occupy, must what may yet come to be regarded as a play a distinctive part in the emancipation period of collective administrative and of a proscribed Faith from the fetters of re-teaching accomplishments distinguishing the ligious orthodoxy; to the members of the Formative Age of our Faith and endowed youthful yet vigorously functioning com-with a fertility comparable to that which munity, championing the Cause of Baht?-marked the spiritual feats of the dawn- u'lliih in the Antipodes who, by reason of breakers of the Heroic Age which pre- their close proximity, are expected to con- ceded it. tribute a substantial share to the establish-To the members of the valorous Amer- ment of the institutions of the Faith in the ican BahL'i Community, the chosen trustees numerous and widely scattered islands and and principal executors of 'Abdu'l-BahL's archipelagoes of the South Pacific Ocean; to Divine Plan, who, by virtue of the mission the members of a long-established yet still entrusted to them by the Center of Bahi'- persecuted community dwelling in a terri-u'lliih's Covenant, have been empowered, tory which may well rank, next to the Holy and are fully qualsed, to assume a pre- Land and the Cradle of our Faith, as the ponderating role in the conduct of this most holy in the entire BahL'i world, who world-encompassing crusade; to the long- are destined to share with their brethren in suffering, the unflinching, the much loved Persia, Egypt and P5kist5n in the task of

and steadfast members of the venerable and achieving the recognition of a
down-trodden
still persecuted community of Bahá'u'lláh's Faith, by the ecclesiastical
leaders of Islám;
followers laboring in His native land, whose to the newly-fledged, spiritually
alert com-
spiritual ancestors have left a legacy of un- munities of Central and South
America,
surpassed heroism and saintliness to the ris- who, by virtue of the
responsibilities in-
ing generation in both the East and the vested in the inhabitants of the
Western
West; to the members of the small, yet in- Hemisphere through the ringing call
of
tensely alive, community dwelling in the Bahá'u'lláh in the Aqdas and the
utterances
heart and center of the far-flung British of the Center of His Covenant, are
expected
Commonwealth of Nations, whose destiny is by their brethren, in both the East
and the
to lend a notable impetus to the progress of West, to worthily play their part
as asso-
this world Crusade, through awakening the ciates of the chief executors of the
Plan be-
vast and heterogeneous multitudes that owe queathed by 'Abdu'l-Bahá; to the
members
allegiance to the British Crown, and are dis- of the communities in Italy and
Switzerland,
persed throughout the five continents of the as yet in the embryonic stage of
their devel-
globe; to the members of the equally small opment, and who will soon take their
place
yet virile and highly promising community, as an independent entity in the
international
planted in the heart of the European conti- Bahá'í community, and must assume
their
nent, whose mission is to spread the light of share in planting the banner of a
triumphant
the Faith throughout the regions that lie in Faith in the heart of a continent
regarded
its neighborhood and project its radiance as as the cradle of Western
civilization as well
far as the heart of the Asiatic continent; to as in the stronghold and
nerve-center of the
the members of the newly emerged yet most powerful church in Christendom; in-
swiftly advancing community established in deed, to each and every believer,
whether

the Dominion of Canada, worthy allies of isolated, or associated with any local
Assem-
the American BahB'1' Community in the fur- bly or group, who, though as yet
unidenti-

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fied with any specific national Plan for the tain-fastnesses of Tibet,
establish direct con-
systematic prosecution of this Crusade, can tact with the teeming and
hapless multitudes
still, and indeed must, lend his particular as- in the interior of China,
Mongolia and Ja-
sistance in this gigantic enterprise-to all, pan, sit with the leprous,
consort with the
without distinction of race, nation, class, outcasts in their penal
colonies, traverse the
color, age or sex, I feel moved, as the fateful steppes of Russia or scatter
throughout the
hour of a memorable centenary approaches, wastes of Siberia, I direct
my impassioned
to address my plea, with all the fervor that appeal to obey, as befits His
warriors, the
my soul can command and all the love that summons of the Lord of Hosts,
and prepare
my heart contains, to rededicate themselves, for that Day of Days when His
victorious
collectively and individually, to the task that battalions will, to the
accompaniment of
lies ahead of them. hozannas from the invisible
angels in the
Under whatever conditions, the dearly AbhL Kingdom, celebrate the hour
of final
loved, the divinely sustained, the onward victory.
marching legions of the army of BahL'u'llLh "O, that I could travel,"
'Abdu'l-Bahg,
may be laboring, in whatever theater they crying out from the depths of
His soul, gives
may operate, in whatever climes they may utterance to His longing, in
a memorable
struggle, whether in the cold and inhospita- passage in the Tablets of the
Divine Plan,
ble territories beyond the Arctic Circle, or addressed to the North
American believers,
in the torrid zones of both the Eastern and "even though on foot and in
the utmost
Western Hemispheres; on the borders of the poverty, to these regions,
and raising the call

jungles of Burma, Malaya and India; on the cities, villages,	of 'Yii-BahCu'l-Abh2 in
fringes of the deserts of Africa and of the oceans, promote the	mountains, deserts and
Arabian Peninsula; in the lonely, far-away, I cannot do.	Divine teachings! This, alas,
backward and sparsely populated islands	How intensely I deplore it!
Please God, ye	
dotting the Atlantic, the Pacific and the Indian Oceans and the North Sea; amidst the	may achieve it!"
God, O people of	"Teach ye the Cause of
diversified tribes of the Negroes of Africa, Faith, Himself,	BahL," the Author of our
the Eskimos and the Lapps of the Arctic	admonishes His followers, 't
.. for God	
regions, the Mongolians of East and South	hath prescribed unto every
one the duty of	
East Asia, the Polynesians of the South Pa-	proclaiming His Message, and
regardeth it	
cific Islands, the reservations of the Red In-	as the most meritorious of
all deeds. . . .	
dians in both American continents, the Ma-	Should any one arise for the
triumph of Our	
ories of New Zealand, and the aborigines of	Cause, him will God render
victorious	
Australia; within the time-honored strong-	though tens of thousands of
enemies be	
holds of both Christianity and IslLm,	leagued against him." "They
that have for-	
whether it be in Mecca, Rome, Cairo, Najaf	saken their country," He
assures them, for	
or Karbilfi; or in towns and cities whose in-	the purpose of teaching Our
Cause-these	
habitants are either immersed in crass ma-	shall the Faithful Spirit
strengthen through	
terialism, or breathe the fetid air of an ag-	.
its power. . . Such a service is, indeed,	
gressive racialism, or find themselves bound	the prince of all goodly
deeds, and the orna-	
by the chains and fetters of a haughty intel-	ment of every goodly act."
"When the hour	
lectualism, or have fallen a prey to the	cometh that this wronged and
broken-	
forces of a blind and militant nationalism,	winged bird will have taken
its flight unto	
or are steeped in the atmosphere of a nar-	the celestial Concourse," is
'Abdu'l-BahL's	

row and intolerant ecclesiasticism-to them last poignant call to the
 entire body of the
 all, as well as to those who, as the fortunes followers of His Father's
 Faith, as recorded
 of this fate-laden Crusade prosper, will be in His Will and Testament,
 "it is incumbent
 called upon to unfurl the standard of an all- upon . . . the friends and
 loved ones, one
 conquering Faith in the strongholds of Hin- and all, to bestir themselves
 and arise, with
 duism, and assist in the breaking up of a heart and soul, and in one
 accord . to .
 rigid age-long caste system, who will replace teach His Cause and promote
 His Faith. It
 the seminaries and monasteries acting as the behoveth them not to rest for
 a moment.
 nurseries of the Buddhist Faith with the . . . They must disperse
 themselves in
 divinely-ordained institutions of Bahi'-
 every land . . and travel throughout all
 u'llfih's victorious Order, who will penetrate regions. Bestirred, without
 rest, and stead-
 the jungles of the Amazon, scale the moun- fast to the end, they must
 raise in every land

T H E W O R L D O R D E R O F B A H A ' U ' L L A H

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the cry of 'YB-BahB'u'l-AbhP . . that . hearts (of the) assembled
 representatives
 throughout the East and the West a vast (of the) BahPi Communities (on
 the)
 concourse may gather under the shadow of European Continent (at the)
 prospect (of
 the Word of God, that the sweet savors of the) forthcoming convocation (of
 the)
 holiness may be wafted, that men's faces epoch-making convention (in)
 Florence,
 may be illumined, that their hearts may be (the) harbinger (of the) birth
 (of the)
 filled with the Divine Spirit and their souls Italo-Swiss BahPi National
 Assembly. Stop.
 become heavenly." (The) projected institutions
 called (into)
 No matter how long the period that sep- being amidst (the) world-wide
 celebrations
 arates them from ultimate victory; however commemorating (the) inception
 (of)
 arduous the task; however formidable the BahPu'llfh's prophetic Mission,

constituting
 exertions demanded of them; however dark fairest fruit (of the) initial
 stage (of the)
 the days which mankind, perplexed and European crusade, bound (to) add
 its valu-
 sorely-tried, must, in its hour of travail, able support (to the) triple
 pillars recently
 traverse; however severe the tests with erected under (the) aegis (of
 the) same
 which they who are to redeem its fortunes plan (in the) course (of the)
 same stage
 will be confronted; however afflictive the (of) its evolution designed (to)
 sustain
 darts which their present enemies, as well as (the) weight, (to) broaden (the)
 basis,
 those whom Providence, will, through His (to) enhance (the) prestige, (to)
 add di-
 mysterious dispensations raise up from versity (to the) elements (that
 are) destined
 within or from without, may rain upon (to) participate (in) six
 continents (of the)
 them, however grievous the ordeal of tem- globe, (in the) future election
 (of the) Uni-
 porary separation from the heart and nerve- versal House (of) Justice. Stop.
 center of their Faith which future unfore- Moved (to) warmly congratulate
 (the)
 seeable disturbances may impose upon them, American National Spiritual
 Assembly, ably
 I adjure them, by the precious blood that directing (the) vast operations
 (of the)
 flowed in such great profusion, by the lives European crusade from (the) heart
 (of the)
 of the unnumbered saints and heroes who North American Continent; (the)
 European
 were immolated, by the supreme, the glori- Teaching Committee, (the)
 principal exe-
 cutioner of the Prophet-Herald of our cutor (of the) plan, inaugurating
 (the)
 Faith, by the tribulations which its Founder, European phase (of) America's
 unfolding
 Himself, willingly underwent, so that His mission; (the) European
 representative (of
 Cause might live, His Order might redeem a the) Committee established (in)
 Geneva,
 shattered world and its glory might suffuse vigilantly coordinating (the)
 ramifications
 the entire planet-I adjure them, as this (of the) newly launched project;

every sub-
 solemn hour draws nigh, to resolve never to subsidiary agency, regional (and)
 local, con-
 flinch, never to hesitate, never to relax, until
 tributing its share (to the) triumph (of the)
 each and every objective in the Plans to be common cause; all pioneers, past
 (and)
 proclaimed, at a later date, has been fully present; settlers, itinerant
 teachers, worthy
 consummated. emissaries (of the) Center (of
 the) Cove-
 Your true brother nant, who nobly responded (to) His call (in
 USHOGHI the) length (and) breadth (of the) ten goal
 June 30, 1952. countries; (the) entire body (of
 the) stead-
 ily multiplying native believers, constituting
 TO THE EUROPEAN TEACHING CONFERENCE (the) core (of the) vanguard (of
 the)
 IN LUXEMBOURG army, singled out by (the) Lord (of) Hosts
 (for the) quickening (and the) ultimate
 (On the) occasion, auspicious opening conquest (of the) spiritually slumbering
 Luxembourg Teaching Conference coincid- continent, particularly (the) members
 (of
 ing (with the) eve (of the) historic Holy the) twin rapidly rising communities
 (of)
 Year marking (the) conclusion (of the) Italy (and) Switzerland, who
 singly (and)
 series (of the) memorable annual gather- collectively hastened, through high
 endeav-
 ings, leaving (an) indelible imprint (on the) ors, (the) consummation (of the)
 enter-
 annals (of the) second stage (of the) evolu- prise, exceeding fondest
 expectations. Stop.
 tion (of) 'Abdu'l-BahBs Divine Plan, Hail this crowning exploit (of the) Second
 wholeheartedly share feelings (of) joy, Seven Year Plan as (the) forerunner (of
 pride (and) gratitude evoked (in the) the) formation (in) rapid succession, (in
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the) course (of the) third phase (of the) them, (the) propagation (of)
 His Faith
 Plan conceived (by the) Center (of) Bah6'- (and the) consolidation (of
 the) agencies
 u'llhh's Covenant, (of) Regional National (of) His rising Administrative
 Order
 Assemblies (in) Scandinavia, Benelux coun- throughout (the) entire
 European Conti-
 tries, Iberian Peninsula, themselves a pre- nent.

lude (to the) establishment (in) present
 -SHOGHI
 (and) succeeding epochs (of the) evolution Haif a,
 (of the) Divine Plan, (of) separate National August 23, 1952.
 Assemblies (in) each sovereign state, princi-
 pality, (and) chief dependency (on the) ACQUISITION
 OF VITALLY-NEEDED
 PROPERTY
 European Continent, as well as (on the) SURROUNDING THE TOMBOF B A H .
 ~ ~ J ' L L ~ H
 neighboring principal islands (of the) Medi-
 terranean, Atlantic Ocean, (and) North Sea. Announce (to) Bahi'i
 communities, East
 Stop. (and) West, (on the) joyous
 occasion (of
 Earnestly appeal (to) all participants (in the) hundred (and) thirty-fifth
 Anniversary
 the) phenomenal birth (and) rise (of the) (of) Bah6'uYllhh'sBirthday,
 (the) success-
 communities constituting weighty elements ful termination (of the)
 protracted negotia-
 (in the) life (of the) firmly knit world tions, initiated two years ago
 (and) culmi-
 Bah2i family (to) prepare themselves dur- nating (in the) signature (to
 the) contract
 ing present Conference (for the) future providing (the) eventual,
 formal transfer by
 close collaboration (with the) long estab- (the) Development Authority
 (of the) State
 lished sister communities (in the) British (of) Israel to (the)
 Palestine Branch (of
 Isles, France (and) Germany (to) meet the) American National
 Spiritual Assembly
 (the) challenge (of the) major strenuous (of the) extensive,
 long-desired, vitally-
 task constituting (the) pivot (of the) delib- needed property surrounding
 (and) safe-
 erations (of the) approaching Stockholm guarding for posterity (the)
 Most Holy
 Intercontinental Conference, designed (to) Tomb (of the) Founder (of the)
 Faith, as
 expand (and) consolidate (the) framework well as (the) adjoining
 Mansion.
 (of the) administrative order (of the) Faith (The) acquired area,
 raising BahB'i hold-
 (of) BahB'u'llhh (in the) north, south, west ings (on the) holy plain (of)
 'AkkL from

(and) heart (of the) European Continent, and fifty-five	four thousand to one hundred
foreshadowing (the) launching (of) future exchanged	thousand square meters, (was)
enterprises (in) collaboration (with the) children (of)	against property donated by
German, Persian, 'Irhqi BahQi Communi- MirzL MU-	Zikrullah, grandchildren (of)
ties, calculated (to) extend (the) regenerat- faithful half-	hammad Quli, Bahb'u'llhh's
ing influence (of the) same order (to) east- exile.	brother (and) companion (in)
ern (and) southeastern territories (of the) contrasts (with	(This) spontaneous offer
same continent (and) eventually beyond its family (in	the) shameful action (of the)
confines, across (the) Ural Mountains (to the) property	the) sale to non-Bahi'is (of
the) north, west (and) ultimately (to the) Jordan val-	(in the) neighborhood (of the)
heart (of the) Asiatic Continent. Stop. instrumentality	ley purchased (through the)
Urge all attendants (to) dedicate part (of Bahi'u'llhh's life-	(of) 'Abdu'l-BahL during
the) sessions (of this) Conference synchro- instructions (and)	time, pursuant (to) His
nizing (with) Centenary (of the) imprison- ment (of) Bahi'u'llhh (in the) Siyhh-Chh1	alluded (to in) His writings. (The) forty acre property
acquired (in (in) prayerful remembrance (of the) som- equals (the)	this) single transaction almost
ber tragedy preceding (the) rise (of the) endowments pur-	entire Bahb'i international
resplendent Orb (of the) august Revelation, sixty years (in	chased (in the) course (of)
(to) draw nigh (to) His spirit, (to) fix B&bib'sSepulcher (on	the) vicinity (of the)
(their) thoughts (on) His promises, (to) derive fresh inspiration (from the) glorious	the) slope (of) Mt. Carmel. (The) exchange (of) said
property, in- triumph, following so closely (upon) His (was) made pos-	cluding land (and) houses
agonizing ordeal, (to) contemplate (the) flight (of the)	sible (by the) precipitate
magnitude (of) His Cause, (to) pledge traditional supporters	former Arab owners,
themselves (to) ensure (in the) course (of	(of the) old

Covenant-breakers (and) de-
 the) decade opening before them (the) suc- scendents (of the) notorious
 enemy (of)
 cess (of the) twin colossal tasks assigned 'Abdu'l-BahL who placed (his)
 residence
 (at the) disposal (of the) Committee (of) am impelled, on the occasion of
 the anni-
 Investigation. versary of the Most Great
 Festival, coin-
 (The) signature (to the) agreement sig- ciding with a triple
 celebration-the dedica-
 nalized (the) commencement (of) large- tion of the Mother Temple of
 the West, the
 scale landscaping, aiming (at the) beautifi- launching of a World Spiritual
 Crusade and
 cation (of the) immediate precincts (of the Commemoration of the Birth
 of BahP-
 the) holiest spot (in the) entire Bah6'i uYllLh'sMission-to pay warmest
 tribute to
 world, itself (the) prelude (to the) eventual the pre-eminent share which
 the American
 erection, as happened (in the) case (of the) BahL'i Community has had in
 the course of
 Bib's Sepulcher, (of a) befitting Mausoleum over half a century in
 proclaiming His Rev-
 leum enshrining (the) precious Dust (of elation, in shielding His
 Cause, in cham-
 the) Most Great Name. pining His Covenant, in
 erecting the ad-
 Desire (to) acknowledge (the) indefat- ministrative machinery of His
 embryonic
 igrable efforts exerted (by) both Larry World Order, in expounding His
 teachings,
 Hautz (and) Leroy Ioas enabling (the) con- in translating and
 disseminating His Holy
 summation (of the) initial stage (of the) Word, in despatching the
 messengers of His
 enterprise destined (to) eclipse in its final Glad-Tidings, in awakening
 Royalty to His
 phase (the) splendor (and) magnificence Call, in succoring His
 oppressed followers,
 (of the) Bib's resting-place (on) Mt. Car- in routing His enemies, in
 upholding His
 mel. Law, in asserting the
 independence of His
 -SHOGHI Faith, in multiplying the financial resources
 Haifa, Israel, of its nascent institutions

and, last but not

November 12, 1952.

least, in rearing its greatest

House of Wor-

ship-the first Mas_hriqu'l-Ad_hkk6r of the

Western World.

The hour is now ripe for this greatly

gifted richly blessed Community to arise

and reaffirm, through the lannching of yet

another enterprise, its primacy, enhance its

spiritual heritage, plumb greater depths of

Presented by Rihiyyih Khdnum

consecration and capture loftier

heights in

the course of its strenuous and ceaseless la-

My soul is ~~plifted in joy and thanksgiv-

bors for the exaltation of God's

Cause.

ing at the triumphant conclusion of the sec-

The Ten Year Plan,

constituting the third

ond Seven Year Plan immortalized by the

and final stage of the initial

epoch in the

brilliant victories simultaneously won by the

evolution of 'Abdu'l-Bah%'s

Master Plan,

vanguard of the hosts of Bahb'u'llih in

which, God willing, will raise

to greater

Latin America, in Europe and in Africa-

heights the fame of the

stalwart American

victories befittingly crowned through the

Bahb'i Community, and seat it

upon "the

consummation of a fifty year old enterprise,

throne of an everlasting

dominion," en-

the completion of the first Ma&riqu'l-

visaged by the Author of the

Tablets of this

A&hkk6r of the Western World. The signal

same Plan, involves:

success that has attended the second col-

First, the opening of the

following virgir

lective enterprise undertaken in the course

territories, eleven in Africa:

Cape Verde Is-

of the American Bahb'i history climaxes a

lands, Canary Islands, French

Somaliland,

term of stewardship to the Faith of Bah6'u'-

French Togoland, Mauritius,

Northern Ter-

llgh, of almost three score years duration,-

ritories Protectorate,

Portuguese Guinea,

a period which has enriched the annals of

R6union Island, Spanish

Guinea, St. Helena

the concluding epoch of the Heroic, and

and St. Thomas Island; eight

in Ada: Caro-

shed luster on the first thirty years of the

line Islands, Dutch New

Guinea, Bannan Is-

Formative Age of the Bahá'í Dispensation. land, Kazakhstan, Macao
Island, Sakhalin

So fecund a period has been marked by Island, Tibet and Tonga
Islands; six in ELI-

teaching activities unexcelled throughout the rope: Andorra, Azores,
Balearic Islands,

western world and has been distinguished Lofoten Islands, Spitzbergen
and Ukraine,

by administrative exploits unparalleled in and four in America: Aleutian
Islands,

the annals of any Bahá'í National Community - Falbland Islands, TCCy west
and Kodiak b-

nity whether in the East or in the West. I land.

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Second, the consolidation of the Faith in the number of incorporated local
assemblies

the following territories, six in Asia: China, within the American Union.

Formosa, Japan, Korea, Manchuria, Philip- Fifteenth, the raising to
three hundred of

pine Islands; two in Africa: Liberia and the number of local spiritual
assemblies in

South Africa; twelve in Europe: the ten that same country.

Goal Countries, Finland and France; three Sixteenth, the incorporation
of spiritual

in America: the Hawaiian Islands, Alaska assemblies in the leading cities of
Sweden,

and Puerto Rico. Norway, Denmark, Belgium,

Holland, Lux-

Third, the extension of assistance to the embour, Spain and Portugal, as well
as of

National Spiritual Assemblies of the Bahá'ís the spiritual assemblies of Paris,
of Helsing-

of Central and South America, as well as to fors, of Tokyo, of Suva and of
Johannes-

the National Spiritual Assembly of the burg.

Bahá'ís of Italy and Switzerland, in forming Seventeenth, the quadrupling
of the num-

twenty National Spiritual Assemblies in the ber of the local spiritual
assemblies and the

Republics of Latin America and two in Eu- trebling of the number of localities
in the

rope, namely in Italy and Switzerland; the aforementioned countries.

extension of assistance for the establishment Eighteenth, the translation
of Bahá'í lit-

of a National Haziratu'l-Quds in the capital erature into ten languages in

Europe:
of each of the aforementioned countries as Basque, Estonian, Flemish, Lapp,
Maltese,
well as of national Bahi'i endowments in Piedmontese, Romani, Romansch, Yiddish
these same countries. and Ziryen; ten in America:
Aguaruna, Ara-
Fourth, the establishment of 'ten National wak, Blackfoot, Cherokee, Iroquois,
Len-
Spiritual Assemblies in the following Euro- gua, Mataco, Maya, Mexican and
Yahgan.
pean countries: Sweden, Norway, Denmark, Nineteenth, the conversion
to the Faith of
Belgium, Holland, Luxembourg, Spain, members of the leading Indian tribes.
Portugal, France and Finland. Twentieth, the conversion to
the Faith of
Fifth, the establishment of a National representatives of the Basque and Gipsy
Spiritual Assembly in Japan and one in the races.
South Pacific Islands. Twenty-first, the
establishment of sum-
Sixth, the establishment of the National mer schools in each of the
Scandinavian and
Spiritual Assembly of Bahi'is of Alaska. Benelux countries, as well as
those of the
Seventh, the establishment of the Na- Iberian Peninsula.
tional Spiritual Assembly of the Bahi'is of Twenty-second, the
proclamation of the
South and West Africa. Faith through the Press and
Radio through-
Eighth, the incorporation of each of the out the United States of America.
fourteen above-mentioned National Spirit- Twenty-third, the
establishment of a
ual Assemblies. BahVi Publishing Trust in
Wilmette, Illinois.
Ninth, the establishment of national Twenty-fourth, the formation of
an Asian
Bahi'i endowments by these same National Teaching Committee designed to
stimulate
Spiritual Assemblies. and coordinate the teaching
activities initi-
Tenth, the establishment of a National ated by the Plan.
Haziratu'l-Quds in the capital city of each May this Community-the
spiritual de-
of the eleven of the aforementioned coun- scendents of the Dawn-Breakers of the
He-
tries, as well as one in Anchorage, one in roic Age of the BahVi Faith, the
chief re-
Suva, and one in Johannesburg. pository of the immortal

Tablets of 'Abdu'l-
 Eleventh, the erection of the first De- BahL's Divine Plan, the foremost
 executors
 pendency of the first Ma&riqu'l-Ad_hkAr of of the Mandate issued by the Center
 of
 the Western World. BahVu'llAh's Covenant, the
 champion-bucd-
 Twelfth, the extension of assistance for ers of a divinely conceived
 Administrative
 the purchase of land for four future Tem- Order, the standard-bearers. of the
 all-con-
 ples, two in Europe: in Stockholm and quering army of the Lord of Hosts, the
 Rome; one in Central America, in Panama torch-bearers of a future divinely
 inspired
 City; and one in Africa, in Johannesburg. world civilization-arise, in
 the course of
 Thirteenth, the completion of the land- the momentous decade separating the
 Great
 scaping of the grounds of the Mas_hriquYl- from Most Great Jubilee, to secure,
 as befits
 Ad_hkkQin Wilmette. its rank, the lion's share in
 the prosecution
 Fourteenth, the raising to one hundred of of a global crusade designed to
 diffuse the
 T H E W O R L D O R D E R O F B A H A ' U ' L L A H 367
 Light of God's Revelation over the surface first to lay an unassailable
 foundation for
 of the entire Planet. the erection of auxiliary
 institutions de-
 SHOGAI signed to multiply its financial resources;
 April 29, 1953. and, more recently, the first
 to achieve, as
 befits its primacy, the initial task devolving
 upon it in pursuance of the newly-launched
 world spiritual Crusade, this Community
 has abundantly merited, by the quality of its
 Dear and valued co-workers : deeds and the magnitude of its
 exploits, the
 My soul is thrilled and my heart is filled distinctive titles of the Cradle of
 the World
 with gratitude as I contemplate-looking Order of Bahit'u'llhh, of the
 Vanguard of
 back upon six decades of eventful American His world-conquering Host, of
 the standard-
 Bah6'i history-the chain of magnificent bearers of the Oneness of Mankind,
 of the

achievements which, from the dawn of the Chief Trustees of the Plan devised by the Faith of BahL'u'lllh in the West until the Center of the Covenant and of the torch-present day, have signalized the birth, bearers of an as yet unborn world civiliza- marked the rise and distinguished the un- tion. foldment of the glorious Mission of the The services rendered by this same Com- American BahL'i Community. Of all BahL'i munity in recent years, in its capacity as the Communities in both the Eastern and West- chief executors of 'Abdu'l-Bah6's Divine ern Hemispheres, with the sole exception of Plan, in the course of the second stage of its venerable sister-community in BahL'uY- the initial epoch in its evolution, are of such Il6h's native land, it alone may well claim importance and significance as to deserve to have released forces, and set in motion particular mention at this time. In the North events, which stand unparalleled in the an- American continent, throughout the Repub- nals of the Faith; while in the course of the lics of Latin America, in the Ten Goal coun- last fifty years, comprising the concluding tries of Europe, on the shores and in the years of the Heroic and the opening Epochs heart of the African continent, the members of the Formative Age of the BahL'i Dis- of this community have, in conformity with pensionation, it can confidently boast of a rec- the provisions of the second Seven Year ord of stewardship which, for its scope, ef- Plan, performed feats of such noble and en- fectiveness and splendor, is unmatched by during heroism as to enhance immensely that of any other community in the entire their prestige, demonstrate unmistakably the BahL'i world. caliber of their faith and qualify them to as- The first to awaken to the Call of the sume a preponderating share in the prosecu- New Day in the Western world; the first to tion of the Ten Year Plan whose operations spontaneously arise to befittingly erect the are to extend over the entire surface of the

Mother Temple of the West; the first to globe.
 grasp the implications, evolve the pattern In the multiplication and
 consolidation of
 and lay the basis of the structure of the Bahit'i Administrative institutions
 and their
 BahL'i Administrative Order in the entire auxiliary agencies throughout Central
 Bah6'i world; the first to openly and sys- America, the Antilles and every
 South
 tematically proclaim the fundamental prin- American Republic-a task
 supplementing
 ciples of the Faith, to adopt effectual meas- the initial enterprise
 undertaken, in pursu-
 ures for its defense, to invite the attention of ance of the first Seven Year
 Plan, in con-
 Royalty to its teachings, to devise an ade- nection with the introduction of
 the Faith
 quate machinery for the translation, the into the Republics of Latin America;
 in the
 publication and the dissemination of its lit- even more rapid development of
 nascent in-
 erature and to provide the means for the stitutions of the Faith in
 Scandinavian, in
 creation of its subsidiary institutions; the the Benelux countries, in
 Switzerland, in the
 first to champion the cause of the oppressed Italian and Iberian Peninsulas; in
 the laying
 and to generously contribute to the allevia- of the administrative basis of the
 World
 tion of the sufferings of the needy and per- Order of BahL'u'lllh in the
 capital and in
 secuted among the followers of BahL'u'lllh; some of the major cities of
 each of the ten
 the first to inaugurate collective enterprises European sovereign states
 included within
 for the propagation of His Cause; the first the scope of the Plan; in the
 convocation of
 to assert its independence in the west; the a series of historic teaching
 Conferences in

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the North and in the heart of the European	The stage is now set,
and the hour propi-	
continent-heralding the convocation of the	tious, f o r a deployment of
forces, and for	
recently held, epoch-making intercontinental	the revelation of the
indomitable spirit ani-	
Teaching Conferences; in the translation,	mating this community, on a

scale and to a
the publication and dissemination of Bahi'i
entire course
literature in various European languages; in
To the Antilles
the still more dramatic evolution of the
of Central and
Faith in the African continent, culminating
of the initial
in the convocation of the first interconti-
inaugurating the
mental Teaching Conference of the Holy
world-girding Mission
Year in the heart of Africa; in the tremen-
states of Europe
dous sacrifices spontaneously and repeatedly
in the unfold-
made to broaden and reinforce the founda-
members of this
tions of the Faith in the North American
and deter-
continent, to sustain the campaigns under-
conquer; to
taken in Latin America, Europe and Africa,
which, in addition to
and to meet the many demands of the BahVi
the second Seven
Temple, rapidly nearing completion in Wil-
spontaneously endeavored
mette; in the successive emergence of three
Cause of BahC-
National Spiritual Assemblies in the West-
islands and ar-
ern Hemisphere-an outstanding contribu-
American, the
tion to the evolution and consolidation of
continents; Depend-
the structure of the world administrative
inaccessible, and
order of the Faith; in the completion of the
their operations
interior ornamentation of the first Maariq-
continent; lastly, the
u'l-A&kh of the West, the provision of
of the one re-
its accessories and the initiation of the land-
adequately repre-

degree unprecedented in the
of American Bahi'i history.
and the seventeen Republics
of South America-the scene
exploits of a community
opening phase of its
-to the ten sovereign
which, at a subsequent stage
ment of that Mission, the
community enthusiastically
minedly arose to open up and
the African Territories
their allocated task under
Year Plan, they
to win to the all-conquering
u'llhh-to these numerous
chipelagoes, bordering the
European and African
encies extensive, well-nigh
remote from the base of
throughout the Asiatic
South Pacific area, the home
maining race not as yet

scaping of its grounds; in the support ex-	sented in the Bahi'i world
community, oc-	
tended to the development of the institutions	cupying spiritually so
strategic a position	
of the World Center of the Faith; in the role	owing to its proximity to
the Bahi'i com-	
played by its representatives, whether as	munities already lirmly
entrenched in South	
Hands of the Cause or members of the In-	America, in the Indian
sub-continent and in	
ternational BahVi Council; in the financial	Australasia, at once
challenging the re-	
aid unhesitatingly given to hasten the con-	sources of no less than
eight National Spir-	
struction, and insure the completion, of the	itual Assemblies, and the
theater destined to	
Superstructure of the Bgb's Sepulcher on	witness the noblest and the
most resounding	
Mt. Carmel-above all, in the share its na-	victories which the chosen
executors of	
tional elected representatives have assumed	'Abdu'l-Bahi's Divine Plan
have been called	
in providing the means for the convocation	upon to win in the service
of the Cause of	
of the second intercontinental Teaching	God-all these have now,
in accordance	
Conference of the Holy Year; in commemo-	with the requirements of an
irresistibly un-	
rating worthily the dedication to public wor-	folding Plan, been added,
completing	
ship of the Mother Temple of the West, on	thereby the full circle of
the world-wide ob-	
the occasion of its Jubilee; in befittingly in-	ligations devolving upon a
community in-	
augurating the launching of the World Spir-	vested with spiritual
primacy by the Author	
itual Crusade, and in celebrating the climax	of the immortal Tablets
constituting the	
of the Holy Year marking the centenary of	Charter of the Master Plan
of the appointed	
the birth of BahVu'llLh's Mission-in	all Center of Bahi'u'llhh's
Covenant.	
these the American BahL'i Community has	"The moment this Divine
Message," He	
fully deserved the praise and gratitude of	Who penned these Tablets and
conferred	
posterity, has merited the applause of the	this primacy has most

significantly affirmed,
 Concourse on high and earned a full meas- "is propagated through the
 continents of Europe, of Asia, of Africa
 ure of the Divine blessings and of the celes- Europe, of Asia, of Africa
 and of Austral- asia, and as far as the
 tial sustenance of which it will stand in such this Community will find
 islands of the Pacific, tablished upon the throne of
 great need in the course of the prosecution this Community will find
 itself securely es- tablished upon the throne of
 of still mightier and more glorious enter- tablished upon the throne of
 an everlasting dominion." Then, and only
 prises in the days to come. then, will, as He

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Himself has so remarkably prophesied, "the as yet penetrated. It must,
 as it approaches its conclusion, pave the
 whole earth" "resound with the praises of its its conclusion, pave the
 way for the laying, on an unassailable
 majesty and greatness." foundation, of the struc-
 Now, indeed, is the time, after the lapse tural basis of an
 Administrative Order whose fabric must, in the
 of two score years; following the triumphant sive Crusades, be
 course of succes- sive Crusades, be
 conclusion of two successive historic Plans, laboriously erected
 marking the opening stages of the first throughout the entire globe
 and which must assemble beneath its
 Epoch in the unfoldment of that same Mas- ples of every race, tongue,
 sheltering shadow peo- nation.
 ter Plan; on the morrow of the brilliant cele- Seconded by the
 creed, color-and Canadian BahGi Community
 brations climaxing the world-wide festivities yond the northern frontier
 of a memorable Holy Year; and while a supported by the newly
 neighboring fully fledged American Communities
 triumphant Community, in the first flush of Antilles and in each of the
 flourishing be- Central and
 enthusiasm, has just garnered the first fruits
 of its homeland;
 of its campaigns in four continents of the
 emerged Latin
 globe and is laden with its freshly won
 established in the
 trophies, for this community to bestir itself,

and, assuming its rightful preponderating Western Hemi-	Southern Republics of the
share in the conduct of a newly launched sister community	sphere; ably aided by its
world Spiritual Crusade, to demonstrate, the heart of a far-	vigorously functioning in
through a supreme and sustained effort em- to lend its in-	flung Empire, and destined
bracing the entire surface of the planet, its spiritual conquest	estimable assistance in the
ability to safeguard that primacy, to enrich scattered De-	of the numerous and widely
immeasurably the record of its stewardship Crown; reinforced	pendencies of the British
and to bring to a majestic conclusion the national Bah&i	by the oldest and youngest
opening Epoch in the evolution of a Plan mainland	communities on the European
destined to reveal the full measure of its prominent part in the	which are to play a
potentialities, not only throughout the suc- regions, and across the	eastern and southern
cessive Epochs of the Formative Age of the the shores and in	frontiers of Europe, along
Faith, but in the course of the vast reaches Mediterranean; assisted by	the islands of the
of time stretching into the Golden, the last sister-community in the cradle	its venerable
Age of the BahPi Dispensation. second oldest na-	of the Faith and by the
This decade-long global Crusade must world ac-	tional community in the Bahi'i
mark a veritable turning point in American propagation of the	tively engaged in the
Bahgi history. It must prove itself to be, as contiilent; confident of	Faith in the Asiatic
it develops, a force so pervasive and revolu- and Indian sister-	the help of its Egyptian
tionary in its character as to leave a lasting is closely linked	communities, whose destiny
imprint not only on the destinies of the and Southeast	with the African continent
American Bahl'i Community but on the for- lastly, assured of the	Asia, respectively, and,
tunes of the American nation as well. It yet another na-	unfailing cooperation of
must, even as a baptismal fire, so purge its	tional Community in the

Antipodes which, members from self as to enable them to position, is bound scale heights never as yet attained. It must, in the introduc- in its initial stages, witness a dispersal, com- Islands of the South bined with a consecration, reminiscent of American Bahi'i Com- the dawn of the Heroic Age in Bah&u'llih's rank as the chief native land. It must, as it gathers momen- Plan, play a domi- tum, awaken the select and gather the spirit- the direction and ually hungry amongst the peoples of the operations involved world, as well as create an awareness of the North American, Faith not only among the political leaders of European, the Afri- present-day society but also among the South Pacific cam- thoughtful, the erudite in other spheres of Crusade, and ensure, by human activity. It must, as it approaches its disposal and in conjunc- climax, carry the torch of the Faith to re- partners, its ultimate and gions so remote, so backward, so inhospita- ble that neither the light of Christianity or extending to every Islfim has, after the revolution of centuries, embracing no less

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than twenty-nine virgin territories and is- Crusade-that the two- lands, the members of this stalwart and pre- consolidation eminent Community are called upon, among continuous and other things and within the relatively brief increase speedily not span of a single decade, to create nuclei, avowed followers of around which will crystallize future assem- pating in this world fold task of extension and must be supplemented by strenuous efforts to only the number of the the Faith in both the virgin

and opened ter-
 ritories and islands
 blies, in no less than eleven territories and
 included within the
 islands of Africa, eight of Asia, six of Eu-
 scope of the Ten Year Plan,
 but also to
 swell the ranks of its
 rope, four of America; to inaugurate the es-
 active supporters who
 tablishment of the future Dependencies of
 resources and
 will consecrate their time,
 the Mother Temple of the West, and to ter-
 energy to the effectual
 spread of its teach-
 ings and the multiplication
 minate the landscaping of its grounds; to
 and consolida-
 tion of its- administrative
 consolidate and broaden the basis of the Ad-
 institutions.
 ministrative Order already laid in twenty-
 the opening
 The movement of pioneers,
 three territories and islands distributed in
 of virgin territories, the
 initiation of Houses
 of Worship and of
 four continents of the globe and situated in
 administrative headquar-
 ters, the incorporation of
 the Atlantic and Pacific Oceans; to assist in
 local and national
 elective bodies, the
 the erection of no less than thirty-six pillars,
 multiplication of assem-
 blies, groups and isolated
 twenty in Latin America, twelve in Europe,
 centers, the in-
 crease in the number of
 two in Asia, one in the North American
 races, represented
 in the world BahB'i
 continent and one in Africa, designed to
 Fellowship, the transla-
 tion, publication and
 help in sustaining the weight of the crown-
 dissemination of
 ing unit of the Bahi'i Administrative Order,
 Bahi'i literature, the
 consolidation of ad-
 ministrative agencies and
 and in the establishment of national Bahi'i
 the creation of
 auxiliary bodies designed to
 headquarters, of national endowments, and
 support them,
 however valuable, essential
 of national incorporations in all of these
 and n~eritorious,
 will in the long run amount
 continents; to lend its aid for the acquisition
 to little and fail
 to achieve the6 supreme
 of land in anticipation of the erection of
 purpose if not sup-
 plemented by the equally
 four Temples, two in Europe, one in Africa
 vital task-which

and one in Central America; to lend an im-	is one that primarily
concerns continually	
petus to the progress of the Faith in its	and challenges each single
individual be-	
homeland through raising to three hundred	liever whatever his rank,
capacity or origin	
the number of local Spiritual Assemblies	-of winning to the Faith
fresh recruits to	
and to one hundred the number of incor-	the slowly yet steadily
advancing army of	
porated Assemblies, as well as through the	the Lord of Hosts, whose
reinforcing	
founding of a Bahi'i Publishing Trust and	strength is so essential to
the safeguarding of	
the proclamation of the Faith through the	the victories which the band
of heroic	
Press and Radio; to enroll in the ranks of	BahP'i conquerors are
winning in the course	
the followers of Bahi'u'llrih members of the	of their several campaigns
in all the conti-	
Indian, of the Basque and Gipsy races; to	nents of the globe.
assume responsibility for the translation and	Such a steady flow of
reinforcements is	
publication of BahL'i literature in twenty	absolutely vital -and is of
extreme urgency,	
languages, ten in the Americas and ten in	for nothing short of the
vitalizing influx of	
Europe; and to contribute to the consolida-	new blood that will
reanimate the world	
tion of the Faith in eight of the European	Bahb'i Community can
safeguard the prizes	
goal countries through the establishment of	which, at so great a sacdice
involving the	
local incorporations, as well as through the	expenditure of so much time,
effort and	
quadrupling of the number of local Assem-	treasure, are now being won
in virgin terri-	
blies and the trebling of the number of local	tories by Bahs'u'llAh's
valiant Knights,	
BahP'i centers in each one of them.	whose privilege is to
constitute the spear-	
While this colossal task, which in its mag-	head of the onrushing
battalions which, in	
nitude and potentialities transcends any pre-	diverse theaters and in
circumstances often	
vious collective enterprise launched in the	adverse and extremely
challenging, are vy-	

course of American BahU history, is being ing with each other for the
spiritual con- quest of the unsundered
energetically carried out, it should be con-
territories and
stantly borne in mind-and this applies to islands on the surface of
the globe.

all communities without exception partici- This flow, moreover, will
presage and

T H E W G R L D O R D E R O F B A H A ' U ' L L A H

hasten the advent of the day which, as signed to culminate in the
establishment in
prophesied by 'Abdu'l-Bahk, will witness the its plenitude of the
institution of the Ma&-
entry by troops of peoples of divers nations riqu'l-A&kL as conceived by
Bahl'u'llih
and races into the BahB'i world-a day and envisaged by 'Abdu'l-BahL.
Moreover,

which, viewed in its proper perspective, will immediate consideration should
be given to

be the prelude to that long-awaited hour two other issues of prime
importance,

when a mass conversion on the part of these namely the purchase of land,
which need

same nations and races, and as a direct re- not exceed for the present one
acre, in an-
sult of a chain of events, momentous and ticipation of the construction
of the first

possibly catastrophic in nature, and which Ma&riqu'l-Adhkb of South
Africa, and

cannot as yet be even dimly visualized, will the prompt translation of a
suitable BahPi

suddenly revolutionize the fortunes of the pamphlet into the American and
European

Faith, derange the equilibrium of the world, languages allocated to your
Assembly, and

and reinforce a thousandfold the numerical its publication and wide
dissemination

strength as well as the material power and among the peoples and tribes
for whom it

the spiritual authority of the Faith of Baht?- has been primarily designed.
u'llLh.

The followers of the Most

Great Name,

Of all the Objectives enumerated in my citizens of the Great Republic of
the West;

message to the representatives of this om- constituting the majority and
the oldest fol-

community, assembled on the occasion of the continent wherein, celebration of the climax of the Holy Year, "the splen- of the convocation of the second inter- Light shall be re- continental Teaching Conference, of the in- His Faith auguration of the Mother Temple of the by Him in His West and of the launching of the World the "Apostles" Spiritual Crusade, the most vital, urgent and of the over- meritorious, in this the opening year of the same Tablets initial phase of this world-embracing enter- that Plan; con- prise, is, without doubt, the settlement of territories, whether pioneers in all the virgin territories and is- Dependencies, already lands assigned to this Community in all the the Faith; the continents of the globe, with the exception Administra- of the few which, owing to present political will regard as obstacles, can not as yet be opened to the Order of Bahl'- Faith of Bahl'u'llLh. This process already so retain their auspiciously inaugurated, which, in the heritage, insure course of the first eight months of the Holy second phase of Year has gathered such splendid momen- of the first tum, and which bids fair to astonish, stimu- settle in late and inspire the entire Bahi'i world, will, as befits must, during the concluding months of this the Scroll of same year and the one succeeding it, be so preparation, and accelerated as to ensure the att'a'mment of	lowers of His Faith in a in the words of 'Abdu'l-BahL, dors of His (Bahi'u'llLh's) vealed" and "the mysteries of shall be unveiled," addressed Tablets of the Divine Plan as of His Father; the recipients whelming majority of these constituting the Charter of querors of most of the sovereign states or included within the pale of Champion-builders of a world tive System which posterity the Harbinger of the World uYllLh,must, if they wish to primacy and enrich their that, ere the opening of the this World Crusade, the names American Bahl'i conquerors to virgin territories and islands their primacy, be inscribed on Honor, now in process of designed to be permanently

deposited at the
 this paramount objective before the lapse of entrance door of the Inner
 Sanctuary of
 two years from the official launching of this Bahl'u'llh's Most Holy Tomb,
 that the
 World Crusade. limited area of land required
 for the erec-
 While this goal is being vigorously pur- tion of four future Bahfi'i
 Temples, in
 sued close attention must be directed to the Rome, Stockholm, Panama City
 and Johan-
 preliminary measures for the establishment nesburg, will be bought, that
 the landscap-
 of the first Dependency of the Mother Tem- ing of the grounds of the
 Temple in Wil-
 ple of the West, as well as to the completion mette will be completed, and
 that the
 of the landscaping of its grounds, a double translation and the
 publication of the afore-
 task that will, on the one hand, mark the mentioned pamphlet in the
 specified lan-
 termination of the fifty-year old process of guages will be accomplished.
 the construction of the Central Bah2i The two years that lie
 ahead, three
 House of Worship, and proclaim, on the months of which have already
 elapsed, will
 other, the commencement of another de- swiftly and imperceptibly draw
 to a close

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THE BAHÁ'Í WORLD

Tasks even more onerous, equally weighty potential adversaries; armed
 with the ef-
 and requiring in a still greater measure the ficacious weapons their own
 hands have
 expenditure of effort and substance, lie slowly and laboriously
 forged in anticipa-
 ahead, which will brook of no delay, which tion of this glorious and
 inevitable encoun-
 will carry the Faith to still higher levels of ter with the organized
 forces of supersti-
 achievement and renown, which will en- tion, of corruption and of
 unbelief; placing
 large, through the forging of fresh instru- their whole trust in the
 matchless potency of
 ments, the framework of a steadily rising Bahi'u'llBh's teachings, in
 the all-conquer-
 world Administrative Order, and which will ing power of His might and

the infallibility	
eventually, if worthily discharged, seal the	of His glorious and
oft-repeated promises,	
triumph of the most prodigious, the most	let them press forward, each
according to	
sublime, the most sacred collective enter-	his strength and resources,
into the vast	
prise launched by the adherents of the	arena now lying before
them, and which,	
Cause of God in both hemispheres since the	God willing, will witness,
in the years im-	
early days of the Heroic Age of the Faith-	mediately lying ahead, such
exhibitions of	
an enterprise which in its vastness, organiza-	prowess and of heroic
self-sacrifice as may	
tion and unifying power, has no parallel in	well recall the superb
feats achieved by that	
the world's spiritual history.	immortal band of
God-intoxicated heroes	
To them, and indeed to the entire body	who have so immeasurably
enriched the an-	
of the followers of Bahi'u'llfih, engaged in	nals of the Christian, the
Islamic and Bfibi	
this global Crusade, I direct my appeal to	Dispensations.
arise and, in the course of these fast fleet-	On the members of the
American Bahi'i	
ing years, in every phase of the campaigns	Community, the envied
custodians of a Di-	
that are to be fought in all the continents of	vine Plan, the principal
builders and de-	
the globe, prove their worth as gallant war-	fenders of a mighty Order
and the recog-	
rriors battling for the Cause of BahL'u'llBh.	nized champions of an
unspeakably glorious	
Indeed, from this very hour until the eve of	and precious Faith, a
peculiar and ines-	
the Most Great Jubilee, each and every one	capable responsibility must
necessarily rest.	
of those enrolled in the Army of Light must	Through their courage, their
self-abnega-	
seek no rest, must take no thought of self,	tion, their fortitude and
their perseverance;	
must sacrifice to the uttermost, must allow	through the range and
quality of their	
nothing whatsoever to deflect him or her	achievements, the depth of
their consecra-	
from meeting the pressing, the manifold, the	tion, their initiative and

resourcefulness,
 paramount needs of this preeminent Crusade. their organizing ability,
 their readiness and
 capacity to lend their
 assistance to less privileged sister-communities
 "Light as the spirit," "pure as air," "blazing as fire," "unrestrained as the wind"-- heavy odds; through their
 generous and
 sustained response to the
 for such is Bahá'u'lláh's own admonition to enormous and
 His loved ones in His Tablets, and directed ever-increasing financial
 needs of a world-
 encompassing, decade-long
 not to a select few but to the entire congregation of the faithful-let them scatter far and admittedly
 strenuous enterprise, they
 must, beyond the
 shadow of a doubt, vindicate
 and wide, proclaim the glory of God's Revelation in this Day, quicken the souls of men the leadership of this world
 Crusade.
 and ignite in their hearts the love of the One Now is the time for the
 hope voiced by
 'Abdu'l-Bahí that from their
 Who alone is their omnipotent and divinely homeland
 appointed Redeemer. "heavenly illumination" may
 "stream to all
 Bracing the fearful cold of the Arctic the peoples of the world" to be
 realized.
 Now is the time for the
 regions and the enervating heat of the torrid truth of His re-
 zone; heedless of the hazards, the loneliness markable assertion that that
 same home-
 land is "equipped and
 and the austerity of the deserts, the far-empowered to accom-
 plish that which will adorn
 away islands and mountains wherein they the pages of his-
 tory, to become the envy of
 will be called upon to dwell; undeterred by the world and
 the clamor which the exponents of religious be blest in both the East
 and the West," to
 be strikingly and
 orthodoxy are sure to raise, or by the re-unmistakably demon-
 strated. "Should success
 strictive measures which political leaders crown" their "en-
 terprise," He, moreover, has
 may impose; undismayed by the smallness assured them,

of their numbers and the multitude of their "the throne of the Kingdom
of God will, in
THE WORLD ORDER OF BAHÁ'U'LLAH 373

the plenitude of its majesty and glory, be quently, as the result of the
operation of the
firmly established." first Seven Year Plan,
illuminated the an-
Would to God that this Community, nals of the Faith in both the
North Amer-
boasting already of so superb a record of ican continent and throughout
Latin Amer-
achievements both at home and overseas, ica and will eclipse the even
more dramatic
and elevated to such dazzling heights by the exploits which, during the
opening years of
hopes cherished and the assurance given by the second Epoch of the
Formative Age of
the Center of Bahá'u'lláh's Covenant, may the Faith, and in the course
of the prosecu-
prove itself capable of performing deeds of tion of the second Seven Year
Plan, have
such distinction, in the course of the open- exerted so lasting an
influence on the for-
ing, as well as the succeeding phases of this tunes of the Faith of
Bahá'u'lláh in the An-
World Spiritual Crusade, as will outshine tilles, throughout the
Republics of Central
the dedicated acts which have already left America, in each of the ten
Republics of
their indelible mark on the Apostolic Age South America, in no less than
ten sovereign
of the Faith in the West; will excel the en- states in the continent of
Europe, and in
during, the historic achievements associated, various Dependencies on the
eastern and
at a later period, with this Community's western shores, as well as in
the heart of the
memorable contribution to the rise and es- African continent.
tablishment of the world Administrative
-SHOGHI
Order of Bahá'u'lláh; will surpass the mag- Haifa, Israel,
nificent accomplishments which, subse- July 18, 1953.

THE PROCESS OF INTERNATIONAL CONSOLIDATION
By the National Spiritual Assembly of the
Bahá'ís of the United States

THE publication in this issue of Bnt5d.i the believers of East and West
in the admin-
News [June, 1951] of a general communica- istration of the activities of
their Faith.
tion from the International Bahfi Council, Now the consolidation of
the interna-
signed on its behalf by its President, Mr. tional Bahb'i community is
taking place be-
Charles Mason Remey, signalizes in a most fore our eyes. The call has
been raised to in-
impressive manner the nature of the new dividual BahL'is and not alone
to National
Bah'i era in which we now live. Assemblies, to enter into this
greatest arena
There are three stages in the evolution of of Bahb'i sacrifice,
understanding and action
the Bahb'i world community. First, the for- as a direct and permanent
element in our
mation of local groups and assemblies under lives. Together with a host of
Bahb'is in
the Master's loving care. How many Tablets other lands, we raise our eyes
to the larger
He revealed, charged with the spirit of goal, accepting personal
responsibility for
unity, to raise up on this earth even small the success of the Guardian's
noble plans to
bodies of believers inspired with mutual complete the Shrine of the
B&band develop
love and trust and able to render united the BahL'i world center in the
Holy Land.
service to a divine Faith! American Bahb'is This new stage in the
evolution of the
still live who witnessed, and took active part Bahb'i community expects and
req~ires a
in, that miraculous work. fuller maturity than we have
ever mani-
In the Master's time also, the beginning fested before. It means the most
conscien-
of the national Bahb'i community could be tious balancing of effort and
resource as we
discerned. The Temple project itself en- serve simultaneously on the
three levels of
larged the horizon of the believer from his Bahi'i action: local, national
and interna-
own local community -to the larger body of tional.
Bahb'is. The Guardian took up this work, Just as we have for years
devoted re-

defined the duties and responsibilities of the sources for national projects,
limiting the
Local and National Assemblies, and trained scope of local action for the
sake of the
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greater and more important collective task, means to a true and supreme
end. The end
so now we, and all other Bahi'fs, while of our Bah6'i service is to
create a world in
maintaining the essential work in both local which humanity is one and
citizenship is
and national fields, extend our devotion to both spiritual and social
integrity.
the supreme world purpose. We do not Great effort is needed for
us to make the
eliminate responsibility for local and na- transition from youth to
maturity. Cultur-
tional support, for the power of the local ally and psychologically this
experience par-
community stands at the foundation of the allels those vast historic
changes when fam-
entire Bahi'i structure, and the unity of the ily union enlarged to the
unity of the tribe,
national community constitutes the pillar on and when tribal union became
loyalty to the
which will rest the future House of Justice nation.
and the fullest expression of the Guardian's The Guardian's messages
have been pre-
spirit in the establishment of world order paring us for this new stage.
In April, 1950,
and peace. for example, he referred to
the members of
It is a matter of enlargement of our a "firmly knit, world embracing,
divinely
BahL'i life and not of choosing between dif- propelled BahL'i community."
On July 5,
ferent alternatives. This process of interna- 1950, he emphasized the
"first historic op-
tional consolidation prepares the BahVis for portunity of directly
sustaining, through
the formation and operation of the House of their contributions, the most
sacred enter-
Justice. Just as every BahVi in former days
prise ever undertaken in the history of the
felt an inner relationship to the Master, and
now an inner relationship to the Guardian, Faith," and on March 21,

1951-"I am
 so now we are to experience a new sense of moved to renew my fervent plea
 addressed
 loyalty and devotion to an unfolding World to all National and local
 Assemblies and be-
 Center, fulfilling the loyalty we have learned lievers in all continents of
 the globe."
 to render local and national administrative The degree to which we
 accept our whole
 institutions. What to the child and the youth responsibility will supply a
 true measure of
 seems to be an end, to the adult becomes a the value of our faith:

APPOINTMENT OF THE HANDS OF THE CAUSE OF GOD

IN the unfoldrment of the World Order of God is under the direction of the
 guardian
 BahVu'll6h there is provision for the exist- of the Cause of God. He must
 continually
 ence of the Hands of the Cause of God, a urge them to strive and
 endeavor to the ut-
 body of believers who are to serve directly most of their ability to
 diffuse the sweet
 under the Guardian of the Faith. 'Abdu'l- savors of God, and to guide
 all the peoples
 Bah6 defines the functions of the Hands of of the world, for it is the
 light of Divine
 the Cause in His Will and Testament: Guidance that causeth all the
 universe to be
 "O friends! The Hands of the Cause of illumined."
 God must be nominated and appointed by
 the guardian of the Cause of God. All must
 be under his shadow and obey his com-
 mand. . . . Recall feelings profound
 thankfulness joy
 "The obligations of the Hands of the chain recent historic events
 heralding long
 Cause of God are to diffuse the Divine anticipated rise establishment
 World Ad-
 Fragrances, to edify the souls of men, to ministrative Center Faith
 Bahi'uYll6hHoly
 promote learning, to improve the character Land regarded third most
 momentous
 of all men and to be, at all times and under epoch-making development since
 inception
 all conditions, sanctified and detached from Formative Age morrow
 'Abdu'l-Bahi's As-
 earthly things. They must manifest the fear cension.

of God by their conduct, their manners,	Quarter century constituting
opening	
their deeds and their words.	epoch this age signalized
successively by	
"This body of the Hands of the Cause of	erection consolidation over
period no less	
sixteen years local, national institutions	BahB'i activity precursor
final step summon-	
BahC'i Administrative Order five continents	ing assemblage representative
communities	
globe conformity provisjons Will Center	all sovereign states, chief
dependencies, is-	
Covenant and initiation first Seven Year	lands, entire planet.
Plan American Bahi'i Community marking	Hour now ripe take long
inevitably de-	
inauguration first epoch execution 'Abdu'l-	ferred step, conformity
provisions 'Abdu'l-	
BahL's Divine Plan unavoidably held abey-	BahB's Testament, conjunction
with six	
ance over two decades pending creation	above-mentioned steps through
appointment	
divinely-appointed administrative agencies	first contingent Hands Cause
God, twelve in	
designed by its Author for its effective pros-	number, equally allocated Holy
Land, Asi-	
ecution.	atic, American, European
continents. Initial	
Opening years second epoch Formative	step now taken regarded as
preparatory	
Age now witnessing long last commence-	full development institution
provided 'Ab-	
ment third vast majestic fate-laden process	du'l-BahL's Will, paralleled
preliminary	
following two above-mentioned develop-	measure formation
International Council	
ments destined through gradual emergence	destined culminate emergence
Universal	
manifold institutions World Center Faith	House Justice. Nascent
instit~tion forging	
crown administrative struciure Bahi'u'llih's	fresh links binding rising
World Center	
embryonic World Order. Gigantic process	Faith to consolidating World
Community	
now set motion opening decade second Ba-	followers Most Great Name
paving way	
hL'i Century synchronizing with, deriving	adoption supplementary
measures calcu-	

notable impetus through, birth sovereign structure BahL'i	lated reinforce foundations
State, Holy Land, greatly accelerated through series swiftly succeeding events Holy Land,	Administrative Order.
originated World Center Faith.	Nominated Hands comprise,
Remey, Amelia	Sutherland Maxwell, Mason
First, inauguration most holy world-wide Vice-President Interna-	Collins, President,
enterprise unprecedented annals Faith con-	tional BahC'i Council; cradle
Faith, Va1iyu'-	llih VarqL, Tarizu'llih
struction heart Mount Carmel superstruc-	
Samandari, 'Ali-	Akbar Furfitan; American
ture Bib's Sepulcher. Second, creation In-	
continent, Hor-	ace Holley, Dorothy Baker,
ternational BahL'i Council precincts Holy	
Leroy Ioas;	European continent, George
Shrine forerunner International House Jus-	
Townshend,	Hermann Grossmann, Ugo
tice, supreme legislative organ nascent di-	
Giachery. Nine	elevated rank Hand three
vinely conceived world-encircling BahL'i	
continents outside	Holy Land advised remain
Administrative Order. Third, acquisition	
present posts	continue discharge vital
restoration embellishment historic sites as-	
administrative	teaching duties pending
sociated incarceration BahL'u'llih, 'Abdu'l-	
assignment specific	functions as need arises.
Bahi, recognition their sacred character,	
Urge all nine at-	tend as my representatives
exemption taxes newly formed State, ac-	
all four forth-	coming intercontinental
cessibility appreciative general public.	
conferences as well	as discharge whatever
Fourth, initiation formal negotiation central	
responsibilities in-	cumbent upon them at that
municipal authorities same State twofold	
time as elected	representatives national
purpose preserve posterity immediate di-	
BahL'i communities.	Communicate text
rectly threatened neighborhood Most Holy	
announcement all Na-	tional Assemblies.
Tomb Founder Faith outskirts 'Akki, ac-	
quire extensive, sorely needed properties vi-	
SHOGHI	
cinity Bib's Sepulcher destined serve site	Haifa, Israel,

future edifices envisaged 'Abdu'l-Bahi to	December 24, 1951.
house auxiliary agencies revolving twin in-	
stitutions Guardianship House Justice.	Announce friends East
(and) West,	
Fifth, preparation design future Ma&riqu'l-	through National Assemblies,
following	
Adhkir Mount Carmel outstanding indis-	nominations raising (the)
number (of the)	
pensable feature unfoldment rising World	present Hands (of the) Cause
of God (to)	
Administrative Order. Sixth, forthcoming	nineteen. Dominion Canada
(and) United	
convocation four conferences embracing	States, Fred Schopfloch
(and) Corinne	
eleven National Assemblies all continents	True, respectively. Cradle
(of) Faith, Dhik-	
globe marking inauguration beyond limits	ru'llih &hidem, Shu'2u711ih
'A16'i. Ger-	
World Center Faith intercontinental stage	many, Africa, Australia,
Adelbert Miihl-	
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T H E B A H A " 1 W O R L D	
schlegel, M6sL Banani, Clara Dunn, respec-	"Inform National Assemblies
elevation	
tively. Members august body invested (in)	(of) JalAl LhAzeh (to) rank
(of) Hand	
conformity (with) 'Abdu'l-BahB's Testa-	(of) Cause."
ment, twofold sacred function, (the) propa-	
-SHOGHI	
gation (and) preservation (of the) unity	
(of the) Faith (of) BahB'u'llAh, (and) des-	(On) occasion (of) Centenary
(of)	
tined (to) assume individually (in the)	Bah&'u'llAh's release (from)
oppressive im-	
course (of) time (the) direction (of) insti-	prisonment (in the)
SiyAh-C_hLl, TihrAn,	
tutions paralleling those revolving around	synchroilizing (with the)
termination (of)	
(the) Universal House (of) Justice, (the)	the) epoch-making, two-month
period as-	
supreme legislative body (of the) BahB'i	sociated (with the) Birth (of)
His Revela-	
world, are now recruited (from) all five	tion, unsurpassed, with (the)
sole exception	
continents (of) the globe (and) representa-	(of the) Declaration (of) His
mission, (by)	
tive (of the) three principal world religions	any episode (in the) world's

spiritual his-
 (of) mankind. Recently urged newly-
 communities, East
 (and) West, (to) ponder (the) unique sig-
 appointed Hand (of) Canada, (on) occa-
 imperative
 sion (of his) pilgrimage (to) Holy Land,
 worthily (to
 (to) undertake preliminary measures, (in)
 the) four
 conjunction (with) Canadian National As-
 Intercontinental
 sembly (for the) establishment (of) na-
 highlights
 tional Haziratu'l-Quds similar (to) those
 Year.
 already founded (in) Tihr6n, Wilmette,
 appointment
 Baghdad, Sydney, Frankfurt, Cairo (and)
 honored
 ~ e w Delhi. Identical instructions (were)
 the) newly-
 given appointed Hand (of) Africa (in)
 world center
 course (of his) just concluded pilgrimage,
 addition (to)
 (for the) acquisition (of) property (in)
 (in the) de-
 Kampala (to) serve (as) local Haziratu'l-
 forthcoming Confer-
 Quds (to) synchronize (with) formation
 representatives, en-
 trusted (with a) fourfold mission: (to)
 (of) first Assembly (in) heart (of) Africa,
 the) attend-
 (to) be regarded (as) nucleus (of) national
 the) Co-
 administrative headquarters (of) Faith des-
 my official
 tined (to) arise (on) morrow (of) forma-
 believers, eluci-
 tion (of) National Spiritual Assembly (of)
 purposes (of
 Central (and) Eastern Territories (of) Af-
 spiritual World
 rican continent.
 participants (to)

tory, call upon Bah2i
 nificance, focus attention (on)
 requirements (and to) respond
 the) challenge offered each (of
 fate-laden, fast-approaching
 Conferences, constituting (the)
 (of) recently ushered-in Holy
 Desire (to) announce (the)
 (of the) Hands (of the) Cause,
 (by) direct association (with
 initiated enterprises (at the)
 (of the) Faith, (to) act, (in)
 their individual participation
 liberations (at the)
 ences, (as) my special
 bear, for (the) edification (of
 ants, a precious remembrance (of
 founder (of the) Faith, deliver
 message (to the) assembled
 date (the) character (and)
 the) impending decade-long
 Crusade (and) rally (the)

-SHOGHI energetic, sustained, enthusiastic prosecution (of the) colossal tasks
 Cable received February 29, 1952. ahead.
 Instructing (the) President (of the) International BahB'i Council, Mason
 "(The) mantle (of) Hand (of) Cause Remey,
 now falls (upon the) shoulders (of) his dis- Member at Large Ugo Giachery,
 (and) Secretary-General Leroy Ioas,
 tinguished daughter Amatu'l-Bah6 Rhhiy- charge these functions (in the)
 (to) dis- course (of
 yih, who (has) already rendered (and is) the) New Delhi, Stockholm (and)
 still rendering manifold no less meritorious Kampala
 self-sacrificing services (at) World Center Conferences, respectively.
 (of) Faith (of) BahB'u'llbh." Delegating Amatu'l-Bah6,
 accompanied
 (by) Vice-President (of the) International
 March 26, 1952. Council, Amelia Collins, (to)
 fulfill three of
 (the) above mentioned functions, as well as
 "Announce (to) all National Assemblies carry (on) my behalf, (to) unveil
 (on the)
 elevation (of) Paul Haney (to) rank (of) occasion (of the) completion
 (of the) con-
 Hand of the Cause." struction (of the)
 Mother-Temple (of the)
 -SHOGHI West, (to the) privileged attendants (at the)
 Haifa, Israel, Wilmette Conference (a) most
 prized re-
 March 19, 1954. membrance (of the) Author (of
 the) Faith,

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(which) never before left (the) shores (of (This) newly constituted
 body, embarked
 the) Holy Land, to be placed beneath (the) (on) its mission (with) such
 auspicious cir-
 dome (of the) consecrated edifice. More- cumstances, (is) now entering (the)
 second
 over assigning her (the) task (to) act (as) phase (of) its evolution signalized
 (by)
 my deputy (at the) historic ceremony mark- forging (of) ties (with the)
 National Spir-
 ing (the) official Dedication (of the) holiest itual Assemblies (of the) Bahi'i
 world (for
 Ma&riqu'l-Adhkh (of the) Bahl'i world the) purpose (of) lending them assistance

reared (to the) everlasting glory (and) (in) attaining (the) objectives
 (of the) Ten
 honor (of the) Most Great Name (in the) Year Plan.
 heart (of the) North American continent. (The) hour (is) ripe (for
 the) fifteen
 SHOOGHI Hands residing outside (the) Holy Land
 Haifa, Israel, (to) proceed during RidvIn
 (with the) ap-
 December 15, 1952. pointment, (in) each continent
 separately,
 from among (the) resident Bahfi's (of) that
 Continent, (of) Auxiliary Boards, whose
 UNFOLDMENT OF THE INSTITUTION OF THE members, acting (as) deputies,
 assistants
 HANDS OF THE CAUSE (and) advisers (of the) Hands, must in-
 creasingly lend (their) assistance (for the)
 Message from the Guardian promotion (of the) interests (of the) Ten
 Year Crusade.
 To all the Hands of the Cause and all Advise (the) Hands (of the)
 Asiatic,
 National Assemblies of the Bahi'i World: American (and) European
 Continents (to)
 convene (in) Tihirin, Wilmette (and)
 Hail emergence (of the) unfoldment (in Frankfurt respectively (for the)
 purposes
 the) opening years (of the) second epoch (of) consultation (and)
 nomination.
 (of the) formative age (of the) Bahfi'i Dis- (The) Hands (of the) Cause
 (of the)
 pensionation (of the) august Institution fore- African (and) Australian Continents
 must
 shadowed (by the) Founder (of the) Faith exercise (their) functions (in)
 Kampala
 (and) formally established (in the) Testa- (and) Sydney, respectively.
 ment (of the) Center (of) His Covenant, (The) Auxiliary Boards (of
 the) Amer-
 closely associated (in) provisions (of the) ican, European (and) African
 Continents
 same Will (with) Institution (of the) must consist (of) nine members
 each, (of
 Guardianship, destined (to) assume (in the) Asiatic (and) Australian continents
 the) f~llness (of) time, under (the) aegis (of) seven (and) two,
 respectively.
 (of the) Guardian, (the) dual sacred re- (The) allocation (of) areas
 (in) each
 sponsibility (for) protection (and) propa- continent to (the) members (of
 the) Auxil-

gation (of the) Cause (of) BahPuYll6h. iary Boards, as well as subsidiary matters
 Desire (tb) pay warm tribute (to the) regarding (the) development (of the) activ-
 services rendered severally (and) collec- ities (of the) newly appointed bodies, (and
 tively (by) appointed Hands (at the) World the) manner (of) collaboration (with the)
 Center (of the) Faith (and in) territories National Spiritual Assemblies (in their) re-
 beyond its confines. spective Continents, (is) left (to the) discre-
 Greatly value (their) support (in the) tion (of the) Hands.
 erection (of the) BBb's Sepulcher (on Mt.) All Boards must report (and) be respon-
 Carmel; (in) reinforcing ties (with the) sible (to the) Hands charged (with) their
 newly emerged State (of) Israel; (in the) appointment.
 extension (of the) International Endow- (The) Hands (of) each Continent (in)
 ments (in the) Holy Land; (in the) initia- their turn must keep (in) close touch (with,
 tion (of the) preliminary measures (for and) report (the) result (of the) nomina-
 the) establishment (of the) Bah55 World tions (and) progress (of the) activities (of
 Administrative Center, as well as (in their) the) Boards (to the) National Assemblies
 participation (in) four successive Intercon- (in their) respective continents, as well as
 tinal Teaching Conferences; (in their) (to the) four Hands residing (in the) Holy
 extensive travels (in) African territories, Land destined (to) act (as) liaison between
 (in) North, Central (and) South America, themselves (and the) Guardian (of the)
 (in the) European, Asiatic (and) Australian Faith.
 Continents. Urge (the) initiation (of)

five Continen-

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THE BAHAI WORLD

tal Bahi'i Funds which, as they develop, Threshold (for an) unprecedented measure
 will increasingly facilitate (the) discharge (of) blessings (on this) vital (and) indis-
 (of the) functions assigned (to the) Boards. pensable organ (of the) embryonic (and)
 Transmitting five thousand pounds (as) steadily unfolding Bahi'i

Administrative Or-
my initial contribution (to) be equally di-
emergence (of the)
vided (among the) five Continents.
which must
Appeal (to the) twelve National Assem-
establishment (of
blies (and) individuals (to) insure (a)
destined (to) attain
steady augmentation (of these) Funds
successive
through annual assignment (in) National
Thousand Cen-
Budgets (and by) individual contributions.
Advise transmit contributions (to) Varqb,
and Na-
Holley, Giachery, Banbni (and) Dunn act-
ing (as) Trustees (of the) Asiatic, Amer-
-SHOGHI
ican, European, African (and) Australian
Funds respectively.
Giachery,
Fervently supplicating (at the) Holy
der, presaging (the)
World Order (of) Bahi'u'llih
pave (the) way (for the)
the) World Civilization
maturity (in the) course (of)
Dispensations (in the) Five
tury BahL'i Cycle.
Airmail copies (to) all Hands
tional Assemblies.
April 6, 1954.
(Transmitted through Dr. Ugo
Hand of the Cause.)

FORMATION OF THE INTERNATIONAL BAHa'f COUNCIL

(to) conduct negotiations related (to) mat-
ters (of) personal status (with) civil au-
PROCLAIM National Assemblies (of)
added further
East (and) West weighty epoch-making de-
volution (of)
cision (of) formation (of) first International
International Institution,
Bahi'i Council, forerunner (of) supreme
officially rec-
administrative institution destined (to)
transformation
emerge (in) fullness (of) time within pre-
efflorescence into
cincts beneath shadow (of) World Spiritual
(and) its final
Center (of) Faith already established (in)
(of) manifold aux-
twin cities (of) 'AkkL (and) Haifa. Fulfill-
constituting (the) World
ment (of) prophecies uttered (by) Founder
destined (to) arise
thorities. To these will be
functions (in) course (of)
this first embryonic
marking its development into
ognized BahL'i Court, its
into duly elected body, its
Universal House (of) Justice,
fruition through erection
iliary institutions
Administrative Center

(of) Faith (and) Center (of) His Covenant permanently	(and) function (and) remain
culminating (in) establishment (of) Jewish neighborhood (of)	established (in) close
State, signaling birth after lapse (of) two (with) thankful,	Twin Holy Shrines. Hail
thousand years (of an) independent nation (the) constitu-	joyous heart (at) long last
(in the) Holy Land, (the) swift unfoldment Council which his-	tion (of) International
(of) historic undertaking associated (with) greatest event	tory will acclaim (as the)
construction (of) superstructure (of the) epoch (of)	shedding luster (upon) second
Bbb's Sepulcher (on) Mount Carmel, (the) Dispensation po-	Formative Age (of) Bahd'i
present adequate maturity (of) nine vigor- any enterprise	tentially unsurpassed (by)
ously functioning national administrative in- (of) Administra-	undertaken since inception
stitutions throughout Bahd'i World, combine tomorrow (of)	tive Order (of) Faith (on)
(to) induce me (to) arrive (at) this historic ranking second	'Abdu'l-Bahg's Ascension,
decision marking most significant milestone events associ-	only (to) glorious immortal
(in) evolution (of) Administrative Order the) Three Cen-	ated (with) Ministries (of
(of the) Faith (of) Bah2u'llih (in) course course (of)	tral Figures (of) Faith (in)
(of) last thirty years. Nascent Institution Dispensation	First Age (of) most glorious
now created (is) invested (with) threefold century Bahd'i Cycle.	(of the) five thousand
function: first, (to) forge link (with) au- through	Advise publicize announcement
thorities (of) newly emerged State; second, (to) assist me (to) discharge responsibilities	Public Relations Committee.

SHOGHI

involved (in) erection (of) mighty super-structure (of the) Bib's Holy Shrine; third,	Haifa, Israel,
T H E W O R L D O R D E R O F B A H A ' U ' L L A H	January 9, 1951.

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Second announcement: (The) enlarge- indefinitely	of the Shrine is to be perhaps
ment (of the) International Bahi'i Council.	postponed.
Present membership now comprises: Ama-	The friends the world over

who are now
 tu'l-Bahb RGHiiyyih, chosen liaison between being called upon to share in
 the period of
 me (and the) Council. Hands (of the) austerity which the American
 Bahi'is have
 Cause, Mason Remey, Amelia Collins, Ugo already passed through during
 the past two
 Giachery, Leroy Ioas, President, Vice-presi- years, and to do their utmost
 to economize
 dent, Member at Large, Secretary-General, in local and national affairs
 during the com-
 respectively. Jessie Revell, Ethel Revell, ing twenty-four months, in
 order to provide
 Lotfullah Hakim, Treasurer, Western (and) the funds required so
 pressing for the
 Eastern assistant Secretaries. work of the Shrine, will no
 doubt be keenly
 interested to hear the details of the plans

COMMUNICATIONS
 FROM THE INTERNA-
 being made here.

TIONAL BAHÁ'Í COUNCIL As you are aware, from the time
 when

HAIFA, ISRAEL Bahl'u'llih pointed with His own hand to
 the present site of the Shrine, and instructed

' ~ b d u ' l - ~ a h to

b purchase this land, and

Mr. Horace Holley, Secreta~ Y

.3 bring the Body of the Bbb from Persia and

National Spiritual Assembly of the Bahl'is inter it here, the constant
 thought of fist,

of the United States. the Master, and now, the
 Guardian has been

Dear BahL'i Friends: to complete this sacred
 undertaking. 'Ab-

Following the momentous decision of our du'l-Bahi succeeded in
 terminating, before

beloved Guardian to further consolidate the His ascension, six rooms of
 the nine rooms

work he has been doing here for thirty years of the Shrine. After His
 passing, Shoghi

by the appointment of the first International Effendi added the three more
 rooms which

B a h s Council, he has given us the privilege had been contemplated, and
 then for a pe-

and joy of keeping our fellow Bahl'is in- riod of over twenty years,
 concentrated on

formed of not only the progress being made purchasing land around the Shrine, and extending both the terraces in the construction of the Shrine of the Báb approaching it and the gardens immediately on Mt. Carmel, but also of developments in encircling it. It was not until the Centenary in our relationship to the authorities of the State of Israel. able to disclose to the Bahá'ís the plan for the completion of the building-a plan The year 108 of the Bahá'í Era is obviously one of very great importance to all which followed the wishes expressed by 'Abdu'l-Bahí himself. believers, for it is during this year that we must put forth our greatest united effort to You are all familiar, through previous reports, with the duties date on behalf of the first undertaking here which were over- come in placing the initial in the Holy Land, which has been characterized by the Guardian as not only of international scope and paramount importance, but lished how very beautiful the first part of the structure is. What perhaps as also being the most sacred task ever entrusted to our hands; namely, the raising of not realize is the great effect this building has produced locally. There the dome of the Sepulcher of the Báb. is no doubt that It had been the hope of the Guardian to it has not only interested the public in general, and tourists, but that carry forward this historic undertaking in source of pride to the people of Haifa, and warmed the cockles of the hearts of the authorities, as neither primary materials, which is felt in the world literature, nor admiration for the high principles market, and the uncertainty of what the outcome would be if there was any interruption with the Bahá'ís could ever have done. It stands four-square on the soil of Israel, and in the quarrying, cutting and preparation of

has become an advertisement for confidence
the stones in Italy for the Shrine, have in the future, no small
thing, to a struggling
forced him to greatly quicken the tempo of people in a new State,
surrounded by hostile
this work. What could have been done in a elements.
matter of years, he now sees must be done In March, 1949, the first
threshold stones
in a matter of months, unless the completion were laid. By March, 1950, the
carved para-

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T H E B A H A ' I W O R L D

pet, inlaid with green and gold mosaic, was along with the three hundred
tons of stone,
being placed in position. At the beginning of trimmed and carved and ready
to be built
March of this year, the most delicate opera- into position, which are
required for the
tion associated with the entire structure, octagon and its eight
pinnacles. He conse-
was commenced; namely the excavation, quently instructed our dear
BahBi brother,
within the walls of the old original building, Dr. Ugo Giachery, to place the
contract for
of the eight shafts required for the piers the stone work of the
octagon, which
which will support the dome. Perhaps the amounted to \$63,000.00.
friends do not realize that until a few weeks Reference to a photograph
of the model
ago, every bit of work associated with plac- of the Shrine will show that
the octagon has
ing 800 tons of granite, chiampo stone and a wrought iron railing, which
forms an or-
mosaics in place, was carried out beyond the namental balustrade at this
level. As such
walls of the old building and upon its roof. work is not procurable in
this country, a
But of course in order to erect the octagon, further contract for \$5,900.00
was signed in
the drum of the dome, and the dome upon Italy, covering this item.
Likewise the
the existing building, new foundations had twenty-four windows of the
octagon require
to be dug-foundations capable of holding metal frames, wholly
unobtainable here, and
up more than 1,000 tons of weight. After a further contract for these
was signed,

much consideration on the part of the architect, Mr. W. S. Maxwell, and the engineer, Prof. H. Neumann, it was decided that the following were ordered. Upon only feasible way of doing this was to conceal within the eight partition walls of the eight rooms which surround the central innermost room, which is the Tomb of the Bib, eight reinforced concrete piers. This required excavation to bedrock in eight places under the floors of the rooms of the Shrine. At present these eight shafts have been successfully dug without in any way endangering the walls of the Shrine, some of them to a depth of over ten feet, and have been filled with concrete. The complementary eight shafts in the roof have likewise been excavated, and eight channels cut down the walls within which the concrete piers will be concealed, when they have been poured. This part of the work has been very delicate, necessitating as it did, cutting through the vaultings of the old ceilings, where in some places, the roof is over eight

amounting to \$1,855.00. In two contracts, fifty tons of thirty-three tons of steel being informed by Dr. Giachery of the extreme difficulty he had in to export to us cement and placed in Italy for the of the building, the better. cabled Dr. Giachery to order work for the dome, the stone mounting it, and the drum once. This necessitated another contract, amounting to which must be added metal window frames of the dome, which are eighteen in contemplating the magnitude which has been ordered in bear in mind that these clude the surfacing of the ever material is chosen to appearance, nor the actual tion of the entire edifice

above the roof level
 feet thick. We have all been impressed with of the old Shrine, which must
 now be under-
 the immense strength of the building which taken in this country.
 %bduYl-Bah6constructed. It was indeed suf- In coming to the decision
 to commit the
 ficiently strong to practically serve the pur- BahB'i World and its
 resources so heavily at
 pose of a fortress, which as you remember, this time to this sacred
 enterprise, the
 the enemies of the Faith accused it of being Guardian took two important
 points into
 to the Turkish Commission which came to consideration: One was the
 quality of work-
 %kki to investigate 'Abdu'l-BahL's activi- manship sf the building, and
 the other was
 ties. the state of the world at
 present. When work
 When the Guardian decided to place the requiring such high standards of
 craftsmm-
 order for the octagon of the Shrine, he dis- ship is undehtalcen, if the
 original staff is dis-
 covered that steel and cement were practi- persed in the middle of the
 undertaking, it is
 cally unobtainable in this country, and that very problematic whether,
 when constrnc-
 the quickest and most economical procedure .tion is agah resumed, the
 same standard can
 would be to order these matazids from Italy, be ~ a i n t a k ~ eDe~ent
 d. workers have a dif-
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ferent touch, and later work might be far several days, arrangements
 were made with
 below the level of what has so far been re- the Ministry of Trade for
 receiving import
 ceived. We must remember that the arcade licenses for the various
 materials to be used
 was ordered shortly after the end of World in the building of the
 Shrine on Mt. Carmel,
 War 11, when first-class labor was available. including all stone work,
 structural steel,
 The other side of the picture which undoubt- cement, wrought-iron
 decorative balustrades,
 edly has most strongly influenced the metal window frames, etc.
 The Customs De-

Guardian in coming to his decision, is the most cooperative, gloomy political outlook at present, and the fact that any postponement of the construction of the Shrine might have turned out to be practically an indefinite postponement. We know that the Cause of God moves ahead in mysterious ways, and no doubt in the future, when the Shrine is completed, not the least interesting of the facts associated with it and the romance of its construction will be that about sixteen hundred tons of granite was quarried, cut and carved in Israel. His Excellency, Italy and imported to Israel during undoubtedly one of the most disturbed periods in the world's history, and more particularly, in the State of Israel toward the history of the Holy Land. In addition to the above-mentioned momentous decisions, the Guardian has been able to carry out this winter another enterprise most dear to his heart, and one which he had been prevented from doing for over ten years, owing to the machinations of the Covenant-breakers. The many friends who have been pilgrims to Haifa, will recall that

partment has likewise been active, and invariably frees the Shrine and objects for well as the Holy Tombs and from duty. When the Shrine this will mean that over tons of material for its come in duty-free. On March 30th, the International Bahá'í Council Rabbi J. L. Hachohen Religious Affairs in the Minister, welcomed this of our beloved Guardian, the friendship of the all the religious ing that it was the desire of that freedom of religion and that their attitude communities was one of respect, and of the tion to the Holy Places of ligions, adding: "Have we ther? Has not the one God

'Abdu'l-Bahi, having Himself built one terrace directly in front of the Shrine of the Israel as being the Bib, had expressed the desire that a series as well as that of these should link the Holy Tomb with Muslims; telling the Carmel Avenue in the Templar Colony at more years ago the the foot of Mt. Carmel, thus forming a direct line to the sea from the central door of the Shrine. This spring the municipality that this was published favorably upon our application for time. The interview permission to complete the last two terraces, sincere spirit of well- and the Guardian was able to extend the Minister and his as- line of staircases, cypress trees, and walls, A colored print which comprise these terraces, by approximately another thirty-five meters. He beautified this termination of the Bahi'i properties invitation was extended to leading to the Shrine of the Bib by erecting visit the Shrine four more lamp-posts, two pedestals with gardens when beautiful lead vases, a temporary iron gate to Haifa. and considerable landscape gardening. The President of the effect of the whole is most impressive, and likewise paid has now made it possible for visitors to go of Haifa and the straight up the staircases to the Shrine itself the Military from the lower part of the town. visits were in Recently the President and one of the

The President of the Council then spoke of Holy Land of the Bahi'is, the Jews, Christians and Minister that fifty and Master, 'Abdu'l-Bahi had estine would eventually of the Jewish people; and lished in print at that was characterized by a come on the part of the sociates who were present. of the architect's design the Tomb of the Bib was Minister, and an him and to Mrs. Maimon to of the Bib and surrounding they could arrange to come The President and Vice International Council have calls upon both the Mayor Mayor of 'Akki, as well as Governor of Galilee. These the nature of courtesy calls,

and established

Secretaries of the International Bahi'i Council visited Jerusalem, where, in the course of Council.

a friendly contact between the officers of the

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The President likewise had a very pleasant interview with the United States Ambassador to Israel, Mr. Monett B. Davis. considered it a city of Haifa.

he could in connection with Shrine of the BLb, as he great embellishment to the

On April 13, the International BahPi up, and

This kind offer was followed

Council gave a reception in the nature of a the Government

through his good offices,

tea party at the Mansion of BahL'ulll&hat tons of cement. One

has released to us fifty

Bahji. This was the first formal entertainment of this country

would have to be a resident

ment done by this body, and Government means.

to realize just what that

officials, Consuls, Representatives from the religious endow-

Masra'ih is a Muslim

Ministry of Religions in Jerusalem, as well impossible,

ment, and it is consequently

as many friends and acquaintances, were country, for it to

under existing laws in this

present. The reception received a friendly friends are aware,

be sold. However, as the

write-up in the social column of the English- due to the direct

the Ministry of Religions,

speaking newspapers of Israel, and was generally himself, Rabbi

intervention of the Minister

erally considered a great success. face of consider-

Maimon, consented, in the

It is interesting to note that the formation Masra'ih to the

able opposition, to deliver

of the International Council was mentioned visited by

BahPis as a Holy Place to be

in various newspapers in this country in different languages, and "Kol Israel" has also that we rent it

BahPi pilgrims. This means

from the Department of Muslim and Druze

on a number of occasions broadcast news Religions. The

.&airs in the Ministry of

concerning the Bahb'is, amongst other items, head of this Department is also a Rabbi, Dr. Hirschberg. Recently he, his to wish them a Happy Feast on such days wife and party, as Naw-Riiz and Ridvkn. visited all the BahPi properties in Haifa and BahPi books have for a long time been in 'Akki, following upon a very pleasant tea party in the Western Pilgrim the library of the Hebrew University in House with the members of the International Jerusalem, and recently, at the request of cil. BahPi Coun- After completing his the Ministry, some of our literature has been Dr. Hirschberg and his party placed in the library of the Ministry of Re- going through the Mansion visit to Masra'ih, were much interested in the ligions in Jerusalem. Books have also been ords, photographs, maps, spent an hour Guardian has so impressively presented to His Excellency, Rabbi Mai- that building. The friends of Bahji, and will be astonished The nature of our contacts with the Gov- to know that during Passover mon, for his own personal library, he, him- 1,000 people visited the archives, rec- come on conducted tours, by self, being a profound student of the reli- and comprise important etc., which the whole schools of children gions of the past. The books were given to from the Kibutzim. assembled in The party of Dr. him at his request. Hirschberg, accompa- nied by the President and will be astonished in the fortress of 'Akkl, which was occupied the International BahPi by BahPu'llPh upon His arrival in that city, tored to 'Akkl and visited Council, then mo- BahA'u'llPh, in which He for two years. Without our having made any solicitation regarding this historic spot, so

spent so many
 sacred in our eyes for the memories it holds, years, and where the Aqdas
 was revealed, as
 we were informed by the Government Doc- well as other important
 writings. Last of all,
 tor who is in charge of the Hospital which a visit was made to the
 Mosque of 'AkkP-
 has been established there, that he wished to it was Friday-the Muslim
 Sabbath, and a
 deliver to the Bahgis the keys of Bahg- large congregation was
 assembled there. As
 uYll5lh'sroom, and that it had been especially the worshippers came out of
 the Mosque,
 set aside for us. This gesture was greatly ap- the Muslim Irnim who had
 been conduct-
 preciated, and the room is now available for ing the prayers, came from
 the MilpPb, and
 BahPi pilgrims and local believers to visit. welcomed our party,
 insisting that we have
 His Worship, the Mayor of Haifa, likewise coffee with h i and the
 judge and other
 was extremely cooperative and suggested Muslim officials of 'Akk&,
 within the court-
 that he would be glad to assist in any way yard precincts of the
 Mosque.

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We see that the Faith towards which the ress of the Faith at its World Center,
 and to
 authorities of the New State of Israel have inform them of what has been done
 during
 always been friendly, is now gaining prestige the past year, under the guidance
 of the be-
 in their sight, and that they have recognized loved Guardian.
 it to be a World Faith in scope, a World Re-
 religion-distinct and apart from the other re- The Shrine of the
 Ba'b
 ligions of the past, yet nevertheless closely
 related to the Jewish, Christian and Muslim With the steady progress in
 the construc-
 religions in their purity, as revealed by tion of the Shrine of the B5b on Mt.
 Carmel,
 Christ and the Prophets. the eyes, not only of the
 Bahi'is, are be-
 Already, a BahCi marriage certificate has coming increasingly fixed upon it,
 but also
 been recognized by the local authorities of of the people of Israel. As the

friends are al-
 this new State, and its Ministry of Education ready aware, the octagon of the Shrine is
 and Culture, unsolicited by us, has exempted now complete. The eight minaret-like pin-
 BahCi school children throughout the State nacles, as well as the wrought-iron panels of
 from attending school on BahCi Holy Days. the balustrade are now erected, and consti-
 This was done in a circular issued to all tute, as Shoghi Effendi so beautifully said,
 schools. Our institutions, comprising two the second crown of the building, the first
 Holy Shrines, those of the B5b and BahC- crown being the carved marble parapet of
 uYll6h, two Archives housing sacred relics, the arcade with its green mosaic panels. This
 one adjoining the Tomb of the Bgb, the balustrade has now been painted a deep other, adjacent to the resting-place of the green, and the motif brought out through
 Greatest Holy Leaf; two historical mansions, the application of gold leaf. The effect is
 that of Bahji, where Bah6'u'ULh passed truly exquisite, so much so that many local
 away, and that of Masra'ih, where He first people seem to be under the misapprehen-
 resided upon leaving the prison walls of sion that the building is now completed. Evi-
 'AkkL; two Houses associated with Bah6'- dently what exists is to them sufficiently
 u'll5h and the Master, namely, the one in charming to constitute the end of the enter-
 'Akk5, where the Manifestation of God re- prise.
 vealed the Aqdas, and the one in Haifa, On April 8, the preliminary work com-
 where 'Abdu'l-Bahi passed away, have all menced on the third unit, which consists of
 been exempted from both Government and the drum section of the Shrine, containing
 Municipal taxes; and objects received for eighteen lancet windows, symbolic in num-
 them permitted to enter, duty free. ber of the Eighteen Letters of the Living. It
 Likewise the area of over forty acres of is upon this intermediary unit, 11 meters
 land, surrounding the Shrine of the B6b on (3 3 feet) high, that the dome of the Shrine

Mt. Carmel, has been exempted from tax- must rest. In spite of the fact that this drum
tion. These things are the evidences of a is much smaller in circumference than the
spirit of true understanding and cooperation two previous units already built, it consti-
between the BahPi Community and the Is- tutes a knotty construction problem because
raeli authorities. We like to say to interested it must be a perfect circle, and because it
Jewish inquirers, that something very inter- has two walls, an outer stone wall and an
esting and beautiful is happening here-the inner thin reinforced concrete one, which
world's newest religion is growing up within must be built simultaneously. The fact that
the world's youngest State. we are gaining in height constantly, also in-
Faithfully yours in El Bahi creases the difficulty of the operation.
-INTERNATIONAL BAH~?COUNCIL From the unveiling of the Shrine model Charles Mason Remey in 1944, on the occasion of the first Centen-
May, 1951. President ary of the Declaration of the Bkb, the ques-
tion of what material to use for the dome National Spiritual Assembly of the Bahgis was really the main problem which
faced of the United States, Mr. Sutherland Maxwell, its architect. He
Wilmette, Illinois, U.S.A. had an original and very beautiful idea: The
Dear BahCi Friends: dome of the Shrine of the Bib was to be
covered with a fish-scale pattern of tiles, in The International BahPi Council wishes diminishing sizes. His concept had been
of to share with the friends news of the prog- either a green or a gold dome; but the

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Guardian considered that a golden dome Guardian has felt that the
longer the delay was much more suitable for this Second in building this extension,
the more hope- Holiest Structure in the BahBi world; the lessly expensive such a
construction would Qiblih of the Faith, the Tomb of BahB- be, and he has consequently
commenced

u'lliuh, being naturally the Most Sacred. The work which will when completed
 add ap- proximately 350 square meters
 problem of discovering a means of material-
 to the ter-
 izing this design faced the builders. Italian race of the Shrine towards
 the east. This ad-
 gold mosaic was considered a possibility, but dition necessitates the
 construction of a nine
 discarded by the Guardian because of the meter high wall of more than
 350 cubic
 uniform effect which the multitude of small meter content of stone. It is
 interesting to
 facets would create at a distance, the origi- note that the stones for the
 work are being
 nal and highly decorative concept of tiles carried up from the ruins of
 the old city of
 being entirely lost by such a treatment. Cop- Haifa, which are being removed
 in order to
 per was out of the question because of the make way for a new
 development. When
 weight and the oxide staining which always this portion of the terrace is
 completed, peo-
 occurs when this metal is used. That left ple visiting the Shrine will
 get the most won-
 only some form of porcelain or clay tile, or derful view from this spot of
 the entire
 possibly a plastic material. The investiga- building, with the rays of
 the rising sun
 tions of Dr. Ugo Giachery showed that plas- bringing out the Greatest Name
 in brilliant
 tic material was a risk, as no one can predict gold relief, in the
 northeastern corner of the
 at present how it will react to years of ex- arcade. It is anticipated
 that in about a
 posture in this climate. There remained there- month and a half, this
 extension will be
 fore only tile as a feasible solution. completed. The cost of the
 work will be
 While attending the 1951 European about \$12,600.
 Teaching Conference in Holland, Dr. Gia- Bahji, comprising the
 Shrine of Bah6'-
 chery located an enterprising and long-estab- u'llgh and His Mansion,
 receives an even
 lished firm of tile makers in Utrecht. After greater flow of visitors than
 the Gardens
 a great deal of inquiry and experimentation here in Haifa; owing to the
 fact that because

on the part of this firm, a suitable solution	of construction, the
immediate surroundings	
to the problem of the dome seems to have	of the Shrine on Mt. Carmel
are closed to	
been reached, and one which will realize the	the public. During the recent
Passover cele-	
architect's design. An under-glaze gold tile	brations, more than 1,500
people visited	
has now been developed and an order will	Bahji, 500 of these in one
day. The interiors	
shortly be placed for over 27,000 tiles, rang-	of the Shrine of
Bah6'uYllihand the Man-	
ing in height from eight centimeters to	sion, as well as the House of
BahBu'llGh in	
twenty centimeters. The cost of these tiles	'AkkG and the Mansion of
Mazra'ih, have	
will be approximately \$11,000.	been greatly beautified
during the past year,	
Hand in hand with the work on the	in preparation for the coming of
the pil-	
Shrine, the fame of the Shrine is spreading,	grims.
and one hears more and more comments	
upon it. The people not only of Haifa, but	The Mansion of
Bahd'u'lla'h	
from many parts of Israel, take pride in it,	
and when they learn something of the teach-	For six months, the Cause
at its Interna-	
ings of the Faith, greatly admire what we	tional Center went through a
most irritating	
stand for and what we are doing here in	crisis and one which, had
not the divine pro-	
their country.	tection been so clearly
vouchsafed to the	
The friends are no doubt aware that ever	Guardian and the friends serving
him here,	
since the passing of 'Abdu'l-Bah&, Shoghi	might have led to serious
repercussions.	
Effendi has been extending not only the ter-	Ever since the Ascension
of Bah&'u'll&h,	
ances between the Shrine and the Templar	as the friends are aware, the
party of Mu-	
Colony at the foot of Mt. Carmel, but has	hammad-'Ali, his children,
his relatives and	
been widening, eastward and westward, the	a few supporters, have
clustered around the	
terrace upon which the Shrine itself rests.	Sacred Tomb. Upon the death
of their Fa-	

One section has remained to be extended for ther, the sons of BahBu'lliih
 inherited shares
 a number of years, but the engineering prob- in the Mansion where He
 passed away. In
 lem involved was complicated, and the ex- the course of many years,
 this building, so
 pense very great. This year, however, the full of sacred associations,
 has witnessed the
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 evidences of the violent animosity of the lined with bookcases and
 pict~res of interest
 Covenant-breakers toward the Center of the to the Bahi'i world, its
 cabinets containing
 Covenant. Writings of Bahi'u'llih in the
 original, the
 The friends will remember from their Room of Bahi'u'llih itself
 restored, and
 perusal of Bahi'i history that already, while original relics of His placed
 in it. It made
 Bahfu'lllh's body was being prepared for such an impression that he
 agreed to ask the
 the grave, Muhammad-'Ali was concentrat- High Commissioner to include
 it as a Bahi'i
 ing on his opposition to the Master. After Holy Place along with the
 Shrines and the
 the Ascension, and indeed until 1932, Mu- House in 'Akki, and exempt it
 from taxa-
 hammad-'Ali and his relatives resided in the tion. This was done. The
 status of the build-
 Mansion of Bahf ~'1131, in spite of the fact ing changed from the personal
 residence of
 that the majority of the shares in this build- a son of Bah2uYllAhto a
 Museum and Pil-
 ing were owned by 'Abdu'l-Bahl. Badi'u'lllh grim House for the Bahfis;
 Maammad-
 himself, in order to raise funds for his sedi- 'Ali could no longer return,
 and was forced
 tious activities, sold his share of the house to remain where he had taken
 up his resi-
 of his Father to the Inspector of Police of dence nearby.
 'Akkl. A ruined blacksmith's shop
 which had
 After the death of this man, and with existed, owned and worked by one
 of the
 tremendous inconvenience and legal compli- Covenant-breakers, right next
 to the wall of

cations, the Guardian succeeded in arranging to purchase back Badi'u'llih's original. He had removed one-third share of the property. At this time, the old stables, and the unsightliness and disorder had been cleared away, and a quiet inner court created between the block of buildings in which the Tomb is situated, and the wall of the Mansion in bringing pressure to bear on the Police Garden. Towards the south, Inspector's heirs, and instead of the Cause story building with five however, a small one- and although since the days coming into possession of the remaining rooms, remained, and the Master, it had been one-third of the title deed, the Guardian, and the Master, it had been of BahB'u'lla sion, its title deed was succeeded in getting only one-sixth, and the itself, of which the in Bah6'i posses- sion, its title deed was other one-sixth fell into the hands of the Covenant-breakers and was registered in their names. one-sixth. Covenant-breakers own their names. one-sixth. About 1932, the Mansion of Bahi'u'll\$ih, Last December, the Guardian, in view of the fact that the roofs of which had been occupied by Muhammad- three of the rooms had caved in and the walls 'Ali and his family ever since 1892, had fal- len into such a state of disrepair that the and the building becoming daily a more complete and dangerous ruin, roof was caving in. Shoghi Effendi consid- instructed the caretaker of the Holy Shrine ered this not only a disgrace to the memory While he was doing this, the of the Blessed Perfection, but also a respon- police arrived with an Order of Stay from sibility which devolved upon the Bahi'is, to which the the Haifa Court, pealed, in view of the fact and he therefore represented to Muham- Covenant-breakers had ap- mad-'Ali, the necessity of repairing the that without their

building. Muhammad-'Ali, claiming he had permission, property in which they had a share was being destroyed. As no funds for such a purpose refused, but ac- breakers had been left in the Covenant- Mansion property, in other cepted the Guardian's proposal that he words, part of the building towards the north and some rooms toward the east, cent building, where his son still lives. unmolested and un- After the Mansion had been restored to interfered with by the Guardian, he natu- rally supposed that after the its original glory (and such a term is not an Center of the Faith had been in undisputed exaggeration, for it is a beautiful oriental possession of the building in question palace built by a wealthy resident of 'Akki since 1892, he was at liberty, as Custodian of during the last century), the Guardian in- Places, to tear it down. The the Bah&'i Holy bitterness, how- inspecr it with him-furnished, its walls ever, of the Covenant-breakers still moti-

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vated by the evil genius of Majdi'd-Din, who had the temerity to summon the Head of the Faith himself as a although only a few years short of 100, and witness, that he de- cided to appeal to the paralyzed, is still living in the building ad- the matter entirely out of Government to lift the jurisdiction of jacent to the Mansion, and led by the widow of Musa Bahb'i, the daughter of Badi'u'llkh, the Civil Court. their hatred and their perennial desire to The three members of the International BahC'i Council, Mr. Remey, create mischief, again surged to the surface. Dr. Giachery and Mr. Ioas, consequently had At the express request of the Covenant- interviews with high-ranking officials breakers, a meeting was arranged at which of the Foreign Office and the Prime two of them were present with their lawyer, Minister's office, as

the lawyer of the Guardian and two representatives of the Guardian, in an effort to settle the question peacefully out of court. It was evident Government was quite aware of the fact that the BahC'i Faith is united under the leadership of its legitimate Guardian, and that he is the true Custodian of the Bahi'i Holy Places. In Muhammad-'Ali challenged the authority of the Master. They did, however, make a few requests with in-pursuance with instructions from the Minister of Religions, which the Guardian considered were justified, such as being allowed to pray in the Haifa Court alone in the Tomb, and that they would be permitted to enter during certain hours, etc. In spite of this concession on his part, they as it was a religious matter. decided to go to the Court and place the matter before the Judge informally, rather than in the form of a trial. Twice the respective Covenant-breakers decided to challenge the authority of the Judge's presence, but at both meetings technicality and to Attorney-General on a the unreasoning animosity of the daughter appeal the case to the Supreme Court. This in fact meant that the case of Badi'u'llah, in particular, made any agreement impossible. Indeed, it became evident be against the Guardian but against the Government itself! that working through her advocate, one of the sharpest in the country, and one whom Again interviews were had with the higher authorities in Jerusalem and she had carefully filled with all kinds of mis- the Guardian's own appeal to representations as to the true situation which

the Prime
 arose after the ascension of BahC'u'llBh, she Minister was transmitted to
 him. This pro-
 had no other intention than to prolong the duced an immediate reaction.
 The legal ad-
 existing condition, which was that the viser of the Prime Minister
 met with the
 Guardian had been prevented legally from Vice-Minister of Religions,
 the advocate of
 tearing down the building, and, in the mean- the Guardian and the advocate
 of the Cove-
 time the case was neither being decided out nant-breakers, and brought
 pressure to bear.
 of Court nor being brought up in Court. The three Hands of the Cause,
 representing
 Every reasonable solution having been con- Shoghi Effendi, were in one
 room in the
 sistently set aside by the Covenant-breakers, Ministry of Religions, and
 the Covenant-
 the first hearing of the Case was set. breakers in another, as the
 BahC'is had re-
 The Guardian, in spite of his desire to fused to meet with them any
 more. A stiff
 remove the unsightly rubble that the ruined tussle ensued in which the
 lawyer of the
 house had become after its semi-demolition, Covenant-breakers repeatedly
 brought back
 was willing that the case should as expedi- more claims from
 Badi'u'll~h's daughter,
 tiously as possible be tried, knowing full well
 and the lawyer of the Guardian as consist-
 that any verdict could not but be in his fa- ently brought back from the
 vor, not only on religious grounds, but be-
 members of
 cause the building had been in his posses- the Council refusals to
 accept them. Finally
 sion for over twenty years, which, according the representative of the
 Prime Minister in-
 to the laws of this land, give a person cer- formed them that any further
 fight they
 tain well-defined rights. wished to carry on would be
 with the Gov-
 It was not until the Covenant-breakers ernment and if they wanted to do
 that, they

could. The result was acceptance on their Bahji

part to drop the case and the appeal.

From December until the end of May, of the

they had succeeded in preventing the himself to

Guardian from doing what he wished to in created, in time for

the precincts of the Holy Tomb. They had, Bahb'u'lltiah a

from giving the impression of being poor what is now called

people whose rights were being denied and the Shrine. In

who objected to the demolition of a build- the very spot

ing in which they had a slight interest, stood, a wide

gradually revealed themselves as being vin- from the dust,

dictive, revengeful, and pursuing with great Carrara marble

determination and skill, a definite object, cypress trees, bor-

which had nothing whatsoever to do with a dream they

the building in question, or whether it was the BahL'is. In-

torn down or rebuilt; but which revealed quote to each

itself as being a plan to either get a key for ring of Solomon

themselves to the Holy Shrine, which would stems from a

give them the position of joint Custodian his ring, and that

with the Guardian, or of securing rooms in it on his finger

the Mansion itself for their own "BahL'i would materialize

Archives." instantly.

It would be no exaggeration to say that thrown out

the entire course of the case was providen- he left Bahji

tial; and indeed all those here had the feel-

New Garden at

One week later, the Guardian

Cause, who went over to Bahji

supervise the work, had

the night of the Ascension of

beautiful entrance, into

the Holy Court leading to

front of the Mansion, and in

where the ruined house had

expanse of garden sprung

marble vases, carved white

ornaments, lamp posts,

ders, pebbled walks-lo! like

spread before the eyes of

deed the Arab laborers would

other an old saying: "The

has been found!", which

tradition that the king lost

whoever found it and turned

-whatever he wished for

Without the innocent remark

by the Guardian one day as

after visiting the Holy Tomb

to the keeper:

ing that from beginning to end, it was pur-
these ruins,"

suing a plan which no one could check or
could no

interfere with. Over and over again, when
dilapidation so near the

it seemed that the case would be dropped
desired to build

or settled out of Court or brought before
end of the Gar-

the Judge and speedily dismissed, or the
which had never

demolition Stay removed pending a hearing,
entrance, befitting

or that the ruins would be torn down be-
Covenant-breakers would

cause the proper Civil authority had issued
routed, suffered

a demolition order, at the last moment,
privileges they

everything would go awry and the case
respect to visiting

would continue, growing and growing in
has been ex-

importance, and going to ever higher offi-
case has brought

cial levels until it reached the Prime Minis-
every important

ter himself. In fact, it gathered itself up like
Israel, the true

a big summer thunder cloud, and when it
it is doing here,

burst, crashed with full force on the heads
plans are for the

of those who have disputed BahL'u'll&h's
accomplished.

instructions, the Successorship of His be-
the International

loved Son, the Will and Testament, and the
the Government

Guardianship, for sixty years.

the good offices

When the three members of the Interna-
warm ac-

tional BahL'i Council left the Ministry of
Religions in Jerusalem, they had in their

"Bring laborers and destroy

and which he made because he

longer tolerate this

Holy Shrine, and because he

a befitting entrance at the

den adjacent to the Shrine,

had, for sixty years, any

or otherwise, the

not have once again been

defeat and lost many of the

enjoyed for sixty years in

the Holy Shrine. Indeed, it

traordinary the way this

to the attention of almost

Government Department in

stature of the Faith, what

who is its Head, what its

future, what it has already

One could almost say that

Council were strangers to

in December, but, thanks to

of our enemies, they became

quaintances!

possession a paper giving them full authority The Purchase of Eighteen
 Additional
 Plots on MF.Carmel
 to tear down the ruins at once.
 Within forty-eight hours of their return, One of the most important
 events during
 a flat surface of rubble was all that re- this past year has been the
 purchase at long
 maintained. Servants, Arab laborers and BahC'i last of eighteen additional
 plots on Mt.
 pilgrims had scattered the stones of the Carmel, in the vicinity of
 the resting-places
 building in a blast of joy. of the Sister, the Mother
 and the Brother
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of 'Abdu'l-Bahi. Upon the formation of the Amatu'l-Bahi Rfihyyih
 K_hinum, Liaison
 State of Israel in 1948, all enemy property between the Guardian and
 the Council
 was seized and placed under the Controller Charles Mason Remey,
 President
 of Absentee Property. Within the last eight- Amelia Collins,
 Vice-President
 een months the Government established, Ugo Giachery, Member at
 Large
 after the passing of suitable legislation in Leroy Ioas,
 Secretary-General
 the Knesset (Parliament), a body known as Jessie Revell, Treasurer
 the "Development Authority," empowered Ethel Revell, Western
 Assistant Secretary
 to dispose of lands, subject to the approval Lotfullah Hakim, Eastern
 Assistant Secre-
 of the Cabinet, either by lease or outright tary
 sale for dollars. After over a year's negotia- There are now four Hands of
 the Cause
 tions with the Government, the eighteen serving the Faith permanently
 at its Inter-
 plots were purchased for the sum of \$118,- national Center, as members of
 this Body.
 000, and in April, 1952, transferred to the Dr. Giachery has paid two
 visits to Israel
 name of the Palestine Branch of the Na- during the past three months,
 in order to
 tional Spiritual Assembly of the Bahb'is of assist with the work being
 undertaken here
 the United States and Canada. In addition and this has meant that five

Hands of the
to these eighteen plots, totaling about six Cause were in the Holy Land.
In addition
acres in area, the Guardian was able to pur- to this, Mr. D_hikru'llBh
ghadem, Mr. Shu'-
chase at the same time the remaining half b'uYllBh 'AlS'i, Mr. Siegfried
Schopfloch
of an empty plot facing both the Western and Mr. M6sL Banini, Hands of
the Cause,
BahL'i Pilgrim House and the House of have recently been in Haifa as
pilgrims; in
'Abdu'l-BahB, for the sum of \$16,000. It fact, two of them had the
inestimable privi-
was largely due to the intervention of His lege of hearing from the
Guardian's own
Worship the Mayor of Haifa, Mr. Aba lips that he had appointed
them as part of
Khoushy, that the Cause was able to secure the second contingent of Hands
of the
this land at this price, the original price Cause.
having been very much higher. The assur-
ance it would be kept as a private open Plans Completed for
Ma&riqu'l-Adzka'r
space induced His Worship to urge the Gov- on Mt. Carmel
ernment to make a concessioll to the BahS'is
in this matter. The President of the
Council, Mr.
Charles Mason Remey, has now completed
Embryo of the Universal House of Justice his design for the
Ma&riquYl-Ad_hkBr,
which will be erected at a future date,
The International BahB'i Council has somewhere on Mt. Carmel. During
the past
been, during the past year, not only en- winter, he has had the
opportunity of con-
larged but strengthened through the addi- sulting with the Guardian
about the final
tion to its membership of Mr. Leroy Ioas, details, and having received
his suggestions
who fulfills the function of Secretary- and approval, is now ready to
order the
General; and Dr. Ugo Giachery, Member model of his Temple in Italy,
so that it can
at Large. On more than one occasion, the be exhibited in the Mother
Temple of the
Guardian has pointed out to the members West in Wilmette during the
historic Con-

of the Council that the Charter upon which convention of 1953. This building is very the Spiritual and Administrative activities monumental in character. While not resembling the Faith in Israel rest is the Tablet of a building synagogue, church, mosque or any of the temples of former Carmel, revealed by Bahá'u'lláh on Mt. the temples of former religions, it will have a distinctive religious character and dignity a distinctive religious this Tablet, is the Shrine of the Báb, and of its own. When constructed, it will greatly enhance the institutions of the "Ark" means the Laws of God, and enhance the institutions of the Faith at the refers to the Universal House of Justice, the embryo of which is the present International Bahá'í Council, which through successive stages will develop into the Universal House of Justice to be established and design carried out function on this Holy Mountain. Its membership now consists of: Master Iskander, has now been safe-

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guarded for posterity, and is ready for meet with ready understanding, and when execution when the appointed time comes. assistance is necessary, we get it.

Recognition of the Faith by the Israeli Pilgrims to Haifa-from the East and from the West Government

The relations of the State of Israel with No report of Bahá'í activities during the past year could convey any sense of the stirring progress being made our beloved Guardian and the International Bahá'í Council have been friendly and here that did cordial. We are happy to report that steady not mention the arrival of the pilgrims. The progress is being made in obtaining suitable first believer from the east to reach the Holy

legal recognition of the Faith here, from the Land after more than ten years, during Government. During the past few months, which the pilgrimage had been perforce suspended by the beloved Guardian, the exemption already given by both the was Mr. Sami Doktoroglu, of Istanbul. Mandate Authorities and the Jewish State After years to material gifts received for the Shrine of of persecution, quiescence and obscurity, BahB'u'llSh, the Shrine of the BSb, Mazra'ih, the Turkish believers have at last found the House of BahB'u'llBh in 'AkkS and the themselves in a position to go ahead with Gardens on Mt. Carmel, has been extended their work in the service of BahL'u'llSh. Thanks to the instructions carried back to and Eastern Pilgrim Houses and the Home them by this BahL'i brother from the presence of the Guardian, they have organized of the Head of the Faith. In addition to their first three Spiritual Assemblies in the historic city of Istanbul, in standing and cooperative as regards the Adana, and have recently Aintab and in reduction of the heavy charges made in the purchased a port on material sent for the Shrine of the tion of the land which is the site of the BBB, and gifts received for the Holy Places. building once occupied by BahVu'llfih during his sojourn there in Constantinople. The first BahVi pilgrim to arrive from the west was Mr. Lawrence Hautz of the International BahL'i Council, Mrs. Collins and Mr. Milwaukee. His eagerness to render any assistance within his power to the work Mr. David Ben-Gurion, during his trip to here attracted the eye of Shoghi Effendi, who America last summer, when they formed to embark on new activities is ever ready when he finds tional Spiritual Assembly received by him, willing hands! It was in no

small measure

contact has been made by various members due to the enthusiasm and eagerness of this western BahL'i friend that the of the Council and by Mr. Lawrence Hautz, the additional plots here in purchase of the additional plots here in with the following high-ranking officials of Haifa was so the State: Dr. Chaim Weizmann, President, speedily and successfully concluded. He made many contacts with the at a reception at Rehovot; Miss Golda Government Myerson, Minister of Labor; Dr. David Z. and impressed upon them the importance of the International Center of Pinkas, Minister of Communications; Mr. of the Faith here to the BahVis the world over, Eliezer Kaplan, Minister of Finance; as well assuring them that Israel has no better as Dr. W. Walter Eytan, Director General of friends than the people who believe that what the Foreign Ministry; Dr. Kurt Mendelsohn, BahVu'llBh promised will be fulfilled, and Director of Customs and Excise; Dr. Zerah that His promises about Israel will Warhaftig, Minister of Religions; Mr. likewise be fulfilled. Ahoud Avril, Director General to the Prime Minister, Mr. Shimon Eynat, Legal During four months, more than a hundred friends have been the guests of the Adviser to the Prime Minister and the At-Guardian, and carried back from his torney General, Mr. Kalman Cohen. It is presence inspiration, guidance, love and boundless zeal to their fellow both significant and interesting to note that Bahii's, upon their return to their own the higher one goes in government circles, countries. The pilgrimage, due to lack of the greater is the courtesy shown and the modation here, for large adeq~tateaccom- wider the knowledge of the Faith possessed numbers of people, by its officials. Likewise at high levels we has been limited to nine days, in order to

enable more of the believers to come, and to the day when it will be feasible for ever-

there is now so much to see that the friends	increasing numbers of the
believers to have	
are indeed kept very busy during their stay.	the inestimable privilege of
meeting their	
They visit the two Holy Shrines, spending	Guardian face to face,
imbibing from him	
at least one night at Bahji, in the Mansion of	the essence of their Faith,
laying their fore-	
BahPu'lltiah. They likewise visit the Room	heads on the Thresholds of
their Holiest	
in the Most Great Prison once occupied by	Shrines, and gazing with
wonder at the	
BahPu'lltiah, and pray there. This room is	
Sepulcher of the Btiah, as we often see it at	
now in the hands of the BahL'is, delivered	
officially by the authorities to them. They	night, illumined, shining
like a glorious	
also visit the House in 'Akktia occupied by	white queen on the slope of
the dark moun-	
BahPu'lltiah for many years, and in which	tain, under a sky studded by
brilliant stars,	
He revealed the Aqdas, the Garden of the	and the deep purple of the
Mediterranean	
Ridvatin, Mazra'iah, the two International	stretching like a velvety
carpet before it.	
BahB'ia Archives, and other local sites of	Faithfully
yours in El Bahti,	
historic interest. Their hearts are full of joy	-INTERNATIONAL
B A HCOUNCIL	

~ ~

when they arrive, and their eyes full of tears	Charles
Mason Remey,	
when they depart. They constitute, as the	
President	

Guardian has often pointed out, the stream	Leroy C. Ioas,
of life-blood flowing in and out of the great	Secretary -General
heart of the Faith here. The members of the	Haifa, Israel,
International BahB'ia Council look forward	July 1, 1952.

2. DOCUMENTATION OF THE BAHAI ADMINISTRATIVE ORDER

"And now as I look into the future, I hope to see the friends at all times, in every land, and of every shade of thought and character, voluntarily and joyously rallying round their local and in particular their national centers of activity, upholding and promoting their interests with complete unanimity and contentment, with perfect

understanding,
genuine enthusiasm, and sustained vigor. This indeed is the one joy and
yearning of my
life, for it is the fountainhead from which all future blessings will flow, the
broad foun-
dation upon which the security of the Divine Edifice must ultimately
rest."--SHOGHI
EFFENDI.^

T H E 1926-27 National Spiritual Assembly of the Bahgis of the United States
and
Canada completed a task which, while pertaining to the outer and more material
aspects
of the Cause, nevertheless has a special significance for its spirit and inward
sacred pur-
pose. This task consisted in creating a legal form which gives proper substance
and
substantial character to the administrative processes embodied in the Bah6'i
Teachings.
The form adopted was that known as a Voluntary Trust, a species of corporation
recog-
nized under the common law and possessing a long and interesting history. The
famous
Covenant adopted by the Pilgrim Fathers on the Mayflower, the first legal
document in
American history, is of the same nature as the Declaration of Trust voted by
the National
Spiritual Assembly. This Declaration of Trust, with its attendant By-Laws, is
published
for the information of the BahB'is of the world. Careful examination of the
Declaration
and its By-Laws will reveal the fact that this document contains no arbitrary
elements
nor features new to the BahB'i Cause. On the contrary, it represents a most
conscientious
effort to reflect those very administrative principles and elements already set
forth in the
letters of the Guardian, Shoghi Effendi, and already determining the methods
and rela-
tionships of Bah6'i collective association. The provision both in the
Declaration and in
the By-Laws for amendments in the future will permit the National Spiritual
Assembly
to adapt this document to such new administrative elements or principles as the
Guard-
ian may at any time give forth. The Declaration, in fact, is nothing more or
less than a

legal parallel of those moral and spiritual laws of unity inherent in the fullness of the Bahá'í Revelation and making it the fulfillment of the ideal of Religion in the social as well as spiritual realm. Because, in the Bahá'í Faith this perfect correspondence exists between spiritual and social laws, the Bahá'ís believe that administrative success is identical with moral success; and that nothing less than the true Bahá'í spirit of devotion and sacrifice can inspire with effective power the world-wide body of unity, revealed by Bahá'u'lláh. Therefore it has seemed fitting and proper to accompany the Declaration of Trust with excerpts from the letters of Shoghi Effendi which furnished the source whence the provisions of the Declaration were drawn, and which furthermore give due emphasis to that essential spirit without which any and every social or religious form is but a dead and soulless body. (See pages 284-294, 321-327.)

HORACE HOLLEY

1 Bahá'í Administration (1945 ed.), p. 67.

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THE BAHÁ'Í WORLD

Certificate of Declaration of Trust of the National Spiritual Assembly of the Bahá'ís of the United States.

THE WORLD ORDER OF BAHÁ'U'LLAH

DECLARATION OF TRUST

By the NATIONAL ASSEMBLY
SPIRITUAL OF THE BAHÁ'Í'S OF THE
STATES
UNITED

WE, Allen B. McDaniel of Washington, D.C., Horace Holley of New York City, N.Y.,

Carl Scheffler of Evanston, Ill., Roy C. Wilhelm of West Englewood, N.J., Florence

Morton of Worcester, Mass., Amelia Collins of Princeton, Mass., Ali-Kuli Khan of New

York City, N.Y., Mountfort Mills of New York City, N.Y., and Siegfried Schopflocher

of Montreal, Quebec, Canada, duly chosen by the representatives of the Bahá'ís of the

United States and Canada at the Annual Meeting held at San Francisco, Calif., on April

29, April 30, May 1, and May 2, 1926, to be the National Spiritual Assembly of the Bahi'is of the United States and Canada, with full power to establish a Trust as herein- after set forth, hereby declare that from this date the powers, responsibilities, rights, privileges and obligations reposed in said National Spiritual Assembly of the Bahi'is of the United States and Canada by Bah'u'llih, Founder of the Bahi'i Faith, by 'Abdu'l-Bah its Interpreter and Exemplar, and by Shoghi Effendi, its Guardian, shall be exercised, administered and carried on by the above-named National Spiritual Assembly and their duly qualified successors under this Declaration of Trust. The National Spiritual Assembly in adopting this form of association, union and fellowship, and in selecting for itself the designation of Trustees of the Bahi'is of the United States and Canada, does so as the administrative body of a religious community which has had continuous existence and responsibility for over eighteen years. In consequence of these activities the National Spiritual Assembly is called upon to administer such ever-increasing diversity and volume of affairs and properties for the Bahi'is of the United States and Canada, that we, its members, now feel it both desirable and necessary to give our collective functions more definite legal form. This action is taken in complete unanimity and with full recognition of the sacred relationship thereby created. We acknowledge in behalf of ourselves and our successors in this Trust the exalted religious standard established by Bah'u'llah for Bahi'i administrative bodies in the utterance: "Be ye Trustees of the Merciful One among men"; and seek the help of God and His guidance in order to fulfill that exhortation.

April 4, 1927.

RESOLUTION BY THE NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHAI'IS OF THE UNITED STATES

WHEREAS the first Annual Convention of the Bahi'is of Canada, on April 24, 1948 duly elected the National Spiritual Assembly of the Bahi'is of Canada; and WHEREAS the fortieth Annual Convention of the Bahi'is of the United States on

April 30, 1948 duly elected the National Spiritual Assembly of the Bahi'is of the United States; and

WHEREAS said Conventions were duly authorized by the Guardian of the BahL'i Faith and empowered by the BahL'i administrative principles to elect their respective

National Spiritual Assemblies; and

WHEREAS in consequence of the foregoing it is now necessary to amend the Declaration of Trust and By-Laws hereinafter described;

THEREFORE BE IT RESOLVED by the National Spiritual Assembly of the BahPis of the United States that from the date of its election, April 30, 1948, said Assembly

shall henceforth exercise within the United States, its territories and dependencies, d l the

functions and powers formerly vested in the National Spiritual Assembly of the BahPis

of the United States and Canada, as successor body thereto, and hold title to and pos-

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session of all funds, properties and trusts of national Bahi'i character existing within the

United States, its territories and dependencies on and after April 30, 1948; and

BE IT FURTHER RESOLVED that the Declaration of Trust by the National Spiritual Assembly of the BahCis of the United States and Canada as adopted at New York,

N.Y., on April 4, 1927, other than the Preamble thereto, and its By-Laws as from time

to time amended be and the same hereby are amended by substituting the name "Na-

tional Spiritual Assembly of the BahCis of the United States" for the name "National

Spiritual Assembly of the Bahb'is of the United States and Canada" wherever the same

appears therein, and by deleting the words "and Canada" wherever such words now ap-

pear in said Declaration of Trust and By-Laws; that said By-Laws be further amended

by deleting the word "Provinces" and the word "Province" wherever the same appear

and by substituting for the word "Province" in Section 2 of Article VIII the words

"Territory or Federal District"; so that said Declaration of Trust and By-Laws shall

henceforth be the Declaration of Trust and By-Laws of the National Spiritual

Assembly
of the BahCis of the United States.
DOROTHY K. BAKER,Chairman
PAULE. HANEY,Vice-Chairman
HORACE HOLLEY,Secretary
EDNAM. TRUE, Recording Secretary
PHILIPG. SPRAGUE, Treasurer
ELSIEAUSTIN
WM. KENNETHCHRISTIAN
AMELIAE. COLLINS
LEROYIOAS

The name of said Trust shall be the National Spiritual Assembly of the Bahri'is
o f the
United States.

Sharing the ideals and assisting the efforts of our fellow Bahb'is to
establish, uphold
and promote the spiritual, educational and humanitarian teachings of human
brother-
hood, radiant faith, exalted character and selfless love revealed in the lives
and utterances
of all the Prophets and Messengers of God, Founders of the world's revealed
religions-
and given renewed creative energy and universal application to the conditions
of this
age in the life and utterances of BahCu'llLh-we declare the purposes and
objects of this
Trust to be to administer the affairs of the Cause of BahCu'llLh for the
benefit of the
BahPis of the United States according to the principles of Bahb'i affiliation
and ad-
ministration created and established by BahCu'll&h, defined and explained by
'Abdu'l-
BahL, and amplified and applied by Shoghi Effendi and his duly constituted
successor
and successors under the provisions of the Will and Testament of 'Abdu'l-BahL.
These purposes are to be realized by means of devotional meetings; by public
meetings
and conferences of an educational, humanitarian and spiritual character; by the publi-
cation of books, magazines and newspapers; by the construction of temples of
universal
worship and of other institutions and edifices for humanitarian service; by
supervising,
unifying, promoting and generally administering the activities of the BahCis of
the
United States in the fulfillment of their religious offices, duties and ideals;

and by any
other means appropriate to these ends, or any of them.

Other purposes and objects of this Trust are:

a. The right to enter into, make, perform and carry out contracts of every sort and kind for the furtherance of the objects of this Trust with any person, firm, association, corporation, private, public or municipal or body politic, or any state, territory or colony thereof, or any foreign government; and in this connection, and in all transactions under the terms of this Trust, to do any and all things which a co-partnership or natural person could do or exercise, and which now or hereafter may be authorized by law.

THE WORLD ORDER OF BAHÁ'U'LLAH

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

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

d. Generally to do all things and acts which in the judgment of said Trustees, i.e., the National Spiritual Assembly of the Bahí'is of the United States, are necessary, proper and advantageous to promote the complete and successful administration of this Trust.

SECTION 1. All persons, firms, corporations and associations extending credit to, contracting with or having any claim against the Trustees, i.e., the National Spiritual Assembly, and the members thereof, of any character whatsoever, whether legal or equitable and whether arising out of contract or tort, shall look solely to the funds of the Trust and to the property of the Trust estate for payment or indemnity, or for the payment of

any debt, damage, judgment or decree or any money that may otherwise become due or payable from the Trustees, so that neither the Trustees nor any of them, nor any of their officers or agents appointed by them hereunder, nor any beneficiary or beneficiaries herein named shall be personally liable therefor.

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

The Trustees,; i.e., the National Spiritual Assembly, shall adopt for the conduct of the affairs entrusted to them under this Declaration of Trust, such by-laws, rules of procedure or regulations as are required to define and carry on its own administrative functions and those of the several local and other elements composing the body of the Bahi'is of the United States, not inconsistent with the terms of this instrument and all in accordance with the explicit instructions given us to date by Shoghi Effendi, Guardian of the Cause of Bahi'u'llah, which instructions are already known to the Bahi'is of the United States and accepted by them in the government and practice of their religious affairs.

The central office of this Trust shall be located in the Village of Wilmette, State of Illinois, United States of America, the site of the Bahg'i House of Worship.

The seal of this Trust shall be circular in form, bearing the following description:
National Spiritual Assembly of the Bahi'is of the United States. Declaration of Trust,
1927.

ARTICLE VII

This Declaration of Trust may be amended by majority vote of the National Spiritual Assembly of the Bahi'is of the United States at any special meeting duly called for that purpose, provided that at least thirty (30) days prior to the date fixed for said meeting

a copy of the proposed amendment or amendments is mailed to each member of the Assembly by the Secretary.

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T H E BAHAI; W O R L D

BY-LAWS OF THE NATIONAL SPIRITUAL ASSEMBLY

ARTICLE I

T H E National Spiritual Assembly, in the fulfillment of its sacred duties under this

Trust, shall have exclusive jurisdiction and authority over all the activities and affairs of

the Bahb'i Cause throughout the United States, including paramount authority in the ad-

ministration of this Trust. It shall endeavor to stimulate, unify and coordinate the mani-

fold activities of the local Spiritual Assemblies (hereinafter defined) and of individual

Bahb'is in the United States and by all possible means assist them to promote the oneness

of mankind. It shall be charged with the recognition of such local Assemblies, the scru-

tiny of all membership rolls, the calling of the Annual Meeting or special meetings and

the seating of delegates to the Annual Meeting and their apportionment among the

various electoral districts. It shall appoint all national Bahl'i committees and shall super-

vise the publication and distribution of BahL'i literature, the reviewing of all writings

pertaining to the Bahb'i Cause, the construction and administration of the Mas_hriqu'l-

ALhk6r and its accessory activities, and the collection and disbursement of all funds for

the carrying on of this Trust. It shall decide whether any matter lies within its own juris-

diction or within the jurisdiction of any local Spiritual Assembly. It shall, in such cases

as it considers suitable and necessary, entertain appeals from the decisions of local Spirit-

ual Assemblies and shall have the right of final decision in all cases where the qualifica-

tion of an individual or group for continued voting rights and membership in the Bahb'i

body is in question. It shall furthermore represent the BahB'is of the United States in all

their cooperative and spiritual activities with the BahL'is of other lands, and shall consti-

tute the sole electoral body of the United States in the formation of the

Universal House

of Justice provided for in the Sacred Writings of the Bahl'i Cause. Above all, the Na-

tional Spiritual Assembly shall ever seek to attain that station of unity in devotion to the

Revelation of Bahb'u'll6h which will attract the confirmations of the Holy Spirit and

enable the Assembly to serve the founding of the Most Great Peace. In all its deliberation

and action the National Assembly shall have constantly before it as Divine guide and

standard the utterance of Bah6'u7ll6h:-

"It behooveth them (i.e., Spiritual Assemblies) to be the trusted ones of the Merciful

among men and to consider themselves as the guardians appointed of God for all that

dwell on earth. It is incumbent upon them to take counsel together and to have regard

for the interests of the servants of God, for His sake, even as they regard their own in-

terests, and to choose that which is meet and seemly."

The Bahb'is of the United States, for whose benefit this Trust is maintained, shall con-

sist of all persons resident in the several States, Territories or Federal Districts of the

United States who are accepted by the National Spiritual Assembly as fulfilling the re-

quirements of membership in the Bahl'i Community under the following qualifications

set forth by the Guardian of the Faith:

a. Full recognition of the station of the Biib as Forerunner, of Bahb'uYll6has Author

and of 'Abdu'l-Bah6 as True Exemplar of the Bahb'i religion; unreserved acceptance of, and submission to whatsoever has been revealed by their Pen; loyal and steadfast adherence to every clause of 'Abdu'l-Bahl's sacred Will; and close as-

sociation with the spirit as well as the form of Bahb'i Administraticn throughout the world.

b. Attainment of the age of 21 years.

c. Declaration of faith to, and enrollment by, the local Spiritual Assembly if resident

in the area of jurisdiction of any local Assembly recognized by the National Spirit-

ual Assembly.

d. Declaration of faith to the National Spiritual Assembly on the membership

form

provided for those residing outside any such area of local Bahl'i jurisdiction.

THE WORLD ORDER OF BAHÁ'U'LLAH

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The National Assembly shall consist of nine members chosen from among the Bahl'is

of the United States, who shall be elected by the said BahL'is in manner

hereinafter pro-

vided, and who shall continue in office for the period of one year, or until

their suc-

cessors shall be elected.

The officers of the National Spiritual Assembly shall consist of a Chairman,

Vice-

Chairman, Secretary and Treasurer, and such other officers as may be found necessary

for the proper conduct of its affairs. The officers shall be elected by a

majority vote of

the Assembly taken by secret ballot.

The first meeting of a newly-elected National Assembly shall be called by the member

elected to membership by the highest number of votes or, in case two or more

members

have received the same said highest number of votes, then by the member

selected by lot

from among those members; and this member shall preside until the permanent

Chair-

man shall be chosen. All subsequent meetings shall be called by the Secretary

of the

Assembly at the request of the Chairman or, in his absence or incapacity, of

the Vice-

Chairman, or of any three members of the Assembly; provided, however, that the

An-

nual Meeting of the Assembly shall be held at a time and place to be fixed by a

ma-

jority vote of the Assembly, as hereinafter provided.

Five members of the National Assembly present at a meeting shall constitute a

quo-

rum, and a majority vote of those present and constituting a quorum shall be

sufficient

for the conduct of business, except as otherwise provided in these By-Laws, and

with

due regard to the principle of unity and cordial fellowship involved in the

institution of

a Spiritual Assembly. The transactions and decisions of the National Assembly

shall be

recorded at each meeting by the Secretary, who shall supply copies of the

minutes to the
Assembly members after each meeting, and preserve the minutes in the official
records
of the Assembly.

ARTICLE VII

Whenever in any locality of the United States, be it municipality, township or
county,
the number of Bahá'ís resident therein recognized by the National Spiritual
Assembly
exceeds nine, these may on April 21st of any year convene and elect by
plurality vote a
local administrative body of nine members, to be known as the Spiritual
Assembly of
the Bahá'ís of that community. Every such Spiritual Assembly shall be elected
annually
thereafter upon each successive 21st day of April. The members shall hold
office for the
term of one year and until their successors are elected and qualified.
When, however, the number of Bahá'ís in any authorized civil area is exactly
nine,
these may on April 21st of any year, or in successive years, constitute
themselves the
local Spiritual Assembly by joint declaration. Upon the recording of such
declaration
by the Secretary of the National Spiritual Assembly, said body of nine shall
become
established with the rights, privileges and duties of a local Spiritual
Assembly as set
forth in this instrument.

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

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

SECTION3. Among its more specific duties, a local Spiritual Assembly shall have full jurisdiction of all Bahb'i activities and affairs within the local community, subject, however, to the exclusive and paramount authority of the National Spiritual Assembly as defined herein.

SECTION4. Vacancies in the membership of a local Spiritual Assembly shall be filled by election at a special meeting of the local Bahi'i community duly called for that purpose by the Assembly. In the event that the number of vacancies exceeds four, making a quorum of the local Assembly impossible, the election shall be held under the supervision of the National Spiritual Assembly.

SECTION5. The business of the local Assembly shall be conducted in like manner as provided for the deliberations of the National Assembly in Article VI above.

SECTION 6. The local Assembly shall pass upon and approve the qualifications of each member of the Bahi'i community before such members shall be admitted to voting membership; but where an individual is dissatisfied with the ruling of the local Spiritual Assembly upon his Bahi'i qualifications, such individual may appeal from the ruling to the National Assembly, which shall thereupon take jurisdiction of and finally decide the case.

SECTION7. On or before the 1st day of November of each year the Secretary of each local Assembly shall send to the Secretary of the National Assembly a duly certified list of the voting members of the local Bah2i.community for the information and approval - - of the National Assembly.

SECTION8. All matters arising within a local Bahb'i community which are of purely local interest and do not affect the national interests of the Cause shall be under the primary jurisdiction of the Spiritual Assembly of that locality; but decision whether a particular matter involves the interest and welfare of the national Bahi'i body shall rest with the National Spiritual Assembly.

SECTION9. Any member of a local Bahb'i community may appeal from a decision of his Spiritual Assembly to the National Assembly, which shall determine

whether it shall take jurisdiction of the matter or leave it to the local Spiritual Assembly for reconsideration. In the event that the National Assembly assumes jurisdiction of the matter, its findings shall be final.

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

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

SECTION 12. The sphere of jurisdiction of a local Spiritual Assembly, with respect to residential qualification of membership, and voting rights of a believer in any Bahá'í community, shall be the locality included within the civil limits of the municipality, township or county.

All differences of opinion concerning the sphere of jurisdiction of any local Spiritual Assembly or concerning the affiliation of any Bahá'í or group of Bahá'ís in the United States shall be referred to the National Spiritual Assembly, whose decision in the matter shall be final.

ARTICLE VIII

The members of the National Spiritual Assembly shall be elected at an annual meeting to be known as the National Convention of the Bahá'ís of the United States. This

Convention shall be held at a time and place to be fixed by the National Assembly. The

THE WORLD ORDER OF BAHA'U'LLAH

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National Convention shall be composed jointly of representatives chosen by the Bahá'ís of each State, Territory or Federal District under the principle of

proportionate representation, and the members of the National Spiritual Assembly. Notice of the annual meeting shall be given by the National Assembly sixty days in advance in the Convention Call which sets forth the number of delegates assigned to the various electoral units in proportion to the number of Bahá'ís resident in each such unit, to a total number of one hundred seventy-one delegates for the Bahá'ís of the United States.

SECTION 1. All delegates to the Convention shall be elected by plurality vote. Bahá'ís who for illness or other unavoidable reasons are unable to be present at the election in person shall have the right to transmit their ballots to the meeting by mail. The meeting held in each State, Territory or Federal District for the election of delegates shall be called by the National Spiritual Assembly and conducted by the Bahá'ís present under whatever procedure may be uniformly laid down by said body. Immediately after the meeting a certified report of the election containing the name and address of each delegate shall be transmitted to the National Spiritual Assembly.

SECTION 2. All delegates to be seated at the Convention must be recognized Bahá'ís and residents of the State, Territory or Federal District represented by them.

SECTION 3. The rights and privileges of a delegate may not be assigned nor may they be exercised by proxy.

SECTION 4. The recognition and seating of delegates to the National Convention shall be vested in the National Spiritual Assembly.

SECTION 5. Delegates unable to be present in person at the Convention shall have the right to transmit their ballots for election of the members of the National Assembly under whatever procedure is adopted by the National body.

SECTION 6. If in any year the National Spiritual Assembly shall consider that it is impracticable or unwise to assemble together the delegates to the National Convention, the said Assembly shall provide ways and means by which the annual election and the other essential business of the Convention may be conducted by mail.

SECTION 7. The presiding officer of the National Spiritual Assembly present at the Convention shall call together the delegates, who after roll call shall proceed to the permanent organization of the meeting, electing by ballot a chairman, a secretary and such other officers as are necessary for the proper conduct of the business of the Convention.

SECTION 8. The principal business of the annual meeting shall be consultation on Bahk'i activities, plans and policies, and the election of the nine members of the National Spiritual Assembly. Members of the National Assembly, whether or not elected delegates, may take a full part in the consultation and discussion but only delegates may participate in the election of Convention officers or in the annual election of the members of the national body. All action by the delegates, other than the organization of the Convention, the transmission of messages to the Guardian and the election of the National Assembly, shall constitute advice and recommendation for consideration by the said Assembly, final decision on all matters concerning the affairs of the Bahá'í Faith in the United States being vested solely in that body.

SECTION 9. The general order of business to be taken up at the Annual Convention shall be prepared by the National Spiritual Assembly in the form of an agenda, but any matter pertaining to the Bahá'í Faith introduced by any of the delegates may upon motion and vote be taken up as part of the Convention deliberations.

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

on the first ballot, then one or more additional ballots shall be taken on the

persons tied
until all nine members are elected.

SECTION 11. All official business transacted at the National Convention shall be re-corded and preserved in the records of the National Assembly.

SECTION 12. Vacancies in the membership of the National Spiritual Assembly shall be filled by a plurality vote of the delegates composing the Convention which elected the Assembly, the ballot to be taken by correspondence or in any other manner decided upon by the National Spiritual Assembly.

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

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

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

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

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

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

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

Note: The foregoing By-Laws include all amendments adopted by the National
 Spiritual Assembly to July 16,
 1949.

THE WORLD ORDER OF BAHÁ'U'LLAH 401

Declaration of Trust and By-Laws of the National Spiritual Assembly
 of the Bahá'ís of Persia.

THE WORLD ORDER OF BAHÁ'U'LLAH 403

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THE WORLD ORDER OF BAHÁ'U'LLAH 407

TREUHANDSCHAFTSERKLÄRUNG DES NATIONALEN
 GEISTIGEN RATES DER BAHÁ'Í IN DEUTSCHLAND
 UND ÖSTERREICH e. V.

AND BY-LAWS

DECLARATION OF THE NATIONAL ASSEMBLY
 SPIRITUAL OF THE

Bahá'í 'O

of Germany

AND AUSTRIA

WIR, Marta Blanche Brauns-Forel, Karlsruhe i. B.; Paul Ferdinand Gollmer,
 Stutt-

gart; Max Greeven, Bremen; Dr. Hermann Grossmann, Neckargemünd; Edith
 Elisabeth

Anna Horn, Stuttgart; Anna Maria Kostlin, Esslingen a. N.; Dr. Adelbert

Friedrich

Alexander Marinus Muhlschlegel, Stuttgart; Dr. Karl Eugen Schmidt, Stuttgart;

Alice

Corinna Gabriele Emma Amelia (Tahirih) Schwarz-Solivo, Stuttgart, erklären hiermit

als der durch die Abgeordneten der Bahb'i in Deutschland und Österreich anlässlich der

Jahrestagung in Stuttgart am 22. April 1934 ordnungsmässig gewählte und mit allen

Vollmachten zur Errichtung der nachfolgenden Treuhandschaft ausgestattete Nationale

Geistige Rat der Bahi'i in Deutschland und Österreich, dass voran hiezu Tage an die

diesem Rate durch Bahb'u'llih, den Begründer des Bahb'i-Glaubens, 'Abdu'l-Bah, den

Ausleger und das Vorbild, und Shoghi Effendi, den Hüter desselben, übertragenen Be-

fugnisse, Verantwortlichkeiten, Rechte, Vorrechte und Pflichten von dem vorgenannten

Nationalen Geistigen Rat und seinen ordnungsmässig bestellten Nachfolgern gemäss

dieser Treuhandschaftserklärung ausgeübt, verwaltet und fortgeführt werden sollen.

Die Annahme dieser Form des Zusammenschlusses, der Vereinigung und Gemeinschaft und die Zulegung der Bezeichnung als Treuhänder der Bahb'i in Deutschland und

Österreich erfolgt durch den Nationalen Geistigen Rat als dem seit mehr als dreiund-

zwanzig Jahren bestehenden und verantwortlichen Verwaltungskörper einer Religionsge-

meinschaft. Infolge dieser Tätigkeit erwächst dem Nationalen Geistigen Rat die Pflicht

zur Verwaltung der ständig mannigfachen und umfangreicher werdenden Angelegenheiten und Vermögenswerte der Bahb'i in Deutschland und Österreich, weshalb wir als

dessen Mitglieder es für wünschenswert und notwendig erachten, unserer gemeinsamen

Tätigkeit eine fester umrissene, gesetzsmässige Form zu geben. Wir tun dies in volliger

Einmütigkeit und in voller Erkenntnis der damit geschaffenen heiligen Bindung.

Wir

anerkennen für uns und unsere Nachfolger in dieser Treuhandschaft die erhabene re-

ligiose Richtschnur, die für Bahi'i-Verwaltungskörperschaften in dem Worte Bah'u'-

116h's zum Ausdruck kommt: „Seid Treuhänder des Barmherzigen unter den Menschen“

und suchen den Beistand Gottes und Seine Fiihrung, damit wir dieser Ermahnung folgen
können.

10. Februar 1935

ENTSCHLIESSUNG GEISTIGEN DES NATIONALEN RATES

Der Nationale Geistige Rat der Bahi'i in Deutschland und Österreich e. V.
musste sich
zufolge einer staatspolizeilichen Anordnung vom 7. Juni 1937 auflösen. Am 7.
April
1946 hat sich der Nationale Geistige Rat der BahB'i in Deutschland und
~sterreichge-
mzss der bis 1937 angewandten Treuhanderschaftserklärung und Satzung von neuem
kon-
stituiert.

Da die Treuhanderschaftserklärung und Satzung des Nationalen Geistigen Rates der
BahB'i der Vereinigten Staaten schon bisher für die administrative Ordnung der
deut-
schen Bahi'i-Gemeinde als Vorbild dienie, hat der Nationale Geistige Rat der
BahB'i in
Deutschland und Österreich e. V., der am 18. Juni 1949 gew'alt wurde und sich
am 20.

Juni 1949 konstituierte, am 8. Oktober 1949 beschlossen, seine
Treuhanderschaftserkla-
rung und Satzung der neuen Fassung des Nationalen Geistigen Rates der BahB'i in
den
Vereinigten Staaten von Amerika, einschliesslich aller Ergänzungen und
Änderungen bis

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16. Juli 1949, sinngemäss anzugleichen. Vorliegende Fassung wurde vom
Nationalen
Geistigen Rat am 1. April 1950 verabschiedet.

Dr. Eugen Schmidt, Vorsitzender; Paul Gollmer, stellvertretender Vorsitzender;
Ruprecht Krüger, Sekretar; Albrecht Nagel, Rechner; Anna Grossmann;
Julius Henseler; Gunther Heyd; Dr. Adelheid Wger; Adolf Spieth.

Die genannte Treuhandgemeinschaft führt die Bezeichnung „Der Nationale
Geistige
Rat der Bahi'i in Deutschland und Österreich e. V.“

Wir teilen die Ideale unserer Mit-BahPi und arbeiten mit ihnen an der
Aufrichtung,
Erhaltung und Förderung der geistigen, erziehlichen und menschenfreundlichen
Lehren
menschlicher Bruderschaft, strahlenden Glaubens, erhabenen Charakters und
selbstloser

Liebe, wie sie im Leben und in den Ausserungen aller Propheten und Botschafter
 Gottes,
 der Begründer der Offenbarungsreligionen in der Welt, geoffenbart und mit
 erneuter
 Kraft und allumfassender Geltung für die Gegebenheiten dieses Zeitalters durch
 das
 Leben und die Worte Bahi'u'llah's verkundet worden sind. Wir erklären als Zweck
 und
 Gegenstand dieser Treuhandgemeinschaft die Verwaltung der Angelegenheiten der
 Sache
 Bahi'u'llah's zum Besten der Bahi'is in Deutschland und Österreich gemäss den
 von
 Bahá'u'lláh geschaffenen und eingeführten, von 'Abdu'l-Bahá näher bestimmten und
 erläuterten und von Shoghi Effendi und dessen Nachkommen nach dem Willen und Testament
 'Abdu'l-
 Bahi's ordnungsmässig eingesetzten Nachfolger und Nachfolgern erweiterten und
 ange-
 wandten Grundsätzen für die Bahá'í-Zugehörigkeit und -Verwaltung.
 Der Erfüllung dieses Zweckes sollen Andachtszusammenkünfte, öffentliche
 Versamm-
 lungen und Zusammenkünfte erziehlischen, menschenfreundlichen und geistigen
 Charak-
 ters, die Veröffentlichung von Büchern, Zeitschriften und Zeitungen, die
 Errichtung von
 Tempeln allgemeiner Anbetung und anderer Einrichtungen und Bauten für menschen-
 freundliche Dienste, die Überwachung, Vereinheitlichung, Förderung und
 allgemeine
 Verwaltung der Angelegenheiten der Bahá'í in Deutschland und Österreich in
 Erfüllung
 ihrer religiösen Dienste, Pflichten und Ideale sowie jedes sonstige diesen
 Zielen oder einem
 von ihnen erforderliche Mittel dienen.
 Weiterer Zweck und Gegenstand dieser Treuhandgemeinschaft ist:
 a) das Recht, mit irgendwelchen Personen, Unternehmungen, Vereinigungen, priva-
 ten, öffentlichen oder gemeindlichen Körperschaften, dem Staat oder irgend-
 welchen seiner Länder, Gebiete oder mit irgendwelchen fremden Regierungen in
 jeder Art und Weise Verträge abzuschliessen, zu vollziehen und zu erfüllen, die
 zur Förderung der Ziele dieser Treuhandgemeinschaft dienen, und im Zusammenhang
 damit und bei allen Verrichtungen, die im Rahmen dieser Treuhandgemeinschaft erfol-
 gen, alles und jedes tun, was eine Gesellschaft oder natürliche Person zu tun
 oder
 ausüben vermag und was gegenwärtig oder künftig vom Gesetz zugelassen ist,
 b) bei allen durch Gesetz oder anderswie errichteten Verbänden oder Nachlässen
 und
 sonstigen letztwilligen Verfügungen in Verbindung mit Schenkungen, Vermäch-
 nissen oder Auflassungen jeder Art, in welchen ein oder mehrere Treuhänder in
 irgend einem Teil der Welt sowohl, als auch in Deutschland und

~sterreichbestellt

werden, aufzutreten und als empfangsberechtigt zu gelten und Schenkungen, Vermachtnisse oder Auflassungen in Geld oder sonstigen Vermögenswerten anzunehmen,

c) alles und was immer in den schriftlichen Ausserungen Bahi'u'llah's, 'Abdu'l-Bah's,

Shoghi Effendi's und seiner ordnungsmässigen Nachfolger, durch die den Nationalen Geistigen Riten gewisse Spruchrechte, Befugnisse und Gerechtsame gewahrt sind, an verschiedenen Zwecken und Zielen niedergelegt ist und

d) gemeinhin alles zu tun und zu bewirken, was nach Ansicht der benannten Treuhänder, d. h. des Nationalen Geistigen Rates der Bahi'i in Deutschland und Bster-

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reich zur Forderung der vollstkhigen und erfolgreichen Verwaltung dieser Treuhandgemeinschaft erforderlich, geeignet und von Vorteil ist.

1. Abschnitt. Allen Personen, Unternehmungen, Körperschaften und Vereinigungen gegenüber, die den Treuhändern, d. h. dem Nationalen Geistigen Rat und seinen Mit-

gliedern in ihrer Eigenschaft als solche Kredit gewahren, Verträge mit ihnen schliessen

oder irgendwelche Ansprüche gegen sie, gleichviel welcher Art, ob rechtlich oder billig,

zu Recht oder zu Unrecht, haben, gilt lediglich das Treuhandvermögen und der Treu-

handbesitz als Masse für Zahlung oder Sicherstellung bzw. für die Begleichung irgend-

welcher Schulden, Ersatzansprüche, Auflagen und Bescheide oder irgendwelcher Beträge,

die in sonstiger Weise seitens der Treuhänder geschuldet oder zahlbar werden konnten,

so dass weder die Treuhänder, noch irgendeiner von ihnen, noch irgendeiner ihrer kraft

dieses ernannten Beauftragten oder Vertreters, noch irgendwelche hierin genannte

Berechtigte, sei es einzeln gemeinsam, persönlich dafür haften.

2. Abschnitt. Alle Bescheinigungen, Schuldanerkenntnisse, Anträge, schriftlichen

Verpflichtungen und Verträge oder sonstigen Vereinbarungen und Urkunden, die im Rahmen dieser Treuhandenschaft getroffen oder gegeben werden, werden ausdrücklich vom Nationalen Geistigen Rat als Treuhänder durch dessen ordnungsmässig ermächtigte

Beauftragte und Vertreter vollzogen.

Die Treuhänder, d. h. der Nationale Geistige Rat, nehmen für die Durchführung der

ihm in dieser Treuhandenschaftserklärung anvertrauten Obliegenheiten die zur

Festlegung
und Erledigung der eigenen Verwaltungsaufgaben wie auch derjenigen der
verschiedenen
örtlichen und sonstigen Gliederungen, die die BahL'i in Deutschland und
österreich ver-
körnern, erforderlichen Satzungen, Bestimmungen und Dienstvorschriften gemäss
den
Zwecken dieser Einrichtung und in Übereinstimmung mit den seitherigen
Ausdrück-
lichen, den BahL'i in Deutschland und Österreich bereits bekannten und von ihnen
in der
Führung und Handhabung ihrer religiösen Angelegenheiten übernommenen
Weisungen
Shoghi Effendi's, des Hüters des BahL'i-Glaubens, an.

Die Hauptgeschäftsstelle dieser Treuhandgemeinschaft befindet sich an
demjenigen
Ort, der durch den Nationalen Geistigen Rat von Zeit zu Zeit bestimmt wird.

Das Siegel dieser Treuhandgemeinschaft besitzt runde Form und zeigt folgende
In-
schrift :

Der Nationale Geistige Rat der BahP'i in Deutschland
und Österreich e. V. Treuhandserklärung 1935.

ARTIKEL

VII

Diese Treuhandserklärung kann durch absoluten Mehrheitsbeschluss des Na-
tionalen Geistigen Rates der Bahi'i in Deutschland und Österreich in jeder
besonderen
Versammlung, die zu diesem Zwecke ordnungsmässig einberufen worden ist, ergänzt
werden, vorausgesetzt, dass mindestens dreissig Tage vor dem für die
Versammlung fest-
gesetzten Zeitpunkt eine Abschrift der vorgeschlagenen Ergänzung oder
Ergänzungen an
jedes Ratsmitglied durch den Sekretär mittels eingeschriebenen Briefes versandt
wird.

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T H E B A H A ' I W O R L D

SATZUNG

DES NATIONALEN

GEISTIGEN

RATES

Der Nationale Geistige Rat soll in Erfüllung seiner geheiligten Pflichten im
Rahmen
dieses Treuhandverhältnisses ausschliessliches Spruch- und Hoheitsrecht über
jede Tätig-
keit und alle Angelegenheiten der BahPi-Sache in Deutschland und Österreich

unter

Einschluss der Oberhoheit in bezug auf die Verwaltung dieser Treuhandschaft haben. Er

soll darnach streben, die (nachstehend erläuterte) vielgestaltige Tätigkeit der örtlichen

Geistigen Räte sowie diejenigen der einzelnen Bahá'í in Deutschland und Österreich an-

zuspornen, zu vereinigen und gleichzuordnen, und sie in jeder nur möglichen Weise in

der Förderung der Einheit der Menschheit unterstützen. Ihm obliegt die Anerkennung

derartiger örtlicher Räte, die Prüfung der örtlichen Mitgliederrollen, die Einberufung

der Jahrestagung oder besonderer Versammlungen und die Einsetzung der Abgeordneten

zur Jahrestagung und ihre zahlenmäßige Verteilung unter den verschiedenen Wahlbe-

zirken. Er soll sämtliche nationalen Bahá'í-Ausschüsse ernennen und die Veröffentlichung

und Verteilung von Bahá'í-Schrifttum, die Überprüfung aller der Bahá'í-Sache

betreffenden Schriften, den Bau und die Verwaltung des Mas_hriqu'l-Ad_hk6rYs und seiner

Nebeneinrichtungen und die Erhebung und Verwendung aller Gelder zur Fortführung dieser Treuhandschaft überwachen. Er soll entscheiden, ob irgendwelche Angelegenheiten

dem Bereiche seines eigenen Spruchrechtes oder demjenigen eines örtlichen Geistigen

Rates angehören. Er soll in Fällen, die ihm geeignet und notwendig erscheinen, Berufun-

gen aus Entscheidungen örtlicher Geistiger Räte annehmen und soll das Recht zur end-

gültigen Entscheidung in allen Fällen haben, in denen die Befähigung eines einzelnen

oder einer Gruppe, ständig das Wahlrecht auszuüben oder Mitglied der Bahá'í-Gemein-

schaft zu sein, in Frage steht. Er soll ferner die Bahá'í in Deutschland und Österreich

überall vertreten, wo es sich um die Zusammenarbeit und geistige Betätigung mit den

Bahá'í anderer Länder handelt, und soll das alleinige Wahlorgan der Bahá'í in Deutsch-

land und Österreich bei Bildung des in den Heiligen Schriften der Sache vorgesehenen

Universalen Hauses der Gerechtigkeit sein.

Vor allem aber soll der Nationale Geistige Rat stets jene Stufe der Einheit in Erge-

benheit gegenüber der Offenbarung Bahá'u'lláh's erstreben, die die Bestätigung des Heiligen Geistes anzieht und den Rat zum Dienste an der Begründung des Grössten Friedens fähig machen wird. Bei allen seinen Beratungen und Handlungen soll der Nationale Geistige Rat als göttlichen Führer und Massstab ständig die Ausser Achtung Bahá'u'lláh's vor Augen haben :
 „Es geziemt ihnen (d. h. den Geistigen Raten), die Vertrauten des Barmherzigen unter den Menschen zu sein und sich für Gottes auserwählte Hüter von allein, was auf Erden ist, zu halten. Es obliegt ihnen, miteinander zu beraten und auf die Belange der Diener Gottes acht zu haben, um Seiner Selbst willen, wie sie auf die eigenen Belange achten, und das zu wählen, was geziemend ist und schicklich.“

Die Bahí'í in Deutschland und Österreich, zu deren Gunsten diese Treuhandenschaft errichtet ist, soll aus allen in Deutschland und Österreich in den verschiedenen Ländern und Verwaltungsgebieten wohnhaften Personen bestehen, die vom Nationalen Geistigen Rat als den Erfordernissen für die Mitgliedschaft in der Bahá'í-Gemeinschaft gemäss den folgenden, durch den Hüter des Glaubens festgelegten Fähigkeiten anerkannt sind:

a) volle Anerkennung der Stufe des Báb als Vorläufer, von Bahá'u'lláh als Begründer und von 'Abdu'l-Bahá als wahres Vorbild der Bahí'í-Religion; vorbehaltlose Annahme von allem und Unterordnung unter alles, was durch ihre Feder geoffenbart worden ist; treues und standhaftes Festhalten an allen Teilen des geheiligten Willens 'Abdu'l-Bahá's und enge Verbindung sowohl mit dem Geiste als auch mit der Form der Bahí'í-Verwaltung in der ganzen Welt.

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- b) Vollendung des 21. Lebensjahres.
- c) Glaubenserklärung gegenüber dem vom Nationalen Geistigen Rat anerkannten örtlichen Geistigen Rat, in dessen Rechtsbereich er wohnhaft ist, sowie Eintragung bei diesem.
- d) Glaubenserklärung gegenüber dem Nationalen Geistigen Rat, in der für die Mitgliedschaft vorgesehenen Form für ausserhalb eines solchen örtlichen Rechtsbereiches wohnhafte Personen.

Der Nationale Geistige Rat soll aus neun aus dem Kreise der Bahá'í in

Deutschland

und Österreich gewählten Mitgliedern bestehen, die von den genannten BahL'i in der weiter unten beschriebenen Weise gewählt werden und für die Dauer eines Jahres oder bis zur Wahl ihrer Nachfolger im Amte bleiben sollen.

Die geschäftsführenden Mitglieder des Nationalen Geistigen Rates sollen aus einem Vorsitzenden, stellvertretenden Vorsitzenden, Sekretar und Rechner und anderen Beauftragten bestehen, die sonst noch für die geeignete Führung seiner Geschäfte für nötig erachtet werden mögen. Die geschäftsführenden Mitglieder sollen mit absoluter Stimmenmehrheit des Rates in geheimer Abstimmung gewählt werden.

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

Der Nationale Geistige Rat soll beschlussfähig sein, sobald fünf Mitglieder desselben in einer Sitzung anwesend sind, und die durch diese gefassten, absoluten Mehrheitsbeschlüsse sollen gelten, soweit diese Satzung nichts anderes bestimmt, in Hinblick auf den in der Einrichtung eines Geistigen Rates enthaltenen Grundsatz der Einheit und aufrichtigen Gemeinschaft als ausreichend zur Führung der Geschäfte. Die Verhandlungen und Entscheidungen des Nationalen Geistigen Rates sind bei jeder

Sitzung durch den Sekretar zu protokollieren, der den Ratsmitgliedern nach jeder Sitzung Abschriften der Protokolle zustellen und die Protokolle unter den offiziellen Urkunden des Rates aufbewahren soll.

ARTIKEL

VII

Wo immer in Deutschland und bsterreich, in einer Stadt oder einer landlichen Gemeinde, die Zahl der darin wohnenden, vom Nationalen Geistigen Rat anerkannten Bah'is neun iibersteigt, konnen diese am 21. April eines Jahres zusammenkommen und mit relativer Stimmenmehrheit eine ortliche Verwaltungskorperschaft von neun Personen als Geistigen Rat der betreffenden Gemeinde wahlen. Jeder solche Geistige Rat soll

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darauf alljahrlich an jedem folgenden 21. Tag des April gewahlt werden. Die Mitglieder sollen fiir die Dauer eines Jahres und bis zur Wahl und Anerkennung ihrer Nachfolger im Amte bleiben.

Soweit dagegen die Zahl der Bah'is im Bereich eines bestatigten Verwaltungsgebietes genau neun betragt, konnen sich diese am 21. April eines Jahres oder in den nachfolgenden Jahren durch gemeinsame Erklarung zu einem ortlichen Geistigen Rat konstituieren.

Durch Beurkundung einer solchen Erklarung seitens des Sekretars des Nationalen Geistes Rates soll der besagte Neunerrat als mit allen Rechten, Vorrechten und Pflichten eines ortlichen Geistigen Rates, wie sie in dieser Satzung festgelegt sind, eingesetzt gelten.

1. Abschnitt. Jeder neugewahlte ortliche Geistige Rat soll sofort gemaks den in den

Artikeln IV und V dieser Satzung enthaltenen Anweisungen iiber die Wahl seiner geschäftsfiihrenden Mitglieder verfahren, die aus einem Vorsitzenden, stellvertretenden

Vorsitzenden, Sekretar und Rechner und was der Rat sonst fiir die Fiihrung seiner

Geschafte und die Erfuillung seiner geistigen Pflichten an Beauftragten fur nötig erachten

mag, bestehen. Unmittelbar darnach soll der gewahlte Sekretar dem Sekretar des Na-

tionalen Geistigen Rates die Namen der Mitglieder des neugewählten Rates und eine

Liste seiner geschäftsführenden Mitglieder übermitteln.

2. Abschnitt. Die allgemeinen Befugnisse und Pflichten eines örtlichen Geistigen

Rates sollen so sein, wie sie sich aus den Schriften Bah'ul-lah's,

'Abdu'l-Bah's und

Shoghi Effendi's ergeben.

3. Abschnitt. Unter die weiteren besonderen Pflichten eines örtlichen Geistigen

Rates soll das volle Spruchrecht über alle Bah'i-Veranstaltungen und

-Angelegenheiten

innerhalb der örtlichen Gemeinde, unbeschadet der hierin erklärten

ausschliesslichen

Oberhoheit des Nationalen Geistigen Rates fallen.

4. Abschnitt. Ausfallende Mitglieder eines örtlichen Geistigen Rates sollen auf einer

zu diesem Zwecke durch den Rat ordnungsmässig einberufenen, besonderen

Gemeinde-

versammlung durch Wahl ergänzt werden. Falls die Zahl der ausfallenden

Mitglieder

höher als vier ist, so dass die Beschlussfähigkeit des örtlichen Rates

unmöglich ist, soll

die Wahl unter der Oberaufsicht des Nationalen Geistigen Rates vorgenommen

werden.

5. Abschnitt. Die Geschäfte des örtlichen Rates sollen in gleicher Weise

geführt

werden, wie oben in Artikel VI für die Beratungen des Nationalen Geistigen

Rates fest-

gelegt ist.

6. Abschnitt. Der örtliche Rat soll die Eignung jedes Mitgliedes der

Bah'i-Gemeinde

vor dessen Zulassung als wahlberechtigtes Mitglied überprüfen und gutheissen,

doch

kann jeder, der mit der Entscheidung des örtlichen Geistigen Rates über seine

Bah'i-

Fähigkeiten unzufrieden ist, gegen die Entscheidung beim Nationalen Geistigen

Rat

Berufung einlegen, der den Fall aufgreifen und endgültig darüber entscheiden

soll.

7. Abschnitt. Am oder vor dem ersten Tag im November jedes Jahres soll der

Sekretär jedes örtlichen Rates dem Sekretär des Nationalen Geistigen Rates eine

ord-

nungsmässig beglaubigte Liste der stimmberechtigten Mitglieder der örtlichen

Bah'i-

Gemeinde zur Unterrichtung und Gutheissung durch den Nationalen Geistigen Rat

ein-

senden.

8. Abschnitt. AUe sich innerhalb einer ortlichen BahL'i-Gemeinde ergebenden Angelegenheiten von rein ortlichem Interesse, die nicht die nationalen Belange der Sache

beruhren, sollen in erster Instanz dem Spruchrecht des betreffenden ortlichen Geistigen

Rates unterstehen, doch liegt die Entscheidung dariiber, ob in einem besonderen Fall

durch die Angelegenheit die Belange und die Wohlfahrt der nationalen Bahsi-Gemeinschaft beriihrt werden, b e h Nationalen Geistigen Rat.

9. Abschnitt. Jedem Mitglied einer BahL'i-Gemeincle steht es frei, gegen eine Entscheidung seixies Geistigera Rates beim Nationalen Geistigen Rat

Ben~fung einzulegen,

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der dariiber befinden soll], ob er die Sache zur Entscheidung aufgreifen oder sie beim

ortlichen Geistigen Rat zur nochmaligen Erwagung belassen will. Greift der Nationale

Geistige Rat die Sache zur Entscheidung auf, so soll seine Findung endgultig sein.

10. Abschnitt. Bestehen innerhalb einer BahPi-Gemeinde

Meinungsverschiedenheiten,

die nicht durch die Bemiihungen des ortlichen Geistigen Rates beigelegt werden konnen,

so ist die Angelegenheit durch den Geistigen Rat dem Nationalen Geistigen Rate zur

Erwagung zu iiberweisen, dessen Vorgehen in der Sache dann endgiiltig sein soll].

11. Abschnitt. Alle Streitfragen zwischen zwei oder mehreren ortlichen Geistigen

Raten oder zwischen Mitgliedern verschiedener Bahi'i-Gemeinden sollen in erster Instanz

dem Nationalen Geistigen Rate unterbreitet werden, der bei allen derartigen Angelegen-

heiten das erste und letzte Spruchrecht haben soll.

12. Abschnitt. Der Rechtsbereich eines ortlichen Geistigen Rates in bezug auf die

ortliche Zuständigkeit der Mitgliedschaft und Wahlberechtigung eines Glaubigen in einer

BahB'i-Gemeinde soll der durch die verwaltungsrechtlichen Grenzen einer Stadt oder einer

landlichen Gemeinde bestimmten Gebiete entsprechen.

Alle Auffassungsverschiedenheiten in bezug auf das Rechtsgebiet eines ortlichen Geisti-

gen Rates oder beziiglich der Angliederung irgend eines Bahi'i oder einer

Gruppe von Bah'i in Deutschland und ijsterreich sind dem Nationalen Geistigen Rat zu unterbreiten, dessen Entscheidung in der Sache endgiiltig sein soll.

ARTIKEL

VIII

Die Mitglieder des Nationalen Geistigen Rates sollen in einer Jahresversammlung gewalt werden, die als die Nationaltagung der BahL'i von Deutschland und ~sterreich bezeichnet wird.

Zeitpunkt und Ort fur die Abhaltung dieser Tagung ist durch den Nationalen Geistigen Rat zu bestimmen. Die Nationaltagung soll sich gemeinschaftlich zusammensetzen aus den Vertretern, die nach dem Verhaltniswahlrecht von den Glaubigen der einzelnen Liinder, Kreise oder Bezirke gewahlt sind sowie aus den Mitgliedern des Nationalen Geistigen Rates.

Der Nationale Geistige Rat gibt den Zeitpunkt der Jahreszusammenkunft 60 Tage im voraus bekannt, und zwar in der Einberufung der National-Tagung, die die Zahl der Abgeordneten bekannt gibt, wie sie den verschiedenen Wahlbezirken im Verhaltnis zu der Anzahl der in diesen wohnhaften BahL'i zugeteilt ist, bei einer Gesamtzahl von 38 Abgeordneten fur die BahB'i von Deutschland und ijsterreich.

1. Abschnitt. Alle Tagungsabgeordneten sollen mit relativer Stimmenmehrheit gewshlt werden. BahPi, die durch Krankheit oder andere unvermeidliche Griinde verhin- dert sind, an der Wahl personlich teilzunehmen, sollen das Recht haben, ihren Stimm- zettel durch die Post der Versammlung zu iibermitteln. Die Zusammenkunft, die in jedem Land, Verwaltungs- oder Wahlbezirk abgehalten wird, soll durch den Nationalen Geisti- gen Rat einberufen und durch die BahPi durchgefiihrt werden, die gemass einem Ver- fahren daran teilnehmen, das einheitlich durch die erwahnte Korperschaft niedergelegt sein kann. Unmittelbar nach der Zusammenkunft soll ein beglaubigter Wahlbericht, der Name und Anschrift jedes Abgeordneten enthalt, dem Nationalen Geistigen Rat iibermit- telt werden.

2. Abschnitt. Alle für die Tagung gewählten Abgeordneten müssen anerkannte Bah'i und Bewohner des von ihnen vertretenen Landes, Verwaltungs- oder Wahlbezirkes sein.

3. Abschnitt. Die Rechte und Vorrechte eines Abgeordneten können weder übertragen noch durch einen Stellvertreter ausgeübt werden.

4. Abschnitt. Die Anerkennung und Einsetzung der Abgeordneten zur Nationaltagung soll vom Nationalen Geistigen Rat vollzogen werden.

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5. Abschnitt. Soweit Abgeordnete nicht persönlich an der Tagung teilnehmen können, sollen sie das Recht haben, ihre Stimmzettel zur Wahl der Mitglieder des Nationalen Geistigen Rates zu den vom Nationalen Geistigen Rat festzusetzenden Bedingungen zu übermitteln.

6. Abschnitt. Hält der Nationale Geistige Rat in irgendeinem Jahre das Zusammenrufen der Abgeordneten zur Nationaltagung für undurchführbar oder nicht geraten, so setzt der Nationale Geistige Rat die postalischen Mittel und Wege für die jährliche Wahl und Durchführung anderer wesentlicher Geschäfte der Nationaltagung fest.

7. Abschnitt. Das auf der Nationaltagung anwesende vorsitzende, geschäftsführende Mitglied des Nationalen Geistigen Rates soll die Abgeordneten zusammenrufen, die zur endgültigen Konstituierung der Versammlung schreiten, einen Vorsitzenden, einen Sekretar und was weiter an Beauftragten für die geeignete Führung der Geschäfte der Tagung erforderlich ist, durch geheime Abstimmung wählen sollen.

8. Abschnitt. Die Hauptarbeit der Jahresversammlung soll die Beratung über die Bah'i-Tätigkeit, die Pläne und Arbeitsweise sowie die Wahl der neun Mitglieder des Nationalen Geistigen Rates sein. Mitglieder des Nationalen Geistigen Rates, ob als Abgeordnete gewählt oder nicht, können an der Beratung und Diskussion vollen Anteil nehmen, jedoch dürfen nur Abgeordnete an der Wahl der Tagungsbeauftragten oder an der jährlichen Wahl der Mitglieder der Nationalen Körperschaft teilnehmen. Alle Handlungen durch die Abgeordneten, mit Ausnahme der Konstituierung der Tagung, der Übermittlung von Botschaften an den Hüter und der Wahl des Nationalen Geistigen

Rates, sollen Ratschläge und Empfehlungen zur Erwägung durch &en besagten Rat sein,
da endgültige Entscheidung über alle Angelegenheiten, die im Bereich der
Bahá'í-Religion
in Deutschland und Österreich liegen, allein in jener Körperschaft getroffen
werden.

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

10. Abschnitt. Die Wahl der Mitglieder des Nationalen Geistigen Rates soll mit
rela-
tiver Stimmenmehrheit durch die vom ausscheidenden Nationalen Geistigen Rat
aner-
kannten Abgeordneten erfolgen, d. h. als gewählt gelten diejenigen neun
Personen, die
im ersten Wahlgang der bei der Tagung anwesenden Abgeordneten sowie derjenigen
Abgeordneten, deren Stimme dem Sekretar des Nationalen Geistigen Rates
postalisch
übermittelt worden ist, die größte Anzahl Stimmen erhalten haben. Falls
infolge Stim-
mengleichheit die volle Mitgliederzahl nicht im ersten Wahlgang erreicht wird,
finden
ein oder mehrere weitere Wahlgänge für die Personen, welche gleiche Stimmenzahl
er-
halten haben, statt, bis sämtliche neun Mitglieder gewählt sind.

11. Abschnitt. Alle bei der Nationaltagung offiziell behandelten
Angelegenheiten sol-
len unter die Protokolle des Nationalen Geistigen Rates aufgenommen und mit
diesen
verwahrt werden.

12. Abschnitt. Freigewordene Mitgliedssitze des Nationalen Geistigen Rates
sollen mit
relativer Stimmenmehrheit seitens der Abgeordneten der Nationaltagung, die den
Rat
gewählt haben, neu besetzt werden, wobei die Wahl in brieflicher oder irgend
sonstiger
durch den Nationalen Geistigen Rat bestimmter Form zu erfolgen hat.

Soweit dem Nationalen Geistigen Rat durch diese Satzung in irgendwelchen, die
Ta-
tigkeit und die Angelegenheiten der Bahá'í-Sache in Deutschland und Österreich
betref-

finden Fragen ausschliessliches und hochstrichterliches Spruchrecht sowie vollziehende

Oberhoheit iibertragen ist, gilt dies mit der Weisung, dass alle bezüglich solcher Fragen

getroffenen Entscheidungen oder erfolgten Massnahmen in jedem Falle dem Hiiter der

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Sache oder dem Universalen Hause der Gerechtigkeit zur endgiiltigen Prufung und Billigung zu unterbreiten sind.

Soweit Aufgaben und Befugnisse durch diese Satzung nicht ausdrücklichen den

Geistigen Raten ubetragen sind, gelten sie als dem Nationalen Geistigen Rate verliehen,

wobei dieser Korperschaft das Recht zur Ubertragung solcher beliebiger Verrichtungen

und Befugnisse zusteht, die sie innerhalb ihres Spruchrechtes als für ortliche Geistige

Rate erforderlich und ratsam erachtet.

Zur Wahrung des geistigen Charakters und Zweckes der Bahl'i-Wahlen soll weder der

Brauch der Wahlvorschlage noch irgendein sonstiges, eine stille und von Gebeten getra-

gene Wahl beeintrachtigendes Wahlverfahren aufkommen, so dass jeder W'hler für niemanden stimmen soll, als wen ihm Gebet und Überlegung eingegeben haben.

Zu den hervorragendsten und geheiligsten Pflichten derer, die berufen werden, die

Angelegenheiten der Sache als Mitglieder ortlicher oder nationaler Geistiger Rate aufzu-

greifen, zu fuhren und gleichzuordnen, gehort:

auf jede nur mogliche Weise das Vertrauen und die Zuneigung derer zu gewinnen, denen zu dienen sie das Vorrecht haben; die Meinungen, vorherrschenden

Empfindun-

gen und die personliche Überzeugung derjenigen, deren Wohlergehen zu fordern ihre

feierliche Pflicht ist, zu erforschen und sich mit ihnen vertraut zu machen;

ihre E r w b

ungen und die allgemeine Fuhung ihrer Angelegenheiten von verschlossener Teilnahmslosigkeit, dem Anschein der Heimlichkeit, dem erstickenden Dunstkreis

diktatorischer Bestimmungen und von allen Worten und Handlungen zu reinigen, die

den Eindruck von Parteilichkeit, Selbstsucht und Vorurteilen erwecken können, und

unter Vorbehalt des geheiligten Rechtes endgiiltiger Entscheidung zur Besprechung

einzuladen, Beschwerden nachzugehen, Ratschlge zu begriissen und das Gefuhl

der
gegenseitigen Abhängigkeit und Mitbeteiligung, des Verständnisses und
wechselseitigen
Vertrauens unter sich und allen übrigen Bahl'i zu pflegen.

Diese Satzung kann vom Nationalen Geistigen Rat in jeder regelmässigen oder be-
sonderen Sitzung mit absoluter Stimmenmehrheit ergänzt werden, vorausgesetzt,
dass
mindestens vierzehn Tage vor dem für die betreffende Versammlung festgesetzten
Zeit-

punkt eine Abschrift der vorgeschlagenen Ergänzung oder Ergänzungen an jedes
Rats-

mitglied vom Sekretar durch die Post gesandt wird.

In allen Fällen, in denen über den durch den Wortlaut ausgedruckten Sinn dieser
Treuhandserklärung und Satzung Unklarheit auftreten sollte, ist der
englische

Wortlaut der Declaration of Trust and By Laws der Bahl'i der Vereinigten
Staaten zu

Rate zu ziehen.

1 Ausgabe von 1949.

Declaration of Trust and By-Laws of the National Spiritual Assembly
of the Bah'is of the World.

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CONSTITUCION

ASAMBLEA ESPIRITUAL NACIONAL DE LOS BAHA'IS
DE SUD-AMERICA

PREAMBULO

LA ASAMBLEA Espiritual Nacional de los Bah'is de Sud-America fue establecida
por

la Primera Convención Anual Bah'i celebrada en Lima, Perú, el 23 y 24 de
Abril de

1951, compuesta de veintisiete delegados, representantes de los Bah'is de las
comuni-

dades locales existentes en los países de Argentina, Bolivia, Brasil, Chile,
Colombia,

Ecuador, Paraguay, Perú, Uruguay y Venezuela.

La primera Convención Anual Bah'i de los Bah'is de Sud-América, actuando con

la autoridad concedida a ella por Shoghi Effendi, Guardián de la Fe Bahá'í y su Cabeza

Internacional, llevó a cabo una elección el 24 de Abril de 1951, en la que resultaron nombrados :

Margot Worley, de Bahía, Brasil; Rangvald Taetz, de Montevideo, Uruguay; Manuel Vera, de Lima, Perú; Gayle Woolson, de Cali, Colombia; Alejandro Reid, de Punta Arenas, Chile; Eve Nicklin, de Callao, Perú; Mercedes Sinchez, de Lima, Perú; Ed-

mund Miessler, de São Paulo, Brasil; y Esteban Canales, de Asunción, Paraguay; que-

dando establecida la Institución y constituida por estos miembros esta Asamblea Espiritual Nacional.

La Asamblea Espiritual Nacional ha sido reconocida y aprobada por el Guardián de la Fe.

Esta facultada con los poderes, autoridad, responsabilidades y deberes concedidos

por las escrituras administrativas Bahá'ís a todas las Asambleas Espirituales Nacionales.

La Asamblea Espiritual Nacional, actuando bajo su autoridad general como el cuerpo

supremo administrativo de los Bahá'ís de Sud-América, ha adoptado una Constitución

que establece sus varios poderes y deberes y los de las Asambleas Espirituales locales, y

ha publicado el texto para la información y guía de los Bahá'ís que residen en el área

de su jurisdicción.

Artículo 1.-La Asamblea Espiritual Nacional de los Bahá'ís de Sud-América es una institución de la Fe Bahá'í establecida en el texto de las Escrituras de Bahá'u'lláh, el

Fundador, descrita en las Escrituras de 'Abdu'l-Bahí, el Interpretador de la religión de

Bahá'u'lláh, y autorizada por Shoghi Effendi, el Guardián de la Fe Bahá'í, quien fue

nombrado en la Voluntad y Testamento de 'Abdu'l-Bahí. La Asamblea Nacional es un

cuerpo religioso de carácter internacional, que actúa en obediencia a las leyes y autoridades

civiles de los países bajo su jurisdicción.

Artículo 2.-Los propósitos de la Asamblea Espiritual Nacional son:

a) Promover los ideales espirituales, éticos y humanitarios de la hermandad y cooperación

humana establecidos en las Escrituras Sagradas Bahá'ís.

b) Administrar los asuntos de la FB Bahá'í para bien de los Bahá'ís de

Sud-AmCrica,
de acuerdo con 10s principios de afiliaci6n y administraci6n creados y
establecidos
por BahPu'llih, definidos y explicados por 'Abdu'l-Bahi, y ampliados.y
aplicados
por Shoghi Effendi, y su sucesor y sucesores debidamente constituidos bajo las
disposiciones de la Voluntad y Testamento de 'Abdu'l-Bahi.
Articulo 3.-El tBrmino de duraci6n de esta Instituci6n es perpetuo.
Articulo 4.-El capital de la Institucion estari formado por las contribuciones
volun-
tarias de 10s BahPis de Sud-Amkrica.

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Articulo 5.-La Asamblea Espiritual Nacional se constituye con nueve miembros
elegidos entre 10s BahB'is de Sud-AmCrica en la forma dispuesta mis adelante y
conti-
nuarin en el ejercicio de sus funciones por el period0 de un aiio, o hasta que
sus suce-
sores Sean elegidos.

Articulo 6.-Los oficiales de la Asamblea Espiritual Nacional serin el
Presidente, el
Vice-Presidente, el Secretario y el Tesorero, y cualesquier otros que la
Asamblea estime
necesarios designar para el buen desempeio de sus funciones. Los oficiales
serin elegi-
dos por mayoria de votos, de todos 10s miembros de la Asamblea, en votaci6n
secreta.

Articulo 7.-La autoridad de la Asamblea Espiritual Nacional emana del mayor
ndmero de votos de sus miembros, y esta autoridad, bajo ninguna circunstancia,
podri
surgir solamente de alguno de sus miembros, a menos que, por mayoria de votos
de la
Asamblea, se le haya otorgado autoridad especial.

Articulo 8.-La primera reuni6n de la nuevamente elegida Asamblea Espiritual Na-
cional seri convocada por el miembro que result6 electo con el mayor ndmero de
votos,
y en caso de que dos o mis miembros hubiesen recibido el mismo niimero de
votos,
entonces serB el miembro seleccionado entre ellos. Este miembro presidiri la
reuni6n
hasta que se elija el Presidente. Todas las siguientes reuniones serin
convocadas por el
Secretario de la Asamblea mediante autorizaci6n del Presidente o, en su
ausencia o impo-
sibilidad, por el Vice-Presidente, o por cualesquiera otros tres miembros
restantes de la
Asamblea; siempre que, sin embargo, la reuni6n anual de la Asamblea se

efectuare en el tiempo y lugar fijados por la mayoría de votos de la Asamblea, según lo dispuesto más adelante.

Artículo 9.-Habrá quorum para las reuniones con la concurrencia de cinco (5) miembros de la Asamblea Espiritual Nacional. La mayoría de votos de 10s presentes y que constituyan quorum serán suficientes para diligenciar 10s asuntos, salvo por disposición contraria expuesta en esta Constitución, y debida consideración al principio de unidad y cordial fraternidad que entraña la-Institución de la Asamblea Espiritual. Las transacciones y decisiones de la Asamblea Espiritual Nacional serán registradas en cada reunión por el Secretario, quien suministrará copias de las actas a 10s miembros de la Asamblea después de cada reunión, y preservará las actas en 10s archivos oficiales de la Asamblea.

CAPITULO

IV. MEDIOS PARA REALIZAR LOS PROPOSITOS

Artículo 10.-Los Propósitos de la Institución se realizarán por medio de reuniones devocionales; por reuniones y conferencias públicas de carácter educacional, humanitario y espiritual; por la publicación de libros, revistas y periódicos; por la construcción de Casas de Adoración y otras instituciones y edificios de servicio humanitario; por la dirección, unificación, fomento y administración en general de las actividades Bahá'ís en Sud-América en el desempeño de sus funciones, deberes e ideales religiosos; y por cualquier otro medio apropiado conducente a estos fines, o a cualquiera de ellos.

Artículo 11.-La Asamblea Espiritual Nacional, en el cumplimiento de sus deberes sagrados, bajo esta Constitución, tendrá jurisdicción y autoridad exclusivas sobre todas

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las actividades y asuntos de la FB Bahá'í a través de Sud-América, y la autoridad suprema en la administración de esta Constitución.

Artículo 12.-Tendrí el deber de estimular, unificar y coordinar las múltiples actividades de las Asambleas Espirituales locales (definidas más adelante) y de los Bahá'ís de Sud-América, y por todos los medios posibles, ayudarles a promover la unidad del género humano.

Artículo 13.-Tendrí a su cargo el reconocimiento de las Asambleas Espirituales locales; el estudio de sus listas de miembros; la convocatoria de la Convención Anual a reuniones especiales; el reconocimiento de los delegados a la Convención Anual y la decisión del número de delegados a que tienen derecho las Comunidades Bahá'ís.

Artículo 14.-Nombrar todos los comités Bahá'ís nacionales y dirigir la publicación y distribución de la literatura Bahá'í; la revisión de todos los escritos que conciernen a la Fe Bahá'í; la construcción y administración de Casas Bahá'ís de Adoración y sus actividades accesorias, y la colecta y gastos de todos los fondos de la Institución.

Artículo 15.-Decidir si un asunto dado está dentro de su propia jurisdicción o dentro de la jurisdicción de una Asamblea Espiritual local.

Artículo 16.-En los casos en que la Asamblea Espiritual Nacional lo considere conveniente y necesario, ella estudiará las apelaciones de las decisiones de las Asambleas Espirituales locales, y tendrá el derecho de dictar la decisión final en todos los casos en que está en duda la condición de un individuo o grupo de continuar con su derecho al voto o a su calidad de miembro de la Comunidad Bahá'í.

Artículo 17.-Representar a los Bahá'ís de Sud-América en todas las actividades cooperativas y espirituales con los Bahá'ís de otros países.

Artículo 18.-Ser el único cuerpo electoral de los Bahá'ís, dentro de su jurisdicción, en la formación de la Casa Universal de Justicia estipulada en las Escrituras Sagradas de la Fe Bahá'í.

Artículo 19.-Sobretodo, la Asamblea Espiritual Nacional se esforzará, siempre, por lograr un estado de unidad en la devoción a la Revelación de Bahá'u'lláh que atraerá las confirmaciones del Espíritu Santo y capacidad para servir en el establecimiento de la Máxima Paz.

Artículo 20.-Entre 10s deberes n16s sobresalientes y sagrados que incumbe a aquellos que han sido llamados a iniciar, dirigir y coordinar 10s asuntos de la Fe como miembros

de Asambleas Espirituales son:

1. Ganar por todos 10s medios a su alcance, la confianza y afecto de aquellos a quienes tienen el privilegio de servir.

2. Investigar y familiarizarse con 10s puntos de vista, 10s sentimientos prevalecientes y convicciones personales de aquellos cuyo bienestar es su solemne obligaci6n fomentar.

3. Purificar sus deliberaciones y el desempeio general de sus asuntos de toda actitud de alejamiento egoista; de secreto; de una atm6sfera sofocante de imposici6n dictatorial y de toda palabra y hecho que demuestre parcialidad, egocentrismo y prejuicios.

4. Aunque retienen en sus manos el derecho sagrado de la decisi6n final, deberln

invitar a la discusi6n; a ventilar las quejas, recibir consejos y fomentar el sentido

de inter-dependencia y de fraternidad, de compresi6n y de confianza mutua entre

ellos y 10s demL Bahl'is.

Artículo 21.-En todas las deliberaciones y acciones, la Asamblea Espiritual Nacional

tendr1 constantemente ante ella como guia y norma Divinas la siguiente expresi6n

de Bahl'u'l1lh:-"Les corresponde ser 10s fideicomisarios del Misericordioso entre 10s

hombres y considerarse com6 10s guardianes nombrados por Dios para todos 10s que

moran en la tierra. Les incumbe deliberar juntos y tomar en consideraci6n 10s intereses

de 10s siervos de Dios, por El, como si fueran sus propios intereses, y escoger lo que sea

conveniente y correcto."

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Artículo 22.-La Asamblea Espiritual Nacional tendr1 el poder de ejecutar todos o

cualquiera de 10s varios prop6sitos y objetivos establecidos en las Escrituras de BahV-

u'l1ih, 'Abdu'l-Bahl y Shoghi Effendi, que otorgan a las Asambleas Espirituales Nacio-

nales alguna jurisdicci6n, poderes y derechos.

Artículo 23.-La Asamblea Espiritual Nacional tendr1 el poder de hacer, en general,

todas las cosas y acciones que, a su juicio, Sean necesarias, apropiadas y benCficas para promover la administraci6n completa y exitosa de esta Constituci6n.

VI. FACULTAD

CAPITULO CORPORATIVA PARA CONTRATAR

Articulo 24.-La Asamblea Espiritual Nacional tendri la facultad de celebrar contra-
tos de toda indole en procura de 10s prop6sitos de esta Constituci6n con cualquier per-
sona, firma, asociaci6n, corporaci6n, privadas, ptiblicas o municipales, o con cualquier
estado, territorio o colonia, o cualquier gobierno extranjero; y hari cualquiera o todas
las cosas que una persona natural o juridica pueda hacer o ejercer, y que estln autori-
zadas por la ley.

Articulo 25.-Podri ser nombrada beneficiaria de cualquier fideicomiso establecido
por la ley o de otro modo, o en testamento o en instrumento pGblico o privado; aceptar
donaciones, legados; recibir dinero u otras propiedades, sean muebles o inmuebles, en
cualquier parte del mundo, y de Sud-AmCrica en particular.

Articulo 26.-La Asamblea Espiritual Nacional tiene el poder para autorizar a cual-
quiera Asamblea Espiritual local existente dentro de su irea de jurisdicci6n para adqui-
rir y mantener propiedades como agentes de esta Asarnblea y para actuar en su nombre
bajo cualesquiera condiciones seiialadas a la Asamblea Espiritual local por esta Institu-
ci6n por escrito.

Articulo 27.-Todas las personas, firmas, corporaciones y asociaciones que concedan
crCdito, hagan contratos o tengan al@n reclamo contra la Asamblea Espiritual Nacional,
de cualquier caricter que sea, originado en un contrato o cuasi-contrato, presentarl su
reclamo a la Instituci6n para el pago o indemnizaci6n, pues, ni 10s nliembros de la
Instituci6n, ni sus oficiales o agentes nombrados por ellos, ni ningljn beneficiario o

beneficiarios nombrados en este documento, serin personalmente deudores.

Articulo 28.-Todo vale, bono, propuesta, obligaci6n o contrato por escrito u otro

acuerdo o instrumento hecho o dado bajo esta Constituci6n, ser6 ejecutado estrictamente por la Asamblea Espiritual Nacional, por medio de sus oficiales o agentes debidamente autorizados, en nombre de la Asamblea.

Articulo 29.-Los Bah6s de Sud-Am6rica, para cuyo beneficio se ha establecido esta Asamblea Espiritual Nacional, ser6n todas las personas residentes en Sud-Am6rica que hayan cumplido, a satisfacci6n de la Asamblea Espiritual Nacional, los requisitos exigidos para tener la calidad de miembros en la Comunidad Bah6'i de acuerdo con las siguientes normas expuestas por el Guardi6n de la Fe Bah6'i:

- a) Pleno reconocimiento de la posici6n del Bib como Precursor; de Bahi'u'llih como Autor y de 'Abdu'l-Bah6 como el Verdadero Ejemplar de la Religi6n Bah6'i; aceptaci6n sin reservas y conformidad con todo lo que ha sido escrito por ellos; adherencia fiel y firme a cada una de las cl6usulas de la sagrada Voluntad y Testamento de 'Abdu'l-Bah6; y ,asociaci6n estrecha con el esp6ritu, tanto como con la forma, de la Administraci6n Bah6'i a trav6s del mundo.
- b) Haber cumplido 21 a6os.
- c) Haber hecho una declaraci6n de fe a la Asamblea local, y haber sido inscrito por ella, si es residente en la 6rea de jurisdicci6n de cualquier Asamblea local reconocida por la Asamblea Espiritual Nacional.
- d) Haber hecho una declaraci6n de fe a la Asamblea Espiritual Nacional bajo cualesquiera condiciones determinadas por ella, por aquellos que residen fuera de la 6rea de jurisdicci6n de una Asamblea local.

VIII. ASAMBLEAS

CAPITULO ESPIRITUALES

LOCALES

Articulo 30.-Cuando en una localidad de Sud-Am6rica, sea ciudad, pueblo o aldea, el n6mero de Bah6'is residentes reconocidos por la Asamblea Espiritual Nacional exceda de nueve, 6stos eligir6n el d6a 21 de Abril, por mayor6a de votos, un cuerpo administrativo local de nueve personas, conocido como la Asamblea Espiritual local de los Bah6s de esa comunidad. Cada Asamblea Espiritual local ser6 elegida anualmente en lo sucesivo, el 21 de Abril. Los miembros durar6n en sus puestos por

un año,

o hasta la elección de sus sucesores.

Artículo 31 .-Cuando el número de Bah'is en cualquier área civil autorizada sea

exactamente de nueve, Cstos el día 21 de Abril, se constituirán en Asamblea Espiritual

local por declaración mancomunada. Al registrar esta declaración el Secretario de la

Asamblea Espiritual Nacional, dicho cuerpo de nuevo quedará establecida con los derechos, privilegios y deberes de una Asamblea Espiritual local, según lo expuesto en

esta Constitución.

Artículo 32.-Tanto las Asambleas Espirituales locales como los grupos Bah'is y creyentes aislados en Sud-América están bajo la jurisdicción administrativa de la

Asamblea Espiritual Nacional.

Artículo 33.-Los derechos, privilegios y deberes de una Asamblea Espiritual local

son:

Sección 1.-Cada Asamblea Espiritual local nuevamente elegida procederá inmediatamente en la manera indicada en los Artículos 6 y 8 de esta Constitución a elegir sus

oficiales, o sea, un Presidente, un Vice-Presidente, un Secretario y un Tesorero, y cuales-

quier otros oficiales que la Asamblea estime necesarios para el ejercicio de sus funciones

y el cumplimiento de sus deberes espirituales. Inmediatamente después, el Secretario

elegido transmitirá al Secretario de la Asamblea Espiritual Nacional los nombres de los

miembros de la nuevamente elegida Asamblea local y una lista de sus oficiales.

Sección 2.-Los poderes y deberes en general de una Asamblea Espiritual local serán

según lo establecido en las Escrituras de Bahl'u'llih, 'Abdu'l-Bahí y Shoghi Effendi.

Sección 3.-Entre sus deberes específicos, una Asamblea Espiritual Local tendrá juris-

dicción plena sobre todas las actividades y asuntos Bah'is dentro de la Comunidad

local, sujeta, sin embargo, a la autoridad superior de la Asamblea Espiritual Nacional,

según lo expuesto en esta Constitución.

Sección 4.-Las vacantes en una Asamblea Espiritual local se llenarán por elección

en una reunión especial de la Comunidad Bah'í local debidamente convocada por la

Asamblea para este propósito, pero en el evento de que el número de vacantes

excede
de cuatro, haciendo imposible el quorum de la Asamblea Local, la elecci6n se
efectuari
bajo la direcci6n de la Asamblea Espiritual Nacional.

Secci6n 5.-Los asuntos de la Asamblea Espiritual local se efectuarin en la
misma
forma dispuesta para las deliberaciones de la Asamblea Espiritual Nacional en
el

Articulo 9.

Secci6n 6.-La Asamblea local estudiari y aprobari las condiciones de cada
persona
antes de admitirla como miembro votante; per0 en 10s casos en que un aspirante
estC
insatisfecho con la decisi6n de la Asamblea Espiritual local sobre sus
condiciones de
miembro Bahs'i, aquBl podri apelar de la decisi6n a la Asamblea Nacional, la
cual
tomari jurisdicci6n en el caso y dari la decisi6n final.

Secci6n 7.-El 1 " de Noviembre de cada aiiio, o antes de esta fecha, el
Secretario de
cada Asamblea local enviari a1 Secretario de la Asamblea Nacional una lista
debida-
mente certificada de 10s miembros votantes de la Comunidad BahPi local para
informa-
ci6n y aprobaci6n de la Asamblea Nacional.

sedcibn 8.-Todos 10s asuntos que se presenten dentro de una Comunidad Bahi'i
local, que Sean puramente de interis local y no afecten 10s intereses
nacionales de la

Fe, estarin bajo la jurisdicci6n principal de la Asamblea Espiritual local de
esa localidad;
per0 la decisi6n de si un asunto particular concierne al inter& y bienestar del
cuerpo

Bahs'i nacional o n6, la hari la Asamblea Espiritual Nacional.

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Secci6n 9.-Cualquier miembro de una Comunidad Bahl'i local puede apelar de
una decisi6n de su Asamblea local a la Asamblea Nacional, la cual determinari
si toma

la jurisdicci6n del asunto o lo deja para reconsideraci6n de la Asamblea local.

En el

caso de que la Asamblea Espiritual Nacional asuma jurisdicci6n sobre el asunto,
su
determinaci6n seri definitiva.

Secci6n 10.-Cuando ocurra alguna disenci6n dentro de una Comunidad local
Bahl'i de caricter tal, que no puede ser remediada por 10s esfuerzos de la
Asamblea

Espiritual local, Bsta presentari la situacidn a la consideraci6n de la

Asamblea Espiritual

Nacional, cuya acción en el asunto será definitiva.

Sección 11.-Todos los asuntos que se presenten entre dos o más Asambleas Espirituales

locales, o entre miembros de diferentes Comunidades Baha'is, serán sometidos,

desde el principio, a la Asamblea Espiritual Nacional, la cual tendrá jurisdicción original

y final en todos los asuntos de esta índole.

Sección 12.-La esfera de jurisdicción de una Asamblea Espiritual local, con respecto

a los requisitos de residencia y derecho al voto de un miembro en cualquier Comunidad

Baha'í será el territorio incluido dentro de los límites civiles de la ciudad, pueblo o aldea.

Cualquier diferencia de opinión respecto a la esfera de jurisdicción de cualquier Asam-

blea Espiritual local o que concierne la afiliación de cualquier Baha'í o grupo de

Baha'is en Sud-América, será sometida a la Asamblea Espiritual Nacional, cuya decisión

sobre el asunto es definitiva.

Artículo 34.-Las funciones y deberes no atribuidos específicamente a las Asambleas

Espirituales locales en esta Constitución, se considerarán de competencia de la Asamblea

Espiritual Nacional, la cual está autorizada para delegar tales funciones, y, los poderes

que estime necesarios y aconsejables, a las Asambleas Espirituales locales dentro de su jurisdicción.

CAPITULO

IX. LA CONVENCION

ANUAL

Artículo 35.-Los miembros de la Asamblea Espiritual Nacional serán elegidos en

una reunión anual que se llamará la Convención de los Baha'is de Sud-América. Esta

Convención se llevará a cabo en la fecha y lugar determinados por la Asamblea Espiritual

Nacional. La Convención será compuesta de los delegados elegidos por los Baha'is de

las unidades electorales que serán definidas por la Asamblea Espiritual Nacional, de

acuerdo con el principio de representación proporcional, y de los miembros de

la

Asamblea Espiritual Nacional.

Artículo 36.-La Asamblea Espiritual Nacional notificari a 10s miembros de la

Comunidad Bahi'i de la Convención con debida anticipación y les informari del número

de delegados asignados a las distintas unidades electorales.

Sección 1.-Todos 10s delegados a la Convención serán elegidos por mayoría de votos. Los delegados quienes, por enfermedad u otros motivos inevitables, no pudieran

asistir personalmente a la elección, tendrán el derecho de transmitir sus balotas por

correo. La reunión celebrada por cada unidad electoral para elegir 10s delegados será

convocada por la Asamblea Espiritual Nacional y dirigida por 10s Bahi'is presentes, de

acuerdo con cualquier procedimiento uniforme que dicho cuerpo haya establecido.

Inmediatamente después de la reunión, se transmitirá a la Asamblea Espiritual Nacional

un informe certificado de la elección avisando el nombre y dirección de cada delegado.

Sección 2.-Todos 10s delegados reconocidos en la Convención tendrán que ser Bahi'is reconocidos y residentes de la área de jurisdicción de las unidades electorales

que representan.

Sección 3.-Los derechos y privilegios de un delegado no podrán ser asignados a

otra persona ni podrán ser ejercidos mediante apoderado.

Sección 4.-El reconocimiento de 10s delegados a la Convención Anual estará a cargo de la Asamblea Espiritual Nacional.

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Sección 5 . Si en un año cualquiera, la Asamblea Espiritual Nacional considera

impracticable o inconveniente reunir la Convención, dicha Asamblea dispondrá entonces

la manera de efectuar la elección y 10s otros asuntos esenciales de la Convención, por

correspondencia.

Sección 6.-El oficial que preside la Asamblea Espiritual Nacional, presente en la

Convención, abrirá la sesión, y después de que se haya pasado lista de 10s delegados,

Costos procederán a efectuar la organización permanente de la reunión, eligiendo un

Presidente, un Secretario y cualquier otro oficial que se estime necesario para el adecuado

desempeño de las deliberaciones de la Convención.

Sección 7.-La función principal de la reunión anual será la consulta sobre actividades,

planes y métodos Bahá'ís, y la elección de los nueve miembros de la Asamblea Espiritual

Nacional. Los miembros de la Asamblea Nacional, sean o no delegados elegidos, podrán

participar, plenamente, en la consulta y discusión, pero solamente los delegados podrán

votar en la elección para los oficiales de la Convención y para los miembros de la Asam-

blea Nacional. ~ o d acción

a de los delegados que no sea la organización de la Conven-

ción, el envío de Mensajes al Guardián y la elección de la Asamblea Nacional, consti-

tuirán meramente consejos y recomendaciones para la consideración de dicha Asamblea

en cuyo poder está la decisión final de todos los asuntos que se relacionan con los asun-

tos de la Fe Bahá'í en Sud-América.

Sección 8.-La orden del día general de los asuntos que se tratarán en la Convención

será preparada por la Asamblea Espiritual Nacional, en forma de una agenda, pero

cualquier asunto relacionado con la Fe Bahá'í que introduzca un delegado, puede formar

parte de las deliberaciones de la Convención, al ser debidamente propuesto.

Sección 9.-La elección de los miembros de la Asamblea Espiritual Nacional será

por la mayoría de votos de los delegados reconocidos por la Asamblea Espiritual Na-

cional saliente, o sea, que los miembros elegidos serán las nueve personas que reciban

el mayor número de votos en la primera votación efectuada por los delegados presentes

en la Convención y los que transmitieron sus votos al Secretario de la Asamblea Espiri-

tual Nacional por correo. En caso de que, por razones de empate, de voto o votos, el

total de miembros no hubiere quedado determinado en la primera votación, entonces

los delegados presentes elegirán entre los empatados hasta completar los nueve miembros.

Sección 10.-Todas las deliberaciones oficiales de la Convención serán registradas y

guardadas en los archivos de la Asamblea Espiritual Nacional.

Sección 11.-Las vacantes en la Asamblea Espiritual Nacional se llenarán por

la
mayoría de votos de los delegados que constituyeron la Convención y eligieron
la Asamblea. La votación se efectuará por correspondencia o de cualquier otra manera
que
decida la Asamblea Espiritual Nacional.

Artículo 37.-Con el fin de defender el carácter y propósitos espirituales de
las elec-
ciones Bahá'ís, no se permitirá la práctica de proponer candidatos ni cualquier
otro
método electoral distinto a una elección silenciosa y reverencial, para que
cada elector
pueda votar sólo por aquellos que le han inspirado la oración y la reflexión.

Artículo 38.-Se podrá establecer otras Asambleas Espirituales Nacionales en
las
distintas Repúblicas de Sud-América, de acuerdo con las instrucciones del
Guardián
de la Fe Bahá'í, y en este caso, cualquier nueva Asamblea Espiritual Nacional
que se
forme tendrá, en lugar de esta Asamblea, la plena autoridad y jurisdicción
sobre las
actividades Bahá'ís de la República correspondiente. Esta Asamblea Espiritual
Nacio-
nal, al ser autorizada por el Guardián de la Fe Bahá'í, convocará una
Convención de
los Bahá'ís del país de Sud-América que sea, para la elección de la primera
Asamblea
Espiritual Nacional de los Bahá'ís de ese país.

Artículo 39.-En los casos en que esta Constitución otorga a la Asamblea
Espiritual
Nacional la jurisdicción exclusiva y final, y suprema autoridad ejecutiva en
todo lo
que se relaciona con las actividades y asuntos de la Fe Bahá'í en Sud-América,
se en-
tiende que cualquier decisión o acción que se tome por la Asamblea Espiritual
Nacional

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sobre tales asuntos quedará sujeta en todo caso, a la revisión última y
aprobación
del Guardián de la Fe Bahá'í o de la Casa Universal de Justicia.
Artículo 40.-Las disposiciones de esta Constitución rigen para todos los
Bahá'ís
de Sud-América, excepto en el caso, que en forma temporal o permanente, contra-
vengan alguna disposición legal de cualquiera de los países de Sud-América. En
caso
de conflicto, las disposiciones que se opongan a las leyes del país no rigen

teachings and principles of which fulfill the divine promise of all former

revealed religions.

In administering the affairs of the Bahb'i Religion under this Corporation for the benefit of the BahPis of . . . in accordance with the religious teachings and administrative principles of this Faith, the Spiritual Assembly shall act in conformity with the functions of a local Spiritual Assembly as defined in the By-taws adopted by the National Spiritual Assembly and published by that body for the information and guidance of BahB'is throughout the United States.

The Spiritual Assembly, in the fulfillment of its obligations and responsibilities under this Corporation, shall have exclusive jurisdiction and authority over all the local activities and affairs of the Bahi'i community of . . . , including paramount authority in the administration of this Corporation. It shall be responsible for maintaining the integrity and accuracy of all BahL'i teaching, whether written or oral, undertaken throughout the local community. It shall make available the published literature of the Faith. It shall represent the community in its relations to the National Spiritual Assembly, in its relation to the Guardian of the Bahi'i Faith, to other local Bah2i communities, and to the general public in . . . It shall be charged with the recognition of all applicants requesting membership in the local Bahi'i community. It shall pass upon the right of any and all members of the community whose membership is in question to retain their status as voting members of the community. It shall call the meetings of the community, including the Bahi'i Anniversaries and Feasts, the Meetings of consultation, and the annual meeting at which the members of the Assembly are elected. It shall appoint and supervise all committees of the Bahi'i community. It shall collect and disburse all funds intended for the maintenance of this Corporation. It shall have full and complete custody of the headquarters or meeting place of the BahL'i

community. It shall have exclusive authority to conduct Bahi'i marriage ceremonies and issue Bahb'i marriage certificates within the area of its jurisdiction. It shall report to the National Spiritual Assembly annually, or when requested, the membership roll of the Bahi'i community, for the information and approval of the national Bahi'i body.

The Spiritual Assembly, however, shall recognize the authority and right of the National Spiritual Assembly to declare at any time what activities and affairs of the BahL'i community of . . . are national in scope and hence subject to the jurisdiction of the National Bah2i body. It shall likewise recognize the right of any member of the community to appeal to the National Spiritual Assembly for review and decision of any matter in which the previous decision of the local Spiritual Assembly is felt by the member to be contrary to the explicit teachings of the Bahb'i Faith or opposed to its best interests.

It shall, on the other hand, have the authority and right to appeal from the decision of the National Assembly to the Guardian of the BahPi Faith for review and final decision of any matter related to the Faith in , . .

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The Spiritual Assembly, in administering this Corporation, shall ever bear in mind the ideals upheld in the Sacred Writings of the Bahi'i Faith respecting the relationships of a Spiritual Assembly to its Bahi'i community, respecting the relations of Bahi'is to one another in the community, and the relationships of Bahi'is to all non-Bahi'is, without prejudice of race, creed, or nationality. The Assembly shall therefore above all recognize its sacred duty to maintain full and complete unity throughout the Bahb'i community, to relieve and comfort the sick and distressed, to assist the poor and destitute, to protect the orphans, the crippled and the aged, to educate the children of Bahi'is according to the highest religious and intellectual standards, to compose

differences
and disagreements among members of the community, to promulgate the principles
of
Divine Civilization revealed by Bahi'u'llih, and to promote in every way
possible the
Bahi'i aim of the- oneness of mankind. It shall faithfully and devotedly uphold
the
general Bahb'i activities and affairs initiated and sustained by the National
Spiritual
Assembly. It shall cooperate wholeheartedly with other local Spiritual
Assemblies
throughout the United States in all matters declared by the National Spiritual
Assem-
bly to be of general Bahi'i importance and concern. It shall rigorously abstain
from
any action or influence direct or indirect, that savors of intervention on the
part of a
Bahb'i body in matters of public politics and civil jurisdiction. It shall
encourage inter-
course between the Bahi'i community of . . . and other recognized Bahi'i
communi-
.
ties, issuing letters of introduction to Bahi'is traveling from-. . . and passing
upon
letters of introduction issued by other Bahi'i Assemblies. It shall regard its
authority
as a means of rendering service to Bahi'is and non-Bahi'is and not as a source
of arbi-
trary power. While retaining the sacred right of final decision in all matters
pertaining to
the Bahi'i community, the Spiritual Assembly shall ever seek the advice and
consultation
of all members of the community, keep the community informed of all its
affairs, and
invite full and free discussion on the part of the community of all matters
affecting the
Faith.

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The Bahi'is of . . . , for whose benefit this Corporation has been established,
shall

.
consist of all persons resident in . . . who are recognized by the Spiritual
Assem-
bly as having fulfilled the requirements of voting membership in this local
Bahi'i
community. To become a voting member of this Bahi'i community a person shall

- a. Be a resident of . . . as defined by the area of jurisdiction of the Spiritual Assembly, as provided hereinafter in this instrument.
- b. Have attained the age of 21 years.
- c. Have established to the satisfaction of the Spiritual Assembly, subject to the approval of the National Spiritual Assembly, that he (or she) possesses the qualifications of Bahi'i Faith and practice required under the following standard: Full recognition of the Station of the Fore-runner (the Bib), the Author (Bah'u'llih), and 'Abdu'l-Bahi the Exemplar of the Bahb'i religion; unreserved acceptance of, and submission to, whatsoever has been revealed by Them; loyal and steadfast adherence to every clause of 'Abdu'l-Bahi's sacred Will and Testament; and close association with the spirit as well as the form of BahB'i administration throughout the world.

The Spiritual Assembly shall consist of nine Trustees chosen from among the BahPis of . . . , who shall be elected by these Bah9'is in a manner hereinafter provided and who shall continue in office for the period of one year, or until their successors shall be elected.

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ARTICLE

VII

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

ARTICLE

VIII

The first meeting of a newly-elected Assembly shall be called by the member elected to membership by the highest number of votes or, in case two or more members have received the same said highest number of votes, then by the member selected by lot from among those members; and this member shall preside until the permanent Chair-man shall be chosen. All subsequent meetings shall be called by the Secretary

of the
Assembly at the request of the Chairman or, in his absence or incapacity, of
the Vice-
Chairman, or of any three members of the Assembly; provided however, that the
An-
nual Meeting of the Assembly shall be held on April 21, in accordance with the
ad-
ministrative principles recognized by all Bahi'i Assemblies.

SECTION1. Five members of the Assembly present at a meeting shall constitute a
quorum, and a majority vote of those present and constituting a quorum shall be
suf-
ficient for the conduct of business, except as otherwise provided in these
By-Laws, and
with due regard to the principle of unity and cordial fellowship involved in
the institu-
tion of a Spiritual Assembly. The transactions and decisions of the Assembly
shall be
recorded at each meeting by the Secretary, who shall have the minutes adopted
and
approved by the Assembly, and preserve them in the official records of the
Assembly.

SECTION2. Vacancies in the membership of the Spiritual Assembly shall be filled
by election at a special meeting of the local Bahi'i community duly called for
that pur-
pose by the Assembly. In the event that the number of vacancies exceeds four,
making
a quorum of the Spiritual Assembly impossible, the election shall be under the
super-
vision of the National Spiritual Assembly.

The sphere of jurisdiction of the Spiritual Assembly, with respect to
residential quali-
fication of membership, and voting rights of a believer in the Bahi'i
community, shall
be the locality included within the civil limits of . . .

SECTION1. In the event that any decision of the Assembly is unacceptable to any
member or members of the community, the Assembly shall after endeavoring to
com-
pose the difference of opinion invite the said member or members to make appeal
to
the national Bahi'i body and notify that body of the condition of the matter
and the
readiness of the Assembly to become party to the appeal.

SECTION2. In the same manner, if any difference arises between the Assembly and
another local Assembly, or Assemblies, in the United States, the Assembly shall
re-
port the matter to the national BahL'i body and inform that body of its

readiness to

make joint appeal together with the other Assembly or Assemblies.

SECTION3. If, however, the result of such appeal is unsatisfactory to the Spiritual

Assembly, or the Assembly at any time has reason to believe that actions of the National

Spiritual Assembly are affecting adversely the welfare and unity of the Bahá'í community

of .. ., it shall, after seeking to compose its difference of opinion with the national

body in direct consultation, have the right to make appeal to the Guardian of the Faith.

SECTION4. The Assembly shall likewise have the right to make complaint to the National Spiritual Assembly in the event that matters of local Bahá'í concern and in-

fluence are referred to the national body by a member or members of the local community without previous opportunity for action by the local Assembly.

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The Annual Meeting of the Corporation at which its Trustees shall be elected shall

be held on April 21, at an hour and place to be fixed by the Assembly, which shall give

not less than fifteen days' notice of the meeting to all members of the local Bahá'í community.

SECTION1. The Assembly shall accept those votes transmitted to the Assembly before

the election by members who by reason of sickness or other unavoidable reason are

unable to be present at the election in person.

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

SECTION3. All voting members of the local Bahá'í community are eligible for election as members of the Spiritual Assembly.

SECTION4. The Assembly shall prepare an agenda for the Annual Meeting in which

shall be included reports of the activities of the Assembly since its election, a financial

statement showing all income and expenditure of its fund, reports of its committees

and presentation of any other matters pertaining to the affairs of the Bahá'í community.

The Assembly, both preceding and following the annual election, shall invite discussion

and welcome suggestions from the community, in order that its plans may reflect the community mind and heart.

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

In addition to the Annual Meeting, the Assembly shall arrange for regular meetings of the Bahi'i community throughout the year at intervals of nineteen days, in accordance with the calendar incorporated in the teachings of the Bahj'i Faith.

The seal of the Corporation shall be circular in form, bearing the following description: The Spiritual Assembly of the Bahi'is of . . . , Corporate Seal.

ARTICLE XIV

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

With amendments adopted by the National Spiritual Assembly to July 16, 1949.
Certificate of Registration of the National Spiritual Assembly of the Bah2is of India, Phkisthn and Burma
Delhi, India.

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Certificate of Incorporation of the National Spiritual Assembly of the BahL'is of Australia and New Zealand.

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Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Maywood, Illinois (continued next page).

446 THE BAHAI WORLD

T H E W O R L D O R D E R O F B A H A ' U ' L L A H 447

Certificate of Incorporation of the Spiritual Assembly of the BahPis of Houston, Texas (left, and next two pages).

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THE WORLD ORDER OF BAHAI WORLD

Certificate of Incorporation of the Spiritual Assembly of the BahP'is of Eliot, Maine (continued next two pages).

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THE W O R L D O R D E R O F BAHA'U'LLAH

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THE WORLD ORDER OF BAHA'U'LLAH 453

Certificate of Incorporation of the Spiritual Assembly of the BahVis of Fresno, California (continued next five pages).

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THE BAHA'I WORLD

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458 THE BAHA'I WORLD

Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of San Diego, California (continued next three pages).

THE W O R L D O R D E R O F BAHA'U'LLAH 461

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Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Sacramento, California (continued next three pages).

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THE BAHA'I W O R L D

THE WORLD ORDER OF BAHA'U'LLAH 465

466 THE BAHA'I WORLD

Certificate of Incorporation of the Spiritual Assembly of the Bahgis of Glendale, California (continued next four pages).

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470 THE BAHA'I WORLD

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Certificate of Incorporation of the Spiritual Assembly of the BahL'is of Fort Wayne, Indiana (continued next two pages).

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Certificate of Incorporation of the Spiritual Assembly of the Bahi'is of Tucson, Arizona.

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476 THE BAHA'I WORLD

Certificate of Incorporation of the Spiritual Assembly of the BahL'is of Oak Park, Illinois (left and next page).

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THE WORLD ORDER OF BAHA'U'LLAH

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Certificate of Incorporation of the Spiritual Assembly of the Bahgis of Nashville, Tennessee (continued next three pages).

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THE BAHA'I WORLD

Certificate of Incorporation of the Spiritual Assembly of the Bahgis of Greenwich, Connecticut (continued next page).

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THE BAHA'I WORLD

Certificate of Incorporation of the Spiritual Assembly of the BahB'is of Reno, Nevada (continued next two pages).

THE WORLD ORDER O F BAHA'U'LLAH 487

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THE BAHA'I W O R L D

Certificate of Incorporation of the Spiritual Assembly of the Bah2is of Grand Rapids, Michigan (continued next page).

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Certificate of Incorporation of the Spiritual Assembly of the BahB'is of Surat, India.

THE WORLD ORDER O F BAHA'U'LLAH

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Certificate of Incorporation of the Spiritual Assembly of the Bah2is of Jalna in Hyderabad (Deccan), India.

494 THE BAHA'I WORLD

Certificate of Incorporation of the Spiritual Assembly of the Bahb'is of Singapore.

496 THE BAHA'I WORLD

Certificate of Incorporation of the Spiritual Assembly of the Bahgis of Quito, Ecuador.

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.X I 3 is God1 0 peerless Lordl I n Thine Almighty wisdomThou hast enjoined marriage upon the peoples, that the genemlions of men may succed onc another in lh is conlingent world, and that ever, so long as the world shall last, they may busy themselves a t the Threshold of Thy oneness with servitude and worship, with salulation, adoration and praise. "I have not created spirits and men, but that they should worship me." Wherefort, wed Thou in

the heaven of Thy mercy these two birds of the nest of
Thy love, and make them the means of attracting perpetual
grace; that from the union of these two seas of love a wave
of tenderness may surge and cast the pearls of pure and
precious issue on [his share of life. "He hath let loose the
two seas, that they meet each other: Between them is a
barrier which they overpass not. Which then of the
bounties of your Lord will ye deny? From each He bringeth
up greater and lesser pearls!"

O Thou Kind Lord! Make Thou this marriage to
bring forth coral and pearls. Thou art verily the All.
Powerful, the Most Great, the Ever-Forgiving.

IN THE PRESENCE OF BENEVOLENT WITNESSES:

HE IS THE BESTOWER,

THE BOUNTIFUL!

"We will all, verily, abide

by the Will of
of God."

TRAVIS? be to God, the Ancient, the hidden, the

SIDNEY ~ TVR EOF BRIDEGROOM

Changeless the Eternal! He Who hath testified in His Own

Being that verily He is the One, the Single, the Untram-

"We will all,

verily, abide by the will of

/ God!"

exalted, the Exalted. We bear witness that verily there is
no God but Him, acknowledging His oneness, confessing
His singleness. He hath ever dwelt in unapproachable

SIGNATURE OF BRIDE

heights, in the summit of His loftiness, sanctified from
the mention of aught save Himself, free from the description
authorized Officers and Representatives of the
tion of aught but Him.

We, duly

Spiritual

Assembly of

And when He desired to manifest grace and beneficence
Mrs.

Certify that Mr. and

to men, and to set the world in order, He revealed observ-

ances and created laws; among them He established the

law of marriage, made it as a fortress for well-being and

in

salvation, and enjoined it upon us in that which was sent

been united in

Marriage according to the Order of Service

down out of the heaven of sanctity in His Most Holy Book.

recorded in the

Blessed Sacred Writings.

He saith, great is His glory ~ "Marry,

: 0 people, that from

you may appear he who will remember Me amongst My
SIONAVURE OF ASSEMBLY REPIESLNT&I.IYE
servants; this is one, of My commandments unto you; obey
it as an assistance to yourselves."

SIGNATURE OF ASSEMBLY WITNESS

-BAH~'~LL~H

SIGNATURE OF AsseMew WITNESS

BahVi Marriage Certificate adopted by the National Spiritual Assembly
of the BahPis of the United States of America.

THE BAHAI WORLD

Marriage Certificate issued by the State of Idaho, U.S.A.

THE WORLD ORDER OF BAHAI'U'LLAH 499

Marriage Certificate issued by the State of Michigan, U.S.A.

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THE BAHAI WORLD

Marriage Certificate issued by the State of New York, U.S.A.

THE WORLD ORDER OF BAHAI'U'LLAH 501

Marriage Certificate issued by the Territory of Hawaii, U.S.A.

THE WORLD ORDER OF BAHAI'U'LLAH 503

Marriage Certificate issued by the State of New Mexico, U.S.A.

504 THE BAHAI WORLD

Letter from the Board of Education of Prince George's County, Maryland,
excusing BahB'i children from school attendance on BahB'i Holy Days.

Letter from Superintendent of Schools, Wilmington, Delaware,
excusing Bah6'i children from school attendance on BahB'i Holy Days.

.(a%d lxau panupuo3) saaj swopn3 mol3 EIAOJUOW 30 s ~ ~ q e g
am 30 X~qwassvlen!qds 1 ~ 3 0 7aql oq pau8;rsuo~spoo8 Ou!ldwaxa
p w '-e!.raq! ? 30 3gqnda-6 am UI q l ! ~ daql 30 Bug3ea1 aql 2u!n1oq1n.t!
<s~aauoId5'5?qEgaql pue Erlaqq 30 luawulaaof) aql uafilaq suo~p3~unmmo3
- ~ - -

THE BAHAI WORLD

Certificate of Exemption from Registration granted to the Bah&L

'i' Community of Kenya,

in connection with emergency laws regarding public meeting.

510 THE BAHAI WORLD

Deed of Transfer of the Bolton Property at Yerrinbool, N.S.W., Australia, to
the

National Spiritual Assembly of the BahL'is of Australia and New Zealand,
for a Summer School (preceding page and here) .

(Two pages containing "conditions and reservations" numbers 2 through 8
omitted owing to space limitation.)

Certificate of Incorporation of the Bahá'í School in Green Acre, Eliot, Maine, under the name "Green Acre Bahá'í Institute" entitled to hold property (continued next two pages).

THE WORLD ORDER OF BAHÁ'U'LLAH 513

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~

THE BAHÁ'Í WORLD

3. THE INSTITUTION OF THE

MASHRÍQU'L-AD -HKAR

Visible Embodiment of the Universality of the Faith of Bahá'u'llah

MANY discerning minds have testified to Bahá'í institution, we must lay aside all customary ideas of the churches and cathedrals taken place during recent years in the of the past. The Mas_hriqu'l-Am& fulfills character of popular religious thinking. Religion in each dispensation, before that religion has developed an entirely new emphasis, more especially for the layman, altered and veiled by human invention and quite independent of the older sectarian belief. The Mashriqu'l-Adhkris is a channel re- Instead of considering that religion is a leasing spiritual powers for social regeneration because it fills a matter of turning toward an abstract creed, different function than the average religionist today is concerned that assumed by the sectarian church. Its essential purpose is to with the practical applications of religion to provide a community meeting-place for all who are the problems of human life. Religion, in seeking to worship God, and achieves brief, after having apparently lost its influence in terms. of theology, has been restored interposing no man-made veils between the more powerfully than ever as a spirit of worshiper and the Supreme. Thus, the brotherhood, an impulse toward unity, and Mad_hriqu'l-Adhkris freely open to people of all Faiths on equal terms, an ideal making for a more enlightened

who now realize the universality of civilization throughout the world. Bahá'u'lláh in revealing the oneness of all the Prophets. More of the Manifestations of God stands revealed as ever, since the Bahá'í Faith has no professional clergy, the worshiper entering the Temple hears no sermon and religious tendencies animated by social ideals which do not repudiate the reality of no ritual the emotional effect of which is to establish a separate group spiritual experience but seek to transform it consciousness. Integral with the Temple into a dynamic striving for unity. The Manifestations, without which the are its accessory buildings, without which the Manifestations, when clearly understood, Adhkh would not be a complete Manifestation gives the world its most potent agency for social in- applying mystical vision or idealistic aspiration. These buildings are to be devoted to such activities as a tion to the service of humanity. It makes a school for science, a visible and concrete those deeper meanings hospice, a hospital, an asylum for orphans. Here the circle of spiritual and wider possibilities of religion which experience at last joins, as prayer and worship could not be realized until the dawn of this are allied directly to creative service, universal age. eliminating the

To appreciate the significance of this

INSTITUTION OF THE MAS-HRIQU'L-ADHKAR

THE SPIRITUAL SIGNIFICANCE OF THE MASHRIQV'L-ADAKAR

maids of the Merciful throughout the United States and Canada. Nor is it 1 feel necessary to impress upon those who are primarily concerned with its erection the gradual change of outlook My well-beloved friends : which the early prospect of the construction Ever since that remarkable manifestation of the f ar-famed Maariqu'l-Adhikbr in America has unmistakably of Bah6'i solidarity and self-sacrifice which occasioned in high places among the has signalized the proceedings of last year's hitherto sceptical and indifferent towards the memorable Convention, I have been expect-merits and the prac-merits and the practicability of the Faith-merits and the proclamed by Bah2-merits and the u'llbh. Neither do I need to tinueous support of the Plan which can alone expatiate up011 ensure, ere the present year draws to its the hopes and fears of the Greatest Holy Leaf, now in the evening of close, the resumption of building operations her life, with deepening shadows caused by on our beloved Temple. failing eye- Moved by an impulse that I c o d d not re-sight and declining strength-merits and the swiftly gather-merits and the ing about her, yearning to sist, I have felt impelled to forego what may hear as the one remaining solace in her be regarded as the most valuable and sacred swiftly ebbing life the news of the resumptio'n possession in the Holy Land for the further- of work on an Edifice, the glories of ing of that noble enterprisz which you have which she has, from the lips of 'Abdu'l-Bahi set your hearts to achieve. With the hearty Himself, learned to admire. I cannot surely concurrence of our dear Bah6'i brother, overrate at the present juncture in the ZiaoullAh Asgarzadeh, who years ago do-progress of our task the challenging character of nated it to the Most Holy Shrine, this pre-these remaining months of the year as a cious ornament of the Tomb of Bahi'~1'11Ah swiftly passing op-portunity which it is in has been already shipped to yom shores, our power to seize

with our fondest hope that the proceeds
late, for the edifica-
from its sale may at once ennoble and re-
brethren throughout
inforce the unnumbered offerings of the
vindication in the eyes of
American believers already accumulated on
realities of our
the altar of Bahi'i sacrifice. I have longed
least for the realiza-
ever since to witness such evidences of spon-
Holy Leaf's
taneous and generous response on your part
as would tend to fortify within me a confi-
intimated in the course
dence that has never wavered in the inex-
visiting pilgrims,
haustible vitality of the Faith of Bah6'u'llAh
enterprise as the
in that land. construction of the first
Masl~riqu'l-AdJhkbr
I need not stress at this moment the high
supported, not by the
hopes which so startling a display of unspar-
the joint con-
ing devotion to our sacred Temple has al-
mass of the con-
ready aroused in the breasts of the multi-
Faith. It cannot be

Bah2i Temple. A Temple for man's worship of God.
The Bah6'i House of Worship at Wilmette, Illinois, is a great circular building
with nine entrances and circular steps which if laid end to end would cover
two and one-half miles. The building and landscaping have cost \$2,600,000
and represent the sacrifice of BahB'is not only in the United States
but also gifts from Bahi'is abroad. It was dedicated May 2, 1953,
as a high light of the Centenary celebrations of the BaWi Faith.

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denied that the emanations of spiritual
and philan-
power and inspiration destined to radiate
day. Nay, it
from the central Edifice of the Ma&riqu71-
judicious pro-
AdhkBr will to a very large extent depend
such an early
upon the range and variety of the contrib-
objects of the humanitarian
thropic institutions of the
should be realized by every
moter of the Faith that at
stage in the evolution and

crystallization of	
uting believers, as well as upon the nature	the Cause such discriminating
and precau-	
and degree of self-abnegation which their	tionary measures are
inevitable and even	
unsolicited offerings will entail. Moreover,	necessary if the nascent
institutions of the	
we should, I feel, regard it as an axiom and	Faith are to emerge
triumphant and unim-	
guiding principle of BahL'i administration	paired from the present
welter of confused	
that in the conduct of every specific BahC'i	and often conflicting
interests with which	
activity, as different from undertakings of a	they are surrounded. This
note of warning	
humanitarian, philanthropic, or charitable	may not be thought
inappropriate at a time	
character, which may in future be con-	when, inflamed by a consuming
passion to	
ducted under BahC'i auspices, only those	witness the early completion
of the Ma&-	
who have already identified themselves with	riqu'l-A&&&, we may not only
be apt to	
the Faith and are regarded as its avowed	acquiesce in the desire of
those who, as yet	
and unreserved supporters should be invited	uninitiated into the Cause,
are willing to	
to join and collaborate. For apart from the	lend financial assistance to
its institutions,	
consideration of embarrassing complications	but may even feel inclined to
solicit from	
which the association of non-believers in the	them such aid as it is in
their power to	
financing of institutions of a strictly Bahi'i	render. Ours surely is the
paramount duty	
character may conceivably engender in the	so to acquit ourselves in the
discharge of	
administration of the BahL'i community of	our most sacred task that in
the days to	
the future, it should be remembered that	come neither the tongue of
the slanderer nor	
these specific BahC'i institutions, which	the pen of the malevolent may
dare to in-	
should be viewed in the Light of Bahi'u'llBh's	sinuate that so beauteous, so
significant an	
gifts bestowed upon the world, can best	Edifice has been reared by
anything short of	

function and most powerfully exert their	the unanimous, the exclusive,
and the self-	
influence in the world only if reared and	sacrificing strivings of the
small yet deter-	
maintained solely by the support of those	mined body of the convinced
supporters of	
who are fully conscious of, and are uure-	the Faith of BahL'u'llhh. How
delicate our	
servedly submissive to, the claims inherent	task, how pressing the
responsibility that	
in the Revelation of BahC'u'llBh. In cases,	weighs upon us, who are
called upon on one	
however, when a friend or sympathizer of	hand to preserve inviolate
the integrity and	
the Faith eagerly insists on a monetary con-	the identity of the
regenerating Faith of	
tribution for the promotion of the Faith,	BahB'u7ll6h,and to vindicate
on the other its	
such gifts should be accepted and duly ac-	broad, its humanitarian, its
all-embracing	
knowledge by the elected representatives	principles!
of the believers with the express understand-	True, we cannot fail to
realize at the pres-	
ing that they would be utilued by them only	ent stage of our work the
extremely limited	
to reinforce that section of the BahL'i Fund	number of contributors
qualified to lend	
exclusively devoted to philanthropic or	financial support to s~lcha
vast, such an	
charitable purposes. For, as the Faith of	elaborate and costly
enterprise. We are fully	
BahL'u'llBh extends in scope and in influ-	aware of the many issues and
varied BahC'i	
ence, and the resources of Bah2i commu-	activities that are
unavoidably held in abey-	
nities correspondingly multiply, it will be-	ance pending the successful
conclusion of	
come increasingly desirable to differentiate	the Plan of Unified Action.
We are only	
between such departments of the Bahh'i	too conscious of the pressing
need of some	
treasury as minister to. the needs of the	sort of befitting and
concrete embodiment	
world at large, and those that are specifically	of the spirit animating the
Cause that would	
designed to promote the direct interests of	stand in the heart of the
American Conti-	

the Faith itself. From this apparent divorce nent both as a witness and as
a rallying
between B a h a and humanitarian activities center to the manifold
activities of a fast
it must not, however, be inferred that the growing Faith. But spurred by
those reflec-
animating purpose of the Faith of Ba1iB'u'- tions may we not bestir
ourselves and re-
1lBh stands at variance with the aims and solve as we have never
resolved before to

I N S T I T U T I O N O F T H E M A S H R I Q U ' L - A - K A R

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hasten by every means in our power the ferred, however, from this general
statement
consummation of this all-absorbing yet so that the interior of the central
Edifice it-
meritorious task? I beseech you, dear self will be converted into a
conglomeration
friends, not to allow considerations of num- of religious services conducted
along lines
bers, or the consciousness of the limitation associated with the traditional
procedure
of our resources, or even the experience of obtaining in churches, mosques,
synagogues,
inevitable setbacks which every mighty un- and other temples of worship. Its
various
dertaking is bound to encounter, to blur avenues of approach, all converging
towards
your vision, to dim your hopes, or to para- the central Hall beneath its dome,
will not
lyze your efforts in the prosecution of your serve as admittance to those
sectarian ad-
divinely appointed task. Neither, do I en- herents of rigid formula: and
man-made
treat you, to suffer the least deviation into creeds, each bent, according to
his way, to
the paths of expediency and compromise to observe his rites, recite his
prayers, perform
obstruct those channels of vivifying grace his ablutions, and display the
particular
that can alone provide the inspiration and symbols of his faith within
separately de-
strength vital not only to the successful con- fined sections of Bahb'u'llbh's
Universal
duct of its material construction, but to the House of Worship. Far from the
Mash-

fulfillment of its high destiny. riqu'l-Ad_hkLr offering such a
 spectacle of
 And while we bend our efforts and strain incoherent and confused sectarian
 observ-
 our nerves in a feverish pursuit to provide ances and rites, a condition wholly
 incom-
 the necessary means for the speedy con- patible with the provisions of the
 Aqdas and
 struction of the Ma&riquYl-Ad_hkLr, may we irreconcilable with the spirit it
 inculcates,
 not pause for a moment to examine those the central House of BahL'i worship,
 en-
 statements which set forth the purpose as shrined within the Mashriqu'l-A&kLr,
 will
 well as the functions of this symbolical yet gather within its chastened walls,
 in a se-
 so spiritually potent Edifice? It will be read- renely spiritual atmosphere,
 only those who,
 ily admitted that at a time when the tenets discarding forever the trappings of
 elaborate
 of a Faith, not yet fully emerged from the and ostentatious ceremony, are
 willing
 fires of repression, are as yet improperly de- worshipers of the one true God,
 as mani-
 fined and imperfectly understood, the ut- fested in this age in the Person of
 Baht?-
 most caution should be exercised in reveal- uYllLh. To them will the
 Ma&iqu'l-Ad_hkzir
 ing the true nature of those institutions symbolize the fundamental verity
 underlying-
 which are indissolubly associated with its ing the Bah2i Faith, that religious
 truth is
 name. not absolute but relative, that
 Divine Reve-
 Without attempting an exhaustive survey lation is not final but progressive.
 Theirs
 of the distinguishing features and purpose will be the conviction that an
 all-loving and
 of the MaGriquYl-ALhkLr, I should feel con- ever-watchful Father Who, in the
 past, and
 tent at the present time to draw your atten- at various stages in the evolution
 of man-
 tion to what I regard as certain misleading kind, has sent forth His Prophets
 as the
 statements that have found currency in vari- Bearers of His Message and the
 Manifesta-
 ous quarters, and which may lead gradually tions of His Light to mankind,

cannot at this
to a grave misapprehension of the true pur- critical period of their
civilization withhold
pose and essential character of the Ma&- from His children the Guidance
which they
riqu'l-Aak6r. sorely need amid the darkness
which has
It should be borne in mind that the cen- beset them, and which neither the
light of
round science nor that of h ~ ~ m aintellect
tral Edifice of the Ma.r_hriclu'l-Adl~kLr, n
and wis-
which in the f~illnessof time shall cluster dom can succeed in dissipating. And
thus
such institutions of social service as shall having recognized in Bahi'u'llzih
the source
afford relief to the suffering, sustenance to whence this celestial light
proceeds, they
the poor, shelter to the wayfarer, solace to will irresistibly feel attracted
to seek the
the bereaved, and education to the ignorant, shelter of His House, and
congregate
should be reearded
J
aDart
L
from these De- therein, unhampered by ceremonials and un-
pendencies, as a House solely designed and fettered by creed, to render homage
to the
entirely dedicated to the worship of God in one true God, the Essence and Orb
of eter-
accordance with the few yet definitely pre- nal Truth, and to exalt and magnify
the
scribed principles established by BahL'u'llLh name of His Messengers and
Prophets Who,
in the KitLb-i-Aqdas. It should not be in- from time immemorial even unto our
day,

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THE BAHAI WORLD

View of the BahC'i House of Worship, Wilmette, Illinois, February, 1953.

have, under divers circumstances and in tory results produced by the
contemplations
varying measure, mirrored forth to a dark of the ascetic or the
comnlunion of the
and wayward world the light of heavenly passive worshiper. It cannot
afford lasting
Gnidence. satisfaction and benefit to

the worshiper

But however inspiring the conception of himself, much less to humanity in general,

BahC'i worship, as witnessed in the central unless and until translated and transfused

Edifice of this exalted Temple, it cannot be into that dynamic and disinterested service

regarded as the sole, nor even the essential, to the cause of humanity which it is the su-

factor in the part which the Maeiqu'l- preme privilege of the Dependencies of the

A m k , as designed by BahC'uYll&h, is des- Ma&riqu'l-A&kh to facilitate and pro-

tined to play in the organic life of the BahL'i mote. Nor will the exertions, no matter how

community. Divorced from the social, hu- disinterested and strenuous, of those who

manitarian, educational and scientific pur- within the precincts of the Ma&riqu'Yl-

suits centering around the Dependencies A&k&r will be engaged in administering the

of the Ma~u-iqu'l-A&k&r, BahB'i worship, affairs of the future BahL'i Commonwealth,

however exalted in its conception, however fructify and prosper unless they are brought

passionate in fervor, can never hope to into close and daily communion with those

achieve beyond the meager and often transi- spiritual agencies centering in and radiating

INSTITUTION O F THE MASHRIQU'L-AaKAR

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from the central Shrine of the Ma&riqu'l- that the salvation of a world in travail must

Ad_hk&r.Nothing short of direct and con- ultimately depend. And of all the institu-

stant interaction between the spiritual forces tions that stand associated with His Holy

emanating from this House of Worship Name, surely none save the institution of

centering in the heart of the Ma&riqu'l- the Madriqu'l-Ad_hk&r can most adequately

Ad_hk&r, and the energies consciously dis- provide the essentials of Bahgi worship and

played by those who administer its affairs in service, both so vital to the regeneration

their service to humanity can possibly pro- of the world. Therein lies

the secret of the	
vide the necessary agency capable of re-	loftiness, of the potency, of
the unique posi-	
moving the ills that have so long and so	tion of the Ma&riqu'l-Ad_hkLr
as one of the	
grievously afflicted humanity. For it is as-	outstanding institutions
conceived by Bah2-	
surely upon the consciousness of the effi-	u'llhh.
cacy of the Revelation of Bah&'u'll&h, rein-	Dearly-beloved friends!
May we not as	
forced on one hand by spiritual communion	the trustees of so priceless
a heritage, arise	
with His Spirit, and on the other by the in-	to fulfill our high destiny?
telligent application and the faithful execu-	Haifa, Palestine,
tion of the principles and laws He revealed,	October 25, 1929.

PASSAGES REGARDING THE TEMPLE IN AMERICA

From GOD PASSES BY

Introduction

By Former ARCHDEACON

TOWNSHEND,

M.A.

O N THE lake shore at Wilmette stands	Crescent and the nine pointed
Star (emblem	
the completed Temple of Praise, a sign of the	of the BahB'i Faith). No
darkness invades	
Spirit of the Most Great Peace and of	the Temple at any time; by
day it is lighted	
the Splendor of God that has come down to	by the sun whose rays flood
in from every	
dwell among men. The walls of the Temple	side through the exquisitely
perforated walls,	
are transparent, made of an open tracery	and by night it is
artificially illuminated and	
cut as in sculptured stone, and lined with	its ornamented shape is
etched with light	
against the dark. From whatever side the	
glass. All imaginable symbols of light are	
visitor approaches, the aspiring form of the	
woven together into the pattern, the lights	Temple appears as the spirit
of adoration;	
of the sun and the moon and the constella-	and seen from the air above
it has the like-	
tions, the lights of the spiritual heavens un-	ness of a Nine-Pointed Star
come down	
folded by the great Revealers of today and	from heaven to find its

resting place on the
yesterday, the Cross in various forms, the earth.

". . . significant has been the erection of tioning and newly established
Administra-
the superstructure and the completion of the tive Order, this enterprise
has itself im-
exterior ornamentation of the first Ma&- mensely enhanced the
prestige, consolidated
riqu'l-Ad_hk&r of the West, the noblest of the the strength and expanded the
subsidiary in-
exploits which have immortalized the serv- stitutions of the community
that made its
ices of the American BahB'i community to building possible.
the Cause of Bah2uYll&h.Consummated Conceived forty-one years
ago; originat-
through the agency of an efficiently func- ing with the petition
spontaneously ad-

* Chapter XXII, pp. 348-353. dressed, in March 1903 to
'Abdu'l-Bah6 by

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the "House of Spirituality" of the BahVis of with the 19th anniversary of
the dedication
Chicago-the first Bahi'i center established of the grounds by
'Abdu'l-Bahi. The orna-
in the Western world-the members of mentation of the dome was
started in June,
which, inspired by the example set by the 1932, and finished in
January, 1934. The
builders of the MaShriqu'l-Aakh of 'I&- ornamentation of the
clerestory was com-
qibid, had appealed for permission to con- pleted in 1935, and that of
the gallery unit
struct a similar Temple in America; blessed below it in November, 1938.
The mainstory
by His approval and high commendation in ornamentation was, despite
the outbreak of
a Tablet revealed by Him in June of that the present war, undertaken
in April, 1940,
same year; launched by the delegates of and completed in J~lly, 1942;
whilst the
various American Assemblies, assembled in eighteen circular steps were
placed in posi-
Chicago in November, 1907, for the pur- tion by December, 1942,
seventeen months
pose of choosing the site of the Temple; es- in advance of the centenary
celebration of

tablished on a national basis through a re- exterior of the ligious corporation known as the "BahVi finished, and Temple Unity," which was incorporated of the Chicago shortly after the first American BahVi Con- to and granted vention held in that same city in March, 1909; honored through the dedication cere- first fruit of a mony presided over by 'Abdu'l-Bahi Him- Order, the self when visiting that site in May, 1912, the first Bahi'i this enterprise-the crowning achievement precursor of a of the Administrative Order of the Faith of situated in the BahVu'llih in the first BahL'i century-had, continent, on ever since that memorable occasion, been Michigan, and is progressing intermittently until the time comprising when the foundations of that Order having acres. It has been been firmly laid in the North American con- million dollars, tinent the American BahVi community was community, assisted in a position to utilize the instruments which contributions of rec- it had forged for the efficient prosecution of West, of its task. Jewish, of Zoro- At the 1914 American BahC'i Convention extraction. the purchase of the Temple property was initial phase, completed. The 1920 Convention, held in concluding New York, having been previously directed with the memory by 'Abdu'l-Bahi to select the design of that Purest	the Faith, by which time the Temple was scheduled to be forty years after the petition believers had been submitted by 'Abdu'l-Bahh. This unique edifice, the slowly maturing Administrative noblest structure reared in century, and the symbol and future world civilization, is heart of the North American the western shore of Lake surrounded by its own grounds a little less than seven financed, at cost of over a by the American BahL'i at times by voluntary ognized believers in East and Christian, of Muslim, of astrian, of Hindu and Buddhist It has been associated, in its with 'Abdu'l-Bahi, and in the stages of its construction of the Greatest Holy Leaf, the

Temple, chose from among a number of de- Branch and their mother. The
 structure it- self is a pure white nonagonal
 signs competitively submitted to it that of
 building, of original and unique design,
 Louis J. Bourgeois, a French-Canadian
 rising from a flight of white stairs
 architect, a selection that was later con-
 encircling its base; and surmounted by a majestic and
 firmed by 'Abdu'l-Bahi Himself. The con-
 beautifully proportioned dome, bearing
 tracts for the sinking of the nine great cais-
 nine tapering symmetrically placed ribs of
 sons supporting the central portion of the
 decorative as well as structural
 building, extending to rock at a depth of
 significance, which soar to its apex and finally merge
 120 feet below the ground level, and for the
 into a common unit pointing skyward. Its
 construction of the basement structure, were
 framework is constructed of structural
 successively awarded in December, 1920 and
 steel enclosed in concrete, the material of its
 August, 1921. In August, 1930, in spite of
 ornamentation consisting of a combination of
 the prevailing economic crisis, and during a
 crystalline quartz, opaque quartz and
 period of unemployment unparalleled in
 white Portland cement, producing a
 American history, another contract, with
 composition clear in texture, hard and enduring as
 twenty-four additional sub-contracts, for the
 stone, im- pervious to the elements, and
 erection of the superstructure was placed,
 cast into a design as delicate as lace. It
 and the work completed by May 1, 1931, on
 soars 191 feet from the floor of its basement
 which day the first devotional service in the
 to the cul- mination of the ribs, clasping
 new structure was celebrated, coinciding
 the hemi-

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spherical dome which is forty-nine feet high, will permeate to all parts o
 f the world."
 with an external diameter of ninety feet, "Out of this
 Ma&riqu'l-AdJhka'r," He has

and one-third of the surface of which is perforated to admit light during the day and Madriqu'l-emit light at night. It is buttressed by pylons marks," He, forty-five feet in height, and bears above inception of the its nine entrances, one of which faces 'Akki, again: "It nine selected quotations from the writings of waving in the Bahb'u'llih, as well as the Greatest Name continent." "Thousands in the center of each of the arches over its when dedicat-doors. It is consecrated exclusively to wor-Temple, declared, ship, devoid of all ceremony and ritual, is East and in the provided with an auditorium which can seat first erected in the 1600 people, and is to be supplemented by importance." "This or-accessory institutions of social service to be Mas_hriqu'l-Ad_hlca'r," He, established in its vicinity, such as an orphan-has moreover age, a hospital, a dispensary for the poor, a the coming cen-home for the incapacitated, a hostel for station of the travelers and a college for the study of arts and sciences. It had already, long before its Architect of the construction, evoked, and is now increas-"was not from ingly evoking, though its interior ornamen-artists, poets receive tation is as yet unbegun, such interest and another realm, so comment, in the public press, in technical through all his years journals and in magazines, of both the that Bahii'u'llih United States and other countries, as to building to be erected

affirmed in the Tablets of "without doubt, thousands of Adhka'rs will be born." "It thermore, has written, "the Kingdom of Cod on earth." And is the manifest Standard center of that great of Ma&riqu'l-AdJhlcn'rsSS'He, ing the grounds of the ". . . will be built in the West, but this, being the Occident, has great ganization of the referring to that edifice, stated, "will be a model for turies, and will hold the mother." "Its inception," the Temple has himself testified, man, for, as musicians, their inspiration from the Temple's architect, of labor, was ever conscious was the creator of this

justify the hopes and expectations enter- to His glory." "Into this new
 design," he, further-
 tained for it by 'Abdu'l-BahL. Its model ex- furthermore, has written, ".
 . . is woven,
 hibited at Art centers, galleries, state fairs in symbolic form, the great
 Bahb'i teaching
 and national expositions-among which o'f unity-the unity of all
 religions of all
 may be mentioned the Century of Progress mankind. There are
 combinations of mathe-
 Exhibition, held in Chicago in 1933, where matical lines, symbolizing
 those of the uni-
 no less than ten thousaild people, passing verse, and in their intricate
 merging of circle
 through the Hall of Religions, must have into circle, and circle
 within circle, we vis-
 viewed it every day-its replica forming a ualize the merging of all the
 religions into
 part of the permanent exhibit of the Mu- one." And again: "A circle of
 steps, eighteen
 seum of Science and Industry in Chicago; its in all, will surround the
 structure on the
 doors now thronged by visitors from far outside, and lead to the
 auditorium floor.
 and near, whose number, during the period These eighteen steps
 represent the eighteen
 from June, 1932, to October, 1941, has ex- first disciples of the Bib,
 and the door to
 ceeded 130,000 people, representing almost which they lead stands for
 the Bib Him-
 every country in the world, this great "Silent self." "As the essence of the
 pure original
 Teacher" of the Faith of BahL'u'llBh, it may teachings of the historic
 religions was the
 be confidently asserted, has contributed to same . . . in the Bahb'i
 Temple is used a
 the diffusion of the knowledge of His Faith composite architecture,
 expressing the es-
 and teachings in a measure which no other sence in the line of each of
 the great archi-
 single agency, operating within the frame- tectural styles, harmonizing
 them into one
 work of its Administrative Order, has ever whole."
 remotely approached. "It is the first new idea
 in architecture
 "When the fouizdation of the Ma&riqu'l- since the 13th century," declared
 a distin-

AdJhlca'r is laid in America," 'Abdu'l-BahB
 Buren Magonigle,
 Himself has predicted, "and that Divine
 Architectural League, after
 Edifice is completed, a most wonderful and
 of the Temple
 thrilling motion will appear in the world o f
 Engineering Societies
 existence . . . From that point of light the
 1920. "The
 spirit o f teaching, spreading the Cause o f
 stated, "has
 God and promoting the teachings o f God,
 in which struc-

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ture, as usually understood, is to be con-
 will have a last-
 cealed, visible support eliminated as far as
 revelation from
 possible, and the whole fabric to take on the
 airy substance of a dream. It is a lacy en-
 Cody, in the
 velope enshrining an idea, the idea of light,
 York Times,
 a shelter of cobweb interposed between
 when exhibited
 earth and sky, struck through and through
 New York,
 with light-light which shall partly consume
 enough to find that
 the forms and make of it a thing of faery."
 this building the
 "In the geometric forms of the ornamen-
 of Na-
 tation," a writer in the well-known publica-
 tribute paid to the
 tion Architectural Record has written,
 embodied in, this
 "covering the columns and surrounding
 of Worship
 windows and doors of the Temple, one de-
 of the present
 ciphers all the religious symbols of the
 Rexford New-
 world. Here are the swastika, the circle, the
 Fine and

guished architect, H. Van
 President of the
 gazing upon a plaster model
 on exhibition in the
 Building in New York, in June
 Architect," he, moreover, has
 conceived a Temple of Light

ever seen. Without doubt it
 ing page in history. It is a
 another world."
 "Americans," wrote Sherwin
 magazine section of the New
 of the model of the Temple,
 in the Kevorkian Gallery in
 "will have to pause long
 an artist has wrought into
 conception of a Religious League
 tions." And lastly, this
 features of, and the ideals
 Temple-the most sacred House
 in the Bahi'i world, whether
 or of the future-by Dr.
 comb, Dean of the College of

cross, the triangle, the double triangle or six Applied Arts at the
 University of Illinois:
 pointed star (Solomon's seal)-but more "This 'Temple of Light' opens
 upon the ter-
 than this-the noble symbol of the spiritual rain of human experience nine
 great door-
 orb . . . the five pointed star; the Greek ways which beckon men and
 women of
 Cross, the Roman cross, and supreme above every race and clime, of
 every faith and con-
 all, the wonderful nine pointed star, figured viction, of every condition
 of freedom or
 in the structure of the Temple itself, and servitude to enter here into
 a recognition of
 appearing again and again in its ornamenta- that kinship and brotherhood
 without which
 tion as significant of the spiritual glory in the modern world will be able
 to make little
 the world today." further progress . . . The
 dome, pointed in
 "The greatest creation since the Gothic form, aiming as assuredly as did
 the aspiring
 period," is the testimony of George Grey
 lines of the medieval cathedrals toward
 Barnard, one of the most widely-known
 sculptors in the United States of America, higher and better things,
 achieves not only
 "and the most beautiful I have ever seen." through its symbolism but
 also through its
 "This is a new creation," Prof. Luigi structural propriety and sheer
 loveliness of
 Quaglino, ex-professor of Architecture from form, a beauty not matched by
 any domical
 Turin declared, after viewing the model, structure since the
 construction of Michel-
 "which will revolutionize architecture in the angelo's dome on the
 Basilica of St. Peter in
 world, and it is the most beautiful I have Rome."

THE B A W I HOUSE OF WORSHIP

ON THE first day of May, 1912, a group
 of men, women, and children stood in the
 open fields where this House of Worship This act of sacrifice is
 symbolic of the
 now stands. With them was 'Abdu'l-BahL, whole story behind this House
 of Worship.
 the son of the Founder of the Bahi'i Faith. In 1903 the Chicago BahL'is

started the

He had come to perform the symbolic act of laying a cornerstone for the future Temple of faith in the American ing of the Temple, found a rough stone. She in number, lived many miles from here and started on determination foot to carry the stone. A little boy with a no money cart helped her part way. Finally, a man architect's plan. But offered to carry it on his back, and the stone was brought to the fields here. 'Abdu'l-BahL each commu- asked to use it as the foundation stone. where the

project to build in America a embody the new principles of teachings of Bahi'u'llbh. The BahB'is, then a few hundred united in this project. Their was an act of faith. They had collected. They had no they made a beginning. BaWu'llLh taught that in nity there should be a Temple

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voices of men and women are raised in different styles-Egyptian, Romanesque, Arabic, Renaissance and Byzantine. By sug- gestions of these various have nine sides. This is the only architec- tural requirement which Bahi'u'llih made. efforts of men to has indicated the repeated But the symbolism is important. Nine is the glorify God. largest single number and thus symbolizes The building rests upon nine steel-rein- forced concrete caissons sunk comprehensiveness, culmination. Bah2u'- 124 feet to bedrock level. The diameter of llih used nine to symbolize the coming of the circular platform at top of the outside age of the human race. He taught that the steps is 152 feet; the diameter of the dome purpose of religion in this age is to unite the conflicting races and nations in one The height of the structure from maill floor to dome pinnacle is 165 feet. faith and a common world civilization. He changed religion from personal salvation to The materials for the o ~ ~ t s i dofe the Tem-

a means for building world order. The architect

' At present, most people belong to religions differing greatly in time of origin. Finally, John

Judaism, for example, is over a thousand years older than Christianity. Some religions a mixture of

were started by men who were reformers. quaidz, the outer

Some originated with individuals who molds and then

claimed to reveal the Word of God. The spiritual truths of these religions are essen-

Bah2is are plan-

tially the same. Every Bahi'i Temple sym- by 1953, the

bolizes the oneness of religion. The early time when the

American Bahi'is wanted to erect a Temple Temple in America

to express this idea. No group of people-in will even-

the west had ever undertaken such a project. buildings. Bah2u'llkh

In 1920 a competition was held for Bahi'i community center

architects to submit designs for a Temple. Worship at its

The designs were submitted at a convention hospital, a hos-

in New York City. Among the competitors and scientific

was Louis Bourgeois, a French-Canadian urged that each

architect. His design was enthusiastically gardens

selected by the Bah6'is after a committee of architects and engineers endorsed it. One not be elabo-

prominent architect declared that it was the ritualism or set forms.

first new idea in religious architecture since clergy to pre-

the Middle Ages.

ple presented many problems.

and engineers had no

Years were spent in research.

J. Earley, an architectural

solve the main problem. Using

white cement and ground

ornamentation was cast in

applied section by section.

With the war over, the

ning to complete the interior

fiftieth anniversary of the

idea of building a Bahi'i

was adopted. Then the Bahi'is

tually erect auxiliary

gave a unified plan for a

with a beautiful House of

heart. Around this will be a

pice, an orphanage, a college,

laboratories. Bahi'u'llih

Bahgi Temple be surrounded by

and fountains.

Services in the Temple will

rate. There will be no

BahHs have no professional

side. Services are for prayer,

meditation,
 Bourgeois tried to get the feeling of the and the reading of writings from
 the Sacred
 unity of religion into the design. On the Scriptures of the Bahi'i Faith
 and the other
 great outer columns you find religious sym- great Faiths of the world.
 Sermons of any
 bols placed in rising, chronological order- type will be out of place.
 Vocal music alone
 to give the idea of the continuity of re- will be heard. The Temple will
 be open to
 ligious truth from God. The swastika, an all people for prayer and
 meditation.
 ancient religious symbol, is at the bottom of But Bahi'i worship means
 more than
 the design on these columns. Then comes prayer and meditation.
 Bahi'u'llah said that
 the six-pointed star of Judaism, the cross of any work done in a spirit of
 service is a
 Christianity, the star and crescent of Islam. form of prayer. The
 educational, humani-
 Above these is a nine-pointed star to indi- tarian, and scientific
 institutions around the
 cate the coming- religious unity of the hu- Temple will complete the
 dedication of the
 man race. individual to God. To the
 Bahi'i there is no
 People find other ideas in the Temple de- rigid division between the
 spiritual and
 sign. The nine doors suggest varied ways practical parts of life.
 by which men in the past have found a Bah2is do not solicit funds
 from the pub-
 knowledge of God. Because the design is lic for any of their
 activities. From all over
 unusual, people try to find a single term for the world the BahHs have
 contributed to
 the architecture. Some point out traces of the erection of this building.
 Funds have

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T H E B A H A ' I W O R L D

come from Persia, India-in fact, from all O Son of Being! Thou art
 My Lamp and
 the five continents. This Temple is both a MY light is ila thee.
 gift from Bahi'is and a dem&stration of
 O Son of Being! Walk in My statutes for
 their Faith. Here is a building where men
 love o f Me.

midst are My trust; guard ye My Trust. mon devotion, rich and poor
 mingle as
 equals and work together to establish a
 The source of all learning is the knowledge world order for all men and women.
 They
 of God, exalted be His glory. are people of different
 national and racial
 backgrounds. But the BahL'i teachings have
 TEXTS FROM WORDS OF BAH'U'LLAH given them a higher loyalty-the loyalty
 to
 SELECTED BY SHOGHIEFFENDI humanity. Bahi'is have no "color
 line" or
 FOR THE TEMPLE INTERIOR
 racial segregation. In this Faith, people of
 all races find equality with each other be-
 All the Prophets of God proclaim the same cause they are equal before God.
 Faith. Second, the Bahi'i Faith
 develops world-
 mindedness. Read these well-known BahL'i
 Religion is a radiant light and an impreg- quotations : . . . "Let your
 vision be world-
 nable stronghold. embracing, rather than
 confined to your
 own selves." . . . "That one indeed is a
 Ye are the fruits of one tree and the leaves
 of one branch. man who, today, dedicateth
 himself to the
 service of the entire human race."
 So powerful is unity's light that it con Third, the BahB'i Faith offers
 a clear pat-
 illumine the whole earth. tern of world order. It
 does not have any
 secret mystic doctrines; it does not have any
 Consort with the followers of all religions priesthood or professional clergy.
 People
 with friendliness. find this a practical,
 spiritual religion with
 INSTITUTION OF THE
 the mission of uniting the world in one This body, elected by the
 people, is to be
 common faith and one order. Bahi'u'llih composed of men and women so
 qualified
 declared that in our time religion must unite that they may be "trustees
 of the Merciful
 people or else it has no social value. He de- among men." Each nation will
 have a Sec-

clared that religion must show men how to	ondary or National House of
Justice whose	
build a just world. He emphasized that jus-	members will elect the
International House	
tice is the greatest good in the sight of God.	of Justice. This
international legislature will	
Toashow men how to achieve this, He out-	make the laws for a
federalized world.	
lined a pattern of world order.	Bahi'u'llih emphasized
certain principles	
Bahi'u'llAh's vision of a united world be-	to help bind people together in
a united	
gins with each man and woman. Individuals	world:
must have high moral standards and a new	Men must seek for truth
in spite of cus-	
basis of belief if they are to become citizens	tom, prejudice, and
tradition.	
of one world.	Men and women must have
equal oppor-	
Bahgis believe in one God, even though	tunities, rights, and
privileges.	
men have called Him by different names.	The nations must choose
an international	
God has revealed His Word in each period	language to be used along
with the mother	
of history through a chosen Individual	tongue.
Whom Bahi'is call "the Manifestation of	All children must receive
a basic educa-	
God." He restates in every age God's pur-	tion.
pose and will. His teachings are a revela-	Men must make a
systematic effort to	
tion from God. Abraham, Moses, Buddha,	wipe out all those
prejudices which divide	
Zoroaster, Christ, and Muhammad were	people.
Manifestations of God. Each gave men di-	Men must recognize that
religion should	
vine teachings to live by. Bahi'is believe	go hand-in-hand with
science.	
that true religion is the real basis of civi-	Men must work to abolish
extreme	
lized life.	wealth and extreme poverty.
Since there is one God, these Manifesta-	This Faith and these
challenging ideas	
tions of God have each taught the same re-	originated in Persia (frin)
in 1844. In that	
ligious faith. They have developed and	year a young Man Who called
Himself the	

adapted it to meet the needs of the people
 teach that God
 in each period of history. This unfoldment
 World
 of religion from age to age is called "pro-
 women and usher
 gressive revelation." BahPu'llih, the
 attracted so
 Founder of the Bahi'i Faith, is the Mani-
 Persian government
 festation of God for our time.
 to kill Him.
 This is the basis of Bahi'i belief: one God
 twenty thou-
 has given men one Faith through progres-
 sive revelations of His Will in each age of
 announced to the
 history, and Bahi'u'llih reveals the Will of
 the Bib that He
 God for men and women of the present
 of God for
 age. This basic belief enables Bahi'is to
 people to unite; He
 unite and work together in spite of different
 faith and one
 religious backgrounds.
 enduring
 The Oneness of Mankind is like a pivot
 terrible wars would
 around which all the teachings of Bah2u'-
 and destroy the
 llih revolve. This means that men and
 keep men from
 women of all races are equal in the sight of
 God and equal in the Bahi'i community.
 The teachings of Bah6'uYlAhare a ring-
 People of different races must have equal
 educational and economic opportunity,
 offer hope, courage,
 equal access to decent living conditions-
 Bahi'u'llAh in Eng-
 and equal responsibilities. In the Bahi'i
 The Seven
 view, there is no superior race or superior
 Valleys, The Book of
 nation.
 Son o f the W o l f ,

BAb (or "Gate") began to
 would soon "make manifest" a
 Teacher to unite men and
 in an age of peace. The BAb
 many followers that the
 and the Islamic clergy united
 And they massacred more than
 sand of His followers.
 In 1863 Bahi'u'llAh
 few remaining followers of
 was the chosen Manifestation
 this age. He called upon
 said that only in one common
 order could the world find an
 peace. He declared that
 sweep the face of the earth
 institutions and ideas that
 their rightful unity.
 ing call to action. They
 and vision. The books of
 lish are: The Hidden Words,
 Valleys and the Four
 Certitude, Epistle to the

Bahá'u'lláh declared that a house of Justice must be established in each community. Bahá'u'lláh. A selection
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Prayers and Meditations, and from the Writings of

THE BAHÁ'Í WORLD

tion of His writings is in the anthology Under Shoghi Effendi's direction the Bahá'ís

interpreter of the teachings.

throughout the

Effendi's direction the Bahá'ís

But Bahá'u'lláh was not greeted with enthusiasm by the religious leaders of Islam.

world have adopted an

Bahá'u'lláh's teachings

that is an application of

As they saw His Faith spread, their hatred Bahá'ís have

ings for a world order. Thus

grew. They forced Him into exile-first to affairs the

begun to practice in their own

Baghdad, then to Constantinople, to Adrianople, and finally to 'Akki, Palestine. There

social teachings of

Spiritual Assemblies

Local and National Bahá'í

He died, still an exile and prisoner, in 1892. Bahá'u'lláh appointed 'Abdu'l-Bahí, His

semblies are the pattern for

from in- eldest son, as the Interpreter of His teachings and the Exemplar of the Faith. Under

Justice of tomorrow. Bahá'ís know

difference of nations and the Exemplar of the Faith. Under

creasing experience that

religion can be re-

tion, race, class, and

the leadership of 'Abdu'l-Bahí the Faith

moved by the uniting power of Bahá'u'lláh.

was introduced to Europe and America.

After He was freed from prison in 1908, experience

Bahá'ís know from increasing

'Abdu'l-Bahí made several missionary journeys. In 1912 He was in America for eight

that this Faith can save men

pessimism, the corruption, and the materialism

from the hatreds, the

months during which time He laid the cornerstone of this Temple.

ruption, and the materialism

have seen it

They know this because they

In 1921 'Abdu'l-Bahí died and left a will

and experienced it. They invite

you to in-

naming His eldest grandson, Shoghi Effendi, in this spirit-

investigate this Faith and share

the first Guardian of the Faith and the intellectual adventure.

ARCHITECTURE OF THE TEMPLE INTERIOR

(This is the first of two articles by members of the Bahb'i Technical Advisory Board on various phases of the Temple interior. Were we to work. The first, by Mr. McLaughlin, covers of 1950 as we the general architectural features of the interior. A subsequent article by Mr. Eardley describes the materials being used, the structural work, and other subjects of interest.)
unabashed structures-perhaps a little
A GOOD many years have passed since Louis Bourgeois conceived and developed whitewash and a few accents of color and form and we would consider it complete. the design for the Temple in Wilmette. BahL'is during this
These intervening years have seen perhaps as rapid and violent a change in prevailing concepts of architecture as the world has ever known. In 1920 and the years immediately preceding, American architecture was in the grip of rigid stylism, of painstaking archaeology. In 1950 American architecture has abandoned eclecticism and is be so, and of committed to a wholehearted expression of function and structure as the supreme objective.
nine entrances

archaeology and brought forth a dynamic type of ornamentation that defies placing as to specific source.
follow the prevailing fashion
complete the interior we would
exposed the concrete framework
terior and probably do a lot
the honesty, integrity and
But all of us who are
thrilling period of completing
House of Worship, know that
something quite apart from any
tural fashion of the moment.
Temple is completed it will be
tegrated entity, although
in a period of swiftly moving
Guardian has directed that it
course that is the only way
Temple can be.
When we enter one of the

The BahQ'i Temple typifies neither point to the Temple, some time in the
spring of
of view. Had Bourgeois been content to 1951, we will find the old
temporary
swim along in the main stream of 1920 wooden doors removed, and
simple but fine
American architecture he would have clad aluminum and glass
substituted. The
his design in a medley of architectural wooden crossbars above are to
be removed
styles. Instead he put away his books of and two large pieces of clear
glass installed

INSTITUTION OF T H E MAURIQU'L-A-KAR

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in each opening-there would be only one Shaw, has felt from the
very start of his
piece, except for the pressures of high winds work that he wanted to
recapture the scale
off Lake Michigan. These large areas of and quality of the exterior
ornament of the
glass will show, from the inside of the Tem- dome. That he has at last
fully done so is
ple the ornament on the back of some of the clear to those who have
watched his de-
exterior columns and arches. signs progress from
sketches to detailed
The concrete piers in the bays have al- drawings, to clay models,
plaster casts, and
ready been finished as round columns. A finally to the executed
panels. These nine
picture of these appeared in the Bahh'i News great vertical panels of
vibrant, flowing
for December, 1949. The design of these ornament eventually find
their way into the
columns makes no attempt to copy heavy, detail of the dome.
masonry forms. They taper towards the bot- Between the nine panels
tom rather than towards the top as has been piers are first the main
story arches, then the
the case with masonry columns for niillen- gallery arches, and finally
the smaller inter-
iums past. In so doing they register as sur- lacing arches of the
triforium gallery. At
face treatment and not as massive masonry, each of the main story
arches is a nine
for the load is carried by the concrete pier pointed star on which will

be inscribed the	
within. Vertical joints, instead of being stag-	Greatest Name. The Guardian
has sent a	
gered in usual masonry fashion, are lined	detail of this inscription,
which is to be fol-	
one above the other, further recognizing the	lowed exactly lest any
Occidental liberties	
surface qualities of the material. The marble	with epigraphy offend a
practiced eye.	
base of the column will be recessed rather	The dome has been
brilliantly designed	
than projecting in the usual manner. We	with an interlacing of
flowing ornament,	
can see already, at the Temple, the lightness	culminating in the Greatest
Name at the	
and grace, as well as the great dignity, of	zenith. The interior dome,
like the exterior	
these columns.	treatment, will be pierced,
to transmit light.	
The ceiling of each bay consists of a pair	To have watched the
development of the	
of ogee curves meeting in a straight line at	interior design has been a
thrilling experi-	
the top. A lighting trough carries around	ence. The complete
willingness and desire	
each bay between columns, and silhouetted	of our distinguished
architect, Alfred Shaw,	
in front will be the nine inscriptions selected	to merge his great creative
powers into the	
by the Guardian. Color can be applied to	background of the over-all
concept of the	
the ceilings, and there is space for draperies	Temple has been stirring and
deeply and	
against the outside wall, between windows.	gratefully admired. The
problem has been	
In the main portion of the Temple there	difficult technically if only
because of the	
are, of course, the nine pairs of columns	absolute necessity of
integrating what is be-	
which rise to the springing of the dome.	ing done in 1950 to form a
harmonious	
These columns are even now being finished	entity with what was
conceived before 1920.	
with square sections of the surface material,	But in only a little more
than a year from	
and between each pair of columns rises a	now, given the necessary
flow of funds, the	

brilliant panel of ornament, clear to the been completed. springing of the dome. Our architect, Alfred beautiful.	Temple interior will have And it is going to be very

STRUCTURAL FEATURES OF THE INTERIOR
OF THE BAHAI HOUSE OF WORSHIP

I T HARDLY seems possible that almost structure now nearing thirty-eight years have passed since that could then memorable occasion in 1912 when our be- the work ahead! loved 'Abdu'l-Bahb met with the friends to architectural dedicate the ground upon which the Temple Bourgeois, and the was to be built. That meeting was held in an Holabird & Root extraordinarily large tent-indeed a far cry the first major	from the beautiful completion. How many of us visualize the magnitude of After preparation of the drawings by Mr. Louis selection of Major Burt of as the supervising engineer,

T H E B A H A ' I W O R L D

operation was the sinking to bed rock of the castings are set nine unusually large caissons. In addition several surrounding to the caisson work the primary structural together to prevent any features included the foundation walls, and Earley Studio, the domelike roof over what is now called drawings are made of the Foundation Hall. Following this came the location of each bolt, fabrication and erection of the structural and galvanized steel columns supporting the steelwork of the dome proper, and later the construction tracery is car- of the exterior concrete walls above grade, with each piece and balcony floors. All of this has been dome steel. At the completely described and illustrated in pre- the decision had vious articles in the BuhBi News, The	definite function. Once the and bolted in place the castings are doveled possible movement. At the detail and full size various pieces showing reinforcing rods, dowels, wire mesh. Suspending of the dome ried out in a similar manner of tracery bolted to the time of building the dome not been made as to what

material would

Bah& World, a number of architectural and eventually be used for the facing, and,

engineering magazines, and daily newspa- therefore no definite arrangement was made

pers. for suspending such

material. Now that pre-

The structural items of the interior of the cast shapes have been decided upon, it

Temple are of a secondary nature in com- means that additional ribs of circular steel

parison with those mentioned in the previ- must be attached to the existing dome steel

ous paragraph. They are, nevertheless, im- and so located as to receive the bolts set in

portant. The interior tracery, as well as the the castings.

plain or solid surfaces, must be precast and The shape of the

building, that is, nine- sided below the dome, and suspended in place by being attached to the circular at the

columns, the interior balcony spandrels, and dome, involves rather interesting mathemat-

to the steel arches of the dome. ical calculations as well as careful measure-

From the layman's standpoint, the work ments in the field.

might be compared to the old-fashioned An approximate estimate of the weight of

crazy quilt consisting of numerous pieces of all the interior

ornamentation furnished by the Earley Studio amounts to odd shapes sewn together to form the fin- 1,450,000

ished design. The interior surfaces, being pounds, of which the dome tracery will

precast, must be of such size as can be weigh approximately 293,000 pounds.

readily handled, and, at the same time of One of the interesting

features is the ex- posed spirally-shaped such shape that the joints occur only where

reinforced concrete stairway. Since the indicated on the architectural drawings.

decision to have the main entrances to the Temple on A great deal of preliminary work must be the West

done at the site before these castings can be side, it became necessary to remove the

set into place. The method of supporting the existing steel stairs from the main floor to

cast sections is by means of vertical and architect chose the shelf angles attached to the present steel being more in con- and concrete surfaces. Shelf angles are design, not cutting pieces of steel formed in the shape of the enclosed stairway. letter "L," one leg of which is bolted or limitations the railing welded to the present structure while the stainless steel. outstanding leg supports the casts. To be required for the sus- able to attach the new steel to the existing finish is being fur- steel it has been necessary, in many in- Steel Foundry. stances, to cut away the concrete fireproof- been under the ing. Once the casts are set in place upon the Metz of the shelf angles, each piece must be bolted to Metz & Dolio of the vertical angles to prevent displacement. to note that Mr. Since each separate casting must be accu- University of Illinois, was rately placed, it follows that each shelf angle B. McDaniel. must also be accurately located at the joint the construc- between the castings. To a person viewing Mr. McDaniel the work of cutting the concrete and placing time and energy these pieces of steel the process may appear original struc- confusing, but each piece of steel has a ture.	the first balcony. The spirally-shaped stair as formity with the interior off as much light as an According to budget will be of aluminum or The new steel work pension of the interior nished and set by the Butler The structural design has supervision of Mr. Carl A. architectural firm of Shaw, Chicago. It is interesting Metz, while at the a former pupil of Mr. Allen During the several phases of tion of the Temple it was who sacrificed much of his toward the execution of the

Interior of the Dome of the BahB'i House of Worship, Wilmette, Illinois.

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THE B A H A ' I W O R L D

COMPLETING THE INTERIOR ORNAMENTATION OF THE BAHAI HOUSE OF WORSHIP

B y ALFREDP. SHAW,Architect*

Remarks addressed to the National B a W i Convention, 1951,
Wilmette, Illinois

BSING a very bad speaker, certainly not set the pattern for the character of
 the in-
 an accomplished one, I have to write a few terior.
 things down, and the first thing that comes By the nature of the
 instructions from the
 to me is that, although this is essentially a Head of your Faith, there
 were certain
 religious gathering, while this may sound aspects of the Bourgeois
 design which were
 material to you, I find that in some religions, to be adhered to. There
 was also the natural
 and in all religions, possibly, we touch the architectural need of
 unity and there were
 material things eventually. At any rate, certain details and
 aesthetics also which,
 some years ago when we started this project after laying aside a
 design for some years,
 for this interior, one of the most important even the original
 architect would very likely
 men connected with original building opera- have wanted to change.
 There was also, if
 tion, said to me-he was not a BahL'i ob- I may be permitted to say
 so, the necessity
 viously, just a poor fellow in the building of the present architect
 believing in the
 b~~siness-"Well," he said, "Al, there is one merit of his own
 achievement. This very
 thing you will find out about these people. principle my colleagues on
 the Technical
 They act in business according to their re- Committee very
 sympathetically required of
 ligious professions." me, too.
 To all of you, I am sure, as it did to me- The resulting open
 lace-like pattern in
 but especially to you-this must mean stone, organized into nine
 bays horizontally
 something. and four general vertical
 units and woven
 These men who were on the Building or into one design has taken
 some of the char-
 Technical Committee then are not the same acter of the exterior and
 brought about a
 as now. Some of them are, and there has unified quality on the
 interior. This quality
 been some change. However, the same -although, personally, I
 have not done it
 thing, the same feeling, has been the experi- for that reason

alone-represents, I discover
 ence on this project of the interior. There in talking with the
 members of the Com-
 has been a constant interchange of ideas and mittee, the unity of the
 beliefs which your
 when the very earnest proponent of some Faith symbolizes.
 fine personal idea was out-voted, he took it The slow process from
 sketches to de-
 as a part of the general progress and went tailed drawings on a great
 structure like this,
 on to the next problem. And I include the through the heating plans
 and the electrical
 architect in this general description. You engineering, the work of
 the modeler, the
 can see that they almost made a Christian craftsmanship of the
 stonemason, the plas-
 out of him. terers, the carpenters and
 all the other
 As I may have mentioned when I spoke tradesmen and the people who
 coordinated
 to this Assembly once before, it is not an them, has really resulted
 in a fine and
 easy or natural task to take an achievement amazing example of this
 kind of coordi-
 such as' Louis Bourgeois's great structure nated effort. In my
 profession, it happens
 here and complete it. The proper solution more than once, and most
 of the time, that
 demands a homogeneity with another man's
 we sometimes forget this aspect, and here in
 inspiration and his aesthetics. Now, al-
 though there have been many discussions this complicated structure
 it became obvi-
 with the Technical Committee, the most dif- ous to me, as I sat
 ficult, and the most important were those at morning, how all these
 engineering details,
 the very beginning of our association, which sometimes hidden,
 sometimes visible, have
 been woven into what appears to be a unit
 * Of the firm of Shaw, Metz and Dolio, Chicago,
 Illinois. upstairs, and, while it
 is not completely fin-

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ished, it certainly is finished enough so that it has taken, I think this is

the place, even
 we know that it is going to be what we had if they are not here, to thank
 them for it,
 in mind. and thank them for the
 patience they had
 I wish there were more of the people here and the contributions they made.
 who have done it, but I want to pay a We, as the architects of
 the interior, hope
 tribute to all these men I have mentioned, and believe that the great
 purpose of this
 these craftsmen, the people who ran this Temple will be more
 successf~lly fulfilled
 building, the people who coordinated the because of this completion of
 the interior.
 craftsmen, the people in distant cities who We also hope that it will be a
 continuing
 made some of the stone. When I look at this inspiration to all of you here
 in America
 building and see it and recall how much and to all of your Faith.
 Thank you very
 time and effort and individual coordination much.

INTERIOR ORNAMENTATION OF THE
 BAHAI HOUSE OF WORSHIP
 and PAULE. HANEY
 By ALLENB. MCDANIEL

L O U I S BOURGEOIS, the architect of the Archives. The work of the
 exterior orna-
 Temple, walked into the conference room mentation continued without
 interruption to
 of The Research Service in Washington, its completion with the
 building of the steps
 D.C., one morning in the early spring of in 1942. Work on Temple
 construction
 1929 and greeted the group: "Well, I have could not be carried forward
 during the re-
 a surprise for you." maining war years owing to the
 restrictions
 With this precipitate announcement, he then in effect.
 laid a roll of original drawings on the table The first intimation that
 Temple construc-
 and proceeded to describe his design for the tion was to be resumed came in
 the form of
 interior ornamentation of the Temple. As a message from the Guardian in
 March,
 the members of the group examined these 1946, requesting an
 approximate estimate of

drawings, expressions of amazement came
ornamentation. This
from all on the extreme intricacy and deli-
Temple Trustees
cacy of the design. Mr. H. Van Buren
Bourgeois interior
Magonigle, the consulting architect, ques-
excessive expendi-
tioned Mr. Bourgeois on the practicability
of the execution of such an elaborate design.
Convention
But as the meeting had been called to con-
States and Can-
sider the steps to be taken in the construc-
Guardian's cable
tion of the superstructure of the Temple on
of the Second
the foundation completed eight years be-
one of these
fore, no further consideration was given at
completion of the
that time to the interior design. The making
heliest House
of these drawings constituted the work of
World" by 1953.
Mr. Bourgeois during the last two years of
modification of the
his life.
accordance with the in-
Nearly nine years, busily occupied with
presented tech-
the erection of the superstructure and its
complexity, requir-
ornamentation with the exterior stonework,
highest degree of
passed before additional attention was given
knowledge and
to the interior. Then, on instructions re-
ceived from the Guardian of the Bahi'i
shortly after the
Faith, late in 1937, the interior design was
and initiated
purchased from Mrs. Pemberton, widow of
interior orna-
Mr. Bourgeois. The original drawings were
have as their
sent to Haifa for the International BahL'i

the cost of the interior
message also directed the
to modify the elaborate
design in order to reduce
ture.
At the Thirty-Eighth Annual
of the Bahi'is of the United
ada in April, 1946, the
setting forth the objectives
Seven-Year Plan revealed that
objectives was to be the
interior ornamentation of "the
of Worship in the Bahi'i
The simplification and
Bourgeois design, in
structions of Shoghi Effendi,
nical problems of great
ing for their solution the
engineering and architectural
experience.
The Temple Trustees,
1946 Convention, authorized
two independent studies of the
mentation, these studies to
major objective the production

of a modified

THE BAHAI WORLD

design conforming to the Guardian's instructions. Mr. Allen B. McDaniel, of Washington, D.C., who had been associated with the Temple construction work, as consulting

and supervising engineer, since 1921, was requested to carry out one of these studies, and a special Technical Committee, under the chairmanship of Mr. Carl Scheffler, of Evanston, Illinois, was authorized to work independently on the same problem of producing a modified interior design.

Further instructions received from the Guardian in the months which followed specified that the modified design for the interior should include the carrying of the spirit and flow of the exterior architectural motifs into the interior, in order to preserve the homogeneity of the entire structure; the creation of a single, spacious auditorium, "Would you eliminating the separate small chapels or rooms included in the original Bourgeois interior ornament-concept; adequate acoustical treatment; the use of color; and the use of fixed seats,

with Paul E. Haney, Chairman; nical Advisory Board of three nical specialists, Allen B. W. McLaughlin and Edwin H.

With this working was made for a competent tects and engineers with the sary to prepare the working specifications, and able to bility for supervising the work.

After a careful canvass of tural firms in Washington, New Chicago, a member of the visory Board called at the the leading architectural Loop district of Chicago one in the summer of 1947, and tion to the head of the firm: be interested in preparing the and specifications for the tation of the Bahai Temple at nois?" A look of doubt came

over the face
placed facing in the direction of the Holy of the distinguished
architect, Mr. Alfred P.
Land. Shaw, and he expressed a
serious question
On March 15, 1947, at meetings of the as to the willingness of his firm
to take on
National Spiritual Assembly and the Temple a project of this nature,
especially in view of
Trustees, the results of nearly nine months the difficulty of recreating
the spirit and ex-
of intensive work were presented by the two pressing the qualities of a
work of such
independent professional groups. The special unique character-the product
of the genius
Technical Committee submitted a design of an architect of a former
period. However,
prepared for the Committee by Mr. Earl H. the universal and outstanding
nature of the
Reed, a Chicago architect, and Mr. Mc- project as expressed in the
general design
Daniel presented his modification of the and flowing ornamentation of
Louis Bour-
Bourgeois interior design. These preliminary geois' creation intrigued this
craftsman, and
designs and accompanying reports were sent on August 4, 1947, a contract
was entered
to Shoghi Effendi with a memorandum of into with Mr. Alfred P. Shaw
and his firm
explanation, for his review and decision. for the necessary
architectural and engineer-
The Guardian's decisions were communi- ing services.
cated in a letter presented to the Annual Mr. Shaw thus entered upon
perhaps the
Convention in April, 1947. Shoghi Effendi most difficult task which a
top-flight archi-
indicated a preference for the preliminary tect can attempt, to take an
intensely per-
design submitted by Mr. McDaniel, particu- sonal creation of another
architect, in this
larly the idea of a perforated dome as con- case that of Mr. Bourgeois,
simplify it
templated by Mr. Bourgeois, but suggested greatly, and at the same time
give it that
that certain of Mr. Reed's ideas might be creative touch which is so
essential if it is
incorporated in Mr. McDaniel's plans. Also tmly to live and convey the

message in-
certain further modifications were suggested, tended.
mainly in the interest of homogeneity. A re- The office of Shaw, Metz
and Dolio be-
vised design, incorporating these suggestions, gan studies immediately, and
in frequent
was prepared by Mr. McDaniel, and consultation with the Chairman
of the Tem-
adopted by the Temple Trustees in July, ple Construction Committee and
the mem-
1947. bers of the Technical Advisory
Board grad-
Faced with the immediate requirement of ually evolved the plans for a
design which
the execution of the approved design, the embodied the flowing motifs
and the spirit
Temple Trustees appointed from their mem- of the Bourgeois vision, but
in simplified
bership a Temple Construction Committee, form as directed by the
Guardian of the
Interior view of the BahB'i House of Worship, Wilmette, Illinois, facing east,
showing
first and second galleries.

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Faith. This design was approved by Shoghi concrete sections. Thus there
evolved gradu-
Effendi in cables dated May 4 and 6, 1948, ally a design which embodied
the spirit and
with instructions to proceed promptly with the dynamic quality of
movement of the
the placing of contracts for the actual con- Bourgeois conception.
struction work. AS-the project
progressed, the economic
The first step in the construction of the necessity to consider mounting
construction
Temple interior involved the removal of the costs pressed for action.
Available data in-
original iron stairway from the foundation dicated that building costs
had advanced
area to the main floor, and from the main about 20 percent during the
two-year period
floor to the first gallery level on the south since the inception of the
project. Three sets
side of the structure, and the building of a of plans and cost figures
were presented by
new reinforced concrete stairway in the en- the architect and the general

contractor, and
tranceway space on the opposite side of the
estimated total
building. This work was performed by the
\$860,000, and of about
George A. Fuller Company, Chicago, Illi-
operations, was
nois, the contractors who built the Temple
Shoghi Effendi.
superstructure in 1930 to 1931. This figure was subsequently
raised to ap-
While this stairway construction was
result of a deci-
under way, a contract was signed by the
the alcoves of
Temple Trustees with the Fuller Company
the Earley cast
for the entire project, and during a period
of some three years, this organization served
interior piers and
as general contractor for the interior, fur-
place, the ventila-
nishing all labor, materials, equipment, sup-
heating system,
plies and supervision for all phases of the
and equipment
work, including the placing of the cast stone
sub-contrac-
sections of the interior ornamentation, the
was completed in
heating and ventilation, the electric lighting,
the ornamenta-
terrazzo floor and other elements of the
project.
across the Potomac
The most important sub-contract con-
city, the
cerned the interior ornamentation, which
of modeling,
was originally envisioned as of ornamental
finishing the
plaster. But as the result of competitive bids,
concrete sec-
the proposal of the Earley Studio, Rosslyn,
radiant casts, spar-
Virginia, was accepted for architectural con-
were carefully

finally a plan involving an
expenditure of about
two years for construction
adopted and approved by
proximately \$890,000, as a
sion to include treatment of
the interior auditorium with
stone material.
As the sections of the
columns were being set in
tion ducts, piping for the
electrical conduits, wires
were installed by the various
tors. All this utilities work
advance of the erection of
tion.
At the Earley Studio,
River from the Nation's capital
craftsmen carried on the work
making molds, casting and
hundreds of beautiful white
tions of the tracery. The
kling with quartz particles,

crete, at a figure \$12,000 lower than that packed in railroad cars, shipped to the Temple and erected in place. Submitted for ornamental plaster. The decorated dome, the panels of Below the perforated dome, the panels of the tracery were cast with a background of fabrication of the exterior ornamentation of rose quartz which gives a pinkish color to the spaces between the vertical ribs. the Temple, had made possible a lower bid for a material preferable to plaster as to appearance, durability, cleanliness and permanence. Studies were made by acoustical experts, in consultation with the architect and the With the development of the working Advisory Board, to ascertain the sound conditions of the interior of drawings in the architect's office, there arose the need of full size studies of the ornamental plaster was placed in the ceiling of the second gallery to reduce tation. Full scale clay models of typical sections of the panels between the interior public address system was also included in the plans, and provision made columns were made in the studio of Rochette and Parzini, architectural sculptors in lation. New York City, and studied and modified Lighting of the central space under the dome is effected by lamps in from time to time by Mr. Shaw and the brass-reflecting fixtures conical-shaped, groups of interior columns, Technical Advisory Board. The developed, placed on the nine above the floor. The nine finished models were cast in plaster and nated by lights in horizontal nineteenth feet above the floor. The nine shipped to the Earley Studio, where they were used in the process of making the cast troughs around

Interior ornamentation of Bahk'i House of Worship, Wilmette, Illinois, as seen from second gallery. Visitors viewing the interior from the main floor and from the first gallery, thirty-six feet above floor level, are dwarfed by the proportions of the structure.

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the bases of the arched ceilings. Ceiling Standing enthralled in the
 midst of the
 lights furnish illumination for the two gal- Temple, one feels that the
 ornamentation
 leries. seems to take on life and flow
 ever upward
 On the terrazzo floor are placed the 1,191 and onward, symbolizing life with
 its evolu-
 seats arranged in groups separated by the tion of progress from the
 material to the
 radial and circumferential aisles and facing spiritual, and in this moment
 of understand-
 the direction of the World Center of the ing, the observer realizes
 that the building of
 Faith. the BahVi House of Worship is
 a triumph
 The visitor in the days to come will ap- of human and spiritual
 achievement.
 proach the Temple along a walk leading In leaving the Temple the
 visitor may
 from the intersection of Sheridan Road and descend the inside stairway to
 the ground
 Linden Avenue to the base of the Temple floor.
 steps. On each side are to be the gardens, At the dedication of the
 Temple grounds
 nine in number, each with its beds of lovely 'Abdu'l-Bahh addressed a
 national gathering
 shrubbery and flowering plants surrounding of the followers of the Faith
 on May 1,
 a reflecting pool, in the center of which a 1912, the evening before He
 laid the stone
 fountain will play. By a gradual ascent over which marked the site of this
 glorious House
 terraces and steps, the circular walk at the of Worship. He said: "Among the
 insti-
 foot of the eighteen steps is reached. As- tutes of the Holy Books is
 that of the foun-
 cending the steps to the main platform one dation of places of worship,
 an edifice or
 gazes upward over the great arched door- temple is to be built in order
 that humanity
 way of the main story to the tiers of win- might find a place of meeting
 and this is to
 dows with their lace-like ornamental screens be conducive to unity and
 fellowship among
 of the gallery story, and thence to the great them. The real temple is the
 very Word of

ribs of the clerestory extending up and over God, for to it all humanity
 must turn and
 the glorious hemispherical dome to the apex, it is the center of unity for
 all mankind. It
 symbolic of hands lifted to the heavens in is the collective center, the
 cause of accord
 supplication. and communion of hearts, the
 sign of soli-
 To enter the House of Worship one passes darity of the human race, the
 source of life
 through a glass vestibule, on either side of eternal. Temples are the
 symbols of the di-
 which are alcoves with arched ceilings at vine uniting force, so that
 when people
 whose bases are inscriptions from the BahVi gather there in the House of
 God they may
 Sacred Writings. Beyond groups of columns recall the fact that the law
 has been re-
 supporting the great dome, the visitor vealed for them and that the
 law is to unite
 emerges into the central auditorium or gath- them. They will realize that
 just as this Tem-
 ering place, where in the generations to ple was founded for the
 unification of man-
 come peoples of all nationalities, colors and kind, the law preceding and
 creating it
 creeds will assemble to listen to the reading came forth in the manifest
 Word. . . . This
 of the Holy Books and to commune with is why His Holiness
 Bahi'uYll6h, the
 God. In each bay of the nine-sided room, Founder of the Bah6'i Faith,
 has com-
 great vertical panels of flowery tracery manded that a place of worship
 be built for
 gradually blend into the interlacing orna- all the religionists of the
 world; that all re-
 ment of the dome, where shines the Greatest ligions, races, creeds and
 sects may come to-
 Name at the zenith. Between the nine panels gether within its universal
 shelter; that the
 and groups of columns are first the main- proclamation of the oneness of
 mankind
 story arches, then the gallery arches and, at shall go forth from its open
 courts of holi-
 the base of the dome, the smaller interlacing ness. . . .9 3 1
 arches of the triforium gallery. 1 Promulgation of Universal
 Peace, vol. 1, p. 62.

Model of landscaping surrounding the Bahi'i House of Worship, Wilmette, Illinois.

The smaller building at the right, across Sheridan Road, is the National Haziratu'l-Quds of the BahL'is of the United States of America.

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T H E B A H A ' I W O R L D

LbNDSCAPE PLAN OF THE B A m i HOUSE OF WORSHIP BY HILBERT DAHL

T H E long-awaited announcement of the design selected for landscaping the Temple nature of grounds, and of the placing of contracts for important to note two the work, was made in March, 1952. Guardian: "The In the spring of 1951, the Temple Trus- action to only tees had communicated with a number of dollars at representative landscape architects and re- present for the Temple landscaping and quested them to submit designs and pre- leave further embellishment until a later liminary estimates. The specifications taken this work is being from Tablets of 'Abdu'l-Bah6 called for Bah6'i as Mr. Dahl, treatment of a circular area, and a design who will put his whole heart into it and be providing for nine paths, gardens, pools and concept as much as fountains. Indeed, the tract of land acquired, possible." (To the N.S.A. in letter written and the location of the Temple at its center, dated Novem- reflected the understanding of the Master's directions by the early believers. addressed to From the designs submitted, the one pre- Guardian through pared by Mr. Hilbert E. Dahl, the Bahb'i his secretary, we have this beautiful mes- landscape architect who years ago made pre- with the plans you liminary studies of the project, was selected have made for the Temple grounds; of

Before considering the

Mr. Dahl's design it is

written statements from the

Guardian approves of your

expend two hundred thousand

date. He is very glad that

done by such a devoted

inspired by the original

by the Guardian's secretary,

ber 23, 1951.)

The next day in a letter

Mr. Dahl, written by the

sage: "He is very pleased

by the Trustees. course he regrets the pools
and fountains
His sketch was submitted to the Guard- will have to be postponed, but this will
not
ian, who cabled his approval during the prevent carrying out an almost complete
summer of 1951. A Temple Landscape garden scheme for the 1953
date, and for
Committee was appointed consisting of Mr. economy's sake, seems a
necessary measure.
Robert McLaughlin, Mr. Leroy Ioas, Mr. H. "The Guardian feels the
Temple will
Borrah Kavelin and Mr. Clarence Ullrich, show to better advantage if
flood lighted
to represent the Trustees in carrying out the from without. This will not
prevent, no
project with the landscape architect and the doubt, when the floodlights
are on, any il-
contractors. lumination from within
producing a pleas-
A contract was entered into with ing effect.
Mr. Dahl dated July 9, 1951. The services "He wishes you every
success in this im-
of the George A. Fuller Company as general portant service you are
rendering the Faith,
contractors were continued throughout the and will pray that all may
go well and your
completion of the landscaping work. ideas be realized in a most
beautiful effect."
It is of interest to note that the trustees of
the Wilmette Village, and also the State
Highway Department (which has jurisdic- Much detailed work has
been accom-
tion over the width of the land used for plished to date in the way of the
necessary
State highways even within towns), gave the drawings, specifications and
estimates. The
Trustees written permission in October, plan is to begin grading work as early
as
1951, to extend the landscaping, if neces- possible in the spring of 1952, and
continue
sary, through the parkway to the curb on the operations without interruption
until
Sheridan Road. The Village does not plan to completed.
build any sidewalks on the west side of
Sheridan Road from Linden Avenue to the
canal, which leaves the present parkway free
for use as an approach to the Temple land. The accompanying

illustration gives a

This courtesy is greatly appreciated by the basic concept, and the inserted "Approach

National Spiritual Assembly. View" conveys a clear impression of one of

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the nine tree-lined walks, with provision for provides one of the entrances to the circular

reflecting pool between the two paths. walk, giving a long and most attractive vista

As shown, the space between each two of the landscaped grounds and the majestic

adjoining approaches is filled with a sunken edifice.

garden and space for a fountain. There will be no entrance from the road

At the base of the present circular steps a on the Sheridan Road side, owing to traffic

concrete walk or platform will be con- conditions. The main entrance is from Lin-

structed, its outer circumference a series of den Avenue at the point where we now enter

concave arcs after the manner of the en- the Foundation.

trance bays of the Temple itself. This plat- To enter the Temple basement level, after

form or walk is reached from the approach- the landscaping work is completed, the de-

ing paths by several steps. sign provides for steps downward at the

The outer circumference of the design is point where this particular entrance path in-

a circular walk giving access to all nine ap- tersects the sidewalk or platform at the bot-

proaches and the nine gardens. At the lower tom of the circular steps.

Dotted lines on the

right hand of the sketch we see the treat- sketch indicate the location of the basement

ment to be given the area outside the great level corridor.

circle, along Sheridan Road and Linden Owing to the downward slope of both

Avenue. The intersection of these two streets Sheridan Road and Linden Avenues from

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their point of intersection, the uniform level and an inner walk, at the base of the Tem-

of the outer circular walk must be maintained by a grading operation which at some points raises the walk a few feet above street level. Instead of a retaining wall, it is arranged and planted planned to support the circular walk by a restrained in treatment sloping earthen embankment, which can be color and softness of turfed and perhaps planted, giving a much more pleasing effect than a vertical concrete and quiet loveliness.

wall. . . . In area there are involved almost five acres of intensive development."

Mr. Dahl as Landscape Architect has prepared a written description of his design is the final embellish- from which the following excerpts are supreme House of Work- taken : ship, preparing it for its mission to the public- "Its setting, as with the jewel, must emphasize the attractiveness of the structure Guardian's Jubilee plans, and, while reflecting the lines and embellish- Jubilee celebrations during the spirit of the Temple, must not, the All-America Inter- in itself, be given ornamental character Congress, and the Dedication of which will compete with the building. worship, every Bahi'i "The study follows 'Abdu'l-Bah's word gratitude for the years picture in every detail. Briefly, it involves an effort and immense sacrifice approach leading to each nine entrance bays Temple to its present with gardens between. Circular fountains and steel his resolve to with jets of water keeping them ever fresh

ple steps, provides higher elevation can be viewed. "The gardens are with simple dignity, but with a touch of texture which will feeling of peaceful

What we have here ment of the world's ship, preparing it lic of America and we consider the including the public ing Ridvkn, 1953, continental the Temple to public may well thrill with of concentrated which brought the point of completion, assure completion of

this impressive, noble
 and clear are found the gardens, while and exquisite
 framework within which the
 long basins are located in the approaches, BahB'i House of
 Worship can blazon forth
 reflecting glimpses of the Temple to the visi- its divine Promise
 to a desperate world!
 tor walking along the approach. The whole
 is enclosed within an outer circular walk,

BAHA'I . . . TEMPLE OF LIGHT"

O N E of the familiar sights that deserves tured in this
 issue's frontispiece, will prob-
 more than our passing notice is the Bahi'i ably be recorded by
 historians as one of the
 Temple which lifts its white dome into the outstanding
 architectural works of the twen-
 sky on the shore of Lake Michigan in Wil- tieth century. Both
 the new principles of
 mette. Nearly every Northwestern student ornamentation and
 the solution of unusual
 has marveled at the beauty of the temple as problems of
 construction have attracted
 he viewed it while cheering in Dyche Sta- much attention from
 professional builders
 dium or while driving along Sheridan Road. the world over.
 But relatively few fully appreciate the mo- Although the
 project was conceived
 mentous architectural and engineering sig- nearly 100 years
 ago, the first consequential
 nificance of the structure. The temple, pic- progress was
 revealed in 1920 when the plan
 of architect Louis Bourgeois was selected in
 a competition among Bahi'i architects.

* This article appeared in Northwestern Engineer, Many consider it the
 greatest advance in re-
 Student Publication of the Technological Institute of
 Northwestern University, Evanston, Illinois, 10:18, Sep- ligious architecture
 in several hundred years.
 tember, 1951. It is reprinted here with permission of In order to
 understand the architecture of
 the editors. Three illustrations of the Temple ac-
 companied the article. the BahP'i house of
 worship it is necessary

to review the underlying themes of Bahi'- use of the
ism. Bahi'u'lltth, who founded the faith in architecture, the
Persia, preached world unity as the road to over-all impression on an
observer strikes an oriental chord.
fulfillment of man's purpose. Important Availability of funds
principles of the Bahti'i faith include the
permitted the initia- tion of foundation work in
complete equality of the sexes, collaboration
1921. The main

Assembly rig for checking large bay tracery models at Earley Studios.

with science, a universal auxiliary language, support of the foundation
consists of nine
a more nearly equal distribution of wealth, concrete caissons which were
sunk 124 feet
and an international tribunal. Unity of God, to bed rock, 90 feet below the
surface of
unity of religion, and unity of mankind are nearby Lake Michigan. The 36
pillars which
stressed. carry the dome rest directly

upon these cais- sons. The foundation floor is a
In keeping with this unity theme, the ar- reinforced
chitect designed a structure unifying the sev- concrete circular building 202
feet in diam- eter. This section of the
eral well-defined styles of architecture. Be- covered by a mound of earth
structure is now
ginning with the BahB'i nine-pointed star
rising to the
(which the temple resembles when seen eighteen circular steps which
lead to the
from the air) Bourgeois designed a struc- main floor. The earth fill,
identally, is
tural record of architectural history. The part of the material excavated
for the con- struction of the Northwestern
first story is a pleasing combination of py- Institute. Around a central
Technological
lons and columns, patterned after the low, located the rooms housing the
auditorium are
squatty, ancient Egyptian temples. Moving equipment for heating,
operating
upward, traces of old Roman architecture
lighting, and venti- lating systems.
from the thirteenth to sixteenth centuries
blend into the Renaissance architecture of The nonagonal base of the

main floor is
the second story. The Renaissance style ex- 36 feet high and 150 feet in
diameter. It in-
tends to the clerestory, which makes use of cludes a circular hall 72 feet
in diameter
Romanesque windows. The dome is reminis- which extends for the full
height of 138 feet
cent of the early Christian churches. Its lacy to the interior of the dome.
When interior
motif is taken from yet another style, the decorating is completed, this
main audito-

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Progress view dated December 29, 1950, illustrates the finished walls
of a bay alcove and the ornamentation of column arches.

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Temple Interior construction-progress to April 17, 1950.

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Interior ornamentation of the dome being put in place, March 28, 1951.

rium will seat approximately 1200 persons. may be reached by ladders and
catwalks.

The acoustic qualities of the hall will be un- Outlets are provided at the
base of the dome

excelled. at three places to furnish

steam, water, com-

The first gallery is also nine-sided, but it pressed air, and a vacuum for
the cleaning

is rotated twenty degrees so that the pylons and maintenance of the dome
structure.

rise from bases above the middle of each The basic framework of the
temple is

of the main story entrances. This gallery has composed of structural steel
and reinforced

a height of 47 feet and an outside diameter concrete. The ingenuity of
form-builders

of 136 feet. was taxed to the limit since

curved lines and

The drum-shaped second gallery, or warped surfaces dominate the
entire struc-

clerestory, is 20 feet high with a diameter ture. . . .

of 93 feet. The dome, with a diameter of 72 The elaborate design of
the exterior orna-

feet inside and 90 feet outside, is immedi- mentation was the cause of

the greatest con-

ately above. It is one of the largest domes struction problem. Months of
studies, con-

without a center support ever to be built. were involved in
 Actually three domes in one, it consists of the selection of materials
 for use in the lacy decoration. Samples of
 two independent structural steel frames stone, terra cotta, aluminum
 various types of cast chitectural concretes were
 thoroughly cross-braced. Between these is an jected to weathering on
 alloy, and ar- the construction site to test
 aluminum and wire-glass dome for weather and discoloration properties.
 prepared and sub- Finally a special concrete
 protection and for passage of light through architectural sculptor John
 property adjacent to the perforated interior and exterior orna-
 their durability mentation. The metal joints were designed
 to provide drainage for leakage and conden-
 developed by sation. For repairs any part of the dome
 J. Earley was ac-

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cepted. His material consisted of one part . . . showing one of the
 large outer columns, reveals the feeling
 crushed crystalline quartz and three parts of religious
 crushed opaque quartz mixed with white unity that influenced the
 architect's design of the ornamentation. In
 portland cement and water. The resultant cal order are seen the
 rising chronologi- cal order are seen the
 exposed-aggregate concrete possesses a com- consuming religions of
 symbols of the nine history. At the bot-
 pressive strength of 7000-9000 psi. tom is the ancient swastika,
 topped by the six-pointed star of Judaism,
 ornamentation was the carving of a full- Christianity, the star and
 the cross of and the Bahgi nine-pointed
 sized clay model for each section. Plaster of plex combination of
 crescent of IslBm, the merging of circle into
 paris impressions were taken from the clay the common ties that bind
 star. The com-
 model. From these forms a plaster model
 mathematical lines and
 was constructed, reinforced with hemp, jute,
 circle emphasize
 and steel. This rough model was carved and

religions.

polished to give a fine-textured surface from the number

which was made another plaster of paris temple is purpose-mold, the negative of the final cast section. faith as the ninth

These negatives were lined with zinc and mankind. In addition, shellacked. Finally the concrete was molded single digit, signifying the ultimate.

in these forms around reinforcing rods.

Landscaping of the \$2,500,000 temple

After careful cleaning and brushing the secondedication of

tions were shipped to Wilmette and applied Eventually it is

to the base superstructure. The exposed aggregate gives the entire outer surface a white will be a hos-

radiant quality consistent with its frequently orphanage, a college, and

applied description as the "Temple of situated among gardens and fountains.

Light."

UNVEILING THE MODEL OF THE TEMPLE TO BE

CONSTRUCTED ON MOUNT CARMEL

MASONREMEY

Address by CHARLES

M A N Y years ago our beloved Master, his first activities

'Abdu'l-Bahi, told us that certain material Lord. That

objects, certain material constructions have place of worship,

a spiritual mission and a spiritual effect in the mountain top

the world. Before the BahL'i Temple, the instituted as the

Ma&riqu'l-Aqhkhrr, was built here in Wilmette. It was prob-

ably a very simple affair, built, laid up, of

was built, it would have a great spiritual ef-

The frequent recurrence of

nine in the design of the

ful. BahL'is count their

and unifying religion of

tion, nine is the largest

will be completed for formal

the building in 1953.

planned to make the temple

community center. Around it

pital, a hospice, an

scientific laboratories

ise, the Holy Land, one of

was building a temple to the

temple was a very simple

the altar which he built on

for the sacrifices that he

ritual for the people of his

ably a very simple affair,

rough stones gathered from

the top of the
fect in the world, that it would be a symbol mountain. But it was the
center; that simple
manifesting forth to all of the world the altar on the mountain top,
that place of war-
spiritual ideals and the services to humanity ship, was the center of the
civilization of
of the members of the BahL'i Faith. that day. In those days, the
people lived
As we study the history of the religions of pastoral lives in the valleys
below, but on
the past, we see that each religion has built certain occasions they went up
on the moun-
a civilization in the world and has developed tain top for their spiritual
worship, for their
also a style of architecture which has found sacrifices.
its full and perfect expression in the temples Centuries later, when
Moses, the Prophet
of the epoch. Way back in the very dawn of of God, led the children of
Israel out of
religious history, when the Prophet Abra- Egypt, out of the land of
bondage to the
ham came out from his home land and took land of promise, one of the
first institutions
his band of followers to the Land of Prom- He established was the
Tabernacle. That
Model of MaGriqu'l-Ad_hk&rdesigned for construction on Mi. Carmel, Israel,
Charles Mason Remey, architect.

INSTITUTION OF THE

Tabernacle was a portable temple of wor- nine sides. This is to be
the sanctuary for
ship. There was the inner Holy of Holies, worship, prayer and
meditation, and this
there was the court around that, and finally central temple is to be
surrounded by vari-
the outer court, and during the long forty ous institutions for the
physical benefit of
years that the children of Israel were in the mankind-schools, hospitals
and all other
wilderness, when they struck their camp, institutions that go to
make up the activities
their first duty was to set up this Tabernacle. of a great world
civilization.
Thus the Tabernacle was the center of their The BahL'i Temple
expresses the renewal
religious life in the wilderness. of religion. It realizes a

faith which relates

Later on, when the Jewish civilization developed in Jerusalem, Solomon's Temple was the center of their religious and cultural life. It was built very much on the rudimentary plan of the tabernacle in the wilderness, It serves a having an inner Holy of Holies and then the all the social inner court and the outer court. possible a world order

At that time, people flowed from all nations to Jerusalem to partake of the learning and culture of that civilization, the center of which was the Temple. The first Bahá'í Temple was built many years ago in that country east of the Caspian Sea, sometimes spoken of as Trans-Caspian. There, in the City of 'Ishqábád, our friends of the Orient built the first Bahá'í Temple. It was my privilege to visit it some forty-five years ago. We have heard developed into the Romanesque style in the very little about our friends there in the West, into the Byzantine style of the Eastern Church, and after some thirteen or fourteen present Russian Government confiscated the Temple and the Bahá'í community in 'Ishqábád was scattered and centuries, we have the flowering of the magnificent cathedrals and churches of Europe. dispersed. In the last few days, we have dedicated the This style of architecture, the Gothic Temple here in Wilmette. style, developed in its greatest fragrance, beauty and magnificence in the central part A number of years ago,

when I was still
 of France: the Cathedrals of Lyon, of Char- a student of architecture,
 I first heard of the
 tres, of Amiens, Rheims, and Notre Dame BahL'i Faith. When the time
 came for me to
 of Paris are the outstanding temples of the create my thesis in
 architecture, I recollect
 Christian era. that I wanted very much to
 take as my sub-
 When Muhammad gave His teaching in ject a typical BahL'i Temple.
 That was a lit-
 the deserts of Arabia, one of the first archi- tle over fifty years ago and
 thereafter I spent
 tectural expressions was the Mosque. Islamic a great deal of time making
 different studies
 culture went westward into Northern Africa, for BahL'i Temples. Some of
 you may recall
 up into Spain, east into Persia and then that when the design was
 chosen for the
 down into India. The Mosques of these Temple here in Wilmette, a
 number of us
 countries were the spiritual centers of edu- architects offered drawings,
 mine among
 cation and culture in that magnificent civili- them. Shortly afterward, the
 Master, 'Ab-
 zation which Isl6m gave to the world. du'l-Bah6, revealed a Tablet
 to me stating
 And so it was with the other religions in that my mission in the future
 would be to
 the Far East. The place of worship has been design the Temple to be
 built on Mt. Carnlel
 the cultural center and the point for the in the Holy Land.
 development of architecture and all the al- As we all know, the
 Holy Land is the
 lied arts. I-Ioly Land of the Jewish,
 Christian and
 Now, in the BahL'i Faith, the religion of Muhammadan religions. 'Now in
 these days,
 the present age, we are exhorted, in the it is the Holy Land for all
 the world through
 writings of BahL'u'llBh, to build temples for the BahL'i Faith. Our
 spiritual background
 worship, and we have been given a general is there and also our
 administrative center
 plan for these. There shall be a temple and the Master planned that
 there should be
 proper, circular in effect, but actually having a BahL'i Temple 011 Mt.

Carmel.

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T H E B A H A ' I W O R L D

About five years ago, our beloved Guardian really his rather than mine. He gave me a
ian, Shoghi Effendi, wrote to me that it was great many criticisms, a
great many sugges-
time to begin to think of the design, the tions, and after a period of
working, making
completed design, for that Temple. drawings, submitting them to
him and re-
In the latter part of 1947 and the early studying them, a design was made
that he
days of 1948, I made a complete set of approved. He decided that a
model should
drawings for the Temple. Later I took those be made of this design and
that it should be
drawings over to our Guardian and he made unveiled at this Conference.
I left Haifa a
a number of suggestions that really created
little over three months ago, going to Italy,
within my mind an entirely unique and dif-
and there in the City of Florence, I engaged
ferent design' from any of those studies that
I had made before. That is what we are go- a wood carver to make this
model. I had had
ing to show you this evening. These designs some rather bad experience
with plaster
were made during the past two or three models, which did not hold up
in transpor-
years while I have been living in Haifa and tation, but this model of
wood has trans-
they were made under the direction of our ported very well. It is
assembled and we are
Guardian, Shoghi Effendi. I must say that going to show it to you now.
the architecture, the architectural motifs, are It speaks for itself!

4 . B A H A ' I C A L E N D A R , F E S T I V A L S
A N D D A T E S O F H I S T O R I C
S I G N I F I C A N C E
F O R E W O R D

From Bahd'u'lla'h and the New Era

A M O N G different peoples and at different to adjust the calendar to
the solar year. The
times many different methods have been Bib named the months after
the attributes
adopted for the measurement of time and of God. The BahB'i New

Year, like the fixing of dates, and several different calendars are still in daily use, e.g., the Gregorian in Western Europe, the Julian in many countries of Eastern Europe, the Hebrew declaration (i.e., among the Jews, and the Muhammadan in Muslim countries. In the future it will be necessary that all peoples in the world agree on a common calendar. The Bib signaled the importance of the dispensation which He came to herald, by inaugurating a new calendar. In this, as in fitting that the new age of unity should have a the Gregorian Calendar, the lunar month is new calendar free from the objections and abandoned and the solar year is adopted. associations which make each of the older calendars unacceptable to large sections of 19 days each (i.e., 361 days), with the addition of certain "intercalary days" (four in ordinary and five in leap years) between the in simplicity and arrangement could exceed the world's population, and it is difficult to see how any other convenience that proposed ordinary and five in leap years) between the in simplicity and arrangement could exceed the world's population, and it is difficult to see how any other convenience that proposed

BAHA'I FEASTS, ANNIVERSARIES AND DAYS OF FASTING

Feast of RidvBn (Declaration of BahB'u'llBh), April 21-May 2, 1863.

Feast of Naw-R6z (New Year), March 21.

Declaration of the Bib, May 23, 1844.

The Day of the Covenant, November 26.

Birth of BahB'u'llBh, November 12, 1817.

Birth of the Bib, October 20, 1819.

Birth of 'Abdu'l-Bahi, May 23, 1844.

Ascension of BahL'u'llih, May 29, 1892.

Martyrdom of the Bib, July 9, 1850.

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

Fasting seasons lasts 19 days beginning with the first day of the month of 'AIL', March 2

-the feast of Naw-RGz follows immediately after.

BAWÍ HOLY DAYS ON WHICH WORK SHOULD BE SUSPENDED

The first day of Ridvin,
The ninth day of Ridvin,
The twelfth day of Ridviin,
The anniversary of the declaration of the BBb,
The anniversary of the birth of BahL'u'llLh,
The anniversary of the birth of the BLb,
The anniversary of the ascension of BahL'u'llhh,
The anniversary of the martyrdom of the BLb,
The feast of Naw-Rfiz.

NOTE: 'Abdu'l-BahL, in one of His Tablets addressed to a believer of Nayriz, Persia, has written the following: "Nine days in the year have been appointed on which work is forbidden. Some of these days have been specifically mentioned in the Book. The rest follows as corollaries to the Text. . . . Work on the Day of the Covenant (F&te Day of 'Abdu'l-BahL), however, is not prohibited. Celebration of that day is left to the discretion of the friends. Its observation is not obligatory. The days pertaining to the Abhi Beauty (BahL'u'llLh) and the Primal Point (the BQb), that is to say these nine days, are the only ones on which work connected with trade, commerce, industry and agriculture is not allowed. In like manner, work connected with any form of employment, whether governmental or otherwise, should be suspended." As a corollary of this Tablet it follows that the anniversaries of the birth and ascension of 'Abdu'l-BahL are not to be regarded as days on which work is prohibited. The celebration of these two days, however, is obligatory. Bahgis in East and West, holding administrative positions, whether public or private, should exert the utmost effort to obtain special leave from their superiors to enable them to observe these nine holy days.

ADDITIONAL MATERIAL GLEANED FROM NABÍL'S NARRATIVE (VOE. 11), REGARDING THE BAHA'Í CALENDAR

The Badi' Calendar (Bahi'i Calendar) place on the evening preceding the fifth day
has been taken by me from the Kita'b-i- of Jamhdiyu'l-Avval, of the year 1260 A.H.
Asrmd', one of the works written by the BBb. It has been ordained that the solar calendar
As I have observed in these days that certain be followed, and that the vernal Equinox,

believers are inclined to regard the year in the day of Naw-RGz, be regarded as the New Year's Day of the Badi' which BahL'u'llih departed from Baghdid Calendar. The year sixty, in which the fifth day of J a m b of the Bad? Calendar, I have requested diyu'l-Avval coincided with the sixty-fifth Mirzb A q i Jin, the amanuensis of Bahg- day after Naw-Rfiz, has accordingly been u'llih, to ascertain His will and desire con- regarded as the first year of the Badi' Calen- cerning this matter. BahL'u'llih answered dar. As in that year, the day of Naw-Rfiz, and said: 'The year sixty A.H. (1844 A.D.), the vernal Eq~~inox, preceded by sixty-six the year of the Declaration of the BLb, must days the date of the Declaration of the Bib, be regarded as the beginning of the Badi' I have therefore, throughout my history, re- Calendar.' The Declaration of the Bib took garded the Naw-RGz of the year sixty-one

BAHA'I CALENDAR A N D FESTIVALS

A.H. (the Naw-R6z immediately following of Malik, in that city, He commanded me the Declaration of the Bib) as the first to transcribe the text of the Badi' Calendar Naw-R6z of the Badi' Calendar. I have and to instruct the believers in its details. accordingly considered the Naw-Riiz of this On the very day in which I received His present year, the year 1306 A.H., which is command, I composed, in verse and prose, the 47th solar year after the Declaration of an exposition of the main features of that the Bib, as the 46th Naw-R6z of the Badi' Calendar and presented it to Him. The Calendar. versified copy, being now unavailable, I am Soon after BahL'u'llih had left the for- herein transcribing the version in prose. tress of 'Akki and was dwelling in the house The days of the week are named as follows:

Days	Arabic Name	English Name	Translation
1st	Jalil	Saturday	Glory
2nd	Jam i l	Sunday	Beauty

3rd	Kamil	Monday	Perfection
4th	Fidil	Tuesday	Grace
5th	'Idil	Wednesday	Justice
6th	Istijlil	Thursday	Majesty
7th	Istiqilil	Friday	Independence

The names of the months, which are the same as the days of each month, are as follows:

Month	Arabic Name	Translation	First Days
1st	Bahi	Splendor	March 21
2nd	Jalil	Glory	April 9
3rd	JamU	Beauty	April 28
4th	'Azamat	Grandeur	May 17
5th	Niir	Light	June 5
6th	Ralpnat	Mercy	June 24
7th	Kalimh	Words	July 13
8th	KamU	Perfection	August 1
9th	Asm2	Names	August 20
10th	'Izzat	Might	September 8
11th	Mas_hiyyat	Will	September 27
12th	'Ilm	Knowledge	October 16
13th	Qudrat	Power	November 4
14th	Qawl	Speech	November 23
15th	MasL'il	Questions	December 12
16th	Zharaf	Honor	December 31
17th	Sult6n	Sovereignty	January 19
18th	Mulk	Dominion	February 7
19th	'AIL'	Loftiness	March 2

AyyQm-i-Hi (Intercalary Days) February 26 to March 1 inclusive-four in ordinary and five in leap years.

The first day of each month is thus the and has decreed that the day of Naw-Riiz day of Bahi, and the last day of each month should mark the termination of that period. the day of 'AIL'. As the Bib did not specifically define the The BQb has regarded the solar year, of place for the four days and the fraction of a 365 days, 5 hours, and fifty odd minutes, as day in the Badi' Calendar, the people of the consisting of 19 months of 19 days each, Bccya'n were at a loss as to how they should with the addition of certain intercalary days. regard them. The revelation of the Kita'b-i-He has named the New Year's Day, which is Aqdas in the city of 'Akki resolved this

the Day of Naw-R6z, the day of BahC, of
BahL'u'llQh
the month of Bahi. He has ordained the
"Ayyim-i-Hii"
month of 'A12 to be the month of fasting,
immediately

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THE BAHAI WORLD

National Haziratu'l-Quds, Tihirin, Persia, Ridvin, 1951. (View taken from the
air.)

precede the month of 'AIL', which is the
His writings,
month of fasting. He enjoined upon His
divided the
followers to devote these days to feasting,
His Revelation,
rejoicing, and charity. Immediately upon
each. The
the termination of these intercalary days,
cycle are as fol-
BahL'u'llih ordained the month of fasting to
begin. I have heard it stated that some of
the people of the Baydn, the followers of
Mirzi Yahyi, have regarded these inter-
calary days as coming immedia~elyafter the
month of 'AIL', thus terminating their fast
five days before the day of Naw-Rbz. This,
notwithstanding the explicit text of the
Bay& which states that the day of Naw-
Eternity.
Rbz must needs be the first day of the
Generosity.
month of Bahi, and must follow immedi-
Splendor.
ately after the last day of the month of
'A16'. Others, aware of this contradiction,
Delightful.
have started their fasting on the fifth day of
the month of 'AIL', and included the inter-
calary days within the period of fasting.
Bountiful.
Every fourth year the number of the in-
tercalary days is raised from four to five.
Beginning.
The day of Naw-R6z falls on the 21st of
Luminous.
March only if the vernal Equinox precedes

problem and settled the issue.
designated those days as the
and ordained that they should
The Bib has, moreover, in
revealed in the Arabic tongue,
years following the date of
into cycles of nineteen years
names of the years in each
lows:
1. Alif A.
2. BL' B.
3. Ab Father.
4. D i l D.
5. Biib Gate.
6. Viv v.
7. Abad
8. J i d
9. Bahi
10. Hubb Love.
11. Bahhij
12. JavAb Answer.
13. Ahad Single.
14. Vahhib
15. Vidid Affection.
16. Badi
17. Bahi
18. Abhi Most

Luminous.

the setting of the sun on that day. Should 19. Vihid Unity.
the vernal Equinox take place after sunset,
Naw-Rbz will have to be celebrated on the Each cycle of nineteen years
is called
following day. Vihid. Nineteen cycles

constitute a period

BAHA'I CALENDAR AND FESTIVALS 555

called Kull-i-%hay'. The numerical value of For instance, the date of the
21st of April,

the word "Vihid" is nineteen, that of "Kull- 1930, which is the first day of
Ridvan, and

i-\$hay'" is 361. "V6hid" signifies unity, which according to the
Kita'b-i-Aqdas must

and is symbolic of the unity of God. coincide with the "thirteenth
day of the sec-

The Bib has, moreover, stated that this ond BahL'i month," and which fell
this year

system of His is dependent upon the accept- (1930) on Monday, would,
according to the

system of the Badi' Calendar, be described

ance and good-pleasure of "Him Whom as follows:

God shall make manifest." One word from "The day of Kamfil, the day
of Quadrat,

Him would suffice either to establish it for of the month of Jalil, of the
year Bahhij,

all time, or to annul it forever. of the fifth Vihid, of the first
Kull-i-%hay'."

Haqiratu'l-Quds of the Bah2is of Germany and Austria, Frankfurt-am-Main,
Germany, newly erected, April, 1951.

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HISTORICAL DATA GLEANED FROM NABfL'S

NARRATIVE (VOL. 11) REGARDING

BAHA'U'LLAH

Works Revealed Houses Occupied

During This During This

Period Period

Arrival latter part Jamidiyu'&-

House of

HAji 'Ali-

Thini, 1269 A.H.

Madad

March 12-April 10, 1853 A.D.

(in old

BaghdAd)

-

Departure for Sulayminiyyih on

House of

Sulaymin-

Wednesday, April 10, 1854 A.D.-

i-G_hannim

Rajab 12, 1270 A.H.

Prayers

Before reaching Sulayminiyyih, He
lived for a time on the Sar-Gal6
mountain.

During His absence from Baghdad,
His family transferred theiF resi-
dence from House of Hiji 'Ali-
Madad to that of Sulaym6n-i-
G-hann6m.

Nabil arrived at Baghdad 6 months
after Bah6'u'llih's departure for
Sulayminiyyih.

Taf sir-i-WurGf Bt-i-

Muqatta'ih

Arrived from Sulayminiyyih on Sahifiy-i-Shattiyyih

Wednesday, March 19, 1856 A.D. Haft-VBdi

-Rajab 12, 1272 A.H. (Seven Valleys)

Tafsir-i-H6 ' '

Lawh-i-H6riyyih

Kitib-i-lqin

Kalimit-i-Maknfinih

(Hidden Words)

Departure from Mazra'iy-i-Vah- SubhAna-Rabbiya'l-

s_his_h:Thursday, March 26, 1863 'Ali

A.D.--S_havvil 5, 1279 A.H. SJhikkar-Shikan-

Shavand

Tablet of the Holy Mariner revealed H6r-i-'Ujib

while in the Mazra'iy-i-Vas_hs_h6s_h. Halih-Halih-Yi

Bis&irat

G-hulimu'l-auld

Az-Bigh-i-Ilbhi

Departure from Baghdgd for Con- ~ 6 z i v u I ~ i d i h - J i m i

stantinople, Wednesday afternoon

(first day of Ridvin), April 22,

1863 A.D.--D_hihi'l-Qa'dih 3, 1279

A.H.

BAHA'I CALENDAR A N D FESTIVALS

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Works Revealed Elouses Occupied

During This During This

Period Period

S6riy-i-Sabr revealed on first day of Mallihu'l-Quds
Ridvln. (Holy Mariner)

Arrival at Garden of Najibiyyih
(Garden of Ridvin), April 22,
1863 A.D.-D-hi'l-Qa'dih 3, 1279
A.H.

Arrival of BahB'u'llih's Family at
Garden of RidvLn on eighth day
after first of RidvLn.

Departure from Garden of Ridvin
for Constantinople last day of
Ridvin, at noon on Sunday, May
3, 1863 A.D.-D-hill-Qa'dih 14,
1279 A.H.

Length of overland journey from
Garden of Ridvin to SimsGn on
Black Sea: 110 days.

Firayjit (arrival early afternoon- stayed seven days), arrived on Sun- day, May 3, 1863 A.D.-Rhi'l- Qa'dih 14, 1279 A.H. (Firayjit is about 3 miles distant from BaghdLd) JudayJih, Dili-'AbbBs, Qarih-Tapih, Salihyyih (stayed two nights), Dlist-K_hhurmltG, Tiwuq, KarkGk (stayed two days), Irbil, Sea Zib River, steamer Bartallih, Constantinople, Mosul (stayed 3 days), Zikh6, few Jazirih, Nisibin, Hasan-Aqi,	Mkdin, DiyLr-Bakr, Ma'dan-Mis, K_hirpGt (stayed 2 or 3 days), Ma'dan-Nuqrih, Dilik-Ti&, SivLs, TGqit, Amasia (stayed 2 days), Ilihiyyih (while approaching Sim- sGn, "Lawh-i-Hawdaj" was re- vealed), (last day of overland journey), SLmslin (stayed 7 days), Black port. Sailed in a Turkish about sunset for Sinope (arrived next day about noon), Black Sea port: stayed hours, Anyibuli (arrived next day).

Works Revealed Dur-	Houses Occupied Dur-	Duration
ing This Period	ing This Period	

Arrival at noon on Subhinika-YL-H6 House of SJhamsi Big 1 month
 Sunday, August 16, Lawh-i-'Abdu'l-'Aziz (2-story, near K-hir-
 1863, A.D. Va-Vukal6 gih Kharaf Mosque)
 Rabi'u'l-Avval 1,
 1280 A.H.
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D. CONSTANTINOPLE- Works Revealed Dur- Houses Occupied Dur-
 Duration
 continued ing This Period ing This Period

Length of sea voyage House of Visi Pfi&fi 3 months
 from SfimsGn to (3-story, near Sul-
 Constantinople 3 tfin Muhammad
 days. Mosque)

Length of journey
 from Constantinople
 to Adrianople 12
 days.

1. Kfidik-C_hakma&ih (3 hours from Constantinople-spent one night)
2. BuyGk-Chakmadih (arrived about noon)
3. Salvari 4. Birkh 5. BAbfi-iskf

Works Revealed Dur- Houses Occupied Dur-
 Duration
 ing This Period ing This Period

Arrival on Saturday, Sliriy-i-Avhfib 1. Khfin-i-'ArAb 3
 nights
 December 12, 1863 (caravanserai,
 A.D.-Rajab 1, two-story, near
 1280 A.H. house of 'Izzat-
 AqB)

Length of stay: 4
 years, 8 months, 22
 days.

Length of overland Kithb-i-Badi' 2. House in Murfidiy- 1 week
 journey from Con- SGriy-i-MulGk yih quarter, near
 stantinople to Adri- (Tablet of the Takyiy-i-Mawlavi
 anople: 12 days. Kings)

Departure from Adri- SGriy-i-Amr 3. House in Murfidiy- 6
 months
 anople on Wednes- Sliriy-i-Damm yih quarter, near
 day, August 12, AlvBh-i-Laylatu'l- house 2
 1868 A.D.-Rabi- Quds 4. K_h6niy-i-Amru'llAh
 Munfijfithfiy-i-Siyfim (several stories,
 (Prayers for Fast- near Sultan-Salim

ing)	Mosque)	
Lawh-i-Sayyfi	5. House of Rid6 Big	1 year
Lawh-i-Nfipulyin I	6. House of Amru'llfi	3 months?
(First Tablet to Napoleon 111)	(3-story. North of Sultan-Salim	
Mosque)		
Lawh-i-Sultfin	7. House of 'Izzat-Aq6	11 months
(Tablet to the S_hfi		
of Persia)		
Lawh-i-Nuqtih		

1. UzGn-Kupri
2. Kas_hfini (arrived about noon. Lawh-i-Ra'is (Tablet of Ra'is) was revealed in this place)

B A H A ' I C A L E N D A R A N m D F E S T I V A L S

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3. Gallipoli (length of journey from Adrianople to Gallipoli about 4 days) (after a few days' stay sailed before noon in Austrian steamer for Alexandria, Egypt)
4. Madelli (arrived about sunset-left at night)
5. Smyrna (stayed 2 days, left at night)
6. Alexandria (arrived in the morning, transshipped and left at night for Haifa)
7. Port Said (arrived morning, left the same day at night)
8. Jaffa (left at midnight)
9. Haifa (arrived in the morning, landed and after a few hours left on a sailing vessel for 'Akki)

Works Revealed Dur- Houses Occupied Dur- Duration

ing This Period ing This Period

Arrival on Monday, KitBb-i-Aqdas	1. Barracks
2 years, 2	
August 3 1, A.D. Lawh-i-NBpulybn I1	
months,	
1868-Jamidiyu'l-	(Second Tablet to
5 days	
Avval 12, 1285 A.H. Napoleon 111)	
Lawh-i-Maliki	2. House of Malik
months	3
(Tablet to Queen Victoria)	3. House of RBbi'ih
Lawh-i-Malik-i-Rbs	4. House of Mans6r
Purest Branch died on	2 or 3
months	(Tablet to the

Thursday, June 23, Czar)
 1870 A.D.-Rabic- S6riy-i-Haykal 5. House of
 'Abbiid
 u'l-Avval 23, 1287 Lawh-i-BurhLn (where
 KitLb-i-
 A.H. Lawh-i-Ru'yB Aqdas was re-
 Lawh-i-Ibn-i-Rhi'b vealed)
 (Epistle to Son of 6. Mazra'ih
 the Wolf)
 Lawh-i-Pi p 7. Q a ~ r
 Passed away May 29, (Tablet to the (Mansion,
 where
 1892 A.D. Pope) He passed
 away)

DATES OF HISTORIC SIGNIFICANCE DURING THE FIRST ONE HUNDRED AND TEN YEARS OF THE BAHÁ'Í FAITH

Declaration of the Mission of the Bib in BahP'u'llBh in the SiyBh-Chiriz May 23, 1844	Imprisonment of Chi1 of TihrBn . .
. August, 1852	
Departure of the BLb on His pilgrimage to Bahi'u'llih to Baghdad -	Banishment of
Mecca September, 1844	
. January 12, 1853	
Arrival of the BBb in Mah-K6, AQirbiyBn BahB'u'llih to KurdistBn . . .	Withdrawal of
. Summer, 1847	
. April 10, 1854	
Incarceration of the Bib in Chihriq, Ad_hir-BahL'u'llBh from KurdistBn . . .	Return of
bByjBn April, 1848	
. March 19, 1856	
Conference of Bada&t June, 1848	
Interrogation of the Bkb in Tabriz, Adhir-Mission of BahP'u'llih	Declaration of the
bByj5n July, 1848	
. April 22, 1863	
Martyrdom of the Bib in Tabriz, Ad_hir-BahB'u'llBh in Constantinople . . .	Arrival of
bLyjBn July 9, 1850	
. August 16, 1863	
Attempt on the life of Nisiri'd-Din Khih Bahi'u'llih in Adrianople	Arrival of
. August 15, 1852	
. December 12, 1863	
Haziratu'l-Quds of the Bah6'is of Kampala, Uganda,	

British East Africa, April, 1952.

Haziratu'l-Quds of the Bahá'ís of Paris, France, 1953.

BAHA'I CALENDAR A N D FESTIVALS

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Departure of Bahá'u'llih from Adrianople the Council of the League of August 12, 1868	Resolution of Nations
upholding the claim of the Ba- Arrival of Bahá'u'llih in 'Akhd community to the House of Bahá'- August 31, 1868	hL'i u'llih in
Baghdad March 4, 1929	
Death of the Purest Branch . June 23, 1870 e ~ r e a t e s Holy t Leaf	Passing of t h
Ascension of Bahá'u'llih May 29, 1892 July, 1932	
First public reference to the Faith in Amer- the First American Seven-Year ica September 23, 1893 April, 1937	Inception of Plan
Establishment of the first Bahá'i center in exterior ornamentation of the the West February, 1894	Completion of
Mas_hriqu'l-Adhkh in Wilmette, Illinois Arrival of the first group of Western pil- 1943	
grims in 'Akki December 10, 1898 celebration of the Founding of	Centenary
Arrival of the Bib's remains in the Holy Faith and opening of first All- Land January 3 1, 1899	the Bahá'i American
Bahá'i Convention	
Reincarceration of 'Abdu'l-Bahi in 'Akki May 23, 1944 August 20, 1901	Inception of
Second American Seven-Year Commencement of the construction of the April, 1946	Plan . . .
Mas_hriqu'l-Adhkir of 'Is_hq;ibid Arcade and Parapet of the November 28, 1902	Completion of Shrine of the
Bib on Mt. Carmel	
Release of 'Abdu'l-Bahi from His incarcera- July 9, 1950 tion September, 1908	
Commemoration of Centenary of the Mar-	

Interment of the Bib's remains on Mt. Car-	
tyrdom of the Bib	July 9, 1950
me1	March 21, 1909
Opening of the first American Bahi'i Con-	Completion of
interior ornamentation of the	
Mas_hriqu'l-Adhkir in Wilmette, Illinois	
vention	March 21, 1909
'Abdu'l-Bah&'s departure for Egypt	
.	October, 1952
.	September, 1910
Inauguration of	
the Centenary Celebrations	
'Abdu'l-Bah6's arrival in London	of the
birth of BahL'u'llih's Prophetic	
.	September 4, 1911
.	October, 1952
'Abdu'l-Bahi's arrival in America	First BahL'i
Intercontinental Teaching Con-	
.	April 11, 1912
ference,	
Kampala, Uganda, Africa	
Laying of the corner-stone of the Ma&ri-	
.	February 12-18, 1953
qu'l-Adhkir in Wilmette, Ill., by 'Abdu'l-	Bahi'i
dedication of the Mabriqu'l-Adhkir	
Bahi	May 1, 1912
in Wilmette,	
Illinois	May 1, 1953
'Abdu'l-BahL's return to the Holy Land . . .	Public
dedication	May 2, 1953
.	December 5, 1913
All-America BahL'i	
Intercontinental Teach-	
Unveiling of the Tablets of the Divine Plan	ing
Conference, Chicago, Illinois, U.S.A.,	
.	April, 1919
and the	
inauguration of the Ten-Year In-	
Commencement of the construction of the	ternational
BahL'i Teaching and Consoli-	
Mabriqu'l-Ad&kir in Wilmette, Illinois	dation Plan .
.	May 3-6, 1953
.	December, 1920
Third BahL'i	
Intercontinental Teaching Con-	
Passing of 'Abdu'l-Bah6	ference,
Stockholm, Sweden	
.	November 28, 1921
.	July 21-26, 1953
Verdict of the Muhammadan Court in	Fourth Bahs'i
Intercontinental Teaching	
Egypt pronouncing the Faith to be an	Conference, New
Delhi, India	

independent religion May 10, 1925

. October 7-15, 1953

Martha Root's first interview with Queen Completion of
the construction of the

Marie of Rumania . . . January 30, 1926 Shrine of the

Bib October, 1953

5 . YOUTH ACTIVITIES THROUGHOUT

THE B A H A ' I WORLD

AROUND THE WORLD WITH B A m ' f YOUTH*

(Compiled by the National Bcnhd'i Youth Com:mittee of the United States)

INTRODUCTION

power animating the life, and the
institutions

of the nascent Faith of BahVu'llCih than an
intelligent, persistent, and effective participa-

BAHA'I Youth the world over have been tion of the BahL'i

Youth, of every race, na-

very busy carrying on extensive studying, tionality, and class,

in both the teaching and

teaching, and administrative work. The re- administrative

spheres of BahL'i activity.

ports of the different countries during the . . . I hope, and

indeed pray, that such a

years 106-108 of the BahL'i era show the participation may not

only redound to the

important role the youth have come to play glory, the power, and

the prestige of the

in the present BahL'i world. The youth have Faith, but may also

react so powerfully on

pioneered in many countries. They have the spiritual lives,

and galvanize to such an

been the mainstay of some communities. extent the energies

of the youthful members

They have served on Local Spiritual Assem- of the BahL'i

community, as to empower

blies, as well as on many national commit- them to display, in a

fuller measure, their

tees. inherent capacities,

and to unfold a further

Shoghi Effendi has said in one of his let- stage in their spiritual

evolution under the

ters (through his secretary), "The youth to- shadow of the Faith

of BahVu'llCih."

day must show forth a greater maturity than Responding to

these inspiring words, the

any previous generation, for they are called BahL'i Youth continue

to spread their glo-

upon to pass through perhaps the gravest work for their won- crisis in the history of the world, and they prepare themselves to be must meet their destiny with faith, steadfast- the adult membership ness, assurance and poise."

The reports of a number of the BahVi Youth Committees around the world give GREATBRITAIN

evidence that the BahVi youth everywhere are maturing. And although the youth have 1950 to 1952, following become more and more active in shoulder- Six-Year Plan, the ing adult work, they have not neglected the BahL'i activity were "con- youth work. NO, the BahL'i young people "austerity." We soon dis- have also carried on their own activities. of consolidation was as They have persisted in spite of programs of initial teaching, and austerity, in spite of restrictions in some minds and a new kind of localities, and have redoubled their efforts to carry out the different plans of the of the community was

Guardian. lowering of the youth

In The Advent of Divine Justice (p. 581, years. Now we offi- Shoghi Effendi has given this message to the sober responsibilities of age Bahi'i Youth: "No greater demonstration than before. We find youth can be given to the peoples of both conti- spiritual assemblies in many nents of the youthful vitality and the vibrant valuable contributions in

-

-

the pioneering and teaching field.

Strict austerity has limited the number of

'The period covered is roughly 1949-1952 (BahC'1 ~ i t meetings t e e and

rious Message, and to

derful Faith, and

of greater service as

of a New World Order.

During the years

the completion of the

key words of all

solidation" and

covered that the task

demanding as that of

called for mature

patience.

The new maturity

demonstrated by the

age limit from 30 to 25

cially adopt the

five years sooner

serving on local

towns and making

Youth C ~ ~

Years 106-108, inclusive). BahQi Youth on reaching the age 21 years become voting members and assume local youth activities. In 1950, World Youth responsibilities with adults in the BahL'i Community. The report of the National Youth Committee of the Was local United States is given on pages 586-596. inaugurating a special youth fund for contri- butions to the Shrine of the Bhb. Youth people to our Faith. Despite general diffi- were asked to donate money they might oth- culties in presenting religious topics, other otherwise have spent if a national youth gather- than Catholic, in Italy, the number of young ing had been arranged. declared believers is slowly but steadily in- creasing. Especially in the year In 1951 the publication of the Baha"i Youth Bulletin was suspended for austerity Youth Committee attracted some young reasons, but, at the same time, we saw an elements to the Cause in Rome. In the com- exciting new development in the appoint- munities of Florence and Naples a number of young people were deeply ment of a National Youth Committee for interested in Scotland. the Message. The youth activities during the Summer There are also youth working on the fol- Schools of 1950 and 1951 reached their lowing committees appointed by our As- height when an entire day's program of semblies: Translation, Feasts, and Book Sale. Two of us are even teaching, entertainment and the presentation members of the of different aspects of BahL'i life was carried Spiritual Assemblies of Rome and Naples. Our committee was often out successfully for both Bahb'is and non- visited by BahL'is. friends coming from abroad-from Persia, This year's Youth Committee has tried to America, Luxembourg, Switzerland. Per- consult and organize largely by correspond- sonal acquaintance strengthened the already ence. Its activities include the encourage- solid ties of Bahi'i brotherhood and fellow-

ment of isolated youth, single youth mem-
we mention,
bers in adult communities, and the support
gratitude for the
of the work of local youth committees. In
gave us, Jindra
some communities all the youth serve on the
Masoud Bej i s
local spiritual assemblies, and they have de-
Representatives of
cided against the formation of a local youth
the European
committee for the present. But London,
Brussels, Copen-
Bournemouth, Birmingham and Newcastle
visiting with the
have active Youth Committees meeting reg-
ularly and making extremely useful contacts
us was the visit
with associations and non-BahL'i communi-
passed through
ties which are sympathetic to our principles.
Africa. He
Plans for the future include a youth con-
committee who,
ference in Nottingham to be held over the
Bahb'i en-
coming Naw-Rfiz for all the British Bahi'is.
thusiasm, went to bid him farewell at his
Four of Britain's youth served as pioneers to
Africa in the six-year plan. The youth of
once more
today are the pioneers and administrators of
wishes for great
tomorrow! spiritual success.

The celebration of some Feasts and Fes-
tivities-such as the Day of the Covenant
and World Religion Day-was entrusted to
The German Youth celebrated World
explained
Youth Day in the city of Heidelberg. Ar-
numerous audiences
riving on bicycles, by train and on buses,
meaning of the
over fifty young friends came to participate
in this sixth post-war World Youth Day.
in general are,

ship. Among our dear guests
with a special feeling of
spiritual inspiration they
Mynarod, Rustam PaymLn,
and Peri Mottahedeh.
our committee took part in
Teaching Conferences of
hagen and Scheveningen,
local youth committees.
Of special importance lo
of Mr. Ted Cardell, who
Rome on his way to pioneer in
met with members of our
deeply moved by his inspiring
departure, expressing to him
their BahL'i love and their

the Youth Committee. Our youth
on those occasions to
the religious value and
Manifestation of BahL'u'llhh.
The hopes of young people

The specific topic was: "World Peace, Our of course, very high, even if their practical achievements sometimes fall short of their hopes. But we are sure that "older" BahP'is will apply also to our shortcomings these The Bahb'i Faith, since the year 1947, has words of 'Abdu'l-BahL: "There are imper- found hearty response in Italy among young fections in every human being, and you will people. So iri the course of time a Youth always become unhappy if you look towards Committee was formed, the basic work of the people themselves. But if you look to- which consists in attracting interested young wards God you will love them."

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Spiritual Assembly of the Bah6'is of Maywood, Illinois, incorporated June 11, 1951.

Spiritual Assembly of the BahC'is of Fresno, California, incorporated February 20, 1953.

Spiritual Assembly of the BahL'is of San Diego, California, incorporated April 29, 1953.

Spiritual Assembly of the BahL'is of Sacramento, California, incorporated April 9, 1954. (One member had died.)

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posium the guests were invited to an elegant banquet.

The National Youth Committee continued the work it started last year, extending the range of cultural activities and youth studies with illuminating and outstanding results. Social activities were The Persian BahL'i Youth have enjoyed carried out on a larger scale, including real cooperation while performing their parties held at the homes of the friends. To duties. In the following report some of the these parties non-Bahi'is were invited to BahL'i youth activities for the years 106-107 enable them to get some idea about the are outlined. Bahi'i community. This resulted in narrow- With the help of the youth, forty-two new ing the gulf between Bahi'is and non- BahL'i youth centers have been established.

Bahb'is. Some Bahb'i studies were included, At present there are 207
 committees and
 besides fun, in the program of these parties. thirteen youth groups, totaling
 220 Bahb'i
 The committee, in cooperation with the youth centers.
 National Spiritual Assembly, carried out The BahL'i youth have
 contributed to the
 several projects for the Faith, such as, the teaching prog;am, but owing to
 the present
 pioneering project in central Africa. This restrictions. full results were
 not obtained
 project was carried on simultaneously by in this field.
 the National Spiritual Assemblies of Persia, What the BahL'i youth have
 accomplished
 India, the United States and the British in pioneering really deserves
 attention be-
 Isles. The pioneering project in Libya and cause they have participated
 notably in the
 Algiers, also the Five-Year Plan for Egypt fulfillment of the 45-month
 pioneering
 and Sild6n, are still being worked out. plan. The number of the Bahi'i
 youth who
 The committee published several reli- have pioneered during the two
 years ex-
 gious documents and some valuable studies ceeds 120. In addition the
 youth, by means
 on the Faith. of teaching trips, donations,
 and corre-
 The National Youth Committee, with the spondence, have been in contact
 with the
 support of local committees, made regula- pioneers. The Persian National
 Youth Com-
 mittee strove by every means
 tions for the approaching summer school. possible to
 The National Youth Committee planned for encourage youth to pioneer-with
 the result
 symposiums on pioneering which were held that classes were opened for
 the teaching
 by all the local committees. These sympo- of arts and for the guidance of
 candidates.
 siums explained the pioneering project. A Reducing the number of
 illiterates was
 booklet on the African project was dis- an important project during the
 two years.
 cussed. Classes were held in which
 friends of all
 A registration book was prepared for ages participated. The Bahb'i

youth con-
youth to record their ages, occupations, tributed by providing funds and
by sending
aims, and qualifications for pioneering. teachers to the Bahi'i centers.
As a result
This registration book was intended to en- of the project a number of
youth have been
able the committee to select the persons to taught to read and write. we e
can now state
be recommended for pioneering. that in several centers there
are no Bahb'i
National Youth Day, in which all the illiterates. Despite difficulties
experienced in
local committees of Egypt assisted, was this field and the lack of
facilities at hand,
celebrated on December 23, 1951. Its sub- we hope with the new plans and
the help of
ject was "The Basis of International Peace." the Almighty, better results
can be obtained
International Youth Day, which was with the view to completely
dispelling illit-
celebrated on the 25th of March, 1951, was eracy from the Bahb'i
community.
very successful. It was thoroughly planned The teaching of children
and youth has
by the National Youth Committee under been undertaken by the youth in
all the
the supervision of the National Spiritual As- centers. The following classes
were held:
sembly. Important personalities were invited 1. Classes for children.
to this International Youth Day, including 2. Classes in the BahL'i
Writings in
writers, journalists and other broadminded which BahL'i Laws,
principles, ad-
people. A film of the Mahriqu'l-Ad_hkLr ministrative order,
history and other
was shown, and at the close of the sym- subjects were taught.
BAHA'f YOUTH ACTIVITIES 567

Spiritual Assembly of the Bahi'is of Glendale, California,
incorporated April 29, 1954.

Spiritual Assembly of the Bahi'is of Tucson, Arizona,
incorporated January 21, 1954.

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Spiritual Asembly of the BahB'is of Oak Park, Illinois,
incorporated February 16, 1954.

Spiritual Assembly of the BahL'is of Nashville, Tennessee,
incorporated April 13, 1954.

Spiritual Assembly of the BahB'is of Greenwich, Connecticut,
incorporated April 23, 1954.

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T H E B A H A ' I W O R L D

3. Classes for increasing general knowl- More than 5,000 Bahi'i youths
attended
edge-scientific and literary confer- the BahL'i symposium which was held
on
ences, discussion classes, speech and Sunday the 6th of \$hahru'l-Mulk,
Year 106
reading, Arabic and English, fine arts (February 12, 1950), in more than
eighty
classes, and summer school classes places in Persia.
were held for the youth. The program included Ruhiyyih
KJhh6-

As usual the Bahii'i youth have traveled num's article, a speech on "The
Future
to many BahB'i centers, especially during World under the BahL'i Faith,"
music, and
the summer time. They have profited from other activities. During the
symposium con-
this opportunity to visit the BahL'i pioneers. tributions were given for the
pioneering
They have met and worked with other plan.
BahL'i youth. More than 170 BahL'i youths On the suggestion of the
Persian National
have gone on teaching trips during those Youth Committee and with the
approval of
two years. the National Youth of America,
the Sympo-
Youth clubs have been established in sium of the Year 107 was held on
Sunday,
more' than twenty centers. In some places 5th of Shahru'l-BahL (March
25, 1950), to

Spiritual Assembly of the BahL'is of Reno, Nevada,
incorporated April 20, 1954.

these clubs were developed as social centers commemorate 'Abdu'l-BahL's
trip from East
for the Bahi'i youth. to West.
The Bahi'i youth of Persia have suc- The fourth Persian BahL'i
Youth Con-
ceeded in issuing publications in more than vention was held in
Shahru'l-Kalimiit, Year
seventeen places. Some of the publications 106, eighteen delegates

participating, and
are in the form of wall bulletins. Ahang
with nineteen
Bndi (The New Melody) is a national bul-
the National
letin which has been published for five
messages
years and has 1,200 subscribers.
reply to the
Libraries are often established and super-
vised by the youth. At present the youth
youth con-
have libraries in more than seventy places.
success delib-
Twenty-three libraries have been inaugu-
sacred responsi-
rated by the BahB'i youth in the past two
years. In addition, the youth have strength-
convention
ened the libraries by giving books and
blessing. Shoghi."
money, and have encouraged BahVi youth
107, fifty-
by every means possible to use those librar-
were held
ies and benefit from them.
delegates of
BAHA'I YOUTH ACTIVITIES 571

Spiritual Assembly of the BahL'is of Surat, India,
incorporated March 24, 1951.

Spiritual Assembly of the BahL'is of Jalna, Hyderabad (Deccan),
India, incorporated 1951.

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Spiritual Assembly of the Bahi'is of Kamarhati, India,
incorporated September 7, 1950.

Spiritual Assembly of the Bahi'is of Mysore, India,
incorporated September 25, 1950.

BAHA'I YOUTH ACTIVITIES 573

the National Youth Committee attended
sacrifices of a number
twenty of these conferences. Two regional
to assisting
conferences were held during these years.
Assemblies,
large extent due to the
of young believers. In addition
in the establishment of new

Exhibitions of fine arts were held in six youth are the mainstay of many local Assemblies, several of which, BahA'i centers during the two-year period. particularly on the west coast, are constituted entirely of youth. Youth from various centers gathered together and went on a teaching trip to South India. They toured most of the major cities continued to function: one in India, one in India. They toured most of the major cities PBkisth, and one in Burma, in addition to and traversed nearly 3,000 miles, visiting the National Youth Committee at the center new centers, making contacts, giving the Message to various people and ter. also encouraged pioneers who had for a long time The function of these Regional Committees included: (1) holding the Summer been isolated from the rest of the community and were striving hard to serve the Cause. encouraging the youth to acquaint themselves more fully with the Bah2i teachings, A valuable addition to our ranks was the arrival of Rizwanieh Eghrari in (3) consolidation of old youth centers and Delhi recently. Having stayed for a short while in England assisting the British youth to undertake short teaching trips in BahL'is in their teaching efforts, she has now pioneered to India to settle in this country. annual event of World Youth Day. Such instances of devotion, courage and selfless India Region service, we are confident, will go a long way in arousing the youth of this country, and Though BahL'i youth were greatly handicapped in their pioneering efforts owing to her footsteps. The eleventh Summer School session was

places where they pioneered, yet many new
 16-24, 1950 in
 Assemblies that were formed and many old
 of Panch-
 centers that were strengthened were to a
 level. Regular

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Spiritual Assembly of the BahC'is of Montevideo, Uruguay,
 incorporated 1952.

classes commenced on the 17th, the average
 programs were
 number of youth attending being eighty.
 technicolor films of
 Three teachers were able to attend, namely
 Bahb'i Temple
 Mr. Yazdani of Tihrrn, Prof. Pritam Singh
 of children,
 and Mr. N. A. Khavari. The school was
 specially fortunate in having Mr. Yazdani
 of Persia. Not often is there the opportunity
 of hearing one so learned and so eloquent.
 of
 On October 24, Panchgani celebrated
 the National
 United Nations Day and Mr. Yazdani, as
 National Youth
 the Bahsi speaker, gave an illuminating ad-
 at Karachi
 dress which was very effective. Mr. F.
 Committee of
 Tirandazi conducted the session as the
 Committee
 Principal.
 most of
 Sunday February 25 was celebrated as
 urging them
 World Youth Day. The theme was "Now-
 goal, namely
 a Cycle of Peace," as suggested by the Na-
 with the
 tional Youth Committee of the United
 parts. This
 States. Meetings were held at Agra, Bom-
 Assembly at
 bay, Delhi, Hyderabad (Deccan), Panch-
 the Summer

held in India from October
 the cool and salubrious climate
 gani, 5,000 feet above sea
 held in the evening. The
 varied with BahC'i talks,
 the BahCi Centenary and the
 at Wilmette, Illinois, singing
 quizzes, and refreshments.
 Pdkistdn Region
 The Regional Youth Committee
 PBkistBn kept close liaison with
 Spiritual Assembly, the
 Committee, the Local Assembly
 and the Regional Youth
 India. Throughout the year, the
 remained in correspondence with
 the youth centers in PBkistBn,
 to be active towards a single
 teaching, and acquainting them
 news sent to them from other
 Committee also assisted the
 Karachi in the organization of

gani, Poona and Sholapur. Several of the meetings were held at hotel auditoriums and prominent citizens were invited. In some cities, meetings for BahCi youth were held in the morning, while public functions, with non-Bahh'i youth invited to take part, were

School.
The Summer School session in
was held October 18-28, 1950.
floods in the Punjab, the
the provinces was small. The
prayers created a spiritual

BAHA'I YOUTH ACTIVITIES

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First Spiritual Assembly of the BahL'is of Tripoli, Libya, formed April 21, 1954.

First Spiritual Assembly of the Rahfis of Goteberg, Sweden, formed April 21, 1953.

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which will live long in the hearts of those on such sub-present. The students showed a remarkable devotion to learning the subjects, which group photo-were: (1) History of Buddhism, (2) Twelve Bahh'i Principles, (3) Laws of Aqdas, (4) History of the Bahb'i and Zoroastrian Faiths, and (5) BahL'i Administration.

in Burmese, English and Urdu
jects as Universal Peace,
piness. Before the meeting, a
graph of the Bah2i youth of
taken.

Rangoon was
taken.
AND NEW ZEALAND
AUSTRALIA

AND NEW ZEALAND

Elaborate World Youth Day Programs Letter has were conducted in Hyderabad (Sind) , basis. As in pre-Karachi and Quetta. The daily papers announced the meetings at which Bahi'i youth were the speakers. groups in touch with each other, to provide a series of Ceylon Region In the infant center of Ceylon, the youth are the mainstay of the community. They

The publication of the Youth
continued on a quarterly
vious years we have endeavored
sible to continue the Youth
lines calculated to keep local
BahL'i and non-BahL'i articles, and, finally,
to keep abreast of international
news that
would prove of interest to

youth.

are engaged mainly in propagating the articles on

Cause and many of them have pioneered to giving to

virgin territories to establish the banner of youth the benefit of our more experienced

the Cause. The officers of the Colombo Assembly are all youth. First to accept the Letter for general appeal,

thus stimulating Cause in Ceylon was a young man, Anver not only BahL'i Youth

interest, but the in- Cadir, who abandoned an influential position with a local political party and accepted A pleasing aspect of the

year's activity the Cause. has been the very large part youth played

BahL'i youth in Colombo held regular at the recent Summer School. The youth

meetings at the BahL'i center. A two-year were responsible for providing

both speak- plan was passed by the committee to organize and form Bahh'i youth committees in tions held by local spiritual

public functions held by local spiritual assemblies of other parts of the Island. Study classes were the BahL'is throughout

Australia and New Zealand. A general survey of the

held once a week by the Study Circle Committee. BahS'i literature was sent to friends picture reveals active youth

National Youth with whom the BahL'i youth were in contact. Adelaide, Melbourne,

Yerrinbool, Sydney, In celebration of World Youth Day a Brisbane, Toowoomba, Wollongong,

and public meeting was held by the Bahh'i youth Perth. There are isolated

BahCi Youth in of Colombo in the City Light Hall. Youth various other centers of

Australia, New Zealand, and Fiji. The most outstanding event

and members of the Colombo Spiritual Assembly delivered lectures in English and of the BahB'i

Tamil on the subject, "Now-a Cycle of Year 108 is the formation of a

Regional

Peace." Very good publicity was given by Youth Committee of New Zealand. This Committee has done good work the press before and after the meeting. and has already commenced a quarterly newsletter.

Burma Region Though our numbers are very small, the Meetings were held every Sunday morn- youth of Australia and New Zealand are doing much work on various ing at the Haziratu'l-Quds. Almost all the local and na- tional committees. The Bahh'i youth participated, speaking on dif- ferent topics of the Cause. As the majority lations Committee is mainly composed of youth this year. The chairman of the members speak Burmese, lectures South Wales Regional Teaching of the New is a youth. In every field the were delivered in Burmese. Everyone was anxious to widen his knowledge of the his- youth are ac- tive. Two members of this Committee tory and teachings of the Cause and to try his utmost to speak in public too. Youth Committee have gone to Leeton, a "goal" town, as pioneer settlers. The BahS'i youth planned a very elabo- rate program for World Youth Day and keep contact, the National Youth Commit- tee meetings are alternated, celebrated it successfully. Talks were given one being held

BAHA'I YOUTH ACTIVITIES

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First Spiritual Assembly of the BahB'is of Porto, Portugal, formed April, 1952.

First Spiritual Assembly of the BahB'is of The Hague, Netherlands, 1952-1953.

British Borneo's first BahB'i Spiritual Assembly, in Kuching, Sarawak.

First Spiritual Assembly of the Bahi'is of Nairobi, Kenya, East Africa.

BAHA'I YOUTH ACTIVITIES

at Leeton and the next at National Head- Siio Paulo quarters in Sydney. The secretary attends all meetings. Ever since there has

existed an Assembly

The annual Bahb'i Summer School was in S'lo Paulo, Brazil, there has

existed some
 held early in January. The National Youth
 pioneering family who
 Committee conducted the afternoon classes
 had an ideal
 for the youth. Naturally many adults at-
 Bahb'i youth, a boy
 tended too. The first week the subject of the
 class was "A Teaching Manual," and the
 not begun by
 second week the subject was "Instruments
 organize but was
 of the Orchestra," a musical appreciation
 to establish a
 class.

new community. From the
 beginning
 weekly meetings were held to attract peo-
 ple. We, the two youth, invited our friends
 The first National Spiritual Assembly for
 friends. The
 South America (elected April, 1951) ap-
 invited their
 pointed the first National Bahb'i Youth
 together each
 Committee, consisting of four active youth
 teachings, and hear
 members and six consulting members.
 English and
 None of the active members had ever had
 first several
 any experience in this field of work-only
 hear English,
 enthusiasm to serve to the best of his ability.
 attendance be-

For the first time a census was begun of
 capacity the
 the Bahb'i Youth of South America. At the
 was the Bahi'i
 suggestion of the National Bahb'i Youth
 Committee, the youth in Valparaiso and
 divide the meet-
 Lima organized local groups. A set of by-
 people who spoke
 laws was made up for social and cultural
 evening. In this way
 clubs organized by Bahb'i youth groups
 classes and activ-

youth activity. The
 first settled there in 1947
 set-up, for they had two
 and a girl.
 The youth activity was
 making a special effort to
 an outgrowth of cooperation
 new community. From the
 beginning
 weekly meetings were held to attract peo-
 ple. We, the two youth, invited our friends
 who in turn brought their
 adults of the community
 friends and everyone gathered
 week to discuss the
 lectures which were always in
 translated in Portuguese for the
 years. Maybe many came to
 but they came, until weekly
 came close to forty, filling to
 home of the pioneers, which
 center.
 We were then forced to
 ings and have the younger
 English come another
 we learned how to conduct

with non-Bahb'is. These clubs will help who would al-
inquirers to come in contact with Bahi'is something
and learn about their very high standards, attracted many
philosophy and ideals. young people, mostly
Europeans who knew
A monthly bulletin has been published English. Some were seeking for
some intel-
since July, 1951 with inspirational articles; lectual activity, some for
faith in the future
suggestions for organizing Bahi'i youth and a solution to problems,
some just
groups; models for Bahb'i youth meetings; friendship. The Second World
War brought
and beautiful messages received from many about these needs and our
Faith offered
National Bahb'i Youth Committees, which food to these thirsty souls.
showed the readers the very strong bond of As time went on we felt
the need for
love and unity among the Bahb'is of the recreation along with the
purely intellectual
world. The National Bahb'i Youth Com- discussions, and, as a
means to attract new
mittee hopes to guide and organize isolated youth, monthly tea-dances
were held. Be-
Bahi'i youths in this territory and to help fore the dancing and
refreshments (which
them attract the attention of other young our guests contributed) a
short discussion
people toward this glorious way through the was held giving the Bahb'i
teachings di-
bulletin. rectly or indirectly on the
subject chosen.
The committee has exchanged corre- After over a year of this
activity it was felt
spondence with as many Bah2i communi- that these dances had served
their purpose
ties as possible, trying to help isolated and they were discontinued,
to be given at
Bahb'is directly, and giving them advice and longer intervals upon
request of the group
enthusiasm to work for the Faith. We know or whenever attendance at
youth meetings
that by the will of God, with more experi- slackened.
ence, the National Bahb'i Youth Committee At the meetings we

discussed, chapter by
 for South America will be able to issue a chapter, the New Era,
 Security for a Failing
 better Youth Bulletin, and help the youth World by Stanwood Cobb, and
 Prescrip-
 of its territory in a more efficient way. tion for Living by Ruhiyyih
 KJhgurn
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First Spiritual Assembly of the Bah2is of Trivandrum,
 India, 1950-1951.

First Spiritual Assembly of the BahB'is of Anchorage Recording
 District, Alaska, organized April 21, 1951.

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First Spiritual Assembly of the Bahgis of Ziirich,
 Switzerland, elected April 21, 1950.

Spiritual Assembly of the Bahi'is of Basra, South 'Irgq,
 inaugurating the land offered by one of them for
 the future local &qiratu'l-Quds.

First Spiritual Assembly of the BahL'is of Sheffield,
 England, 1950-1951.

Spiritual Assembly of the BahL'is of Daidanaw, Burma, 1950-1951.

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(which was the most successful). Selections ings are invited to BahL'i
 meetings. This is
 from the BahL'i Writings, talks of 'Abdu'l- progressing slowly.
 BahB, a series on comparative religions and As we recognize the
 necessity of youth's
 outstanding Christian sects were other vitality in a BahL'i Community,
 we are
 studies whkh were followed. striving to find those who are
 prepared to
 We feel that the BahL'i Faith has given recognize the Word of God for this
 Day.
 very much to many young people in S b
 Paulo. It has given a hope; it has given hap- Rio de Janeivo
 piness and new friendships; it has shown A weekly English class for
 young students
 that a Plan and a Faith exist which are is held in the Rio BahL'i
 Center and many
 available when we finally awaken spiritually. a youth has heard and read of
 the Faith
 In these few years there have been five through this activity.
 marriages among young people who have
 met through the Bahb'i Faith. Two of these Santos

had BahL'i weddings, the last being the wed- Last year the Holmes family
were sent as

Spiritual Assembly of the BahL'is of Rosario-Santiago,
Isabela, Republic of the Philippines.

ding of one of the original founders of the pioneers to Santos to establish
an Assembly
youth group in S b Paulo, Bob Miessler, there. Among their new
believers is a young
who married a lovely Brazilian girl, Myriam Brazilian boy of 23 who is
alive with the
Bueno, who has become a radiant Baht??. Teachings and has an amazing
understand-
This is one more tie between "different" ing of them. He has been
studying to be-
peoples to show that in reality we are all come an English teacher and is
now begin-
one. ning to study Spanish in order
to be a more
valuable BahL'i in South America. He as-
Bahia sures us that as long as he lives in Santos
the Faith will never die there but will con-
In Bahia there has been very little youth tinue progress.
activity other than contacts with organized
groups. Owing to conventions and family Now that we youth of South
America
Ties t h e you<g people are not yet given have our National Youth
Committee, we
enough liberty of thought. We are attempt- are striving to become an
organized and
ing first to acquaint young people with the cooperative entity. We consist
of some
local BahL'i Center by offering free English twelve countries which speak
two diiferent
conversation classes once a week. From this languages, Spanish and
Portuguese. Be-
group those who show interest in the Teach- cause of the great distances,
it is only

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THE B A H A ' I W O R L D

Spiritual Assembly of the Bah&'is of Port Said, Egypt,
with a woman as member for the first time.

BAHA'I YOUTH ACTIVITIES

Spiritual Assembly of the Bahg'is of Alexandria, Egypt, with
women elected members for the first time, April 21, 1951.

Spiritual Assembly of the Bahá'ís of Cairo, Egypt, with women elected members for the first time, April 21, 1951.

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through correspondence and a oneness of understanding and hope spirit and goals that we can work together. committee The news from other countries received cooperate with through their youth bulletins is a great in- at present spiration to us, as each community is so sure that isolated, especially in Brazil, and each has triumph of our its own particular problems. We are striving-victorious."

ing now for better soon to be able to form a youth for each country which will our National Youth Committee, located in Colombia. We are "should anyone arise for the Cause, him will God render

REPORT OF INTERNATIONAL BAHÁ'Í YOUTH ACTIVITY FOR THE YEAR 1952-1953 (Coimplied by Dwight Allen)

FROM reports of youth activity in the youth are Bahí'í Faith during the yeas 1952-1953, it inestimable bounties would seem that youth-are gradually be-blessings that He coming more aware of the importance of executors of the role which they, as youth of a New they can World Order, must play in the establish-consecrate every ment of the Faith in the minds and hearts particle of their of all men. Independently, the BahB'i youth great Plan." everywhere continued to deepen themselves on our side in the knowledge of their Faith, preparing prove that we are to meet the challenges of establishing the that has been New World Order. Before the year was that was over, the challenge came in more force and

Youth Committee of Egypt: "The earnestly aware of the of God and His manifold has chosen them to be the God's Divine Plan. They know afford nothing b ~ ~to t ounce of their energy, every efforts for the success of this "We know full well that God is and that it is up to us to worthy of the generous trust conferred upon us and the honor ours when we were placed among

the dash-
 potency than could have been imagined- ing battalions of
 Bahá'u'lláh's young cru- saders in the Spiritual
 the challenge of a Ten Year Global Cru- Conquest of the en- tire Planet."
 sade. "Pioneering" became the new by-word
 for all Bahá'is, a word with personal mean-
 ing. Youth learned that their duty was to be
 the vanguard in situations which would be
 difficult in terms of physical discomforts; A number of National Youth
 Committees
 their attitude became one of eager anticipa- publish newsletters or
 bulletins on a regular
 tion. A young African boy wrote of a new- basis. The National Youth
 Committees of
 found awareness and understanding; a Ger- Australia and New Zealand,
 Canada, Egypt
 many youth was learning a new meaning for and the Sudan, and Germany
 issue their
 consecration; an American girl, always bulletins quarterly; the
 National Youth
 active in Bahá'í Administration, was find- Committee of India, Pakistan
 and Burma
 ing a deeper appreciation for Bahá'í teach- issue a bi-monthly bulletin;
 and the Na-
 ing-all stood ready and waiting to serve. tional Youth Committee of the
 United
 The next year would find these same young States issues a monthly
 bulletin. In addition
 people among the Knights of Bahá'u'lláh to the quarterly bulletin
 issued in Arabic by
 and far from their native lands, but this was the Committee of Egypt and the
 Sudan, one
 a year of preparation as well as a year of issue in English was published.
 activity. Several of the National
 Youth Com-
 mittees undertook other publishing ven-
 Therefore, as we review the reports of
 tures. The National Youth Committee of
 international Bahá'í activity, we must con- Egypt and the Sudan published
 four book-
 sider the overwhelming spirit which moti- lets in two years, dealing with
 educational,
 vated the conferences, the publications, the teaching, and pioneering
 topics. The Na-
 teaching activity-to swell the ranks for the tional Youth Committee of France
 issued two

Crusade to come. This spirit is perhaps best expressed in a report from the National lands.

BAHA'I YOUTH ACTIVITIES

First Spiritual Assembly of the Bahi'is of Berlin re-established after World War 11, April 21, 1950.

First Spiritual Assembly of the Bahi'is of Cienfuegos, Cuba, elected April 21, 1951.

THE B A H A ' I W O R L D

SUMMERSCHOOLS enthusiasm, filled with new fire and zeal. Australia and New Zealand. A successful India, Pdkistdn. The summer schools held youth workshop was held at summer school in India and in Pikistln both proved great -a BahL'i prayer was learned, Prescription successes. In Plkistkn the summer school for Living was studied and the April issue was held November 2-12, 1952, at Hyder- of the youth letter was edited. The sessions abad Sind. In India the thirteenth summer ended with a concert and a barbecue. The school session was held in Panchgani youth also sponsored a work camp, which October 15-24, 1952. Regular classes had a

First Spiritual Assembly of the BahL'is of Calleio, Perh, elected April 21, 1951.

proved to be so successful, hope was ex- total average of eighty youth attending the pressed for its development into an annual sessions. They took keen interest in the dis- affair. cussions at the Youth Conference held on Germany. The yearly summer schools October 17 and 18, the main topic for dis- brought together BahL'i and non-BahL'i cussion being "Pioneering." youth in friendly association. All studied Canada. Youth attended the Ontario the Holy Texts of BahL'u'llbh and 'Abdu'l- Summer School in August, 1952, to consult Bahb, offered solutions to the problems of and coordinate their efforts. our modern day, took turns in giving a talk, Egypt and Sbda'n. The summer school and participated in discussions. The atmos- sessions held in August, 1952, were devoted

where was ideal, for summer schools were
 literature. The
 held in picturesque Youth Hostels in the
 enterprise in
 most scenic parts of Germany. Thus, in
 and the
 addition to the serious program of study,
 Faith were
 there were many opportunities for outdoor
 attended gained a
 activities, such as hikes through the woods.
 and had an
 At the end of the sessions the youth re-
 knowledge of
 turned home with renewed energy and
 BAHA'I YOUTH ACTIVITIES

held at fifteen centers, eleven of which had
 National Youth Committee representatives.
 Egypt and the Shdiin. A BahL'i Youth
 Convention
 Conference was held on the 30th and 31st
 part of August,
 of October, 1952, at the National Haqira-
 BahB'i centers
 tu'l-Quds in Cairo. Youth delegates from all
 Committee mem-
 parts of Egypt attended and many vital
 Consultation was held on
 questions were discussed. Among the most
 and familiariz-
 important was the subject of pioneering.
 and function of
 Many recommendations were made, and it
 total contribu-
 was encouraging to find that immediate ac-
 fr&nthrough their rep-
 tion was taken..
 convention for the
 England. The London Youth Committee
 hundred and ten
 on its own initiative decided to hold a youth
 to a cable sent lo
 conference in March. The theme was "Our
 day of the
 Irretrievable Chance." At the conference it
 reply was re-

to a study of the basic Bah2i
 school was a very successful
 which both the administrative
 social aspects of the BahL'i
 practiced. The youth who
 valuable and rare experience
 opportunity to increase their
 the Faith.

The seventh National Youth
 was held in Tihrgn the latter
 1952. Representatives from
 and seven National Youth
 bers were present.
 guiding and teaching youth
 ing them with the procedure
 youth administration. The
 tions of the youth of
 representatives at this
 Shrine of the BBb was one
 thousand rials. In response
 the Guardian on the opening
 convention, the following

was generally felt that they could contribute blessings high
 tremendously toward the promotion and task. Shoghi."

dissemination of the Cause through conse- September 27
 cration, initiative, and most important of all, to October 5, 1952, was set
 aside as Na-

action. tional Bahi'i Youth Week
 during which the
 youth were urged to live the l&es of pio- Germany. In considering the need to ex- neers and concentrate upon
 teaching the
 tend the scope of teaching to gain new be- Faith. This week was opened
 with the first
 lievers and contacts, the National Youth of the National Youth
 Conferences on
 Committee realized that national youth September 27 and 28, 1952,
 the theme of
 gatherings were essential to bring greater which was "Consecration to
 Teaching."
 results. Therefore, it established four na- Both the theme and the agenda
 were in-
 tional meetings to be convened each year, spired by Leroy Ioas'
 memorable letter from
 for the youth of different towns and cities Haifa. The agenda was
 designed to provide
 throughout Germany. The results have been the youth with a maximum of
 teaching ad-
 very successful, and the spirit of coopera- vice-and to bring out the
 lessons of success-
 tion, of love and harmony, of becoming ful teaching techniques and
 experiences.
 deepened in the C a ~ ~ has
 s e been felt by all National Bahi'i Youth Week was concluded
 who attended. This has added stimulus to on October 5 with a youth
 public meeting
 the communities when the youth returned. in all localities where
 National Youth Con-
 The annual autumn meetings, held on a ferences were held the week-end
 before. The
 national basis, gave opportunity to discuss topic for this meeting was
 "Why We are
 the teaching problems which would spread Bahi'is."
 the Cause to more localities in Germany, The second of the National
 Youth Con-
 enlarge the number of BahB'i youth, and ferences was held on January

10 and 11, consolidate existing Bahi'i groups. Much of "Oneness of Mankind" was accomplished in this respect. The autumn sessions were held in Maulbronn Conference with during 1951 and in Heilbronn during 1952. Winter schools held during the last week included a of December, 1952, and the first days of January, 1953, were at the Youth Hostel of Conference Titisee, in the heart of the Black Forest of 8, 1953. The Southern Germany, near Freiburg. Meetings were held both day and evening, interspersed with recreational periods. All the Second Seven youth participated in one way or another, devised in the form thereby growing in the spirit of brotherhood, panels so as solidarity, companionship, and service to participation Bahi'u'llah. for the attending youth, was dedicated to Ircin. Twenty youth conferences were a complete review of the Divine Plan, and --

'THE B A H A ' I W O R L D

First Spiritual Assembly of the BahL'is of Agra, India, 1950-1951.

First Spiritual Assembly of the Bahi'is of Ichalkaranji, India, 1950-1951.

Spiritual Assembly of the BahL'is of Kanpur, India, April 21, 1952.
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gave the youth a clearer vision of the coming Ten Year Crusade. who had been attracted to the Faith. There were public lectures, open discussions, readings from the Holy Writings, and The fourth and last National Youth Con-

music.

ference of the year was held during the Na- This event grows in importance
each year,
tional Convention period, the theme being and provides an excellent
opportunity to

"The Jubilee Year." present the world vision of the
Faith.

India, Pdkista'n, and Burma. March 25

was observed as World Youth Day. Each
community held two meetings-one exclu-

Throughout the BahL'i world, the ob- sively for Bahi'i youth and the
other a pub-

servance of World Youth Day has become lic meeting.

an annual event and affords an opportunity At meetings in Sholapur,
Bombay, Panch-

for youth to present their ideas from public gani, and Rangoon, pamphlets,
programs

platforms about the Faith. The same theme or other symposium souvenirs
were dis-

is used wherever there are meetings,

tributed to the non-BahL'is attending. In

whether the language of the discussion be

German or Persian, Urdu or English. both Bombay and Rangoon, good
press

"Hope in a Troubled World" was the theme coverage was given to the
public meetings.

set for the 1953 observance. In Karachi about fifty youth
attended a

Australia and New Zealand. The Com- meeting to discuss "Duties and
Responsi-

mittee invited three speakers to participate, bilities of BahL'i Youth." The
chosen theme

dividing the topic into three parts: "Hope for this year's observance,
"Hope in a

First Spiritual Assembly of the BahL'is of Florence, Italy,
elected April 21, 1951.

of World Government," "Hope of Educa- Troubled World," was covered by
lectures

tion," and "Hope of Religion." Films were in English and Urdu. Meetings
were also

also shown. held in Surat and Poona.

England. The youth committee arranged fra'n. The seventeenth World
Youth Day

a symposium of both BahL'i and non-BahL'i was observed March 25, 1953.
Reports of

speakers to celebrate the occasion. this observance were received

from fifty-

Germany. BahQ'i youth from all parts of eight centers, listing a combined total of

Germany came to participate in the meeting thirty-four hundred people in attendance,

held in Esslingen. Many brought friends who contributed a total of thirty-two thou-

BAHA'I YOUTH ACTIVITIES

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sand seven hundred and thirty rials for the mittees in the study of the basic Bahl'i

Shrine of the Bib. literature.

United States. Plans were made for the The National Youth Committee hoped to

occasion by the National Youth Committee increase the number of Local Youth Com-

and were shared with the Bahl'i youth of mittees in Egypt and the Sfidin and a' goal

the world. The Committee had been in cor- of four new Local Youth Committees was

res~ondence with all National Youth Committees and the youth of other countries and in collaboration with them a manual for World Youth Day was written and distributed to all youth. It consisted of helpful suggestions for holding public meetings, firesides, follow-up meetings, and preparation of effective publicity. A radio script on the chosen theme was made available.

Australia and New Zealand. In Australia there are youth in all but one of the provinces, six local Youth Committees, and many isolated youth. The New Zealand group has had an increase of seven new youth out of a total of twenty-five, indi- Spiritual

Eight members of the first

cating the extent of their activity. Assembly of the Bahgis of Tokyo, Japan,

Canada. An increased interest in youth 1950-1951.

was revealed throughout the Canadian Bah2i community as a whole, and the Na- set. Two were actually

established in Egypt tional Youth Committee answered several and the National Youth Committee hoped

inquiries as to how to organize and direct to establish the Local Youth Committee of

youth firesides and activities in various cen- Khartoum, in Sfidhn, by the

close of the
 ters. In Toronto, Hamilton, and St. Catherine the youth groups sponsored many firesides and social outings.
 to coordinate
 The Ontario Youth Committee sponsored
 Several
 weekly youth firesides at the Toronto center
 the Center
 as well as several dances and get-togethers
 Committee pre-
 and a conference. Two youth key-noted one
 for the Birth-
 session of the Canadian National Bah2i
 1952, at the re-
 Convention in April, 1953, and throughout
 Assembly.
 the Dominion, youth participation in re-
 youth partici-
 gional conferences was prevalent.
 a script "The
 The National Youth Committee spon-
 meeting at the
 sored a week-end youth forum in Kingston,
 the Naw-RGz
 with delegates attending from various
 Ontario centers. Canadian Bah6'i youth on
 National
 college campuses at University College in
 contact with
 Toronto and Queen's University in Kings-
 different re-
 ton have held regular firesides. These meet-
 youth attended
 ings received good publicity in campus
 brought to
 publications.
 thought and
 Egypt and SBdn'n. During the past two
 years the National Youth Committee of
 studying in Ger-
 Egypt and Sfidin has been preparing a
 promoting
 course that includes in the study of the
 non-Bahi'is,
 Faith, religious, economic, and social sub-

Holy Year.
 England. One of the objects
 don Youth Committee has been
 nate the activities of the youth.
 socials were arranged, both at
 and in Bahi'i homes. The
 pared the devotional program
 day of the Bib, October 9,
 quest of the London Spiritual
 Other programs in which the
 pated were the presentation of
 Son of Desire" at a public
 center, and a play given at
 program, March 21, 1953.
 Germany and Austria. The
 Youth Committee was in close
 many youth organizations of
 ligious affiliations. Bahi'i
 their meetings and in this way
 them an awareness of Bahi'i
 teaching.
 Persian BahBi youth
 many have a great influence in
 the Faith. Both to BahL'is and
 the interaction of Persian and

German

jects. They also guided Local Youth Com-
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THE BAHAI WORLD

Bah6is is a constant delight.

India, Pdkistdn, and Burma. Eight meet-
active youth

to encourage and guide the

ings of the National Youth Committee were
drawn up and

throughout the country was

held in Bombay, Poona, and Panchgani.

sent throughout IrPn.

Correspondence was carried on with the Na-
American

South America. The South

tional Spiritual Assembly, Regional Youth
during

Youth Committee reported that

Committee of PPkistPn and Burma, youth
hard to make

1952-1953 they have worked

centers in India, and other National Youth
tremendous

every community realize the

Committees.

importance of the youth in

the Faith; they

The Regional Youth Committees of PPki-
organized and

endeavored to help them get

stin and Burma met regularly, maintained
youth groups. It

to be active in their own

regular correspondence with the National
important task was

was felt that the most

Youth Committee and rendered all possible
committee in each

to establish a youth

assistance to the Local Youth Committees.
the commu-

Bahb'i community to insure

First Spiritual Assembly of the BahL'is of Naples, Italy,
elected April 21, 1951.

Many youth took active part in the dis-
several groups

nity's future. During the year

charge of the nineteen month plan. Many
small at pres-

were organized and, although

new assemblies that were formed and many
the future.

ent, are full of promise for

old centers that were strengthened were
Peru; BogotP,

Groups are located in Lima,

aided to a large extent by the sacrifices of a
Argentina;

Colombia; Buenos Aires,

number of young Bahb'is. In addition to
Chile; La Paz, Bo-

Osorno, Chile; Quilpue,

assisting in the establishment of new Assem-
Siio Paulo, Brazil.

livia; Bahia, Brazil; and

bles, youth are the mainstay in many Local

The Committee prepared a

booklet of
 Spiritual Assemblies, and several Assemblies, based on
 clubs, particularly on the west coast, are constituted entirely of youth over voting age. Faith is not men-
 frdn. The National Youth Committee of restrictions,
 Trim was in contact with over two hundred familiar with the
 Local Youth Committees and youth groups principles, and spiritual
 inside IrPn; with the eleven National Youth the approval of
 Committees of the world; and with the the National Spiritual
 Assembly of the
 BahB'i International Bureau at Geneva, both BahL'is of South America, and
 has been
 by correspondence and by the exchange of distributed to all
 communities which have
 periodicals. asked for it.
 During the year twenty-four repre- United States. At its first
 sentatives visited thirty-six centers to meet, tional Youth Committee
 arranged a Jubilee
 stimulate and report to the Youth. A plan Calendar of youth activities
 for the year

BAHA'I YOUTH ACTIVITIES

First Spiritual Assembly of the BahL'is of Jakarta,
 Indonesia, elected April 21, 1954.

First Spiritual Assembly of the BahL'is of Kampala, Uganda,
 British East Africa, formed April 21, 1952.

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First Spiritual Assembly of the Bahb'is of Wolfhalden,
 Switzerland, elected April 21, 1950.

1952-1953, setting dates and subjects for of welcome to new BahB'i youth;
 the sale of
 four Youth Conferences and the topic for two thousand copies of the
 youth-prepared
 World Youth Day on March 25, 1953. The pamphlet, "New Horizons of
 Unity"; the
 dates and subjects were chosen with special mimeographing and distribution
 of an out-
 regard to the unique features of the Jubilee line for the preparation of

youth for enrollment in the ~ a l t h and Holy Year. ; the compilation of a list, broken down geographically, of African students in the United States. On July 13, 1952, the National Youth Committee met with the American National Teaching Committee, and as a result of consultation new avenues of cooperation were made available to all interested Local Spiritual Assemblies. sultation new avenues of cooperation were discovered. The National ~ e a i h i Committee n~ PIONEERING AND THE TEN-YEAR CRUSADE tee supplied the National Youth Committee with a list of all the goal cities and communities in the United States, and the Youth years four BahL'i youth entered the pioneer- ing field. They settled in Libya and since their arrival have served the to every youth residing in or around those Faith well, setting an example of sacrifice areas informing them of the significance of and devotion. Bahb'i activity in their locality and asking They have led the way for other pioneers who will come during the course them to contact their respective Regional of the Teaching Committees and cooperate fully World Crusade. Many of the youth who are preparing to pioneer are still with them. The goals and plans of the at universities and colleges but the coming two American National Teaching Committee years will witness a flow of pioneers to have been given prominent publicity in the the allotted territories. National Youth Bulletin. The National Youth Committee was also Germany. The youth of Germany look toward the Ten-Year Crusade in constant touch with the Area Youth with determination and assurance, confident Committees which gave active cooperation they will help both in the spreading of in planning and executing youth activities. the Faith at Other undertakings of the National Youth homo and abroad.

Committee included on-the-spot coverage India, Pdkistdn, and Burma.
 Three youth
 of the Intercontinental Conferences for the from India and Piikistiin have
 pioneered to
 Youth Bulletin; sending of individual letters Africa.

6. T H E B A H A ' I F A I T H A N D T H E UNITED NATIONS B A H A ' I R E L A T I O N S H I P W I T H U N I T E D N A T I O N S

IN THE spring of 1947 the National Spir-
 itual Assembly of the Bahi'is of the United
 Jerusalem) be acknowledged and perma-
 nently safeguarded."

States and Canada was accredited to United With this communication
 the Guardian
 Nations as a national non-governmental or- enclosed a summary of the
 history and
 ganization qualified to be represented at teachings of the Bahi'i
 Faith which the
 United Nations Conferences through an ob- Bahi'is of the United
 States reprinted and
 server. distributed widely.

A year later the eight National Spiritual In addition to participation
 in a number
 Assemblies then existing were recognized of United Nations regional
 and Interna-
 collectively as an international non-govern- tional conferences, four
 BahL'i documents
 mental organization under the title of "The have been formally
 submitted: "A Bahi'i
 Bah2i International Community." These Declaration of Human
 Obligations and
 eight Assemblies were those of North Amer- Rights," 1947; "A Bahi'i
 Statement on the
 ica; the British Isles; Germany and Austria; Rights of Women," 1947; and
 "The Work
 Egypt and Stidin; 'Iriq; Irin (Persia); In- of Bahi'is in Promotion of
 Human Rights,"
 dia, Pikistin and Burma; and Australia and 1948. On November 9, 1949,
 a letter was
 New Zealand. T o these eight bodies have addressed to United Nations
 explaining the
 since been added the National Spiritual As- BahL'i concept of worship,
 in connection
 semblies of the BahCis of Canada, of Cen- with the effort of United
 Nations to formu-
 tral America and of South America. Each late a method of worship

acceptable for use

National Spiritual Assembly in its application building.

tion established the National Assembly of the Guardian wrote

the United States as its representative in re-explain why he was

lation to United Nations.

association with United

A significant action was taken in July, friends should

1947, when the United Nations Special primary reason that

Committee in Palestine addressed a letter association with

to Shoghi Effendi Rabbani, as Head of the give the Cause due

BahL'i Faith resident in the Bahi'i World working for and

Center at Haifa, requesting an expression of unification of the hu-

the Bahi'i attitude on the future of Palestine, and not

tine. In his reply, Shoghi Effendi made it are at present

clear that "Our aim is the establishment of influence directly

universal peace in the world and our desire affairs! Also, he be-

to see justice prevail in every domain of will afford the believ-

human society, including the domain of pol-contacting prominent

itics." The Guardian also pointed out his people from differ-

concern that "the fact be recognized by the Faith and its

whoever exercises sovereignty over Haifa attention. We should as-

and 'Akki, that within this area exists the way with all

spiritual and administrative center of a in accordance

world Faith, and that the independence of objectives; but we

that Faith, its right to manage its internal initiative or . . .

in its future prayer

On May 9, 1947, the

through his secretary to

encouraging Bahi'i

Nations: "He feels that the

bear in mind that the

he is encouraging BahL'i

the United Nations is to

publicity as an agency

firmly believing in the

man family and permanent

because he believes that we

in a position to shape or

the course of human

lieves this association

ers an opportunity of

and progressive-minded

ent countries and calling

principles to their

sociate ourselves in every

movements of UN which are

with our principles and

should not seek to take the

tional affairs from this source, the rights of and public atten-
BahL'is from any and every country of the upon ourselves
globe to visit it as pilgrims (enjoying the detrimental to our
same privilege in this respect as Jews, Mus- considered, for instance,
lims and Christians do in regard to visiting Human Obliga-

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tions and Rights' appropriate and believes non-governmental organi-
this type of action to be wise and suitable." the Section for

Other references in words of the Guard- in a letter

ian include the following. From cablegram Nations Com-
dated April 16, 1948, addressed to the Na- tional Convention of the BahL'is of the Information

United States: "Recognition extended to the organizations, but accred-

Faith by United Nations as an international an organization

non-governmental body, enabling appoint- is similar to the

ment of accredited representatives to United correspond-

Nations conferences is heralding world rec- accreditation to

ognition for a universal proclamation of the Of course, the ac-

Faith of Bahi'u'llih." From cable of April observer or the corre-

26, 1948, a passage included recognition by the standing of

United Nations as one of the achievements This may seem a

of the American BahL'i Community, "whose specifically designed to

spokesmen are securing recognition of the give status to

institutions of Bahi'u'll&h's rising world or-

focus a glare of publicity

tion on a very wide scale

which might prove very

own interests. He

the 'BahL'i Declaration of

The status of the

zation has been d e b e d by

Non-Governmental Organizations

written to the Bahi'i United

mittee:

"The Department of Public

does not accredit

its the person nominated by

as an observer. This system

accreditization of newspaper

ents, which does not give

the paper, but to the man.

creditization of the

spondent is dependent upon

the organization or paper.

fine line, but it is

avoid the impression that we

organization as such. The

only way in which	
der in the United Nations." From letter	an organization can receive
status from the	
dated May 18, 1948: "The recognition	United Nations is through
having been	
given your Assembly (as representative of	granted consultative status
by the Economic	
the other National Spiritual Assemblies) by	and Social Council."
UNO as a non-governmental body entitled	This definition of the
BahL'i relationship	
to send representatives to various UNO	to United Nations is
important. In referring	
conferences marks an important step for-	to that relationship in
public talks or pub-	
ward in the struggle of our beloved Faith to	licity, the correct
statement to make is:	
receive in the eyes of the world its just due,	Bahb'i observers are
accredited from the	
and be recognized as an independent World	BahL'i International
Community (or from	
Religion. Indeed, this step should have a	the National Spiritual
Assembly of the	
favorable reaction on the progress of the	Bahi'is of the United States
if reference to	
Cause everywhere, especially in those parts	the national non-governmental
organization	
of the world were it is still persecuted, be-	is intended).
littled, or scorned, particularly in the East."	In 1947 a United Nations
Committee was	
All Non-Governmental Organizations	appointed by the National
Spiritual Assem-	
make contact with United Nations through	bly of the BahL'is of the
United States, and	
its Department of Public Information, sec-	Bahi'i relations with United
Nations have	
tion for Non-Governmental Organizations.	been channeled through that
committee.	

UNITED NATIONS INFORMED OF THE BAHAF CONCEPT OF WORSHIP

T H E letter addressed by the BahL'i In-	development by United
Nations of a prayer	
ternational Community to the Secretary-	building or center designed
to promote the	
General of United Nations on November 9,	spiritual unity of its
representatives and	
1949, concerning the BahL'i concept of wor-	delegates.

ship presented the following statement: Since our community has brought to-
 together in one religious -fellowship a-world-
 Mr. Trygve Lie, Secretary-General
 wide body of believers, the question of a
 United Nations
 Lake Success, New York common worship reconciling
 the traditional
 views and practices of men and women in
 Dear Mr. Secretary-General: ninety-four countries,
 representing more
 -
 The members of the Bah2i International than thirty races, and
 possessing back-
 Community have a particular interest in the grounds reflecting the
 influences of all re-
 T H E B A H A ' I F A I T H A N D U N I T E D N A T I O N S 599
 Prayer Card, issued with compliments of the United Nations Committee of the
 BahB'i International Community, 225 Fifth Avenue, New York 10, New York.
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 vealed faiths, has been for BahBis a matter "Breathe not the sins of
 others so long
 of supreme and vital importance. as thou art thyself a
 sinner.
 The fact that for such a varied and di- "Thy heart is My home;
 sanctify it for
 verse body the problem of common worship My descent.
 has been completely solved, and the univer- "I have made death a
 messenger of joy
 sality of BahVi prayer and devotion demon- to thee; wherefore dost thou
 grieve?
 strated for many years, should make the "Make mention of Me on My
 earth
 BahL'i practice interesting and significant to that in My heaven I may
 remember thee.
 United Nations. "O rich ones on earth!
 The poor in
 We therefore respectfully request that the your midst are My trust; guard
 ye My
 following brief statement on Bahi'i prayer Trust.
 and worshiv be made available to those con- "The source of all
 learning is the
 cerned with the creation of the prayer knowledge of God, exalted be
 His glory."
 building and the conduct of prayer at
 The following brief passage describes the

United Nations sessions.

type of public worship which will be con-

Fundamentally, the Bahgis feel equal

ducted in this House of Worship when com-

reverence for the founders of all revealed

pleted:

religions. The Bahi'i teachings recognize

that all the Prophets are one in spirit, that

is not one

all reveal God to mankind as successive

denominational

manifestations of His will. Their revelation

according to a

is continuous and progressive. On this foun-

worship, wherein

dition the BahL'is of East and West realize

and creeds may

and accept the unity of all religions.

which emanates

Congregational worship among the

worship in-

Bahi'is consists of the reading of passages

drama, no

from all extant Holy Books, with no ritual-

invocations or con-

istic device, no racial, denominational or na-

Manifestation

tionalistic discrimination. This worship fos-

utterance in this holy

ters reverence for all the Prophets of the

past, cultivates spiritual unity among par-

terior of the House

ticipants, and emphasizes the true aim of the

of Worship is symbolized the equality of all

religion of God as the unity of the human

race.

use of character-

To demonstrate this new concept the

the Star of

American Bahi'is are completing their

the ancient

House of Worship on Lake Michigan, near

Chicago, in the Village of Wilmette. Over

enclose a copy of

each of its nine entrances is inscribed a text

deals more

defining a particular approach to the spirit-

"The BahBi House of Worship

more religious edifice of

character. It has been built

new and higher pattern of

persons of all races, nations

enter the unifying Spirit

from the Word of God. BahBi

cludes no sermon, no physical

man-conceived prayer,

ventionalized response. The

of God, He alone, has

place."

In the design of the

istic religious motifs such as

David, the Christian Cross,

(true) Swastika.

With this statement we

an illustrated brochure which

fully with the design and

function of the
ual reality common to mankind. These texts BahVi House of Worship. It is
our hope that
are :- this solution of the serious

problem of a
common worship of the God of all mankind
"The earth is but one country; and -the very heart of world order and
peace
mankind its citizens. -may be helpful to United
Nations.

"The best beloved of all things in My
sight is Justice; turn not away therefrom Faithfully
yours,
if thou desirest Me. B ~ d INTERNATIONAL
f COMMUNITY

"My love is My stronghold; he that By: Horace Holley
entereth therein is safe and secure.
Secretary

REPORT OF B A M f ACTIVITIES IN RELATION TO THE UNITED NATIONS

T H E following outline of Baha'i partici- for Non-Governmental
Organizations which
pation in United Nations Conferences has was held at the University of
Kansas. The
been taken largely from material prepared delegates at this Conference
were Paul Har-
by the United Nations Committee. Mrs. ris and Bertha H. Campbell.
Mrs. Sarah
Mildred R. Mottahedeh has been the ac- Harris was an observer. The
assistance and
credited BahCi International Observer. remarks of our delegates were
warmly ap-
preciated, as we heard from some of the of-
ficials at the Conference.
In 1949 the Third International Confer-
An International Conference o f Interna- ence of International
Non-Governmental
tional Non-Governmental Organizations Organizations was held at Lake
Success,
was held at the Palais des Nations in Ge- N.Y., April 4-9. The noteworthy
feature of
neva, Switzerland, on May 17-21, 1948. The this Conference was the unusual
character
Bahi'i delegates to this Conference were of the Bahi'i delegation. The
delegates were
Ugo R. Giachery, Charles Mason Remey Hilda Yen Male, a Chinese, Amin

Banbni,
 and Mildred R. Mottahedeh. It was the first appearance of the Bahi'i International Community working in conjunction with the other International Non-Governmental Organizations who had accredited Observers delegations and to United Nations. Following are brief excerpts from the Report made by the Bahi'i Committee delegates:
 "So far as we could ascertain our organization represented more countries than any other organizations there present. It was of course a very happy moment for us when different organizations got up and stated their qualifications for the three offices on Nations Committee. We knew that we were not well known in the Congress and that the chances of our being elected were rather slim, however, we felt it advisable to take this opportunity to state our qualifications. This was done by Dr. Giachery who rose and said that the Bahá'í International Community represented ninety-one countries-nine National Assemblies-all races, all nationalities, all confessions and all leaflets on

a Persian, Matthew Bullock, an Negro, Emeric Sala, a European and now a Canadian citizen, and R. Mottahedeh, an American.
 most international of all the represented five continents.
 At this Conference a special was set up by a resolution of to call National meetings of mental Organizations in all countries of the United Mottahedeh was made a member of Committee.
 In 1949 the Bahá'í United mittee decided to acquaint the gates to the General Assembly manent delegates to the United the Bahá'í principles. A prayer and sent to the delegates of sembly Meeting at Lake Success warm acknowledgment was the Honorable Warren Austin, United States Delegation to the Nations. Copies of the Bahá'í

ages."

"Pattern for Future Society"

and "Industrial

The Bahá'í delegation made many friends Justice" were mailed all the permanent dele-

at this Conference and laid the groundwork gates of the United Nations. for future relations with these delegates.

During 1948 the United Nations Com- On June 27-28, 1949, a European Re-

mittee made many friends at the United Na- gional Conference of Non-Governmental

tions Headquarters, Lake Success, and in- Organizations was called in Geneva, Switz-

vited some of them to a series of fire-side erland, to which we sent Amin B a n h i as a

meetings at which our beliefs and principles delegate. During this Conference, Mr. Ba-

were explained. n6ni had the opportunity to present the

In 1949 the Bahá'ís were invited to send work which is being done by Bahá'í sum-

delegates to the State Conference of Kansas mer schools in the field of human rights.

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THE BAHÁ'Í W O R L D

Regional Conference of United Nations Non-Governmental Organizations, Yildiz Palace, Istanbul, April 9-13, 1951.

A United Nations Regional Conference The Conference approved Bahá'í recom-

of Non-Governmental Organizations, held mendations expressed in these papers, for

in Santiago, Chile, in October, 1949, af- example, on the need of establishing a more

forded the first opportunity enjoyed by universal consciousness, and the need to

Latin American Bahá'ís to participate in eliminate prejudices rooted in the emotional,

United Nations activities. irrational nature, in order to make possible

From the report prepared by the Bahá'í the attainment of United Nations aims.

delegate, it appears that the Bahá'ís of Through this participation the ground

Chile had received a direct invitation to take was prepared for helpful permanent coop-

part. The local Assemblies of Santiago, eration with United Nations on the part of

Valparaiso and Viña del Mar each selected Latin American Bahá'ís.

THE BAHAI FAITH AND UNITED NATIONS
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in this respect to assist in the great work of the United Nations and approximately two hundred delegates represented one hundred and three organizations. Only three organizations were represented by the full quota of the United Nations. Only three organizations were represented by the full quota of the United Nations. Only three organizations were represented by the full quota of the United Nations.

of five allowed universal conscience through means of pictures, (telling the stories and adventures of these three. the UNO) in magazines, etc., to prepare the complete delegation new generations for this so necessary universal consciousness for the establishment of our delegation permanent peace and unity." (United States), In 1950 another State Conference of Non-Governmental Organizations was held at the University of Kansas and three Bahi'i delegates were sent: Mr. and Mrs. L. Paul Harris and Mrs. Esther Klein Cochran. The Fourth International Conference of International Non-Governmental Organizations was called in Geneva, Switzerland, On June 26-28, 1950. The following excerpts are taken from the report of the delegates: "The conference was held at the Palais

to each organization and the national community was among The fact that we had a enabled us to participate in five committees. The members of our dele- gation were Bishop Brown Ugo R. Giachery (Italy), Rafi Y. hedeh (United States), Abbas Mottahedeh (Switzerland), and Mildred R. Mottahedeh at the University of Kansas and three Bahi'i (Bah'i International Observer). We elected Ugo R. Giachery as chairman and Mildred R. Mottahedeh as secretary of our delegation. resolution was drawn up by our ~ ~ delegation adopted and presented to the plenary session where it was warmly received. It reads as follows: 'In order to surmount the wave of pessimism which threatens the

ples of the United Nations, the NGOs undertake to employ all their resources to create and intensify all over the world a moral non-governmental or-atmosphere favourable to the acceptance of therefore give secretary and the address of ters. Mrs. Taimurtash said this was a meeting of ganizations and she could not

these principles.' . . . the official government attitude on the

"Committee 5 on Middle East and Africa: Abbas Bagdadi. This committee had secretary, Mr. Lawmet briefly and-adjourned after hearing a Youth, report of the Iranian Association for the organization and UN on their seminar on 'Teaching on the Mrs. Taimur-United Nations which had been given in Faith was merely Teheran this year. The report was given in Mottahedeh French, which they do not understand, and allow this was not translated into English as is customary in these conferences. exposition of the

"The committee re-convened the next principles of the day and by this time Mrs. Mottahedeh had identical with finished her work on the Asian committee those of any and joined Abbas Bagdadi. She asked that Chairman remarked Mrs. Taimurtash, the Vice Chairman (and a private daughter of the former Prime Minister of organizations, b i t Mrs. Irkn) give the translation of the report in not, but was English. She did so and mentioned the successful activities of the United Nations Association of which the Shah is the Honorary what seemed President and told of the establishment of they soon began the Seminar. The goal of this organization is to the matter to serve the peace and various means were and the ma-used to achieve its purpose, such as films,

BahL'is.

"At this point the rence of the World Assembly of asked about the BahB'i said he had never heard of it. tash stated that the BahB'i a sect of Islkm, to which Mrs. quickly responded, 'I will not statement to stand on the ceeded to give a brief Faith. She added that the BahB'i Faith were more nearly the principles of the UN than other organization. The that it seemed to him this was quarrel between two Mottahedeh assured him it was a matter of principle.

"At first the members of were annoyed and impatient at to be a private quarrel but to grasp that there was more than appeared on the surface jority rushed to the support

of the Bahá'í pamphlets, placards, lectures, radio, etc. delegation. When Mrs. Mottahedeh insisted on the resolution being put Five countries were invited to attend the Seminar, among them India, Afghanistan the Iranian Taimurtash grew angry and said and 'IrBq, and various types of Government does not recognize the Bahá'is and Mrs. Mottahedeh replied present. Mrs. Mottahedeh asked why the invitation had not been extended to the change the fact of their existence and that they had existed for nearly a Bahá'is who have a membership in Iran century and numbering approximately one million and added that the UN had recognized them as constituting the largest minority there. Mrs. was witnessed by our participation in this conference. Taimurtash said that the invitation was extended through the radio and press and that, "The discussion of this matter occupied if the Bahá'is were not present, it was not over an hour. The Chairman said that the matter now seemed to him the fault of those in charge. She further than a private difference and said that there are only three minorities in he thought the Bahá'is were right. He frhn: the Jews, the Zoroastrians, and the ing the resolution even suggested strengthen- ing the resolution even Christians (Armenians and Nestorians) and all non-governmental further to say that are all represented in Parliament. 'We do ited to the UN should be specifically invited to all national regional UN not consider the Bahá'is a minority,' she conferences. The Chairman's amendment and our original resolution were accepted by a strong majority vote. Mrs. Mottahedeh responded that an invitation should have been sent to all UN Non-Africa were presented for discussion, Mr. Governmental Organizations and again sented for discussion, Mr. Lawrence (a West African and the secretary asked why the Bahá'is were not invited. Mrs.

of our com-

Taimurtash said, 'There are no BahB'is in mittee) said that he was very sorry to report

Irkn.' Mrs. Mottahedeh offered to furnish that in Africa the minorities are in a very

her with the names of the chairman and the bad state. He cited no examples in order not

to touch upon political problems but wished Conference, as Bahi'i observers: Mr. Sami

only to mention that the minorities there are Doktoroglu and Miss Ulgan Inan, of Tur-

treated badly. He therefore is in full agree- key, and Mrs. Farakhou Samadea, of f r h .

ment with, and ready to support, the resolu- "At 10:30 A.M., the session was opened

tion of the Bahi'is about discrimination." by His Excellency, the Governor (Vali) of

At these meetings our BahL'i training Istanbul. He welcomed the first Regional

shines out and enables us to win many Non-Governmental Organizations Confer-

friends. ence being held at Istanbul,

and assured

"At the Geneva conference this training them of his best wishes for its success. Then

was deeply evident. Numerous people spoke Prof. Gokdogan of the Teknik University of

to us of the outstanding work done by our Istanbul was elected Chairman, upon a sug-

delegation in each committee. The truth of gestion made by Mr. Tewfik Khabil, dele-

the matter is that most of the constructive gate of the Arab Union of Egypt, and sec-

work that was done came from our delega- onded by an Israelite delegate. tion and this was widely acknowledged. The "Mr. R. Bokhari, the

Director of the

fact that we tried to be just, harmonious, United Nations Department of Public In-

constructive, non-political and showed a formation Center of Cairo, Egypt, was

genuine appreciation of others' efforts soon elected Secretary. About Vice-Chairman, as

came to be recognized. We also were far there was no suggestion made, Mr. Mecdi

better prepared in discussion and conference Inan, the Bahi'i Delegate of T ~ ~ r k e pro-

y,

technique than the large majority of the delegates and this is, of course, due to our work." first Commit-

posed that Mrs. Mottahedeh be Chairman and it was seconded consequently elected. "Upon the opening of the

In 1950 the Nobel Prize was conferred upon Dr. Ralph J. Bunche for the notable Turkish work he did in mediating the questions in some infor-

tee's session, Miss Sureyya Aga-Oglu, of the University Women's League and a lawyer, asked the Chairman if

Israel. On this occasion the Bahi'is of Oslo Bahb'i mation would be given about the

presented him with a congratulatory tele- anything Community, as she did not know

gram from the National Spiritual Assembly about it, while she could see

that Commu- nity represented. Mr. R.

of the Bahi'is of the United States and re- Mottahedeh made

ceived a very warm response from him. In a very short yet sound

presentation of the 1950 Mr. William B. de Forge was ap- Faith and its principles, and

the statement pointed National Observer to the United was satisfactory. Bahi'i

delegates took their Nations for the National Spiritual Assembly actual part in the work of the

two Commit- of the BahB'is of the United States. tes and tried to display tact

and discretion In 1950 a Conference of International that attracted all minds and hearts

to them. Non-Governmental Organizations interested The tact was more striking when

Mrs. Mot- in non-scholastic teaching about the United tahedeh sincerely and thankfully

declined Nations met at Lake Success. Dr. David when suggestions were made to

have her Ruhe represented the Bahi'i International elected either as the Chairman

or the Vice- community. Chairman of Committee No. 2,

drawing at- tention to the fact that the two officers

The year 1951 was a particularly active should preferably be elected from

among one, in which four important Regional Con- the delegations of the

Regional countries.

ferences were called. The first of the series "As the first session of the two Commit-tees was over, delegates and observers took place in Istanbul, Turkey, April 9-13, and the following are excerpts from the report of the delegates: rushed to inquire about the Bahb'i Faith, and a good dissemination of pamphlets was made. In this circumstance, the Bahb'i delegates felt greatly indebted to Mr. Rafi Mottahedeh, BahB'i Delegate of the valuable contributions of the National Spiritual Assembly of the Bahb'is of 'IrAq; Mr. Kamil Abbas, of 'IrLq; Mr. Mohamed Mustafa Soliman, of Egypt and SG- for having supplied the delegation with a big quantity of pamphlets. As a matter of fact, the following Bahb'is to sit in and listen to the members of the Bahb'i delegation were occupied

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Bahi'i Representatives and Observers at United Nations Non-Governmental Organizations Regional Conference for the Middle East, held in Istanbul, Turkey, April 9-13, 1951, with Dr. Faryar, Director of UN Information Center in Tihirin (extreme right). Photograph taken in front of the Yildiz Palace.

Left to right: Mecdi Inan, Bahb'i delegate from Turkey; Kamil Abbas, Bahi'i delegate from 'IrBq; Sami Doktoroglu, Bahi'i observer from Turkey; Rafi Mottahedeh, Bahi'i representing fib; Mrs. Mildred Mottahedeh, Bahi'i International Community delegate and observer; Farakhou Samadea, observer from frkn; Mohamed Mustafa Soleiman, Bahi'i delegate from Egypt and Sfidln; Dr. Faryar, Tihirin; Ulgan Inan, BahL'i observer from Turkey.

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for the entire thirty-minute period with ex- side of Istanbul-Gazi-Anteb and Adana-plaining facts about the Faith. It was not after they had seen the

favorable press.

only during this period, but throughout the
is the fact that

Conference that the BahP'is were steadily
officially received

besieged by all the reporters of all the lead-
Governor of

ing newspapers, for information about the
delegates. Also,

Faith.

that the Conference should

have been held

"On April 12, the delegation invited Mr.
'Abdu'l-Hamid, the

at the Palace of Sultan

Daniel Auster, the delegate of the UN As-
the Faith men-

arch-enemy of the Faith; and

sociation of Israel, who is also the Mayor of
Palace!

tioned so frequently at the

Jerusalem, to lunch at the Park Hotel. It
that a National

"It is also of significance

was a very pleasant occasion and we were
Organiza-

Committee of Non-Governmental

especially gratified to hear the many compli-
a meeting

tions of Turkey was called for

mentary remarks about how much the
Chairman of the

by Prof. Gokdogan, the

Bahi'is are contributing to the beauty of
the Chairman

Conference. In that meeting,

Israel, and the high ideals of the Bahl'is.
Community of

announced that the Bahl'i

The Mayor was especially pleased at our in-
recognized by the De-

Turkey is officially

viting him, because of the tension created
Information of United

partment of Public

by the presence of both Jews and Arabs at
listed among the

Nations and it was actually

this Conference. The Jews felt that they
Organizations of Tur-

Non-Governmental

were more or less standing alone and were
the other

key, and invited to work with

delighted to find Bahl'i delegates so

N.G.O.'s."

friendly, especially since we had Arabs
among us.

The second of the series

of Regional Con-

"To return to the report of the commit-
of Bali, in

ferences was held on the Island

tee work, the resolutions were drafted on
August 3, 1951. Of

Den Passar, July 29 to

April 12 and it can honestly be said that appointed, Mr. Stanley	the BahB'i delegates
the Bah2is contributed greatly to the work New Zealand,	Bolton, Jr., of Australia and
of these committees, which, in fact, would and Capt. H.	Mr. B. Sohaili of PakistLn,
have produced little results without the only delegates	Buys of Indonesia were the
Bahl'i delegates. They acted as a coordi-	able to attend. Mrs. Shirin
Fozdar who was	representing an Indian
nating point between all factions and were organization assisted	
able by useful resolutions, to assist the fu-	the Bahi'i delegation greatly
through the	
ture work. In both committees, it could be excerpts are	Conference. The following
said that the bulk of the resolutions were from their report:	
the result of Bahi'i suggestions.	"During the course of the
meeting, the	
"Generally, there was a wide publicity	Committee was interviewed by a
reporter	
given to the Faith by the press, and BahB'i	from the leading newspaper,
which resulted	
delegates were frequently besieged by the	in an article about the Faith
appearing in	
reporters. For several days, all the UN Con-	the July 24 issue of the
publication A.I.D.	
ference news items mentioned the Faith.	This publicity was the first
secured for the	
"The result was that finally Cumhuriyet	Faith in Indonesia. The reporter
also wrote	
(Republic), one of the leading papers in	about the Faith for a news
agency in Dja-	
Turkey, wondered in its edition of April 13,	karta and it is possible that
the story may	
as to such a comparatively small minority in	have been picked up by other
newspapers.	
the U.S.A. playing a leading part in the	"It is certain that
everyone concerned	
Conference work. [Other papers which car-	with the Conference has at
least heard the	
ried articles concerning Bahi'i participation	word Bah& and a majority know
a little of	
principles, history and aims of the Faith.	
in the Conference were Hiirriyet (April 9),	
"It was felt that the Bahi'i delegates con-	
Yeni Sabah (April 10), and La Ripublique	tributed much to the

Conference; made val-

(April 13) .]

Indonesian Officials

"We have no doubt that this publicity will present, and succeeded in carrying the Mes-

have a resounding effect on the teaching sage to all those with whom we came in

work of the Turkish Bahi'i Community. touch. We feel certain that the contribu-

Letters and telegrams of congratulations tions of the Bahi'i delegation will lend

were received from the Turkish Bahl'is out- weight not only to the activities of the BahA'i

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International Community, but also will mendation in conjunction with the later

stimulate BahL'i activity here in Indonesia it- ones.

self, which is at present one of the outposts "In the plenary session in the afternoon

of the Faith." reports were given of the

different agencies

of the UN. Dr. Luis Gabuardi of the Cham-

The third of these Regional Conferences ber of Commerce asked about the Faith,

was held in Managua, Nicaragua, August stating that he had been impressed by the

4-1 1, 1951. The delegatets were: Sra. Raquel manner in which the BahL'i Delegation had

Francois de Constante, from Panami; Julio C. Hernandez, from 'Nicaragua; Artemus Lamb, from Costa Rica.

The following excerpts are from the report of the delegates to this Conference:

"Press Activities. Owing to the unexpected postponement of t h e Conference from the 4th to the 6th of August, the Delegation took advantage of the opportunity to visit the Directors of the two most liberal newspapers, La Flecha and La Noticia, as well as the directors of the newspapers of the Student Federation who are good friends of the BahL'is. As a result of these efforts news of the arrival of the BahB'i Delegation appeared in the three papers, one with a photograph on the front page; unfortunately, only La Razon of the Student

Federation published statements on the Teachings.

'The Delegation met every morning to International pray. On the next day all went to their re-Conference of spective committees. Sra. Constante con-Organizations of United tinued attracting attention, especially for Nicaragua, being the only woman taking active part in 1951.

the discussions. All the newspapers pub-(Costa Rica), lished accounts of the main events of the Constante Conference and the name of the BahB'i Hernandez (Nica-Delegation figured in almost all of them, al-though generally the names of known na-tional figures were those that were played up visibly. acted and presented their recommendations

"Dr. Fusoni [Director of the UN Depart-'complete' ment of Public Information] lunched with Community had the Delegation. He listened with deep inter-judging from est to explanations of the Faith and asked another proof of many questions, stating that he had often proceeding with care heard of the Faith but knew practically doing is build-nothing of it. He seemed deeply moved by capacity by our cooperation and promised to see the going to Bahi'is in other places, such as Panama and Mexico. "During the final days many conversa-

"In this session Sra. Constante presented and most a number of recommendations which the the work of the BahB'i Delegation had prepared for the bet-

Representatives of the Bahb'i

Community at the Regional

Non-Governmental

Nations held in Managua,

August 4-11,

Left to right: Artemus Lamb

Sra. Raquel Fran~oisde

(Panama) and Julio C.

ragua).

as well as the universal and

manner which the Bahi'i

worked in other Conferences

the former reports. This is

the necessity of always

and wisdom, for what we are

ing a permanent record of our

which thousands of people are

judge the Faith.

tions were held with the leaders

active delegates, about both

United Nations and the Bahb'i

Faith, and
 ter functioning of future conferences and we believe that we could say
 in all truth
 which were well received. Also, the Teach- that this Conference has
 opened a new
 ing Committee approved the recommenda- stage of recognition and of
 prestige for the
 tion based upon the original BahB'i recom- Faith in this territory."
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On October 29-November 2, 1951, a Without exception we have heard
 nothing
 Regional Conference of Non-Governmental but praise for the work that
 all Bahi'i dele-
 Organizations was called in Paris and the gates have done throughout the
 world.
 Bahi'i International Community sent four- The work of the Bahi'i
 United Nations
 teen delegates from ten different countries: Committee started very
 modestly but has
 Jean Deleuran, Tove Deleuran, Denmark; grown to large proportions which
 have re-
 Dorothy Ferraby, John Ferraby, British percussions in all parts of
 the BahB'i world.
 Isles; Mme. Ferrand, France; Ugo R. Gia- We are gradually winning
 respect in interna-
 chery, Italy; Louis Henuzet, Belgium; Li tional circles for the
 principles of the Faith
 Hoffman, Holland; Anita Ioas, International and the character of its
 followers.
 Delegate; Claude Levy, Luxembourg; Ake
 Norgren, Sweden; Jean Sevin, France; Rita
 Van Sombeek, Holland; Gerd Strand, Nor-
 way. During the two years

1952-1954 several
 The following excerpt is taken from their conferences were held in different
 parts of
 report: the world with very
 interesting results.

"The Bah2i delegation is highly gratified The Fifth Znternation~il
 Conference of
 to report that Ugo Giachery was nominated Non-Governmental Organizations
 was held
 by the Department of Public Information at the United Nations
 Headquarters, Octo-
 for Chairman of Committee 111 on 'Special ber 6-10, 1952. Our delegates

were: Dr.

Problems of United Nations Information in
Yen Male,

Europe,' and was accepted by the delegates
Mr. Albert

without dissent. As Chairman of one of the
our observers

four Committees, he became ex officio a
Mrs. Hedda

member of the Steering Committee for the
Conference. As such, he was presented to
Working Commit-

the President of the French Republic, Mon-
representative,

sieur Auriol, and also attended a lunch
interest to

given by the Cercle de l'Americain Latin.
report of this

This appointment was felt both to give pub-
licity to the Faith and to enhance its pres-
look forward

tige in the eyes of the delegates."
written from the

Since the close of the Conference, we
C~ilturaland

have received clippings of the publicity
Mankind.' This world

which the delegates received on their return
volumes, to be written

to their native countries.

eminent au-

BahB'i participation in these Conferences
covered in

has brought certain facts to the attention
estimated that this

of the delegates of the other Non-Govern-
completed sometime

mental Organizations and to the section
disclosing this

of Non-Governmental Organizations in
Carnes, the

the United Nations. Wherever a Conference
Donald A. Mac-

is called, we usually have well-qualified
Federation of

native Bahi'is to participate in them. This
attacked the world

Firuz Kazemzadeh, Mrs. Hilda

Mrs. Mildred R. Mottahedeh,

Rakovsky, Mr. Manuel Vera;

were Mr. William de Forge and

Rakovsky.

The Vice-Chairman of

tee No. 1 was our BahB'i

Mrs. Hilda Yen Male. It is of

quote the following from the

Committee:

"Something for the Bah2is to

to is a world history, to be

world point of view, called ' A

Scientific History of

history is to be in six

by an international group of

thorities on the subjects to be

this history. It is roughly

world history will be

between 1957 and 1962. On

item of information by Mr.

Right Reverend Monsignor

lean, delegate from the World

Catholic Universities,

is most unusual, since many of even the Carnes answered by quoting Mrs. Eleanor largest of the Non-Governmental Organizations whose memberships run into the millions send delegates mostly from Western United Nations is doing the work of God without Europe and the United States. Our delegations have been a living proof of the wide Him only.' Miss Ruth F. Woodsmall, delegate from the International spread of our world membership. Our Alliance of Women, said that it depends upon the definition of the word 'culture' training they have received in consultation whether or not to include religion in their own community affairs. They have been able to apply this training in a constructive way that has given real assistance that if the definition did not include religion to the progress of all these Conferences. in a cultural

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and scientific history of mankind, the people of the world still needed a history book It would be of general interest to note the written from a world point of view impartially to help peoples to understand and appreciate one another's cultures, instead of her report: "The Bahá'í delegate proposed the following recommendation: being written from a partial national point of view to perpetuate animosity of the people of the nations against one another; and Organizations should try to plan some of their conferences in trust and non-self-governing territories.' Our if the definition should include religion, the ample of our Jubilee delegate gave the example of our Bahá'ís would welcome it all the more. The Conference which will

religious history of the world should start be held in Kampala.
right from the beginning and follow through "The recommendation was
amended to read
to the very latest religion, which is the as follows: 'Non-Governmental
Organiza-
Bah'i World Faith, impartially and truth- tions should try to plan some
of their
fully, without the feeling of 'religious na- conferences in trust and
non-self-governing
tionalism,' for it would be discovered that territories, being sure that
there is a firm
all religions, stripped of their man-made control of the conference in
order not to
dogma and creed, are one, because truth is have it used as a political
spring-board.' The
one. Just as there should be internationalism recommendation was accepted
more or less
in the political, economic, and social realm, in this form. It is an
interesting commentary
so there should be 'religious international- that the amendment did not
occur to the
ism.' Therefore, the BahB'i International mind of the Bahb'i delegate
making the
Community wanted to express to Mr. original recommendation
because Bahb'is
Carnes of UNESCO their endorsement of never have to concern
themselves with polit-
the writing of this Cultural and Scientific ical questions."
History of Mankind." The Bah6'i delegate on
Working Party
The question of Human Rights was ex- No. 4 was Dr. Firuz Kazemzadeh.
The fol-
tensivelf discussed at this committee also, lowing is quoted from his
report:
and our delegate called attention to the tre- "The Bahb'i delegate pointed
out that one
mendous amount of work yet to be done in should not lose sight of the
forest behind in-
this field. The Genocide Convention came dividual trees, and that it
was not enough to
within the scope of the discussion on Human promise people technical
assistance or more
Rights. Our delegate, Mrs. Male, drafted a food in order to win their
support. What is
recommendation, which was proposed and needed is a statement of the
ideology under-
amended by Mr. Barnett Janner, M.P., dele- lying the United Nations. A

movement is
gate from the Coordinating Board of Jewish strong only if its ideas and
actions are in
Organizations, and it was adopted by ma- tune with the basic forces
which shape his-
jority vote. tory. There, it is necessary
to demons&ate to
The resolution reads as follows: the masses that the UN is an
expression of
"In view of the lack of information and the such forces and not merely a
political or-
misinformation on much of the work of the ganization created by a number
of states for
United Nations, especially the Convention their own special purposes.
on Genocide, it is recommended that inter- "The statement of the BahL'i
delegate was
national Non-Governmental Organizations warmly supported by Miss Lie
(Interna-
urge their national branches to make further tional Association of Business
and Profes-
effort to make known as widely as possible sional Women, Norway), Mr.
McNeill, and
the texts of United Nations Conventions, Dr. Leitner. The Working Party
expressed
such as the Convention on Genocide and the the desire that a section on
ideology be in-
Convention on Refugees, etc." cluded in its final report to
the plenary ses-
In Working Committee No. 2, our dele- sion.
gate, Mr. Manuel Vera, who was the only "The Chairman of the Working
Party, Dr.
Latin American delegate during most of the Leitner, asked the Bahb'i
delegate to par-
Conference, was able to be extremely useful ticipate in the drafting of
the report and to
in the discussion of technical assistance. He write the section on ideology.
The Bahb'i
is working in the Point 4 Program in Peru. delegate's draft was
unanimously approved
His remarks were received with much ap- at the last session of the
Working Party and
preciation. incorporated into the text of
its final report.
BahL'i Delegates at the Fourth United Nations International Non-Governmental
Organizations Conference, held at the Palais des Nations, Geneva,
Switzerland, June 26-28, 1950.
Right to left: Dr. Ugo R. Giachery, Mrs. Bishop Brown (observer),

Mrs. Mildred R. Mottahedeh, Rafi Mottahedeh, Abbas Bagdadi.

"This proposal was accepted and brought can be accomplished only by studying the before the plenary session of the Confer- spiritual life of each race, considering that ence. its civilization and progress

have been due

"It can be said that the contribution of the to the grade of ethics generated by the great

BahL'i delegates was positive in that it raised spiritual educators of each people. It is nec-

the whole discussion to a higher level, where essary to teach them to venerate and love

it was possible to introduce some of the each one of them equally so that no preju-

Bah6'i principles in a form acceptable to dice may exist among the peoples and that

all." unity of conscience, which

alone can bring

From March 26-31, 1952, the UN Re- success to the efforts of the great entity of

the United Nations in freeing the world gional Conference of Non-Governmental from the horrors of war, may be established.

Organizations was held in La Paz, Bolivia.

That all problems be considered with a uni-

Our delegates were Mr. Arturo Cuellar versal, not a nationalistic outlook."

Echazu. Mrs. Yvonne de Cuellar, Mrs.

Dorothy Campbell.

It should be borne in mind

that all these

It would be interesting here to give some Bahgi delegates who took part in these Con-

of the resolutions which our delegates pre- ferences in various parts of the world were

presented at this conference: complete novices. Yet in every case their

"In order that humanity may arrive at a training in consultation in BahVi community

universal understanding, it is necessary to life enabled them to take part in the discus-

teach adults, as well as the new generations, sions in such a way as to assist the purpose

how to develop a universal mind, and that of the Conference. All were extremely care-

ful not to take any part in politics and their international Non-Governmental
Organiza-
impartial attitude has been noticed at all of tions that have been able to
send delegates
these Conferences. who were native to the region
where the
Conference was being held. The person at
In April, 1952, a Conference o f Non- the UN immediately in charge of
these Con-
Governmental Organizations was held in ferences, said "The Bahi'is
have been pres-
Quito, Ecuador. Our delegates were Mrs. ent at all the Latin American
Conferences
Roxana Gallegos and Mr. Hernan Pasquel. and have usually been
represented by native
Our delegates had numerous opportunities people of the region. The
Bah'i delegates
to make constructive contributions during are always cooperative and
constructive and
the meetings of the Working Committees their efforts definitely
contribute to the suc-
and the resolutions which they presented cess of our Latin American
Conferences."
were approved during the final plenary ses- This comment applies not only
to the Con-
sion. Through this Conference many Latin ferences held in Latin
America, but it is true
Americans interested in international affairs, of the Bah'i participation in
these Non-
became acquainted with the principles of the Governmenla1 Conferences
wherever they
Bah'i Faith. have been held in the world.
Here it would be appropriate to say that
we have heard from United Nations person- Perhaps the most interesting
Regional
nel that ours has been one of the very few Conference of all is the one
that was held

Eah2i Delegation (l e f t) at Fifth Conference of International
Non-Governmental
Organizations on United Nations Information, held in New York
City, October 6-18, 1952.

Fourth World Congress for World Federal Government, held in
Rome, Italy, April 2-9, 1951.

The three BahL'i representatives appear in second row, far left (left t o
right) :

Prof. Mario Fiorentini, Dr. Ugo R. Giachery, Prof. Alessandro Bausani.

October 24-31, 1952, in the Philippines. At this conference our delegates were: Mr. S. H. Koreshi, representing the National Spiritual Assembly of the BahL'is of India, Pkkistkn, and Burma; Mr. S. P. Bolton, Jr., representing the National Spiritual Assem- elected bly of the Bahi'is of Australia and New Zealand; Dr. David M. Earl, Headquarters Delegate, BahL'i International Community; and Mr. K. H. Paymh, representing the BahVis of Indonesia. Quoted from the report presented by the delegates is the following excerpt: "The BahL'i Delegation was the largest sin- Geneva, Swit- gle delegation at the Conference, and prob- International Com- ably influenced the course of the discussion Dr. Ugo R. more than any other. It would be no exag- veteran of many generation to state that our delegation was the well known and leading delegation. The word Bahi'i became delegates. Miss a by-word of the Conference and was men- Elsa Steinmetz acted as observer. tioned on many occasions in committee and plenary sessions and also by the speaker of Conference the House of Representatives, Mr. Eulogio Perez, in his closing remarks." was convened at the United Nations Headquarters in New In other parts of the world, increased reported. The BahL'is of Rio de Janeiro had been cooperating since 1950 ganization of Non-Governmental tions of Brazil. The quality of pation was such that in 1953 Community of Rio de Janeiro was to the National Council. In 1952 and 1953 the BahB'is represented at the United ences for Non-Governmental at the University of Kansas. A Regional Conference of Non-Governmental Organizations vened in September, 1953, in zerland. The BahL'i munity was ably represented by Oiachery. Dr. Giachery is a of these Conferences and is highly respected by the other In November, 1953, a special of Non-Governmental United Natiolns Inforrnatorz York. The BahL'i International

Community

Bahá'í activity in United Nations affairs was represented by Mr. William de Forge.

Dr. David Earl, Headquarters Delegate of the Bahá'í International Community, being

presented to President Quirino of the Republic of the Philippines at reception given for delegates to the Non-Governmental Organizations Conference of United Nations, Manila, October 24, 1952.

Non-Governmental Organizations Conference on Technical Assistance held at United Nations Headquarters in New York, March 29, 1954.

Mrs. Mildred R. Mottahedeh, representative of the Bahá'í International Community, is seated third from right.

THE BAHÁ'Í FAITH AND UNITED NATIONS
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In March, 1954, a Non-Governmental Organizations Conference on Technical Assistance was held at the United Nations Headquarters in New York. Each Organization was permitted only one delegate, and suggestion Mrs. Mildred R. Mottahedeh represented spoilsorship of the Bahá'í International Community. During Assistance Board, the course of this conference our delegate at the most made some suggestions regarding the publicizing of the United Nations Technical Assistance Program and the marketing of handicrafts from the underdeveloped countries. The suggestions were most enthusiastically received by the Technical Assistance Department and the general body of delegates. Many considered it the only worth-while suggestion developed from the Con-

the United Nations issued a letter to Mrs. Mottahedeh describing the plan, facilitate her work. It would here be interesting the nature of this project. The was that, under the United Nations Technical a series of exhibitions be held important trade fairs These exhibitions were to graphs showing the progress in health, education, agriculture, transportation and development and handicrafts in the countries. In addition to the exhibits, actual samples of the to be displayed to acquaint

possible buyers
ference. Following the Conference our dele- with new potential sources of
raw and fin-
gate was invited by the United Nations to ished materials. Films on the
work done in
draw up a definite plan containing the sug- the developing of these
underdeveloped
gestions. This plan was submitted to the countries were also to be
shown. In this way
heads of various departments at the United the splendid solid
accomplishments of the
Nations and all have given their hearty ap- Technical Assistance Department
of the
United Nations would become known to
proval.
sizable segments of the world's population
Mrs. Mottahedeh was planning to go to and new markets could be found for
the
Southeast Asia and the Pacific Islands. She products of the underdeveloped
countries.
asked the Technical Assistance Board This project was undertaken
in line with
whether they would like her to make liaison the Bah6'i policy to do anything
in the
with the government officials wherever she powers of the BahL'i
International Com-
went, in order to advance the project. This munity to forward the
humanitarian work
suggestioil was met with warm approval and of the United Nations.

A P P R E C I A T I O N S O F T H E B A H A ' I F A I T H

Alphabetical List of Authors

Archduchess Anton of Austria	Prof. Dr. V. Lesny
Charles Baudouin	Harry Charles Lukach
Late President Eduard Bend	Dowager Queen Marie of
Rumania	
Prof. Norman Bentwich, Hebrew Univer-	Alfred W. Martin, Society for
Ethical Cul-	
sity, Jerusalem	ture, New Yovk
Jules Bois	Late President Masaryk of
Czechoslovakia	
Dr. G. A. Borgese	Dr. Rokuichiro Masujima,
Doyen of Juris-	
Princess Marie Antoinette de Broglie Aus-	~rzidenceof Japan
senac	George N. Mayhew
Prof. E. G. Browne, M.A., M.B., Cambridge	Renwick J. G. Millar
University	Prof. Herbert A. Miller, Bryn

Mawr College	
Luther Burbank	The Hon. Lilian Helen
Montague, J.P.,	
Dr. J. Estlin Carpenter, D.Litt., Manchester	D.H.L.
College, Oxford	Arthur Moore
Dr. G. W. Carver	Angela Morgan
General Renato Piola Caselli	Sir A. Ramaswami Mudaliar,
K.C.S.I.	
Rev. T. K. Cheyne, D.Litt., D.D., Oxford	Mrs. Sarojinu Naidu
University, Fellow of British Academy	A. L. M. Nicolas
Sir Valentine Chirol	Prof. Yone Noguchi
The Christian Commonwealth	Rev. Frederick W. Oakes
Rev. K. T. Chung	H.R.H. Princess Olga of
Yugoslavia	
Rt. Hon. The Earl Curzon of Kedleston	Sir Flinders Petrie,
Archeologist	
Prof. James Darmesteter, Ecole des Hautes	Prof. Raffaele Pettazoni
Etudes, Paris	Prof. Raymond Frank Piper
Dr. Bhagavan Das	Prof. Bogdan Popovitch
Rev. J. Tyssul Davis, B.A.	Charles H. Prisk
S. Eitrem, Professor, University of Oslo,	Dr. Edmund Privat, University
of Geneva	
Norway	Herbert Putnam, Congressional
Library,	
Dr. Auguste Forel, University of Zurich	Washington, D.C.
Prof. Francesco Gabrieli	Eugen Relgis
Dr. Herbert Adams Gibbons	Ernest Renan
Sir John Martin Harvey	Royal Asiatic Society,
Journal of	
Arthur Henderson	Prof. Dr. Jan Rypka
Rt. Hon. M. R. Jayakar, Privy Councillor,	Viscount Herbert Samuel of
Carmel, G.C.B.,	
London	G.B.E., M.P.
Dr. Henry H. Jessup, D.D.	Prof. Benoy Kumar Sarkar,
M.A., Ph.D.	
Dr. Hewlett Johnson	Gmle Schreiber, Publicist
President David Starr Jordan, Stanford Uni-	Prof. Hari Prasad Shastri,
D.Litt.	
versity	Col. Raja Jai Prithvi Bahadur
Singh, Raja	
Prof. Jowett, Oxford University	of Bajang (Nepal)
Prof. Dimitry Kazarov, University of Sofia	Rev. GriiKth J. Sparham
Miss Helen Keller	Sir Ronald Storrs, K.C.M.G.,
C.B.E.	
Prof. Joseph Klausner	Ex-Governor William Sulzer

Shri Purohit Swami
Leo Tolstoy
Litt.D.

Kenneth Walker, F.R.C.S., F.I.C.S.
Dr. Marshall Wingfield, D.D.,

Arnold Toynbee, D.Litt. Oxon. Sir Francis Younghusband, K.C.S.I.,
Prof. Arminius VambCry, Hungarian A c ~ d - K.C.I.E.
emy o f Pesth Sir Alfred Zimmern

A woman¹ brought me the other day a
Book. I spell it with a capital letter because
it is a glorious Book of love and goodness,
I was deeply moved on reception of your strength and beauty.
letter. She gave it to me
because she had learned
Indeed a great light came to me with the I was in -grief and sadness
and wanted to
message of Bah2u'llBh and 'Abdu'l-BahB. help. . . . She put it
into my hands saying:
It came as all great messages come at an "You seem to live up to
His teachings." And
hour of dire grief and inner conflict and dis- when I opened the Book I
saw it was the
tress, so the seed sank deeply. word of 'Abdu'l-Bahh,
prophet of love and
My youngest daughter finds also great kindness, and of his father
the great teacher
strength and comfort in the teachings of of international
good-will and understanding
the beloved masters.---- -of a religion which
links all creeds.
We pass on the message from mouth to Their writings are a
great cry toward
mouth and all those we give it to see a light peace, reaching beyond
all limits of fron-
suddenly lighting before them and much tiers, above all
dissension about rites and
that was obscure and perplexing becomes dogmas. It is a religion
based upon the inner
simple, luminous and full of hope as never spirit of God, upon the
great, not-to-be-
before. overcome verity that God
is love, meaning
That my open letter was balm to thoe just that. It teaches that
all hatreds, in-
suffering for the cause, is indeed a great hap- trigue, suspicions, evil
words, all aggressive
piness to me, and I take it as a sign that God patriotism even, are
outside the one essential

accepted my humble tribute. law of God, and that
 special beliefs are but
 The occasion given me to be able to ex- surface things whereas the
 heart that beats
 press myself publicly, was also His Work- with divine love knows
 no tribe nor race.
 for indeed it was a chain of circumstances It is a wondrous
 Message that Bahb'u'llih
 of which each link led me unwittingly one and his son 'Abdu'l-Bahi
 have given us.
 step further, till suddenly all was clear be- They have not set it up
 aggressively, know- ing that the germ of
 fore my eyes and I understood why it had
 eternal truth which
 been. lies at its core cannot
 but take root and
 Thus does He lead us finally to our ulti- spread.
 mate destiny. There is only one
 great verity in it: Love,
 Some of those of my caste wonder at and the mainspring of every
 energy, tolerance
 disapprove my courage to step forward pro- toward each other, desire
 of understanding
 nouncing words not habitual for Crowned each other, knowing each
 other, helping
 Heads to pronounce, but I advance by an each other, forgiving
 each other.
 inner urge I cannot resist. With bowed head It is Christ's
 Message taken up anew, in
 I recognize that I too am but an instrument the same words almost,
 but adapted to the
 in greater Hands and rejoice in the knowl- thousand years and more
 difference that lies
 edge. between the year one and
 today. No man
 Little by little the veil is lifting, grief tore could fail to be better
 because of this Book.
 it in two. And grief was also a step leading I commend it to you
 all. If ever the name
 me ever nearer truth, therefore do I not cry of BahB'u'llih or
 'Abdu'l-Bahi comes to
 out against grief! your attention, do not
 put their writings
 May you and those beneath your guidance from you. Search out their
 Books, and let
 be blessed and upheld by the sacred strength their glorious,
 peace-bringing, love-creating

of those gone before you.

1 Miss Martha L.

Root.-Editor.

APPRECIATIONS OF T H E BAHA'I FAITH

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words and lessons sink into your hearts as velop through countless ages
with merely

they have into mine. this small goal in view-a

few years of

One's busy day may seem too full for man's life on earth? Is it not
unthinkable

religion. Or one may have a religion that that this should be the final
aim of exist-

satisfies. But the teachings of these gentle, ence? Does a man cease to
exist when he

wise and kindly men are compatible with all leaves his body? If his life
comes to an end,

religion, and with no religion. then all previous evolution

is useless. All has

Seek them, and be the happier. been for nothing. All those eons
of evolu-

(From the Toronto Daily Star, May 4, tion for nothing! Can we
imagine that crea-

1926.) tion had no greater aim than
this?

"The very existence of man's intelligence
proves his immortality. His intelligence is
the intermediary between his body and his

Of course, if you take the stand that crea- spirit. When man allows his
spirit, through

tion has no aim, it is easy to dismiss life and his soul, to enlighten his
understanding, then

death with a shrug and a "that ends it all; does he contain all creation;
because mall

nothing comes after." being the culmination of all
that went be-

But how difficult it is so to dismiss the fore, and thus superior to all
previous evolu-

universe, our world, the animal and vege- tions, contains all the lower
already-evolved

table world, and man. How clearly one sees world within himself.

Illumined by the spirit

a plan in everything. How unthinkable it through the instrumentality
of the soul,

is that the miraculous development that has man's radiant intelligence
makes him the

brought man's body, brain and spirit to what crowning-point of creation!"

it is, should cease. Why should it cease? explain to us the	Thus does 'Abdu'l-BahC
Why is it not logical that it goes on? Not elucidation I	soul-the most convincing
the body, which is only an instrument, but the invisible spark or fire within the body	know.
September	(From the Toronto Daily Star,
which makes man one with the wider plan of creation.	28, 1926.)
My words are lame, and why should I grope for meanings when I can quote from one who has said it so much more plainly, of God as some-	At first we all conceive
'Abdu'l-Bahi, whom I know would sanction ourselves.	thing or somebody apart from
the use of his words: somebody defi-	We think H e is something or
"The whole physical creation is perish- quality, meaning	nite, outside of us, whose
able. Material bodies are composed of we can grasp	and so-to-say "personality"
atoms. When these atoms begin to separate, and express	with our human, finite minds,
decomposition sets in. Then comes what we call death.	in mere words.
with our	This is not so. We cannot,
"This composition of atoms which con- His meaning	earthly faculties entirely grasp
stitutes the body or mortal element of any understand	-no more than we can really
created being, is temporary. When the power of attraction which holds these atoms to-	the meaning of Eternity.
old Fatherly gen-	God is certainly not the
gether is withdrawn, the body as such ceases that in our	tleman with the long beard
to exist.	childhood we saw pictured
sitting amongst	
"With the soul it is different. The soul is judgment, holding	clouds on the throne of
not a combination of elements, is not com- His hand.	the lightning of vengeance in
posed of many atoms, is of one indivisible happier, and	God is something simpler,
substance and therefore eternal.	yet infinitely more
tremendous. God is All,	
"It is entirely out of the order of physi- behind all be-	Everything. He is the power

cal creation; it is immortal! The soul, being ginnings. He is the
inexhaustible source of
an invisible, indivisible substance, can suf- supply, of love, of good, of
fer neither disintegration nor destruction. achievement. God is therefore
Happiness.

Therefore there is no reason for its coming His is the voice within us
that shows us
to an end. good and evil.

"Consider the aim of creation: Is it pos- But mostly we ignore or
misunderstand
sible that all is created to evolve and de- this voice. Therefore did He
choose his Elect

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to come down amongst us upon earth to it destroys no other creeds
and leaves all
make clear His word, His real meaning. doors open.
Therefore the Prophets; therefore Christ, "Saddened by the continual
strife amongst
Muhammad, Bahi'u'llih, for man needs believers of many confessions
and wearied
from time to time a voice upon earth to by their intolerance towards
each other, I
bring God to him, to sharpen the realization discovered in the BahL'i
teaching the real
of the existence of the true God. Those spirit of Christ so often
denied and misun-
voices sent to us had to become flesh, so that derstood:
with our earthly ears we should be able to "Unity instead of strife,
hope instead of
hear and understand. condemnation, love instead of
hate, and a

Those who read their Bible with "peeled great reassurance for all men."
eyes" will find in almost every line some
revelation. But it takes long life, suffering
or some sudden event to tear all at once
the veil from our eyes, so that we can truly "The BahL'i teaching brings
peace to the

see. . . . soul and hope to the heart.
Sorrow and sufferings are the surest and "To those in search of
assurance the
also the most common instructors, the words of the Father are as a
fountain in the

straightest channel to God-that is to say, desert after long wandering."

1934.

to that inner something within each of us

which is God.

Happiness beyond all understanding
comes with this revelation that God is within
the world

us, if we will but listen to His voice. We
bewilderment and

need not seek Him in the clouds. He is the
Faith seeking

All-Father whence we came and to whom
instead of tearing

we shall return when, having done with this
earthly body, we pass onward.

light, the Bahi'i

If I have repeated myself, forgive me.
will lead them

There are so many ways of saying things,
assurance, peace

but what is important is the truth which
1936.

lies in all the many ways of expressing it.
(From the Philadelphia Evening Bulletin,
Monday, September 27, 1926.)

E. G. BROWNE, M.A., M.B.

BY PROFESSOR

"Lately a great hope has come to me from
'Abbhs

one, 'Abdu'l-Bahi. I have found in His and
(rev. 1912)-

His Father, Bahi'u'llih's Message of Faith

all my yearning for real religion satisfied. If
expressed by

you ever hear of Bahi'is or of the Bahi'i
extraordinary suc-

Movement which is known in America, you
contrasted with

will know what that is. What I mean: these
of their own.

Books have strengthened me beyond belief
the Christian

and I am now ready to die any day full of
noblest which

hope. But I pray God not to take me away
though sup-

yet for I still have a lot of work to do."
of Western civi-

lization, can only count its converts in Mu-

"More than ever today when

is facing such a crisis of

unrest, must we stand firm in

that which binds together

asunder."

"To those searching for

Teachings offer a star which

to deeper understanding, to

and good will with all men."

Introduction to Myron H. Phelps'

Effendi, pages xi-xvi; 1903

I have often heard wonder

Christian ministers at the

cess of Bkbi missionaries, as

the almost complete failure

"How is it," they say, "that

doctrine, the highest and the

the world has ever known,

ported by all the resources

hammadan lands by twos and threes, while BBbiism can reckon them by thousands?"

"The Bahi'i teaching brings peace and The answer, to my mind, is
plain as the sun
understanding. at midday. Western

Christianity, save in the

"It is like a wide embrace gathering together all those who have long searched for and by dallying

words of hope. with doctrines plainly
incompatible with the

"It accepts all great prophets gone before, obvious meaning of its Founder's words,

APPRECIATIONS OF THE BAHÁ'Í FAITH

such as the theories of "racial supremacy,"

"imperial destiny," "survival of the fittest,"

and the like, grows steadily more rather than Phelps' 'Abbhs

less material. Did Christ belong to a "dominant race," or even to a European or "white

race"? . . . I am not here arguing that the influence of this en-

Christian religion is true, but merely that it thusiasm that I penned the
Introduction to

is in manifest conflict with several other my translation of the Traveller's Narrative.

theories of life which practically regulate the . . . This enthusiasm, condoned, if not

conduct of all States and most individuals in shared, by many kindly
critics and review-

the Western world, a world which, on the somewhat savage attack

whole, judges all things, including religions, in the Oxford Magazine, an attack conclud-

mainly by material, or to use the more popu- ing with the assertion that
my Introduction

lar term, "practical" standards. . . . There displayed "a personal attitude almost incon-

is, of course, another factor in the success of conceivable in a rational European, and a style

the BBbi propagandist, as compared with the unpardonable in a university teacher." (The

Christian missionary, in the conversion of review in question appeared
in the Oxford

Muhammadans to his faith: namely, that the Magazine of May 25, 1892,

page 394: ". . .

former admits, while the latter rejects, the BBb in this Divine inspiration of the Qur'Bn and of historical the prophetic function of Muhammad. The translation of the Christian missionary must begin by attacking, explicitly or by implication, both these Persian Scholar.") beliefs; too often forgetting that if (as happens but rarely) he succeeds in destroying without the assistance, he destroys with them that recognition Magazine, to modification of former prophetic dispensations (including the Jewish and the Christian) which judgment Muhammad and the Qur'Bn proclaim, and reviewer that he converts his Muslim antagonist not to Christianity, but to Scepticism or Atheism. What, religion "had affected indeed, could be more illogical on the part the Muslim of Christian missionaries to Muhammadan Every one lands than to devote much time and labor degree conversant to the composition of controversial works things [September which endeavor to prove, in one and the recognizes that the same breath, first, that the Qur'Bn is a lying BABis in that imposture, and, secondly, that it bears witness to the truth of Christ's mission, as though any value attached to the testimony of one proved a liar! The BBbi (or Bahgi) propagandist, on the other hand, admits that Muhammad was the prophet of God and that the Qur'Bn is the Word of God, denies

the prominence given to the book is an absurd violation perspective; and the Traveller's Narrative a waste and opportunities of a Increasing age and pity!) are apt enough, even sistance of the Oxford our enthusiasms; but in this time has so far vindicated my against that of my Oxford could scarcely now maintain, asserted, that the BBbi the least important part of world and that not deeply." who is in the slightest with the actual state of 27, 19031 in Persia i ~ o number and influence of the country is immensely greater fifteen years ago. A Traveller's Narrative,

page 309-

nothing but their finality, and does not dis-
woman as

credit his own witness when he draws from
country and any

that source arguments to prove his faith. To
in such a coun-

the Western observer, however, it is the
prodigy-nay, almost a

complete sincerity of the BBbis, their fearless
her marvelous

disregard of death and torture undergone for
intellectual gifts, her fervid

the sake of their religion, their certain con-
devotion and her

viction as to the truth of their faith, their
stands forth incom-

generally admirable conduct towards man-
her country-

kind and especially towards their fellow be-
no other

lievers, which constitute their strongest claim
were &fficient-that

on his attention.

Qurratu'l-'Ayn.

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T H E B A H A ' I W O R L D

rather glory in this, that he loves his
kind. . . ."

Introduction to A Traveller's Narrative,
recall them, were the

pages xxxix-xl-

others, I heard

from Bahb. Let those who read them con-

Though I dimly suspected whither I was
whether such doc-

going and whom I was to behold (for no
and whether

distinct intimation had been given to me),
gain or lose by

a second or two elapsed ere, with a throb
of wonder and awe, I became definitely con-
scious that the room was not untenanted.

In the corner where the divan met the wall

sat a wondrous and venerable figure,
Narrative,

crowned with a felt head-dress of the kind

The appearance of such a

Qurratu'l-'Ayn is in any

age a rare phenomenon, but

try as Persia it is a

miracle. Alike in virtue of

beauty, her rare

eloquence, her fearless

glorious martyrdom, she

parable and immortal amidst

women. Had the BBbi religion

claim to greatness, this

it produced a heroine like

Such, so far as I can

words which, besides many

sider well with themselves

trines merit death and bonds,

the world is more likely to

their diffusion.

Introduction to A Traveller's

page xxxvi-

called thj by dervishes (but of unusual
 height and make), round the base of which
 whomse appearance
 was wound a small white turban. The face
 strongly built
 of him on whom I gazed I can never forget,
 as an arrow,
 though I cannot describe it. Those piercing
 raiment, long black
 eyes seemed to read one's very soul; power
 shoulder, broad
 and authority sat on that ample b:-ow; while
 a strong intel-
 the deep lines on the forehead and face im-
 unswerving will, eyes
 plied an age which the jet-black hair and
 strongly marked but
 beard flowing down in indistinguishable lux-
 wa8 -my first im-
 uriance almost to the waist seemed to belie.
 "The Master"
 No need to ask in whose presence I stood,
 is called by the
 as I bowed myself before one who is the
 conversation with him
 object of a devotion and love which kings
 respect with
 might envy and emperors sigh for in vain!
 from the first in-
 A mild, dignified voice bade me be seated,
 speech,
 and then continued: "Pmise be to God, that
 apt of illus-
 thou hast attained! . . . Thou lzast conze to
 acquainted with the
 see a prisoner and an exile. . . . W e desire
 the Christians and
 but the good of the world and the happiness
 should think, be
 o f the nations; yet they deem us a stirrer up
 the eloquent,
 of strife and sedition worthy of bondage and
 which he belongs.
 banishment. . . . That all nations should
 with a bearing at
 become one in faith and all men as brothers:
 made me cease to

Seldom have I seen one
 impressed me more. A tall,
 man holding himself straight
 with white turban and
 locks reaching almost to the
 powerful forehead, indicating
 lect combined with an
 keen as a hawk's, and
 pleasing features-such
 pression of 'Abbis Effendi,
 (Aq!) as he par excellence
 Bbbbs. Subsequent
 served only to heighten the
 which his appearance had
 spired me. One more eloquent of
 more ready of argument, more
 tration, more intimately
 sacred books of the Jews,
 the Muhammadans, could, I
 scarcely found even amongst
 ready, and subtle race to
 These qualities, combined
 once majestic and genial,

that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled-what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more From that subtle race issues the most freely on means for the destruction of the modern Muhammadan race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him already its noble army

APPRECIATIONS OF THE BAHAI FAITH

of martyrs and its holy books; has Persia, I desire all men in the midst of her miseries, given birth to a religion which will go round the world? when the details of 'Abdu'l-Bahá's missionary journeys will be admitted to be of historical importance. BY THE REV. T. K. CHEYNE, D.LITT., D.D. hundreds could testify from personal knowledge, and I, too, Excerpts from The Reconciliation of Races and Religions (1914)- .. I will only, however, give here the outward frame-

wonder at the influence and enjoyed even beyond the ther's followers. About the man and his power no one who him could entertain a doubt.

Excerpts from Comparative Religions, pages 70, 71-

remarkable movement which hammadanism has produced. .

gathered round him, and the not checked by his arrest, for nearly six years and his in 1850. . . . It, too, versal teaching; it has

desire lordship over others; to be even as I am." The day is not far off

How gentle and wise he was,

could perhaps say something.

There was living quite lately a human work of 'Abdu'l-Bah's life, and
 of his apos-
 being¹ of such consummate excellence that tolic journeys, with the help
 of my friend
 many think it is both permissible and in- Lutfullhh. . . .
 evitable even to identify him mystically with During his stay in London
 he visited Ox-
 .
 the invisible Godhead. . . HisZ combina- ford (where he and his
 party-of Persians
 tion of mildness and power is so rare that we mainly-were the guests of
 Professor and
 have to place him in a line with super- Mrs. Cheyne), Edinburgh,
 Clifton and
 normal men. . . . We learn that, at @eat Woking. It is fitting to
 notice here that the
 points in his career after he had been in an audience at Oxford, though
 highly academic,
 ecstasy, such radiance of might and majesty seemed to be deeply
 interested, and that Dr.
 streamed from his countenance that none Carpenter made an admirable
 speech. . . .
 could bear to look upon the effulgence of
 his glory and beauty. Nor was it an un-
 common occurrence for unbelievers involun-
 tarily to bow down in lowly obeisance on
 beholding His Holiness. Testimonial to the Religion
 of 'Abdu'l-Bahi.
 The gentle spirit of the Bib is surely high (Published in Egyptian
 Gazette, Sept. 24,
 up in the cycles of eternity. Who can fail, 1913, by Mrs. J.
 Stannard.)-
 as Professor Browne says, to be attracted by I forward this humble
 petition to the
 him? "His sorrowful and persecuted life; sanctified and holy presence
 of 'Abdu'l-Bahi
 his purity of conduct and youth; his courage 'Abbis, who is the center of
 knowledge,
 and uncomplaining patience under misfor- famous throughout the world,
 and loved by
 tune; his complete self-negation; the dim all mankind. O thou noble
 friend who art
 ideal of a better state of things which can be conferring guidance upon
 humanity-May
 discerned through the obscure mystic utter- my life be a ransom to thee!
 ances of the Baydn; but most of all, his The loving epistle which
 you have conde-

tragic death, all serve to enlist our sympathy, and the rug
 thies on behalf of the young prophet of which you have forwarded,
 came safely to
 S_hhir&z." hand. The time of the meeting
 with your
 "I1 sentait le besoin d'une r6forme pro- Excellency, and the memory of
 the benedic-
 fond & introduire dans les moeurs publiques. tion of your presence,
 recurred to the mem-
 . . . I1 s'est sacrifi6 pour l'humanit6; pour ory of this servant, and I
 am longing for the
 elle il a donne son corps et son Bme, pour time when I shall meet you
 again. Although
 elle il a subi les privations, les affronts, les I have traveled through many
 countries and
 injures, la torture et le martyre." (Mons. cities of Islim, yet have I
 never met so lofty
 Nicolas.) a character and so exalted a
 personage as
 If there has been any prophet in recent your Excellency, and I can bear
 witness that
 times, it is to BahL'u'Yllih that we must go. it is not possible to find
 such another. On
 Character is the final judge. BahL'u'llih was this account, I am hoping
 that the ideals and
 a man of the highest class-that of prophets. accomplishments of your
 Excellency may be
 But he was free from the last infirmity of crowned with success and
 yield results under
 noble minds, and would certainly not have all conditions; because
 behind these ideals
 separated himself from others. He would and deeds I easily discern
 the eternal welfare
 have understood the saying: "Would God all and prosperity of the world
 of humanity.
 the Lord's people were prophets!" What he This servant, in order to
 gain firsthand
 does say, however, is just as fine: "I do not information and experience,
 entered into the
 1 Bahk'u'llIh.
 ranks of various religions, that is, outwardly,
 2 Bkb. I became a Jew, Christian,
 Muhammadan
 THE BAHAI WORLD
 and Zoroastrian. I discovered that the devo-

from the blue? How many other ministers
tees of these various religions do nothing and governors have sat for a time on
the
else but hate and anathematize each other, seats of the mighty and been swept
away by
that all their religions have become the in-
some intrigue as sordid as that to which
struments of tyranny and oppression in that they owed their own exaltation? And
how
hands of rulers and governors, and that they
many in humbler stations have been in the
are the causes of the destruction of the meantime the recipients of their
unworthy
world of humanity. J
favors or the victims of their arbitrary op-
Considering those evil results, every per-
pression? A village which but yesterday
son is forced by necessity to enlist himself
was fairly prosperous is beggared today by
on the side of your Excellency, and accepts some neighboring landlord higher up
the
with joy the prospect of a fundamental basis
valley, who, having duly propitiated those
for a universal religion of God, being laid
in authority, diverts for the benefit of his
through your efforts. own estates the whole of its slender
supply
I have seen the father of your Excellency
of water. The progress of a governor-or
from afar. I have realized the self-sacrifice
royal prince, with all his customary retinue
and noble courage of his son, and I am lost
of ravenous hangers-on, eats out the coun-
in admiration. tryside through which it passes more
effectu-
For the principles and aims of your Excellency than a flight of locusts. The
visitation is
cellency, I express the utmost respect and as ruinous and as unaccountable. Is
it not
devotion, and if God, the Most High, con- the absence of all visible moral
correlation
of cause and effect in these phenomena of
fers long life, I will be able to serve you
daily life that has gone far to produce the
under all conditions. I pray and supplicate
this from the depths of my heart. stolid fatalism of the masses, the
scoffing

Your servant, skepticism of the more educated classes, and
(Mamhenyn.) from time to time the revolt of some nobler
VAMBBRY. minds? Of such the most recent and per-
haps the noblest of all became the founder
of BBbiism.

Chapter XI, page 120-

Quotations from The Middle Eastern Q u e s

tion or Some Political Problems of Indian The Bib was dead, but not
Bhbiism. He

Defense, chapter XI, page 116. (The Re- was not the first, and still less
the last, of a

vival of BBbiism.)- long line of martyrs who have
testified that

When one has been like Sa'id, a great per- even in a country gangrened with
corrup-

sonage, and then a common soldier, and tion and atrophied with
indifferentism like

then a prisoner of a Christian feudal chief; Persia, the soul of a nation
survives, in-

when one has worked as a navvy on the for- articulate, perhaps, and in a
way helpless,

tifications of the Count of Antioch, and but still capable of sudden
spasms of vitality.

wandered back afoot to Shhiriz after infinite

pain and labor, he may well be disposed to Chapter XI, page 124-

think that nothing that exists is real, or, at Socially one of the most
interesting fea-

least, has any substantial reality worth cling- tures of BAbiism is the
raising of woman to

ing to. Today the public peace of Persia is a much higher plane than she
is usually ad-

no longer subject to such violent perturba- mitted to in the East. The
BBb himself had

tions. At least, as far as we are concerned, no more devoted a disciple
than the beauti-

the appearances of peace prevail, and few of ful and gifted lady, known as
Qurratu'l-

us care or have occasion to look beyond the 'Ayn, the "Consolation of the
Eyes," who,

appearances. But for the Persians themselves, having shared all the dangers
of the first

have the conditions very much changed? apostolic missions in the
north, challenged

Do they not witness one day the sudden rise and suffered death with
virile fortitude, as

of this or that favorite of fortune and the one of the Seven Martyrs of T

i h r h . No

next day his sudden fall? Have they not
venerated or kindles

seen the AtBbak-i-A'zam twice hold sway
and the influ-

as the S_hBh's all-powerful Vazir, and twice
lifetime still

hurled down from that pinnacle by a bolt

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versity of Oxford, also Doctor of Theology
of the University of Leyden, Holland.

Quotation from The Fringe of the East,
Campbell's pro-

(Macmillan & Co., London, 1913.)-
intellectual attainments

Bahb'iism is now estimated to count more
spoke

than two million adherents, mostly com-
his noted transla-

posed of Persian and Indian Shhi'ihs, but in-
deared him to all.

cluding also many Sunnis from the Turkish
Bahb'i Revela-

Empire and North Africa, and not a few
which had been in-

Brahmans, Buddhists, Taoists, Shintoists and
Dr. Jowett's

Jews. It possesses even European converts,
it, and I wrote

and has made some headway in the United
sentences which Pro-

States. Of all the religions which have been
Dr. Jowett's

encountered in the course of this journey-
the stagnant pools of Oriental Christianity,
the greatest

the strange survivals of sun-worship, and
world since the

idolatry tinged with ~hammadanism,the
must watch it and

immutable relic of the Sumerians-it is the
sight. It is too great

only one which is alive, which is aggressive,
generation to compre-

which is extending its frontiers, instead of

memory is more deeply

greater enthusiasm than hers,

ence which she yielded in her

inures to her sex.

Because of Professor

found spiritual and

he was highly honored as one who

with truthful authority and

tions of Greek poetry

From him I first heard of the

tion, the significance of

delibly impressed upon him by

deep convictions concerning

down some very telling

fessor Campbell quoted from

words to him.

"This Bahi'i Movement is

light that has come into the

time of Jesus Christ. You

never let it out of your

and too near for this

hend. The future alone can

reveal its im-
secluding itself within its ancient haunts. port."
It is a thing which may revivify IslLm, and
make great changes on the face of the
Asiatic world.

Excerpts from Comparative Religion and
BY PROFESSOR

JOWETT of Oxford the Religion of the Future, pages 81-91-
Quotation from Heroic Lives, page 305- Inasmuch as a fellowship
of faiths is at
Prof. Jowett of Oxford, Master of Balliol, once the dearest hope and
ultimate goal of
the translator of Plato, studied the move- the Bahi'i movement, it
behooves us to take
ment and was so impressed thereby that he cognizance of it and its
mission. . . . To-
said: "The BLbite [BahB'i] movement may day this religious movement
has a million
not impossibly turn out to have the promise and more adherents, including
people from
of the future." Dr. J. Estlin Carpenter all parts of the globe and
representing a re-
quotes Prof. Edward Caird, Prof. Jowett's markable variety of race,
color, class and
successor as Master of Balliol, as saying, creed. It has been given
literary expression
"He thought BLbiism (as the Bahi'i move- in a veritable library of
Asiatic, European,
ment was then called) might prove the most and American works to which
additions are
important religious movement since the annually made as the movement
grows and
foundation of Christianity." Prof. Carpenter grapples with the great
problems that grow
himself gives a sketch of the Bah6'i move- out of its cardinal
teachings. It has a long
ment in his recent book on Comparative roll of martyrs for the cause
for which it
Religions and asks, "Has Persia, in the midst stands, twenty thousand in
Persia alone,
of her miseries, given birth to a religion that proving it to be a movement
worth dying
will go around the world?" for as well as worth living
by.
From its inception it has been identified
with BahB'u'ILh, who paid the price of pro-

(Excerpt from an article by Louise Drake
 bodily suffering,
 Wright.) and mental anguish for the
 faith He cher-
 When spending the winters of 1906-7 in ished-a man of imposing
 personality as
 Alassio, Italy, I often met the late professor revealed in His writings,
 characterized by
 Lewis Campbell, professor of Greek in the intense moral earnestness and
 profound spir-
 University of St. Andrews, Scotland, for ituality, gifted with the
 selfsame power so
 many years, who was an eminent pupil of conspicuous in the character
 of Jesus, the
 Dr. Benjamin Jowett, late master of Balliol power to appreciate people
 ideally, that is,
 College and Professor of Greek in the Uni- to see them at the level of
 their best and

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to make even the lowest types think well of thought. But the last
 century which marks
 of themselves because of potentialities the end of Persia has had
 its revival and
 within them to which He pointed, but of twofold revival, literary
 and religious. The
 which they were wholly unaware; a prophet funeral ceremonies by which
 Persia cele-
 whose greatest contribution was not any brates every year for
 centuries-the fatal
 specific doctrine He proclaimed, but an in- day of the 10th of Muharram,
 when the son
 forming spiritual power breathed into the of 'Ali breathed his last at
 Karbilh-have
 world through the example of His life and developed a popular theater
 and produced a
 thereby quickening souls into new spiritual sincere poetry, dramatic and
 human, which
 activity. Surely a movement of which all is worth all the rhetoric of
 the poets. During
 this can be said deserves-nay, compels- the same times an attempt at
 religious reno-
 our respectful recognition and sincere ap- vation was made, the
 religion of BBbiism.

preciation. Demoralized for centuries by
 ten foreign

. . . Taking precedence over all else in its conquests, by the yoke of a

composite reli-
 gospel is the message of unity in religion. gion in which she believed
 just enough to
 . . . It is the crowning glory of the Bahb'i persecute, by the enervating
 influence of a
 movement that, while deprecating sectarian- mystical philosophy which
 disabled men for
 ism in its preaching, it has faithfully prac- action and divested life of
 all aim and ob-
 ticed what it preached by refraining from jects, Persia has been
 making unexpected
 becoming itself a sect. . . . Its representa- efforts for the last
 fifty-five years to remake
 tives do not attempt to impose any beliefs for herself a virile ideal.
 BBbiism has little
 upon others, whether by argument or brib- of originality in its dogmas
 and mythology.
 ery; rather do they seek to put beliefs that Its mystic doctrine takes
 its rise from Sfisism
 have illumined their own lives within the and the old sects of the
 'Aliides formed
 reach of those who feel they need illumina- around the dogma of divine
 incarnation.
 tion. No, not a sect, not a-part of human- But the morality it
 inculcates is a revolution.
 ity cut off from all the rest, living for itself It has the ethics of the
 West. It suppresses
 and aiming to convert all the rest into ma- lawful impurities which are
 a great barrier
 terial for its own growth; no, not that, but dividing XslBm from
 Christendom. It de-
 a leaven, causing spiritual fermentation in nounces polygamy, the
 fruitful source of
 all religions, quickening them with the Oriental degeneration. It
 seeks to reconsti-
 tute the family and it
 spirit of catholicity and fraternalism. tute the family and it
 elevates man and in
 . . . Who shall say but that just as the elevating him exalts woman up to
 his level.
 little company of the Mayflower, landing on BBbiism, which diffused
 itself in less than
 Plymouth Rock, proved to be the small be- five years from one end of
 Persia to another,
 ginning of a mighty nation, the ideal germ which was bathed in 1852 in
 the blood of
 of a democracy which, if true to its princi- its martyrs, has been
 silently progressing

ples, shall yet overspread the habitable globe, and propagating itself. If
 Persia is to be at
 so the little company of Bahb'is exiled from all regenerate it will be
 through this new
 their Persian home may yet prove to be the faith.
 small beginning of the world-wide move-
 ment, the ideal germ of democracy in reli-
 gion, the Universal Church of Mankind?

Excerpts from Contemporary Studies, Part
 BY PROF. JAMES DARMESTETER 111, page 131. (Allen & Unwin,
 London,
 1924.)-

Excerpt from Art in "Persia: A Historical
 and Literary Sketch" (translated by G. K. We Westerners are too apt to
 imagine
 Nariman) , and incorporated in Persia and that the huge continent of
 Asia is sleeping
 Parsis, Part I, edited by G. K. Nariman. as soundly as a mummy. We
 smile at the
 Published under patronage of the Persian vanity of the ancient Hebrews,
 who believed
 League, Bombay, 1925. (The Marker themselves to be the chosen
 people. We are
 Literary Series for Persia, No. 2.)- amazed at the intolerance of
 the Greeks and
 Romans, who looked upon the members
 The political reprieve brought about by of all races as barbarians.
 Nevertheless, we
 the Siifis did not result in the regeneration ourselves are like the
 Hebrews, the Greeks

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and the Romans. As Europeans we believed all, we are impressed by the
 fact that, in our
 Europe to be the only world that matters, own time, such a
 manifestation call occur,
 though from time to time we may turn a and that the new faith should
 have under-
 paternal eye towards America, regarding gone a development far more
 extensive than
 our offspring in the New World with min- that undergone in the same
 space of time
 gled feelings of condescension and pride. nearly two thousand years
 ago, by budding
 Nevertheless, the great cataclysm of 1914 Christianity.
 is leading some of us to undertake a critical . . . At the present

time, the majority of	
examination of the inviolable dogma that	the inhabitants of Persia
have, to a varying	
the European nations are the elect. Has	extent, accepted the Bahá'íist
faith. In the	
there not been of late years a demonstration	great towns of Europe,
America, and Asia,	
of the nullity of modern civilization-the	there are active centers for
the propaganda	
nullity which had already been proclaimed	of the liberal ideas and the
doctrine of hu-	
by Rousseau, Carlyle, Ruskin, Tolstoy, and	man community, which form the
founda-	
Nietzsche? We are now inclined to listen	tions of Bahá'íist teaching.
more attentively to whispers from the East.	We shall not grasp the
full significance of	
Our self-complacency has been disturbed by	this tendency until we pass
from the descrip-	
such utterances as that of Rabindranath	tion of Bahá'íism as a theory
to that of	
Tagore, who, lecturing at the Imperial Uni-	Bahá'íism as a practice, for
the core of reli-	
versity of Tokyo on June 18, 1916, foretold	gion is not metaphysics, but
morality.	
a great future for Asia. The political civili-	The Bahá'íist ethical code
is dominated	
zation of Europe was "carnivorous and can-	by the law of love taught by
Jesus and by	
nibalistic in its tendencies." The East was	all the prophets. In the
thousand and one	
patient, and could afford to wait till the	details of practical life,
this law is subject to	
West, "hurry after the expedient," had to	in manifold interpretations.
That of Bahá'í-	
halt for the want of breath. "Europe, while	itself is unquestionably one
of the most	
busily speeding to her engagements. disdain-	comprehension of these, one
of the most	
fully casts her glance from her carriage win-	exalted, one of the most
satisfactory to the	
dow at the reaper reaping his harvest in the	modern mind. . . .
field, and in her intoxication of speed, can-	That is why Bahá'u'lláh's
a severe critic	
not but think him as slow and ever receding	of the patriotism which plays
so large a part	
backwards. But the speed comes to its end,	in the national life of our
day. Love of our	

the engagement loses its meaning, and the native land is legitimate,
 but this love must not be exclusive. A man
 hungry heart clamors for food, till at last
 should love his country more than he loves
 she comes to the lonely reaper reaping his
 his house (this is the dogma held by every
 harvest in the sun. For if the office cannot
 patriot); but Bahb'u'llah adds that he
 wait, or the buying and selling, or the crav-
 should love the divine world more than he
 ing for excitement-love waits, and beauty,
 loves his coun- try. From this standpoint,
 and the wisdom of suffering and the fruits
 patriotism is seen to be an intermediate stage
 of patient devotion and reverent meekness
 on the road of renunciation, an incomplete
 of simple faith. And thus shall wait the East
 and hybrid re- ligion, something we have to
 till her time comes." get beyond.
 Being thus led to turn our eyes towards Throughout his life Bahb'u'llah
 regarded the ideal universal peace as one
 Asia, we are astonished to find how much
 of the most im- portant of his Sms. . . .
 we have misunderstood it; and we blush . . . Bahb'u'llah's in
 when we realize our previous ignorance of
 this respect enunci- ating a novel and fruitful
 the fact that, towards the middle of the
 idea. There is a better way of dealing with
 nineteenth century, Asia gave birth to a
 social evils than by trying to cure them after
 great religious movement-a movement
 they have come to pass. We should try to
 signalized for its spiritual purity, one which
 prevent them by removing their causes, which
 has had thousands of martyrs, one which
 act on the in- dividual, and especially on
 Tolstoy has described. H. Dreyfus, the
 the child. Noth- ing can be more plastic than
 French historian of this movement, says
 the nature of the child. The government's
 that it is not "a new religion," but "religion
 first duty must be to provide for the careful
 renewed," and that it provides "the only
 and efficient education of children,
 possible basis for a mutual understanding
 remembering that

between religion and free thought." Above
than instruc-

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tion. This will be an enormous step towards
definitive.

the solution of the social problem, and to
offer it to us

take such a step will be the first task of the
assimilate

Baytu'l-'Ad'l (House of Justice). "It is or-
leads us to

dained upon every father to rear his son or
matters of thought-

his daughter by means of the sciences, the
claims we

arts, and all the commandments, and if any
even though

one should neglect to do so, then the mem-
those of the

bers of the council, should the offender be a
satisfy all these in-

wealthy man, must levy from him the sum
rarely in con-

necessary for the education of his child.
outlooks. If they are

When the neglectful parent is poor, the cost
food, they must

of the necessary education must be borne by
relieved by

the council, which will provide a refuge for
Europe, must be re-

the unfortunate."

the Western

The Baytu'l-'Ad'l, likewise, must prepare
existing form,

the way for the establishment of universal
amid our pres-

peace, doing this by organizing courts of
road leading to

arbitration and by influencing the govern-
restore our con-

ments. Long before the Esperantists had
destiny of man. It

begun their campaign, and more than
mind is in

twenty years before Nicholas I had sum-

education is something more

BahL'u'llBh's teaching is not

The Persian prophet does not

as such. Nor can we Europeans

all of it; for modern science

make certain claims in

claims we cannot relinquish,

should not try to forego. But

BahB'u'llBh's precepts (like

Gospeis) may not fully

tellectual demands, they are

flict with our scientific

to become our own spiritual

be supplemented, they must be

the religious spirits of

thought by minds schooled in

mode of thought. But in its

BahL'iist teaching may serve,

ent chaos, to open for us a

solace and to comfort; may

fidence in the spiritual

reveals to us how the human

travail; it gives us an

inkling of the fact that
 moned the first Hague congress, BahB'u'llBh the greatest happenings of
 the day are not
 was insisting on the need for a universal the ones we were inclined to
 regard as the
 language and courts of arbitration. He re- most momentous, not the ones
 which are
 turns to these matters again and again: "Let making the loudest noise.
 all the nations become one in faith, and let
 all men be brothers, in order that the bonds
 of affection and unity between the sons of BY DR. HENRYH.
 JESSUP, D.D.
 men may be strengthened. . . . What harm
 can there be in that? . . . It is going to hap- From the World's Parliament
 of Religion;
 pen. There will be an end to sterile con- Volume 11, 13th Day, under
 Criticism
 flicts, to ruinous wars; and the Great Peace and Discussion of
 Missionary Methods,
 will come!" Such were the words of Bahb'- page 1122. At the Columbian
 Exposition
 u'llAh in 1890, two years before his death. of 1893, at Chicago. Edited
 by the Rev.
 While adopting and developing the Chris- John Henry Barrows, D.D. (The
 Parlia-
 tian law of love, BahB'u'llBh rejected the ment Publishing Company,
 Chicago,
 Christian principle of ascetism. He dis- 1893.)-
 countenanced the macerations which were a This, then, is our mission:
 that we who
 nightmare of the Middle Ages, and, whose are made in the image of God
 should re-
 evil effects persist even in our own member that all men are made
 in God's
 . .
 days. . image. To this divine
 knowledge we owe all
 BahB'iism, then, is an ethical system, a we are, all we hope for. We are
 rising
 system of social morality. But it would be gradually toward that image,
 and we owe to
 a mistake to regard BahViist teaching as a our fellowmen to aid them in
 returning to it
 collection of abstract rules imposed- from in the Glory of God and the
 Beauty of
 without. BahL'iism is permeated with a sane Holiness. It is a celestial
 privilege and with

and noble mysticism; nothing could be more it comes a high
responsibility, from which
firmly rooted in the inner life, more be- there is no escape.
nighly spiritual; nothing could speak more In the Palace of Bahji, or
Delight, just
intimately to the soul, in low tones, and as outside the Fortress of 'Akkg,
on the Syrian
if from within. . . coast, there died a few months
since, a fa-
Such is the new voice that sounds to us mous Persian sage, the BBbi Saint,
named
from Asia; such is the new dawn in the BahVu711ih-the "Glory of
God"-the head
East. We should give them our close atten- of that vast reform party of
Persian Mus-
tion; we should abandon our customary lims, who accept the New
Testament as the
mood of disdainful superiority. Doubtless, Word of God and Christ as the
Deliverer of

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men, who regard all nations as one, and all in Tihirin, 100 in Hamadin, 50
in Kis_hin,
men as brothers. Three years ago he was and 75 per cent of the Jews at
GulpAyigAn.
visited by a Cambridge scholar and gave . . . The two victims, whose
names were
utterance to sentiments so noble, so Christ- Hiji Mirzb Hasan and Hiji Mirzh
Husayn,
like, that we repeat them as our closing have been renamed by the BABis:
Sultinu'&-
words : SJhuhadL', or King of Martyrs,
and Mah-
"That all nations should become one in bGbu'&-S_huhad&', or Beloved of
Martyrs-
faith and all men as brothers; that the bonds and their naked graves in the
cemetery have
of affection and unity between the sons of become places of pilgrimage
where many a
men should be strengthened; that diversity tear is shed over the fate of
the "Martyrs of
of religions should cease and differences of Isfihin." . . . It is these
little incidents,
race be annulled. What harm is there in protruding from time to time
their ugly
this? Yet so it shall be. These fruitless features, that prove Persia to

be not as yet
 strifes, these ruinous wars shall pass away, quite redeemed, and that
 somewhat staggers
 and the 'Most Great Peace' shall come. Do the tall-talkers about Irinian
 civilization. If
 not you in Europe need this also? Let not a one conclusion more than
 another has been
 man glory in this, that he loves his country; forced upon our notice by the
 retrospect in
 let him rather glory in this, that he loves which I have indulged, it is
 that a sublime
 his kind." and murmuring [?I devotion has
 been incul-
 cated by this new faith, whatever it be. There
 is, I believe, but one instance of a BAbi hav-
 ing recanted under pressure of menace of
 Excerpts from Persia and the Persian Ques- suffering, and he reverted to
 the faith and
 tion, Vol. I, pages 496-504. (London, was executed within two years.
 Tales of mag-
 1892.)- nificent heroism illumine the
 bloodstained
 pages of Bibi history. Ignorant and unlet-
 Beauty and the female sex also lent their tered as many of its votaries are,
 and have
 consecration to the new creed and the hero- been, they are yet prepared to
 die for their
 ism of the lovely but ill-fated poetess of religion, and fires of
 Smithfield did not kin-
 Qazvin, Zarrin-Taj (Crown of Gold) or dle a nobler courage than has
 met and
 Qurratu'l-'Ayn (Solace of the Eyes), who, defied the more refined
 torture-mongers of
 throwing off the veil, carried the missionary Tihirin. Of no small account,
 then, must be
 torch far and wide, is one of the most af- the tenets of a creed that can
 awaken in its
 fecting episodes in modern history. . . . followers so rare and beautiful
 a spirit of
 The lowest estimate places the present num- self-sacrifice. From the facts
 that Bibiism
 ber of BABis in Persia a half a million. I in its earliest years found
 itself in conflict
 am disposed to think, from conversations with the civil powers and that
 an attempt
 with persons well qualified to judge, that was made by Bibis upon the life
 of the

the total is nearer one million. They are to be found in every walk of life, from the origin and ministers and nobles of the Court to the scavenger or the groom, not the least arena either of the in their activity being the Mussulman priest- there is any hood itself. It will have been noticed that suspicion. . . . The movement was initiated by Siyyids, Hijis and Mullis, i.e., persons who, either inventions of oppo- by descent, from pious inclination, or by greater free- profession, were intimately concerned with Bib, which the Muhammadan creed; and it is among scarcely dissociable even the professed votaries of the faith that . If Bibiism they continue to make their converts. . . . present rate of pro- Quite recently the Bibis have had great conceivably come success in the camp of another enemy, hav- from ing secured many proselytes among the Jew- Since its recruits are ish populations of the Persian towns. I hear the garrison that during the past year (1891) they are greater reason reported to have made 150 Jewish converts ultimately prevail.

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T H E B A H A ' f W O R L D

. . . The pure and suffering life of the Bgb, his convic- his ignominious death, the heroism and God-appointed, the manner martyrdom of his followers, will appeal to possible proof. many others who can find no similar

Shhih, it has been wrongly movement was political in Nihilist in character. It does from a study of the writings Bib or his successor, that foundation for such a charge of immorality seems to partly from malignant nents, partly from the much dom claimed for women by the in the oriental mind is from profligacy of conduct. . . . continues to grow at its gression, a time may when it will oust Muhammadanism the field in Persia. . . . won from the best soldiers of whom it is attacking, there is to believe that it may I n the belief that he would

thereby save
 phenomena in the contemporaneous records others from the error of their
 present beliefs
 of Isl6m. . . . h e willingly sacrificed his
 life. And of his
 power of attaching men to him, the passion-
 ate devotion of hundreds and even thou-
 sands of men who gave their lives in his
 cause is convincing testimony. . . .
 H e himself was but "a letter out of that
 most mighty book, a dewdrop from that
 Excerpts from The Gleam. (1923.)- limitless ocean." The One to
 come would
 The story of the Bib, as Mirz6 'All-Mu- reveal all mysteries and all
 riddles. This was
 hammad called himself, was the story of the humility of true insight.
 And it has had
 spiritual heroism unsurpassed in Svabhava's its effect. His movement has
 grown and ex-
 experience; and his own adventurous soul panded, and it has yet a great
 future before
 was fired by it. That a youth of no social it.
 influence and no education should, by the During his six years of
 ministry, four of
 simple power of insight, be able to pierce which were spent in captivity,
 he had per-
 into the heart of things and see the real meated all Persia with his
 ideas. And since
 truth, and then hold on to it with such firm- his death the movement has
 spread to Tur-
 ness of conviction and present it with such key, Egypt, India and even
 into Europe and
 suasion that he was able to convince men America. His adherents are now
 numbered
 that he was the Messiah and get them to by millions. "The Spirit which
 pervades
 follow him to death itself, was one of those them," says Professor Browne,
 "is such that
 splendid facts in human history that it cannot fail to affect most
 powerfully all
 Svabhava loved to meditate on. This was a subject to its influence."
 true hero whom he would wish to emulate
 and whose experiences he would profit by.
 The B6b's passionate sincerity could not be
 doubted, for he had given his life for his For many years I have been
 interested in
 faith. And that there must be something the rise and progress of the

BahL'i Move-

in his message that appealed to men and ment. Its roots go deep down into the past

satisfied their souls, was witnessed to by the and yet it looks far forward into the future.

fact that thousands gave their lives in his It realizes and preaches the oneness of man-

cause and millions now follow him. kind. And I have noticed how ardently its

If a young man could, in only six years of followers work for the furtherance of peace

ministry, by the sincerity of his purpose and and for the general welfare of mankind.

the attraction of his personality, so inspire God must be with them and their success

rich and poor, cultured and illiterate, alike, therefore assured.

with belief in himself and his doctrines that

they would remain staunch, though hunted

down and without trial sentenced to death,

sawn asunder, strangled, shot, blown from Excerpt from Modern Mystics.

(1935, p.

guns; and if men of high position and cul- 142.)

ture in Persia, Turkey and Egypt in num- The martyrdom of the B6b

took place

bers to this day adhere to his doctrines, his on July 9, 1850, thirty-one

years from the

life must be one of those events in the last date of his birth.

hundred years which is really worth study. His body was dead. His

spirit lived on.

And that study fortunately has been made Husayn had been slain in

battle. Qudd6s

by the Frenchman Gobineau and by Pro- had been done to death in

captivity. But

fessor E. G. Browne, so that we are able to Bahi'u'llBh lived. The One who

shall be

have a faithful representation of its main made manifest was alive. And in

him and

features. . . . in others had been engendered

such love for

Thus, in only his thirtieth year, in the the Bib and what he stood for as,

in the

year 1850, ended the heroic career of a true words of the chronicler, no eye

had ever

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beheld nor mortal heart conceived: if and the United States. It does

not seek to

branches of every tree were turned into create a new sect, but to
 inspire all sects
 pens, and all the seas into ink, and Earth with a deep fundamental love.
 The late Dr.
 and Heaven rolled into one parchment, the Jowett once said to him? that
 he had been so
 immensity of that love would still remain deeply impressed with the
 teachings and
 untold. This love for the Cause still sur- character of the B6b that he
 thought
 vived. And it was sufficient. Bahi'u'llih was, BBbiism, as the present
 movement was then
 indeed, despoiled of his possessions, de- known, might become the
 greatest religious
 serted by his friends, driven into exile from movement since the birth of
 Christ.
 his native land and, even in exile, confined
 to his house. But in him the Cause was still
 alive-and more than alive, purified and
 BY REV.J. TYSSUL
 DAVIS,B.A.
 ennobled by the fiery trials through which
 it had passed. Quotation from A League of
 Religions. Ex-
 Under the wise control, and direction of cerpts from Chapter X:
 Bahb'iism-The
 Bahi'u'llBh from his prison-house, first at Religion of Reconciliation.
 (The Lindsey
 Baghdid and then at 'AkkB in Syria, there Press, London, England.)-
 grew what is now known as the BahB'i
 Movement which, silently propagating itself, The Bahb'i religion has made
 its way
 has now spread to Europe and America as . . . because it meets the
 needs of its day.
 well as to India and Egypt, while the bodily It fits the larger outlook of our
 time better
 remains of the BBb, long secretly guarded, than the rigid exclusive older
 faiths. A
 now find a resting place on Mount Carmel characteristic is its unexpected
 liberality and
 in a Tomb-shrine, which is a place of pil- toleration. It accepts all the
 great religions
 grimage to visitors from all over the world. as true, and their scriptures as
 inspired. The
 Bahi'iists bid the followers of these faiths
 disentangle from the windings of racial, par-
 FROMAN ARTICLEIN THE CHRISTIAN COM- ticularist, local prejudice, the

vital, immor-

MONWEALTH, JANUARY 22, 1913: " 'Ab- tal thread, the pure gospel of eternal worth,

du'l-BahB at Oxford"-- and to apply this essential element of life.

Instances are quoted of people being recom-

'Abdu'l-BahB addressed a large and mended to work within the older faiths, to deeply interested audience at Manchester remain, vitalizing them upon the principles

College, Oxford, on December 31. The of the new faith. They cannot fear new Persian leader spoke in his native tongue, facts, new truths as the Creed-defenders

MirzL Ahmad Sohrab interpreting. Principal must. They believe in a progressive revela-

Estlin Carpenter presided, and introduced tion. They admit the cogency of modern

the speaker by saying that they owed the criticism and allow that God is in His na-

honor and pleasure of meeting 'Abdu'l-Bah6 ture incomprehensible, but is to be known

to their revered friend, Dr. Cheyne, who through His Manifestations. Their ethical

was deeply interested in the Bahb'i teaching. ideal is very high and is of the type we

The movement sprung up during the mid- Westerners have learnt to designate "Christ-

dle of the last century in Persia, with the like." "What does he do to his enemies that

advent of a young Muhammadan who took he makes them his friends?" was asked con-

to himself the title of the B6b (meaning cerning the late leader. What astonishes the

door or gate, through which men could ar- student is not anything in the ethics or

rive at the knowledge or truth of God), and philosophy of this movement, but the ex-

who commenced teaching in Persia in the traordinary response its ideal has awakened

year 1844. The purity of his character, the in such numbers of people, the powerful in-

nobility of his words, aroused great enthu- fluence this standard actually exerts on con-

siasm.-He was, however, subjected to great duct. It is due to four things:

(1) It makes

hostility by the authorities, who secured his a call on the Heroic Element in man. It

arrest and imprisonment, and he was finally offers no bribe. It bids men

endure, give up,
 executed in 1850. But the movement went carry the cross. It calls them to
 sacrifice,
 on, and the writings of the BBb, which had to bear torture, to suffer
 martyrdom, to
 been copious, were widely read. The move- brave death. (2) It offers liberty of
 thought.
 ment has been brought into India, Europe, Even upon such a vital question as
 im-

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mortality it will not bind opinion. Its atmos- the modeling of the
 features; but spiritually,
 phere is one of trust and hope, not of in the serenity of
 expression, and the s ~ g -
 dogmatic chill. (3) It is a religion of love. gestion of grave and
 responsible meditation
 "Notwithstanding the interminable cata- in the deeper lines of the
 face. But there
 logue of extreme and almost incredible suf- was also, in his complexion,
 carriage, and
 ferings and privations which this heroic expression, an assurance of
 the complete
 band of men and women have endured- health which is a requisite
 of a sane judg-
 more terrible than many martyrdoms- ment. And when, as in a
 lighter mood, his
 there is not a trace of resentment or bitter- features relaxed into the
 playful, the as-
 ness to be observed among them. One would surance was tided of a
 sense of humor
 suppose that they were the most fortunate without which there is no
 true sense of
 of the people among whom they live, as proportion. I have never met
 any one con-
 indeed they do certainly consider them- cerned with the philosophies
 of life whose
 selves, in that they have been permitted to judgment might seem so
 reliable in matters
 live near their beloved Lord, beside which of practical conduct.
 they count their sufferings as nothing" My regret is that my
 meetings with him
 (Phelps). Love for the Master, love for the were so few and that I could
 not benefit by
 brethren, love for the neighbors, love for a lengthier contact with a
 personality com-
 the alien, love for all humanity, love for all bining a dignity so

impressive with human

life, love for God-the old, well-tried way
trod once before in Syria, trodden again.
multiplied!

(4) It is a religion in harmony with science.
It has here the advantage of being thirteen
centuries later than IslBm. This new dispen-
sation has been tried in the furnace, and has
not been found wanting. It has been proved
Mme. Isabel
valid by the lives of those who have en-
1903.

dured all things on its behalf. Here is some-
V. Stassov has
thing more appealing than its logic and
impression which your
rational philosophy. "To the Western ob-
thank you for
server" (writes Prof. Browne), "it is the
complete sincerity of the BBbis, their fear-
BBbis for a long
less disregard of death and torture under-
interested in
gone for the sake of their religion, their
me that these
certain conviction as to the truth of their
rationalistic so-
faith, their generally admirable conduct
have arisen
toward mankind, especially toward their
teachings of
fellow-believers, which constitute their
Judaism, Christi-
strongest claim on his attention."
the priests,

"By their fruits shall ye know them!" We
very reason that
cannot but address to this youthful religion
all these distort-
an All Hail! of welcome. We cannot fail to
division, aspire
see in its activity another proof of the living
religion of all
witness in our own day of the working of
the sleepless spirit of God in the hearts of
of the BBbis, in-
men, for He cannot rest, by the necessity of

traits so engaging.

I wish that he could be

Translated from a letter to

Grinevskaya, Oct. 22,

I am very glad that Mr. V.

told you of the good

book has made on me, and I

sending it.

I have known about the

time, and have always been

their teachings. It seems to

teachings, as well as all the

cial religious teachings that

lately out of the original

Brahmanism, Buddhism,

anity and Isladm distorted by

have a great future for this

these teachings, discarding

ing incrustations that cause

to unite into one common

mankind.

Therefore, the teachings

asmuch as they have rejected

the old Mu-

His nature, until He bath made in conscious hammadan superstitions and have not estab-

reality, as in power, the whole world His lished new superstitions which would divide

own. them from other new

superstitions (unfor-

tunately something of the kind is noticed in

the exposition of the Teachings of the BBb),

BY HERBERT PUTNAM and inasmuch as they keep to the principal

Librarian of Congress fundamental ideas of brotherhood, equality

The dominant impression that survives in and love, have a great future before them.

my memory of 'Abdu'l-Bahi is that of an In the Muhammadan religion there has

extraordinary nobility: physically, in the been lately going on an intensive spiritual

head so massive yet so finely poised, and movement. I know that one such movement

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is centered in the French colonies in Africa, ism by a splendid little book "The Sayings

and has its name (I do not remember it), of Muhammad."

and its prophet. Another movement exists The teachings of the Bibis which come to

in India, Lahore, and also has its prophet us out of Islim have through BahB'u'llih's

and publishes its paper Review of Religions. teachings been gradually developed and

Both these religious teachings contain now present us with the highest and purest

nothing new, neither do they have for their form of religious teaching.

principal object a changing of the outlook of

the people and thus do not change the rela-

tionship between the people, as is the case

with BBbiism, though not so much in its

theory (Teachings of the BBb) as in tht:

practice of life as far as I know it. I there-

fore sympathize with BBbiism with all my The practical and spiritual understanding

heart inasmuch as it teaches people brother- between nations, the

realization of the unity

hood and equality and sacrifice of material of mankind above all barriers

of language	
life for service to God.	and religion, the feeling of
responsibility	
towards all who suffer from grief or in-	
Translated from a letter to Frid ul Khan	justice are only different
branches of the	
Wadelbekow.	same central teaching which
gives the	
(This communication is dated 1908 and is	BahB'i Movement such a
faithful and active	
found among epistles written to Cauca-	family of workers in so many
countries.	
sian Muhammadans.)	
. . . In answer to your letter which ques-	
tions how one should understand the term	La superstition,
l'intolkrance et l'alliance	
God. I send you a collection of writings	des prgtres avec la tyrannie
sCvit en IslBm	
from my literary and reading club, in which	comme ailleurs. La grande
lumikre s'assom-	
some thoughts upon the nature of God are	brit dans la fum6e tCnCbreuse
des formes	
included. In my opinion if we were to free	vides et des passions
fanatiques. Il y eut	
ourselves from all false conceptions of God	plusieurs fois des rCveils et
des retours & la	
we should, whether as Christians or Mu-	puret6 du message.
hammadans, free ourselves entirely from	Chez nous, en Perse, le
Bib vCcut en	
picturing God as a personality. The concep-	saint et mourut en martyr &
Tabriz, il y a	
tion which then seems to me to be the best	prks d'un sikcle. Bahi'u'llih
lui succCda,	
for meeting the requirements of reason and	exile de Perse, emprisonn6
par le sultan	
heart is found in 4th chap. St. John, 7-12-15	turc. Il proclamait que
l'unitC divine exclut	
that means God is Love. It therefore follows	les rivalitb. La soumission &
Dieu doit rap-	
that God lives in us according to the meas-	procher les hommes. Si la
religion les sC-	
ure or capacity of each soul to express His	pare, c'est qu'elle a perdu
son principal sens.	
nature. This thought is implicit more or	En plein milieu du
dix-neuvihme sikle,	
less clearly in all religions, and therefore in	au temps des Lamartine et des
Victor Hugo,	

Muhammadanism.	le grand saint musulman
fixait aux BahB'i,	
Concerning your second question upon	ses disciples, un programme et
des principes	
what awaits us after death I can only reply	plus actuels que jamais. . .
.	
that on dying we return to God from whose	L'IslAm a toujours proclam6
ce dogme	
Life we came. God, however, being Love	avec majest6, mais les
religions luttent en	
we can on going over expect God only.	brandissant le nom d'un
prophkte ou d'un	
Concerning your third question, I answer	autre, au lieu d'insister sur
leur enseigne-	
that so far as I understand Islim, like all	ment, qui pourrait les
rapprocher. Bahg-	
other religions, Brahmanism, Buddhism,	u'llih ttLchait de faire
tomber les parois, non	
Confucianism, etc., it contains great basic	pas MahomCtisme avant tout,
mais vraiment	
truths but that these have become cor-	Zsla'rn,
c'est-&-diresoumission commune & la	
rupted by superstition, and coarse interpre-	volontC suprkm.
tations and filled with unnecessary legentic	On ne parlait alors ni d'un
Wilson, ni	
descriptions. I have had much help in my	d'un Zamenhof, mais l'exil6 de
Bahji mon-	
researches to get clear upon Muhammadan-	trait aux g6nCrationes futures
le chemin	

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qu'elles devaient prendre. Son fils 'Abdu'l-	privileges is of such vital
importance that no	
Bahb rCpandit plus tard son message en	one is safe who does not
stop and listen for	
Europe et en AmBrique. M6me un libre	its quiet meaning, and is to
the mind of	
penseur comme Auguste Fore1 s'y rallia de	men, as the cooling breeze
that unseen	
grand coeur. Le cercle amical des Bahi'i	passes its breath over the
varying leaves of a	
s'htend autour du monde.	tree. Watch it! And see how
uniformly, like	
En Perse, un million d'entre eux sou-	an unseen hand passing
caressingly over all	
tiennent des Ccoles, fameuses dans le pays.	its leaves: Full of tender
care and even in its	

(From La Sagesse de Z'Orient, Chap. 111.) gifts of love and greater
 life: Caresses each
 leaf. Such it is to one who has seated him-
 self amid the flowers and fruit trees in the
 Garden Beautiful at 'Akkli, just within the
 circle of that Holy and Blessed shrine where
 (Excerpt from Dr. Auguste Forel's Will.) rests the Mortal part of the
 Great Enlight-
 ener. His handiwork is there, you touch the
 . . . J'avais Ecrit les lignes qui prCchdent fruit and flowers his hand gave
 new life's
 en 1912. Que dois-je ajouter aujourd'hui hopes to, and kneeling as I
 did beside
 en aofit 1921, aprks les horribles guerres qui Shoghi Effendi, Guardian of
 the Marvelous
 viennent de mettre l'humanitC 2i feu et 2 Manifestation, felt the
 spirit's immortal
 sang, tout en dCvoilant plus que jamais la love of Him who rests there.
 While I could
 terrible fCrocitC de nos passions haineuses? not speak the words of the
 Litany, my soul
 Rien, sinon que nous devons demeurer d'au- knew the wondrous meaning,
 for every
 tant plus fermes, d'autant plus inkbranlables word was a word of the soul's
 language that
 dans notre lutte pour le Bien social. Nos speaks of the Eternal love
 and care of the
 enfants ne doivent pas se dkcourager; ils Eternal Father. So softly and
 so living were
 doivent au contraire profiter du chaos the reflections from his
 beautiful personality,
 mondial actuel pour aider 2i la pQible orga- that one needed not spoken
 words to be in-
 nisation supkieuse et supranationale de terpreted. And this Pilgrim
 came away re-
 L'humanitk, 2i l'aide d'une fCdCratCion univer- renewed and refreshed to such a
 degree, that
 selle des peuples. the hard bands of formalism
 were replaced
 En 1920 seulement j'ai appris ?i con- by the freedom of love and light
 that will
 naitre, \$ Karlsruhe, la religion supraconfes- ever make that sojourn there
 the prize mem-
 sionnelle et mondiale des Bahi'is fondke en ory and the Door of
 revelation never to be
 Orient par le person Bahi'u'llih il y a 70 closed again, and never
 becloud the glorious

ans. C'est la vraie religion du Bien social Truth of Universal
 Brotherhood. A calm,
 humain, sans dogmes, ni prêtres, reliant and glorious influence that
 claims the heart
 entre eux tous les hommes sur notre petit and whispers to each of the
 pulsing leaves
 globe terrestre. Je suis devenu Baha'i. Que of the great family in all
 experiences of life,
 cette religion vive et prospère pour le bien "Be not afraid. It is I!"-And
 makes us
 de l'humanité; c'est mon vœu le plus long to help all the world to
 know the mean-
 ardent. . . . ing of those words spoken by
 The Great
 Revealer, "Let us strive with heart and soul
 that unity may dwell in the world." And
 to catch the greatness of the word "Strive,"
 Having been engaged all of his life in the in quietness and reflection.
 training of men, he does this (i.e., write on
 the subject of religion) more as a "shepherd
 of a flock" might do, in hope of persuading BY RENWICKJ. G.
 MILLAR
 his friends and brothers to turn spontane- Editor of John O'Groat
 Journal, Wick,
 ously to the Illumined Path of the Great Scotland
 Revelation.
 I was in Chicago for only some ten days,
 yet it would take a hundred chapters to
 describe all the splendid sights and institu-
 tions I was privileged to see. No doubt Chi-
 The Enlightener of human minds in re- cago has more than its fair
 share of alien
 spect to their religious foundations and gangsters and gunmen, and the
 despicable
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 doings of this obnoxious class has badly reason save that they told me
 I had touched
 vitiated its civic life and reputation. But for the chords of truth and
 sincerity in referring
 all that it is a magnificent city-in many to and reviewing the Bahai
 writings and
 respects probably the finest in America; a principles in a few short
 articles in this
 city of which its residents have innumerable Journal. The Temple is
 designed to repre-

reasons to be proud. . . . sent these
 principles-universal religion,
 Every day indeed was filled up with sight- universal brotherhood, universal
 education,
 seeing and the enjoyment of lavish hospi- and the union of science and
 religion. Mean-
 tality. One day, for example, I was enter- time the Chicagoans are
 seemingly indiffer-
 tained to lunch at the Illinois Athletic Club ent to all its spiritual
 significance; but some
 as the guest of Mr. Robert Black, a pros- day they will wake up to a
 realisation of the
 perous Scot belonging to Wigtonshire, who fact that its symbolism will
 mark the city
 is in the building trade. He is an ex-presi- as one of destiny in the
 world.
 dent of the St. Andrew's Society. Mr. Fal-
 coner and other Scots' friends were present,
 and they were all exceedingly kind and com-
 plimentary. I could not, in short, have been
 treated with more distinction if I had been Editor, Pasadena Star
 News
 a prominent Minister of State instead of a
 humble Scottish journalist out on a mission Humanity is the better,
 the nobler, for
 of fraternity and good will. the Bahb'i Faith. It is a
 Faith that enriches
 On the same day I met by appointment the soul; that takes from life
 its dross.
 Mr. Albert R. Windust with whom I went I am prompted thus to
 express myself be-
 out to see the Bahb'i Temple which is in cause of what I have seen,
 what I have
 course of being erected at Wilmette, a heard, what I have read of
 the results of the
 suburb of Chicago on the shore of Lake Movement founded by the
 Reverend Bah5'-
 Michigan. It is about an hour's ride out on u'lllh. Embodied within that
 Movement is
 the elevated railway. Only the foundation the spirit of world
 brotherhood; that broth-
 and basement have so far been constructed, erhood that makes for unity of
 thought and
 and the work was meanwhile stopped, but, action.
 we understand, is now shortly to be re- Though not a member of
 the Bahb'i
 sumed. I have no hesitation in saying that Faith, I sense its tremendous

potency for
 when completed this Temple will be one of good. Ever is it helping to
 usher in the dawn of the day of "Peace on
 the most beautiful pieces of architecture in Earth Good
 the world. I had the privilege of an intro- Will to Men." By the spread of
 its teachings, the Bahb'i cause is slowly,
 duction to the architect, a Frenchman, M. making the Golden Rule a
 yet steadily, practical reality.
 Bourgeois, who speaks English fluently. We With the high idealism of
 spent a considerable time with him in his its guide, the Bahb'i Faith is
 Bahl'u'llfih as light that shineth more and
 beautiful studio overlooking the Lake, and perfect day. Countless are its
 as the shining plans of the Temple, drawings which cost
 he did me the honour of showing me the perfect day. Countless are its
 more unto the For example, to the pressing
 plans of the Temple, drawings which cost problems it gives a new
 good works. new solution. But above all
 him years of toil, and they are far beyond peoples everywhere to realize
 economic one, by heart and spirit
 anything I could have imagined in beauty And so I find joy in
 interpretation, a tribute to a cause that is
 and spiritual significance. M. Bourgeois, ness, the happiness, the
 else it is causing My contact with the Bahb'i
 who is well advanced in years, is a genius and my acquaintance with its
 they are as teachings,
 and mystic-a gentleman of charming per- asking myself, that it should be mine to have
 divinely united. have filled
 sonality. In all that I had the pleasure of all this privilege and honour? There was no
 paying this little me with real joy, as I see
 seeing in his studio I had a privilege that is
 adding to the sweet-
 given to few. My signatme is in his per-
 cleanness of life.
 sonal book, which contains the names of
 some of the great ones of the earth! Mr.
 Windust, who is a leading Bahb'i in the city,
 is a quiet and humble man, but full of fine
 ideas and ideals. He treated me with the
 Movement
 utmost brotherly courtesy. How is it, I kept
 teachings,
 asking myself, that it should be mine to have
 have filled
 all this privilege and honour? There was no
 that this Move-

ment, so cosmopolitan in its appeal, and so 2.
 spiritual in its advocacy of Truth, is sure to
 bring peace and joy to the hearts of millions. ". . . Shoghi Effendi's
 statement cannot
 Free from metaphysical subtleties, prac- be improved upon. The Bahb'is
 have had
 tical in its outlook, above all sectarianism, the soundest position on
 the race question
 and based on God, the substratum of the of any religion. They not
 only accept the
 human soul and the phenomenal world, the scientific conclusions but
 they also imple-
 Bahb'i Movement carries peace and illumi- ment them with spiritual
 force. This latter is
 nation with it. necessary because there is
 no other way to
 As long as it is kept free from orthodoxy overcome the emotional element
 which is
 and church-spirit, and above personalities, it basic in the race problem. .
 . .
 will continue to be a blessing to its fol- "I have not said enough
 perhaps in the
 lowers. first paragraph. Please add
 the following:
 The task of learning to live together, though
 different, is the most difficult and the most
 imperative that the world faces. The eco-
 nomic problem will be relatively easy in
 I am in entire sympathy with all of the comparison. There are
 differences in the
 principles that the Bahb'i Movement stands qualities of cultures but
 there are no differ-
 for; there is nothing which is contrary to ences in qualities of races
 that correspond.
 what I am preaching. I think at this stage This being recognized by
 minorities leads
 of the world such teachings are needed more them to resist methods of
 force to keep
 than anything else. I find the keynote of the them in subordination. There
 is no solution
 Teachings is the spiritual regeneration of except cooperation and the
 granting of self-
 the world. The world is getting more and respect."
 more spiritually bankrupt every day, and if
 it requires anything it requires spiritual life.

The Bahb'i Movement stands above all
SAMUELOF
caste, creed and color and is based on pure
M.P.
spiritual unity.
Weekly,
March 25, 1933.

BY VISCOUNTHBERT

CARMEL, G.C.B., G.B.E.,

In John O'Londoiz's

In World Unity Magazine
points
of fundamental agreement among all creeds.
That is the essential purpose of the Bahb'i
The central drive of the BahB'i Move-
growth of
ment is for human unity. It would secure
striking move-
this through unprejudiced search for truth,
from the East in
making religion conform to scientific dis-
covery and insisting that fundamentally all
religions are alike. For the coming of uni-
versal peace, there is great foresight and
wisdom as to details. Among other things
choose which of
there should be a universal language; so the
communities of the
Bahb'is take a great interest in Esperanto
and purpose of
though they do not insist on it as the ulti-
would be obliged
mate language. No other religious move-
comparatively little
ment has put so much emphasis on the
Other faiths and
eli~ancipation and education of women.
a Congress like
Everyone should work whether rich or poor
contribute to the
and poverty should be abolished. . . . What
But the Bahb'i
will be the course of the BahVi Movement
sole purpose of
no one can prophesy, but I think it is no
fellowship and the unity
exaggeration to claim that the program is
the finest fruit of the religious contribution
consider how far

It is possible indeed to pick out

Religion, the foundation and
which is one of the most
ments that have proceeded
recent generations.

If one were compelled to
the many religious
world was closest to the aim
this Congress, I think one
to say that it was the
known Bahb'i Community.

creeds have to consider, at
this, in what way they can
idea of world fellowship.

Faith exists almost for the
contributing to the
of mankind.

Other communities may

of Asia. a particular element of
their respective faith

APPRECIATIONS OF

may be regarded as similar to those of other (Introductory address
delivered at the
communities, but the BahL'i Faith exists for BahL'i session of the World
Congress of
the purpose of combining in one synthesis Faiths, held in London, July, 1936.)
all those elements in the various faiths
which are held in common. And that is why
I suggest that this Bahi'i community is
really more in agreement with the main idea In 1920 I was appointed as
the first High
which has led to the summoning of the Con- Commissioner for Palestine under the
Brit-
gress than any particular one of the great ish Mandate, and took an early
opportunity
religious communities of the world. of paying a visit to
'Abdu'l-Bahi Effendi at
Its origin was in Persia where a mystic His home in Haifa.
prophet, who took the name of the Bkb, the I had for some time been
iilterested in the
"Gate," began a mission among the Persians BahB'i movement, and felt privileged
by the
in the earl& part of the nineteenth century. opportunity of making the
acquaintance of
He collected a considerable number of ad- its Head. I had also an official
reason as well
herents. His activities were regarded with as a personal one. 'Abdu'l-BahB had
been
apprehension by the Government of Persia persecuted by the Turks.
of that day. Finally, he and his leading dis- A British rCgime had now
been substi-
ciples were seized by the forces of the Per- tuted in Palestine for the
Turkish. Tolera-
sian Government and were shot in the year tion and respect for all religions
had long
1850. In spite of the persecution, the move- been a principle of British rule
wherever it
ment spread in Persia and in many countries extended; and the visit of the High
Com-
of IslBm. He was followed as the head of missioner was intended to be a
sign to the
the Community by the one who has been its population that the adherents of
every creed
principal prophet and exponent, Bahi'u'lltih. would be able to feel henceforth

that they
He was most active and despite persecution enjoyed the respect and could count upon
and imprisonment made it his life's mission the goodwill of the new Government of the
to spread the creed which he claimed to land.
have received by direct divine revelation. I was impressed, as was every visitor, by
He died in 1892 and was succeeded as the 'Abdu'l-Bah's dignity, grace and charm. Of
head of the Community by his son, 'Abdu'l- moderate stature, His strong features and
Bah, who was born in 1844. He was living lofty expression lent to His personality and
in Haifa, in a simple house, when I went appearance of majesty. In our conversation
there as High Commissioner in 1920, and I He readily explained and discussed the prin-
had the privilege of one or two most inter- cipal tenets of Bah's, answered my inquiries
esting conversations with him on the prin- and listened to my comments. I remember
ciples and methods of the Bah's Faith. He vividly that friendly interview of sixteen
died in 1921 and his obsequies were at- years ago, in the simple room of the villa,
tended by a great concourse of people. I had surrounded by gardens, on the sunny hill-
the honour of representing His Majesty the side of Mount Carmel.
King on that occasion. I was glad I had paid my
visit so soon,
Since that time, the Bah's Faith has se- for in 1921 'Abdu'l-Bah died. I was
only
cured the support of a very large number of able to express my respect for His
creed
communities throughout
" the world. At the and my regard for His person by coming
present time it is estimated that there are from the capital to attend His
funeral. A
about eight hundred Bah's communities in great throng had gathered together, sorrow-
various countries. In the United States, near ing for His death, but rejoicing
also for His
Chicago, a great Temple, now approaching life.
completion, has been erected by American
adherents of the Faith, with assistance from
elsewhere. Shoghi Effendi, the grandson of

'Abdu'l-Bah^B, is now the head of the community. He came to England and was educated at Balliol College, Oxford, but now lives in Haifa, and is the center of a community which has spread throughout the world. to Japan, I had the pleasure of meeting Mrs.

(From Rev. K. T. Chung's Preface Chinese version of Dr. Book.) Last summer upon my return

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onstrate that each great religious movement religious tradi- in the world has contributed something of characteristic of peculiar importance to the spiritual life of religious system man. Thus, he says, the great contribution of Zoroastrianism has been the thought doctrine of the of Purity; of Brahmanism that of Justice; with if, as its of Muhammadanism that of Submission; of consequence, the Christianity that of Service; and so on. In unity of Man. each i n s t i c e he lays his finger on the one the conviction of thing par excellence for which the particular religious culture seemed to him to stand, faith on the same and tries to catch its special contribution in and human unity, an epigrammatic phrase. Coming, in this way, to BahL'iism, he names it "the Religion of Reconciliation." In his chapter on with that of the BahL'iism he says: faith he holds. And a religion that affirms "The BahL'i religion has made its way be- necessity be a

ple, whatever may be their tion, it is predominantly a BahL'iism; since here is a based, fundamentally, on the profound, comprehensive unity of God, which carries necessary corollary and parallel doctrine of the This, at all events, is the present writer; and it tarian, building his own basic principles of divine he has long felt sympathy will toward a religious on a foundation identical the unity of things must of

cause it meets the need of the day. It fits the truth of which the larger outlook of our time, better than clear. the rigid older faiths. A characteristic is its unexpected liberality and toleration. It accepts all the great religions as true and their scriptures as inspired."

These, then, as he sees BahL'iism, are its essential features: liberality, toleration, the spirit of reconciliation; and that, not in the sense, as Mr. H. G. Wells has it in his Soul movements reli- of a Bishop, of making a "collection" of extraordinaires que ceux approved portions of the world's varied and ont provoqu6 differing creeds, but in the sense, as he also ont eu dCjh, pro- puts it in the same book, of achieving a martyrs, et dont great "simplification." incertain.

"BahL'iists," says Dr. Davis, "bid the fol- lowers of these (that is, the world's) faiths si abjecte que disentangle from the windings of racial, par- sCrieux. ticularist, local prejudices, the vital, im- cependant, de voir en mortal thread of the pure gospel of eternal milliers d'hommes de worth, and to apply this essential element miracle, croyant to life." merveilles qu'ils

That is Dr. Davis's interpretation of the I1 y a d6jh genius of BahL'iism, and that it is a true one, no one who has studied Bahgiism, even science; ce qui superficially, can question, least of all the fondBe sur de outsider. Indeed one may go further and as-

religion of reconciliation; in the case of BahL'iism is Passage tire de Les ApGtres, Edition LCvy, Paris, 1866 Notre sibcle a vu des gieux tout aussi d'autrefois, mouvements qui autant d'enthousiasme, qui portion gardBe, plus de l'avenir est encore Je ne parle pas des Mormons, quelques Cgards si sotte et Son hCsite h la prendre au I1 est instructif, plein 19bme sihcle des notre race vivant dans le avec une foi aveugle des disent avoir vues et touchBes. toute une littBrature pour du Mormonisme et de la vaut mieux, cette religion, niaises impostures, a su

accomplir des pro-
sert that no one who has studied BahViism, diges de patience et
d'abnhgation; dans cinq
whether superficially or otherwise, would cents ans des docteurs
prouveront sa divinité
wish to question it; particularly if he ap- par les merveilles de son
Btablissement.
proaches the subject from a liberal and un- Le Bibisme, en Perse, a
CtC un phBno-
prejudiced point of view. In the last act of nlbne autrement considCrable.
Un homme
his Wandering Jew, Mr. Temple Thurston doux et sans aucune
prktention, une sorte
puts into the mouth of Matteos, the Wan- de Spinoza modeste el pieux,
s'est vu, pres-
dering Jew himself, the splendid line, "All que malgr6 lui, &lev6 au rang
de thauma-
men are Christians-all are Jews." He might turge d'incarnation divine,
et est devenu le
equally well have written, "All men are chef d'une secte nombreuse,
ardente et fa-
Christians-all are Bah&'is." For, if the natique, qui a failli amener
une r6volution
sense of the Unity of Truth is a predomi- comparable & celle de
l'IsLm. Des milliers
nant characteristic of liberally-minded peo- de martyrs sont accourus pour
lui avec Val-

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T H E B A H A ' I W O R L D

lBgresse audevant de la mort. Un jour sans des faubourgs se
dirigeaient par troupes de
pareil peut-&tredans l'histoire du monde fut ce ~ 8 t h .
celui de la grande boucherie qui se fit des Cela se passait
en 1852. La secte de
Bhbis, B TChban. "On vit ce jour-li dans Mozdak sous Chosroh
Nousch fut CtouffCe
les rues et les bazars de TChCran," dit un dans un pareil bain
de sang. Le dCvoue-
narrateur qui a tout su d'original, "un spec- ment absolu est
pour les nations nayves la
tacle que la population semble devoir n'ou- plus exquise des
jouissances et une sorte de
blier jamais. Quand la conversation encore besoin. Dans
l'affaire des BLbibis, on vit des
aujourd'hui se met sur cette matibre, on gens qui Btaient B
peine de la secte, venir se
peut juger l'adrniration m&lCed'horreur que dCnoncer eux-mCmes

afin qu'on les adjoignit
la foule Cprouve et que les annCes n'ont pas
est si doux B l'homme de
diminue. On vit s'avancer entre les bour-
quelque chose, que dans bien
reaux des enfants et des femmes les chairs
martyre suffit pour faire
ouvertes sur tout le corps, avec des mbches
allumCes, flambantes, fichCes, dans les bles-
fut le compagnon de sup-
sures. On trainait les victimes par des cordes
suspendu B cBt6 de lui aux
et on les faisait marcher B coups de fouet.
et attendant la mort,
Enfants et femmes s'avan~aienten chantant
B la bouche: "Es-tu con-
un verset qui dit: En vCritC nous venons de
maître?"
Dieu et nous retournons B Lui. Leurs voix
s7C1evaient, Cclatantes, au-dessus du silence
profond de la foule. Quand un des sup-
LILIANHELENMONTAGUE,
pliciCs tombait et qu'on le faisait relever B
D.H.L.
coups de fouet ou de ba'ionnette, pour peu
am interested in the BahPi
que la perte de son sang qui ruisselait sur
teaching lays particular
tous ses membres lui IaissLt encore un peu
Unity of God and the Unity
de force, il se mettait B danser et criait avec
incorporates the doctrine of
un surcroid'enthousiasme: "En v6ritC nous
Prophets that the Unity of God
sommes B Dieu et nous retournons B Lui."
Unity of Men. Also, we
Quelques-uns des enfants expirbrent pendant
conception of God's mes-
le trajet; les bourreaux jetbrent leurs corps
those people who in their
sous les pieds de leurs pbres et de leurs
the attributes of God,
soeurs, qui marchbrent fikrement dessus et
truth, His righteousness and
ne leur donnbrent pas deux regards. Quand
to imitate Him in their im-
on arriva au lieu d'exkcution, on proposa

aux patients. I1
souffrir pour
des cas l'apph du
croire.
Un disciple qui
plice du BLb,
remparts de Tabru
n'avait qu'un mot
tent de moi,
BY THE HON.
J.P.,
As a Jewess I
Community. The
stress on the
of Man, and
the Hebrew
is revealed in the
seem to share the
sengers as being
deep reverence for
His beauty, His
His justice, seek
perfect human way.

The light of God is re-
 encore aux victimes la vie pour leur abjura-
 soul of him who seeks to be
 tion. Un bourreau imagina de dire B un pbre
 the members of the BahL'i
 que, s'il ne cCdait pas, il couperait la gorge
 are scattered all over
 B ses deux fils sur sa poitrine. C'Ctaient deux
 united in a spiritual brother-
 petits garGons dont l'ainC avait 14 ans et qui,
 hood. The Peace
 ideal enumerated by the
 rouges de leur sang, les chairs calcinCes,
 Hebrew Prophets is
 founded on faith in the
 Ccoutaient froidement le dialogue; le pbre
 ultimate triumph
 of God's justice and right-
 eousness.
 rkpondit, en se couchant par terre, qu'il
 Ctait prCt et l'ainC des enfants, rhclamant
 avec emportement son droit d'ainesse, de-
 BY
 manda i Stre 6gorgC le premier? Enfin tout
 PROF.NORMANBENTWICH
 fut ached. La nuit tomba sur un amas de
 Hebrew
 chairs informes; les t6tes Ctaient attachges
 University, Jerusalem
 en paquets au poteau justicier et les chiens
 (From "Palestine,"
 by Norman Bentwich,
 p. 235.)
 1 Un autre d6tail que je tiens de source premiere
 Palestine may
 indeed be now regarded
 as the land not of
 est celui-ci: Ouelaues sectaires. au'on voulait amener
 three but of four faiths,
 A retractation; fuiient attach& 'A ia gueule de canons
 because the
 arnorc6s d'une mkche longue et brillant lentement.
 Bahti'i creed, which has its cen-
 On leur ~ r o ~ o s a ide
 t couuer la mbche. s'ils reniaient ter of faith and pilgrimage in 'AkkL and
 Haifa, is
 le B&b. E&, les bras tendus vers 1; feu, le sup-
 attaining to the character of a
 pliaient de se hater de venir bien vite consommer
 leur bonheur. world-religion. So
 far as its influence goes
 APPRECIATIONS OF T H E BAHA'I FAITH
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 in the land, it is a factor making for inter- prbtres, disent les
 Bahi'tistes, sont tentCs de
 national and inter-religious understanding. fausser, dans un but de
 lucre, l'idhalisme

dCsintCressC des crhateurs de religions.

BahB'u'lltith, le principal des trois proph&tes, rkpandit sa doctrine non seulement en Orient, mais dans beaucoup de pays &Europe, et surtout aux Gtats-Unis oh son influence fut telle que le nombre des BahL'i-

Trois prophdtes istes attient aujourd'hui plusieurs millions.

I1 fut persCcutC par les Perses et mourut en (From Les Echos, Paris, France, September exil.

27, 1933.) Son fils, 'Abdu'l-Bahi, lui succ6da et for-

Alors que le marxisme soviktique pro- mula, d'aprb les principes de son pkre, la

clame le mathrialisme historique, alors que doctrine Cconomique du BahL'iisme; elle

les jeunes gCnCractions sionistes sont Cgale- indique une prescience Ctonnante des

ment de plus en plus ind8Crentes aux CvCnements qui se sont dCroulCs depuis:

croyances Ctablies, une nouvelle religion est la guerre d'abord, la crise ensuite. I1

nCe en Orient, et sa doctrine prend, dans mourut peu apres la guerre, ayant vu la

les circonstances actuelles, un intCrbt d'au- rkalisation de la premiere partie de ses pro-

tant plus grand que, sYCcartantdu domaine phkties. purement philosophique, elle prkconise en L'originalitC du

Bahi'iisme est de cher-

Cconomie politique des solutions qui co'inci- cher B faire passer dans le domaine prati-

dent curieusement avec les prCoccupations que, et plus particulierement dans le do-

de notre Cpoque. maine social, les principes essentiels du

Cette religion, de plus, est par essence judaysme, du catholicisme et de l'islamisme,

antiraciste. Elle est nCe en Perse, vers 1840, en les combinant et en les adaptant aux be-

et les trois prophetes successifs qui l'ont soins de notre Cpoque.

pr3chke sont des Persans, c'est-8-dire des La Bahi'iisme proclame que les rapports

musulmans de naissance. sociaux deviennent fatalement impossibles

Le premier, le crCateur, s'appelait le Bib. dans une sociCt6 oh l'idkalisme individuel ne

I1 prbcha vers 1850, et prbconisa, outre la donne pas une base certaine

aux engage-
 rCconciliation des diffCrents cultes qui divi- ments qui lient les hommes
 entre eux.
 sent l'humanitk, la libCracion de la femme, L'individu se sent de
 plus en plus is016
 rCduite aujourd'hui encore b un quasi escla- au milieu d'une jungle
 sociale qui menace, \$
 vage dans tout l'Islim. beaucoup d'Cgards, son
 bien-8tre et sa sC-
 Une Persane d'une rare beautk, et qui, curitb. La bonne volontC et
 l'honn8tet6, ne
 chose rare chez les musulmanes, Ctait douCe produisant plus dans sa vie
 et dans son tra-
 d'un grand talent oratoire, rkpondant au vail le rksultat qu'il
 attend, tendent B perdre
 nom difficile B prononcer de Qourratou-'1- pour lui toute valeur
 pratique. De lb nais-
 'Kin, l'accompagna dans ses rkunions, sent, selon les caractdres,
 l'indiffkrence et le
 n'hksitant pas, en donnant elle-mbme dkcouragement, ou l'audace,
 le manque
 l'exemple, B prkconiser la suppression du de scrupules qui tendent ?I
 se procurer
 voile pour les femmes. par tous les moyens, mbme
 les plus rCprC-
 Le Bib et elle rkussirent ?I convaincre, hensibles, les bknkfices
 matQiels nCcessaires
 l'kpoque, des dizaines de milliers de Persans b l'existence.
 et le shah de Perse les emprisonna l'un et La sociCt6, n'ktant plus
 soumise B aucun
 l'a~~tre, ainsi que la plupart de leurs parti- contrble, ni politique ni
 moral, devient un
 sans. Le Bib fut pendu. Sa belle collabora- vaisseau sans gouvernail oh
 personne ne
 trice fut CtranglCe dans sa prison. Leurs peut plus rien prCvoir et
 qui est sujet b des
 disciples furent exiles b Saint-Jean-*Acre, crises de plus en plus
 frkquentes et de plus
 devenue temple du "BahL'iisme." C'est ainsi en plus violentes. L'kpoque
 actuelle, dCcla-
 que j'ai visit6 la maison du successeur du rent les prophktes persans,
 marque la fin
 BBb, Bah&'u'll&h, transformke aujourd'hui d'une civilisation qui ne
 sert plus les in-
 en temple du "BahB'iisme." C'est ainsi que tCrbts de l'humanitk.
 s'intitule cette religion, qui est plutbt une Elle aboutit B la
 faillite complete des in-

doctrine philosophique, car elle ne comporte institutions morales et
matérielles destinées à
ni culte défini, ni surtout de clergé. Les assurer le bien-être et la
sécurité des hom-

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dhmocratique, ni le principe aristocratique 3.
ne peuvent fournir séparément à la société
une base solide. La démocratie est impuis- (Excerpt from a letter dated October
29,
sante contre les querelles intestines et l'aris- 1934.)
tocratie ne subsiste que par la guerre. Une Malgré les tristesses
de notre époque et
combinaison des deux principes est donc peut-être même cause d'elles, je reste
con-
nécessaire. vaincue que les idées de la

fois divines et

"En cette période de transition entre les humaines qui sent l'essence du
Baháisme

vieil âge de la concurrence et l'ère nouvelle finiront par triompher, pourvu
que chacun

de la coopération, la vie même de l'humanité de ce, qui en
comprend l'immense in-

ité est en péril. Les ambitions nationalistes, très vite continué qu'il
advienne & les autres

la lutte des classes, la peur et le chaos ~ ~ ~ fendre
S ~ S et \$ les propager.

Économiques sont au point de forces qui pous-
sent & une nouvelle guerre internationale.

Tous les Gouvernements du monde doivent
soutenir et organiser une assemblée dont les
HELENKELLER

BY MISS

membres soient élus par l'élite des nations. (1, a personal letter
written to an American

Ceux-ci devront mettre au point, au-dessus g i having
read something from

~ ~ h after

des Croyances particulières, le nouveau statut the ill^ edition of ~ ~
h k ~ ~ and l l the

h h

Économique du monde en dehors duquel N., E., etc.)

tous les pays, mais surtout l'Europe, seront

conduits aux pires catastrophes."

The philosophy of

Bahá'u'lláh deserves

'Abdu'l-Bahá, son successeur, reprenant the best thought we can give it. I am
re-

la doctrine de son pbre, concluait dans un turning the book
 that people
 discours prononc   & New-York en 1912: who have more leisure than
 myself may be
 y a civilisation math  rielle a atteint, en "shown a ray of Divinity" and their
 hearts
 accident, le plus haut degr   de son d  veloppement "bathed in an inundation of
 eternal
 pernent. Mais c'est en Orient qu'a pris naissance." love."
 sance et que s'est d  velopp  e la civilisation I take this 'ppportunity
 to you
 spirituelle. Un lien s'  tablira entre ces deux your kind
 me, and the in-
 forces, et leur union est la condition de spiration which even the most cursory
 read-
 rimmense progr  s qui doit   tre accompli. ing of Bah  'uYill  h's life
 cannot fail to im-
 - H de    12,    la   s  curit   et la confiance part. What nobler theme than the "good
 feront de plus en plus d  faut, les luttes et the and the
 Of the na-
 les dissensions s'accro  tront de jour en jour tions" can OCCUPY Our lives? The
 message
 et les divergences entre nations syaccentue- of universal Peace will surely
 prevail. It is
 rant & avantage. Les pays augmenteront useless to combine Or conspire against an
 constamment leurs armements; la guerre, idea which has in it Potency to
 a
 puis la d'une autre guerre mondiale- new earth and a new
 heaven and to quicken
 ale angoisseront de plus en plus les esprits. human with a
 passion Of
 L'unit   du genre humain est le premier fon- ice. --
 dement de toutes les vertus."
 Ainsi parla 'Abdu'l- ah   en 1912, et tout BY DR. ROKUICHIRO
 MASUJIMA
 se passa comme il l'avait pr  dit.
 Mais ces paroles n'ont pas vieilli; elles "The Japanese race is
 of rational mind.
 pourraient, sans le moindre changement, No superstition can play with it. Japan
 is
   tre r  p  t  es en 1933. Aujourd'hui, comme the only country in the world where
 re-
 il y a vingt ans, la menace de la guerre est religious tolerance has always
 existed. The
 de nouveau suspendue au-dessus de nos t  tes Japanese Emperor is the patron of
 all re-
 ligious teachings. The Bah  '   publications

et les causes de haines et de conflits s'accu-
now form part of His Majesty's Library as
mulent \$ tel point que, s'il existe vraiment
accepted by the Imperial House. . . .

u n flux el: un reflux des idCes, on peut 'The search for truth
and universal edu-
presque conclure, avec une certaine dose cation inculcated by the Bah6'i
Teachings,
d'optimisme, que nous n'avons jamais 6th if soundly conducted, cannot fail to
interest
si pr2.s de venir aux idCes de coop6ration the Japanese mind. BahL'iism is
bound to
qui, seules, peuvent nous sauver. permeate the Japanese race
in a short time."

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BY SIR FLINDERSPETRIE "The morals of humanity must undergo
change. New remedy and solution for hu-
(In a letter to the Daily Sketch, London, man problems must be adopted.
Human
England, December 16, 1932.) intellects themselves must
change and be
The Bah&i Movement of Persia should be subject to the universal
reformation." In
a welcome adjunct to tme Christianity; we these three sentences we
really have it all.

must always remember how artificial the
growth of ati in Christian ideas has been as
comvared with the wide and less defined BY H. R. H. PRINCESS
OLGAOF YUGOSLAVIA

beliifs native to early Christian faith. H. R. H. Princess Olga,
wife of H. R. H.

Prince Regent Paul of Yugoslavia, daughter
of H. R. H. Prince Nicholas of Greece and

BY FORMERpRESIDEN~
MASARYK

OF cousin of His Majesty King George I1 of
CZECHOSLOVAKIA Greece, is deeply interested in religion
and

in education, and her wonderful kindnesses
(In an audience with an American BahL'i to every one have been
commented upon
journalist in Praha, in 1928.) beautifully in several English
books and

Continue to do what you are doing, magazinei as well as by the
Balkan press.

spread these principles of humanity and do "I like the BahL'i

Teachings for universal
 not wait for the diplomats. Diplomats alone education and universal
 peace," said this
 cannot bring the peace, but it is a great gracious Princess in her
 charming villa on
 thing that official people begin to speak the Hill of Topcidor,
 Belgrade, on January
 about these universal peace principles. Take 16, 1936; "I like the BahBi
 Movement and
 these principles to the diplomats, to the uni- the Young Men's Christian
 Association, for
 versities and colleges and other schools, and both are programs to unite
 religions. With-
 also write about them. It is the people who out unity no man can live in
 happiness."
 will bring the universal peace. Princess though she is, she
 stressed the im-
 portant truth that every man must do his
 job! "We are all sent into this world for a
 purpose and people are too apt to forget the
 Presence of God and true religion. I wish
 Archduchess Anton of Austria, who be- the BahBi Movement every success
 in the
 fore her marriage was Her Royal Highness accomplishment of its high
 ideals."
 Princess Ileana of Rumania, in an audi-
 ence with Martha L. Root, June 19, 1934,
 in Vienna, gave the following statement
 for The Bahd'i World, Vol. V: "I like the
 BahBi Movement, because it reconciles all (Excerpt from
 Cosmoine'npolis, 1935, pp.
 Faiths, and teaches that science is from God 108-109.)
 as well as religion, and its ideal is peace."
 Nous avons track dans ces pages seule-
 ment la signification du Bahb'iisme, sans
 examiner tous ses principes et son pro-
 gramme pratique dans lequel sont harmo-
 nisCes avec l'idCal religieux "les aspirations
 American Historian et les objectifs de la science sociale."
 Mais
 on doit attirCr l'attention de tous les esprits
 (Excerpt from personal letter dated May 18, libres sur ce mouvement, dont
 les promo-
 1934.) teurs ont le mCrite d'avoir
 contribuk B la
 I have had on my desk, and have read clarification de l'ancienne
 controverse entre

several times, the three extracts from la religion et la science-et
d'avoir donnC
'Abdu'l-BahL's Message of Social Regenera- ii maint homme un peu de leur
tolCrance et
tion. Taken together, they form an un- de leur optimisme: "L'humanitB
Ctait jus-
answerable argument and plea for the only qu'ici restCe dans le stade de
l'enfance; elle
way that the world can be made over. If approche maintenant de la
maturitCW
we could put into effect this program, we ('Abh'l-Bah6, Washington,
1912).
should indeed have a new world order. Qui osera r6pCter
aujourd'hui, dans la
APPRECIATIONS O F T H E BAHAI FAITH
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m61Ce des haines nationales et sociales, cette will, and that Bahi'u'llgh
Himself is the
sentence de progrks? C'est un Oriental qui Creator of an eternal bond
between the
nous a dit cela, a nous, orgueilleux ou scep- East and the West. . . . The
BahB'i Teach-
tiques Occidentaux. Nous voudrions voir ing is a living religion, a
living philoso-
aujourd'hui, dans l'Allemagne hitlkriste, phy. . . .
dans les pays terroris& par le fascisme, I do not blame
Christianity, it has done
paralyds par la dictature politique,-un a good work for culture in
Europe, but
spectacle dCcrit par le suisse Auguste Forel there are too many dogmas in
Christianity
d'aprb l'anglais Sprague qui a vue en Bir- at the present time. . . .
Buddhism was
manie et en Inde, des Bouddhistes, des very good for India from the
sixth centuly
MahomCtans, des ChrCtiens et des Juifs, B.C. and the Teachings of
Christ have been
qui allaient bras-dessus bras-dessous, comme good for the whole world; but
as there is
des frkres. "au grand Ctonnement de la
L.
a progress of mind there must be no stop-
population qui n'a jamais vu une chose pa- ping and in the Bah6'i Faith
one sees the
reille!" continued progress of
religion.

BY ARTHUR HENDERSON

BY PRINCESS MARIE ANTOINETTE

(Excerpt from a letter dated January 26,
AUSSENAC
1935.)

DE BROGLIE

I have read the pamphlet on the New
semble sor-
tie d'un long sommeil pour revivre B SEsprit,
World Order by Shoghi Effendi. It is an
consciemment ou inconsciemment, l'homme
eloquent expression of the doctrines which
cherche et s'efforce de la poursuite de l'in-
I have always associated with the Bahá'í
visible et de sciences qui nous y conduisent.
Movement and I would like to express my
L'angoisse religieuse aussi n'a jamais été
great sympathy with the aspirations towards
plus intense.
world unity which underlie his teaching.
Par sa grande évolution l'homme actuel
est prêt à recevoir le grand message de
Bahá'u'lláh dans son mouvement synthéti-
que qui nous fait passer de l'ancienne com-
préhension des divisions à la compréhension
modern où nous cherchons à suivre les on-
The conditions are so changed now, since
toute limita-
the technique of the present time has de-
struction.
stroyed the barriers between nations, that
livrons à nos
the world needs a uniting force, a kind of
voiles qui s'ap-
super-religion. I think Bahá'íism could de-
invisible et
velop to such a kind of religion. I am quite
capacité de percep-
convinced of it, so far as I know the Teach-
longueurs d'ondes
ings of Bahá'u'lláh. . . . There are modern
contact des
saviors and Bahá'u'lláh is a Savior of the
destruction.
twentieth century. Everything must be done
directement de la
on a democratic basis, there must be inter-
absolue. Le

A cette époque où l'humanité

des qui se propagent traversant

tion humaine et de la

Chaque combat que nous

penchants nous dégage des

rent le monde visible du monde

augmente en nous cette

tion et de s'accorder aux

les plus variées, de vibrer au

rythmes les plus divers de la

Tout ce qui nous vient

nature est toujours harmonie

national brotherhood. We must learn to tout est de capter l'hquilibre
de toute chose
have confidence in ourselves and then in et lui donner la voix au moyen
d'un instru-
others. One way to learn this is through in- ment capable d'6mettre les
mgmes harmo-
ner spiritual education, and a way to attain nies que notre Bme, ce qui
nous fait vibrer
such an education may be through Bah6'i- et devenir le lien entre le
pass6 et l'avenir en
ism. attaisnant une nouvelle 6tape

correspondant

B l'6volution du monde.

En religion, la Cause de BahL'u'll5h, qui
est la grande rCv6lation de notre Cpoque, est

I am still of the opinion that I had four la m&me que celle du Christ, son
temple et

years ago that the Bahi'i Movement can son fondement les rnGnles mis
en harmonie

Por~nthe best basis for international good- avec le deg& de matnrit6
rmoderne.

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T H E B A H A ' I W O R L D

BY DAVID STARR JORDAN truth. His words are as simple as the
sun-

light; again like the sunlight, they are uni-

Late President o f Stanford University versal. . . . N ~ ~ ~ I

think, ~ is more ~ h ~ ~

'Abdu'l-Bahi will surely unite the East important today than ' ~ b d u '

l - ~ a h i .

and the West: for He treads the mystic way
with practical feet.

BY PROF. BOGDAN POPOVITCH These writings (BahB'i) are a
stirring fu-

sion of poetic beauty and religious insight.

University of Belgrade, Yugoslavia

I, like another, have been "struck by their

The Bahi'i Teaching carries in its Mes- comprehensiveness." I find they
have ex-

sage a fine optimism-we must always in traordinary power to pull aside
the veils

spite of everything be optimists; we must that darken my mind and to open
new vi-

be optimists even when events seem to prove sions of verity and life.

the contrary! And Bahi'is can be hopeful,

for there is a power in these Teachings to

bring to humanity tranquillity, peace and a

higher spirituality.

One reason I hail with thanksgiving the interpretation of religion known as the Bahi'i Faith and feel so deep a kinship with its followers is that I recognize in its Revela-

(Excerpt from the Roycroft Magazine) tion an outreach of the Divine to stumbling

While sectarians squabble over creeds, the humanity; a veritable thrust h o m the ra-

Bahfi Movement goes on apace. It is grow- dian Center of Life.

ing by leaps and bounds. It is hope and Every follower of this faith that I have

progress. It is a world movement-and it is ever met impressed me as a living witness

destined to spread its effulgent rays of en- to the glory at the heart of this universe.

lightenment throughout the earth until Each one seemed filled with a splendor of

every mind is free and every fear is ban- spirit so great that it overflowed all bounda-

ished. The friends of the Bahi'i Cause be- ries and poured itself out upon the world

lieve they see the dawn of the new day-the here in this moment of time, by some con-

better day-the day of Truth, of Justice, centrated act of love toward another hu-

of Liberty, of Magnanimity, of Universal man being.

Peace, and of International Brotherhood,

the day when one shall work for all, and

all shall work for one.

The lovely peace of Carmel, which still

BY LUTHERBURBANK attracts mystics of different faiths, domi-

I am heartily in accord with the Bah6'i nates ~ a i f a On

. its summit are the Druses

Movement, in which I have been interested in their two villages; at its feet the German

for several years. The religion of peace is Templars, whose avenue leads up to the now

the religion we need and always have large and beautiful terraced property of the

needed, and in this Bah6'i is more truly the Persian Bahgis on the mountainside. Here

religion of peace than any other. the tombs of the Bib and of

'Abdu'l-Bahl,

set in a fair garden, are a place of interna-

tional pilgrimage. On Sundays and holidays

BY PROF.YONENOGUCHI the citizens of Haifa of all faiths come
 for
 rest and recreation where lie the bones of
 I have heard so much about 'Abdu'l- that young prophet of Chhirb who
 nearly a
 Bahl, whom people call an idealist, but I hundred years ago preached that
 all men are
 should like to call Him a realist, because no one and all the great religions
 true, and
 idealism, when it is strong and true, exists foretold the coming equality of
 men and
 without the endorsement of realism. There women and the birth of the
 first League of
 is nothing more real than His words on Nations.
 seul au monde, entoure d'ennemis, arrive
 par la force de son genie i crber une religion
 Charles University, Prague, Czechoslovakia universelle et sage. Que
 Bahl'u'lliih lui ait,
 The Bahl'is of Persia are resolutely firm par la suite, succ6d6, soit,
 mais je veux qu'on
 in their religion. Their firmness does not admire la sublimit6 du BBb,
 qui a d'ailleurs
 have its roots in ignorance. The Persian in- pay6 de sa vie, de son sang
 la r6forme qu'il
 born character causes them to see things a prechbe. Citez-moi un
 autre exemple, sem-
 somewhat too great, slightly exaggerated, blable. Enfin, je puis
 mourir tranquille.
 and their dissensions with the ruling I s l h Gloire L Shoghi Effendi qui
 a calm6 mon
 make them a little bitter towards it. Every- tourment et mes inquibtudes,
 gloire ii lui
 thing else in their characters is accounted qui reconnais la valeur de
 Siyyid 'Ali-
 for as due to their Teachings; they are won- Muhammad dit le Bib.
 derfully ready to help and happy to sacrifice. Je suis si content que je
 baise vos mains
 Faithfully they fulfill their office and profes- qui ont track mon a'dresse
 sur l'enveloppe
 sional duties. Long ago they already solved qui m'apporte le message de
 Shoghi. Merci,
 the problem of the Eastern woman; their Mademoiselle. Merci du fond
 du coeur.
 children are carefully educated. They are
 sometimes reproached for their lack of pa-
 triotism. Certainly, as specifically Persian as
 the SJhi'ih Faith, the BahL'i Faith can never

become; but the Bahl'i Religion like Christianity does not preclude the love of one's fatherland. . . . Are the Europeans not sufficiently patriotic! According to my experiences, the Bahl'is in that respect, are first time of the very unjustly criticized by their Muhammadan brothers. During the centuries the S_hiCihReligion has developed a deep national tradition; with this the universal spiritual forces now Bahl'i Faith will have a hard battle. Nevertheless, the lack of so great numbers is richly recompensed by the fervor and the inner spirit of the Persian Bahl'i Community. The Bahl'i world community will educate characters which will appear well worthy of emulation by people of other Faiths, yes, even by the world of those now enemies of the ~ a h 6 ' Cause.

I have followed it (the Bah6'i Cause) with deep interest ever since my trip to London to the First Races 1911, when I heard for the first time of the Bahl'i Movement and its principles for peace. I followed it during the war and after the war. Teaching is one of the absolutely necessary to put this battle against material forces. . . . The Bah6'i Teaching is one of the great instruments for the final victory of humanity.

The Bah6'i Cause is one of the great moral and social forces in all the world to-day. I am more convinced than ever, with the increasing moral and political crises in the world, we must have immense cultural value. Could all those greater international co-ordination. Such a movement as the Bahl'i Cause which paves the way for admire have reached the same heights only in another way, without it? No, never! Is peace is necessary. it based only on the novelty of the Teachings, and in the freshness of its closest fol-

lowers?

BY SIR RONALD STORRS,
K.C.M.G., C.B.E.

BY A. L. M. NICOLAS

Je ne sais comment vous remercier ni
comment vous exprimer la joie qui inonde
in 1900, on my
mon coeur. Ainsi donc, il faut non seule-
Constantinople
ment admettre mais aimer et admirer le B6b.
Harry Boyle as
Pauvre grand Prophkte n6 au fin fond de la
British Agency in
Perse sans aucun moyen d'instruction et qui
treated in my
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THE B A H A ' I WORLD

me from Jerusalem to organise
the British
and Watson.) I drove along the beach in a
evening of my
cab from Haifa to 'Akki and spent a very
friend. "I found
pleasant hour with the patient but unsub-
white. He placed at
dued prisoner and exile. . . .
talents of his
I never failed to visit Him whenever I
two to
went to Haifa. His conversation was indeed
they still continue
a remarkable planning, like that of an an-
me in Jeru-
cient prophet, far above the perplexities and
esteem and re-
pettiness of Palestine politics, and elevating
Commissioner, Lord Sam-
all problems into &st principles.
with a
He was kind enough to give me one or
the cele-
two beautiful specimens of His own hand-
Mislhk'm-Qalam,
writing, together with that of Mibkin-
box; in Pales-
Qalarn, all of which, together with His large
Bokkara rug
Administration there. On the
arrival I visited my revered
him sitting in spotless
my disposal the training and
community, and I appointed one or
positions of trust, which
to deserve." Later, he visited
salem, and was held in great
spect by the High
uel. In Egypt he presented me
beautiful specimen of writing by
brated Bahi'i calligraphist,
and with his own Persian pen
tine with an exquisite little

signed photograph, were unfortunately from the tomb of the B1b: all three, alas, destroyed by fire in Cyprus. burned in the Cyprus fire. When, on November 29, 1921, he was buried, I rendered my last sad tribute of affectionate homage when in 1921 I accompanied many varying men, women and children, of Sir Herbert Samuel to the funeral of races and creeds, walked in the funeral procession up Mount Carmel, to 'Abbas Effendi. We walked at the head of lay his body a train of all religions up the slope of Mount Carmel, and I have never known a more in the exquisite cypress-avenued shrine. Telegrams reached Haifa from all over the world. Mr. Winston united expression of regret and respect than the world. Mr. Winston Churchill, then Secretary of State for the Colonies, desired the ceremony. High Commissioner for Palestine to convey to the Bahá'í Community on behalf of His Majesty's Government their sympathy and condolence on the death of Sir 'Abdu'l-Bahá (From an address delivered at the opening 'Abbas, K.B.E., and Field Marshal Lord Allenby telegraphed likewise from Egypt. London, May, 1944.)

With 'Abbas Effendi the Apostolic and My first connection with the Bahá'í Faith Heroic Age of the Bahá'í Faith is considered dates from the beginning of this century, to be ended. when it was my fortune and honour to be with the Bahá'í I have not lost contact come the Arabic pupil of Edward Browne. world, and I hope I never shall. Recently I had the honour of receiving at My first glimpse of 'Abbas Effendi was in the British Legation in Tiharn, a the summer of 1909, when I drove round the Bay of Acre in an Arab cab, visited him in Samimi, the Bahá'í Community, headed by the barracks and marvelled at his serenity respected Chief Munshi of the Legation, and Varga, President of the and cheerfulness after 42 years of exile and

National Spiritual

imprisonment. I kept touch with him

Persia. Later I

through my confidential agent, Husayn Bey
a tea, so

Ruhi, son of a Tabriz martyr, and the "Per-
adds a

sian Mystic" of my book "Orientations."

Card. My diary

After the Young Turk Revolution, 'Abbis
tells me:

Effendi was released. He visited Egypt in
visit the House of

1913, when I had the honour of looking
the narrow

after him, and of presenting him to Lord
over by Fazlul-

Kitchener, who was deeply impressed by his
small but per-

sonality-as who could fail to be? Then
blue tiled, eight

war cut him off from us and it might have
red goldfish, a

gone hard with him in Haifa but for the in-
carpets round

direct interposition of His Majesty's Govern-
well. Above,

ment.

His bed and His sitting rooms

(for which

When, in his famous victory drive to the
and on the

North, Allenby captured Haifa, he detached
in 1844 He

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declared His mission, to a solitary disciple."
Chicago-a

What can I say more? Half a century ago
ideals of

the great Dr. Jowett, of Balliol, wrote: "This
good-will, co-opera-

is the greatest light the world has seen since
and I went

Christ, but it is too great and too close for
participate in the con-

the world to appreciate its full import."

Assembly of the Bahi'is of

was received by the Council at

sumptuous that the remembrance

sting to my British Ration

of April 5, 1943, at M l z ,

"After luncheon, off to

the Blb, leaving the car for

winding streets, and shown

lah Benana and the curator. A

fect courtyard, with a little

feet square tank, six large

tiny orange tree and runner

the sides, and a narrow deep

our hosts took off their shoes),

second floor the room in which

lowship of Faiths was held in

conference inspired by the high

mutual understanding,

tion and peace and progress,

there to attend and

ference, my attention was

again drawn to

Already over many parts of the globe there the BahPi Faith by some of its followers

are Bahi'is actively, honourably, peaceably there, who took me to their temple at Wil-

employed. mette, Illinois, which was

then under con-

May this auspicious centenary prove pro- struction but was nearly hished, and

pitious also for the early restoration of world showed me the nine gates and chambers of

peace. worship for the nine

principal religions of

the world. Naturally enough, I took it that

BahPiism was something like theosophy,

which is interested in studying and compar-

Having enjoyed the signal honor of many ing the respective merits of religions and in

years friendship with the late Head of the recognising their respective greatness, and

Faith, together with that of the present which can therefore appeal only to the in-

Guardian, I beg to justify herewith my ad- tellectual section of mankind and hardly

miration for the members and practice of appeal to the masses.

BahPism, which not only produced and are Later, in 1936, however, while I was in

still producing constant and positive good, Rangoon, I had an opportunity, rather, the

but which, unlike, alas, many other religions, opportunity was thrust upon me-to ac-

have never occasioned the slightest harm to quaint myself more fully with the tenets and

any living creature or any good cause. teachings of BahPiism. Mr. S. Schopflocher,

a BahPi from Canada, who was on a lectur- ing tour, was then in Rangoon, and I was

asked to introduce him to the public and to

preside over a lecture of his. Therefore I

Even as early as 1929 or perhaps even a secured a few books on the subject, and on

little earlier, I used to hear the names of reading them, I was struck with the remark-

BahB'u'llBh and Bahi'iism; and in 1929 able fact that Bahi'iism is a faith, which not

when I undertook a lecturing tour in Europe merely recognises the respective merits of

on the humanistic methods of promoting a step further	the world religions, but goes
peace and unity among races, nations and in- religions are One, all	and teaches that all
dividuals, my attention was once again	the religious seers, saints
and prophets are	
drawn to BahPu'llBh and his teachings by	the religious seers, saints
and prophets of	
my friend Lady Blomfield, who gave me	One religion only, that all
mankind is One,	
some books, too, on the subject. But my eyes	and that we must think and
feel and act in	
were then too weak to permit any reading,	terms of brotherhood. "We
must realise," as	
and the need and urgency of some expert	a BahPi very beautifully puts
it, "that, as the	
treatment for my eyes was in fact an addi- instruments have	aeroplane, radio and other
tional reason for my leaving for Europe. Be- upon the map,	crossed the frontiers drawn
sides, I was then too full of my own philos- oneness	so our sympathy and spirii of
ophy of "Humanism," and was too busy	should rise above the
influences that have	
with my own programme of lectures for class from class,	separated race from race,
Europe, and did not acquaint myself with	nation from nation and creed
from creed.	
any full details about the Bahi'is and their human affairs.	One destiny now controls all
tenets and principles. Perhaps, I imagined	The fact of world-unity
stands out above all	
that the BahCis were some sort of religious considerations."	other interests and
or philosophical mystics, and I was not par- year, Mr. N. R.	Sometime back, in this
ticularly interested in any mere mysticism or Surat, gave me	Vaki, a BahB'i gentleman of
in any merely theoretical creed, however	a copy of the book, The Bah&
World:	
much its conclusions might be logical and been able to	1936-1938. Though I have not
satisfying to the intellect.	read the whole book through,
I find it is	
When afterwards, in 1933, the Second	a mine of information, a regular
cyclopaedia	
Parliament of Religions or the World Fel-	on the subject. It is

interesting to read that

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the origin of the faith was in Persia, where lliḥ and which every thinking man will now endorse as a "consummation to be devoutly wished for."

"Bib" (which means "gate") began the mission among the Persians in the early part of the nineteenth century, that he and his disciples were persecuted by the Persian Government and were finally shot in 1850, that, notwithstanding the persecution, the movement spread under the able and inspiring leadership of Bahá'u'llíḥ, its principal Effendi, better known since he succeeded his father, Bahá'u'llíḥ, thirty years ago as 1892 he was succeeded by his son, 'Abdu'l-Bahí, who continued the work till 1921, prives Persia of one of the most notable of her children and the East of when, on his death, his grandson, Shoghi Effendi, became the head of the community personality, who has probably exercised a greater influence not only -a community now numbering nearly a million and spread in all the five continents in the Occident, than any Asiatic thinker of the world. and teacher of recent times.

The best account of him in English is that Though the traditionally orthodox Hindus, Muslims, Christians, etc., may not agree under the title of the Life and Teachings of 'Abbas Effendi compiled by Myron H. Phelps chiefly from information supplied by Bahíyih Khinun. She states that ened among them can have no conscientious objection and will indeed wholeheartedly birth almost coincided with the "manifestation" of Mirza 'Alí Muhammad subscribe to it.

the Bib

Another important aspect of the BahL'i (24th May, 1844), and that she was his

Faith is its absolutely non-political nature. junior by three years. Both dates are put

In the Golden Age of the Cause of Bah2- three years earlier by

another reputable au-

u'llcih Shoghi Effendi categorically rules thority, but in any case

both brother and

out any participation by adherents of the sister were mere children

when, after the

Faith, either individually or collectively, in great persecution of the

Bibis in 1852 their

any form of activity which might be inter- father Bahi'u'lliih and his

family were exiled

puted as an interference in the political af- from Persia, first to

Baghdid (1852-63)

fairs of any particular government. So that then to Adrianople

(1863--68), and lastly to

no government need apprehend any sort of 'Akki (St. Jean \$Acre) in

Syria, where

danger or trouble from Bahb'iism. Bahi'u'llih died on 28th May,

1892, and

On the whole, the perusal of the Book which his son 'Abdu'l-Bahl was

only per-

The B a h a World: 1936-1938 has deeply mitted to leave at will after

the Turkish

impressed me with the belief that the prin- Revolution in 1908.

Subsequently to that

ciples of Bahi'iism, laying stress as they do date he undertook several

extensive journeys

on the Oneness of mankind, and being di- in Europe and America,

visiting London and

rected as they are towards the maintenance Paris in 1911, America in

1912, Budapest in

of peace, unity and co-operation among the 1913, and Paris, Stuttgart,

Vienna, and

different classes, creeds and races of people, Budapest in the early summer

of 1914. In all

will go a long way in producing a healthy these countries he had

followers, but chiefly

atmosphere in the world for the growth of in America, where an active

propaganda had

Fellowship and Brotherhood of Man. Fur- been carried on since 1893

with very con-

ther, I see no harm in the followers of other siderable success, resulting

in the formation

faiths accepting these main principles of of important BahB'i Centers
 in New York,
 BahL'iism, wherein, I think, they can find Chicago, San Francisco and
 other cities. One
 nothing against the teachings of their own of the most notable practical
 results of the
 prophets, saints and seers. I rather think that Bahi'i ethical teaching in
 the United States
 by accepting these main principles of has been, according to the
 recent testimony
 Bahi'iism they will help in hastening the es- of an impartial and qualified
 observer, the
 tablishment of a New World Order, an idea establishment in BahB'i
 circles in New York
 perhaps first clearly conceived by Bahi'uY- of a real fraternity between
 black and white,

APPRECIATIONS O F T H E BAHA'I FAITH

and an unprecedented lifting of the "color ment is to be appreciated as
 one of the pro-
 bar," described by the said observer as foundest emancipators of
 mankind from the
 "almost miraculous." tradition of race-chauvinism
 and ethno-re-
 Ample materials exist even in English for ligious bigotry.
 the study of the remarkable personality who With best wishes and
 greetings,
 has now passed from our midst and of the I remain, Cordially
 Yours,
 doctrines he taught; and especially authori-
 Benoy Sarltar.
 tative are the works of M. Hippolyte Drey-
 fus and his wife (formerly Miss Laura Clif-
 ford Barney), who combine intimacy and
 sympathy with their hero with sound knowl-
 edge and wide experience. In their works (Hyderabad, Deccan, February
 1, 1941.)
 and in that of Mr. Myron H. Phelps must
 be sought those particulars which it is im- The founder of the Bah2i
 Faith is un-
 possible to include in this brief obituary doubtedly one of the Great
 Seers of the
 notice. Modern Age. The Gospel that he
 enunci-
 ated and the programme that he enjoined
 upon his followers are sing~~larly like a
 prophecy of the ideal and dream that in-

spire the heart of youth with (the) quest
 Privy Councillor, London for a brave new world built upon
 equity,
 fellowship and peace.
 Bahi'ism insists on points which consti- In the midst of all the tragic
 horror of
 tute the essentials of the several creeds and hate and bloodshed that
 surround us to-day,
 faiths which have divided and still divide the his message to humanity does
 indeed fulfill
 human family. It seeks thereby to establish the meaning of his name, and
 carries the
 human unity. It inculcates pursuit of truth "glory of God" into the
 darkness.
 through the miasma of superstitions old and
 new. These features ought to secure for
 Bahi'ism an enduring place in the religions BY JULESBOIS
 of the world. It is one of the noblest con-
 tributions which Asia has made to human . . . MirzL 'Ali-Muhammad,
 the BLb, or
 civilization. The history of its martyrdom in the portal of a new wisdom,-a
 young man,
 TihrLn is a glorious chapter, indicating how brave, handsome, and tempered
 like a steel
 much suffering the awakened human spirit blade, the finest product of
 his country. This
 can endure for the sake of its convictions. new Alexander, "the beloved of
 the worlds,"
 In the world as one sees it to-day, divided subjugator of souls, died in
 1850 at the age
 and torn asunder by warring ambitions, of thirty-one, having shed no
 blood but his
 Bahi'ism has undoubtedly a great part to own, a martyr of spotless
 love, of universal
 play. charity.
 The Bibis, his partisans, were "beheaded,
 hanged, blown from the mouth of cannons,
 BY PROF. BENOYKUMARSARKAR, burnt, or chopped to pieces."
 Their homes
 M.A., Ph.D. were burned, their womenfolk carried off
 or executed. Still the movement progressed.
 For over a quarter of a century,-since Scarcely had the BLb's mission
 begun,-he
 my American days,-I have been under the was allowed a bare two years
 of preach-
 conviction that the Bahi'i movement serves ing,-when he was cast into
 prison, ques-

to expand the intellectual and moral per-
disfigured, then tried
sonality of every individual that comes into
court, and finally
contact with it. The movement has set in
motion some of those currents of thought
scaffold at Tabriz
and work which lead to the silent but ef-
implored lo
fective conversion of men and women to
hours before noon
humaner and world-embracing principles
ropes, under
of daily conduct. Because of these creative
manner that the
forces in the social domain the Bahi'i move-
against the breast

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T H E B A H A ' I W O R L D

of his beloved master. Armenian soldiers
people to
received the order to fire; but when the
might welcome
smoke cleared, the Bkb and his companion
the Radi-
were found to be unscathed. The bullets
his mis-
had merely severed the ropes by which they
Husayn-'Ali, a young
were suspended. Amazed by what they
a vizier,
considered a miracle, the soldiers were un-
espoused the
willing to fire again. They were replaced
exile soon be-
by a more docile squad, and this time the
enacted dur-
volley took effect. The bodies of both vic-
the Terror in
tims were riddled by bullets and horribly
its hero-
mutilated, but their faces, spared by a
strange caprice of destiny, bore an expres-
of antago-
sion of radiant transfiguration.
toward every
All Europe was stirred to pity and indig-

tioned, bastinadoed,
for heresy before a clerical
put to death.
The B i b was led to the
with a young devotee who had
share his fate. About two
the two were suspended by
their armpits, in such a
head of the disciple rested

The BAb had exhorted the
purify themselves that they
the Divine Sun, of whom he was
ant Morn. When the BAb declared
sion in 1844, Mirzi
man of twenty-seven, the son of
and of royal descent, boldly
perilous cause. Prison and
came his portion. Scenes were
ing this period which recall
France, with its horrors and
ism. . .
BahL'is, previously members
nistic sects, have manifested
one, even their enemies, a spirit

of help and
nation. The event occurred on the ninth of amity. We can only be glad that
persecu-
July, 1850; among the "litterateurs" of my tions have diminished and that
a gentle and
generation, in the Paris of 1890, the mar- ennobling influence has
regenerated the
tyrdom of the BAb was still as fresh a topic Orient, from Syria to Burma. It
is quite
as had been the first news of his death. We possible that BahL'iism has a
mission to
wrote poems about him. Sarah Bernhardt pacify and spiritually quicken
races and
entreated Catulle Mendks for a play on the tribes which we have so far
been unable to
theme of this historic tragedy. When he evangelize.
failed to supply a manuscript, I was asked
to write a drama entitled "Her Highness
the Pure," dealing with the story of another
illustrious martyr of the same cause,-a
woman, Qurratu'l-'Ayn, the Persian Joan
of Arc and the leader of emancipation for
women of the Orient. You honour me with a request
that I
Her case was unique. Had it been ad- should add my small brick to the
exalted
missible for a woman to be a Mahdi, or a edifice of the BahB'i teaching.
Its happy
"Point," Qurratu'l-'Ayn,-who bore re- creed so passionately urged and
so convinc-
semblance to the medizeval HClouise and the ingly stated is an inspiration
to all who
neo-platonic Hypatia,-would have been work and who, in the words of
Kipling,
recognized as the equal of the BAb. Such have realised the significance
of "No one
virile courage and power did she inherit that shall work for money and no one
shall work
all who saw and heard her were uplifted to for fame, but all for the joy
of the working."
a new understanding of the mission of her I would like to add my
conviction to your
sex. A poetess, philosopher, linguist, and teaching that "absolute
equality is a chi-
theologian, an early convert of the Bkb, mera" which, socially, is
entirely impractica-
she threw aside her veil, despite the im- ble. It has become a slogan to

many work-
 memorial custom of Asia, carried on con- ers, reliance upon which will
 only lead to a
 troversies with the most learned scholars cruel disillusionment. The only
 "equality" is
 of her country, discomfited them, and won that which any man may attain
 by being
 recognition as their master. Imprisoned, prominent in his work. It has
 been truly said
 anathematized, driven from town to town, that "every man can do some one
 thing
 stoned in the streets, she defied, single- better than any other man." So
 let our ambi-
 handed, a Shkh who "through his decree tion be, no matter how humble
 our work
 could slaughter a thousand men each day," may appear, to be of the
 arisfocracy o f
 -and often did so. To her executioners work. And if to "work is to
 pray" may not
 she said, "You may kill me as soon as you this noble ambition to be among
 the elect of
 please, but you cannot stop the emancipa- the workers of the world, bring
 us by steps
 tion of women." Then, having donned her to the dream of your great
 Teacher of a
 choicest robes, as if to join a bridal party, Great Universal Peace, against
 which if any
 she was dragged into a garden and strangled government among you take up
 arms to
 by a negro. destroy that peace, "the whole
 human race,"

APPRECIATIONS OF THE BAHAI FAITH

he tells, "shall resolve with every power at interdependence that had to be
 emphasized
 its disposal to destroy." and constantly kept in view.
 The distinc-
 tions of Race and Religion, of colour and
 creed, are but superficial; the welfare of one
 part of the world cannot be sustained if
 other areas are depressed. The War had il-
 Dean of Canterbury lustrated most forcibly the indivisibility
 of
 human happiness and human misery. It had,
 I read with interest the social programme in fact, taught us that there was
 only one
 of your movement demonstrating the best undivided world and that we are

the chil-
 education for everyone, equal status for men and women and the like and also your en- who were at the
 courage of scientific research and em- afterwards, con-
 afterwards, con-
 phasis on the need for a World Com- gratulated me on having given
 expression on
 monwealth, together with the oneness of that world platform to some of
 the beliefs
 mankind. I am in complete agreement with that they held dear. That is how
 I became
 those aims and wish you well in the pursuit acquainted with and soon deeply
 interested
 of them. in the BahL'i Faith. I have
 since had the
 privilege of meeting Bahb'is in various cen-
 tres in India, Europe and America. I have
 a very happy and lively recollection of my
 visit to Wilmette, Illinois, where I was taken
 round the "Temple of Light3'-the Bahi'i
 From A Study o f History, Volume V, p. Temple-a beautiful and inspiring
 structure,
 665. which in its very architecture,
 with its nine
 . . . The Bahgiyah sect has been ex- sides dedicated to the nine great
 religions of
 conlununicated by the Imkmi Mujtahids and the world, emphasizes the
 universality of all
 been evicted from its Iranian homeland; but religions.
 it is already apparent that these bitter ex- "You are the fruits of one
 tree and the
 periences of persecution and expatriation leaves of one branch," says the
 Prophet.
 have served this infant religion in good Again and again I have come
 across such
 stead; for 'it has thereby been driven into sayings which have forcibly
 reminded me of
 looking beyond the Mediterranean and the the teachings of the Vedas.
 "Whenever vir-
 Atlantic for new worlds to conquer in the tue subsidies and vice triumphs,
 then am I
 strength of a principle (Non-Violence) reborn to redeem mankind," says
 the Divine
 which is apt to work as an "open sesame" in the Gita. The Bah2i Faith
 remarkably
 for any missionary religion that has the speaks not of one Prophet for

all time, but
 faith to embrace it. of a succession of prophets as
 Divine dis-
 pensation sees the need for them.
 In fact, the Bahb'i Faith gives us the
 great and previous message of unity in reli-
 gion. The Bahgis do not form a
 sect by
 President, Economic Social themselves. Rather, through the
 teachings of
 Council of U N ; Leader, Indian their Prophet, they try to illumine
 the eter-
 Delegation of United Nations nal verities of every religion and to
 quicken
 Conference on Freedom o f the noble impulses of the true
 followers of
 Information; Prime Minister, every religion with the spirit of
 catholicity
 Mysore State. and fraternalism. How much the world
 needs such a spirit today . . . How far we
 It was in San Francisco in 1945 that I are from that one far off divine
 event to
 first had the privilege of meeting the fol- which the whole creation is
 destined to
 lowe~s of the Bah2i Faith and learning move . . . the Fatherhood of God
 and the
 something of the teachings of their great Brotherhood of Man.
 Prophet. I had spoken at the Plenary Ses- Perhaps the Bahb'i Faith is
 destined to be,
 sion of the General Assembly of the United and may prove, the greatest
 single force in
 Nations, and had pointed out that it was not achieving that Godly consecrated
 consum-
 the independence of the nations, but their mation . . .

T H E B A H A ' I W O R L D

BY BHAGAVANQAS tions in Swedish, "Plotinus, the Mystic and
 "Shanti Sadan," Sigra, the Reformer" (Stockholm 1927).
 Benares (Cantt) . In the University Library you may be
 May 20, 1949 able to get the loan of it. From this we learn
 how every living thing, all worlds are
 I understand that a public meeting will bound together in sympathy, that the
 be held in Benares for the celebration of the "reality of goodness" is the
 birthright of all.
 105th Anniversary of the Declaration of the The old stoics had seen far, when
 they
 Bgb, i. e. Gateway, the forerunner of Bah5'- claimed that all mankind formed a

unity,
 u'lla, father of 'Abdu'l-Bah5. Bahi'u'll5h that we all were brothers,
 that we all aimed
 is the prophet of the Movement now known towards the same goal. The great
 wonder
 in all the countries of the world as the of it is, that the plain and great
 truths have
 Bahsi Faith. From such literature of the been proclaimed by the very best of
 men at
 Movement as I have come across and read, different times, perhaps with growing
 clear-
 and from conversations I have had with ness, as humanity grows into age on this
 members of the Movement who have kindly planet. It is a sign of that it must be
 come to see me, I have acquired a great "truths," since the best of men time
 and
 admiration for it. One of its twelve principal again discover them. BahL'u'llLh
 is un-
 items of belief is that the essentials of all doubtedly one of these "good"
 Prophets.
 religions are one. This belief is very dear to With renewed thanks, and the
 best wishes
 my heart and I have endeavoured to pro- for the New Year
 pound it at length in my book "The Essen-
 Very t r ~ ~ yours
 ly
 tial Unity of All Religions" supporting it
 S. Eitrem.
 with some 1400 (fourteen hundred) texts of
 the Sacred Scriptures of eleven living great
 religions, quoted in original ~ 6 t hEnglish
 translation. I wish with all my heart every
 success for this philanthropic and spiritual
 Movement. Director, Tuskegee Normal and
 Zndustriat
 Institute Research and Experinzerz f Sfation
 I a m so happy to know that the Christ-
 like Gospel of good will is growing through-
 Professor, University of Oslo, Norway out the world.
 Oslo 27/12. 1947. You hold in your organization the key
 that will settle all of our difficulties, real and
 Dear Madam: imaginary. I was with you in
 spirit.
 Many thanks for your kind gift of Bahii'i May God bless, keep and
 prosper you.
 Literature.
 To-day I got the package, and I have
 been sitting almost the whole day absorbed

in the perusal of this new " ~ o s ~ e l which
,"

BY GEORGEN. MAYHEW

contains so much of eternal truth. of wonderful beauty and comfort.

Dean, School of

Religion,

Truly I have never heard anything about
University.

Vanderbilt

this new form for a World Religion, which
really permits the human thought and
among many, both

The Bahi'i faith is one

scientific discoveries to have their rights,
to man to share

ancient and modern, calling

and at the same time speak a simple language of the heart.
nobler ethic and a

a deeper spirituality, a

saner mind. Though young in

years the

It is truly note-worthy how all the great
prophets who

Bahsis have their saints and

Religions meet in agreement on all essential
of devotion

have paid their last measure

points. How very near all this seems to be
the last great movement, the New-Platonism,
effective among

for the faith.

nism, you might discover, if you could get
concrete situations

The spirit of God, to be

men must be applied to

hold of some of those writings. My old
involves doctrine

and this application always

kolleg, professor Gunnar Rudberg, now in
particularity of time

and practices in the

Uppsala, has translated some choice selection
application

and culture. Their successful

APPRECIATIONS OF THE BAHAI FAITH

leads to a reverence for form rather than
for the spirit which gave life to the mode of
expression. That is the reason why all religions
Israel

Jerusalem,

gious forms become lifeless when bereft of
of great ethical

The BahB'i World Faith is

the spiritual life which gave them power.
humanity; but it

value. Full of love for all

Every effort to return to or recover this
these days of

has come before its time. In

original spirit, is commendable.
wars, very

cold wars and after two hot

The BahB'i doctrine that man is one and
turned a deaf

much too hot, humanity has

that the great religions of man are essentially one, is a viewpoint which promises justice to God's witness to himself among others and at the same time utilizes all the insights of the past in giving direction and meaning to the life of modern man. The great historic religions suffer from the particularities of their regional contexts. The Bahá'í's essay a large undertaking when they attempt to divorce the temporal from the eternal in the religions of the past and relate this eternal to the needs of the modern world. Time only will reveal whether so much of ancient truth which has become uncouth can again be made relevant. To make ancient truth relevant is to save it, not to do so is to lose it. Man's task is not to repudiate or liquidate the good of the past but to complete and fulfill. This task will require the work of many prophetic minds. As God is one, so is man and so is religion, despite their diversity of form. That which belongs to all is more important; our differences are incidental. God's blessing be upon those whatever their faith or name who will lead man to this deep sense of

ear. But the day will come
ideals will overcome the
that great hour will come
will unite in brotherhood to
everything that leads to war
man.
This is indeed the true
ings of all of the Great

Professor, University
Institute of
A richiesta degli
il Baháismo, nato nella
secolo scorso quale sviluppo
nell'Islamismo persiano
almente lasciato cadere
contatto con l'Islamismo
sviluppato in una fede
superconfessionale, diffusa
Oriente, ma in Europa e in
saldi di questa fede sono
altamente morali e

community with man and God.	concordia e fratellanza
umana, di migliora-	
mento interiore dell'uomo e della societ8, in	
nulla ripugnanti alla moderna coscienza	
BY KENNETHWALKER,F.R.C.S., F.I.C.S.	morale e religios,a. Onde
nulla a mio awiso	
osterebbe a1 libero esercizio del culto baha-	
Fear has no power lo draw nations to-	ista, quale B ammesso in altri
paesi d'Europa	
gether, but drives them further apart, and	e #America, e che si
restringe del resto a	
the sole hope for the future lies in a spiritual	semplici e ordinate
cerimonie di edificazione	
revival based on the realization that all the	e preghiera in comune.
great World Faiths proclaim identical reli-	
gious truths. "The earth," said 'Abdu'l-Bahi,	
"is one nativity, one home and all mankind	
are the children of one father. God has	
created them and they are the recipients of	Late Professor of
Italian Literature,	
His compassion . . . The obstacle to hu-	University of
Chicago	
man happiness is racial or religious preju-	The reference to Bahb'i
was the first; I do	
dice, the competitive struggle for existence	not think it will be the
last. To the purity	
and inhumanity toward each other."	and intensity of this
religious movement I	
There could- be no more fitting message	have given long since the
attention which	
for the world of 1953 than these words ut-	should be given to it by any
one-worlder	
tered many years ago. I send you my best	aware that a political union
is empty if a	
wishes for the success of your Jubilee Cele-	unifying religion does not
overarch the	
bration of BahB'uYllih'sDispensation.	variances of the creeds.
THE BAHAI WORLD	
appreciation of every manifestation of the	
God who is eternally One. And I gave silent	
Professor of the History of Religion,	thanks also for the
world-mindedness which	
University of Rome	seems to come naturally to all who are
I1 Bahaismo i: una religione universalista	hospitable to the BahVi faith.
cresciuta sul tronco dell'Islamismo sciita	To lovers of God and
man, there is noth-	

come protesta e riforma, e ormai quasi	ing more depressing than the
thought of the	
completamente svincolata della tradizione	divisiveness of the numerous
exclusive reli-	
musulmana ed organizzata su un piano inter-	gions of mankind.
Conversely, there is no	
nazionale.	thought more heartening than
the thought	
Esso prende nome da Baha Allah ('Splendore di Dio'), nome del persiano Mirza	that there is at work in the
world a religion	
dore di Dio'), nome del persiano Mirza	which transcends all
sectarianism and recog-	
Hussain Ali (1817-1892), che dopo l'uccisione del Bab, fondatore del Babismo,	nizes Abraham, Moses,
Buddha, Zoroaster,	
sione del Bab, fondatore del Babismo,	Jesus by declaring my belief
that the future	
awenuta nel 1850, ne continuò la missione	is on the side of Bahá'í. It
was not Jesus	
dandole nuovi impulsi e nuovi atteggiamenti.	who made Western
Christianity more West-	
ern than Christian. Jesus	
preached the	
Il Baha, come il Bab, che ne è il precursore (un po' come il Battista e il precursore di Gesù), è un essere divino, una	gospel of universal
brotherhood: his followers marred his teachings	
sore (un po' come il Battista e il precursore di Gesù), è un essere divino, una	ness. As I look on
with exclusive-	
sore di Gesù), è un essere divino, una	
Christianity with its particular fragmentation, I am	
nuova manifestazione (dopo Mosè, dopo	thetic fragmentation, I am
haunted by the	
Gesù e dopo Maometto) dello Spirito universale, annunziatore di una religione più	feeling that Jesus has a
better chance to win	
versale, annunziatore di una religione più	through the universalism of
Bahá'í than	
perfetta, superiore alla religione di Maometto e a quella di Gesù, come questa è l'arbitro di	through the
institutionalism which bears his	
metto e a quella di Gesù, come questa è l'arbitro di	name. Character is the final
arbiter of all	
sua volta superiore alla religione di Mosè.	religions. The spiritual
quality of the adherents of Bahá'í whom I have	
Erede dello spirito non conformista del	herents of Bahá'í whom I have
personally	
Babismo, ma alieno delle sue pratiche mistiche, ha dato un posto	known, have given the faith
a warm place	
che, attaccato alla memoria dei suoi martiri	in my heart.
e delle prime persecuzioni, ma aperto alle	The Mayor of Haifa gave
a dinner on	

correnti liberali ed umanitarie, il Bahaismo	April 13, 1951, to the
commission of which	
in questa forma modernizzante si i? diffuso	I was a member. My seatmate
was a noted	
in Occidente, specie in America, dove ha	journalist of the Jewish
faith. I had spent	
oggi i suoi centri ed organi principali.	the afternoon in the
beautiful Persian Gar-	
Nella situazione odierna del mondo, il	dens sacred to BahB'i, hence it
was natural	
movimento spirituale Bahai, con le sue	for me to speak of the
BahL'i Faith. The	
tendenze cosmopolitistiche, le sue aspira-	journalist said: "The
people of that faith are	
zioni pacifistiche, le sue attivith propagandi-	truly catholic. All men of
goodwill can sub-	
stiche, i suoi interessi culturali, merita di	scribe to their faith
without renouncing any-	
essere seguito con attenzione.	thing good in their own, be
they Christian,	
Muslim or Jew. It is a religion of additions,	
not subtractions. You are not asked to re-	
BY DR. MARSHALL	
WINGFIELD,	
D.D.,	nounce anything but hate and narrow-
LITT.D.	mindedness. The BahL'i people are gentle
and free from hate: they bless everything	
First Congregational Church of Memphis,	they touch."
Tennessee.	-June 5, 1953.
Of the multitude of pilgrims to the Holy	
Land, thousands visit the tomb of Bah2-	SIR ALFREDZIMMERNOF
SWITZERLAND	
u'lliuh and the tomb of his forerunner the	One day Sir Alfred
Zimmern said to the	
BGb. I had that inspiring experience in the	School: The BahVi Faith is a
great Move-	
spring of 1951. I had entered many build-	ment working for world order
and peace.	
ings in stockings feet. At these two tombs	Its achievements are
outstanding in a very	
I was so aware of the holy that I really felt	short period, and it holds
the promise of the	
like removing my shoes. As 1 thought of	future. I wish it all
success. The BahB'is will	
these God-filled men, I gave thanks for their	have a great mission. It is
to hold high the	
vision of the unity of mankind and for their	banner of Unity before the

whole world.

I11

IN MEMORIAM

WILLIAM SUTHERLAND MAXWELL he was of Scotch descent, his grandfather
1874-1952 having migrated from Jedburgh with his family in the early part of the nineteenth century. Other ancestors had
Cablegram from Shoghi Eflendi, Guardian come from
of the Bahri'i Faith: Aberdeen. Both William and his older
brother Edward were interested in building.
With sorrowful heart announce through Edward graduated as an engineer
from
National Assemblies Hand of Cause of Ba- McGill University, but when
William left
hS'u711Lh highly esteemed dearly beloved High School, he refused to
follow this
Sutherland Maxwell gathered into the glory course as he could not study
architecture
of the Abhb Kingdom. His saintly life ex- there at that time. He went
to Boston, at
tending well-nigh four-score years, enriched the age of seventeen, and
the extraordinary
during the course of 'Abdu'l-BahPs ministry ability he had for both
drawing and design
by services in the Dominion of Canada, soon became apparent and he
was given or-
ennobled during Formative Age of the namental details of
important buildings to
Faith by decade of services in Holy Land, work up into their final
form. In 1899 he
during darkest days of my life, doubly hon- went to the Bcole des Beaux
Arts in Paris
ored through association with the crown where he was allowed to
attend as a cour-
of martyrdom won by May Maxwell and tesy to the Canadian
Government, in view
incomparable honor bestowed upon his of the fact he had no
diplomas and was
daughter, attained consummation through not planning to sit for any
examinations. He
his appointment as architect of the Arcade worked for two years in the
studio of the
and Superstructure of the BLb's Sepulcher well-known architect
Paschal. It was in this

as well as his elevation to the front ranks studio that he met a
fellow-student, Ran-
of the Hands of the Cause of God. Advise dolph Bolles, who introduced
him to his
all National Assemblies hold befitting me- mother and sister; the
sister, May Bolles,
morial gatherings particularly in the Ma- was already a convinced and
active Bahgi
ariqu'l-AQkir in Wilmette, and in the Ha- and had just returned to
Paris from her
ziratu'l-Quds in Tihirin. pilgrimage to the Prison
City of 'Akki,
Have instructed Hands of the Cause in where she had met 'Abdu'l-Bahi.
William's
United States and Canada, Horace Holley great interest at that time
was art and ar-
and Fred Schopfloch, to attend as my rep- chitecture. However, he made
up his mind
representatives the f ~ ~ n e rin
a l Montreal. Moved Miss Bolles was the only woman he would
to name after him the southern door of ever marry. She reciprocated
his senti-
Bhb's Tomb as tribute to his services to sec- ments, but refused to leave
Paris and her
ond holiest Shrine of BahPi World. The teaching work for the
Bahii'i Faith. He had
mantle of Hand of Cause now falls upon the to return to Canada, entered
the office of
shoulders of his distinguished daughter, his brother Edward, but
continued to corre-
Amatu'l-Bahi Rihiyyih, who has already spond with Miss Bolles in
the hope she
rendered and is still rendering no less meri- would marry him. At last
Mrs. Bolles wrote
torious self-sacrificing services at World 'Abdu'l-BahB and laid the
situation before
Center of Faith of BahB'uYllih. Him. He gave His permission
for May
Bolles to leave France, and blessed the mar-
Haifa, Israel,
riage. In 1902 they were married in Lon-
March 26th, 1952.
don. May Maxwell introduced the Faith to
Canada, her home being its first Center.
William Sutherland Maxwell was born She never liked the name of
William for
in Montreal, Canada, in 1874. On both sides her husband, and called him

by his middle

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name, Sutherland, all her life-a name no His arrival Sutherland was waiting on the
one else had ever used. Sutherland became platform as 'Abdu'l-Bahí's train drew in to
the partner of his brother, and the Firm of ask Him most humbly to honor his home
Edward and W. S. Maxwell became famous by being his guest. The Master accepted.
throughout Canada; before World War I He loved Sutherland very much; He told
they had the biggest architectural offices in his wife once during His three-day visit in
the country. The engineering and business their house: "He is a very good man." He
sense of the older brother, as well as his also admonished her not to neglect the fa-
knowledge and fine taste, combined with ther, now that she had a child. The Max-
the genius for proportion, design and de- wells had been childless up until their visit
tail of the younger brother, turned out many to 'Akkl in 1909. At that time He had
Canadian landmarks, such as: The Regina assured them He would pray for them to
Parliament Buildings; Palliser Hotel, Cal- have a child. In 1910, Mary Sutherland,
gary; Chateau Frontenac Hotel, Quebec; the their only child, had been born.
Art Gallery, Church of the Messiah, and In order to appreciate Sutherland Max-
Nurses Wing of Royal Victoria Hospital, in well, and the achievements of the last years
Montreal, as well as many other public of his life, one has to recognize two great
edifices and private homes. factors in his nature: The first is that he was
In 1909, May and Sutherland Maxwell one of those souls whose nature is all good-
made a pilgrimage together to the Prison ness. This is what led the Guardian of the
City of 'Akkl, to visit 'Abdu'l-Bah& Suther- BahQí Faith to attest to his "saintly life" in
land was not yet a convinced Bahfí. One his obituary cable. It is a nature not un-

day at table, he said to 'Abdu'l-Bahl: "The common amongst the Scots. He was up-
 Christians worship God through Christ; my right, truthful, and never
 approached a hu- man being except in courtesy,
 wife worships God through You; but I wor- and that graciousness that is
 friendliness, and that graciousness that is
 ship Him direct." 'Abdu'l-Bahl smiled and the democratic spirit. In
 the essence of ing attitude, he had
 said: "Where is He?" "Why, God is every- ment. This was of great help
 spite of this trust- ings of the Montreal Spiritual
 where," replied Sutherland. "Everywhere is which he was a member and most
 remarkably sound judg- Chairman, for decades.
 nowhere," said 'Abdu'l-Bahl. He then went The second deep strain that
 in the work- his nature was that he was an
 on to demonstrate that such worship was and through. His wife, in one
 Assembly, of to him (and no one knew him
 worship of a figment of the imagination and appreciated him more) wrote:
 often the charm of originality." Two
 had no reality; we must worship God often found together were
 through something tangible and real to us, spicuously in him: an
 colored all edge of all the arts, and a
 hence the r81e of the Manifestations. Suth- for bringing new things into
 artist through must remember that an
 erland bowed his head in acceptance. The never has free reign for his
 of her letters is constantly interfered with
 real seed of his faith germinated from that his clients' desires and
 better or
 hour. The way this faith grew in him was a
 "You have
 beautiful thing. He had all the profound
 things not
 Scotch reticence, the horror of being pe-
 combined con-
 culiar, talked about, or different. For years
 encyclopedic knowl-
 in Montreal the BahQis were called "Mu-
 creative capacity
 hammadans," "Sun-Worshippers," "Here-
 being. One
 tics," etc. A city composed of a large fanati-
 architect almost
 cal French Canadian Catholic element, and
 own ideas, but
 an equally conservative Protestant English-
 and limited by
 Scotch element, was determined to think the
 concepts. There was

worst, with no investigation whatsoever, of nothing he could not do with
his hands in
the strange Oriental Cult "that Mrs. Max- fulfillment of his mental
image. When the
well" belonged to. Chateau Frontenac was built,
he designed
Since he built his home in 1907-8 until not only the lines of the
twenty-story mod-
the present day, the Maxwell house has ern structure, but practically
every detail of
been the center of BahQi activity in Mont- the interior: wrought-iron
railings, furni-
ture, grills, lamps, ceilings,
real; Mrs. Maxwell taught ceaselessly; Mr. elevator interi-
Maxwell was the silent but willing partner. ors, etc. He would take the
chisel from the
In 1912, 'Abdu'l-BahP visited Montreal, at- stone carver, the gouge from
the wood
tracted there, as He said Himself, by the de- carver, and "sweeten the
lines" as he termed
votion of May Maxwell. The morning of it. He was idolized by the
workmen, need-
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William Sutherland Maxwell.

less to say. In the course of years his had returned in the winter
1926-27 for an-
achievements and talents brought honors. other visit; but when a cable
reached Suth-
He was made a Fellow of the Royal In- erland, urging him to come at
once in order
stitute of British Architects; a Fellow and to be present for his
daughter's marriage,
past president of the Royal Architectural he was thrown into a turmoil
of feeling.
Institute of Canada; an Academician of the From that moment he added to
the respect
Royal Canadian Academy and its vice-presi- and affection he already had
for Shoghi
dent and his water colors often hung in Effendi as his Guardian, a
profound and
Academy shows; a member and past presi- tender love that grew, at the
end of his life,
dent of the Province of Quebec Association into a thing of rare and
touching beauty.
of Architects; a founding member of the May's health, bordering all
the thirty-

"Pen and Pencil Club" and the "Arts Club" eight years of their marriage, on invalidism, in Montreal. The honors, medals and distinctions which he received testified not only to his ability as an architect and artist, but were also a recognition of his inner qualities of character. In 1937 the course of his life was drastically changed through the marriage of his daughter, Mary, to the Guardian of the Bahá'í Faith. May and Mary, after a two-year annual Convention in France, Belgium and Germany, had proceeded to Haifa as pilgrims. They had already visited the Guardian in 1923, shortly after 'Abdu'l-Bahá's passing. Mary R6hiyyih KJhtinum at grave of her father, William Sutherland Maxwell, Hand of the Cause of God, in Mount Floral spray sent by the Guardian of the Bahá'í World Faith from Haifa, in foreground Mrs. Amelia Collins stands to the right of R6hiyyih LhhCnum, and others include National Spiritual Assembly members and Montreal Bahá'ís. May, 1953.

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well as visiting the 1938 Convention in Chicago. In 1940, upon arrival with her niece Jeanne Bolles in Buenos Aires, where she had gone on a teaching trip with the consent of Sutherland, May suffered a heart attack and died. Sutherland had the highest respect for Shoghi Effendi's taste and judgment. By 1946--for a period of year--Sutherland found himself in charge sent of Sutherland, May suffered a heart of the Guardian's outside work. Mail, visitors, Government contacts, errands were

The first act of the Guardian was to in- managed single-handed by the white-haired vite Sutherland, now entirely alone, to come man of seventy-two. He did a good job, but and live in Haifa. From 1940, until his it was too much for him-a blood-vessel death in 1952, may be said to be the true broke in his ear and left him totally deaf on years of burgeoning in this distinguished one side, shaken and dizzy for weeks on man's life. He accepted the loss of his wife end,. In 1948, accompanied by Mr. Weeden, with a meekness and faith, a gratitude for he flew to Italy and placed, in collaboration all the happy years of marriage they had with Dr. Ugo Giachery, the first contract shared, a pride in her death at the age of for the stone work of the BLb's Shrine. In seventy in the field of service-a death of spite of failing strength he continued his which Shoghi Effendi said she "laid down detailed and working drawings right up to her life with such a spirit of consecration the night when his health broke down in and self-sacrifice as has truly merited the 1949. There followed a long and serious crown of Martyrdom." He always felt her illness, when he was condemned by the best near him. doctors as being beyond hope of recovery. The years he spent in Haifa coincided It was then that the deep spiritual attach- with some of the hardest in Shoghi Effendi's ment he had formed to Shoghi Effendi be- life. Quietly, unassumingly, like a rock, came manifest. No matter how desperate his Sutherland stood by him; the faith, planted state, he invariably responded to the Guard- in his heart by 'Abdu'l-BahB, was now in ian. It was the Guardian's love, his determi- fullest flower. He was a tower of spiritual nation not to let him die, that brought him strength. Gradually the Guardian referred back. The man condemned to die lived to small matters to Sutherland for his advice: visit the completed Arcade of the Shrine he a new flight of steps, a lamp post, a new had worked on with such love, and

sacri-
entrance. To the architect of over forty ficed his health for.
years' practical experience this was pleasant His age and the hard work of
a lifetime
child's play. He would make a pen sketch had, however, taken their toll. H e
suffered
in perspective, color it and submit it to the ups and downs, recovery followed
collapse,
Guardian, so he could see what the finished collapse recovery. It was a
heart-breaking
article would look like in situ. Shoghi Ef- two years for those who loved him.
Suther-
fendi was delighted. He decided to ask land's cherished wish was to visit
Montreal
Sutherland to work on a scheme for com- again. Arrangements were made for him
to
pleting the Shrine of the BBb. He knew pass the summer of 1951, accompanied by
that 'Abdu'l-BahL had wanted a dome and his devoted nurse, in his home. He was
to
an arcade added to the original building. return in the autumn to Haifa. This
plan
By 1942, Sutherland submitted to him stud- suited him perfectly; but when Fall
came, it
ies for the Shrine. It was not an easy task; was evident that in view of the
acute short-
a square, fortress-like stone building, one ages in Israel, he could not be fed
the fresh
story high, already existed half-way up a food he needed, and which alone kept
him
steep mountain; about this and above this, from relapsing into violent
gall-bladder up-
not destroying or hiding any part of the sets. He remained in Canada, longing
for
previous structure erected "with tears" by the day he could return to his home
in the
'Abdu'l-BahL, must come a worthy enve- Holy Land.
lope, a case for the pearl. By 1944, the com- It was during this winter that
Shoghi Ef-
pleted and accepted design, in model form, fendi bestowed upon him the
inestimable
was exhibited to the Bahi'is gathered on the bounty of becoming a Hand of the
Cause
One Hundredth Anniversary of the Decla- of God. He understood and was deeply
ration of the BLb's Mission, in the precincts touched; he said "I did not do it
all alone;
of His resting-place. A number of the ele- there were so many others who
helped."

ments in Sutherland's design were either The humility was typical of the man.
 After
 suggested by or modified by the Guardian. a fall, and a relapse into his
 illness, he sank
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rapidly. It was not possible for his daughter man of integrity who applied
 the high Ba-
 to reach him in time; he died in the night of hi'i standards of conduct to
 himself before
 March 25, 1952; his nurse and his favorite he applied them to others.
 nephew, Sterling Maxwell, by his side. Born in Zanesville, Ohio,
 September 17,
 On the slopes of Mt. Royal, where the 1875, Roy Wilhelm and his
 parents moved
 wind plays with the falling autumn leaves to West Englewood, New
 Jersey, and
 of gold and red, where the snow all winter opened their import firm in
 New York City,
 long lays its dazzling cloak and in spring which he actively conducted
 until the last
 snow drops break up through the ice, Wil- few years of his life. It was
 on this property
 liam Sutherland Maxwell, in the city of his in West Englewood that
 'Abdu'l-Bahi in
 birth, lies buried. 1912, during His North
 American visit, held
 On the slopes of Mt. Carmel an immortal a unity feast for the Bahi'is of
 the New
 monument to his abilities and his devotion York metropolitan area at
 which He an-
 covers the Tomb of the Martyr Prophet of nounced that on that date the
 Faith of Ba-
 a World Faith-the superstructure of the hi'u'llLh was truly
 established in America.
 Shrine of the Bib. The site of that gathering
 will, in the future,
 mark the only public Memorial which the
 American ~ a h i ' f sare permitted to construct
 in reverent observance of 'Abdu'l-Bahi's
 visit from April to December, 1912.
 ROY C . WILHELM
 From a Bahi'i who was also associated
 with a group which met in the Dodge home,
 "Heart filled (with) sorrow (for) loss New York City, for many years
 after 1900,
 (of) greatly prized, much loved, highly ad- has come this description:

"The meetings
mired herald (of) Bahi'u'llih's Covenant, were intensely interesting
and full of fervor.

Roy Wilhelm. Distinguished career enriched It was a happy group, and
there was an ap-
annals (of) concluding years (of) Heroic parent spiritual
intelligence, one might say,
(and) opening years (of) Formative Age even if our knowledge of the
Teachings was
(of) Faith. Sterling qualities endeared him limited. A baptism of the
Holy Spirit must
(to) his beloved Master, 'Abdu'l-Bahi. His have been the pure bounty of
the Lord to
saintliness, indomitable faith, outstanding this group. Without exception
every one had
services local, national, international, (his) a great and sincere desire to
serve the Cause
exemplary devotion, qualify him (to) join in the way he or she seemed
to be guided.
ranks (of) Hands (of) Cause, insure him Roy (Wilhelm) attended these
meetings
everlasting reward (in) Abhi Kingdom. . ."
regularly .

Advise hold memorial gathering (in) Tem- At that time the available
Bahi'i litera-
ple befitting his unforgettable services (and) ture was slight, and copies of
prayers and
lofty rank." tablets were typewritten and
distributed

-SHOGHI from friend to friend. One of the earliest
December 24, 1951. efforts to make the sacred
texts more widely
available was voluntarily initiated and sus-
In the history of the Bahi'i Faith during tained by Mr. Wilhelm. His
compilations,
the first half of the twentieth century, Roy successively translated into a
number of lan-
C . Wilhelm occupied an important place. guages, were widely used at
fireside (home)
The firmness of his faith, the purity of his and public meetings conducted
more and
devotion, his self-sacrifice and his untiring more frequently as Bahi'i
centers increased
activity enabled him to make a unique con- in number in North America. T
o this one
tribution to the establishment of the Faith devoted worker may be
attributed the great

in North America and indirectly, through service of printing and making readily avail- able hundreds of thousands of his generous aid to Miss Martha Root, and phlets in the course of his Bahi'i pam- lion, his business his distribution of Bahi'i literature in many advertisements in trade journals became notable for the use of a ministrative responsibilities with a winning brief Bahi'i text in each. charm which endeared him to a host of Much could be written about his visits to friends. Bahi'i centers on his business trips through- Roy Wilhelm was first and foremost a out the country, carrying the great Message IN MEMORIAM 663

to countless inquirers and strengthening the ardor of the active BahL'i workers themselves.

"The Bahgis everywhere looked forward to his coming, and prepared meetings for him . . ." one of his contemporaries has written.

The year 1907 marked the greatest experience in the formative years of his BahL'i life. In April of that year Roy Wilhelm, accompanied by his mother, went on a pilgrimage to attain the presence of 'Abdu'l-BahL at 'AkkB in the Holy Land. The words of welcome uttered by 'Abdu'l-BahL, as translated into English, were written down by Mr. Wilhelm immediately afterward and quoted in a letter written to his fellow BahL'i teacher, Mrs. Mariam Haney: "Welcome! Very welcome! I have been waiting for your coming. It is with God's help that you have reached 'AkkL . . . You represent all the American believers . . . Thank God that you came."

The following year Roy Wilhelm prepared and distributed a booklet recounting his pilgrimage, which he entitled "Knock, and it shall be opened unto you. (Matt. 7:7)." On the front cover was reproduced

Roy C. Wilhelm.

a photograph of the door leading to 'Abdu'l-BahB's room. Quoting from the text:

"That which most impresses the pilgrim the West-after our visit . . . we under-
to the 'Most Great Prison' at 'AkkL, is the stood . . . In the meeting of
the West with
spirit of sacrifice. Nowhere have I witnessed the East is fulfilled the
prophecies of the
such love, such perfect harmony. The de- Books . . . During our last
meal 'Abdu'l-
sire of those in that prison was to serve one BahB broke a quantity of
bread into His
another. In our Western liberty it is difficult bowl; then asking for the
plates of the pil-
to realize the bitter antagonism and hatred grims He gave to each of us a
portion.
which exists in the East between the follow- When the meal was finished,
He said: 'I
ers of the several great religious systems. have given you to eat from My
bowl-now
For example, a Jew and a Muhammadan distribute My Bread among the
people.' "
would refuse to sit at meat together: a The BahL'i message of the
oneness of
Hindu to draw water from the well of either. mankind and the essential
unity of Revela-
Yet, in the house of 'Abdu'l-BahL we found tion brought its own severe
tests to the fol-
Christians, Jews, Muhammadans, Zoroastri- lowers in all countries, that
the sincere
ans, Hindus, blending together as children might be separated from the
insincere. The
of the one God, living in perfect love and storm of bitter controversy
raged around
harmony . . . the calm and radiant Presence
of 'Abdu'l-
"At the house of 'Abdu'l-BahL, in 'Akki, Bahi, Center of
Bahb'uYllLh'sCovenant to
we met many of these peoples, but they had humanity. Victim of official
persecution and
lost all trace of the discord and hatred confined to prison quarters
until 1908,
which has been inbred and cultivated for 'Abdu'l-BahL was also
assailed by the un-
centuries, and now they are as members of faithful within His own
family, and these
one Household. They sacrifice their lives enemies attempted to create

the basis for
 for one another. To what shall we attribute general disloyalty within the
 BahL'i com-
 this miracle of unity? . . . We had heard munities of East and West.
 With other
 much of the love and kindness shown by stalwart souls of his
 generation Roy Wil-
 the Oriental brothers to the pilgrims from helm stood above a frequently
 bewildering

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and subtle controversy and radiated the your house, I saw the charm of
 the spot, the
 spirit of firmness in that Covenant. beauty of its environment, and
 the perfec-

He was very dear to 'Abdu'l-BahP and tion of its building.
 received many evidences of his Master's "I am extremely pleased
 with you because

trust and esteem. For a long period the you are a true Bahb'i. Your
 house is My
 cablegrams and letters (tablets) sent by house; there is no difference
 whatsoever be-

'Abdu'l-Bahi to BahL'i groups and individ- tween yours and Mine."
 uals in North America were addressed in

-HORACE HOLLEY

Roy Wilhelm's care and forwarded by him
 to their destinations.

In 1909 the American BahL'is, under the
 initiative of the Chicago group, elected a na-
 SIEGFRIED SCHOPFLOCHER

tional BahB'i body to represent all the Ba-
 hi'is of North America in their united effort
 to purchase land and plan the construction "Profoundly grieved (at)
 passing (of)

of the House of Worship recently completed dearly loved, outstandingly
 staunch Hand

in Wilmette, Illinois. (of) Cause Fred Schopflocher.

(His) nu-

From that year until his retirement from merous, magnificent services
 extending over

active BahP'i service in 1946, with the ex- thirty years (in)
 administrative (and)

ception of a single year of illness, Roy Wil- teaching spheres (for) United
 States, Can-

helm was elected annually to the BahB'i ada, Institutions BahB'i
 World Center

Temple Unity and to the later National greatly enriched annals (of)

Formative Age

Spiritual Assembly, and for years served as assured (of) Faith. Abundant reward

its treasurer. No other American believer Abhi Kingdom. Advising

American Na- tional Assembly hold

has achieved a comparable record. As treas- tional Assembly hold

befitting memorial gathering (at) Temple he

urer, the integrity of his character and the generously helped

simple, direct humanness of his exposition raise. Advise hold memorial

gathering (at)

of financial matters brought about a rapid Maxwell home (to) commemorate

his emi- nent part (in) rise (of)

development of the Bahi'i fund as an or- nent part (in) rise (of)

Administrative

ganic institution of the community. Order (of) Faith (in) Canada.

Urge en-

After the passing of 'Abdu'l-Bahi in sure burial (in) close

neighborhood (of)

1921, the Guardian who was appointed in resting place (of)

distinguished Hand (of)

His Will and Testament summoned two Cause Sutherland Maxwell."

American BahP'is for conference in Haifa

-SHOGHI

-Roy Wilhelm and Mountfort Mills.

The Guardian's cablegram lamenting the A world-renowned symbol of the

great

passing of Roy Wilhelm from this world on evolution of the BahB'i

Faith, the Ma&-

December 20, 1951, is cited at the beginning riqu'l-Ad_hkb at Wilmette, is

nearing com-

of this article. In conclusion it is appropri- pletion, representing the

collective effort of

ate to quote from letters addressed to him believers throughout the

world and particu-

by 'Abdu'l-Bahi. They illumine the essential larly in North America. Of

the many inter-

worth of this man, and his service as a national services to the

Faith rendered by

steadfast pillar of a new and world-wide Fred Schopflocher over the

last thirty years,

Faith. perhaps none is more enduring

than his con-

"Verily thou art serving in every respect; tribution to the completion of

the Temple.

thou art striving more than thine energy Mr. Schopflocher early

understood the sig-

permits, and thou art rendering self-sacrifice. I am pleased with thee to the utmost." realized its	nificance of the Temple and numerous visits to the Guardian
"Verily thou art B a h 3 , thou art godly Faith. It	importance to the growth of the
and heavenly. Thou art self-sacrificing in to Haifa that	was after one of these visits
service to the Kingdom. Even a minute thou National Ba-	Mr. Schopflocher arrived at a
dost not neglect. Thy heart is overflowing and generated	hP'i Convention in Wilmette
with the love of God. Be thou assured that resumption of con-	afresh an enthusiasm for
thou wilt receive great Confirmations!" exterior ornamenta-	struction work on the
"The sight of your portrait brought joy this service	tion of the Temple. It was for
to My heart, because it is luminous and Schopflocher	that the Guardian called Fred
celestial, and looking at the photograph of IN MEMORIAM	"the Chief Temple Builder."

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variety of peoples in East and West, especially on short and relatively infrequent visits to so many places, but the world-wide community of the believers has destroyed all barriers.

One of Mr. Schopflocher's earliest interests as a Bahfi was in Green Acre which, when he entered the Faith, was in need of considerable improvement and repair. Mr. Schopflocher donated several important properties to Green Acre and played a major role in the development and expansion of its facilities. Subsequently, when Geyersville was developed as a Summer School, Mr. Schopflocher also took a great personal interest in its success and attended many of its sessions.

During the period from 1924 to 1947, Mr. Schopflocher was elected a member of the National Spiritual Assembly of the Bahis of the United States and Canada for fifteen different years. When the National Spiritual Assembly of Canada was formed as an independent administrative body in

1948, Mr. Schopflocher was elected a member and has continuously served on that body ever since. It was chiefly through Siegfried Schopflocher. Fred's efforts, with the able assistance of Horace Holley, that the National Spiritual Assembly of Canada secured a unique form Born in Germany in 1877 of Jewish parentage, Mr. Schopflocher was brought up along orthodox lines but, after leaving coincident with his ap-school, ceased to follow the customs of his Cause of God, faith and leaned towards an agnosticism to assist the which included a search for a more universal expression of religion. Years later, after Hazira. he had become permanently settled in business in Canada, Mr. Schopflocher heard of February, the Bahl'i Faith and, shortly thereafter, became a Bahg'i. Two months later he attended the Canadian National Convention before proceeding to the Intercontinental Conference in Chicago. At the Convention he made valuable contributions to the many journeys to the Center of the Faith. Chicago. At the Convention he made valuable contributions to the discussion, particularly of the Hazira and the Temple plans and of financial matters. He national tours, the Guardian gave him special assignments to carry out. His trips, usually undertaken in conjunction with his business, took him to every corner of the globe where he was able to visit BahL'i communities of the Hands of the Cause of God and

munities and learned to appreciate, at first his pilgrim-hand, the extraordinary bond linking the This talk, so believers throughout the world in their love so revealing of for a common Cause. Normally, as Fred devotion of the said, it would have been impossible for a by the Westerner to make contact with so wide a 666

shared some of the notes from age to Haifa in January, 1953. deeply moving, so inspiring, the profound humility and man, will be long remembered fjends.

T H E B A H A ' I W O R L D

Fred kept his promise to the Western Canadian believers in the latter part of June. He brought them too a new understanding of the Hands of the Cause and a clearer appreciation of our Guardian and of the tremendous services he renders the Bahi'i world.

Fred had a deep affection for the friends in India. He had been eagerly looking forward to attending the New Delhi Conference. It was not to be. He passed away in Montreal at 9:30 A.M. on Monday, July 27, 1953, after a few days' illness.

The funeral service was conducted by the Canadian National Spiritual Assembly in Montreal on July 31. Burial was made, at the Guardian's request, close to the grave of Sutherland Maxwell, the first Canadian Hand of the Cause. On August 23, the Montreal Assembly arranged a memorial service in the Maxwell Home which was attended by members of the National Assembly and friends, mainly from the Montreal area. This service in Fred's home community was intimate and personal. Many people recalled with loving gratitude personal associations with Fred, kindly and (of) his

helpful things he had done in his unobtrusive way, gifts of hospitality or consideration that they had treasured sometimes for hold memorial

Louis G. Gregory.

(of) first Hand (of the) Cause

race. Rising BahL'i generation

continent will glory (in) his

emulate his example. Advise

ma.ny years.	gathери.ng (in) Temple (in)
token recogni-	
On August 28, a second memorial service	tion (of his) unique position,
outstanding	
was arranged by the National Spiritual As-	services."
sembly of the United States. A report of this	
-SHOGHI	
service is published in the September issue	Cablegram received August 6,
1951.	
of their B a h Z News.	
The cable from the Guardian, the many	Dearly loved, universally
respected Louis	
messages received from Hands of the Cause	G. Gregory passed away on July
30, 1951.	
of God, from National and Local Assem-	Although he had been frail in
body for	
bles, from individuals throughout the Ba-	many months, the luminous
spirit and great	
hi'i world and from many non-BahPi	heart were so apparent, so
overwhelming,	
friends and business associates attested to	that none anticipated his
sudden departure.	
the deep sense of loss felt in every continent	Only a week before, he had
arranged and	
on the passing of this humble, staunch and	carried out a meeting in his
home in Eliot,	
devoted soul.	Maine, where he discussed the
prophecies	
in the Bible, with their import for these	
perilous times. The dozen or more who	
gathered there will forever treasure this	
LOUIS G. GREGORY	meeting which proved to be his last.
Seated	
at his desk, his warm and radiant smile	
welcoming everyone, with his indescribable	
"Profoundly deplore grievous loss dearly	spiritual dignity, a manifest
evidence of the	
beloved, noble-minded, golden-hearted	world in which he lived, he
carried on the	
Louis Gregory, pride (and) example (to	meeting with joy and radiance.
the) Negro adherents (of the) Faith, keenly	His body was laid to rest
in the burying	
feel loss (of) one so loved, admired (and)	ground at Eliot, Maine. On
Wednesday	
trusted (by) 'Abdu'l-Bah5. Deserves rank	afternoon, August 1, a
Memorial Service	
I N MER	

was held at Fellowship House in the large	strong and outstanding. In
other words he	
room which was filled to overflowing, not	was a fine student, a lovely
character and a	
only with the members of the Eliot BahL'i	person with a great mind which
he devoted	
Community but also with the many friends	to the betterment of mankind.
Those of us	
who were attending the Green Acre Bahi'i	who knew him well cannot but
mourn his	
School. In this room he had conducted	loss, but there should be some
comfort in	
teaching meetings, fireside groups and con-	the fact that he lived long
and well, and	
ferences on race amity, the subject so close	those with whom he came in
contact were	
to his heart, and it seemed fitting that in	and are better for their
association with him.	
this beautiful spot the prayers of the friends	In fact, he was one of those
who enriched	
should pour forth in gratitude for such a	the life of America."
wonderful life lived in their midst, and in	Louis first heard about the
BahL'i Faith	
supplication for his eternal progress.	while he was employed with the
Govern-	
On November 24, 1951, a memorial serv-	ment, in 1908. He always spoke
with great	
ice was held in the BahB'i House of Wor-	love and appreciation of the
cultivated,	
ship, Wilmette, Illinois, under the auspices	southern white gentleman, a
co-worker in	
of the National Spiritual Assembly. It was	the same department, who first
brought the	
attended by friends from various parts of	Cause to his attention,
saying: "I think that	
the United States and Canada who had	this is something that will
interest you. I	
come to pay tribute to this great soul.	am too d d to investigate it.
You are young	
Louis Gregory was born in Charleston,	and I would like you to do so."
Although	
South Carolina, June 6, 1874. His father	this gentleman did not accept
the Faith, he	
died when he was five years of age; until	was the means of putting Louis
in contact	
his mother married again matters were d f i -	with Mr. and Mrs. Joseph
Hannen, Ba-	

cult for her and her two sons, and they h s s of Washington, D.C., who
 taught him
 were sometimes hungry. His stepfather was and exemplified in their lives
 the beauty of
 kind to him and when he became a youth the Teachings, thereby
 attracting his heart.
 apprenticed him to a tailor. Later his step- His first Tablet from
 'Abdu'l-BahC came
 father paid the expenses of his first year at through Mr. Hannen.
 Fisk University, and Louis supported him- We know at present
 relatively little about
 self and put himself through this univer- his childhood and youth. The
 picture of his
 sity by obtaining scholarships, by work at mother reveals a person of
 great love and
 cleaning, pressing and tailoring for the spiritual beauty. We have no
 picture of his
 students, and sometimes working as a waiter father. When we realize how
 well prepared
 during the summer vacations. Louis was for the Bahi'i
 teachings, we can
 After he graduated from Fisk he taught well appreciate how deep and wide
 his inner
 at Avery Institute, a small private school life had really been. There is
 no doubt that
 maintained by people from the North to he was created with a great
 destiny and that
 help students of exceptional intellectual ca- time would show that in the
 history of his
 pacity. He had studied there as a young boy. race he would stand among its
 leaders. In
 After this period of teaching he began the fact, in response to his
 letter to 'Abdu'l-
 study of law at Howard University, receiv- Bahi telling of his acceptance
 of the Faith,
 ing his LL.B. degree March 26, 1902. When 'Abdu'l-BahA called upon him
 to become the
 he had passed the necessary examinations cause of guidance of both the
 white and the
 he began the practice of law in Washington, colored races. In this
 beautiful Tablet
 D.C., where he formed a partnership with 'Abdu'l-Bahi wrote:
 another lawyer, James A. Cobb. They con- "O Thou Wooer of Truth! Thy
 letter was
 tinued as law partners until 1906, when received. Its contents
 indicated thy attain-
 Louis took a position in the United States ment to the Most Great

Guidance. Thank

Treasury Department. James A. Cobb, later such a

appointed Judge of the District Court, has the Kingdom

written of Louis Gregory:

of the Uni-

"It was my privilege to have known Mr. Divine Be-

Gregory intimately from 1895 until a short Everlasting Glory

time before his passing. I knew him as a thou mayest be-

student, teacher, practicing lawyer, lecturer Kingdom, become

and friend, and in each capacity he was and colored

T H E B A H A ' I W O R L D

peoples shall close their eyes to racial differ- directly to the

ences and behold the reality of humanity, request of 'Abdu'l-

and that is the universal unity which is the heavenly

oneness of the kingdom of the human race, are assured, be-

the basic harmony of the world and the ap- the German

pearance of the Bounty of the Almighty.

"In brief, do not look upon thy weak contents

body and thy limited capacity; look thou visiting the

upon the Bounties and Providence of the new power

Lord of the Kingdom, for His confirmation arrived at Stuttgart,

is great, and His Power unparalleled and color, yet he shone

incomparable. . . ."

meeting of the

With a heart full of longing, Louis asked permission to visit the Holy Threshold, and

the United

in reply he received another Tablet early filled with a zeal

God that thou hast attained to

bounty, discovered the Path of

and received the Glad-Tidings

verse of the Most High. This

stowal is conducive to the

in both worlds. I hope that

come the Herald of the

the means whereby the white

Louis did not return

United States but, at the

Bah6, visited Germany amidst

confirmations. Of this we

cause in a Tablet to one of

friends 'Abdu'l-Bahi wrote:

"Your letter arrived and its

showed that Mr. Gregory, by

Blessed Tomb, has received a

and a new life. When he

although being of black

as a bright light in the

friends. . . ."

Louis Gregory returned to

States radiant and happy,

in 1910: and a determination to bring
to pass the ex-
..
". Thou hast asked for permission to pectations and hopes of
'Abdu'l-Bahb. He
present thyself in this Holy Land; it is not began a task which he
pursued steadily until
at present in accord with wisdom. Postpone his death-to unify the
white and colored
this matter to another and more appropriate peoples of the world and to
aid in establish-
time." ing the oneness of humanity.
However, through the Bounty of God the During the visit of
'Abdu'l-Bahi in the
doors opened, and in 1911 when 'Abdu'l- United States in 1912 a
luncheon in His
Bahi was in Ramleh, Egypt, Louis visited honor was given in
Washington by MirzL
Him. He arrived in Ramleh on April 10, Ali-Kuli Khan and Madame
Khan, who
1911. There and later in Haifa and 'Akki were both BahB'is. Khan was
at that time
where he went to visit the sacred Shrines of charg6 d'affaires of the
Persian Legation in
the Bib and BahL'u'ULh, he drank deeply the capital city. Many noted
people were
from the ocean of inspiration, guidance and invited, some of whom were
members of
steadfastness. His notes of this visit and ex- the official and social life
of Washington, as
tracts from some Tablets he received from well as a few Bahgis. Just
an hour before
'Abdu'l-Bahi were printed in a booklet en- the luncheon 'Abdu'l-BahL
sent word to
titled A Heavenly Vista. Louis Gregory that he might
come to Him
The words of 'Abdu'l-Bahi described this for the promised conference.
Louis arrived
visit in Tablets written at that time, for it at the appointed time, and
the conference
was apparent that this was not an ordinary went on and on; 'Abdu'l-Bahi
seemed to
pilgrimage. To an American BahB'i 'Abdu'l- want to prolong it. When
luncheon was an-
Bahi wrote: nounced, 'Abdu'l-Bahb led
the way and all
"Mr. Gregory arrived with the utmost followed Him into the dining

room, except
love and spirituality and returned with infi- Louis. All were seated when
suddenly
nite happiness. He added to his faith and 'Abdu'l-Bahb stood up,
looked all around,
found firmness and steadfastness. Undoubt- and then said to MirzL Khan,
Where is Mr.
edly you shall see these things at the time of Gregory? Bring Mr. Gregory!
There was
his arrival. It is my hope that he may be- nothing for Mirzi Khan to do
but find Mr.
come the cause of increasing the love of the Gregory, who fortunately had
not yet left
friends and the maid-servants of the Merci- the house, but was quietly
waiting for a
ful." chance to do so. Finally Mr.
Gregory came
To another 'Abdu'l-Bahi wrote: "Mr. into the room with Mirzi Khan.
'Abdu'l-
Gregory is at present in great happiness; he Bahi, Who was really the
Host (as He was
went to 'AkkL and visited the Holy Thresh- wherever He was), had by
this time rear-
old and the Supreme Court. He is now, day ranged the place setting and
made room for
and night mingling with the friends of God Mr. Gregory, giving him the
seat of honor
and 'Abdu'l-Bah6, in joy and gladness. He at His right. He stated He
was very pleased
will return to America very soon, and you, to have Mr. Gregory there,
and then, in the
the white people, should then honor and most natural way as if
nothing unusual had
welcome this shining colored man in such a happened, proceeded to give
a talk on the
way that all the people will be astonished." oneness of mankind.

I N MEMORIAM

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Addressing Mr. and Mrs. Gregory in the of the Bahb'i National Committee
for Race
early months of 1914 'Abdu'l-BahB wrote: Unity or as a member, and he
was either
"O ye two believing souls! Continually do I one or the other for a great
many years, or
remember you. I beg of God that through as an individual, he was
tireless in his ac-
you, good fellowship may be obtained be- tivities in promoting unity.

tween the white and colored races, for you Green Acre, in Eliot, Maine,
was the
are the introduction to this accomplishment scene of many Unity Conferences
at which
. . . I know also that your thought and prominent leaders shared the
platform, with
mention by day and by night is the guidance Mr. Gregory, the moving force
and the
of souls . . . white and black. Therefore organizer, oftentimes
completely in the
be ye most happy, because ye are confirmed background. He never lost
sight of the goal.
in this great matter." He was elected a member of
the National
When Mrs. Agnes Parsons visited Spiritual Assembly and served
faithfully for
'Abdu'l-Bah in the Holy Land in 1920 He many years. When he was
elected, Shoghi
asked her to inaugurate, in Washington, Effendi wrote him that he
welcomed his
D.C., the first Conference for Amity and election but that he wished him
to concen-
Unity between the white and colored peo- trate, first and foremost, upon
the teaching
ples. Assisted by a capable committee Mrs. work and to arrange his affairs
in such a
Parsons organized this Conference. It was way that no administrative
responsibilities
held in Washington, May 19-21, 1921, and would in any way interfere with
the effec-
was a great success, bringing together able tive conduct of his teaching
work. This
and important representatives of both white Louis Gregory accomplished by
arranging
and colored peoples. It became a prototype his teaching trips so that the
itinerary al-
of many similar meetings held in cities large lowed him to attend the
meetings of the Na-
and small throughout the United States and tional Spiritual Assembly.
Canada in the years to come. Mr. Gregory That his dependable,
trustworthy and
was one of the speakers and reported the faithful services were
appreciated is evi-
proceedings of the Conference in the Star of denced by the many letters he
received from
the West? the Guardian through the years.
He made

It is probable that no individual teacher the Guardian happy. In one of his letters
 in the Faith has traveled more extensively Shoghi Effendi wrote:
 throughout the United States than Mr. "Your letter has infused
 strength and joy
 Gregory. Living in the utmost simplicity, in my heart . . . For your own
 dear self,
 sacrificing at every turn, he spoke in I have nothing but admiration
 and gratitude
 schools, colleges, churches, forums, confer- for the heroic constancy,
 mature wisdom,
 ences and with individuals throughout the tireless energy and shining
 love with which
 land. With a marvelous blending of humility you are conducting your ever
 expanding
 and courage, of tenderness and adamant work of service to the Cause of
 Bahá'u'lláh.
 firmness and steadfastness, he met high and You hardly realize what a help
 you are to
 low, rich and poor, educated and ignorant, me in my arduous task."
 and gave to them the cup of the Water of The capacities of Louis
 Gregory were
 Life. He spoke in Protestant, Catholic and versatile, for he shone equally
 as a delegate
 Jewish schools and before nondenomina- to the Convention, as secretary
 of the Con-
 tional groups, and everywhere he was ac- vention, as the recording
 secretary of the
 cepted. National Spiritual Assembly, as
 a speaker
 His radiant and gentle spirit opened the and as a writer. Articles by him
 appeared
 doors for those who followed after him; in the Star of the West, The
 Bahá'í Maga-
 many a Bahá'í teacher seeking an opening zine, the World Order Magazine,
 and in
 to teach has been met with the words: "O nearly every issue of The
 Bahá'í World.
 yes! We know Mr. Gregory and we love These articles like the
 addresses he gave are
 him. If you are a friend of his, you are wel- thoughtful, factual and filled
 with the spirit
 come." of love and exaltation that
 characterized his
 For more than thirty-five years Louis life.
 Gregory was the mainspring behind the Twice at the invitation of
 the great Negro

work for Race Amity. Whether as chairman educator, Booker T. Washington,
Louis

Gregory visited Tuskegee Institute and was
1 Vol. 12, p. 115, June, 1921. called upon to address the
students on the

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Bahi'i Faith. Their response to the Bahi'i
ideals and principles was most enthusiastic.
Here he made the acquaintance of that out-
standing Negro genius and man of God, Dr.
George Washington Carver, who showed
the utmost appreciation of the Faith. This
was the beginning of an increasingly rich
friendship. Whenever Mr. Gregory went to
Tuskegee, and he visited there many times,
he had understanding and sympathetic talks
with Dr. Carver in his famous laboratory
or in his room.

Louis Gregory's spiritual position was so
well centered in the Teachings and in his
complete obedience to 'Abdu'l-Bahi and
the Guardian that he held the banner of
oneness high in the heavens yet never be-
came the subject of controversy. He showed
infinite patience, for his faith in the goal of
his hopes was such that he possessed a long
range view, and he met every opposition or
intolerance with understanding and radiant
acquiescence. His heart was full of fire but
he knew the wishes of 'Abdu'l-Bah and
Baker.

Dorothy Beecher

transmuted that fire into brilliant light.
When a serious operation and increasing
bodily weakness curtailed his traveling and
he was obliged to stay in Eliot and be con-
soul (in the)

(for the) progress (of her)

tent with shorter trips, Louis Gregory
turned to correspondence and to a deeper
loving sympa-
study of the Teachings. His spiritual aware-
reaping bounti-
ness became increasingly vivid. He lived
again the high lights of his life. He drew
gathering (in the)
ever nearer to the beloved of his heart, the
(and) imperish-

Abhi Kingdom.
Assure relatives profound
thy. (Her) noble spirit (is)
ful reward.
Advise hold memorial
Temple befitting her rank

Guardian. In retrospect we realize that he able services . . .
was being prepared for that transition which

-SHOGHI

came suddenly to a great personage, a great Haifa, Israel,
lover of all mankind, "golden-hearted" January 13, 1954.

Louis Gregory.

-HARLAN F. OBER Mystery of mysteries is the tragic British
jet plane disaster near the island of Elba in
the Mediterranean Sea, which, on January
10, 1954, deprived the Bahb'i Cause of

DOROTHY BEECHER BAKER Dorothy Baker's spiritually
intelligent serv-

ices in this world. Distinguished in her life
as a Hand of the Cause, an administrator,

Cablegram from the Guardian: a remarkably gifted teacher,
she was lifted

Hearts grieved (at) lamentable, untimely out of her lofty position at
the time when

passing (of) Dorothy Baker, distinguished she was in the full tide of
her capacities for

Hand (of the) Cause, eloquent exponent service to our beloved
Faith. Mere words

its teachings, indefatigable supporter its in- cannot express the quality
of grief which

stitutions, valiant defender its precepts. afflicted Bahi'is on every
continent. But a

(Her) long record (of) outstanding service life of genuine Bahi'i
service so pure and

(has) enriched (the) annals (of the) con- beautiful had its effect on
many lives, and,

cluding years (of the) Heroic (and the) even in this sudden passing
to her Heavenly

opening epoch (of the) Formative Age (of Home, she proclaimed the
Bah6'i Faith. The

the) BahB'i Dispensation. Fervently praying news of the disaster went
round the world,

IN MEMORIAM

and undoubtedly millions of people heard Bahb. She had been a very shy child,
sensi-

the word "BahCi" for the first time. tive to the point of deep
suffering in the

Dorothy Beecher Baker was born in presence of adults. She was so shy that years
Newark, New Jersey, December 21, 1898. later she still remembered the tension
she

Her father was related to Henry Ward Bee- felt when she entered the room where
cher, a liberal clergyman famous for his elo- 'Abdu'l-BahQ was speaking. He

smiled at
quence on the subjects of the abolition of her, and without speaking to her
directly,
slavery and prohibition, and to Harriet Bee- motioned her to a foot-stool at
His side.
cher Stowe, the author of Uncle Tom's At first she was so much afraid that He
Cabin. Dorothy was graduated from the might speak to her that she could hardly
Montclair Normal College and thereafter bear it, but as He seemed to pay no
further
taught in the public schools of Newark for attention to her, she gradually
relaxed. She
two years. She was then offered a contract was never able to remember what He
talked
to teach in the Ethical Culture School in about that day, but it was the moment
of
New York but declined the offer and, in the her birth as a Bahi'i, and from
that time on
summer of 1921, she was married to Frank she considered herself a BahCi.
Although
Baker. They had two children, Louise Baker she left without speaking to Him,
she could
Matthias and William, both of them com- think of nothing else for days
afterward
prehending and loyal Bahi'is. Frank Baker and finally wrote Him a letter saying
that
deserves much gratitude, for he stood by she wished to serve the Faith. He
immedi-
Dorothy's side always, and, in his own mag- ately sent her a Tablet in His own
hand,
nificent services and his support of Doro- translated by one of His secretaries
which
thy's teaching activities, there was the ele- is now in the National Archives,
in which
ment of true sacrifice. He told her that He would pray
that God
In the early pioneering days of the Ba- would grant her desire.
h6'i Cause in New York City (1900-1905), A few nights after that
meeting in
I was closely associated with Dorothy's New York, 'Abdu'l-BahQ sent for Mother
grandmother, known to the BahCis as Beecher, who went to Him immediately.
Mother Beecher. We worked together, ar- When she entered the room He was speak-
ranging the programs and meetings at Gen- ing to some people but interrupted
what
ealogical Hall and in many other activities. He was saying, turned to her, and
said,
Mother Beecher was an elderly person even rather abruptly: "I called you to say
that

then. She lived near us, and I used to see your granddaughter is My own daughter.

her practically every day in connection with You must train her for Me." our BahCi duties. I loved to hear her dwell This rare and lovely soul was almost a

on her religious experiences. Her stories perfect student; she studied the Bah6'i

were without end.

Teachings in such a way (that

is, with both

After Dorothy had grown to a little girl, mind and heart) that one would think her

Mother Beecher was full of anxiety, at very life depended on her being filled to

times, about her. Dorothy's parents were overflowing with the Revelation of BahL'uY-

not BahCis then, although now they are 1lQh. She often said something to this effect:

both active in the Faith, and Mother Nothing worth knowing is attained without Beecher would say to me: "I will train Dor- labor, tremendous effort, and undivided at-

othy; I will train her. She shall be my spirit- tention. She always felt sure that she was to

ual child. I would not be loyal to Bah2uy1lQh go forth to service and that her duty would

if my granddaughter did not receive the be to give out "thoughts that breathe." She

true Bahi'i Teachings." She said this so often said that she wished her service would

many times that it has remained indelibly "kindle the feelings" and touch the hearts.

impressed upon me.

She certainly attained this

wish, for as a

We have heard much about this mysti-

speaker in small or large groups, she was

cal bond which brought grandmother and

granddaughter together; and indeed it was eloquent, persuasive, and convincing.

She

Mother Beecher who trained Dorothy and also had that quality of personality so neces-

brought her safely into the BahL'i fold. sary for a public speaker, inimitable charm.

Louise Baker Matthias tells how in 1912 But the most important quality, which was

Mother Beecher took Dorothy, then four- ever present, and which strangers as well as

teen years old, to New York to see 'Abdu'l- friends could observe, was that of sincerity

-her pure sincerity. She was an ardent Bahá'í (the Islands), always working
 directly under the Guardian's instructions.
 h2i first, last, and all the time. He conferred
 Her first talk before the public was given upon her the station of Hand of
 the Cause,
 in Foundation Hall of the Temple, probably and in the last years of her
 life she promptly
 about 1929, at a Ridván Feast. I shall never and joyously followed his
 direct instructions
 forget how the friends rejoiced in her "aristocracy" to her. The story of her
 services in the coun-tries below the borders of the
 ing," as they called it; in fact she was sur-United States
 rounded, both before and after this talk, and will one day be a very
 thrilling record of
 one could hear the comments about the at-magnificent work in the Most
 Great Cause.
 tainment of Mother Beecher's granddaugh- She must have had an unusual
 capacity for
 ter. It produced a profound sensation be- associating with, and reaching
 the hearts of,
 cause most of the friends did not know that the Latin people. They loved
 her enthusi-asm, her methods, her
 Dorothy had become (among all the young personality, her spir-
 people) one of the best informed on the itual knowledge and
 achievements. She will
 Bahá'í Teachings. From that time on, the certainly be a cherished star
 in their mem-ory forever.
 evolution of this Bahá'í speaker was rapid, Mrs. Margot Worley,
 phenomenal. She was wanted everywhere,
 Chairman of the
 Soon thereafter she became very promi-National Bahá'í Assembly of South
 Amer-ica, has sent us the following
 nent in inter-racial work and as a traveling tribute:
 teacher, covering first one part and then "We were stunned at the
 news of Doro-
 another of this country and Canada, speak- thy's tragic end, and our
 hearts felt the tre-
 mendous void and loss. Ever
 ing before large audiences. One year she
 since the news
 proclaimed the Bahá'í Teachings in ninety of her passing reached us, the
 Bahia, Brazil,

colleges throughout the South, and she fear- praying for lessly spoke in every one of them (both can never white and Negro) on the Bahi'i doctrine of stands close the brotherhood of man. "The future must Her first visit be quite different from the past," she would experience and say; and then she would enlarge upon this held in theme. "We must recognize and live in ac- in her pres- tual deeds as well as in words this great young and brotherhood." She never failed to give the knowledge so Source of her Light as the Revelation of that Congress Bah2uYllih. She served always with zeal, whether it determination, sincerity, and a logic unan- Dorothy laid the swerable. Her own faith was so intense, so by her clear elevating, so noble, that she certainly could by step to easily be called one of the "vivifiers" of the . . We had world. glory of Baht?- We are not attempting to write here a Effendi's complete history of Dorothy Baker's life, but even briefly we must not fail to mention stood in her many services at the Bahi'i Summer know she Schools: Green Acre, Louhelen, Interna- great work tional School in Colorado Springs. She gave shining example to courses on the BahC'i Teachings in all these was with us at schools, and reports from those in attend- Convention,	Bahb'i Community has been her. . . . We of South America forget Dorothy, nay, she now to our hearts as never before. to us was when she brought wisdom to our Fourth Congress, Lima, Peru. We felt childlike ence, for truly we were all so puny by comparison, our scanty and vague. All through each soul grew and developed, was aware of it or not. World Order at our feet, and explanations, brought us step where you dear souls stood. . a glimpse, as it were, of the u'llih's handiwork and of Shoghi guidance . . . "We must confess we almost awe in Dorothy's presence. We had ample preparation for her and that she stood as a us all. When once again she Buenos Aires for our Second

ance invariably referred to her influence on us in a different-
 the young people; they would gather around her, asking questions and trying to imbibe the Hand of the
 some of her enthusiasm. They did not just admire her, but they had for her esteem and was radiant
 reverence and love. . . . Her prayers were felt surrounding us;
 In the course of time our beloved Guardian sent her to Latin America. She not only made one teaching tour there, but several (including Central and South America and Dorothy again
 I N MEMORIAM
 guided us in our decisions, helped us with our plans, encouraged us with advice and proclaimed. understanding. She showed us how the dear friends in North America had sacrificed over the years and had helped establish the Faith throughout the Bahi'i world. Dorothy "This is a had the gift of pointing out the way to sacrifice, the way to earn the right of being the praise of the known as a Bahi'i and thus become 'the supreme moving impulse in the world of acceptable in His being.' sight."
 "Dorothy took part in every service our beloved Faith offered her; she had visited teaching work, she

April, 1952, she stood before
 ent capacity. Shoghi Effendi
 ferred upon her the station of
 Cause of God. Upon her beamed
 ent light and her countenance
 her strong sense of duty threw a
 light upon our tasks, and we
 ica came to understand that we
 ing in precious times. . . .
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 questions intelligently and
 fidence in the Teachings she
 She had many personal
 vate Bahi'i meetings in nearly
 she visited. We have often
 these words of Bahi'u'llih:
 matchless Day. Matchless must,
 the tongue that celebrateth
 Desire of all nations, and
 deed that aspireth to be
 For sixteen years, although she
 gaged so actively in the

the Guardian, stepped upon the Thresholds	served on the National
Spiritual Assembly	
of the Holy Shrines, prayed where Bah2-	and was its chairman for four
years. As a	
u'lliuh had spent His last days. Can any soul	Hand of the Cause of God, she
attended the	
ask for more!"	four Intercontinental
Conferences during	
Artemus Lamb, of the Central American	the Holy Year of the Cause and
was a	
National Spiritual Assembly, has written:	speaker on the public programs
of all of	
"Her influence in Central America is most	them. After the New Delhi
Conference, in	
powerful, and at the same time mysterious,	the last months of her life,
she made an ar-	
for in reality she spent only a few days here	duous teaching trip through
India.	
on several occasions; yet all loved her	A letter from Doris McKay,
pioneer in	
deeply and feel dependent upon her like	Charlottetown, Prince Edward
Island, con-	
children to a mother. After her passing,	tains a tribute to Dorothy
Baker and an in-	
many have written to say that her influence	teresting account of her first
meeting with	
is both felt and seen more powerfully than	Martha Root. ". . . It was on
a visit to	
ever . . . Letters have poured in from all	Jamestown, N.Y., in, I think,
1936, that	
sides. On the night of February 19, all the	Dorothy met Martha Root,
another of her	
Central American Assemblies and Groups	kind. I sat with Martha at a
table in the	
have been requested to hold a Memorial	dining room of the Y.W.C.A.,
waiting for	
Service in her honor. What tribute could	Dorothy to join us. 'How very
strange,' I	
be higher to that great and lovely soul that	said to Martha, 'that you and
Dorothy	
was and is Dorothy than that a whole Conti-	have never met!' Then the
doors opened,	
nent of believers love her like a mother and	and Dorothy's fragrance and
light moved	
sister and are now arising to new and	through the room toward
Martha's tender	
greater service to the Faith in her memory	glow. We arose and went to

meet her, and
 and to try in their way to make up for the Dorothy's outstretched hands
 met Martha's.
 crushing loss which they feel?" Not a word was spoken in this
 moment too
 Dorothy Baker also visited many Centers great for words. At the table we
 talked,
 in the goal countries of Europe and was a Dorothy clad in a deep and
 listening hu-
 speaker on the public programs of many mility. For a few days the two
 great stars
 Bahfi Conferences. Of course her eloquent were in conjunction as they
 devoted them-
 and persuasive presentation of the Faith selves to us and to our
 friends. . . . In the
 won for her the plaudits of strangers and Supreme Concourse we have a
 recently ar-
 friends; and letters indicate that they longed rived delegate from this
 world. Because of
 for her services, her continued rich blessings her 'the world to come' is
 closer to all of
 from the Court of the Divine King. us who earnestly wish it. . .
 ."
 The Master said: "The most efficient cap- The crowning event in her
 almost miracu-
 ital of the Bahi'i teacher is the Divine lous life in the Cause was her
 pilgrimage
 Power. With that alone he may conquer the to the presence of our beloved
 Guardian in
 cities of the hearts." She seemed always to Haifa; this was during the
 first part of 1953.
 have that necessary confirmation. When any She had asked permission a few
 times pre-
 public meeting anywhere was open for ques- viously to be allowed this
 pilgrimage, but
 tions from the audience after the address, each time it was deferred
 because her teach-
 Dorothy was equal to what we might call a ing work was of such great
 importance. In
 pressure from all sides. She could answer all a letter to me about this
 visit, she said:

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"I would not attempt to write the real fearlessness by none except (the) incom-
 things, the things of the heart, but I can say parable Martha Root. Her
 unremitting,
 this, that the Glory of the Cause, its gran- highly-meritorious activities (in

the) course
deur, shines like the sun; and as for our be- (of) almost half (a) century,
both (in)
loved Guardian; he is at times a servant, North America (and) Southeast Europe,
at-
and again a king,; and he is at once the point taining (their) climax (in the)
darkest, most
of all joy and again the nerve center of suf- dangerous phase (of the) second
World
fering. One does not accept part of him and War, shed imperishable luster (on)
contem-
refuse part. He is, alas, a ransom; we are his porary Bahb'i history.
beneficiaries. He suffers the grief of the (This) triumphant soul (is)
now gathered
Prophets, and yet is the 'true brother.' And (to the) distinguished band (of
her) co-
as he casts himself into the sea of sacrifice, workers (in the) Abhg Kingdom:
Martha
he is willing to cast us, one and all, into Root, Lua Getsinger, May Maxwell,
Hyde
that shining sea also. America is the lead Dunn, Susan Moody, Keith Ransom-Keh-
horse. He drives a chariot that must win ler, Ella Bailey (and) Dorothy Baker,
whose
over the combined forces of the world. He remains, lying (in) such widely
scattered
cracks the whip over the lead horse, not the areas (of the) globe as Honolulu,
Cairo,
others. Do the friends not realize this? The Buenos Aires, Sydney, Tihrgn,
IsfBhin,
pilgrimage begins when you take his hand, Tripoli (and the) depths (of the)
Mediter-
and ends when you last look upon his dear ranean (Sea) attest the magnificence
(of
face, and in between you kneel at the the) pioneer services rendered (by the)
Shrines and ask for divine direction to serve North American Bahb'i community
(in the)
him. And when your prayer is answered, Apostolic (and) Formative Ages (of the)
there is no doubt about it at all; a thousand Bahb'i Dispensation.
mercies circle around such an answer, and Advise arrange (in)
association (with
the Guardian is in the center of them all." the) Canadian National Assembly
(and
The Master said: "The service of the the) European Teaching Committee (a)
friends belongs to God and not to them." befitting memorial gathering (in the)
Ma-
Dorothy Baker's services belonged to God. &riqul-AakCr. Moved (to) share with
He chose her for furthering the great Plan (the) United States (and) Canadian

Na-
 of the Ages. She had ceaseless, tireless en- tional Assemblies (the) expenses
 (of the)
 ergy and used it to carry the Divine Reme- erection, (as) soon as circumstances
 permit,
 dies to a drifting world. But her place is (of a) worthy monument (at) her
 grave,
 empty. There is no one at present who pos- destined (to) confer eternal
 benediction (on
 sses quite the same qualities. That which a) country already honored (by) its
 close
 will remain with us who knew her so well proximity (to the) sacred city
 associated
 will always be her freshness and vigor, her (with the) proclamation (of the)
 Faith
 lucidity in teaching the Bahi'i Faith, and (of) Bahi'u'llh.
 her power to reach the hearts. Her assur- Share message all National
 Assemblies.
 ance, born of the spirit and of true knowl-
 -SHOGHI
 edge of the Teachings, made her a magnifi- Haifa, Israel,
 cent demonstration of the power of the re- March 29, 1954.
 vealed Word in this age.
 -MARIAM HANEY Marion Jack, "immortal heroine," "shin-
 ing example to pioneers," passed from this
 life on March 25, 1954, in Sofia, Bulgaria,
 where she had been living for twenty-four
 MARION JACK years as a pioneer of the Bahb'i Faith. Her
 remains are buried in the British cemetery
 there. The Guardian's tribute, expressed in
 Cablegram from the Guardian: his cablegram of March 29,
 attests the high
 Mourn loss (of) immortal heroine, Mar- station which this "triumphant soul" has
 ion Jack, greatly-loved and deeply-admired attained.
 by 'Abdu'l-BahS, (a) shining example (to) Marion Jack's services in the
 BahB'i Faith
 pioneers (of) present (and) future genera- began early in the new century. Born
 in
 tions (of) East (and) West, surpassed (in) Saint John, New Brunswick, Canada,
 on
 constancy, dedication, self-abnegation (and) December 1, 1866, of a prominent
 family,
 dedicated to the service of the Faith. She
 spent some time in 'Akki and was there in
 1908, where she taught English to 'Abdu'l-
 Bahi's grandchildren. She continued her
 painting while she was there.

By 1914 she had returned to North America. She was one of the first to respond to the call of the Divine Plan of 'Abdu'l-Bahb, performing pioneer service in Alaska and teaching in Toronto, Montreal, and many other places. She also spent a good deal of time in Green Acre, Eliot, Maine, helping with the teaching work at the Bahs'i School and continuing her painting.

Many friends remember this joyous, wholly dedicated soul from those days. Impressed by her gracious charm, her understanding, her twinkling sense of humor, everyone who recounts some association with her does so with a smile which seems to

Marion Jack.. spring spontaneously from the mention of

her name. "Jackie," as she was affection-

ately called, was ageless in her complete

she received much of her education in Eng- at-home-ness with young and old alike, was

land and partict~larlyin France, where she beloved wherever she went, drawing all to

studied art. Landscape painting was her spe- her and to each other through the quality

cial field. Some of her paintings are pre- of her faith, love and devotion to the Cause

served in the Holy Land at the World Cen- and to her beloved Guardian. ter of the Faith. One of her Green Acre

friends writes:

She first learned of the Faith at a social "She was such a lovely person-so joyous

gathering during her student days in Paris. and happy that one loved to be with her.

Charles Mason Renley writes of this first Her shining eyes and beautiful smile showed

introduction : how much the BahB'i Faith meant to her

"My first remembrance of Marion Jack . . . We used to love to go to her studio

was when we were students in the Latin and talk with her, also to see her paintings

Quarter in Paris. She was studying painting, of the Holy Land and familiar Green Acre

I, architecture, and I used to see her in the landscapes. . . . She always entered into

'Quarter' along the boulevard on Mont any plan with zest. . . . If

we could all
Parnasse. In the Quarter lived a Mme. Phi- radiate happiness as did
Jackie, I am sure
lippe who kept a Pension where a number we would attract more people
to the Faith."
of girl students lived. Mme. Philippe gave In 1930 Marion Jack
returned to Haifa
dancing parties at infrequent intervals. It and following this visit went
to Sofia, Bul-
was at one of these affairs, a fancy dress garia, where she spent the
remainder of her
dance, that I met Marion. She was dressed life. During the earlier
years of this period
in a fiery red costume that she had made she attended the German
Summer School
herself of crinkled tissue paper topped off and undertook teaching
missions to Vienna
by an enormous 'Merry Widow' hat deco- and Budapest. In Sofia she
held frequent
rated with large yellow paper flowers . . . meetings that were well
attended by people
It was as we danced and sat out between of prominence and capacity.
As World
dances that I told Marion of the BahL'i War I1 approached, and all
who could fled
Faith. She was, as many were in those early the country, the Guardian
suggested that
days, afire with the Faith then and there, all she go to Switzerlalld or to
some safer place.
at once. Marion met the BahL'is, came to She pleaded to be allowed to
remain at her
meetings in my studio and elsewhere, and post, preferring, as she put
it, to "remain
that was the beginning of her belief." at the switch." Living on a
small pension,
From this time forward, her life was which did not always reach her
in recent

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years, suffering serious deprivation, aged cial State Religion, the
Greek Orthodox
and in poor health, she remained at her Church, and only a few other
religions were
post. It was not without reason that 'Abdu'l- permitted, like Catholic,
Jewish, Lutheran,
Bahg used to call her "General Jack." Baptist, Seventh Day
Adventist and Islim.

One of the friends writes of these days:	Every Faith that was not
permitted was	
"She was much sought out and beloved	forbidden and meetings like
ours were ille-	
everywhere she went. As the so-called Iron	gal. State employees had to
sign loyalty	
curtain dropped, fewer people attended her	oaths stating their
adherence to the legal	
meetings because of fear of the government.	Faith and we had one girl
who worked for	
Towards the end of her life even her closest	the government.
friends no longer went to see her, except one	"When World War I1 broke
out, Marion	
BahCi. . . . During the last months of her	had to discontinue her
meetings. Sofia be-	
severe illness, I wrote Miss Jack almost ev-	came the center of European
spy systems.	
ery week and in her last letter she bade me	Neither she nor I (a German
citizen of	
goodbye, hoping for a reunion in the King-	secondary quality) could
dare to be seen	
dom. When Miss Jack still corresponded,	together. I kept contact
with her indirectly	
her letters were always cheerful, most spirit-	through 'neutral' Bulgarian
citizens. She	
ual and even humorous. . . . The British	was in financial difficulties
because her	
Consulate called her 'our friend.' . . . She	funds did not get to her.
But her spirit was	
was a consecrated BahB'i teacher, full of	unbroken.
charm, understanding, gaiety and humor."	"In October, 1940, when I
finally got my	
One of her devoted students, who became	visa for the United States, I
dared to call	
a BahCi through her, writes of the later	her on the phone and even to
see her. She	
years in Sofia:	had moved to a cheaper hotel.
Her room	
"I met Miss Jack in June, 1938, in Sofia.	was probably too small for two
people and	
I had left Austria when Hitler took over	we met in the hotel lobby. I
told her of my	
and found a temporary position in Sofia,	plan to go to the United
States by the com-	
waiting for my visa to the United States. I	plicated way, crossing the
Black Sea to	
noticed her in the restaurant where I took	Odessa, through Russia on

the Trans-Siberian
 my luncheon and she impressed me immedi-
 Pacific from
 ately with her friendly smile that she had
 I invited her to
 for everybody. One day when her regular
 I would take
 waiter who spoke English had his day off,
 declined. She told me
 the hostess asked me to serve as interpreter
 permitted her to go
 and from that day on, I shared the luncheon
 to wait for the
 table with her regularly. It did not take long
 which was ex-
 before she invited me to join a small group
 it her duty to
 of her friends with whom she had discus-
 neither seek secu-
 sions in her hotel room, and that was how
 her native Canada,
 I met the Faith. nor the United States.
 "Her room was a museum, full of her
 Bulgaria be-
 pictures, books and papers all over. We sat
 Curtain and she indi-
 wherever there was some place-on 'the'
 dangerous to receive
 chair, the bed, on the floor, and she always
 me."
 had some refreshments for her guests. The
 17, 1954, to the
 discussions on the Faith were handicapped
 of the BahPis
 by the complicated language question. Mar-
 Guardian, through
 ion had no BahCi literature in the Bulgarian
 standard set by
 language, few people understood English,
 and her favored book, 'Abdu'l-Bah2s Paris
 post, to undergo sac-
 Talks, had to be translated by one person
 loneliness and, if neces-
 from French into German or English and
 to hold aloft the
 by somebody else into Bulgarian. It was
 true function of

rian Railroad and across the
 Japan to the United States.
 come along and promised that
 care of her. But she
 that the Guardian had
 to Switzerland rather than
 German invasion in Bulgaria
 pected daily. She considered
 stay in Sofia and would
 rity in Switzerland nor in
 "We exchanged letters until
 came part of the Iron
 cated that it was too
 my letters and to write to
 In a letter dated June
 National Spiritual Assembly
 of the British Isles, the
 his secretary, extols the
 Marion Jack as a pioneer:
 "To remain at one's
 rifice and hardship,
 sary, persecution, in order
 torch of BahPu'll6h, is the

fun, but how much of the original spirit remained was questionable. every pioneer. "Let them remember Marion Jack, who for over twenty years, in a country the language of which she never choice of her guests. Bulgaria had one offi- mastered; during 677

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war and bombardment; evacuation and pov- know of, and turn their gaze to, Marion Jack."

erty; and at length, serious illness, stuck to her post, and has now blessed the soil of As requested by the Guardian, a Memorial gathering was held for the land she had chosen to serve at such cost the BahL'i House of Worship in Marion Jack in Illinois, the program prepared with her precious remains, every atom of the friends are not aware that the Guard- tional Spiritual Assembly of the Bahi'is of the United States in ian, himself, during the war on more than one occasion urged her to seek safety in Canadian National Bah6'i Assembly and the European Teaching Committee, Switzerland rather than remain behind en- 1954. Among the over two on July 3, attending were representatives emy lines and be entirely cut off. Lovingly nadian Bahi'i Community. To hundred Bahi'is of the Canadian Bahi'is to she pleaded that he would not require her morial to Marion Jack, a time from the Ca- had been set to leave her post; and he acquiesced to her In a letter to the European Teaching Bahi'i Con- aside at the Canadian National Committee, dated May 24, 1954, through vention, on May 1, 1954, for the Canadian friends to gather for his secretary, the Guardian also stressed the commemoration and prayers. quality of Marion Jack's services to the Cause and the heroic conditions under In their tribute to Marion Jack, published

which she lived and worked: by the National Spiritual
 Assembly of the BahQ'is of Canada as an insert to
 "He would suggest that, when writing to their Ba-
 the European centers, you share with the hci'i News of April, 1955,
 are cited the fol- lowing Words b f ~ a h i ' u '
 believers the glorious example of the life l l ~ h(Gleanings,
 of Marion Jack. Young or old could never v. 319):
 find a more inspiring pioneer in whose "When the victory
 arriveth, every man shall profess himself as
 footsteps to walk, than this wonderful soul. believer and shall
 "For over thirty years, with an enlarged hasten to the shelter o f God's
 Faith. Happy are they who in the days of
 heart, and many other ailments she re- world-encom-
 maintained at her post in Bulgaria. Never well- passing trials have stood fast
 in the Cause and refused to swerve from
 to-do, she often suffered actual poverty and the Faith."
 want: want of heat, want of clothing, want
 of food, when her money failed to reach
 her because Bulgaria had come under the
 Soviet zone of influence. She was bombed, EDWARD B. KINNEY
 lost her possessions, she was evacuated, she
 lived in drafty, cold dormitories for many,
 many months in the country, she returned, "Grieve passing dearly
 loved, highly ad- mired, greatly trusted,
 valiant, to the capital of Bulgaria after the staunch, indefatiga-
 war and continued, on foot, to carry out ble, self-sacrificing teacher,
 pillar (of) Faith, Saffa Kinney. His
 her teaching work. leonine spirit, ex-
 "The Guardian himself urged her emplary steadfastness, notable
 record (of) strongly, when the war first began to services enriched annals (of)
 closing period threaten to cut her off in Bulgaria, to go to Heroic Age (and) opening phase
 Forma- tive Age (of) Bahi'i
 Switzerland. She was a Canadian subject, Dispensation. Bounti-
 and ran great risks by remaining, not to ful reward assured (in) AbhL
 Kingdom be- mention the dangers and privations of war. neath shadow (of) Master he
 loved so

However, she begged the Guardian not to dearly, served so nobly,
defended so heroically until last breath."
insist, and assured him her one desire was to
remain with her spiritual children. This she

-SHOGHI

did, up to the last breath of her glorious Cablegram dated December 16,
1950.

life. Her tomb will become a national
shrine, immensely loved and revered, as the Edward B. Kinney (beloved
Saffa) was

Faith rises in stature in that country. born of an old New York family
in the

"He thinks that every Bahá'í and most spring of 1863, the spring of
Bahá'u'lláh's

particularly those who have left their homes epoch-making Declaration in the
Ridván.

and gone to serve in foreign fields, should As though by coming at such a
moment

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into the world, Saffa was gifted with un-
usual genius. His genius found two chan-
nels of expression-in this material world
through the greatest of all arts, music, with
its spiritual source; in the region of the soul
through that purest evidence of faith which
the human spirit can manifest: an immedi-
ate recognition of the Messenger of God
and a life wholly devoted to Him.

"Saffa was so human," said a friend after
he passed from this life into that other
where his heart was centered. And perhaps
when we think of him now, we think first
of that endearing humanness of his-fiery
and rash and vigorous and with a rollicking
sense of humor. But, above and beyond his
temperament and character was his power
of love, caught directly from the heart of
'Abdu'l-Bah, on whom his heart was so
passionately fixed.

It was my inestimable privilege to be with
the Kinneys in 'Akki in 1909. One day
when we were lunching with 'Abdu'l-Bah
He turned to Saffa and said that He had
Kinney.

Edward B. ("Saffa")

answered the questions of all, now Mr.
Kinney was left.

Saffa replied, tears in his eyes: "There is only one question in my soul, How can I BahL'is from East and West met-from Per-
 love you more?" sia and India, from Honolulu and Califor-
 And the Master replied that He would nia and all the points between-and where
 answer later. many a BahL'i, in greater financial straits
 He told Saffa, too, on that occasion that even than the Kinneys, found a shelter.
 his home would be one of the heavenly con- There were times when every couch in that
 stellations and that the stars would gather real home was occupied. there. Blows came that were
 harder to bear
 Later, in Haifa, while SaEa and his wife than poverty. They had two remarkable
 were sitting at night with 'Abdu'l-Bahh on children who died in their early youth, San-
 the porch of His house, He began to talk ford and Howard, leaving them with only
 of poverty to them. He vividly described one son, Donald. Yet even such bitter con-
 the actual want of BahVu'llLh after all His ditions (to use words spoken to them by
 wealth had been swept away, and the dep- 'Abdu'l-Bah6) tasted sweet to them.
 rivations and sufferings of His family, and But before the collapse of their finances
 He ended with the words: and the death of the two boys, the joy of
 May God give you the treasure of the this family rose to a peak when, in the
 Kingdom, the breaths of the Holy Spirit. spring of 1912, 'Abdu'l-BahL visited the
 If, perchance, you are overtaken by pov- United States and spent much of His time
 erty, let it not make you sad. At best, you in their home, receiving there many of His
 will then become companions of Christ. countless visitors.
 In a few years poverty did overtake them. In Haifa 'Abdu'l-Bah6 had given to Mr.
 They found themselves wholly dependent Kinney the name Saffa, the Persian word
 on Saffa's earnings as a musician-the un- meaning rock. One day in the autumn He

certain income of an artist. But in spite of the strip of their precarious existence their indomitable faith triumphed to fulfill that other prophecy made by 'Abdu'l-Bah. Their home became indeed as a heavenly constellation in which the stars gathered, a center where the love me?-

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words very much like those Jesus spoke to it a sustained, lavish measure of spiritual Peter. In Saffa the qualities of rock were light and guidance. Also his work and mem- evident-fiery and impetuous in his early ory are closely bound up with the latter life, rising at last to serene heights and at- Age on whose threshold he lingered for well taining profound humility, steadfast to the nigh three decades and distinguished him- end and, in this great Day, never for a self as a redoubtable champion of the moment wavering in his steadfastness. Cause, as a capable international teacher After 'Abdu'l-BahL had departed from and as one whose untiring effort for the this life and His Last Will and Testament spiritual regeneration of his countrymen became known, Saffa again proved his ever- will long be remembered and admired. lasting faithfulness. After his grief at loss Moreover, the crowning period of his life, of the beloved Master had abated, He per- immortalized by being spent in the presence ceived in "the youthful Branch, Shoghi Ef- of 'Abdu'l-BahL, imparts to his whole career fendi" the resurrection of the Covenant, and a unique and fascinating quality. in the Administrative Order the establish- Twice during 'Abdu'l-BahB's ministry Dr. ment of the Kingdom of God on earth. With Youness Afruu~tihwent on pilgrimage to unabated zeal and love and the deepest 'AkkL. The first journey took place about spiritual insight Saffa served this great five years after BahB'u'll&h's ascension and Cause till the last hours of his life. In his lasted for a few months. Then

again in
blessed home, as the friends gathered there, April, 1900, he set out, at the
Master's
the wings of the Covenant were stirring gracious invitation, on his second
visit to
above us and the presence of 'Abdu'l-Bah, the Holy Land where he stayed for
nearly
was living in our midst. nine years and served the Master
as secre-
The Guardian wrote him the tenderest tary and interpreter in a spirit of loving
letters, and at last came one designating adoration. In those difficult and
turbulent
Saffa and Vaffa Kinney pillars of the Faith years when the Covenant-breakers
were
in the City of the Covenant. feverishly engaged in subversive
activities
-JULIET THOMPSON against 'Abdu'l-Bah, he vindicated the
strength of his character by assuming a lead-
ing r6le in defending the Covenant and in
reassuring the pilgrim and resident believers
who seemed to be extremely alarmed and
DR. YOUNESS AFRUKHTIH agitated at that time.
He was like a solid rock, firm and imper-
A being endowed with rare powers and turbable, a haven of refuge for the storm-
qualities, gifted and uplifted beyond the tossed and the weak. Always in time
of
average level-a real survivor of the Heroic adversity he behaved with dignified
compo-
Age. This definition, though brief, may help sure. Neither taunts of the
disdainful nor
to convey to the reader's mind a faint im- threats of the malicious nor events
of the
pression of Dr. Youness Afrukhtih's immor- most perplexing nature could ever
disturb
tal personality. his lucid mind or daunt his
courage in pro-
In the springtime of youth while adrift in claiming the Cause of God among men.
The
search of Truth on the stormy ocean of services he rendered to the Faith were
great,
life, the tide and wind of destiny brought so were the blessings he received in
return.
him close to the divine Ark of salvation to Indeed, the measure of love and
kindness
which he clung tenaciously and within lavished on him by the Master was so
great
which he found abiding security and hap- that it did not fail to excite the

envy of the
 pininess, a new outlook on life and a Cause so friends around him. A cursory
 glance at
 momentous that he remained dedicated to it his Memoirs as well as the perusal
 of the
 to the very end of his days. wonderful Tablets revealed by
 'Abdu'l-Bahá
 His allotted span of years covered a period in his name will amply show this fact.
 period of no less than eight decades. It travels By profession Dr. Youness Khan
 was a
 physician, so to speak, the fringes of both the physician. He studied medicine at
 the Pres-
 Heroic and the Formative Ages of our byterian College, Beirut, and after
 receiving
 Faith. His life remains closely linked with his diploma he returned to Persia
 where,
 the former, since he flourished and struggled through efficient and systematic
 practice, he
 engaged in it and at the same time derived from proved himself a highly proficient
 physician.

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They depict some aspects of the life of the
 Master during the most dramatic period of
 his ministry-the dark decade prior to the
 overthrow of the despotic Ottoman regime
 -and dwell on the nature as well as the
 magnitude of the Covenant-breakers' evil
 deeds and intrigues.

Dr. Youness Khan's memory will ever re-
 main associated with the compilation of the
 wonderful book Some Answered Questions
 in recognition of the valuable service he
 was privileged to render as interpreter be-
 tween the Master and Laura Barney at those
 historic luncheon talks. A vivid impression
 as to the manner in which these talks were
 given can be gained from the relevant ac-
 count in his Memoirs from which the fol-
 lowing interesting passages are quoted:

"The Master would sit at the head of the
 dinner table while Laura Barney usually sat
 on His left and Ethel Rosenberg took the
 seat next to her. Also about eight or nine
 other pilgrims and residents were present.

I used to sit beside the Master. facing" Laura

Dr. Youness Afrukhtih.

Barney, rendering first her questions

into

Persian, then the answers given by the Master into English, while Ethel Rosenberg

For some time he served as medical officer and answers

in the Sehat Hospital founded in 1909 by words uttered by

a group of Bahá'í doctors with the collaboration of Dr. S. Moody, representing the

Since the Persian-American Educational Society.

given priority Dr. Youness Khan was a distinguished

happened speaker who combined eloquence and wit

Master when in a masterly and graceful manner. The

to speak in hearer, far from losing interest or growing

would be weary, would always welcome his talk as a

was insisting treat, as a source of delight and inspiration.

then speak, and His power of concentration was such that

subject under it was well within his compass to speak con-

what was the tinuously for hours on a given subject with-

she said 'in-out notes. And not only was he a gifted

what was the orator but also in the arena of literary work

'hungry.' he moved with remarkable confidence and

pointing at me, distinction. His writings possess peculiar

interpreter! Hungry in- charm and reveal to a considerable degree

remark immensely the author's touch of genius as well as his

one else have genuine love for the Cause. Notable among

I adopted this his work is the interesting diary he wrote

kingly title for myself and had it engraved

noted down both the questions

in English." (The original

the Master were simultaneously

down by Mirzá Munir.) ". . .

nourishment of the spirit was

over that of the body, it often

that eating was delayed. The

elucidating the problems used

such a manner that the hearer

enchanted. One day when He

that I should first eat and

I was deeply engrossed in the

discussion, He asked Laura

English word for 'mutarjim';

terpreter.' Again He asked

word for 'gorosneh.' She said

Thereupon 'Abdu'l-Bahá,

exclaimed: 'Hungry

terpreter!' I enjoyed this

and wonder what would some

done if he were in my place.

about his teaching trip to Europe published under the title "Irtibat-i-Kharq va Charb" on a seal, thus overlooking the term 'Jinib-i- (Union of the East and West). K_hLn' which 'Abdu'l-Bah always used in However, his wonderful Memoirs (un- referring to me." published) concerning the years he spent in The intervening years between 'Abdu'l- the presence of the Master constitute his BahS's passing and the outbreak of the sec- most precious gift to posterity and a valu- ond World War saw Dr. Afrukhtih rise to able contribution to the history of our Faith. the plenitude of his teaching career. In 1925 IN MEMORIAM 681

he embarked on a trip to America where ELLA GOODALL COOPER his presence aroused immense enthusiasm among the friends. Then four years later he set out on an extensive tour of Europe "O thou jewel of the spirit!" Thus did where he addressed many groups and so- 'Abdu'l-Bah6 address this angelic being, one cieties and brought to the friends in that of the rare gems in the diadem of the King- continent a clearer insight into the spiritual dom. Aunt Ella, as she was fondly known significance as well as the administrative to her many devoted friends around the principles of our Faith. Also his visit, mark- world, was one of that rapidly diminishing ing the culmination of his teaching activi- treasure of precious souls who have entered ties, proved highly useful in fostering a the presence of 'Abdu'l-Bah6, and who are sense of love and fellowship between the possessed of that unique quality of spirit BahB'is of the East and West and in bring- known only among those who were touched ing the Cause to the attention of many by the magic wand of that Divine Alche- enlightened people in Europe. mist. Hers was an enchanting spirit of ex- In the c o n d ~ ~ coft the administrative af- quisite grace, whose gentleness, warmth and fairs of the Faith, Dr. Youness Khan's generosity were showered continuously on services were by no means less remarkable. all peoples. She radiated all the days of her

For years in succession he served with distinction as member of the National Spiritual Assembly of the Bahá'ís of Persia and as a handful of early Bahá'í member of the Spiritual Assembly of the Bahá'ís in the United States who implanted Bahá'ís of Tíhrin until he was rather well the banner of Bahá'u'lláh in that land, and advanced in age and the weight of years who nurtured it and protected it with the made itself increasingly felt on his frail iron strength of their consecrated spirit. body. Gradually his health broke down and In a Tablet to one of the friends 'Abdu'l-illness forced him to discontinue all his Bahá'í wrote of the services of Mrs. Cooper activities. As his condition grew steadily and her mother, Mrs. Goodall: worse it became clear that his end was at "Thou hadst written concerning the service hand. He passed away at his home in Tíhrin of Mrs. Goodall and Mrs. Cooper. on November 28, 1948, after a prolonged illness. These two dear maid-servants of God are truly two shining candles, and in character His physical frame was gone from our midst! But in reality the impression of his life in the pathway of God under dynamic personality, the memory of his conditions of hardship and trouble and are charming manners, will remain ever vivid filled with spirituality and good cheer. It in the heart of all those who knew him. is certain that the divine confirmations will There, beyond the gathering mists of years, encircle them." his noble life and example stand out as a Shoghi Effendi's cablegram at the time beacon shining along the road to Eternity. of her passing has defined her life-long service- The following message received from her to her beloved Faith: Shoghi Effendi on the occasion of his passing "Deeply grieved sudden passing herald ing may well serve as a monumental epilogue- Covenant Ella Cooper, dearly loved hand- logue to his imperishable memory: maid 'Abdu'l-Bahí, greatly trusted by Him. "Hearts grief-stricken passing dearly beloved- Her devoted services during

concluding

loved Youness Afrukhtih distinguished pro- years Heroic Age and also Formative
moter Holy Faith herald Covenant trusted Age Faith unforgettable. Assure
relatives,

secretary beloved Master staunch supporter friends, deepest sympathy loss.

Praying

progress soul in Abhi Kingdom."

His Testament. His services enrich annals

Ella Frances Goodall was born in San

both Heroic Formative Ages Faith. Instruct Francisco, California, January 12,
1870, of

assemblies all provinces hold befitting me- an influential, well-known

California fam-

morial gatherings. Inform Varqi erect my ily. She and her mother, Helen
Goodall,

behalf monument his grave. ~ r d e n t praJ-l~ were among the first Bah2is
of California.

ing Almighty's inestimable blessing his They learned of the Faith from Miss Ann
soul." Apperson, a niece of Mrs.

Phoebe Hearst.

--HAB~BT ~ H I R Z ~ EThey

H studied with Mrs. Lua Getsinger, and

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also took a trip to New York to study with permitted to make the
pilgrimage to the

Anton Haddad, a Persian Bahi'i teacher. Holy Land. For two weeks they
shared the

In March, 1899, Ella Goodall and a prison life with 'Abdu'l-Bahb and
His fam-

young Bahi'i friend, Nellie Hillyer Brown, ily, but were "in the Home of
God." When

made the pilgrimage to 'AkkB They were they returned from 'AkkB Mrs.
Goodall and

among the earliest Westerners to visit Mrs. Cooper published Daily
Lessons Re-

'Abdu'l-Bah6. While there 'Abdu'l-Bahb re- ceived at Acca-January,
1908, in which

vealed for Ella Goodall the first of numer- they told of the deep
spiritual experience

ous Tablets which He sent her over the that had been theirs and of
the lessons by

years : word and deed that they had
received.

"He is El-Abhg! 0 my God! Thou seest Shortly after Ella Cooper
returned from

Thy servant who is believing in Thee, and 'Akk6, she invited a group of

young women
 supplicating through the door of Thy One- to her home for a study class
 which con-
 ness. Render her all good through Thy tinued over many years to
 1922. She called
 Bounty and Generosity. Thou art the Be- this group the "Peach Tree"
 and the mem-
 stower, the Giver." bers of the group called her
 "Mother
 This brief contact with the World of Peach." A number became Bahi'is
 and are
 Reality experienced in 'Abdu'l-Bahi's pres- active today.
 ence centered her life in the Faith. A single- During these early years
 one of Mrs.
 ness of purpose, the promulgation and pro- Cooper's most important
 services was the
 tection of the Covenant, animated her whole protection of the Faith from
 the influence of
 life henceforth. the Covenant-breakers.
 'Abdu'l-BahL had
 In 1904 Ella Goodall married Charles written:
 Miner Cooper, M.D. 'Abdu'l-BahB blessed "I supplicate God to make
 the hearts as
 this union, and theirs was a life-long devo- solid mountains which could
 not be shaken,
 tion. The home which Mrs. Cooper made neither by the rumbling
 thunder of dispute
 for the doctor, her mother and brother, nor by the winds of
 suspicions."
 Arthur, reflected her gracious dignified at- "You must be extremely
 careful in those
 tributes. It was always a special treat for Western regions lest a soul
 may disseminate
 everyone to visit this home. the seeds of doubt and
 violation. Direct ev-
 "O thou maid-servant of God, I ask God erylone at all times to the
 necessity of firm-
 that thou mayest open meetings in San ness in the Covenant that the
 tests may not
 Francisco, and give eloquent expositions of shake them . . .
 the Kingdom of God . . . "Do thou make a trip to the
 cities of
 "Although thou art unique and alone in California, Oregon and Seattle . .
 . Inves-
 that city, yet verily I am thy friend and tigate this and call everyone
 to firm-
 companion. Be not sad and forget not God. ness . . ."

Endeavor to guide some souls to the King- her mother dom and establish Unity among the people, importance of to prepare meetings of teaching and to open as the Cen- the eyes of the blind . . . she was a cham- "Under all conditions My Soul and My Life shall abide with you in this world as California, well as the world above." tour in 1912, As soon as 'Abdu'l-BahL's wishes were Oakland home expressed, Ella Cooper and her mother be- Goodall, and gan the work of establishing the Faith in to a large San Francisco, and some years later she many years the moved to the city, where she lived the rest has been cele- of her life. In a short time a BahVi Com- 'Abdu'l-Bah6 munity developed there, and for many dec- joy for all the ades Ella Cooper was its guiding light. Her many groups strenuous labors throughout the western significant talks1 United States, and principally in northern University on California, laid the foundation of the Faith in these regions. in Promulgation o f Uni- In 1908 Ella Cooper and her mother were 355-365. IN MEMORIAM	Gently and wisely she and taught the new BahL'is the turning wholly to 'Abdu'l-BahB ter of the Covenant. Indeed pion of the Covenant! When 'Abdu'l-BahB visited while on His North American He was a guest briefly at the of Mrs. Cooper and Mrs. there, on October 16, He spoke gathering of friends. For anniversary of that meeting brated and the talk given by read. It was a period of great Bahi'is. 'Abdu'l-BahB spoke to and gave two of His most while there, one at Stanford 1 These talks are published versal Peace, pp. 342-349 and 683

science and religion and the other at the
Temple Emmanu-El on progressive revela-
tion. Mrs. Cooper was untiring in her efforts
to assist in all these arrangements for
'Abdu'l-Bahi's visit.
An outstanding event in the Bahi'i his-
tory of the West was the convoking of the

first "International Bahá'í Congress" in conjunction with the Panama-Pacific International Exposition in the spring of 1915 in San Francisco. Mrs. Cooper, her mother and several other Bahi'is who formed the executive committee of the Congress had approached 'Abdu'l-Bah with their desire to hold such a Congress during the Panama-Pacific International Exposition, and 'Abdu'l-Bah had approved and selected the Bahá'í speakers who were men of note in their professions and also Bahi'is of long and eminent service. The Congress was held April 19 through 25 and attracted large audiences to hear the Bahá'í teachings on peace.

Although initiated by the Spiritual Assembly of the Bahá'is of San Francisco the Congress was under the official auspices of Cooper.

Ella Goodall

the Panama-Pacific International Exposition. The Directorate of the Exposition set April 24 as "International Bahi'í Congress and in the day," and held an official reception at Festival Hall, where a commemorative bronze medallion was presented to the Bahi'is in 1921 to recognition of the Bahi'í program for universal peace.

many years both in teaching

development of the institutions

Francisco Spiritual
medallion was presented to the Bahi'is in 1921 to recognition of the Bahi'í program for universal peace.

She served on the San

Assembly for many years from

1934, and was a member of the

Spiritual Assembly of the

Bahi'is of the

Mrs. Cooper, Mrs. Goodall, Miss Georgia Ralston and Mrs. Kathryn Frankland an active

United States and Canada for two

visited 'Abdu'l-Bah for the last time in September, 1920. For thirty days they were in California, worked

1922-23 and 1923-24. She took

Haifa, at the "Home of the hearts" as Ella taught there

interest in the formation of

Cooper called it. 'Abdu'l-Bah answered their questions and lavished His love upon Bahá'í event in

School at Geyserville,

on the School committee, and

for some years.

Another significant public

them. which Mrs. Cooper played a
 leading role
 Over the years until He passed away in was the organization of the first
 "Confer-
 1921 'Abdu'l-Bah6 addressed many Tablets ence for World Unity" at San
 Francisco,
 to Mrs. Cooper in response to questions she March 20-22, 1925. Prominent
 intellectual,
 had asked Him in letters. cultural and humanitarian
 leaders were in-
 With 'Abdu'l-Bahi's death Ella Cooper's vited to participate. Mrs. Cooper
 spared
 devotion to the Covenant immediately em- neither time nor money to
 bring the con-
 braced the first Guardian of the Cause of ference into existence. Dr.
 David Starr Jor-
 God, Shoghi Effendi, appointed by 'Abdu'l- dan, then president of
 Stanford University,
 Bah6. She had seen Shoghi Effendi as a who had invited 'Abdu'l-Bah6
 to speak at
 child at 'Akkii and had often remarked Stanford, acted as honorary
 chairman, and
 about his unique qualities and his love for important representatives of
 the various Pa-
 'Abdu'l-Bahii. Her unswerving fidelity to the cific areas, races, religions
 and nations
 Covenant now centered in the Guardian spoke. The meetings were
 climaxed by an
 with full love and obedience. address on the Bahi'i Faith by
 Jin6b-i-F6dil.
 Ella Cooper's services continued for This meeting inaugurated a series
 of world

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unity conferences in other parts of the coun- wrote a tribute to his wife
 which exemplifies
 try. the beauty of her character
 to all who loved
 During the many years that Mrs. Cooper her:
 was active, and even after she could no
 longer be about much, she was the main- A Birthday
 Tribute-
 spring of the Bahb'i spirit of hospitality and Eighty roses for my still
 young wife,
 warmth in San Francisco. When Bahb'i vis- one for each year of her
 fragrant life,
 itors were coming to San Francisco she during which she has

mothered the world	
and steadfastly kept its flag unfurled;	
would send a large bouquet of flowers and	for God gave to her a magic
cup	
a note of welcome to be in their room when	from which the unworldly
poor could sup;	
they arrived.	and of solace a cruse at
whose lip	
The last two major public activities in	the lonely and the bereaved
could sip;	
which Ella Cooper took a part in her long	a sustaining staff that she
could lend	
years of Bahb'i service were in connection	in hour of need to a
pilgrim friend;	
with the Golden Gate International Exposi-	the Power of Prayer-an
inner light	
tion in 1939 and the United Nations Con-	not of land, sea or air
that could bright	
the dark corridors that run through life	
ference on Inter~lational Organization in	and amity bring in place of
strife;	
1945, both of which were held in San Fran-	and a warmth that made her
from her birth	
cisco. A "Committee of One Hundred" lead-	as welcome as the rain to
the earth.	
ers of all Faiths was organized when the	Fortunate am I she cared
for me,	
San Francisco world's fair was being	otherwise I would not care
to be.	
planned, to erect the Temple of Religion at	
the fair and to direct all religious activities	In July, 1951, Dr. Cooper
suddenly	
of the Exposition. Mrs. Cooper and Leroy	passed away. Mrs. Cooper
spent the fol-	
Ioas were invited to be the BahBi repre-	lowing day preparing the
readings for his	
sentatives on this Committee, on which she	service, and that night fell
into a coma,	
served as one of the directors. Two days	from which she did not
recover, and passed	
were designated officially on the Exposi-	within four days after his
death, on July 12,	
tion program as Bahb'i Day, July 16 and	1951.
October 15. Mrs. Cooper was chairman of	The local papers carried
feature articles	
the "Religious Unity Service" presented by	about her passing, the major
part of which	

the Bahb'is on July 16 and of the Vesper devotion to the Bah-Services on October 15. in promoting its She was an active member of the "Com-peoples and reli-mittee on the Bahb'i Peace Plan" appointed from among the Bahl'is of the San Fran-cisco Bay area by the National Spiritual As-sembly in connection with the United Na-service and love and tions Conference convened in 1945. This in making committee held a dinner and public meeting celestial quali-at which a number of the delegates to the Conference were present, and it prepared "The Bahb'i Peace Program7' brochure which they distributed to every person at-tending that conference.

I n the later years of her life Mrs. Cooper was unable to be as active as she formerly had been, but she followed the work of the Faith with avid interest through the teach-eight-thirty ing bulletins and news letters, and through citizens of Kg-a voluminous correspondence which she Berjis and carried on with BahB'i friends around the call. Since world. Most Bahi'i visitors to the city would waiting in his office, visit her to be refreshed by her gentle spirit, postponement of the and to share with her news of the progress that the case was of the Faith far and near.

doctor relented On her eightieth birthday Dr. Cooper passing

IN MEMORIAM

through the streets of Kis_hLn they reached their destination and at this time six other

spoke of her life-long

hb'i Faith, and of her work

ideals of the unity of all

gions.

So closed the life of one

of the Covenant," one whose

cated to BahL'u7ll6h in

one who succeeded as few have

her character a mirror of the

ties.

DESCRIPTION OF THE MARTYRDOM OF DR. SULAYMAN BERJfS

On February 3, 1950, about

o'clock in the morning, two

&&n entered the office of Dr.

invited him to make a house

there were ten patients

the doctor requested

call. The visitors pleaded

a real emergency, and the

and followed the two men. After

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ELLA M. BAILEY

men who had been awaiting the group attacked the physician. With knives, sticks and their fists they wounded him seriously. death of Miss Ella Bailey, pioneer who accompanied Mr. and Mrs. Robert Gulick in their settlement of Tripoli, Libya, the Guardian continued to beat him until he was no longer 30 cabled: alive. At least eighty stab wounds were apparent on his body. The owner of the house "Grieve passing valiant bountiful." neer. Reward (in) Kingdom tried to intercede for the doctor but his efforts were futile. The landlord called for " 'Oh, Ella Bailey, Ella Bailey! Oh, Ella help from the rooftop. Members of the Bailey, Ella Bailey! Oh, Ella town gathered around and witnessed the He kept repeating my name as He looked off into space. But He put into cruel act. Muhammad Rassul-Zadeh, the victim my name every possible emotion. That cious murderer, washed his hands with the was the won- der of it." These words of snow on the sidewalk. With his accomplices der of it." These words of 'Abdu'l-Bahk, spoken in Chicago in 1912, he went to the police office, explaining that Miss Bailey this meaning: "My conveyed to are going to suffer. You are they were teachers of the Muhammadan a great deal of sorrow, and you child, you have a great deal of pain. Life faith and had killed Dr. Berjis for religious differences. The men were imprisoned. The be hard." Miss Bailey remarked are going to have a great deal of sorrow, and you differences. The men were imprisoned. The have a great deal of pain. Life are going to be hard." Miss Bailey remarked people of the town feared the threats of view forty years later, "In is going to be hard." Miss Bailey remarked this religious group and closed their shops. in an inter- view forty years later, "In After medical examination. of the body of those few words, He gave me all the emotions of Dr. Berjis a group of BahB'is under police He gave suffering but with it a lifetime. He gave me faith and strength. This made protection carried the body of the martyred physician to Gulastin Javid which is three

me feel His

kilometers from Ki&kn. A BahB'i funeral spiritual power and His truth."

was held for the distinguished doctor. Ella Martha Bailey was born in Houston,

Texas, on ~ e c e m b e k18, 1864. While she was an infant, the family moved to San Diego County, California, and settled on a ranch. She was stricken with infantile paralysis at the age of two and one of her limbs remained paralyzed. As a child, she developed a fondness for the outdoors and learned, despite her physical handicap, to ride horseback expertly.

Her desire to serve mankind became apparent in her youth. She chose to enter the teaching profession not because of the rather meager financial reward attached to it but by reason of the manifold opportunities it afforded for child guidance. After graduating from normal school in southern California, Miss Bailey moved to Berkeley and began her career as a teacher. She taught various elementary grades and was deeply loved by her pupils who continued to remember her as the decades passed.

When she retired in 1924 because of ill health, the principal of McKinley School wrote her a note of gratitude and appreciation for her services and her example. "I cannot close this letter," he wrote, "without Dr. Sulaymin Berjis, physician of Kks_hin, telling you again what a precious thing your

Persia, martyred February 3, 1950. friendship has been to me and will con-

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tinue to be, and how we all have been in- to his sovereign. Gentleness and sweetness

spired by your courage and faith." were her abiding traits. She never tried to

Photographs taken in her youth attest to force her opinions on anyone but ever

her beauty and winsomeness. She deliber- beckoned the thirsty to come to the foun-

ately decided to forego the pleasures and tain and drink the water of life that will

rewards of marriage in order to give greater bring healing to men and
 nations. Her
 service to a larger number of people than a saintly life provided the best
 means of pro-
 family group comprises. moting the prestige of the
 Faith she so
 The immortal Lua Getsinger instructed ardently espoused. Sound in
 judgment, she
 Miss Bailey in the Bahi'i teachings. Miss never aroused hostility nor did
 she com-
 Bailey was one of the "waiting servants" promise on principle. Many were
 her secret
 who embraced the Faith prior to the Ameri- sacrifices. She would give
 sumptuous din-
 can visit of 'Abdu'l-BahL. As the friends in ners for friends who were
 oblivious to the
 California did not expect the bounty of a fact that their hostess very
 often contented
 visit to the Pacific Coast, several of them herself with tea, toast, and
 perhaps a little
 journeyed to Chicago to be sure of meeting soup. Her whole day passed in
 cheering the
 Him. Miss Bailey made the trip with her brokenhearted, in helping the
 needy, in visit-
 intimate friends, Mrs. Ella Cooper and her ing the sick, and in refreshing
 the spirits of
 mother, Mrs. Helen Goodall. A year or the unending stream of guests
 that came to
 two before her passing, she recalled her see her.
 meeting with 'Abdu'l-BahL and how copi- On learning that Shoghi
 Effendi had ex-
 ously she wept with joy despite her firm pressed the hope that Mr. and
 Mrs. Gulick
 resolve not to do so. She said, (as recorded would pioneer in Africa, Miss
 Bailey se-
 by Charles Cornell of Berkeley, Califor- cretly aspired to go with them.
 She was too
 nia) : "We wondered what He looked like, humble to voice her desire but
 beamed
 the color of His eyes, of His hair. After I gratefully when she was told
 that they
 had once seen Him, I never had words with would enjoy having her with
 them. Then
 which to express these things. They seemed a cloud came over her
 countenance and she
 so unimportant. . . . He greeted me by replied, "It would be selfish
 of me to go to

saying that He was happy to see me with Africa and be a burden." The Gulicks felt that her presence would be a my spiritual mother, thereby confirming a blessing but to make sure of doing the right beautiful spiritual relationship that con- thing, ca- bled the beloved Guardian. The tinued for life between Mrs. Goodall and answer of Shoghi Effendi, "Approve Bailey myself." It also sealed the relationship of accom- pany you," constituted Ella sister between Miss Bailey and Mrs. Cooper. ing orders. The wonderful qualities of Ella Bailey were well known to her acquaintances and whether both the The next question was to the BahL'is in the San Francisco region. African journey and the trip to Chicago for the Jubilee commemoration She was the first chairman of the Berkeley should be attempted. The prayerful BahVi Assembly and was elected annually decision was that it would be a pity for Ella Bailey to forego the opportunity of witnessing She was constantly teaching by word and the dedica- tion of the Temple which had even more, by deed, but she preferred al- gloriously risen on the spot she had seen ways to remain in the background. In over in 1912. She attended the main as bare soil Jubilee including the Temple events of the writer does not remember having once seen viewed the portraits of her on a public platform. Far from seeking the BBB, and, through the BahL'u'llLh and of at the Intercontinental publicity, she avoided it. During her long residence at the Berkeley Women's City Teaching Conference her determination to go forth writer, signified as an African pioneer. She returned to residence at the Berkeley Women's City Teaching Conference her determination to go forth as an African pioneer. She returned to many BahL'i gatherings. Her room became a kind of clinic for the distressed and dis- lent spirits and relatively good health. An old friend remarked that her consolate. Hundreds have partaken of her voice had not

spiritual and material hospitality and generosity. Her presentation of the message of Bah'u'llah was indeed like that of a royal subject giving his most precious possession residence at the Berkeley Women's City Club and live in a nursing home. Gradually she regained some of her health and strength and it was decided to start the journey. Old friends of older faiths were horrified at her decision to pull up stakes in California and settle on the old Barbary Coast of North Africa and they warned her that such a move would shorten her life. She smilingly answered, "I do not find it such a great sacrifice to give up living in a rest home."

She left her adopted California on July 14, 1953, never to return. The next evening she stayed in the New York apartment of Dr. Fazly Melany where she was visited by two Hands of the Cause, Dhikru'llah KJhL-dem and MusL Bangni. Early the next morning she sustained a fall but there were no fractures and travel was resumed as scheduled. The next stopover was Rome where Professor Mario Fiorentini rendered all possible assistance. Miss Bailey had the misfortune to fall again with the consequence that the stay in Italy was cut short. Equipped with an oxygen mask, Miss Bailey was an excellent traveler. She arrived at Tripoli on July 20 and was met at the airport by two Bah'is.

During the closing days of her earthly existence, she was sometimes not conscious of her condition which worsened as a result of additional falls. Then again she would become painfully aware of her infirmities and would apologize for the work her sickness were also present

been so light and gay in forty days later, sad to relate, she pneumonia, spent some time in a and was obliged to leave her

Ella M. Bailey.

"Goodbye, Miss Bailey." Interment was set for that day a second service was Government Cemetery on the skirts of Tripoli. Friends

ness entailed. She knew that she was in lov-
 was placed in
 ing hands and, when possessed of her facul-
 In the Mother
 ties, repeatedly thanked Mrs. \$hawkat-'Ali
 later, mem-
 Earaju'llkh for the infinite pains she took in
 Spiritual As-
 caring for her day and night. The presence
 of her soul
 in the room of two-year-old Robert Gulick
 I11 always brought a smile to her face as
 cemeteries testify
 she loved him deeply and had great faith in
 the Ameri-
 his future. Death came toward twilight, at
 pioneering effort.
 eight o'clock on August 26, 1953. A half
 Martha Root
 hour earlier she was visited by a former
 May Maxwell
 member of the Egyptian National Spiritual
 Keith Ransom-
 Assembly and by a young man of Persian
 Martyrs and
 ancestry who soon afterward became the
 Isfihin, of
 first Bahb'i pioneer to the Fezzan. Friends
 beside the
 quickly gathered at the bedside of the de-
 Cairo, and now of
 parted believer and they recited and chanted
 overlooking and blessing
 appropriate prayers in Arabic and English.
 humility pre-
 It was a touching demonstration of inter-
 Guardian but
 national BahL'i solidarity, of uncalculated
 and true
 affection in an age of calculated risks. Par-
 lady. No friend
 ticularly memorable was the moving scene
 station as did
 in which an Egyptian friend kissed her fore-
 Tripoli this was

that evening when the casket
 a niche in the cemetery wall.
 Temple of the West, a few days
 bers of the American National
 ssembly prayed for the progress
 in the realms on high.
 The very stones of the
 to the preponderating share of
 can BahL'i women in the
 They speak of incomparable
 in mid-Pacific, of indomitable
 in the Argentine, of heroic
 Kehler near the King of the
 the Beloved of the Martyrs in
 the immortal Lua Getsinger
 greatest BahL'i scholar in
 valiant Ella Bailey
 the shores of Tripoli. Her
 vented her from writing to the
 he perceived the inner worth
 greatness of this wonderful
 or relative understood her
 Shoghi Effendi, and to us in

an added, though unneeded, proof that he sau, Germany. Her childhood was quite
 is guided by God. lonely because of a series of
 events that de-
 The Guardian requested three friends of prived her of her loved ones. Her father
 American nationality in Tripoli to submit a was killed in the
 Franco-Prussian war when
 design for a memorial marker on Miss she was three, her mother died
 when she
 Bailey's grave which will one day, God was five, and shortly
 thereafter, her twin
 willing, be in a Bahi'i cemetery. He wishes sister was taken from her to
 live in France.
 personally to bear the expense of this me- She herself went to live with
 an aunt and
 morial. He has ranked her with the greatest uncle in Munich, but through
 the years she
 of the noble band of Bahi'i teachers includ- never forgot her lovely mother
 and sister.
 ing those mentioned above and two who So lonely was she as a child
 that at six years
 have more recently ascended to the Abhi of age she would take all her
 dolls to bed
 Kingdom: Marion Jack, whose persevering with her, calling them her
 brothers and sis-
 effort will ever merit emulation; and Doro- ters. Often she would find
 herself on the
 thy Baker, whose extraordinary gifts as a floor because her "family" took
 all the
 teacher are matchless and whose radiant room! She vowed that when she
 grew up
 spirit continues to inspire all who knew her. she would have at least twelve
 children, so
 In leaving her home land and in sacrific- none would ever be lonely, and
 twelve she
 ing her life for the Cause of God, Ella did have, although two died in
 infancy.
 Bailey qualified for the crown of martyr- All her love and joy circled
 around her
 dom. In his cablegram at the conclusion of family and her religion. Never
 was there
 the Holy Year to the Intercontinental a mother who could more greatly
 inspire
 Teaching Conference at New Delhi, Sho- her children, and at the same
 time arouse
 ghi Effendi paid tribute to Ella Bailey and such a great protective spirit

within them-
 acclaimed her contribution to the world one of undying love and
 devotion.
 crusade : Hers was a happy
 disposition, even
 "Irresistibly unfolding Crusade sanctified though her life was a difficult
 one. "Why
 death heroic eighty-eight-year-old Ella Bai- are you always so happy?" a
 friend once
 ley elevating her rank martyrs Faith shed- asked her. "You have nothing to
 be happy
 ding further luster American Bahi'i Com- about." "Oh, but I have," she
 replied.
 munity consecrating soil fast awakening "When I look about me and see
 how little
 African Continent." others have, I realize I have
 so much more,
 -ROBERT L. GULICK, JR. so how could I help but be grateful to God
 and be happy!" "That's the trouble with
 you," said her friend, "you always look at
 those who have less than you, instead of
 MARIA B. IOAS those who have more." Mother had not yet
 heard of the Bahi'i Teachings and "radiant
 acquiescence," but they were in her heart,
 "Share grief (at) passing (of) esteemed nevertheless.
 veteran (of) Faith, Maria Ioas. Soul re- When she was in her
 sixteenth year her
 joicing (in the) Abhi Kingdom (at the) aunt and uncle brought her to
 visit Amer-
 services rendered (by her) dear son (at the) ica. With the group was her
 cousin's college
 World Center (of the) Faith (in the) triple roommate, whom she later
 married. She and
 function (of) Hand (of the) Cause, Secre- her husband never returned to
 Germany.
 tary-General (of the) Council (and) Super- Father was a Lutheran and
 mother was
 visor (of) construction (of the) dome (of raised in the Catholic Faith.
 However, they
 the) BBb's Sepulcher." were always seeking, and later
 both joined
 -SHOGHI the Methodist Church but this did not seem
 to satisfy their spiritual needs either. For
 To think of mother without thinking of many years father had been looking
 for the
 her family and the BahL'i Faith at the same return of Christ. When he was
 young, his

time, would be impossible. I mention "family" first, because she had much of her family long before she heard of the Bahi' Faith. mother, a very religious woman, had told him that she felt the time was imminent for Christ's return, that she probably would not live to see this, but that he might do so.

She was born December 6, 1865, in Pas- Thus he was always looking for and buying

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ask pilgrims going to 'Akk6 to secure one for her if possible. However, in her humble way she felt that if 'Abdu'l-Bah6 wanted her to have one, she would receive it. The first day that 'Abdu'l-Bahb was in Chicago, she went with one of her children to the Plaza Hotel to see Him. 'Abdu'l-Bah6 was out, so they waited for Him all afternoon. They were in the hall when He came out of the elevator and lovingly greeted them. Walking toward His room, He said, "Come, come." Mother knew He was tired and hesitated to follow, but He turned again and said, "Come, come." So she and her son followed Him to His reception room. In a few minutes He came out of His room with some roses and walking over graciously handed one of them to her. Mother said afterward, "He looked at me with those eyes that could read one's very soul. There was no need of His telling me, 'This is the flower you have wished for these many years.' "

Always mother and father ~romotedthe

Maria B. Ioas. Faith a; best they could, tellkg neighbbrs

and friends of the Glad Tidings, but dedicated as they were, they did not neglect

books dealing with the interpretation of the their children. Study classes were held in the

Book of Revelation and any other informa- home every week for them and such friends

tion that might help him in his search for as might care to come.

the return of Christ. After hearing of the children's When the call came to start a

BahVi Faith, he and mother were most class in Chicago, mother promptly offered happy to attend the classes of Mr. Paul her services and taught for a number of

Dealy of Chicago, even though it meant an years. Children always loved her and she
 hour's ride each way on streetcars, involv- gently instilled in them the Bah6'i
 teachings
 ing several transfers. Mother said she had -God is love; Bahi'u'll6h has come,
 the
 prayed for seventeen years to find a religion great Universal Prophet for this
 New Day;
 that would satisfy her. There always seemed His Forerunner, the BBb, with His
 charm,
 to be a curtain before her and in back of love and devotion, bringing the Glad
 Ti-
 that curtain was what she was seeking. dings; 'Abdu'l-Bah6, the beloved
 Exemplar,
 When, after the twelfth lesson, Mr. Dealy Interpreter and Center of the
 Covenant;
 told the class that Christ had returned and Shoghi Effendi, the much loved
 First
 he gave them the name of Bah6'u'116h, they Guardian of the Faith . . . And also
 from
 were overcome, and the curtain seemed to the Hidden Words: "I loved thy
 creation,
 lift for mother. She knew at once that this hence I created thee. Wherefore, do
 thou
 was what she had been seeking. She and love Me, that I may name thy name and
 fill
 father wrote their supplication to 'Abdu'l- thy soul with the spirit of life."
 "My first
 Bah6 that very night [July 7, 18981, stating counsel is this: Possess a pure, a
 kindly and
 their belief in this Truth and asking to be radiant heart . . ." "Of all things
 the best
 accepted by Him as Bahi'is. Their hearts beloved in My sight is Justice . . ."
 were flooded with joy. The following day One of mother's fondest hopes
 had been
 their ninth child was born. to see the Temple completed. For
 some
 When 'Abdu'l-Bah6 came to America in years she had acted as hostess one day a
 1912, my parents and the family had the week during the guiding season, and
 realized
 privilege of seeing Him a number of times the tremendous teaching medium of the
 in Chicago. For many years mother had Temple. She was impatient for its comple-
 longed for a flower which His blessed hands tion. Father and Mr. Albert
 Windust, both
 had touched and she was often tempted to of the first Spiritual Assembly of
 Chicago,

had had the great privilege of writing the letter requesting 'Abdu'l-Bahi's permission to build the first Mas_hriqu'l-AdJ1k6r in the Chicago area. Since that time fifty years or more had elapsed. Life for mother was drawing to a close. And now, in the spring of 1953, the Jubilee Celebration had started when the only People were coming from all over the world to attend. which were What a happy evening it was when all the Persian Hands of the Cause and their families, who had come to attend the Jubilee, came to visit mother in her daughter's home in Oak Park, at the request of her son, Leroy, who had also been appointed a Hand of the Cause by Shoghi Effendi and had taken residence, with his wife, Sylvia, at the Pilgrim House in Haifa. Her advanced years were bringing her many joys, for had not spiritually to the call our beloved Guardian, Shoghi Effendi, honored Leroy by naming the ninth door of the shrine of the Biib, "BBb-i-Ioas"? Her cup was almost full, but still she had not seen the completion and dedication of the Temple. She remembered 'Abdu'l-BahC's promise

ment, with a brilliant promise
 ture.
 Mother slipped away on May
 at the age of eighty-seven.
 -just over the line into the
 She had seen the Faith advance
 feeble beginning in America,
 Bahi'i literature consisted of
 received from 'Abdu'l-BahB
 lovingly and humbly read and
 present flourishing condition,
 tions of the original
 and Bahi'u'116h; talks,
 hortations of 'Abdu'l-Bahi;
 ters and directives by our
 Shoghi Effendi; with the added
 his wife, Rchiyyih Khhnum.
 HOWwonderful it is that
 is indeed awakening
 of BahC'u'llfih. How far flung
 of His Cause, enlisting the
 ple all over the world, on all
 islands of the sea!
 Mother often used to say to
 the B a h s Faith so much, but

how little I

that people would enter the Faith in throngs can do towards its promotion.
All I can do
when the Temple was completed, drawn at is to let my little flame
shine out as best it
first through the great inspiring beauty of can." Today her children are
ardent Bahi'is
this noble edifice. Had He not said, "Some and at the present writing
seven of her
material things have a spiritual ef- grandchildren have answered
Shoghi Ef-

fect. . ."? fendi's call for pioneers.

They are to be

On May 1, 1953, was held the Bahi'i found in such distant places as
the Dutch

Dedication of the Temple. Our beloved West Indies, the Balearic
Islands, Monte

Rihiyyih I—, representing the Guard- Carlo, Paris, and even on the
home front in

ian, Shoghi Effendi, had come all the way Nevada, Texas and Illinois!
from the World Center of the Faith at Haifa And so has ended the
"little flame" of a

in honor of this Dedication of the Mother loving mother and devoted
Bahi'i, or has

Temple of the West and the observance of it, in truth, really ended?

Even though the

the Centenary of the Declaration of Bah2- visible flame has disappeared,
will not its ef-

u'lli'h. Though very ill, mother was lifted in fects go on and on into
eternity?

her wheel chair by loving hands up the eight-

-VIOLA TUTTLE

een steps encircling the base of the structure

-those steps in memory of the eighteen

Letters of the Living-then through the door

and at last in the Auditorium of the com-

pleted Temple. What joy she felt can only

be imagined. To this was added the great

happiness of seeing the beautiful picture of

BahC'uYl&h, brought to America for the first Nuri'd-Din Fath-'Azam was
born in 1895

time, to be viewed by His loving followers, in Ardistan. His parents were
from families

and of feeling the thoughtful kindness of well known for their
wholehearted services

R@iyyih K&inum who walked beside and self-sacrifices for the
Bahi'i Faith. His

mother as she was wheeled to the door and mother was the daughter of Mull& 'Ali-bade her farewell. Akbar Ardistiini, who together with Quddds At last it was accomplished! The great and Mull& Sadiq-i-I&ur&s&ni, formerly day for which mother had waited these known as Muqaddas, and surnamed by many years! A day of joy, a day of fulllll- Bahi'u'llih, Ismu'llihu'l-Asdaq, embraced AORIAM 69 1

eleven years, proof of his honesty and ability, and was always well known as a Bahi'i. , People frequented his house and office for

assistance-which he could render in his position-and they were never rejected. He served the Cause as a member of the National Spiritual Assembly and of the Tih-r i n Assembly with his usual diligence. He was so much occupied that his family saw very little of him, and that only at breakfast time.

He visited the Holy Land in 1942 and on his return brought the glad-tidings to the BahB'is who had been deprived of them for many years because of unsettled conditions in Palestine. His return to IrLn was the signal for many BahL'is to migrate and teach the Cause. Many people who met and heard him were fired with so much enthusiasm that they volunteered to forsake their interests for the Cause. Abiding by the instruction from the Guardian, he stayed in Tih-rin, much as he desired to go to AfghLnistin and establish a Bahi'i center &re. He worked, however, very hard as a member of N6ri'd-Din Fath-'Azam. the Emigration Committee, and was always first and foremost to help BahVis who were emigrating, often at the expense of his own the Cause at its inception in SlhirLz, and interests. were the first to be persecuted. His father He undertook to repair and reconstruct

AqL Siyyid a a h a b was the son of Mirzi the House of Bahi'u'llih in Tih-rLn and took Fath-'Ali, who was aware of the Mission of a great deal of pains to complete the work

Bahá'u'lláh before its declaration, and whose according to the original design.
 devotion was recognized by Bahá'u'lláh, and An outstanding work of his
 was compiled-
 who surnamed him Fath-'Azam. ing the Addresses made by
 'Abdu'l-Bahá
 Nuri'd-Din's childhood was passed in Ar- which he published under the name
 "Khata-
 disth, but when he was ten years old his father," and added it to the wealth of
 Bahá'u
 father had to migrate to Tíhrin with him literature.
 because of constant persecution from Mus- He was benevolent to
 friend and foe, and
 him priests and mobs. 'Abdu'l-Bahá, also, always extended help to people in
 distress,
 permitted the family to be transferred to forgetting his own debts and monetary trou-
 Tíhrin, where during the first years, they bled. After the heart-breaking
 incident of his
 suffered great privations. Gradually, however- death, great was the number of
 people who
 ever, the family got over the difficulties and related stories of his
 generosity, and who
 established a more or less comfortable home, grieved over the loss of such a
 devoted
 where Nuri'd-Din was brought up in the friend. It happened like this:
 love of the Cause of God. After leaving his official
 work, he and his
 He was educated in the Tarbiyat School, brother purchased a ruin of a village
 from
 and attended Bahá'u teaching courses, and the government, and did their best to
 im-
 in both lines won the admiration of his prove its condition with regard to the
 in-
 teachers for his zeal, interest and intelligence- come, health and education of the
 villagers.
 gence. The peasants who could hardly
 get from
 When he was twenty-four, he entered the their lands enough to pay their
 expenses for
 government service, and was appointed a quarter of a year, not only were
 enabled
 chief of the Post Office in Kirmánsháh. In to meet their annual needs, but also
 started
 later years, he served as chief accountant of to buy extra accommodations.
 However,
 the late Majesty, a position he held for they proved very ungrateful for all
 his kind-

ness, and let the village be used for intrigues against the BahL'is.

It was on Tuesday night on the 26th of August 1952 at 9 P.M. when he went there as a kind father for their guidance that he was met by a fanatical mob, and was put to death in a most cruel way, thus adding his name to the immortal list of martyrs who have given their lives for the glory of the Cause.

News of his death came as a shock to the Bah6'i world. His funeral was attended both by BahB'is and non-Bahb'is. Memorial services, worthy of his station, were held by Bahi'i communities. One service was specially held by the National Spiritual Assembly of I r i n as instructed by the Guardian. Many telegrams and consoling letters were received from all over the world.

His body was interred at the north section of the Bahb'i cemetery in Tihirin, and the beloved Guardian gave instructions for his tomb to be erected on his behalf.

In conclusion I quote the cablegram of the Guardian on this grievous occasion:

"Deeply saddened sudden great loss outstanding promoter Faith assure friends Hiji Muhammad Tihir Malmiri. relatives loving fervent prayers progress soul Kingdom advise hold befitting memorial gathering his unforgettable service ways was that of teaching. No power, no ices bountifully rewarded.-SHOGHI." preoccupation, no conventional matter of

daily life could ever deflect him from this high purpose. His teaching exploits were so intensive that today, a large section of the Bahb'i community of Yazd owes to his life-long effort its allegiance to the Cause.

Hkji Muhammad Tihir was a brilliant

Hiji Muhammad Tihir Malmiri lived, debater and speaker. It is difficult to convey

labored, and passed away in the ancient the pleasure one derived from his inspiring

town of Yazd, f r h , a town notorious for conversation which ranged from humorous

its religious fanaticism and its large number trifles to weighty
 pronouncements. His
 of mullis. He was born there about the year knowledge of the history and
 literature of
 1852 which witnessed the inception of the the great world religions was
 prodigious. He
 mission of Bahb'u'llih, and lived there long could recite almost half the
 Qur'in by heart,
 enough to see the centenary celebration of as well as hundreds of recorded
 Muslim
 that Holy Year. Known to almost every citi- traditions. Also he was extremely
 well-
 zen, no other BahB'i in Yazd was so dearly versed in the Bible and the books of
 other
 loved and admired by the friends, and so religions. The source from which he
 drew
 bitterly denounced and insulted by the foes. his energy seemed to be
 inexhaustible. He
 Fortified by his staunch faith, animated could speak for hours about religious
 mat-
 by his intense desire to serve the Cause, sus- ters without either feeling
 tired himself or
 tained by the guiding Hand of BahL'uYll5h, boring his listeners. Rather they
 were fasci-
 undaunted in the face of dire sufferings, his nated by the gaiety of his
 conversation and
 life and conduct served to perpetuate the by the ripple of his ready and
 eloquent
 spirit of the apostolic age to which he be- tongue. Even the enemies of the
 Cause were
 longed. His life was wholly dedicated to the silenced and subdued by his charm
 and dig-
 Cause. The idea uppermost in his mind al- nity. On several occasions fanatical
 persons,

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intent on carrying out sinister plots against	emanating from the person of
Bahb'u'lla,	
his life, came to his fireside meetings in the	made a deep and abiding
impression upon	
guise of seekers of truth, carrying weapons	his whole being and served him
as a source	
in their pockets. After coming in contact	of inspiration and spiritual
enlightenment,	
with his dominating personality, however,	enabling him to steer his way
steadily and	
they changed their minds altogether, and	triumphantly amid the perils

and cross cur-
strangely enough, a couple of them eventu- rents of his eventful life.
ally became ardent believers. The remarkable feature of
his interviews
But Hiji Muhammad Tahir's talks were with Bahb'u'll6h is the fact that
overcome
not always honeyed. There are few, if any, by His dazzling greatness, he
seldom dared
among the leading Muslim priests in Yazd to look at His Face or to
utter a single word.
who, at one time or another, have not felt Rather he would approach Him
in a sense
the sting of his taunts and retorts or were of spiritual discernment. In
his thrilling
not drawn into his entangling net, only to Memoirs he states: "Whenever I
came into
emerge with their wings clipped, utterly con- the presence of the Blessed
Beauty if there
founded by the amazing force of his argu- were anything I wanted to ask,
I would say
ment. it by way of the heart and He
would answer
At the height of his teaching career, al- me-invariably. I was so deeply
impressed by
most every evening he used to attend fire- His supreme power that I
always sat in His
side meetings which usually lasted till after presence spellbound, oblivious
of myself."
midnight. Whenever he was free at night or Once he entreated BahB'u'llbh
that he might
returned home rather early, he would keep be granted the privilege of
laying down his
awake well into the small hours of the life for the Cause as a
martyr. "You shall
morning, either pacing the compound of his live long to teach the Cause,"
was His
modest house in prayer and meditation or prompt reply. In fact he did
live long-a
sitting up to read or write. hundred years-and did
distinguish him-
His pen was as ready and able as his self in teaching and serving the
Cause with
tongue, and his voluminous writings are di- exemplary devotion. The
wonderful Tablets
rect, lively and inspiring. Famous among revealed in his name by both
Bahb'u'llBh
his works is the History of the Martyrs o f and 'Abdu'l-Bah6 and the

letters from the
 Yazd, a moving portrayal of one of the most beloved Guardian, all bear
 ample testimony
 revolting episodes in Bahb'i history. His to his noble life of service.
 Memoirs, written during the second World Early in 1914 Hiji Muhammad
 TBhir
 War and containing a wealth of choice rem- went on his second pilgrimage
 to the Holy
 iniscences, has been designated by the be- Land where he basked for four
 months in
 loved Guardian an interesting storehouse of the sunshine of 'Abdu'l-Bahb's
 unbounded
 information for future BahL'i historians. blessings and love.
 Another enduring work, undertaken at the Rank and fortune, in the
 material sense,
 behest of the National Spiritual Assembly never came H6ji Muhammad
 Thhir's way.
 of Irin, is the history of the inception and H e used to earn his modest
 living mainly by
 growth of the Faith in his native district. working as a hand weaver. Yet,
 whenever
 Compiled in two volumes, it depicts the he managed to secure some
 bushels of grain
 lives, achievements, sufferings and martyr- or other provisions for our
 daily use, no-
 dom of the early heroes and pioneers in that body was allowed to touch them
 until he
 area. Also his Fusul Arbd'ih is a masterly had set aside a substantial
 portion for the
 exposition of proofs demonstrating the pro- poor of the town as well as
 the needy
 phetic mission of the Founder and Herald among the martyrs' widows and
 orphans.
 of our Faith with profuse quotations from After the terrible Bahb'i
 massacre in
 various religious books used in support of Yazd which occurred soon after
 the turn of
 his thesis. the century, 'Abdu'l-Bah6
 appointed Hiji
 The crowning glory of his life was the Muhammad Tihir to look after the
 hapless,
 rare privilege of attaining the presence of terror-stricken remnants of
 the martyrs'
 Bahb'u'llih in the year 1878 in 'Akk6, families. For several years he
 devoted him-
 where he stayed for about nine months. The self to the arduous task of
 organizing help

wonderful events and experiences associated for the poor, comforting the bereaved, tending with this momentous pilgrimage, no less ing the sick, and rearing and educating the than his contact with the mysterious power children. He derived ample pleasure from

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giving food, money and clothing to the Only future generations will be able to needy and ,distressed. Everybody was wel- properly appraise the value of the great come to his home and his table. The words service which she has rendered at such a of praise and admiration which streamed critical time in the history of the Faith, and from the Pen of 'Abdu'l-Bahh in apprecia- under such difficult conditions. . .

. tion of his beneficent work stand as a glow- "The Guardian wishes to make clear the ing testimony to his sense of love and devo- importance of the station of Johanna Schubarth, as she was the founder of the BahVi

Throughout the rugged years of his life Community in Norway, and thus her station

Haji Muhammad Tahir seems to have is higher than that of a pioneer. . . ." joined in permanent wedlock with adversity. From Letter of the Guardian through his

The lifelong sufferings he bore at the hands Assistant Secretary, dated March 11, 1953.

of the enemies, the insults and indignities to which he! was subjected at every turn, the These words, written at the direction of perilous adventures he went through, the Shoghi Effendi, Head of the BahVi World

grievous loss of three children who perished Faith, establish for all time the station of

during the BahVi massacre in Yazd, the Johanna Christensen Schubarth.

weight of chains and imprisonment he joy- She was born in 1877 in the little village

fully accepted towards the end of his life in of Sandeherred, Norway. Nearby, large

company with the fellow-members of the whaling vessels were built and repaired and

Spiritual Assembly of Yazd-these together Johanna's mother's family were employed

with many other distressing events, far from in this business. Her great

grandfather had dampening his spirits, served to steel his a large boat in which he would go out to energies and to reveal the true measure of help ships in danger and distress. Her father, his indomitable faith. Her father, a ship leader, did not come back one The evening of his life was dimmed by day and nothing was ever heard of him or years of declining faculties and infirmity. his ship. Thus a family of eighteen children- Sinking beneath the gathering weight of old age, with "plenty of sons," was left father- age and ill health, he laid down the burden less. Her mother married a second time and he carried so worthily for nearly eighty it was decided that the younger children years and passed away peacefully at his should become known by the name of their home on June 4, 1953. In his will he be- second father. So it was that Johanna's bequeathed all his possessions to the Cause. name became Schubarth. The following gracious message from the As a little girl, Johanna watched the "dear- beloved Guardian may well serve as a beginning" of the Gogstad ship, a Viking ship so fitting epilogue to his memory: called because it was on the Gogstad farm "Grieve passing Muhammad Thhir Mal- near where Johanna lived that this fine miri long -record services unforgettable specimen was found. Viking ships were used praying progress soul kingdom." as burial places for kings and queens, were -HAB?B TAHIRZADEHburied deep in the ground and covered with a special sand to preserve them. Johanna watched as this one was taken out of the earth, piece by piece, and sent off to the JOHANNA SCHUBARTH University of Oslo where it was studied and reassembled. It is now one of the two chief exhibits at the Viking Museum [Vikingshu- "Johanna Schubarth, by virtue of her sacrifice in Oslo. Johanna's aunt, Hilde Christen- rificial services to the Faith over such a long time, became interested in the beautiful de- period of time, has attained a very high station- signs and colors in the old fabrics found in tion. She is the mother of the Norwegian the Viking ships, and through

scientific

BahVi Community, and is the founder of study was able to reproduce the colors.

Her

the Faith in that country. She served dili- books on this subject have become classics.

gently under adverse conditions, and all Johanna went to the United States to pur-

alone, for many years, kept the light of the sue her profession of nursing and it was

Faith aflame, single handed. She was a very through a patient in Urbana, Illinois, that

rare soul, was entirely consecrated to the she first heard of the BahVi Faith.

She with-

Faith and completely devoted to its service. drew from her work as a nurse for a period

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but somehow she brought their expression forth. She was always working on some manuscript of translation from the Writings, even after she became crippled with arthritis and could devote only a few minutes at a time to it during the last two years of her life.

When the European Teaching Committee began its work in Norway in 1946, as part of the unfoldment of the Divine Plan of 'Abdu'l-Bah6 in the Second Seven-Year Plan, there were ready in Norwegian, thanks to Johanna's efforts, Esslemont's book, in print and on sale in one of the large book shops of Oslo; translations of The Hidden Words, the Words of Wisdom, and, in manuscript form, the Kitdb-i-fqdn of Bahh'u'llfih, many Bahh'i prayers, and The Will and Testament of 'Abdu'l-Bahd. Soon afterward came translations of Shoghi Effendi's The Goal of a New World Order and the compilation Bahd'i Community.

Johanna Schubarth.

Later, in cooperation with the ~ o r w e ~ i

a n

Translating Committee, Johanna contributed the lion's share to translations of papers on "The Covenant" and "Comparative Religion" read at the Summer School

thoroughly before she fully accepted it. It held in connection with the

European
was through May Maxwell that she received Teaching Conference at
Copenhagen (Elsi-
her confirmation and declared herself in nore) in 1950. Johanna also
helped with the
1919. translation of David Hofman's The
Renewal
In 1927 Johanna returned to Norway to of Civilization.
nurse her mother, and on her way she was The respect in which Johanna
was held
privileged to visit Haifa. There she had in Oslo, her friendship of many
years' stand-
daily talks with the Guardian, Johanna ask- ing with Johanna Sorensen, now
Mrs. Dr.
ing questions, the Guardian answering and Hoeg of Herning, Denmark, and
above all,
explaining things to her. Shoghi Effendi her staunch devotion and utter
self-sacrifice
asked her to remain in Oslo and spread the to the slightest wish of the
beloved Guard-
Teachings. There were no other BahL'is in ian, all greatly aided the work
of the con-
Norway then, and there was no Bahh'i lit- tinuous promotion of the Faith
in this
erature in Norwegian. northern country.
Johanna put her will in the Hands of God Johanna Schubarth lived in Oslo
in a
and was guided in all her work by Bah2- large room which was flooded
with sunlight
u'llkh and the beloved Guardian. Although when there was sun. It was on
the third
she would have liked very much to return to floor of an old building, up a
winding
the United States, she remained in Oslo and wooden staircase. The only heat
in the room
began translating the Bahh'i Writings into during the long, dark, cold
winters was from
Norwegian. Desiring to give the remainder a large tile stove for which
coal had to be
of her life to work for the BahL'i Faith and lugged from the basement. During
the war
feeling that the translation of the Writings years there was no coal. Wishing
to serve
would be her greatest gift, she studied the her countrymen in these
difficult times, JO-
language and took the University examina- hanna took up again her
profession of nurs-

tion at the age of fifty or more years. She ing, volunteering her services.
 She received
 agonized over getting into her native lan- a citation from the King of
 Norway for her
 guage the spiritual depths in the Words of work but her health was broken
 by the dep-
 Bahh'u'll6h. "There is no way to express riations and sufferings she had
 endured.
 these things in Norwegian," she would say, In 1947 all food was still
 rationed in Nor-
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way but as a retired nurse, Johanna was On the first of December,
 1952, Joha.ma
 able to receive a few eggs a month and some Schubarth passed away in a
 hospital in Oslo.
 milk. Every food package sent her from the The Scandinavian BahL'i
 Bulletin for Jan-
 United States was carefully stretched as far uary, 1953, carried an article
 in tribute to
 as it would go, and the choicest items saved her, written by Mrs. Asta
 Barnholdt, an old
 for the Nineteen Day Feasts held in her friend and a Bahi'i, which said
 in part:
 apartment. Some of the friends wished to "The Oslo BahL'i Community
 therewith
 provide Johanna with a supply of coal as lost the foundation stone in
 the promotion
 soon as it became possible to buy a little at of the Faith in Norway. . . .
 Johanna's life
 a time, but she would not permit it, refusing and person testified to her
 wholesome char-
 to sign the papers necessary to get it deliv- acter. Great words and violent
 feelings were
 ered. She would live and serve to the utmost unknown to her. We knew her as
 a person
 of her ability and strength, but would take who radiated purity,
 simplicity, justice and
 care of herself-her heritage f-lom ancestors stability. Her great love for
 the Faith which
 used to the rigors of whaling would not she had accepted, we shall
 never forget! Nor
 permit anything else. her goodness and helpfulness to
 all! . . ."
 During the twenty years that Johanna Johanna was quiet, reserved,
 shy, a
 Schubarth "held aloft the light of the Faith" "doer" and not a "talker." As

the unfold-
 in Norway, the visits of Bahgi itinerant ment of the Faith progressed in
 this new
 teachers and visitors brought high lights to community and it formed the
 base for an
 her days. Always, at train or ship, she went ever-widening teaching work,
 Johanna was
 to meet them, to welcome them, and to bid a bulwark of firmness around
 which tem-
 them farewell; whatever the time of day porary crises made no headway,
 and all felt
 or night, or however cold the weather, her in her strength, integrity and
 depth of un-
 spiritual and radiant face shone out from derstanding, the everlasting
 qualities of true
 the crowd. Among these teachers was Mar- faith.
 tha Root, termed by the Guardian "that In the communication from
 the Guard-
 archetype of Bahi'i itinerant teachers," who ian dated March 11, 1953, he
 instructed
 in 1935 visited the Scandinavian countries. "that as many friends as
 possible attending
 In the last days of Johanna's life she was the Conference in Stockholm,
 make a spe-
 made radiantly happy and brought close to cial effort to travel there via
 Norway and to
 the beloved Guardian through the visit of visit her grave. This refers
 not only to the
 Rhikru'llAh IQhhdem, Hand of the Cause of BahL'is attending the
 Conference from
 God, and his lovely wife. America, but likewise those
 attending from
 At the beginning of the Second Seven- the various parts of Europe."
 Accordingly,
 Year Plan, Johanna's joy was great when in obedience to this request,
 many Bahi'is
 she welcomed the pioneers sent to Norway from the United States, Persia
 and Euro-
 by the European Teaching Committee of pean countries gathered, in the
 days imme-
 the National Spiritual Assembly of the diately preceding the Third
 Intercontinental
 United States. To these pioneers she was Teaching Conference in July,
 1953, as well
 ever a source of strengt6 and comfort. It as immediately after the
 Conference, to
 was not easy, after so many years of work- read prayers at the grave of

"the founder
ing alone, suddenly to work with others,
but she achieved this transition because of
laid to rest,
her love for the Guardian and her selfless
service, in the Var
obedience to the Administration. Great was
Cemetery within
her joy in the firm establishment of the
1953, her
Faith with the formation of the first local
Vest Grave-
Assembly in Norway, the Spiritual Assem-
the foot of
bly of Oslo, in April, 1948. As chairman
outskirts of
of that Spiritual Assembly she presided at
Testament, it
the first public meeting held in Oslo, in
burial. "Only
January, 1950. In July of the same year, she
to properly
rejoiced to be able to attend the European
service which
Teaching Conference held in Copenhagen,
critical time in
together with every member of the Oslo
under such
Bahgi Community.
difficult conditions. . ."

of the Faith" in Norway.
Johanna's remains had been
after a beautiful Bahi'i
Frelzers (Our Savior's)
the city of Oslo. In December,
remains were removed to the
lund or Western Cemetery, at
Holmenkollen mountain on the
Oslo, where, in her Will and
was found she had requested
future generations will be able
appraise the value of the great
she has rendered at such a
the history of the Faith, and
.

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FLORENCE GEORGE

Mrs. Florence George ("Mother George")
passed away on Saturday, November 4,
1950, at the age of 91. The Guardian ca-
bled:

"Grieve passing distinguished indefatiga-
ble promoter Faith ardently supplicating
progress soul Abhb Kingdom her notable
meritorious services unforgettable."

A Tribute by Alfred S~igar

I was introduced to Mrs. George at Wal-
mar House, the first Center of the London
BahB'i Community, then recently acquired.
My first impression of her was of a rather
formidable personality-tall, erect, dark, di-

rect and rather brusque in speech. But more intimate contact soon revealed her warm, sympathetic understanding and progressive character.

To her intimates Florence George revealed her pride. She was proud of the distinction "Mother," bestowed on her by 'Abdu'l-Bahi. She liked to speak of her pilgrimage to Haifa, of her Master's personal care that the individual needs of the pilgrims were provided for; of His humor for the Cause, and His wisdom; of how He taught humility the Light to the ostentatious and raised to dignity the Master in the self-abased. She prized the injunction He It was in the gave her that she was to be a Mother to the conducted the younger generation of Bah2is and train her Chelsea them in the love and knowledge of the marked by Cause. This injunction she obeyed faithfully, instructive, in- fully. Her hospital- Mother George was proud, too, that she unstinted. had been instrumental in making known the hospitality en- Faith to Dr. Esslemont. Following on a and the good series of happenings which must have been the loving preordained, the doctor wrote to Mrs. Wellby. We George. The correspondence led to his at- acknowledge tending a BahL'i meeting in London, which benefited by meeting marked the beginning of his devo- tion to and his magnificent work for the people to come Cause. Later, during her stay in Bourne- them; she

Florence George.

days, I feel that in her work

Mother George tried to reflect

she had received from the

days of her pilgrimage to Him.

spirit of His Light that she

Sunday afternoon meetings in

home. These gatherings were

simple dignity; they were

spiring and without formality.

ity, without "fuss," was warm and

We knew that the work her

tailed, the comfort provided

things we enjoyed, sprang from

service of her daughter Dorothy

may have failed to properly

this at the time, but we, who

her service, never forget.

She liked to have young

to see her. She loved to teach

mouth, Mrs. George devoted herself to the
 went forward
 further instruction of Dr. Esslemont and
 to that of
 Sister Challis. But hers was not the pride
 and with-
 of successful achievement; it was akin to
 Master's Will was
 the pride of a child who had been singled
 was the fitting
 out for a special distinction, and having
 course of her
 been so honored, must show herself wor-
 of which be-
 thy of the responsibility which the distinc-
 that wrote,
 tion imposed.
 meetings now
 Now that I look back an those earlier
 But I do

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some teaching of young BahL'is and I try to
 entertain at my home BahL'is who need
 help." And, "I think the pioneers have done
 good work."

So, there has passed from this earthly life
 another of the links who bring to our Form-
 ative Period the spirit and the blessed aroma
 of the Apostolic Age, passed to the AbhL
 Kingdom, there to unite with them who
 have gone before, to supplicate on our be-
 half, to contribute their love and their pray-
 ers so that we who remain here may be
 aided by the Supreme Concourse in the
 work and sacrifice which it is our privilege
 to contribute to the progress of the Cause
 we love.

-From British Bah& Journal,
 December, 1950, p. 6.

PHILIP GODDARD SPRAGUE

"Staunch, exemplary, greatly admired,
 dearly loved Sprague," the Guardian cabled
 Sprague.

after Philip Sprague's death on September
 23, 1951. How well Shoghi Effendi has ex-

prized their affection. She
 from the guidance of the Master
 the Guardian without hesitancy
 out question. To her the
 the authority; the later period
 sequel to the earlier. In the
 last letter to me, the script
 trayed the weakness of the hand

she said: "I cannot get to the

and you can imagine my feelings.

Philip Goddard

was outstanding. Large groups

thronged
 pressed in those three words, "dearly loved many accepted
 Sprague," the feeling of the Bahá'í Com-classes which grew
 munity about Philip. The reason he called out of the fireside groups.
 Philip was hap-
 piest when he was teaching,
 forth that love was, no doubt, his own deep, and those
 abiding love for the Master, 'Abdu'l-Bahh, whom he taught felt his deep
 devotion to
 and the Guardian. "All I want is to be with the Master and the Guardian
 and were
 the Master," Philip often said in those last moved by his deep spiritual
 conviction as
 painful months of his life. he talked. From 1926 to 1929
 he and Dor-
 Philip Goddard Sprague was born in othy Champ, assisted by Keith
 Ransom-
 New York City on January 1, 1899, the son Kehler, held very successful
 fireside meet-
 ings in Dorothy's home in
 of Dr. Shirley Sprague and Marguerite Mo-Harlem. This was
 ings in Dorothy's home in
 Har-rette Sprague. His dear Aunt Carrie Kinney one of the first inter-racial
 groups in the city.
 taught him the Faith when he was a small Keith Ransom-Kehler, a great
 Bahá'í and a
 boy, so that when 'Abdu'l-Bahá came to gifted speaker, helped them to
 spread the
 this country in 1912, Philip was overjoyed Faith among the Negroes of
 Harlem.
 to see Him. The memory of that early Philip had long wanted to
 go to Haifa,
 meeting never left him. In 1919 and 1920 and the Guardian urged him to
 make the
 he received several Tablets from 'Abdu'l-pilgrimage. On November 20,
 1928, Shoghi
 Effendi cabled "Welcome,"
 Bahh, in one of which the Master advised
 which was his
 him to go into business. invitation to start. After
 Philip's return early
 At that time 'Abdu'l-Bahh through His in 1929, the Guardian wrote the
 following
 secretary sent weekly messages to certain through his secretary: "He
 wishes me to as-
 American believers about what was happen-sure you of his personal
 affection and pray-

ing in Haifa, and the young Philip was of ers and of his sincere desire
and hope that
great assistance to the Kinneys in mimeo- you will render valued and
permanent serv-
graphing these and mailing them all over the ices to a Cause so near and
dear to your
country. This was Philip's first devoted serv- heart. Think what a smile-if
a human
ice to the Faith. smile it should be-would
run across the
His work with the youth and young adults Master's lips to watch the Philip
he knew

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as a child raise high the standard of His In 1944 he was elected to
the National
Cause in America." Spiritual Assembly of the
Bahk'is of the
During the Temple coilstruction Philip United States and served with
distinction
inspired the friends everywhere to give to as national treasurer at the time
when the
the Fund, and during the First Seven-Year Assembly was engrossed in the first
stages
Plan, 1937 to 1944, he worked ceaselessly of the Temple interior construction.
to get settlers and pioneers that the Cause Philip had great personal
charm. His
might be established in every state in North sense of humor was delightful and
endeared
America. As chairman of the Spiritual As- him to his friends. The little Green
Acre
sembly of the BahB'is of New York he cottage in Eliot, Maine, with its
beautiful
kept constantly before the Community the garden was a joy to him and Mary. They
Guardian's messages, and urged the believ- loved flowers, and kept the house
and porch
ers to sacrifice for the progress of the Faith. gay with them, arranged in his
own artistic
In Shoghi Effendi's cable of October 4, way.
1951, he records that the memory of Phil- During much of his life
Philip was ill. In
ip's work both in the teaching and adminis- the last difficult years of his
sickness his wife
trative fields will never be forgotten. These was a constant source of
encouragement
are his words: "Memory notable services and help. He learned to be patient
un;der the

teacher administrator North (and) Latin severest suffering. Shoghi Effendi called his America imperishable. Recompense Abhh spirit in his last illness "exemplary." Philip's

Kingdom bountiful. Praying ardently prog- inner reality was a tender, gentle, yet strong

ress soul." spirit which ever turned to the

Beloved, and

When the Guardian's translation of The made him, as the Guardian said, "dearly Dawn-Breakers first reached us, Philip read loved" Philip Sprague.

that immortal record of the early days of -HELEN

CAMPBELL

the Faith with avid interest. He was transported to great spiritual heights by reading

about the BBb and those holy souls who surrounded Him. This book had a tremendous influence on his life. Another strong

NELLIE STEVISON FRENCH

influence was his love for May Maxwell and hers for him. She taught him much.

Bahi'u'llhh proclaimed: "0

son of Being!

"The soul's motion in relation to the Be- Thy Eden is My Love and reunion with Me

loved is the unfolding of all the meaning thy home. Enter and tarry not. This is what

of life," she used to say. Philip read and hath been destined for thee in Our Kingdom

reread An Early Pilgrimage, which is her above and Our exalted paradise." The re-

account of her first meeting with 'Abdu'l- affirmation of the Covenant of God and the

BahB. One of his favorite passages was: "As reassurance of Divine Guidance became the

we gazed on Him, I realized that we could motivating power in the life of Nellie Stevi-

in no way comprehend Him; we could only son French, upon whom 'Abdu'l-Bahh be- love Him, follow Him, obey Him, and stowed the appellation, "My daughter."

thereby draw nearer to His beauty." Such Nellie was born October 19, 1868, in

thoughts as these which she expressed in her Peoria, Illinois; her father, Josiah Hill Stevi-

talks and letters to Philip found an echo in son, an Episcopalian, and her mother, Sarah

his own heart. Swain Stevison, member of a

Quaker fam-

So, after her death in Buenos Aires on ily, provided their daughter and son, Dud-

March 1, 1940, it was natural that Philip ley, who was born 1882 in Chicago,

with
 should go to South America for a six the usual Sunday school associations.
 Evinc-
 months' teaching trip. This was in Septem- ing a marked talent for singing,
 Nellie left
 ber of the same year. His fireside gatherings in 1888 for Naples, Italy, to
 develop that in-
 in Buenos Aires were attended by large terest. The four-year residence abroad
 gave
 numbers of youth who loved him dearly. her the opportunity to learn the French
 and
 He returned in February, 1941, on the same Italian languages, to acquire an
 appreciation
 ship with Mary Keene Manero whom he of the Latin fine arts, and to master a
 stren-
 later married. He made a second trip to uous course in training for the
 operatic
 South America in 1942, staying three stage. She suffered a case of typhoid
 fever
 months. in 1892 and returned to the
 United States
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T H E B A H A ' I W O R L D

copied and exchanged were sporadic, rudi-
 mentary, and fragmentary. Mrs. Isabella
 Brittingham's coming to Arizona in 1917 to
 teach the spiritual significance of the Bahi'i
 Faith offered her a rare privilege. That ex-
 perience confirmed Nellie who became the
 first resident Bahi'i teacher in Arizona.
 Mr. and Mrs. French decided in 1918 to
 make Pasadena, California, their perma-
 nent home. Nellie French assisted the
 friends with the study meetings held in the
 old Odd Fellows Hall. During Ridvh, in
 April, 1921, Mr. and Mrs. French visited
 Haifa and 'AkkB; that pilgrimage became
 the fulfillment of all her hopes. In a loving
 atmosphere she communed with the mem-
 bers of the Holy Family; she prayed at the
 Shrine in the ineffable presence of the Cen-
 ter of the Covenant, the "Cord stretched be-
 twixt the earth and the Abhi Kingdom";
 and she trod the paths that had felt the
 imprint of the footsteps of the Promised
 One of the Ages. The dedication of her life
 to service in the Cause of God was consum-

mated; and she had received the bounty of seeing 'Abdu'l-BahL before His Ministry was ended.

Nellie Stevison French.

Her Bah6'i activities were many and

var-

ied. She contributed to the literature of the

Faith by her work from 1930 to 1946 as

Chairman of the BahBi World Editorial

to recuperate; but her recovery was fol-

she assem-

lowed by scarlet fever which impaired her

IV-X. She trans-

vocal chords irreparably. Her aspirations

the "Blue

for a musical career were ended.

"Number 9," and

In December, 1894, Nellie Stevison was
of Real-

married to Stuart Whitney French, a child-
the Pasadena

hood companion. About 1896, accompanied
permanent

by her mother, she attended a few meetings
Bahd'u'lla'h and the New

at the home of Dr. KJhayru'llLh, a Syrian,
Kita'b-i-fqa'n.

on West Adams Street in Chicago. He in-
served as Chair-

formed those assembled that there had come
Assembly

into the world a new revelation and a new
years, ending

prophet, Bah6'u'llLh. Although Dr. KJhay-
the Inter-

ru'llLh's knowledge of the Teachings of the
this capacity

Cause of God was limited, the spiritual
the Centenary

seeds were sown. Moving to Arizona in
she was a mem-

1900, Nellie French lived in Bisbee until
Committee.

1904 and in Douglas until 1917 where she
of the Interna-

participated in the social and civic activities
the All-Indian

of the pioneer mining communities. These

Committee, during which time

bled material for volumes

lated into French and Italian

Book" and the brochure

for several years she wrote "Loom

ity," a column published in

Star-News. In 1931 she made

Braille plates for

Era and for the

As an administrator, she

man of the Pasadena Spiritual

from 1928 to 1938. For four

in 1944 she was Chairman of

America Committee, and in

she presided at a session of

Celebration in 1944. Later

ber of the European Teaching

She helped support the work

tional Bureau at Geneva and

project at Macy, Nebraska,

undertaken by
interests were high-lighted by being elected her sister-in-law, Mary
Farley Stevison.
Arizona State President of the Federation All this time she was very
active as a
of Women's Clubs; she served from 3912 teacher, holding many
firesides, participat-
to 1914. Her visits to Chicago and New ing in the study meetings of
the friends,
York furnished a few Bahi'i contacts with and proclaiming the Faith
during her trav-
meager information; the Bahi'i messages els. For many years, Mr. and
Mrs. French

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spent every summer in Europe and called of whom were born in Hawaii. Dagmar's
on the friends at the various centers. Prior great uncle, the second son of
Daniel, be-
to Mr. French's passing in 1946, as they came the head of the Provisional
Govern-
cruised over the seas, Nellie took every op- ment and then President of the
Republic in
portunity available to promulgate the Mes- 1893. After turning the islands over
to the
sage from Spitzbergen, north of Norway, to United States, he became the first
Governor
Magallanes in South America and from of Hawaii.
Reykjavik, Iceland, to Melbourne, Aus- Dagmar's mother was a member
of the
tralia. well-known Dreier family, of
Copenhagen,
After an absence of thirty-one years to Denmark, whose forebear was the famous
the day, in April, 1952, Nellie French re- young thinker and writer of that
name, who
turned to the BahB'i Center on Mt. Carmel died at the age of 30 years, leaving
a trail
to meet the beloved Guardian in person. of provocative and constructive thought
The harvest of her invaluable experiences, after him. A monument to his memory
now
her familiarity with the BahL'i Writings, and stands in the city of Copenhagen.
her devotion to the Administrative Order of It is interesting that
Dagmar's father's
the Faith, seemed to merge into a supreme family should have been missionaries
and
at-oneness at the fo~ntainhead of the living her mother's family Danish, as
these two
waters whose source is God. facts were combined in Dagmar's

history

During the Holy Year which was also the of service to God. Her life became conse-

first year of the World Spiritual Crusade, crated to the work of teaching the Bahi'i

Nellie French settled in the principality of Faith and part of this service was done in

Monaco on September 12, 1953, to hoist the land of her mother's forebears-Den- valiantly the banner of the Bahb'i Faith. As mark.

the first decade of the second Bahi'i century On November 12, while the BahB'i world

was coming to its close, on January 3, 1954, was celebrating the anniversary of the birth

Nellie Stevison French was summoned from of BahB'u711&h,Dagmar passed to the Abhi

her pioneer post to the Abhi Kingdom. Kingdom. She had been in ill health for

On January 4, 1954, the Guardian ca- some months. She arrived for the Luxem- bled: bourg Conference but became too ill to

"Deeply regret passing valiant pioneer. participate. Arrangements were immediately

Long record (of her) services, highly meri- made for her to be sent to the Valmont

torious. Praying (for) progress (of) soul Clinic, situated in one of the loveliest spots

(in) Kingdom." of Switzerland, above Montreux. Here for

-CHRISTINE LOFSTEDT two months Dagmar rested and received treatment. On November 8 she became very

ill, passed into a state of ~~nconsciousness and five days later slipped through the

"Open Door" to pioneer in the worlds of DAGMAR DOLE God.

In California, through her friend Marion

Holley Hofman, Dagmar had first heard of

"Grieved passing distinguished, conse- the Bahb'i Faith and immediately accepted

crated pioneer Dagmar Dole, outstanding it. Hers was an active BahB'i life. Soon after

record unforgettable, reward bountiful. becoming a declared believer she and her

Praying progress soul Kingdom." close friend, Virginia Orbison, went to

SHOGHI Glendale, California, to help maintain As- sembly status, under the first "Seven-Year

Dagmar Dole was born in San Francisco, Plan." She then became active in Commit-

California, on June 14, 1902. Her great grandfather Daniel Dole and his wife left the work for Central and South America Newburyport, Massachusetts, in 1841 to and served as Chairman of the Inter-American Committee. take up their duties as pioneer Protestant missionaries in the Hawaiian Islands. Her Later she journeyed to Alaska, and did valuable work in consolidating the Bahi'i community on that frontier. From the oldest son of a family of thirteen, twelve age she went to the Bristol Bay area in the

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from all over Switzerland gathered for the funeral service. During her short stay in Valmont, Dagmar had won the hearts of the entire staff. The doctors, nurses, the maids, all came to pay their last tribute because they, too, loved her.

At the opening words of the funeral service-"From the sweet scented streams of Thine Eternity give me to drink O my God. . . . Within the garden of Thine immortality, before Thy countenance, let me abide forever . . . ," a shaft of light pierced the snow-clouds and shone upon that open grave. How could one be sad? How could one be sad at the passing of one who had been obedient to the command of her Lord -"Teach ye the Cause of God," says Bah2-u'llih. From the moment of her recognition of the Cause of God, Dagmar rose up and carried the banner of Bah2u'llih to far off Alaska, back across the American continent, over the Atlantic to the shores of Europe, where she fell in action.

"She died in 'battle dress,'" said the Guardian; "it is wonderful to die in active service."

Dagmar Dole. Looking up at those majestic mountains one was reminded of the qualities of Dagmar-nobility and strength. Thinking of the starry white narcissus that will blossom over Bering Sea, and worked among the Eskimos those mountain slopes, one

saw her innate
 and Alaskan Indians working in the fishing
 and awareness
 industry. Her service to these minority people cannot be measured. She won their very high." These
 friendship because she gave them her love
 words of the Guardian gave us a sense of
 and compassion. She served them both materially and spiritually. She was their friend. a great blessing
 Then came the Second Seven-Year Plan
 She is the
 and the call for pioneers in the European
 the Cause in the European field, and Dagmar responded. She was as-
 resting-place is important. Signed to Copenhagen, Denmark. Here
 these words of
 again she served the Faith she loved so well
 manifested. One can-
 with steadfastness and courage. Her record
 sense of feeling.
 in Denmark is rich. She, along with other
 Faith was work-
 pioneers and Johanne Hoeg, was instrumental in bringing forty-seven believers into the unit--each pledging re-
 Faith in Denmark. Her last pioneer assignment was to Italy, where she served both hands.
 in Naples and in Milan.
 every confident
 In the village of Glion, high on the slopes
 believer the cup that is life indeed. It be-
 of the Swiss Alps, lies Dagmar-where in
 the springtime the white narcissus pour out
 bearer of gladness.
 their fragrance and the snow-capped mountains eternally stand sentinel.
 confident believers
 Snow was softly falling, covering every-
 glorious
 thing in a mantle of white, as members of

purity; that delicate shyness
 that were hers.
 "Her spiritual station is
 pure joy. "Her grave will be
 to Switzerland-to all Europe.
 first to give her life for
 European project. Her
 tant." Already evidence of
 the Guardian has been
 not express in words the
 One knew the leaven of the
 ing, cementing those souls
 open grave into one,
 renewed effort in carrying
 that Dagmar laid into our
 "Death proffereth unto
 in
 stoweth joy, and is the
 It conferreth the gift of
 Dagmar is one of those
 to whom Bah2u'llah gave this
 promise.

FLORENCE BREED KHAN

Florence LhLnum was the daughter of a prominent New England manufacturer, Ffancis W. Breed. She was brought up on the family estate in Lynn, Massachusetts. Later she attended finishing schools in Boston and New York, traveled in Europe, and made her social debut in Chicago at the home of Mrs. Potter Palmer. Newspaper accounts of the time described her popularity and beauty.

Early tragedies, including her betrothal as he lay on his deathbed, to the poet Philip Henry Savage, and her father's loss of fortune, turned her mind toward serious things. She began to study mysticism, dramatics and art and it was in the course of these studies that she met the lecturer and critic, Mary Hanford Ford. About this time Mrs. Ford visited Green Acre, Eliot, Maine, where she attended classes conducted by Mirzi Abu'l-Fadl and Ali-Kuli Khan and became a Bahá'í.

Florence Breed

Khan.

(Mme. Ali-Kuli Khan).

It was Mrs. Ford who introduced Ali-Kuli Khan to the Breed family in Boston. When he first entered Mrs. Breed's drawing room, Khan, was attracted by a painting which he took for the artist's ideal of a beautiful woman. It was not long before he Florence &hi-married the lady whose portrait the artist brilliant ac-had painted. When news of this union title-Murav-reached the Holy Land, 'Abdu'l-BahL celebrates spirit on brated it. He gave to Florence the name 'Abdu'l-BahL visited RiihLniyyih, she who is holy, pure, spiritual. Khan was When the first child was born, the Master leading personali-

Persian Legation in

chatelaine of the Legation,

num enjoyed several years of

tivity. The SJhLh gave her a

vihu's-Saltanih-one who

the realm. At this time

the United States and Madame

able to bring many of the

said he was the first fruit of the spiritual ties of the day into His presence. He permitted a photograph of union between East and West. Himself to be taken Taking their infant son, the Khans visited with the Khans, and another with their children. Florence LhLnum was 'Abdu'l-BahL on their way to Persia. 'Abdu'l-BahL showed great bounty to Florence. the Unity Feast of June 29, 1912, given by It was in the course of this visit that He told 'Abdu'l-Bahb Himself at West Englewood, Khan that He testified she was a true believer. He also said, Rahat mikunad-she New Jersey, and Dr. Khan translated the words spoken on that occasion. shall have rest. At the home of Florence's mother, Alice In Persia Madame Khan was obliged to Ives Breed, society matron and one of the early Bahgi'is in the United States, 'Abdu'l-decade of this century. The change of climate and customs was difficult for her. She BahL celebrated the BLb's birthday, and about that time He also presided at her sister's wedding. When Mr. Breed fell ill and they despaired of her life. Khan tried to thank Him for all His kindness to Florence on her Eastern visit, what they could, and she survived. She 'Abdu'l-BahL asked why he thanked Him, they were never forgot her love for the Persian BahL'is. His own family. She returned to the United States, where Dr. Khan became charge' d'affaires at the present on that last day ~ l o r e n c ewas also

when the BahL'is went to the ship to take tives of different nations at war and of nations who had not yet leave of the beloved Master, and Dr. Khan they had been most successful concluded peace and in their endeavour."l America. Two things 'Abdu'l-BahL taught her she The then Crown Prince of

Persia took often quoted in Persian: One was that He Grand Master said to her Sabr kun; rnit&-i-Man bdd-be came about that patient, be as I am. The other was when their lives some one expressed discouragement to Him, traveling to saying they could not possibly acquire all in Istanbul. the qualities and virtues that Bahb'is are directed to possess, and the Master replied passing of 'Abd-Kam Kam. Rliz bih rliz-little by little; u'l-BahL. Very shortly, however, it became day by day. known that the Master had left a Will and After World War I, Dr. Khan was appointed a member of the Persian Delegation to the Versailles Peace Conference. Their stay in Paris that year was perhaps the high point of Madame Khan's official life. Testament across At this time 'Abdu'l-BahL sent word that The Bahb'is His grandson, Shoghi Effendi, was coming sat up most of to Paris on his way to Oxford University. Will so that she Florence LhLnum was thus able to serve as next morning. Shoghi Effendi's hostess on numerous occasions, and he gave the family their most pre-appointed Pleni-cious possession, a robe of 'Abdu'l-Bahti. Republics of the Cau- When Dr. Khan became head of the Persian Embassy at Constantinople, Madame

Dr. Khan away with him as of his Court. That is how it when the greatest calamity of overtook them, Dr. Khan was Persia and Florence was still This calamity was the sudden, BahB'is then, unbearable Testament placing His Father's safest of hands. A new word BahB'i vocabulary, the word Madame Khan herself carried able copy of the Will and the Caucasus and into Persia. of Baku on the Caspian Sea the night transcribing the could take it on with her the After serving as head of gent's Court, Dr. Khan was potentiary to the Five casus, and then in 1924 the Khan returned to the United

Khan's significant social role continued. The visit with the Turkish writer Mufty-Zade K. Zia Bey in his book Speaking of the Turlcs describes of her life were how she and her husband worked to promote international understanding: the Unity Feast "The only reception that I know of . . . passed at which all officials and prominent citizens suffering, in a place of all nations were invited was the reception the memory given at the Persian Embassy in honour of friends attended the Crown Prince of Persia . . . it was the singing the most successful reception of the season in Constantinople . . . The Persian representative bravely decided to ask everybody memorial service for without distinction of nationality and without laid to out regard to the political situation, and let at Lynn. An events take their course. Naturally, events a mass said were powerfully helped by the 'savoir-faire' Muhammadan and the courtesy of the Persian representative devoted service of his wife . . . Of course-we were The Guardian of all . . . anxious to see how it would turn grieve pass-out . . . Khanoum wore her beautifully staunch, great-embroidered Persian court gown and her Master. Praying diamond decorations and greeted us with Kingdom. Her reputation the ineffable charm which has won for her sympathy. (signed) the hearts of all who have met her in three

their way for a memorable Guardian in Haifa. The last twenty-five years difficult for Florence tragic. On June 24, 1950, at in New Jersey, Florence Khan passed away suddenly, without and on an occasion sacred to of 'Abdu'l-Bahi. Loving her. As she died a friend was Lord's Prayer. The Bahá'ís of New York resided held a notable Madame Khan and her body was rest in the Breed family plot American Catholic friend had for her, and in Tihrtin the editor of the newspaper ZrLn eral columns to her story. the Faith cabled: "Profoundly ing beloved, distinguished, hearted handmaid beloved fervently progress soul ward assured. Loving SHOGHI."

continents." His account closes: "They had

-MARZIEH GAIL

dared to bring together all the representa-
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DESCRIPTION OF THE MARTYRDOM OF
BABRAM R A W ~ A NIN

LOUISE STAPFER BOSCH

~ TAFT

By MYRLE SOMERHALDER
AND IRVIN

In March, 1951, in Yazd, a young man
was discovered dead in a desolate part of
the Maurice

A little girl was born to

the town. A few enemies of BahB'i Faith
Switzerland, on July 11,

Stapfers in Ziirich,

spread false rumors about, to the effect that
She grew to

named her Louise.

be a fair, curly-haired, blue-eyed child and
later as a woman she was beloved by all
who knew her. No trumpets heralded her
birth and none echoed heideath on Septem-
ber 6, 1952, at Geyserville, California, but
her gentle manner, humility, her service to
others and her devotion to her Master's ev-
ery wish is inscribed on many, many hearts
and is recognized in the Realms of Glory.

Little is known of her childhood days, as
she always thought "Louise" was a minor
subject. In later years she seemed happiest
when talking with others about the "One-
ness of God, the oneness of the Prophets,
and the oneness of mankind." Can you not
visualize her as a studious, loving and yet
merry little lass? In April, 1889, courageous
Louise landed in New York and soon be-
gan the study of homeopathic medicine.
In 1901 she met Miss Fanny S. Montague
of Dobbs Ferry, New York, who introduced
her to the BahB'i Faith. She also studied
fervently at Green Acre under the guidance
of Miss Sarah J. Farmer.

Soon she became engaged to Dr. Wm.

Moore, brother of Lua Getsinger and to-
gether they made plans to live a life of serv-

Bahram Rawhini of Taft. yce and a&inisterfing homeopathic
remedies

in the Southern States. To her great sorrow

he contracted yellow fever and passed on before she could join him there. the boy had been murdered by Bahi'is. Subsequently she met the beloved May They placed his body in a coffin and carried it around the town lamenting the death presence of of the youth and speaking vehemently of the greatest of the cruel deed of the BahB'is. While this Maxwell is incident was taking place, two men who may be found were members of the Faith, were severely beaten in a neighborhood shop because of and the trans-formation I experienced through their religious affiliation with the BahL'i group. ciation of May Maxwell." At the same time another group of enemies of the Faith went about the town of 'Abdu'l-Bahb her great Taft destroying the gardens and damaging of spiritual the homes of BahB'is. One BahB'i with a " 'Abdu'l-Parsi background, named Barham Seroosh this?' He Rawhiini, complained to the police about "Give me these persecutions. On the way back to his life to fulfill-home that night he was attacked with knives and martyred by enemies of the Faith. she obtained

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T H E B A H A ' I W O R L D

employment in the medical department of the National the Briarcliff Manor School in New York. She was also privileged to care for Rilh-yih KhBnum when she was a child. A mother and that a school them by Shoghi Effendi, to Convention in 1922. During the years Louise the great need for teachers

mentous event occurred when Dr. Getsinger on the Bosch property would
 be of the
 persuaded Louise to write to John Bosch, greatest of service. John
 had already written
 a fellow countryman in California. to 'Abdu'l-Bahb: ". . . May
 this simple
 On January 19, 1914, Louise Stapfer and place on the hill be dedicated
 to the univer-
 John David Bosch were wedded in San sal spirit of the Teachings
 of BahB'u'llBh.
 Francisco. To this union there was "born" May it be a
 Ma&riqu'l-Adhkk, although
 one glorious "child"-the Geyserville Ba- it be not of grandeur in
 appearance but only
 hL'i Summer School. They nurtured it with a place of utmost simplicity
 for traveling
 fervent prayers, steadfast-devotion and un- souls to rest in and to
 partake of the spirit
 ceasing service until their physical beings as it is given. I pray that
 the atmosphere
 were no more on this plane. here may henceforth be
 filled with true
 John and Louise had a happy life to- spirituality and power, and that
 we may be
 gether. Many are the anecdotes each, with a guided by the strong hand of
 the Almighty
 little twinkle in the eyes, could relate of the so that this place may be a
 natural source
 other. John never could lavish worldly of pure water for the
 believers to drink from
 riches on his Louise, for she always man- and for all good hearts who
 are earnestly
 aged to encounter some one more needy to seeking for enlightenment."
 whom to pass on her possessions. As his Plans materialized and
 in August, 1927,
 bride, John gave her five hundred dollars under the Big Tree the first
 Western BahL'i
 to spend as she wished. She made haste to Snmmer School was held. John
 was a
 send it to the Temple fund. staunch supporter of the
 driving forces in
 In the little village of Geyserville, Louise Louise and gave generously of
 his wealth „
 and her little basket of various small gifts for propagating the Cause of
 God; without
 and remedies will remain a memory to the her determination the Summer
 School could

townsmen. Just as 'Abdu'l-BahB's gift of a	not have been realized, She
sacrificed her	
rose would be transformed into a priceless	whole being for it. In 1933
Shoghi Effendi	
gem-so it was with Louise as she left a	wrote her, ". . . the work
you have initi-	
smile here, a word of encouragement there,	ated in collaboration with
Mr. Bosch is a	
perhaps a needed homeopathic remedy or a	historic achievement, an
example to the Ba-	
bit of spiritual knowledge. To compensate	hB'i communities in other
lands, a source of	
for having no child of her own, for she	future blessings and an
added evidence of	
loved children, she gave her all to the Cause	the mighty and glorious
spirit that animates	
of Bahh'u'llkh and especially to the Geyser-	you both in the service of
our beloved	
ville School.	Cause. Strive, that every
passing year may	
Louise fully realized that the New World	witness a fresh advance in the
extension of	
Order must penetrate even the most remote	its scope, the spread of
its influence and the	
regions of the world. Having studied dili-	consolidation of its
foundation."	
gently 'Abdu'l-BahB's Divine Plan she and	She wrote countless
letters and found joy	
John set sail for Tahiti in the spring of	in providing personally for
the comfort of	
1920. Remaining there for five months, they	each student. The place was
scrubbed to	
planted the seed. As 'Abdu'l-Bahb wrote,	spotlessness as dust and
Louise could never	
"Thou art sowing a seed that shall in due	dwelt in the same room. She
was truly a	
time give rise to thousands of harvests."	perfectionist. She always
remembered her	
Upon their return from the South Seas	"charges" and corresponded
endlessly to	
they- began to plan for a pilgrimage to	guide them further in the
Teachings. Her	
Haifa. On the way they toured Germany,	torch kindled the flame of
friends and teach-	
France, Switzerland and Italy, where they	ers from East, West, North
and South.	
did extensive teaching, and arrived in Haifa	Many believers brought their

contacts to

just fourteen days before 'Abdu'l-Bahb
her great

passed away on November 28, 1921. How-
understanding, their con-

ever, they remained for forty days and had
the great honor of bringing the first copy of
wrote a Tablet to

'Abdu'l-BahPs Will and Testament, given
the Kingdom:

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blessed Louise, and through

warmth, love and

firmation would be achieved.

In 1913 'Abdu'l-Bahb

her, "Oh thou daughter of

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stood and had the rare quality of being able
to express her love to all Bahb'is. She also
loved the Guardian and had a devoted
comprehension of his station; she constantly
emphasized it to the friends. During her
later days, when her physical and mental
faculties ebbed away, the qualities of her
soul proved themselves, for she was more
than ever the sweetest and most lovable
Louise.

On a bright sunny afternoon soon after
she was taken from them, her friends gath-
ered for a memorial service in the Collins
Hall on the Geyserville School grounds.
Mamie Seto and Arthur Dahl paid her
homage, thus closing a chapter in Bah6'i
history concerning two great souls, Louise
and John. She was laid to rest atop a hill,
alongside John, overlooking the valley they
both loved so well. The chapter is closed
but the book will go on and on-their child,
the Geyserville School, will continue to train
teachers and send forth pioneers to all na-
tions, peoples and creeds until there is but
One World, and the brotherhood of man is

Louise Stapfer Bosch. established, as a result of the devotion
and

sacrifice of all the great souls like John and
Louise Bosch.

"The Maid Servant of God, Louise,"

Thou art one of the old believers and be-
thou who

longest to the firm and steadfast maid-
Verily the

servants of the Kingdom. Therefore in the

wrote 'Abdu'l-Bah6 in 1904, "O

art advancing towards God!

Cause is great and the Lord

is Merciful and	
estimation of 'Abdu'l-Bahi thou art fa-	Clement. Trust in the Grace
of Thy Lord,	
vored. Thank God that thou art firm in the	
and be firm in love for Him who has cre-	
Covenant and hast turned thy face toward	
the Kingdom of Abh6. I hope from the	ated thee and made thee. The
veils shall be	
bestowals of Bahb'u'llih that He may so	removed, the shining lamp
shall beam, the	
enkindle thee as to move that region, that	clouds shall be dispelled,
the lights of the	
thou mayest unloose thy tongue in guiding	Sun of love shall appear on
the horizons and	
the people and attract the souls to His Holi-	God shall grant thywishes and
give thee the	
ness Bahb'u'llih."	power of deeds.
To tell more of the life of Louise Bosch	"It is incumbent upon thee to
depend	
would be to repeat the account of the life of	wholly upon the Center of
Lights, and call	
John Bosch so ably presented in The Bn-	out for love, universal peace
and harmony	
hci'i World, Volume XI. They were the rar-	amongst the people in the
East of the earth	
est of teams-one supported the other, the	and its West, so that the
foundation of ran-	
lacks of one supplemented by the other.	cor may be destr-oyed and the
edifice of love	
This magnificent marriage was indeed	and faithfulness be set up,
and that the	
"made in Heaven." Without John's wise	
heavenly powers may govern the mortal sen-	
counseling the perseverance of Louise would	
have been as a ship without a captain.	timents and the merciful
feelings may be-	
Before the visit of 'Abdu'l-Bah6 to Amer-	come manifest in the human
realities: This	
ica, He issued a Tablet in which he declared	is becoming of those
maid-servants of God,	
that the BahVis must pave the way for His	who are attracted to that
Beauty which is	
coming by showing great love and unity to	shining from the Horizon of
the Kingdom	
one another. He said, "Love is the greatest	of God upon the world.
of all living Powers." Louise fully under-	"Upon thee be greeting and
praise."	

THE BAHAI WORLD

FLORENCE MORTON

On learning of the passing of Mrs. Florence Morton, Worcester, Mass., former member of the National Spiritual Assembly and for some years its Treasurer, the Assembly cabled the Guardian to inform him. Shoghi Effendi cabled this reply, received April 8, 1953 :

"Grieve passing faithful promoter (of) Faith. Praying (for the) progress (of her) soul."

The sunlight slanted down on His white garment as He walked majestically down the streets of Boston. Crowds going in both directions stared; walked on, each with his own thoughts. Almost a block away, she saw Him and was stirred. He was gone before she could catch up. But Mrs. Florence Morton, shopping in Boston that day, never forgot the venerable figure seen at a distance. She was later to seek and find 'Abdu'l-Bahi, and to walk in His straight path, serving all the days of her life.

- During world War I, a few years after the Boston incident, on vacation with her family in Nova Scotia, she watched a hospital ship dock in the early morning hours at Halifax. Authorities had planned it that way

Florence Morton.

-early, so that the public might not see pouring out

1953, she served unswervingly,

the maimed and wounded being carried and giving

her material means abundantly

from the ship. But Florence Morton, on her of family and

of herself, despite opposition

early walk in the gray dawn mist, saw at first hand the results of war. The blind, the October 12,

friends.

She was born in Worcester,

legless, the armless, the shell-shocked boys E. and

1875, the daughter of Frederick

were carried from the ship. It was at that a finish-

Sarah (Wood) Reed. She attended

moment that she resolved to dedicate her York, and

ing school in Binghamton, New

life and her fortune to promoting world

spent two years abroad. Except

for a brief
peace. Thus the Divine Hand beckoned to the family
a waiting, gentle soul. Seeking, she found she lived
Him; found that she had missed meeting her life in Worcester. She
married Fred S.
'Abdu'l-Bahi in person by the length of a Morton there, and they had one
son, Stanley R. Morton.
city block.
One night in the world of dreams His Soon after hearing of the
BahL'i Faith she
blessed face appeared to her in a blinding and Mrs. Amelia Collins, then
living in
light. "The results of that dream must have Princeton, Massachusetts, where
the Mor-
been imprinted on my wondering face," she ton family had a summer home,
studied
related many years later, "for in the morn- deeply together. Both later
became members
ing my husband looked at me and said, of' the National Spiritual
Assembly, and
'What has happened to you?' " Mrs. Morton served as its
Treasurer for a
From that time (about 1919) nothing number of years.
could stop her search, nor dim the radiance In 1924 she was serving as a
member
of her Faith. She studied intensively with of the National Spiritual
Assembly and
Mr. and Mrs. I-Ioward Struven, then resid- through her efforts the
sixteenth Annual
ing in Worcester. Until she died April 3, Convention was held in
Worcester. News-
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papers of April 27 in Worcester gave ban- mette are also unknown by the
friends.
ner headlines to the "Bahi'i Congress and Once, reading a joyous cable
of apprecia-
Convention of the Bahi'i Temple Unity," tion from Shoghi Effendi
published in Ba-
at the Bancroft hotel. Photographs of 'Abd- hn"i News, I mentioned it to
Florence. She
u'l-Bahh appeared and pictures of the Tem- had not yet seen that issue
and was quite
ple model were used. Worcester friends re- upset that her generosity had
become

member how they all prepared food for humility.
hundreds of people and much of the ex-flowers and one
pense of the Convention was assumed by weeding her
Florence Morton, though none of her own or at her
community was ever aware of the extent Massachusetts.

of her services.
spraying some

Worcester Bahi'is also remember that she syringe, she said:
was instrumental in getting Dr. John Her- for it has too
man Randall of the Community Church in little plants."

New York City to come to Worcester for a famous
series of paid lectures preceding the Con- North
vention, in order to prepare the Christian who planted
minds for the Bahi'i message. She later bore over them,
the expense of a magazine, World Unity, Maine many
to indirectly interest people in the Faith; and underwrote the expense of Dr. Randall and summer,
on a tour of the United States in which he friends on any
appeared on platforms with the leading people re-
Christian and Jewish ministers and rabbis. deepened in the Cre-
In connection with her interest in World accompaniment of wa-
Unity Magazine and World Unity meetings, old mill wheel.

Mrs. Morton made it possible to bring out mill, furnished
the compilation of 'Abdu'l-Bahi's public one huge
talks entitled Foundations of World Unity, for her B-;

known, for hers was a true

She had a passion for

often found her on her knees

gardens at her Worcester house

country estate in Paxton,

Once, finding her gently

seedlings with a small ear

"You must never use the hose

much force for such tender

When Roy Wilhelm developed his

estate on Spreckle Mountain at

Lovell, Maine, it was Florence

the first gardens and watched

hurrying from Worcester to

times early each spring.

At Paxton, in the spring

Florence welcomed Bahj'i

and all occasions. Many new

ceived the Message or

ative Word to the

ter splashing down over the

She had rebuilt the old grist

it in New England antiques in

room, used almost excluively

later taken over by the Bahi'i Publishing hi'i friends. Other spots of
 beauty high in
 Committee. the Paxton hills were used for
 picnics and
 She was instrumental in keeping the for study.
 Worcester Bahl'i Center open for more When a young girl, a cook
 in her home,
 than thirty years, during which time the
 received the ~ e ~ s anda ~almost
 e at once be-
 Bahi'i Community grew and flourished and
 came a luminous and firm believer, Flor-
 sent forth pioneering individuals. She finan-
 cially assisted many pioneers to go forth ence was overjoyed.
 into States where no Bahi'is resided, as soon "I have always prayed that
 I might find
 as the First Seven-Year Plan was an- some one who would be
 immediately recep-
 nounced. tive," she said. How happily
 she and Mrs.
 Mrs. Morton built Bahi'i Hall, at Green Collins prayed and studied with
 Elsie in the
 Acre Bahl'i School, and gave it to the kitchen, long after the rest
 of the household
 Faith. She had assisted, previous to this new was quiet at night!
 building, in remodeling the Inn and other Another joint effort with
 Mrs. Collins was
 Green Acre properties. No one can even compiling the prayers and
 Writings called
 guess how many of the friends were re- B a h a Writings the proceeds
 of which
 cipients of her bounty in attending sessions were turned into the Temple
 Fund. Hun-
 at Green Acre; nor how many she sent off dreds of copies were @ento
 their friends.
 to annual Conventions. Her one request was Future generations of
 believers may look
 always that "no one must know this." upon the grave of Florence
 Morton in Hope
 She served for many years on the New Cemetery in Worcester. But none
 save Him
 England Regional committees; the Green will know of all. her good
 deeds; so self-
 Acre School committees and the National effacing, so truly full of
 humility was she
 Radio Committee. in her earthly life.
 Her gfts to the House of Worship in Wil-

RahmAn Kulayni was born in the county of Mamaqkn where he acquired his elementary education. He started as a tailor in the same county and as he was very sociable and kind soon his workshop became a center for the gathering of the educated Bahi'i and non-Bahi'i youth. Although he was not more than 25, his vigilance and alertness brought him into contact with the elder men who welcomed him for his traits. He often acted as an arbitrator in many disputes brought to him by Bahi'is and non-Bahi'is and always lent a hand in benevolent affairs and religious ceremonies on the mourning days of Muharram. In 1935 a Bahi'i youth who had great appreciation for the traits and virtues of Rahmkn Kulayni took him to a Bahi'i meeting. Then he became interested in associating more with the Bahi'is. His ever-increasing interest in the Faith was mostly due to the good conduct of the BahB'is around him and not to the authentic proofs or traditions of the Faith. In 1937 the late AqA Zaynu'l-'Abidin Abadi, one of the early believers and a steadfast friend and the conquerer of two counties in the district of Marighih to whom 'Abdu'l-BahA has addressed several never leave his widowed mother-in-law Tablets, taught the Word of God to Rahmkn alone, as she was his only hope when he Kulayni, after which he became a Bah2i in was in great despair. His faithfulness and 1938. sympathy were deeply felt by his relatives His success in the Faith caused a depression in his business and gradually his relatives and acquaintances kept aloof and left him alone. This treatment by his relatives the housekeeping when his mother-in-law increased Kulayni's courage. Being indifferent became feeble. Then upon the constant interference to the rebukes and denunciations of all sistence of the Bahi'is and his

mother-in-law the ignorant people around him, he abandoned law he married the daughter of Kazim PGLi, donated all that he had in his possession for one of the Bahi'is of Mamaqhn, who the benefit of his brother. He married Aqk brought him a son and a daughter. Zaynu'l-'Abidin's daughter and went to live In 1951 he was assigned as the Technical with his father-in-law. Kulayni had great Inspector of the railroad rolling stock in ambitions and enrolled in the Railroad DurGd where he served the Cause as a faith- Technical School when business became full pioneer. In August, 1953, some fanatics slack in 1941. in DurGd began a campaign to incite the In 1942 his wife, Huma, passed away and people there against the Bahi'is, stopping left him alone with their only son, Parviz. at nothing in their denunciations. All the He decided to remain single out of sympathy for his mother-in-law who had out- left DurGd for Andirnisl-lk and Burfijird. lived her husband and daughter. When Kulayni returned from Andimis_hk upon the friends tried to induce him to marry again instruction of the superintendent of the Di- he would reply with a smile, "If I get married vision of Railroad to remain at his post, altered my present-in-law will collaborate with though aware of the possible dire consequences.

my wife and they both will break my back." quences. Then seriously he would add that he would Soon after his return the rabble broke the

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window panes of his house and the superintendent of Yazd in h&'u'lldh, was born in the city intended ordered a new house for him. On 1880, and during infancy accompanied his parents to 'AkkL. His father September 26, 1953, when Kulayni was 'Ali Akbar was moving into his new house Ustad G-hulan, ordered by BahB'u'llLh to reside at Alexan- a ruffian incited by the bigots of the city, dria and engaged in trade. As a child, the suddenly stabbed him in the stomach, heart, late 'Abdu'l Hussein received the blessings

and neck. Thus Kulayni became, at thirty- of BahL'u'lldh, and in 1892 he was 12 years old. He subsequently was a loyal seven, a martyr in the Cause. and de- Later his family stated that when Kulayni voted follower of 'Abdu'l-BahL and was un- left Andimiak for Durhd he turned to his der the kind benevolence of the beloved wife, with great ecstasy and exhilaration Guardian Shoghi Effendi. and said, "Do not worry for me. I leave He was ever a devoted and sincere fol- lower of the Bahh'i principles. the children to you and hope God be with He passed you." He proved his faithfulness and loyalty away in peace on August 27, 1950, and was to the Cause and government by shedding buried at Alexandria. The circumstances as- his blood. sociated with his burial at the "Free Think- ers" burial grounds raised with the authori- ties the question of allotting a burial ground for ~aha='is at Alexandria and pshed-it for- ward a step. Two daughters survive him. May his soul abide in eternal Peace.

CHARLES NELSON KENNEDY

"Grieve passing dear devoted co-worker Kennedy. Long record services unforgetta- ble. Praying progress soul."
-SHOGHI

Charles Nelson Kennedy, a devoted member of the Bahb'i Community of Paris and chairman of the Spiritual Assembly for many years, was a native of England, born at Leeds (Yorkshire) November 6, 1875. At the age of 18, his parents having lost their fortune, he left England for Central Russia, going to Samarkand and later Skobelev, where he became mining engineer in coal mines belonging to Monsieur and Madame Orsero de Keapkoff. In 1910 Monsieur and Madame Orsero 'Abdu'l Hussein Yazdi. de Keapkoff left for Paris, where M. de

The last survivor in Egypt of those who Keapkoff died in 1912. had the privilege of receiving the Mr. Kennedy, who had remained in Russia. Blessing of Bah'u'llah. He left for France just before the war of 1914 and met Madame Keapkoff, who 'ABDU'L HUSSEIN YAZDI was of French nationality, and in 1915 they were married.

The late 'Abdu'l Husseini Effendi Yazdi, During a voyage they made to GrCville son of AqL 'Ali-Akbar Yazdi and grandson (Manche) they met the artist Edwin Scott of Hdji 'Abdu'l Rahim Yazdi, a veteran member and his wife, both well known members of the Bah'i Community of Paris. He was the Bah'i Community of Paris. It was through them that Mr. and Mrs. Kennedy to 'Akbar and reside during the days of Bah'i through them that Mr. and Mrs. Kennedy

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was waiting for a bus when a woman stopped her car and offered Grace a ride. A conversation on religion developed. Later, when somebody told Lou Eggleston of this conversation, he went to the Oshers to find out more about their Faith. From such a simple incident, a chain of events was started that resulted in the establishment of the Louhelen Bah'i School at Davison, Michigan. Lou's chief services to the Faith revolved around the founding of the school. Lou Eggleston was in the American tradition of the self-made man. He had little formal education and was trained as a plumber. He worked hard and seemed to possess great reserves of physical energy. At one period of his life he commuted by automobile one hundred and twenty miles a day from Louhelen Ranch to Detroit, yet always seemed to be relaxed and at ease. He possessed an intuitive genius for solving practical engineering problems, an ability which seemed uncanny, but which he credited to prayer and meditation.

Charles N. Kennedy. For thirty years Lou was employed by the

American Radiator Company, finally be-
 became Bahi'is, and they were soon very coming head of the Research and
 Develop-
 active members. This was about 1926. Mrs. ment Laboratory of the Detroit
 Lubricator
 Kennedy died during the war of 1939. Mr. Company, a division of American
 Radiator.
 Kennedy escaped being deported as he was He was greatly respected by the
 personnel
 already an ill man. On October 21, 1950, and company officials. An engineering
 asso-
 after a very long and painful illness, he ciate reports a meeting of engineers,
 called
 passed into the Abhb Kingdom, deeply re- to solve a particularly puzzling
 technical
 gretted by all who loved and highly appre- problem. The discussion became
 involved,
 ciated him as a man and a Bahi'i of out- and several men proposed rather
 compli-
 standing qualities. cated solutions. Lou got up, walked
 to a
 -EDITH R. SANDERSONblackboard, drew a simple sketch and said,
 "Gentlemen, I think this is the solution."
 There was a momentary silence, for the so-
 lution was direct and logical.
 Lou became a BahVi in 1930, after mov-
 L. W. EGGLESTON ing from Rochester to Detroit. He served
 DEC.8, 1872-SEPT. 5, 1953 on the Detroit Spiritual Assembly, was
 many times a delegate to the National Con-
 "Grieve passing valued promoter Faith. vention. He and his wife, Helen,
 conducted
 His historic donation (of) School highly regular firesides in their apartment.
 meritorious, reward bountiful (in) King- Shortly after accepting the
 Faith, he took
 dom. Deepest sympathy, praying progress steps to carry out a dream of service
 that
 (of his) soul." occupied most of his energies and
 resources
 SHOGHI during the rest of his life. His idea was
 to buy a farm that could be self-supporting
 (Cablegram received September 8, 1953, and become the basis for establishing a
 Ba-
 by Mrs. L. W. Eggleston.) h6'i school. He consulted a number
 of his
 Baht% friends and, one summer, he and
 In 1927-1928 Grace and Harlan Ober Helen drove to Green Acre to see how that
 were living in Clarence, New York, a small Bah&'5school was run.

town near Rochester. One day Grace Ober
Michigan,
IN MEMORIAM

Three miles south of Davison,
713

on Route 15-a route number which has
good cook for
become familiar to hundreds of BahB'is-
and
Lou bought a farm. The buildings were not
in good condition but his practical eye saw
to hold
possibilities that patience and hard work
many were at-
could develop. He called the farm "The
such an
Louhelen Ranch," a fitting name since in
made and
the years that followed Lou and Helen
out their
worked in devoted partnership building the
full meeting
foundations of a BahC'i school.
was held
A small cabin stands near a stream in a
when the
ravine in the middle of the ranch acreage.
made up
Here the first informal nine-day session of
the cen-
the Louhelen School was held in the sum-
States.)
mer of 1931. Discussion groups met either
always
in the cabin or on the banks of the ravine,
improved,
where rough bleacher seats were erected.
more effec-
The teachers at that first session were Doro-
as possible
thy Baker, Harlan and Grace Ober, Mabel
Lou will
and Howard Ives. The beginning was with-
youth for
out fanfare, but it was so good a begin-
not pay for
ning that the simple rustic setting was soon
it they

winter months praying for a
the summer, and adding blankets
dishes to the supplies.
By 1934 it became necessary
separate youth sessions, so
tending, and they had asked for
arrangement. A youth committee
enforced rules and helped work
own programs. In 1937 the first
of the National Youth Committee
at Louhelen. (This was at a time
National Youth Committee was
of members from both coasts and
tral area of the United
Lou and Helen Eggleston were
asking how the school could be
how it could serve the Faith
tively. Rates were kept as low
and were even lower for youth.
always be remembered by Bahii'i
his generosity. If they could
board and room, he would see to

too small and had to be abandoned. came anyway. (A direct result of this youth work was the first Bahá'í Assembly in Flint -nine miles from the school. All nine members of that first Flint lent windstorm blew down a large old barn Assembly were under twenty-five years old.) and Lou always said it was God's wind that This desire took down that framework so he could to improve led to the holding of the Winter build on the solid cement foundation. There the auditorium was erected. "Pullman Lodge," a smaller barn, had been turned into single private rooms on the first floor and dormitory space on the second. But that proved inadequate to house the number of believers and friends the second year. Lou met this challenge by turning the immense hayloft of the second barn into two floors of rooms and by building several one-room cabins in the trees near the main house.

Before the first session Lou and Helen Eggleston had written to Shoghi Effendi for advice, and his suggestions and approval of courses were their guide each year. The National Assembly appointed a Program Committee, but the Egglestons carried the financial burden of maintenance and development until 1948 when they deeded over the school buildings and nine acres of the property to the National Spiritual Assembly. Housing and feeding those attending the sessions became a full-time job. By the time morning devotions had started, Lou and Helen would be driving to the wholesale houses in Flint to buy food by the bushel basket. While others studied, they served in this way. Lou often said they spent the

L. W. Eggleston.

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Sessions in the week between Christmas and Food Associates, and was a Merit Badge New Year's Day. Lou felt it was a shame to counselor in soil management and agricul-

waste the buildings by using them only in the summer months. By now the library himself building had been built, with its huge fire-self-effacing, place that adequately warmed the second engineering floor dormitory. Stoves were added to the remember Pullman Lodge, and extra rooms in the stern but house-long since improved and enlarged quiet but with -were pressed into winter service. remember him as Lou will always be remembered as a gar-practical one. dener. He was continually planting trees recollections are the and flowers around the school buildings. permitted me The pleasant campus grounds are due to his his death. foresight. Freshly cut flowers were always pale, thin, on the tables and on the platform for the tears came Sunday afternoon public lectures. And some hands to of us remember Lou standing outside the you soon on the door of the little auditorium, handing a nearly ver-rose to each person coming out. after with- Over the years Lou worked tirelessly to last time I help the school make the Faith better known throughout the State of Michigan. The li-like a BahL'i brary established at the school was regis-influence. tered as a public library. And Lou rendered of a man public services which helped enhance the such an in-prestige of the Faith. He was active in the

ture for the Boy Scouts. Never did Lou Eggleston push forward. He was dignified, friendly and hospitable. An friend and associate wrote: "I him from childhood as a rather kindly disposed man-very an air of authority. I also an engineer-and a very Probably my clearest ones during his illness. Helen to see him a few weeks before He was in bed of course-very and quiet. We both smiled, then to our eyes; he reached out his grip mine and said, 'I'll see other side.' (I believe this is batim.) I left the room shortly out further words. This was the saw him." An institution of the Faith School has a tremendously wide We cannot measure the services who donates and helps build up stitution. But we can point out

at least one

organic farming movement, lecturing and fact-former membeps of the Louhelen

writing about it. He was a charter member School Program Committee are pioneering

and president of the Genesee County Or- in at least three continents.

ganic Farm and Garden Club, was a charter member and served on the board of Natural

PART THREE

110 O F T H E B A H A ' I E R A

1. I N T E R N A T I O N A L B A H A ' I C O U N C I L

Address: P.O. Box 155, Haifa, Israel.

2. B A H A ' I N A T I O N A L S P I R I T U A L A S S E M B L I E S

National Spiritual Assembly of the Bahi'is of Australia and New Zealand,
2 Lang Road, Paddington, Sydney, N.S.W., AUSTRALIA.

Cable : NATBAHA'I, Sydney.

National Spiritual Assembly of the Bahi'is of the British Isles,
27 Rutland Gate, London, S.W. 7, ENGLAND.

Cable : BAHA'I, London.

National Spiritual Assembly of the BahPis of Canada,
47 Eastville Avenue, Toronto 13, Ontario, CANADA.

Cable: BAHA'I, Toronto.

National Spiritual Assembly of the Bahi'is of Central America & Antilles,
Apartado 3751, San Jos6, Costa Rica, CENTRAL AMERICA.

National Spiritual Assembly of the BahPis of Egypt and SbdLn,
P.O. Box 29, Faggala, Cairo, EGYPT.

Cable: BAHABUREAU, Cairo.

National Spiritual Assembly of the BahL'is of Germany and Austria,
Friedrich Ebertstrasse 39, Neckargemiind, bei Heidelberg, GERMANY.

National Spiritual Assembly of the Bahi'is of India, Pikistln and Burma,
P.O. Box 19, New Delhi, INDIA.

Cable: RABBANIAN, Newdelhi.

National Spiritual Assembly of the Bahi'is of 'IrAq,
P.O. Box 5, Baghdld, 'IRAQ.

Cable: BA~A'CBaghdld.

-

National Spiritual Assembly of the Bahi'is of Italy and Switzerland,
BahL'i Bureau, Riimistrasse 38, Ziirich 1, SWITZERLAND.

National Spiritual Assembly of the BahPis of Persia,
Shirkat Nawnahalan, Tihrln, IRAN.

Cable: NAWNAHALAN, Rawhani, Tihrin.

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National Spiritual Assembly of the BahB'is of South America,
Apartado 772, Lima, Peru, SOUTHAMERICA.

Cable: BAHA'I,Lima.

National Spiritual Assembly of the BahB'is of the United States of America,
536 Sheridan Road, Wilmette, Illinois, U.S.A.

Cable: BAHA'I,Wilmette.

International BahB'i Bureau,
37 Quai Wilson, Geneva, SWITZERLAND.

Cable: BAHA'I,Geneva.

Second Regional Conference of the Bah6'is of France, held in Lyon, April 18-19,
1954.

First Benelux BahB'i Conference, held in Brussels, Belgium, April 12-14, 1952.

3. COUNTRIES OPENED T O THE BAHA'I FAITH

1. Abyssinia	51. Colombia
2. Aden Protectorate	52. Cook Is.
3. Ad_hirbhyjAn	53. Corsica
4. Afghhnistan	54. Costa Rica
5. ~ h s a	55. Crete
6. Alaska	56. Cuba
7. Aleutian Islands	57. Cyprus
8. Algeria	58. Czechoslovakia
9. Andaman Is.	59. Darnan
10. Andorra	60. Denmark
11. Angola	61. Diu I.
12. Argentina	62. Dominican Republic
13. Armenia	63. Dutch Guiana
14. Ashanti Protectorate	64. Dutch New Guinea
15. Australia	65. Dutch West Indies
16. Australian New Guinea	66. Ecuador
17. Austria	67. Egypt
18. Azores	68. Eire
19. Bahama Is.	69. El Salvador
20. Bahrayn Is.	70. Eritrea
21. Balearic Is.	7 1. Falkland Is.
22. Balilhisthn	72. Faroe Is.
23. Baranof I.	73. Fiji Is.
24. Basutoland	74. Finland
25. Bechuanaland	75. Formosa
26. Belgian Congo	76. France
27. Belgium	77. Franklin
28. Bermuda	78. French Cameroons

29. Bismarck Archipelago	79. French Equatorial Africa
30. Bolivia	80. French Guiana
31. Borneo	81. French Morocco
32. Brazil	82. French Somaliland
33. British Cameroons	83. French Togoland
34. British Guiana	84. French West Africa
35. British Honduras	85. Frisian Is.
36. British Somaliland	86. Galapagos Is.
37. British Togoland	87. Gambia
38. Brunei	88. Georgia
39. Bulgaria	89. Germany
40. Burma	90. Gilbert and Ellice Is.
41. Canada	91. Goa
42. Canary Is.	92. Gold Coast
43. Cape Breton I.	93. Grand Manan I.
44. Cape Verde Is.	94. Great Britain
45. Caroline Is.	95. Greece
46. Ceylon	96. Greenland
47. Channel Is.	97. Guatemala
48. Chile	98. Hadhramaut
49. Chi106 I.	99. Haiti
50. China	100. Hawaiian Is.

BAHA'I DIRECTORY 1953-1954

215. Turkey	222. Windward Is.
216. Turkmenistan	223. Yemen
217. Uganda	224. Yugoslavia
218. 'UmmAn	
219. United States of America	225. Yukon
220. Uruguay	226. Zanzibar
221. Venezuela	227. Zululand

4 . LOCAL BAHAI SPIRITUAL ASSEMBLIES, GROUPS, AND LOCALITIES WHERE ISOLATED BAHAI'S RESIDE IN THE UNITED STATES OF AMERICA 1953-1954

LOCAL SPIRITUAL ASSEMBLIES

ALABAMA

Sandusky,

1 . Birmingham: Mrs. Verna A. Inglis,	Secy., 241 1 Grant St.
Secy., 13 18 1 lth Ave. South	13. Beverly Hills : Mrs. Lili Olitzki-Hermann, Secy., P.O. Box 794.

ALASKA

Wells,

2. Anchorage: Miss Betty Becker,	14. Burbank: ~ r s .Lou Vena Secy., 250 N. Orchard St.

15. Chula Vista: Mrs. Zelma J. Krug,

3. Anchorage Recording District: Mrs. Secy., 166 3rd St., Apt. 1

Jackie G. Houde, Secy., P.O. Box 16, Cloverdale Twp.: Mrs. Johanna

1295, Spenard Vanoni, Secy., Box 243 C, Route

1, Geyserville

ARIZONA

Henri N.

Heller, Secy., 10037 East Olive

4. North Phoenix: Mrs. Loraine John- St., Temple City

son, Secy., 1001 West Solano Dr., 18. Fresno: Mrs. Delia Brandin, Secy.,

Phoenix 535 Yosemite Ave., Fresno 4

5. Phoenix: Mrs. Mabel W. Dunharn, 19. Glendale: Mrs. Garnette

Whitefield,

Secy., 1106 East Oak St. Secy., 1017 Boynton St., Glen-

6. Township 14, Tucson: Mrs. Martha dale 5

E. Shuman, Secy., 5347 East 20th 20. Inglewood: Mrs. Delores Vaden,

St., Tucson Secy., 333 N.W. Magnolia Ave.

7. Tucson: Mrs. Isabel S. Dodge, 21. Inglewood Jud. Dist.: Mrs.

Alethe

Secy., 1219 Alta Vista St. H. Hogberg, 5540 Marburn Ave.,

8. Yuma: Mrs. Dorothy Sherman, Los Angeles 43

Secy., #1 Padre Garces Homes 22. Long Beach: Mrs. Mattie Russell

Allen, Secy., 2805 East 7th St.,

ARKANSAS Long Beach 4

9. Little Rock: Mrs. Mary E. Conat- 23. Los Angeles: Mrs. Gertrude M.

ser, Secy., 3101 Madison St. Jacoby, Secy., 5725 Katherine

Ave., Van Nuys

CALIFORNIA 24. Millbrae: Mrs. Viviana

Lisota,

10. Alhambra: Mrs. Mayme Glass, Secy., 81 Camino Alto

Secy., 505 North Electric Ave. 25. Monrovia: Mrs. Bessie C. Duckett,

11. Alhambra Judicial Dist.: Mrs. Dor- Secy., 149 Norumbega Drive

othy Hayes, Secy., 6845 N. Tem- 26. National City: Mrs. Vale R. Carl-

ple City Blvd., Arcadia son, Secy., 516 "C" Ave.

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Teaching Conference of the BahL'is of the British Isles,

held in Sheffield, England, January, 1953.

27. Oakland: Mr. Paul S. Jones, Secy., 41. West Hollywood: Mr. Robert H.

86 Glen Ave., Oakland 11 King, Secy., 1282% North Sweet-

28. Palo Alto: Mrs. Joyce Dahl, Secy., zer Ave., Hollywood 46

P.O. Box 238

29. Pasadena: Mrs. Katrina Valentine, Jensen, Secy., 10457 South

Gunn

Secy., 943 North El Molino Ave. Rd., Whittier

30. Pasadena Jud. Dist.: Mrs. Beatrice

Buckley, Secy., 755 East Poppy- COLORADO

fields Dr., Altadena
 31. Sacramento: Mrs. Mozelle Bourget, Han-
 Secy., 3996 McKinley Blvd.
 32. San Bernardino: Mrs. Ailene V. Fletcher, Secy., 772 Campus Way
 33. San Diego: Mr. John Stroessler, Elizabeth
 Secy., 4202 58th St.
 Route 1, Evergreen
 34. San Francisco: Mrs. Florence C. Haake, Secy., 461 14th St., San Francisco 18
 35. San Mateo: Mr. Lee Lopez, Secy., 1318 Mt. Diablo Ave.
 36. Santa Barbara: Mr. Edward P. C. Connaughton, Secy., 1636 Anacapa St.
 37. Santa Monica: Mrs. Josephine Gardiner, Secy., 1054 A Third St.
 38. Sausalito Twp.: Mrs. Lois Stockton, Secy., Box 179 A, Route 1, Mill Valley
 39. South Bay Jud. Dist.: Mrs. Ardis C. Bergeron, Secy., 4229 W. 167th St., Lawndale
 40. South Gate: Miss Mary Ellen Reese, Secy., 2575 Indiana Ave.
 43. Colorado Springs: Mrs. Gladys Roberts, Secy., 915 North
 cock Ave.
 44. Denver: Mrs. Barbara Jackson, Secy., 1295 Glencoe St.
 45. Jefferson County: Mrs. Clark, Secy., Wah-Keeney Park,
 46. Greenwich: Mrs. Muriel Michels, Secy., 8 Richmond Dr., Old Greenwich
 47. New Haven: Miss Clara Monson, Secy., 831 Elm St.
 48. Wilmington: Mrs. Mabel Johnson, Secy., 1114 West Street,
 ton 1
 DISTRICT OF COLUMBIA
 49. Washington: Miss Bernice Bernard ~, Secy., % Bahi'i Center,
 1611 Connecticut Ave. N.W., Washington 9
 BAHAI' I DIRECTORY 1953-1954 723

Delegates in session at the Fifth Bahi'i Congress,
 San Salvador, Central America, April 25-28, 1950.

FLORIDA
 61. Danville: Mrs. Shirley Cantrell,
 50. Miami: Miss Ida Solomon, Secy., 137 N.W. 11th Ave.
 51. Orange County: Mr. Fred F. Minnich, Secy., 1100 Santa Anita Rd., Orlando
 62. Elmhurst: Miss Phyllis M. Rachau, Secy., 458 Fairview Ave.
 63. Evanston: Mr. L. Wyatt Cooper, Secy., 1580 Dewev Ave.
 64. ~ a ~ w i b Mr. d : ~ e o r W. ~ e Amer-
 GEORGIA
 son, Secy., 901 South 7th Ave.
 52. Atlanta: Miss Doris Ebbert, Secy., LaRocque,
 65. Oak Park: Mrs. Ruth

2835 Cascade Rd. Secy., 708 Gunderson Ave.
HAWAII 66. Peoria: Mrs. Emilie
Zeigler, Secy.,
53. Honolulu: Miss Henriette From, 1012 North Glen Oak Ave.
Secy., 2336 Beckwith St. 67. Quincy: Mrs. Eunice Hanawalt,
54. Maui: Mrs. Mabel J. Van Valken- Secy., 524 Spring St.
burg, Secy., Kihei, Maui 68. Springfield: Mrs. Gretchen
Schultz,
Secy., 2168 South Renfro
IDAHO 69. ~ r b a n a :Mrs. Mabel
Paine, Secy.,
55. Ada County: Mrs. Mildred R. Cos- 606 West Pennsylvania Ave.
sey, Secy., P.O. Box 994, Boise 70. Waukegan: Mrs. Harriet Terry,
56. Boise: Miss Elizabeth Adelman, Secy., 1522 Melrose St.
Secy., P.O. Box 585 71. Wilmette: Mrs. Eleanor Stewart,
Secy., 121 Linden Ave.
ILLINOIS 72. Winnetka: Mrs. Dorothy F.
Red-
57. Addison Twp.: Mrs. Mildred Smith, son, Secy., 68 1 Garland
Ave.
Secy., Milton & West, Elmhurst
58. Batavia: Mrs. Charlesella Stoakley,
Secy., 449 Madison St. 73. Fort Wayne: Mrs. Elma Wilson,
59. Champaign: Mr. Edgar G. Harris, Secy., 2722 N. Anthony
Blvd.
Secy., 202 Ells Ave. 74. Indianapolis: Miss Leah A. Spence,
60. Chicago: Mr, Larry Kramer, Secy., Secy., 1215 Continental
Hotel
4865 South Park Ave., Chicago 75. South Bend: Mrs. Jane Rowe, Secy.,
15 1220 Corby Blvd.
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IOWA 95. Grand Rapids: Mrs. Viola
T.
76. Cedar Rapids: Miss Edna Mackin- Thomson, Secy., 414 Clancy
son, Secy., 94 2nd Ave. S.W. Ave., N.E.
77. Waterloo: Mr. Aaron L. Roff, Secy., 96. Muskegon: Mrs. Emma M.
Allen,
917 Hartman St. Secy., 1433 Nolen St.
97. Royal Oak: Mrs. Shirley A. Bald-
KANSAS win, Secy., 907 East
Third St.
78. Topeka: Mrs. Bertha Campbell, 98. Royal Oak Twp.: Miss DeMaris
Lo-
Secy., 403 Huntoon vetta Morris, Secy., 21341 Park-
side, Ferndale 20
KENTUCKY

79. Louisville: Mrs. Meta L. Dahl, MINNESOTA
 Secy., 3716 Illinois Ave. 99. Duluth: Mr. Robert Cameron,
 Secy., 2915 Kruger Road
 LOUISIANA 100. Minneapolis: Miss Sina O .
 Olsen,
 80. New Orleans: Mrs. Margaret O . Secy., 123 South 11th St.,
 Apt. H
 Maurer, Secy., 1623 General 101. St. Paul: Mrs. Gladys Livermore,
 Taylor, New Orleans 15 Secy., 632 Earl St.
 MAINE MISSISSIPPI
 81. Eliot: Mrs. Emily T. Pearsall, Secy., 102. Jackson: Mrs. Stevie Flinn,
 Secy.,
 Beech Road 724 Wingfield
 82. Portland: Mrs. Thelma Rivers,
 Secy., 278 Woodfords St. MISSOURI
 103. Independence: Mr. Claude K.
 MARYLAND Winans, Secy., 1015 West
 Maple
 83. Baltimore: Miss Alma S. Heise, 104. St. Louis: Mrs. Mildred
 Birkett,
 Secy., 3120 St. Paul St., Apt. 116 Secy., 1215 San Jacinto Ct., St.
 G, Baltimore 18 Louis 10
 84. Prince George's County: Mrs. A.
 Esther Sibole, Secy., 4903 Alton MONTANA
 St., S.E., Boulevard Hts. 105. Butte: Mr. George D. Miller, Secy.,
 604 West Park
 MASSACHUSETTS 106. Great Falls: Mrs. Vera W.
 Foutch,
 85. Beverly: Mr. Richard S. Gladding, Secy., 2004 5th Ave. South
 Secy., 90 McKay St. 107. Helena: Mrs. Gladys E. Endress,
 86. Boston: Mrs. Marion Repper, Secy., Secy., 440 West Main St.
 175 Dartmouth St.
 87. Cambridge: Mrs. Louise K. Say- NEBRASKA
 ward, Secy., 50 Follen St. 108. Omaha: Mrs. Wendell R. Lane,
 88. Springfield: Mrs. Elsa R. Bates, Secy., 1112 North 17th St.
 Secy., 99 Princeton St., Spring-
 field 9 NEVADA
 89. Worcester: Mrs. Sally Pierce, Secy., 109. Reno: Mrs. Ethel McAllaster,
 Secy.,
 8 Kimball St. 762 West 6th St.
 MICHIGAN NEWHAMPSHIRE
 90. Ann Arbor: Mrs. Bernice D. Ander- 110. Portsmouth: Mrs. Nella
 Gustafson,
 son, Secy., 718 North 4th Ave. Secy., 77 Circuit Rd.
 91. Battle Creek: Mrs. Melba D. Nun-
 nally, Secy., 179 Oneita St. NEWJERSEY
 92. Dearborn: Mrs. Mabel R. Vicary, 111. Dumont: Mrs. Emily

Kalantar,
 Secy., 3836 Campbell Ave. Secy., 3 14 Washington Ave.
 93. Detroit: Mrs. Mabel P. Long, Secy., 112. East Orange: Mrs. Amie B.
 Wright,
 8039 Beaverland Ave., Detroit 39 Secy., 105 Leslie St.
 94. Flint: Mrs. Evelyn Bradt, Secy., 113. Englewood: Mr. Nathaniel J.
 Doug-
 1541 Stone St. las, Secy., 42 East Forest Ave.
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First Regional Swiss-Italian Bahi'i Conference, held in Rome, March 20-23,
 1952.

114. Jersey City: Mrs. June Shapiro, 126. New York City: Mr. Peter
 Gravina,
 Secy., P.O. Box 495, Journal Sq. Secy., 423 East 71st St.
 Sta., Jersey City 6 127. Rochester: Miss Elizabeth Brooks,
 115. Montclair: Mrs. Catherine M. Secy., 49 Rowley St.,
 Rochester 7
 Healy, Secy., 45 North Fullerton 128. Seneca Twp.: Mrs. Marguerite Fi-
 Ave. roozi, Secy., Canandaigua Rd.,
 116. Newark: Mrs. Katrina K. Mathew- Geneva
 son, Secy., 71 Milford Ave. 129. Syracuse: Mr. Albert D. Heist, Jr.,
 117. Ridgewood: Mrs. Elizabeth Schmidt, Secy., 221 Bennington Dr.
 Secy., 80 Oak St. 130. Waterloo : Mr. John E. Flood, Secy.,
 118. Teaneck: Mrs. Amy G. Raubit- 3 Seneca St.
 schek, Secy., 1113 Bromley Ave., 131. Yonkers : Mrs. Lillian Rogers, Secy.,
 West Englewood 64 Locust Hill Ave.
 NEW MEXICO NORTHDAKOTA

119. Albuquerque: Mrs. Mary L. Ewing,
 132. Fargo: Mrs. Adeline Willson, Secy.,
 Secy., 1830 Arizona N.E.
 318 19th St. North

120. Bernalillo County: Mrs. Rosemarie
 Smith, Secy., R.R. 1, Box 1760,
 Albuquerque

133. Cincinnati: Mrs. Lorene Dustan,
 NEW YORK Secy., 2533 Homestead
 Place,

121. Binghamton: Mrs. Betsy J. Richard, Cincinnati 11
 Secy., 42 Lincoln Ave. 134. Cleveland: Mrs. Eleanor H. Reeves,
 122. Buffalo: Mrs. Elizabeth M. Patter- Secy., 1539 East Boulevard,
 Apt.

son, Secy., 333 Ontario St. 7
 123. Hamburg Twp.: Miss Kathryn M. 135. Columbus: Mrs. Margarete
 Acebo,
 Potter, Secy., 294 Clark St., Secy., 777 Franklin Ave., Colum-
 RFD 1 bus 5

124. Jamestown: Mrs. Ida L. Pickett, Secy.,
 Secy., 110% Cheney St.
 125. Mount Vernon: Miss Mary Campbell, Secy., 10 North Fulton Ave.
 136. Dayton: Mrs. Marion Imig, Secy.,
 1517 Princeton Dr., Dayton 6
 137. Lima: Mrs. Mae Vaughn, Secy.,
 509 North Collett St.
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OKLAHOMA

138. Oklahoma City: Mrs. Alice C. Entz-Nixon,
 minger, Secy., 51 17th North West
 13th St.
 153. Alexandria: Mrs. Marjorie
 Secy., 316 South Fairfax St.
 154. Arlington: Mrs. Lucille M. Bridget,
 Secy., 1622 North McKinley Rd.

OREGON

139. Portland: Mrs. Dorothy C. Henderson, Secy., 4835 East Burnside,
 Apt. 9, Portland 15
 Secy., 204 19th Ave.

PENNSYLVANIA

140. Philadelphia: Miss Sophia A. Reilinden
 ger, Secy., 3301 Powelton Ave.,
 Philadelphia 4
 156. Richmond Highlands: Mrs.
 ene Neff, Secy., 18016

341. Pittsburgh: Mrs. Victoria Richards,
 Seattle 8
 Secy., 665 College Ave., Pitts-
 burgh 32
 157. Seattle: Mrs. Doris Dahl, Secy.,
 9643 60th Ave. South,
 158. Spokane: Mrs. Rose M. Bates,
 Secy., W. 3107 Euclid Ave., Spo-
 kane 12

142. Scranton: Mrs. Helen Beck, Secy.,
 429 Quincy Ave.
 159. Tacoma: Mrs. Elizabeth Johnson,
 Secy., 414 S. Tacoma Ave.
 143. West Chester: Mrs. Jane Lear Talley, Secy., 205 West Market St.

WEST VIRGINIA

PUERTORICO

144. San Juan: Mrs. Maria T. Martin de Irizarry, Secy., P.O. Box 1869
 160. Charleston: Mrs. Marian C.
 Secy., 1429 B Jackson St.

RHODE ISLAND

145. Providence: Mrs. Edith Carpenter, Erby,
 Secy., 113 Congress Ave.
 161. Brookfield Twp.: Mrs. Lillian
 Secy., Box 443, Route 4, Wauke-
 sha

SOUTH DAKOTA

146. Sioux Falls: Mrs. Nellie Fenton, Secy., 1015 Cherry St.
 Secy., Room 208, Van Eps Bldg.,
 8th & Phillips Ave.
 163. Kenosha: Mr. Louis J. Voelz, Secy.,
 6108 Sheridan Rd.

164. Madison: Miss Helen Svendsen,
 TENNESSEE Secy., 501 Woodward Grove
 147. Memphis: Miss Johanna Zimmer- 165. Milwaukee: Mr. Elmer
 Schwandes,
 man, Secy., Box 5913 Secy., 3256 South 22nd St.
 148. Nashville: Miss Nellie J. Roche, 166. Racine: Mrs. Anna L. Nelsen,
 Secy., 2325 Elliston Place, Nash- Secy., 4607 Victory Ave.
 ville 5 167. Shorewood: Mrs. Beula Brown,
 TEXAS Secy., 3514 North Murray
 Ave.
 168. Waukesha: Mrs. Elizabeth J. Bur-
 149. Dallas: Mrs. Allene Squires, Secy., gess, Secy., 217 Wisconsin
 Ave.
 5527 Druid Lane 169. Wauwatosa : Mrs. Maud Reimholz,
 150. Houston: Mr. Walter D. Powell, Sr., Secy., 2552 North 63rd
 Street
 Secy., 3616 Bastrop St. 170. Whitefish Bay: Miss Pearl L. Pohl,
 151. San Antonio: Mrs. Patricia Shep- Secy., 5400 North Lake
 Drive
 pard, Secy., 515 Fresno St.
 UTAH WYOMING
 152. Salt Lake City: Mrs. Ethel C. Ayer, 171. Laramie: Mrs. Solveig V.
 Corbit.
 Secy., 1361 East 17th South St. Secy., P.O. Box 112

THE BAHAI WORLD

GROUPS

ALABAMA	46. Claremsnt
1. Fulton Ridge	47. Clovis
2. Mobile	48. Compton
49. Compton Judicial District	
ALASKA	50. Contra Costa County
3. Alakanuk	51. Contra Costa County-Twp. 17
4. Eielson Air Force Base	52. Cucarnonga
5. Fairbanks	53. Descanso
6. Ketchikan	54. Downey Judicial District
7. Kodiak	55. Eden Twp.
8. Mt. Village	56. El Cerrito
9. Seward	57. Elsinore
10. Soldotna	58. Escondido
11. Unalaska	59. Escondido Twp.
60. Felton	
ARIZONA	61. Fontana
12. Clifton (outside)	62. Fremont Twp.
13. Coolidge	63. Gardena
14. Flagstaff (outside)	64. Garden Grove
15. Glendale	65. Glendale Judicial District

16. Phoenix (outside)	66. Hayward
17. Phoenix-TIN R2E	67. Hollister
18. Phoenix-T2N R2E	68. Joshua Tree
19. Tempe	69. La Mesa
20. Tucson Twp. 13	70. Lemon Grove
71. Los Altos	
ARKANSAS	72. Los Cerritos Judicial District
21. Eureka Springs	73. Los Gatos
22. Fort Smith	74. Lynnwood
23. North Little Rock	75. Menlo Park
24. Omaha	76. Mill Valley
77. Montecito Twp.	
CALIFORNIA	78. Oceanside
25. Alameda	79. Oceanside Twp.
26. Albany	80. Ontario
27. Alturas	81. Oxnard
28. Anaheim	82. Paso Robles
29. Analy Twp.	83. Piedmont
30. Antelope Judicial District	84. Pomona
31. Apple Valley	85. Richmond
32. Arcadia	86. Salinas
33. Atascadero	87. Sail Fernando
34. Atherton	88. San Gabriel
35. Bakersfield	89. Sari Jose Alviso District
36. Banning	90. San Luis Obispo
37. Bear Valley Twp.	91. San Marino
38. Belmont	92. San Mateo County-Twp. 3
39. Bell Gardens	93. San Martin
40. Belvedere	94. San Rafael
41. Burlingame	95. Santa Anita Judicial District
42. Burney	96. Santa Cruz
43. Carmel	97. Santa Monica Judicial District
44. Carpinteria	98. Santa Paula
45. Center Twp. (Sacramento)	99. Santa Paula (outside)

BAHA'I DIRECTORY 1953-1954

100. Santa Rosa	149. Key West
101. Santa Rosa Twp.	150. Lakeland
102. Sierra Madre	151. Miami Beach
103. Sonoma Twp.	152. Miami (outside)
104. South Pasadena	153. Miami Shores
105. South San Francisco	154. North Dade County
106. Stinson Beach	155. North Miami
107. Thousand Oaks	156. Patrick Air Force Base
108. Tulare	157. Port Richey
109. Ventura	158. Sarasota
110. Vista	159. South Miami

111. West Covina	160. St. Augustine
112. Whittier	161. St. Petersburg
162. Tampa	
COLORADO	163. Tyndall Air Force Base
113. Aurora	164. West Miami
114. Boulder	165. West Palm Beach
115. Denver (outside)	
116. Dillon	GEORGIA
117. Durango	166. Augusta
118. El Paso County	167. Richmond County
119. Englewood	
120. Littleton	
121. Pueblo	
122. Sedalia	
123. Westminster	IDAHO
169. Caldwell	
CONNECTICUT	170. Grangeville
124. Bridgeport	171. Lewiston
125. Deep River	172. Pocatello
126. Hamden	
~LLINOIS	
127. Hartford	
128. Nonvich (outside)	173. Aurora
129. Orange	174. Berwyn
130. South Womalk	175. Brookfield
131. Stamford	176. Cicero
132. Washington	177. Decatur
133. West Haven	178. Deerfield
134. Westport	179. De Kalb
135. Yalesville	180. Downers Grove
181. Edelstein	
DELAWARE	182. Elgin
136. Dover	183. Glencoe
137. Newcastle County	184. Glenview
185. Gurnee	
FLORIDA	186. Harvey
138. Archer	187. Highland Park
139. Bristol	188. Hinsdale
140. Coral Gables	189. La Grange Park
141. Dania	190. Limestone Twp.
142. Daytona Beach	191. Lombard
143. Dunedin	192. Mattoon
144. Duval County	193. Melrose Park
145. Fort Lauderdale	194. Melrose Twp.
146. Gainesville	195. Northbrook
147. Hollywood	196. Northbrook Twp.
148. Jacksonville	197. North Chicago

THE BAHAI' WORLD

198. Park Forest	245. Fryeburg
199. Peoria Heights	246. Iciterry
200. Phoenix	247. Orrington
201. Richwood Twp.	248. Sanford
202. River Forest	
203. Riverside	MARYLAND
204. Rockford	249. Baltimore (outside)
205. Rockford (outside)	250. Bel Air
206. St. Charles	251. Gambrills
207. Skokie	252. Landover Hills
208. Stone Park	253. Montgomery County
209. Warrenville	254. Riverdale
210. Washington	255. Takoma Park
211. Watseca	256. Towson
212. Western Springs	
213. West Peoria	MASSACHUSETTS
214. Wheaton	257. Arlington
258. Attleboro	
INDIANA	259. Belchertown
215. Anderson	260. Brookline
216. Crawfordsville	261. Danvers
217. Evansville	262. Falmouth
218. Gary	263. Hamilton
219. Hammond	264. Harvard
220. Indianapolis (outside)	265. Haverhill
221. Kingsford Heights	266. Hingham
222. Kokomo	267. Jefferson
223. Logansport	268. Lynn
224. Mishawaka	269. Malden
225. Muncie	270. Milson
226. Osceola	271. Natick
227. Ossian	272. Needham
228. Perry	273. Newton Center
229. Warsaw	274. North Pembroke
275. Palmer	
IOWA	276. Plainville
230. Cedar Falls	277. Provincetown
231. Council Bluffs	278. Roxbury
232. Davenport	279. Sterling
233. Des Moines	280. Topsfield
234. Dubuque	281. Wenham
235. Ventura	282. West Brookfield
236. Washington	283. Woburn
237. Waterloo (outside)	284. Worthington
KANSAS	MICHIGAN

238. Burlingame	285. Ann Arbor (outside)
239. Kansas City	286. Ann Arbor Hills
240. Wichita	287. Bay City
288. Birmingham	
LOUISIANA	289. Burton Twp.
241. Baton Rouge	290. Centerline
242. Jackson	291. Climax
243. Shreveport	292. Clio
293. Davison Twp.	
MAINE	294. Dearborn Twp.
244. Brewer	295. East Lansing
732	THE BAHA'I WORLD

296. Fennville	NEVADA
297. Ferndale	343. Las Vegas
298. Flushing	344. Wells
299. Fruitport	
300. Grandville	NEWHAMPSHIRE
301. Grosse Pointe City	345. Concord
302. Grosse Pointe Farms	346. Dover
303. Grosse Pointe Woods	347. Henniker
304. Hazel Park	348. Hinsdale
305. Highland Park	349. Keene
306. Kalamazoo	350. Pelham
307. Kalamazoo (outside)	
308. Lansing	NEW JERSEY
309. Lincoln Park	351. Atlantic City
310. Marysville	352. Bergenfield
3 11. Mt. Morris Twp.	353. Bloomfield
3 12. Muskegon (outside)	354. Bound Brook
313. Niles Twp.	355. Bradley Beach
314. Nirvana	356. Budd Lake
3 15. Port Huron Twp.	357. Camden
3 16. Roseville	358. Closter
317. Sturgis	359. Demarest
318. Van Dyke	360. Elizabeth
319. Wear Twp.	36 1. Glenrock
320. Whitehall	362. Hackensack
32 1. Willow	363. Haledon
322. Wyandotte	364. Hamburg
323. Ypsilanti	365. Harrington Park
366. Hasbrouck Heights	
MINNESOTA	367. Hillside
324. Excelsior	368. Lincoln Park
325. Minneapolis (outside)	369. Middletown
326. Newport	370. Morristown
327. St. Cloud	371. New Milford

328. Tobique	372. Orange
373. Paterson	
MISSISSIPPI	374. Plainfield
375. Princeton	
329. Gulfport	376. Red Bank
330. Jackson (outside)	377. Ridgefield Park
33 1. Natchez	378. Shorthills
379. South Bound Brook	
MISSOURI	380. Springfield
332. Blue Twp.	381. Summit
333. Joplin	382. Towaco
334. Kansas City	383. Trenton
335. Kirkwood	384. Union City
336. Richmond Heights	385. Westfield
337. Rolla	
338. St. Joseph	NEWYORK
339. Springfield (outside)	386. Altamont
340. Webster Groves	387. Amherst Twp.
388. Bellmore	
MONTANA	389. Biizghamton (outside)
341. Butte (outside)	390. Blue Point
342. Shelby	391. Blue Point, L.I.
BAHA'I DIRECTORY 1953-1954	
392. Brighton	NORTH DAKOTA
393. Burt	444. Binford
394. Busti	445. Grand Forks
395. Central Square	446. Tokio
396. Conklin	
397. Delmar	OHIO
398. Preeport	447. Akron
399. Geneva	448. American Twp.
400. Glen Cove, L.I.	449. Austin Twp.
401. Glenwood Landing	450. Boston Twp.
402. Hamburg Village	451. Botkins
403. Harrison	452. Bucyrus
404. Horseheads	453. Chardon
405. Huntington Station	454. Cincinnati (outside)
406. Irondequoit	455. Circleville
407. Kenmore	456. Cleveland Heights
408. Lakewood	457. Cuyahoga Falls
409. Lima	458. East Cleveland
410. Little Falls	459. Englewood
41 1. Mamaroneck	460. Euclid
412. Merrick	461. Fairborn
4 13. Middletown	462. Findlay
414. Newport	463. Findlay (outside)

415. New Rochelle	464. Fostoria
416. New York (outside)	465. Fremont
417. Niagara	466. Granger Twp.
418. Niagara Falls	467. Hamilton Twp.
419. Norwich	468. Hinckley Twp.
420. Ossining	469. Kent
421. Penn Yann	470. Kittering Village
422. Port Washington	471. Lakewood
423. Plattsburg	472. Loudonville
424. Rye	473. Mansfield
425. Scotia	474. Middletown
426. Sea Cliff	475. Munroe Falls
427. Seaford	476. Newark
428. Seneca Falls	477. North Olmstead
429. Shoreham, L.I.	478. South Euclid
430. Syracuse (outside)	479. Springfield
431. Valley Stream	480. Stow
432. Vestal	481. Toledo
433. Victor	482. Toledo (outside)
434. Waterloo Twp.	483. Urbana
435. West Seneca	484. Warren
436. White Plains	485. Washington Twp.
486. Wayne Twp.	

OKLAHOMA

437. Edgewood	487. Enid
438. Las Cruces	488. Lawton
439. Sandoval	489. Tulsa

OREGON

440. Asheville	490. Astoria
441. Asheville (outside)	491. Clatsup County
442. Greensboro	492. Joseph
443. Rocky Mount	493. Medford

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494. Merlin	UTAH
495. Multnomah County	536. Logan
496. St. Helens	537. Murray
497. Salem (outside)	538. Salt Lake County
498. Woodburn	

VERMONT

PENNSYLVANIA	539. Brattleboro
499. Allison Park	540. West Brattleboro

500. Clifton Heights

501. East Goshen Twp.	VIRGINIA
502. Erie	541. Falls Church
503. Feasterville	542. Franklin
504. Gettysburg	543. Loudoun County

505. Havertown	544. Newport News
506. McKnight Village	545. Portsmouth
507. Merion	546. Princess Anne County
508. Mt. Lebanon	547. Verona
509. New Castle	548. Winchester
510. North Hills	
511. Oberlin	WESTVIRGINIA
512. West Bradford Twp.	549. Institute
513. West Goshen Twp.	
514. Wilkinsburg	WASHINGTON (State)
515. Zelienople	
550. Anacortes	
PUERTO RICO	551. Auburn
552. Black Diamond	
516. Arecibo	553. Bremerton
554. Chelan	
RHODEISLAND	555. Deer Park
517. East Providence	556. Everett
518. Wampanoag	557. Everett (outside)
558. Langley	
SOUTHCAROLINA	559. Lowell
519. Aiken County	560. Marysville
520. Columbia	561. Monroe
521. Columbia (outside)	562. Pasco
522. Greenville	563. Snohomish
523. North Augusta	564. Spokane County
524. Taylors	565. Walla Walla
566. Yakima	
SOUTHDAKOTA	
525. Rapid City	WISCONSIN
567. Cedarburg, Town of	
TENNESSEE	568. Delafield Twp.
526. Chattanooga	569. Dousman
527. Knoxville	570. Eagle River
528. Knoxville (outside)	571. Elcho
572. Ft. Atkinson	
TEXAS	573. Granville, Town of
529. Austin	574. Kenosha (outside)
530. Carrizo Springs	575. Lincoln Twp.
531. Corpus Christi	576. Madison (outside)
532. Dallas (outside)	577. Manitowoc
533. El Paso	578. Mazominie
534. Pasadena	579. McFarland
535. Port Arthur	580. Menomonee Twp.
BAHANAL DIRECTORY 1953-1954	
581. Merton Twp.	592. Slinger

582. Milwaukee, Town of	593. Somers Twp.
583. Monona Village	594. Sturgeon Bay
584. Mt. Pleasant Twp.	595. Thiensville
585. Mukwonago	596. Tomahawk
586. Muskego Twp.	597. Watertown
587. New Berlin Twp.	598. Wauwatosa, Town of
588. Oconomowoc Twp.	599. Westbend
589. Oshkosh	
590. Plainfield	WYOMING
591. Sheboygan (outside)	600. Casper

Delegates and friends attending banquet of the Fourth South American Bahá'í Congress,
Lima, Peru, May 1, 1950.

ISOLATED CENTERS

I ALABAMA

1. Fair Hope	21. Tuba City
2. Florence	22. Yuma (outside)
3. Huntsville	
4. Syladuga	23. Bentonville
5. Tuskegee	24. Harrison
25. Hot Springs	

ALASKA

6. Baranof	26. Little Rock (outside)
7. Ft. Richardson	27. North Little Rock (outside)
8. Juneau	28. Stamps
9. Kanakanak	29. Vandervoort

10. Kasilof

CALIFORNIA

11. Ninilchik	30. Auburn
12. Valdez	31. Azusa
13. Wasilla	32. Balboa Island

33. Beale Air Force Base

ARIZONA

14. Buckeye	34. Bell
15. Bylas	35. Chula Vista (outside)
16. Douglas	36. Colton
17. Flagstaff	37. Concord
18. Globe	38. Contra Costa County-Twp. 7
19. Payson	39. Costa Mesa
20. Prescott	40. Culver City
	41. Daly

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THE BAHÁ'Í WORLD

42. Desert Hot Springs

CONNECTICUT

43. Edwards	95. Avon
44. El Monte	96. Groton
45. Encinitas	97. Milford
46. Exeter	98. Rockville

47. Fort Bragg	99. Southport
48. Fort Ord	100. West Redding
49. Fresno (outside)	
50. Healdsburg	DELAWARE
51. Healdsburg (outside)	101. Wilmington (outside)
52. Hermosa Beach	
53. Huntington Park	FLORIDA
54. La Canada	102. Bradenton (outside)
55. Leucadia	103. Dade City
56. Los Gatos (outside)	104. Fernandina
57. Madera	105. Ft. Myers
58. Martinez	106. Fountain
59. Maywood	107. Hialeah
60. Modesto	108. Homestead
61. Montara	109. Jacksonville Beach
62. Montrose	110. Lake Worth
63. Moreno	111. Largo
64. Mt. Eden	112. New Port Richey
65. Norwalk	113. Opa Locka
66. Pacific Grove	114. Oi-mond Beach
67. Palos Verdes Estates	115. Panama City
68. Redding	116. Safety Harbor
69. Redlands	117. St. Petersburg (outside)
70. Redondo Beach	118. Tallahassee
71. Redwood City	119. Titusville
72. Reedley	120. Uleta
73. San Carlos	121. Warrington
74. San Jose	122. Winter Park
75. Santa Ana	
76. Santa Clara	GEORGIA
77. Santa Cruz (outside)	123. Chamblee
78. Santa Maria	124. Conyers
79. Santee	125. Decatur
80. Saratoga	126. Gainesville
81. Sonoma (outside)	127. Grovetown
82. Torrance	128. Macon
83. Turlock	129. Marietta
84. Upland	130. Savannah
85. Victorville	131. Stockbridge
86. Visalia	
87. Walnut Creek	IDAHO
88. Willits	132. Council
133. Idaho Falls	
134. Owyhee County	
89. Arapahoe County	ILLINOIS
90. Climax	135. Albany

91. Ft. Collins	126. Alton
92. Greeley	137. Arlington Heights
93. Mountain View Twp.	138. Barrington
94. Wheatridge	139. Byron

BAHA'I: D I R E C T O R Y 1 9 5 3 - 1 9 5 4

140. Carlinville	KENTUCKY
141. Chicago Heights	189. Cordia
142. Chillicothe	190. Covington
143. Des Plaines	191. Fort Knox
144. Effingham	192. Jefferson County
145. Elmhurst (outside)	193. Lexington
146. Franklin Park	194. Paducah

147. Freeport	
148. Greenup	LOUISIANA
149. Highwood	195. Covington
150. Joliet	196. Metairie
151. La Grange	197. New Orleans (outside)

152. Lincoln	
153. Marengo	MAINE
154. Morrison	198. Bangor
155. New Holland	199. Calais
156. Norridge	200. Gardiner
157. Oaklawn	20 1. Island Falls
158. Park Ridge	202. South Benvick
159. Pecatonica	203. South Windham
160. Peoria	204. York Village

161. Petersburg	
162. Streator	MARYLAND
163. Trivoli	
164. Waukegan (outside)	245. Aberdeen
165. Winfield	206. Annapolis

207. Crownsville (outside)	
208. District Heights	
INDIANA	209. Finksborg
166. Bloomington	210. Garrett Park
167. Crown Point	21 1. Halethorpe
168. East Chicago	212. Jessup
169. Fort Wayne (outside)	2 13. Kent County
170. Greencastle	214. Owings Mills
171. Lafayette	2 15. Princess Anne

172. Michigan City	
173. New Carlisle	MASSACHUSETTS
174. Portland	216. Andover
175. Plymouth	217. Dedham
176. Richmond	21 8. Dorchester
177. Rockville	219. Easthampton

178. Spencer	220. East Weymouth
179. Winamac	221. Everett
222. Fitchburg	
IOWA	223. Gloucester
224. Grafton	
180. Ames	225. Hinsdale
181. Clinton	226. Holliston
182. Delwein	227. Ipswich
183. Iowa City	228. Lancaster
184. Manchester	
229. Ludlow	
185. Sioux City	230. Marblehead
23 1. Marlboro	
KANSAS	232. Marlboro (outside)
186. Emporia	233. Newburyport
187. Scott City	234. North Adams
188. Topeka (outside)	235. North Quincy
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236. Orange	289. Osseo
237. Pembroke	290. Sauk Center
238. Petersham	291. St. Paul
239. Plymouth	292. Walker
240. Salem	

24 1. Squantum	MISSISSIPPI
242. Taunton	293. Hattiesburg
243. Westboro	294. Money
244. Wilbraham	295. Pontotoc
296. Vaughan	

MICHIGAN	
245. Allen Park	MISSOURI
246. Baldwin	297. Canton
247. Bancroft	298. Columbia
248. Berkley	299. Osage Beach
249. Burlington	300. Patterson
250. Cassopolis	301. Springfield

251. Coloma	
252. East Detroit	MONTANA
253. Ecorse	302. Bozeman
254. Erie	303. Fork Peck
255. Fort Gratiot Twp.	304. Kalispell
256. Franklin Village	305. Livingston
257. Fruitport (outside)	306. Winifred
258. Grand Rapids (outside)	

259. Grand Haven	NEBRASKA
260. Hadley	307. Bancroft
261. Hart	308. Brock

262. Holt	309. Eagle
263. Huntington Woods	3 10. Grand Island
264. Lake Harbor Twp.	3 11. Omaha (outside)
265. Lake Orion	3 12. Waterbury
266. Lawrence	
267. Lawton	NEVADA
268. Ludington	3 13. Boulder City
269. Milton Twp.	314. Fallon
270. Newayo	3 15. Mountain City
271. Olivet	3 16. Reno (outside)
272. Owosso	317. Sparks
273. Pentwater	
274. Pinckney	NEW HAMPSHIRE
275. Plymouth	3 18. Ashuelot
276. Poiltiac	3 19. Center Harbor
277. Port Huron	320. East Sullivan
278. Romulus	321. Manchester
279. St. Louis	322. Marlboro
280. Spring Lake	323. North Hampton
28 1. Tecumseh	324. Peterborough
282. Van Buren Twp.	325. Rye Beach
326. West Swanzey	
MINNESOTA	327. Wolfeboro
283. Bemidji	
284. Chandler	NEW JERSEY
285. Duluth (outside)	328. Alpine
286. Hopkins	329. Asbury Park
287. Mankato	330. Bordentown
288. Moorehead	331. CapeMay
BAHA'I DIRECTORY 1953-1954	
332. Chatham	362. West Orange
333. Cranford	363. Westville
334. Eatontown	364. Westwood
335. Emerson	365. Wyckoff
336. Fair Lawn	
337. Freehold	NEW MEXICO
338. Glen Ridge	366. Carlsbad
339. Hampton	367. Gallup
340. Hohokus	368. Los Alamos
341. Linden	369. Roswell
342. Little Falls	370. Santa Fe
343. Long Branch	
344. Marlton	NEW YORK
345. Mendham	371. Arena
346. Millburn	372. Armonk
347. Montague	373. Auburn

348. New Brunswick	374. Baldwin
349. Ocean Grove	375. Bay Shore
350. Oradell	376. Briarcliff Manor
351. Osbornville	377. Congers
352. Palisade	378. DePew
353. Paramus	379. East Aurora
354. Parsippany	380. East Bloomfield
355. Passaic	381. East Rochester
356. Plainsboro	382. Eden
357. River Edge	383. Ellenville
358. Riverton	384. Elmont
359. Somerville	385. Freehold
360. South Orange	386. Garden City
361. West New York	387. Glenwood Landing, L.I.

First Bahi'i Teaching Conference of Colombia, Ecuador and Venezuela, held in BogotS, October 12-15, 1949, attended by Bahi'i representatives from BogotL, Barranquilla, Bucaramanga, Cali, and Medellin, Colombia; Guayaquil, Ecuador; and Caracas, Venezuela.

BAHA'X D I R E C T O R Y 1 9 5 3 - 1 9 5 4

388. Gouverneur	NORTH DAKOTA
389. Great Neck	443. Devils Lake
390. Greece	444. Glenfield
391. Greenport	
392. Harpursville	OHIO
393. Hartsdale	445. Barberton
394. Hastings-on-Hudson	446. Bath Twp.
395. Hempstead	447. Bay Village
396. Homer	448. Beaver
397. Iroquois	449. Bexley
398. Kingston	450. Brecksville
399. Lake Luzerne	451. Chagrin Falls
400. Levittown	452. Chippewa Lake
401. Linwood	453. Circleville (outside)
402. Manhasset	454. Clayton
403. Maple Springs	455. Columbus (outside)
404. Mayville	456. Delaware
405. Oneonta	457. Elyria
406. Orchard Park	458. Galion
407. Oswego	459. Hanover
408. Port Dickinson	460. Hudson
409. Potsdam	461. Jerry City
410. Poughkeepsie	462. Marietta
411. Rensselaer	463. Miamisburg
412. Ripley	464. Morrow
413. Rochester (outside)	465. New Richmond
414. Rome	466. Perry Twp.

41 5. Saratoga Springs	467. Salem
41 6. Schenectady	468. Sandusky
417. Shelter Island	469. Sharon Twp.
41 8. Suffern	470. Shawnee Twp.
419. Syosset	471. Urbana (outside)
420. Tappan	472. Van Wert
421. Trumansburg	473. Waynesfield
422. Utica	474. Wilberforce
423. Watertown	475. Willard
424. Watertown (outside)	476. Willoughby

425. Wellicolt

426. West Islip

427. Youngstown

478. Wann

NORTHCAROLINA

428. Bryson City

429. Chapel Hill

430. Charlotte

43 1. Fayetteville

432. Hendersonville

433. High Point

434. Kannapolis

435. Lenoir

436. Orrum

437. Raleigh

438. Rich Square

439. Salisbury

440. Shelby

441. Washington

442. Winston Salem

491. Eau Claire

492. Elkins Park

493. Evans City

494. Fallsington

495. Hanover

496. Homestead

497. Latrobe

498. Lebanon

499. Lewisburg

500. New Salem

50 1. Norristown

502. Oxford

503. Pine Grove

504. Rosemont

505. Roslyn

506. Sharon

507. Swarthmore

OKLAHOMA

477. Okmulgee

OREGON

479. Brookings

480. Gates

481. Newport

482. Seaside

483. Pendleton

484. Tigard

485. Toledo

PENNSYLVANIA

486. Altoona

487. Avonmore

488. Bethlehem

489. Bromall

490. Cambridge Springs

UTAH

538. Lehi

539. Ogden

540. Provo

541. South Salt Lake City

542. Vernal

VERMONT

543. Bennington

544. Burlington

545. Mendon (Rutland County)

546. Montpelier

VIRGINIA

547. Alexandria (outside)

548. Bristol

549. Camp Pickett

508. Wallingford	550. Farmville
509. Waynesboro	551. Fort Belvoir
510. West Chester (outside)	552. Fort Monroe
553. Norfolk	
RHODEISLAND	554. Petersburg
511. Ashton	555. Richmond
512. Pawtucket	556. Virginia Beach
513. Rockville	
WASHINGTON (State)	
SOUTHCAROLINA	557. Almira
514. Allendale	558. Bremerton (outside)
515. Charleston	559. Camas
516. Clemson	560. Chehalis
517. Orangeburg	561. Cle Elum
518. Sedalia	562. Cusick
563. Edmonds	
SOUTH DAKOTA	564. Ellensburg
519. Alcester	565. Kent
520. Spearfish	566. Kirkland
567. Monitor	
TENNESSEE	568. Moses Lake
521. Charleston	569. Olympia
522. Fountain City	570. Omak
523. Johnson City	571. Port Gamble
524. Kingsport	572. Port Townsend
525. Nashville (outside)	573. Richland
526. Union City	574. Seattle (outside)
575. South King County	
TEXAS	576. Stratford
527. Alvin	577. Tacoma (outside)
528. Amarillo	578. Wenatchee
529. Austin (outside)	579. Yakima (outside)
530. Charlotte	
531. Fort Hancock	WESTVIRGINIA
532. Fort Worth	580. Huntington
533. Hood River	581. Martinsburg
534. La Porte	582. Parkersbury
535. Marshall	
536. Paris	
537. Winter Haven	
BAHA'I DIRECTORY 1953-1954	
584. Appleton	599. Milwaukee (outside)
585. Birnamwood	600. Neenah
586. Butternut	601. Rice Lake
587. Chippewa Falls	602. Sheboygan
588. City of Glendale	603. Stoughton

589. Cloverdale Twp.	604. Superior
590. Columbus	605. Town of Greenfield
591. Eagle	606. Waupace
592. Eau Clair	607. West Allis
593. Edgar	608. Wisconsin Rapids
594. Ephraim	
595. Fond du Lac	WYOMING
596. Fox Point	609. Albin
597. Janesville	610. Chugwater
598. La Crosse	6 11. Menominee Falls

BahL'i Summer Conference held in Banff, Alberta, Canada, 1951.

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5 . D I R E C T O R Y O F S P I R I T U A L A S , S E M -
B L I E S , G R O U P S , A N D I S O L A T E D
B A H A ' I S I N A D M I N I S T R A T I V E
D I V I S I O N S I N P E R S I A
1953-1954

Isolated	Total			
Districts	Assemblies	Groups	Centers	
Localities				
1. AbLdih	13	16	7	36
2. AhvLz	17	11	2	30
3. BLbul	8	3	-	11
4. Bandar-i-Jaz	6	-	-	6
5. Birjand	7	8	4	19
6. Hamadin	14	7	-	21
7. 'IrLq	6	13	-	19
8. I~fahLn	25	27	11	63
9. Ki&Ln	10	9	1	20
10. KirmLn	11	8	8	
27				
11. KirmLns&ih	4	4	3	
11				
12. Mahhad	19	10	18	
47				
13. Nayriz	3	-	1	
4				
14. Qazvin	9	5	2	
16				
15. R a b t	12	7	6	
25				
16. Sangsar	5	4	-	
9				
17. Siri	14	4	1	
19				
18. Khiriz	24	9	5	

38			
19. Tabriz	36	27	8
71			
20. Tihirin	37	38	21
96			
21. Yazd	22	11	2
35			
22. Zihid6n	5	1	-
6			
-	-	-	
Total	307	100	629

LOCAL SPIRITUAL ASSEMBLIES

AB~DIH	16. Aligudarz
1. ABADIH	17. Andimihk
2. IdrisLb6d	18. Bandar-Ma'&~r
3. C_hinLr	19. Bihbihhn
4. Dihbid	20. Burfijird
5 . Kfis_hkik	21. Chamtangfi
6. Najafgbid	22. Fayli
7. HimmatPb6d	23. Hamidiyyih
8. Sarvistbn-i-Bav6nLt	24. K_hurramLbLd
9. 'Abb6sLb6d-i-'UlyL	25. Lhurramhahr
10. Sughad	26. Masjid-i-SulaymAn
11. 'AbbLsBbBd-i-SuflL	27. Saffk'iyiyh
12. D i r g h ~ k	28. AghL-JL~'
13. ~ i & f & q	29. JaFrLbLd
30. Chamtang	

BABUL

- 31. BABUL
- 32. Amul

BAHA'I DIRECTORY 1953-1954

33. Bhbulsar	80. Qahfirukh
34. Bahnamir	81. Qal'ih-i-Murgh
-	
35. 'Arab-Lhayl	82. chigin
36. KiyLkulL	83. Gaz
37. Firaydiin-Kinir	84. Kas_hih
38. DiyL'kulL	85. KattL
86. Halib-i-Musayfibid	
BANDAR-I-JAZ	87. Dizaj
39. BANDAR-I-JAZ	I 88. ZavCih
40. Bandar-i-\$hLh	2 89. SLmLn
41. GurgLn	3 90. Darrihs_hGr
42. Gunbad-i-Qibiis	4 91. KhahridL
43. Kalalih (Ay Darvish)	5 92. Qal'ih-Fuladi
44. Mazra'ih-i-Khu&ih	6 93. Hasanabad-Musayibld

94. TirLn	
B~RJAND	95. Dastjird-i-ImLmzLdih
45. B~RJAND	96. Murgh-&inar
-	
46. Zirak	
47. Khiinik	KA~AN
48. Dastjird	97. K ~ S _ H ~ N
49. AsiyLbLn-Darvia	98. ArLn
50. Lhusif	99. JLsb
51. M6d	100. Qamsar
101. MhzgLn	
HAMADAN	102. Vadigan
52. HAMADAN	103. Jaw&iqLn
53. AmzLjird	104. Fath6bLd
54. HusaynLbLd	105. NGs_hLbLd
55. BahLr	106. Natanz
56. Lilichin	
57. Qurvih	KIRMAN
58. Siri-Qumish	107. KIRMAN
59. Qazilaih-Kand	108. Rafsanjin
60. C_hupuqlb	109. HasanLbLd-i-Rafsanj6n
61. Maliyir	110. Nbq-i-Rafsanjin
62. Uqchulu	111. AnLr
63. S_hayk_hjLn	112. 'Adasiyyih-Rafsanjin
64. JarnaidibLd	113. Bandar-i-'AbbLs
65. MirzL-Hisiri	114. SirjLn
115. aayr-i-Aqt2	
'MQ	116. RLvar
66. 'IRAQ	117. Barn
67. S_hLhLbid	
68. a a l a j i b i d	KIRMAN~AH
69. Dihpiil	118. K I R M A N ~ B H
70. Zhihzand	119. Sanandaj
71. Isfin	120. Karand
121. Qasr-i-\$hirin	
ISFAHAN	
72. I S F A ~ N	1 MAEHHAD
73. Afiis	2 122. MAKHHAD
74. NajafLbLd	3 123. Nis_hLbiir
75. Khhlilinjin	4 124. Sabzivar
76. Muhammadiyyih	5 125. Sudkhar
77. ArdistLn	6 126. Qb&in
78. Kurd-i-SuflL	7 127. Dar-i-Jaz
79. MihdiyibLd-i-Shurab-i-Kabir	8 128. BujnGrd

Group of BahCis on steps of "Peace Palace," The Hague, after visiting the
BahP'i Book Display in the Pe
during the Fourth European Teaching Conference, held in Scheveningen, Holland,

1951.

BAHA'I DIRECTORY 1953-1954

129. Turbat-i-Jam	175. Darzikull
130. Turbat-i-Haydariyyih	176. Kaf&garkull
131. Hisslr	177. Zirlb
132. Nlmaq	178. Pul-i-Sifid
133. Pitraw	179. Ival
134. K l b a r	180. Ru&ankdh
135. aayru'l-Qurb	181. Ahmadlbld
136. Firdaws	182. Bih&ahr
137. Blghistln	183. S_hirglh
138. B u s h y y i h	
139. Ma'mGri	SH~~Z
140. Kar-Khlnih Qand-	184. S _ H ~ R ~ Z
i-Turbat-i-Haydariyyih	185. BG&ihr
186. BurlzjAn	
187. Klzirtin	
188. Faqih-Hasan&	
189. Ahram	
190. Tavid	
191. K_hurmGj	
QAZV~N	192. Jahrum
144. QAZV~N	193. Zakhird
145. Dastjird	194. Khln-Kahdln
146. SJharistln	195. Sarvistln
147. Muhammadlbld	196. Sa'di
148. Kalkin	197. Marvda&t
149. Kulah-Darrih	198. Fathlbld
150. Zanjln	199. FirGzi
151. Abhar	200. S_hamslbld-Burzh
152. Qadimlbld	20 1. Darvahiyi-Khabangah
202. Ghihlr-RGstB'i	
RAXHT	203. Muhammadlbld
153. RAGT	204. Dih-Piyllih
154. Llhijln	205. Qallt
155. S_hahsavLr	206. Dtiryln
156. Bandar-i-Pahlavi	207. S_hamslbid-i-Takht
157. Sangar	
158. Blz-Qa'lih	TABR~Z
159. Siylkal	208. TABR~Z
160. Asiybar	209. Usk6
161. Bijar-Bunih	210. fll&ic_hi
162. RGdsar	21 1. Mamaq6n
163. K_hurramlb6d-i-Tunikabun	212. Marand
164. Shu'ayb-Kalayih	213. ZunGz
214. Ahar	

215. Qubldl6
 216. Marlghih
 217. Rivi&
 218. Agh&ih-Dizaj
 219. Bu&b
 220. S_his_hivln
 221. 'Ajabs_hir
 S6~f
 170. shf
 171. MlMrbzak
 172. Aratih
 173. Chllihzamin
 174. S_hghi
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222. Mihrlbld
 223. Miy6ndu'lb
 224. M6hfibld
 225. QujilG
 226. Chllkhlmlz
 227. Naw-R6zlG

THE BAHAI WORLD

228. S_hbhindiz_h
 229. Rida'iyiyh
 230. Sa'idlu
 231. S_hbhpdrr
 232. Khdy
 233. Pirkandi
 234. Ivughli
 235. Say&
 236. Diznbb
 237. Matanaq
 238. BSbLkandi
 239. K_hdk_hbl
 240. MiyLnih
 241. Al-i-Ha&im
 242. Milbn
 243. Harvbn
 283. Maryamabad-Hitmih
 TIHRAN
 244. TIHRAN
 245. Varbmin
 246. K_hbniySbhd
 247. Bbqirbbhd
 248. Ja'farbbbd
 249. HasanbbSd
 250. 'Abdu'llbhbbbd
 251. Qurn
 252. Diybbhd
 253. SSlhr
 254. Hamadbnak
 255. Safarkhbji
 256. Kfihak
 257. Karaj

269. Vanak
 270. Yusufabad
 271. Qal'ih-Naw
 272. Garm-Darrih
 273. RSmjin
 274. Hhjiybbbd-i-Faaam
 275. Finlzkhh
 276. Naw&ahr
 277. HusaynLbbd-i-Parsiyan
 278. Haftjhy
 279. Darrabkhanih-Khandan
 280. HusaynbbLd-i-Garrus

YAZD

281. YAZD
 282. Mihdiybbbd-i-Hitzih
 284. QbsimbbLd
 285. Dahaj
 286. Marvast
 287. Taft
 288. Hurmuzak
 289. Busaynbbbd
 290. 'Aliyhbbd
 291. 'Asrbbhd
 292. 'Izzbbbd
 293. Mihdiybbbd-i-Rustbq
 294. Mansbid
 295. S_harafLbid
 296. I(_hurrams_hLh
 297. RahmatLbibLd
 298. Kdhih-Buyuk

258. Zarnbn	299. Na'imhbdb
259. K_hhPdimbbbd	300. Banadak-Sadat
260. Bbb6-Salmbn	301. Harbarjkn
261. C!blds	302. Nirsiihbdb
262. Fa&andak	
263. Hadiqih	ZAHIDAN
264. Qulhak	303. ZAHIDAN
265. Niybvarhn	304. Zbbul
266. Tajri&	305. K_hbs_h
267. Gaddk	306. Sarhbn
268. Hazrat-i-'Abdu'l-Azim	307. frbn&ahr

GROUPS

ABADIH	10. Jazmitdaq
1. Mazra'ih	I 11. Bungis&
2. Sidbn	2 12. Khurrami
3. Sbdiqbhbhd	3 13. Silrybn
4. 'Aliybbbd	4 14. Bazm
5. Firiizi	5 15. Sivinj
6. Iqlid	6 16. Bajdunih (Dihbid)
7. Sdrmaq	7
8. Faraghih	8 AHVAZ
9. Vazirtibbd	9 17. Bandar-i-SJhLhpiir
BAHA'I DIRECTORY 1953-1954	

18. DurGd	65. Pardinjan
19. Naft-i-Safid	66. Chulichih
20. Shushtar	67. Faridanbih
21. Dizf61	68. Burtijin
22. Manyihi	69. Isfirjin
23. Azna	70. Dihiqin
24. Hindijin	71. Sidih-Marbin
25. Darihak-i-Hindijin	72. Alubjih
26. Laliyi-Masjid-i-Sulaymin	73. Hasani
27. Shidigin	74. Dihnaw
75. Varnimk_hhht	
76. Riz	
77. GhamgardBn	
78. Kayhgnyiyih	
79. Ngin	
80. Filfivarjkn	
B~RJAND	8 1. Qal'ih-SJhBh
31. Andanin	82. Iskandari
32. Qal'ih-Kbh-Chishmih	83. Nisir
33. NGk	84. Bigh-i-BahidurBn
34. Nawfivist	85. S d r - i - K u r d
35. Sar-i-&6h	
36. Gaz	KAwAN

37. Khu&k	86. Miakan
38. Gazik	87. AbiyLnih
88. Barzuk	
HAMADAN	89. M a h m ~ d i b i d
39. Avijtappih	90. Yahyibiid-i-Nus_hBbkd
40. Nahivand	91. Narkq
4 1. Tuisirkgn	92. Yazdil
42. Dihdavhn	93. Ahmadkbid-i-NarLq
43. Asadibid	94. Vasqinqan-i-JBsb
44. KG&kibfid	
45. Latgah	KIRM~N
95. BBghin-i-Kirmin	
'IRAQ	96. MiXBn
46. Gulpiygin	97. Azu'iyiyh
47. K_hinsir	98. Minib
48. Khumain	99. B S t
49. Astinih	100. SJharikLbid-i-BBft
50. 'Azizibid	101. Rahmatibid-i-Rafsanjin
51. Nizimibid	102. MulkibBd-i-Rafsanjin
52. Farmahin	

53. Husaynibid	KIRMAN~~H
54. Ma@ad-D-hulfLbLd	103. Dinavar
55. Gizirin	104. SJhkhkbLd-i-G-harb
56. Majdkbgd-i-Naw	105. Naft-i-Zhih
57. Tafrish	106. flBm

58. Khuadun

MAWAD

I~FAHAN	107. Zarqin
59. DirLn	108. Shiravkn
60. Nimhjird	109. Amand
6 1. Akhbrihbala	110. Furiigh
62. Dihaq	111. Marghzir
63. Qiidjinak	112. Kakcak
64. llbaygi	113. Sukih

Delegates and friends attending the Third European BahL'i Teaching Conference and Summer School, Elsinore

Conference in session, Third European Teaching Conference, Elsinore, Copenh
Denmark, July 24-27, 1950.

BAHA'I. D I R E C T O R Y 1 9 5 3 - 1 9 5 4

114. Ka&kbhgh	8	159. Vishluq
115. Kayrbhd	9	160. Kandalij
116. Rhibid	10	161. Kalibar
162. Ardibil		
QAZV~N		163. Midgin-SJhahr
117. Avaj		164. Asthri
118. Khurramdarrih		165. Nasribid

119. Bhyih	166. Shriqiyyih
120. Zarrinibid-i-Zanjin	167. Kidijin
121. Yadibuligh	
-	168. Marajil
169. Tulun	
RACHT	170. Barziliq
122. Darjin-sib-hizar	171. Sirin
123. Langarhd	172. Galih-Khinih
124. Doustlat	
125. Ha&tpar-Tavalish	TIHR~N
126. Rhdbir-i-Zaytun	173. Maq;bdbbid
127. Miyink6h-i-Duhizhr	174. Va~finir
128. Qaryih-Khahristin-i-Sihizar	175. Mihribid
176. Sivih	
SANGSAR	177. Pishva
129. Dimghin	178. Isfandiyir-Khini
130. Kaliteh~imghin	
-	179. Shlihibid
131. Aftar	180. 'Adlibid
132. Darjazin	181. Muqaff ariyyih
182. Kamilibid	
SAR~	183. Hi~hrak-Jamaran
133. k i d q u l i h	184. Haydarhbid
134. Panbihchiilih	185. Alvard
135. Kuhistin	186. Jiiqin
136. Surk_hibid	187. Qal'ih-Bahi
188. Ki~imibhd	
S_H~RAZ	189. Amiriyyih
137. Zarqin	190. Gilan-Damivand
138. Qasrud-Da&t	191. Kahrizak
139. Firiizhb6d	192. 'Aliibid-i-Tapanchih
140. Lar	193. Qasimibid-i-Khus_hgih
141. Abivardi	194. Musayhbhd
142. Dihqayid	195. Uvrin
143. Daylam	196. Fa&kur
144. Sa'adhbhd	197. Vazivar
145. Malgardan	198. Gatihdih
199. Rustamhbhd	
TABR~Z	200. Darband
146. Bhvil	201. Galandawak
147. Azars_hahr	202. Riidihin
148. Asthri	203. Trud
149. Sardrud	204. Kalak-i-Karaj
150. 'Alaviyhn	205. Adirhn-i-Khahryar
151. Khurmhzard	206. Kan
152. Khhshihmihr	207. KJhuvardin
153. Malik-kandi	208. Darakih

154. KJhatunibhd	209. Suhanak
155. Naqdih	210. Aradan-i-Garmsar
156. Balagh&i	
157. Sulth6-Ahmad	YAZD
158. Mgh-Kii	211. H a r k
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212. Allihibid
 213. Hujjatibid
 214. Hasanibid-i-Buluk
 215. Juzim
 216. Ardikin
 217. Maybud
 218. Anirak

ISOLATED CENTERS

AB~IH	KIRM~NS_H~H
1. Dadinjin-i-Dihbid	34. a u s r a v i
2. Qa~r-i-YaCq-i*b-i-Dihbid	35. Saqqiz
3. Surak-i-Dihbid	36. Divan-Darrih
4. Munj-i-BavAnit	
5. Mazijin-i-Bavinit	MAWHAD
6. Dinchih-i-Khayr-i-Dihbid	37. Farimkn
7. Chir	38. Kamiz
39. Isf ariyin	
AHVAZ	40. Shirin-Darrih
8. Qachsaran	41. Kadkan
9. K_halapibid	42. F a r a
43. Mas'abi	
B~RJAND	44. Nasribid-i-Jam
45. YahyCibid-i-Jam	
10. Kundur	
46. Ma'dan-i-Qhismihgul	
11. Q i n	
47. Tayyibit	
12. Bidisk	
13. Khusrawibid	48. Sarakhs
49. Rubh-i-qaz	
ISFAHAN	50. Niqib
5 1. Maraviah-Tappih	
14. Dihturki	52. Sarayan
15. JalilAbid	53. Bustaq
16. Kidiz-K_hin	54. Gunibid
17. Sidih-Lanji n	
18. T&lilk_hhGnc_hih	NAYR~Z
19. Ashtarjin	55. Istahbanat
20. Bigh-i-SurkJh	
21. SaGk	

22. Shahrak		
23. Allihibid		
24. Rustami		
RAXHT		
KAs_HAN		58. Parasar
25. Maraq		59. Diyibar
60. Kumalih		
KIRMAN		61. Daylaman
62. Limik		
26. Bardsir		63. Amarlu
27. Dihbakri		
28. Sughan		
29. Zarand		
30. Bid-i-Kurduiyih		
31. Giruft		SHH~RAZ
32. Sadiqabad-i-Rafsanjan		65. Kangan
33. Rayn		66. Maymand
BAHA'I DIRECTORY 1953-1954		
67. 'ImhdhbQd	3	83. Imhmzhdih-Qasim
68. FBrGq	4	84. S_hBhhbtid
69. Kahnu	5	85. Araj
86. Namvari		
TABR~Z		87. Pirdih
70. Bagh-i-Maruf	I	88. Zarindasht
71. Hajiaqa	2	89. MahmGdhbhd
72. ainjiriq	3	90. Pistikan-i-Saviih
73. Gultapih	4	91. 'Ali&hh-Avaz
74. Chiyanih	5	92. Paluzhdih
75. K-huda-Afirin	6	93. Jawisthn
76. Khaminih	7	94. Safijkhni
77. Rush	8	95. Karkabud
96. Shhhrak		
TIHRAN		97. Listuni-Lavasan
78. Jitaw	1	98. Istgah-KGh-nik
79. Ajin-Dujin	9	
I		
80. Zaviyih-Saviih	3	YAZD
81. S_hhhsivhri	4	99. Sak_hvid
82. Kaykavar	5	100. Mhriz

6. DIRECTORY OF LOCALITIES
WHERE BAHAI'S RESIDE UNDER THE
JURISDICTION OF THE NATIONAL
SPIRITUAL ASSEMBLY OF THE
BAHA'IS OF INDIA, PAKISTAN
AND BURMA
1953-1954

INDIA

LOCALASSEMBLIES

10. Belgaum: BahB'i Centre, Social Club
1. Agra Cantt: Post Box 50 (Durga Compound, % J. A. Sarooshi,
Secy.
House, Station Rd., Namniyar)
2. Ahmedabad: Post Box 63 (3079/3 Restaurant, 206 Hornby Rd.,
Fort,
Ratanpole) % R. N. Shah, Secy.)
3. Ajmer : Kishengarh House, Jaipur 12. Calcutta: Post Box 8940 (%
Bally-
Road, Jagat Sharma, Secy. gunge Place)
4. Aligarh: % Dr. M. U. Burney, Secy., 13. Delhi: Post Box 19 (130
Constitution
Burney Pharmacy, Phapala House, Curzon Road)
5. Allahabad: 9 Albert Road, Civil Lane, 14. Gwalior: 1 Wagle House, Dal
Bazar,
% Mr. O. Prakash, Secy. Lashkar, C/o P. Chandra, Secy.
6. Aurangabad: National Hotel, Shahganj, 15. Hyderabad (Deccan) : Post Box
139
C/o Mr. M. Sultan, Secy. (35 Aziz Bldg., Mukarrab Jung
Lane,
7. Bangalore: 44 Madhavarya Mudaliar Abid Road)
Road, Fraser Town, Bangalore-5 16. Ichalkaranji: % S. R. Gcharge, Secy.,
8. Bareilly: % Mr. Mohammad Yakub Clerk, Civil Judge's Court
Kausar, Chabewale, Qila Bazar, Nr. 17. Jaipur City: % B. J. Singh, Secy.,
Na-
Ram Narain Park tional Annand Hotel, 1st Floor, Jo-
9. Baroda: Jayaswal's Bldg., 1st Floor, hari Bazar
Khanderao Darwaja, Baranpura, % 18. Jalna: % A. Fahmi, Secy., Green Ho-
R. M. Pillay, Secy. tel, Munshi Bldg., Saddar Bazar
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THE BAHAI WORLD

19. Kamarhati (West Bengal) : % Dr. Wali 34. Surat: % Miss Sushila Vakil,
Secy.,
Mohammad, Balutalab, House No. Makanvalla Bldg., Kotwal Street,
42, Distt. 24 Parganas Nanpura
20. Kanpur: Dr. Munje's Clinic, Kishori
Niwas, Birhana Road
- ### GROUPS
21. Kolhapur: Post Box 24 (Royal Irani 1. Bulandshahr
Hotel, Wilson Rd., % A. Sheikh, 2. Gorakhpur
Secy.) 3. Indore
22. Lucknow: Post Box 159 (Bah4i Centre, 4. Jhalarapatan
Room 19, Jahangirabad Mansion) 5. Kagal
23. Madras: Post Box 408 (% N. Nagaraja 6. Shantiniketan
Rao, 18 Singacheri St., Triplicane) 7. Trivandrum
24. Mysore: Post Box 39 (Door No. 3157, 8. Wai
Arch Gate Rd., Lashkar Mohalla) 9. Yaripora

25. Nagpur: BahQ'i Centre, 12 Dangerfield Rd., Saddar
26. Nasik: % Mr. R. R. Irani, Secy., Banat 1. Ahmednagar
Chaw1 No. 16, Bhagur Rd., Deolali 2. Anantnag
(Nasik) 3. Banaras
27. Panchgani: BahQ'i Centre, Rockside, % 4. Barabanki
R. Mehrshahi, Secy. 5. Bhavnagar
28. Poona: Post Box 8 (National Hotel, 6. Bhopal
opp. Railway Station, % S. B. Mo- 7. Darjeeling
bedzadeh, Secy.) 8. Davengere
29. Rampur: % Mr. Pir Mohammad, Secy., 9. Faizabad
Village Rampur, P.O. Sayed Raja, 10. Firozabad
Distt. Banaras 11. Hardoi
30. Salimpur: % Mahatma Bihari Das, Vil- 12. Igatpuri
lage Salimpur, P.O. Sakaldiha, Distt. 13. Khar Khari
Banaras, C/o Kallu Nath Prashad, 14. Kolaba
Secy. 15. Meerut
31. Secunderabad: Post Box 34 (2541 16. Mehshwar
Kingsway Rd., % Mrs. D. R. Fa- 17. Miraj
roody, Secy.) 18. Ootacamund
32. Sholapur: Post Box 39 (Vasant Villas, 19. Phoolpur
Station Rd., % Mrs. R. B. Najjar, 20. Radhanpur
Secy.) 21. Shopian
33. Srinagar: % Mr. Muhammad Khalil, 22. Simla
Secy., Munarifaroosh, Mohalla Sayed 23. Sultanpur
Ali Akbar 24. Vizagapatam

LOCALASSEMBLIES 5. Lyallpur: C/o Rana Altaf Ahmed Khan,
I. Chittagong: C/o Mr. Amiru'l Islam, Di- Secy., Venus Hosier, Jhang
Bazar

wan Bazar, Noormahal 6. Multan Cantt: % Syed Mahmud Jilani,
2. Dacca: C/o Mr. Amjad Ali, Secy., Repre- House No. 860, Mohalla
Kumbhar

sentative, National Carbon Co. Mandi
(Pak) Ltd., 148-17B, Kakrail, P.O. 7. Peshawar: C/o Mr. Munawar Shah,
Ramna Secy., 1449 Karimpura

3. Hyderabad-Sind: Shirazian House, 8. Quetta: Post Box 11 (Iranian
Restau-
School Rd., Hirabad, C/o H. V. Be- rant, Anderson Rd.)
hishti, Secy. 9. Rawalpindi: House No. 540/A, Mohan-
4. Karachi: C/o Faridoon Yazmeidi, Secy., pura, C/o Syed Ahmed, Secy.
Bakhtiar & Co., Corner House, El- 10. Sialkot Cantt: C/o Bashir Ahmed
Chan-
phinstone St., Saddar chal, Secy., Old Jumma Masjid

BAHA'I DIRECTORY 1953-1954 755

11. Sukkur (Sind) : Cafe Iran, Lucas Park, ISOLATED
CENTERS

% Dr. M. A. Latiff, Secy.

1. Alipur Saidan

GROUPS

1. Ghokal	2. Budhagoraia
2. Lahore	3. Kundian
3. Sargodha	4. Nowshera

BURMA

LOCALASSEMBLIES

4. Rangoon: C/o S. G. Murtaza Ali, Secy.,

1. Daidanaw : C/o Mg. Mya Thi, Secy., P.O. 21 Shwebo St., Kyaukmyaung
Kungyangon, Hanthawaddy Distt., 5- Thamaing: % L.S.A. Rangoon
Daidanaw 6. Twante: C/o L.S.A. Rangoon

2. Kyigon: % L.S.A. Mandalay

3. Mandalay: C/o Mg. KO Gyi, Secy., % U ISOLATED
CENTER

Mya, Ret'd Postmaster, 34th Street 1. Maymyo

CEYLON

LOCALASSEMBLY

GROUP

1. Colombo: Post Box 954 (G.O.H. Bldg., 1- Kalutara
2nd Floor, York Street, Fort, Co- ISOLATED
CENTER

lombo, % B. D. Sally, Secy. 1. Kandy

MALAYA

LOCALASSEMBLY

GROUP

1. Singapore: 352-A Tajong Katong Rd., 1. Seremban
% Mr. John Fozdar

SARAWAK (BRITIS-H BORNEO)

LOCALASSEMBLY

1. Kuching: Post Box 95

INDONESIA

LOCALASSEMBLY

ISOLATED

CENTER

1. Jakarta-Kota: P.O. Box 112 1. Bindjer S.O.K.

NEPAL

ISOLATED

CENTER

1. Raxaul

BAHA'I DIRECTORY 1953-1954

757

7. DIRECTORY O F LOCALITIES WHERE
BAHA'IS RESIDE UNDER T H E
JURISDICTION O F THE NATIONAL
SPIRITUAL ASSEMBLIES O F T H E
BAHA'IS O F C E N T R A L AND
SOUTH AMERICA

1953-1954

CENTRAL AMERICA AND THE ANTILLES

LOCAL ASSEMBLIES

12. TaulabC: Sr. Benjamin Morales, Secy.

13. Tegucigalpa: Sra. Marcia Steward,

COSTARICA

Secy., Apartado 273

1. Puerto de Quepos: Sr. Laureano Garcia, Secy.

JAMAICA

2. Puntarenas: Sr. Jenaro Miranda, Secy., 25 Vras. Oeste Jesils de Pe-tatlin

14. Kingston: Mr. Ivan A. Graham, Secy., 48 Duke Street

3. San JosC: Sr. Artemus Lamb, Secy., Apartado 2104

Secy., Church Lane

Secy., 82 Young Street

16. Spanish Town: Mr. Alfred Senior,

CUBA

4. Cienfuegos, L. V.: Sr. Juan RenC Cabrera, Secy., Sari Fernando 185

MEXICO

5. La Habana (Havana) : Sr. Carmelo Netzahuatcoyotl

17. MCxico D.F.: Sda. Ana Maria An-zaldua, Secy.,

PCrez, Secy., Subirana 465, Apto. 3

#165, Int. 17

DOMINICAN REPUBLIC

18. Puebla: Sr. Guillermo

Alarcbn,

Secy., Escuela Unesco, 3 Poniente

6. Ciudad Trujillo: Sr. Elias Camps, 515 (Altos)

Secy., Arzobispo Nouel #79

EL SALVADOR

NICARAGUA

7. San Salvador: Sr. EstCban Canales, Secy., C/o Sr. JosC Antonio Cor-peiiio, 7a. Calleo Oriente #56

19. Managua: Sr. Armando Fonseca Duval, Secy., Apartado 461

PANAMA

20. Colbn: Miss Amy McAllister, Secy.,

GUATEMALA

Apartado 361

8. Chichicastenango: Srta. Adriana Zii-Constante,

21. Panami: Sra. Raquel de

fiiga, Secy., % Sr. Francisco L. Juarez

Secy., Apartado 5 13

9. Ciudad Guatemala: Sr. Aristides Marchena, Secy., 5a. Avenida

GROUPS

Norte #9

COSTARICA

HAITI

1. EscazG

2. Limbn

10. Port-au-Prince: Mr. Eustace N.

Bailey, Secy., 236 Rue Abraham

DOMINICAN REPUBLIC

Lincoln

3. San Pedro de Macoris

HONDURAS

11. San Pedro Sula: Sr. Profesor Jose

EL SALVADOR

Victor Pineda, Secy., Juzgado Pri- 4. Santa Ana
 mero de Letras 5. Soyapango
 760 THE BAHAI WORLD

PANAMA 21. Port Maria
 6. Canal Zone 22. Porus
 7. David

HONDURAS
 ISOLATED CENTERS 17. Comayagua
 18. Juticalpa
 COSTARICA 19. La Ceiba

1. Cartago
 2. Desamparados MEXICO
 3. Golfito 23. Pazteuaro
 4. Jesus de Santa Barbara de Heredia 24. Tlatlauqui
 5. Parrita 25. Veracruz

CUBA BRITISHHONDURAS
 6. Guantknamo 26. Belize
 7. Las Villas

DOMINICANREPUBLIC
 8. Moca BAHAMAS.
 27. Nassau

EL SALVADOR
 9. Quezaltepeque BERMUDA
 28. Hamilton

GUATEMALA 29. Pembroke

10. Cunin
 11. Momostenango MARGARITAI.
 12. Quezaltenango 30. Margarita I.
 13. Retalhuleu

14. San JosC de Acatempa
 HAITI GILBERTIS.

15. Port-de-Paix 31. Abaiang
 16. St. Marc 32. Sueta

JAMAICA TUAMOTU ARCHIPELAGO
 20. Mocho 33. Makemo I.

SOUTH AMERICA

LOCAL ASSEMBLIES 5. Rio de Janeiro: Srta. Reneta Her-
 feld, Secy., Rua Toneleros 271,

ARGENTINA Apto. 801
 1. Buenos Aires: Sr. Athos Costas, 6. SCo Paulo: Sra. Nylza de Taetz,
 Secy., Per6 428, Dept0.A. (r.48) Secy., Caixa Postal 7923

2. Cbrdoba: Sra. Esther de Gros, Secy.,
 David Luque #5

BOLIVIA

7. Punta Arenas: Sr. Alejandro Reid,
 3. La Paz: Sr. Estanislao Alvarez M., Secy., Casilla 79
 Secy., Casilla 1613
 8. QuilpuC: Sr. Alberto PCrez, Secy.,
 BRAZIL Calle Blanco 929
 4. Bahia: Srta. Dinah Franca, Secy., 9. Santiago de Chile: Sr. Carlos
 Mar-
 Caixa Postal 1091 tinez, Secy., Casilla 3731
 BAHAI DIRECTORY 1953-1954 761

International Bahai School, Loncoche, Chile, February, 1953.

COLOMBIA GROUPS

10. Bogotl: Srta. Gloria Slnchez, Secy.,
 Apartado Nacional 1672 ARGENTINA
 11. Bucaramanga: Sr. Pedro Galln, 1. Comodoro Rivadavia
 Secy., Apartado Nacional 119 2. Eva Per611
 12. Cali: Sr. Alfonso M. Barona, Secy., 3. Ezeiza
 Carrera 9a. #14-2 4. L a n h Oeste
 5. Ramos Mejia
 ECUADOR 6. Rosario
 13. Quito: Sr. Jorge PaBz, Secy., Apar-
 tad0 199
 7. Oruro
 PARAGUAY 8. Santa Cruz
 14. Asunci6n: Sr. Angel Recalde, Secy., 9. Sucre
 Apartado 742

PER^.

10. Santos
 15. Callao: Sra. Roxana Gallegos, Secy., 11. San Vicente
 Cockrane 459
 16. Lima: Sr. Jorge BBjar, Secy., Apar-
 tad0 772
 12. Antofagasta
 URUGUAY 13. Osorno
 17. Montevideo: Sra. Carola de Escofet, 14. Temuco
 Secy., Casilla 823 15. Valparaiso
 16. Vi6a del Mar

VENEZUELA

COLOMBIA

18. Caracas: Srta. Carmen Estevez,
 Secy., Calle Real de Sabana 17. Barranquilla
 Grande 243, Edif. Concordia #6, 18. Cartagena
 Altos 19. Medellin
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Bahai Summer Conference, Ontario, Canada, 1952.

ECUADOR
20. Guayaquil
12. Pefiablanca
13. San Felipe

PER^
21. Huancayo
15. Azogues
16. Bahia de Caraquez
ECUADOR
14. Ambato

ISOLATED CENTERS
ARGENTINA
1. Castelar
2. Mbmol
3. Martinez
17. Manta
PER^
18. Junin, Dpto. de
19. Talara

4. San Fernando
BOLIVIA
5. Chulurani
22. Tucupido
VENEZUELA
20. Cabimas .
21. Ciudad Bolivar

BRAZIL
BRITISHGUIANA

6. Igarapava
7. Macap6
8. Niteroi
24. Georgetown

DUTCHGUIANA

9. Petropolis
25. Paramaribo

CHILE
10. Mulchen
11. Paillaco
FRENCH GUIANA
26. Cayenne

BAHA'I: D I R E C T O R Y 1 9 5 3 - 1 9 5 4

8. DIRECTORY O F LOCALITIES IN
A U S T R A L I A A N D N E W Z E A L A N D
WHERE B A H A ' I S R E S I D E
1953-1954

AUSTRALIA

11. Huonville, Tasmania
12. Kadina, S.A.

1. Adelaide, S.A.: Mrs. L. Giordano, Secy., 6 Fisher Tce., Mile End
2. Brisbane, Qld. : Miss Margaret Forrest, Secy., 20 Watson St., Wilston Heights
3. Caringbah, N.S.W.: Mrs. G. Lake, Secy., 18 Urunga Pde., Miranda
4. Hobart, Tasmania: Mrs. E. M. Green-law, Secy., P.O. Box 292c
5. Kuring-gai, N.S.W.: Mrs. D. Rookwood, Secy., 23 Churchill Ave., Wahroonga, Sydney, N.S.W.
6. Melbourne, Vic.: Mrs. M. Handley,
13. Kapunda, S.A.
14. Kingston, S.A.
15. Kurrajong Heights, N.S.W.
16. Launceston, Tasmania
17. Leeton, N.S.W.
18. Lilydale, Tasmania
19. Lismore, N.S.W.
20. Newcastle, N.S.W.
21. Orange, N.S.W.
22. Port Adelaide, S.A.
23. Port Lincoln, S.A.
24. Port Moresby, Papua Terr.

Secy., 25 Rosstown Rd., Carnegie 25. Quorn, S.A.
 S.E. 9, Victoria 26. Renmark, S.A.
 7. Payneham, S.A.: Miss Leila Clark, 27. St. Peters, S.A.
 Secy., 255 Payneham Rd., Joslin, 28. Stirling, S.A.
 Adelaide, S.A. 29. Toowoomba, Qld.
 8. Perth, W.A.: Mrs. A. O. Miller, Secy., 30. Waikerie, S.A.
 73 Berwick St., Victoria Park, Perth 31. Warnambool, Victoria
 9. Sydney, N.S.W.: Miss G. Moody, Secy.,
 Room 7, Piccadilly Arcade (BahB'i ISOLATED

CENTERS

Center)

10. Unley, S.A.: Mrs. E. Osborn, Secy., 52 1. Albany, W.A.
 Commercial Rd., Hyde Park, Ade- 2. Avoca Beach, N.S.W.
 laide 3. Bathurst, N.S.W.
 11. Wollongong, N.S.W.: Miss M. Dun- 4. Belaire, S.A.
 ning, Secy., 2 Wiseman Ave. 5. Blakiston, S.A.
 12. Woodville, S.A.: Mr. A. F. Apponyi, 6. Emu Point, W.A.
 Secy., 9 Lanark Ave., Gleneagles, 7. Glen Innes, N.S.W.
 S.A. 8. Goldsborough, Vic.
 13. Yerrinbool, N.S.W.: Mr. F. Wyss, 9. Gulgong, N.S.W.
 Secy., Swiss Cottage, Park St., Tah- 10. Harvey, W.A.
 moor 11. Kennington, Bendigo, Vic.
 12. Lyndoch, S.A.
 13. Meningie, S.A.
 14. Mosman, Sydney, N.S.W.
 1. Booleroo Centre, S.A. 15. Mullumbimby, North Coast, I
 2. Bowral, N.S.W. 16. Murry Bridge, S.A.
 3. Burnside, S.A. 17. Nambour, Qld.
 4. Canberra, A.C.T. 18. Neville, N.S.W.
 5. Cleve, West Coast, S.A. 19. Nuriootpa, S.A.
 6. Coombe, S.A. 20. Talgarno, Vic.
 7. Devonport, Tasmania 21. Theodore, Qld.
 8. Gawler, S.A. 22. Tooroona, Tasmania
 9. Geelong, Victoria 23. Wagga, N.S.W.
 10. Glenorchy, Tasmania 24. Wirulla, West Coast, S.A.
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NEW ZEALAND

7. Palmerston North
 8. Wanganui
 1. Auckland: Mrs. Beryl Van der Vaart, 9. Whangarei
 Secy., P.O. Box 1906
 2. Devonport: Mr. E. B. M. Dewing, Secy.,
 32 Hythe Tce., Mairangi Bay, Auck-
 land
 1. Cambridge
 2. Hamilton

3. Mangakino

1. Albany	4. New Brighton
2. Dunedin, South Island	5. Oamaru, South I.
3. Eastbourne	6. Paeroa
4. Lower Hutt	7. Rama Rama, Auckland
5. Mangawai, Nelson	8. Turua, Hauraki Plains
6. New Plymouth	9. Weymouth, Auckland

FIJI

LOCALASSEMBLY

1. Suva: Mrs. V. Ali, Secy., P.O. Box 462

BahB'i Summer School, Esslingen, Germany, August 9-15, 1953.

Visitors included four Hands of the Cause from Persia and two from Germany, as well as

BahB'is from eight different countries (Germany, Austria, Persia, United States of America, England, Switzerland, Italy and France).

BAHA'I DIRECTORY 1953-1954 765

9. DIRECTORY OF LOCALITIES IN THE DOMINION OF CANADA WHERE B A H A ' I S RESIDE 1953-1954

LOCAL ASSEMBLIES

ALBERTA

Secy.,

1. Calgary: Miss Agnes Rusk, Secy., 76 21 Beulah Court
#1, 925-15th Ave., W.

Box 322

2. Edmonton: Miss Gwen Clarke, Secy., 14. London: Mrs. Dorothy Smith,
Secy.,

7852 Jasper Ave. 179 Windsor Ave.

15. North York: Mrs. Evelyn Raynor,

BRITISHCOLUMBIA

Wilson

3. Vancouver: Mrs. K. Rimell, Secy., Heights
5480 Slocan St.

4. Vernon: Mrs. Edna Montfort, Secy., 214 Burk St.

- 31 19 Barnard Ave. 17. Ottawa: Mr. John Davies, Secy., 345

5. Victoria: Mrs. Anne McGee, Secy., Laurier Ave. E., Apt. 5
1837 Gonzales Ave.

6. West Vancouver: Mrs. Katherine Secy., R.R. 2

- Moscrop, Secy., 4422 Stone Cres., 19. Scarboro: Mrs. Joan Stewart, Secy.,
Cypress Park 101 Queensbury Ave., Toronto 13

20. Toronto: Mrs. Edith Blakely, Secy.,

MANITOBA

7. Winnipeg: Miss Miros Thom, Secy.,
Box 121

135 Castlefield Rd.

PRINCEEDWARD ISLAND

21. Charlottetown: Miss Frances Bachynski, Secy., 249 Euston Ave.
 8. Moncton: Mr. Ernest Barkes, Secy., UEBEC
 57 Railway Ave. Q 22. Montreal: Mrs. Louise Boudler,
 Secy., 3721 Coronet Rd.
 SCOTIA 23. St. Lambert: Miss Margery Laming,
 Halifax: Mrs. Audrey Rayne, Secy., Secy., 419 Notre Dame St.
 16 Bayers Road 24. Verdun: Mrs. Naomie Theberge,
 Secy., 215 River St., Apt. 11
 ONTARIO 25. Westmount: Mrs. Yvonne
 Estall,
 10. Etobicoke: Mrs. Joyce McLean, Secy., 538 Argyle Ave.
 Secy., R.R. 1, Weston
 11. Forest Hill: Mrs. Marjorie Merrick, SASKATCHEWAN
 Secy., 592 Briar Hill Rd., Toronto 26. Saskatoon: Miss Beth Brookes, Secy.,
 10 Box 322

GROUPS

ALBERTA 4. Mission City
 1. Slave Lake 5. Nanaimo
 2. Wildwood 6. Nelson
 BRITISHCOLUMBIA 7. North Vancouver
 3. Beach Camp 8. Penticton
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9. Salmon Arm 23. Copper Cliff
 10. T'lell, Queen Charlotte Is. 24. Deseronto
 11. Vernon P.O. 25. East York
 12. Whalley 26. Forest
 27. Galt
 FRANKLIN DISTRICT 28. Georgetown
 13. Arctic Bay 29. Hamilton Suburbs
 30. Ingersoll
 LABRADOR 3 1. Peterborough
 14. Goose Bay 32. St. Catherines
 3 3. Shannonville
 MACKENZIE DISTRICT 34. Stony Creek
 15. Yellowknife 35. Stouffville
 36. Thorold
 MANITOBA 37. Trenton
 16. St. James 38. York Twp.
 NEWFOUNDLAND QUEBEC
 17. St. John's 39. Beloeil Stn.
 40. Longueuil
 NOVASCOTIA 41. Magdalen Is.
 18. Baddeck
 19. Sydney, Cape Breton I. SASKATCHEWAN
 42. Regina

20. Aldershot
 21. Belleville YUKON
 22. Burlington 43. Whitehorse

ISOLATED CENTERS

ALBERTA 16. Saint John
 1. Camrose 17. Sunnybrae

2. Carve1
 3. LaCombe NOVASCOTIA
 4. Peace River 18. Shearwater
 19. Truro

BRITISHCOLUMBIA 20. Tuft's Cove

5. Crescent Beach
 6. Cumberland ONTARIO
 7. Kamloops 21. Amherstburg
 8. Langley Prairie 22. Eastview
 9. Oak Bay 23. Fruitland

10. Queen Charlotte City 24. Guelph
 11. South Burnaby 25. LangstaE

26. London Suburbs
 KEEWATIN DISTRICT 27. Long Branch
 12. Baker Lake 28. Markham Twp.

29. Nobel
 MANITOBA 30. Oxford Twp. North
 13. Fort Garry 3 1. Oxford Twp. West

32. Penetanguishene
 NEWBRUNSWICK 33. Stratford

14. Aulac 34. Sudbury
 15. Grand Manan I. 35. Swansea

BAHA'I DIRECTORY 1953-1954

36. Uxbridge 47. Lac Sagway
 37. Waterloo 48. Mt. Royal
 38. Welland 49. Noranda
 39. Weston 50. Quebec City
 40. Windsor 51. Rivikre Beaudette

52. St. Agathe
 41. Carlton Siding

42. Clyde River SASKATCHEWAN
 43. Vernon Bridge 53. Cabri

54. Carlyle
 QUEBEC 55. Estlin

44. Beaulac 56. Moose Jaw
 45. Fort George 57. Pierceland
 46. Hampstead 58. Weyburn

Twelfth Bah2i Summer School held in Panchgani (India), October 16-25, 1951.

10. DIRECTORY O F LOCALITIES IN

THE BRITISH ISLES WHERE
BAHA'IS RESIDE
1953-1954

LOCAL ASSEMBLIES

EIRE

Secy.,

1. Dublin: Adib Taherzadeh, Secy., 8 Park View, Haslingden Rd.,
Black-

Belmont Villas, Donnybrook, Dub- burn, Lancs.
lin

Chepstow Rd.

ENGLAND

Secy.,

2. Birmingham: Mrs. Goode, Secy., 29 52A Southbourne Rd., South-
Robert Rd., Birmingham 20 bourne, Bournemouth

THE BAHAI WORLD

6. Bradford: Mrs. Naylor, Secy., 4 17. Oxford: Miss J. Campbell,
Secy., 18

Derby St., Great Horton, Bradford Rawlinson Rd.

7. Brighton: Miss Doreen Geary, Secy., 18. Sheffield: Mrs. Broom, Secy.,
38

154 Woodland Dr., Hove 4 Wadsley Lane, Sheffield 6

8. Bristol: Mrs. Weeks, Secy., 9 Cale- 19. Stockport: C. Johnson, Secy.,
35

donia Place, Clifton, Bristol Neal Ave., Heald Green, Cheshire

9. Leeds: R. H. Backwell, Secy., 90 20. Torquay: J. A. Povey, Secy., 8
Ab-

Carr Manor Rd., Leeds 7 bey Place

10. Liverpool: Miss S. Farnsworth, Secy., NORTHERN IRELAND

19 Canning St., Liverpool 8 21. Belfast: Mrs. Beattie, Secy., 27
Rock-

11. London: E. Munsiff, Secy., 9 Clifford land St.
St., London W. 1

12. Manchester: Mrs. Senior, Secy., 15 SCOTLAND

Oaklands Rd., Swinton, Lancs. 22. Edinburgh: Miss Noora Faridian,

13. Newcastle: J. Jameson, Secy., 2 1 Secy., 26 Findlay Grove,
Edin-

Beech Grove, Wallsend, Northum- burgh 7
berland

14. Northampton: Miss A. Stevens, 285 Bellshill Rd.,
Motherwell,

Secy., 1 Bruce St. Lanarkshire

15. Norwich: Miss E. Bird, Secy., 238 WALES

Heigham St. 24. Cardiff: D. G. McArthur, Secy., 8

16. Nottingham: Miss O. Sutton, Secy., Stanwell Cres., Penarth,
Glamor-

212 Mansfield Rd.

gan

A view of the service dedicated to the Ezeiza International Bahá'í School,
Argentina, at the opening of the Convention School Session, 1952.

BAHA'I: D I R E C T O R Y 1 9 5 3 - 1 9 5 4

GROUPS AND ISOLATED CENTERS

ENGLAND

1. Abbotsbury	20. Reading
2. Amersham	21. Rossington
3. Amesbury	22. Salisbury
24. Thetford	23. Southend
4. Arundel	
5. Broadstairs	
6. Carshalton	
7. Chatham	

8. Cobham

SCOTLAND

9. Coventry

26. Brechin

10. Dorking

27. Humble

11. Grays

28. Langholm

12. Hull

13. Ilkeston

WALES

14. Kirkby Lonsdale

29. Abergele

15. Middlewich

30. Swansea

16. Newport

31. Talybont

17. Old Coulsdon

18. Plymouth

ISLE OF MAN

19. Radcliffe on Trent

32. Maughold

11. DIRECTORY OF LOCALITIES IN GERMANY AND AUSTRIA WHERE BAHA'IS RESIDE 1953-1954

GERMANY

9. Goppingen: Fr. Helene Müller, Secy.,
Hohenstaufenstr. 26

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AFRICA

THE AMERICAS

Bemba

Cherokee

Dagbane

Eskimo

Ga

Guarani

Grebo

Maya-Quiche

Kpelle	Mexican
Malagasy	
Ruanda	ASIA
Shona	Balochi
Susu	Georgian
Suto	Indonesian
Wolof	Javanese
Yao	Manipuri
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Mentawai	EUROPE
Nicobarese	
Basque	
Ossete	
Pali	Erse
Perm	Estonian
Samoan	Flemish
Siamese	Latvian
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Among youth attending the Green Acre Youth Camp in June,
1951, was a young man from Kenya, British East Africa, now
student in an American University. He expressed gratitude for
his happy experience at the camp, and extended a cordial
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(Photograph taken on board S.S. Plancius.)

Left to right: Stanley Bolton, Jr., delegate of Australia and New Zealand; Mrs. Shirin Fozdar, Bah6'i teacher from India, representing the All-India Women's

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TRANSLITERATION O F ORIENTAL
W O R D S FREQUENTLY USED IN
B A H A ' ~LITERATURE

'Abi	Bib	Farsakh	I~fihin
Abidih	Bibi	Fath-'Ali	'Ishqibid
'Abbis	Bibu'l-Bib	Firdaws	Is_hriqit
'Abdu'l-Bahi	Baghdid	Firdawsi	Ishtihird
'Abdu'l-pamid	Ba z i		Islim
'Abdu'l-Husayn	BahL'i	Ganjih	Islamic
'Abdu'llih	BahL'u'llih	Giljn	IsmL'iliyyih
Abhi	Bahiyyih	Gul	Istarhbid
Abu'l-Fadl	Bahji	Gulastin	'Izzat
'Adasiyyih	Bal6&istLn	Gurgin	
A&in	Bandar-'Abbis		Jalil
A a i r b i y j i n	Biqir	Habib	
Jamidiyu'l-Avval			
Afnh	Baqiyyatu'llih	Hadia	Jamil

Aghvin	Birfur6&	Hadrat	Jamil-i-Mubbak
'~iid	Ba~rih	uji	Jamil-i-Qidam
Ahmad	Biihm	Hiji MirzL	iiqisi Jisb
AhsL'i	Bay i n	Hijj	Jubbih
Ahvi z	Bayt	Hamadin	
Akbar	Big	Haram	Kaaba
'Akki	Birjand	Hasan	Ka'bih
'AIL'	Bishirit	Haydar-'Ali	Kad-K_hudi
'Ali	Bismi'llih	Haykal	Kalantar
'Ali-Muhammad	Bukhiri	Haziratu'l-Quds	Kaliin
Allih-u-Abhi	Burhjird	Hijiz	Kalimit
Alv&	Bh&ihr	Hijirah	Kamil
Alva-i-Saliiin	Bu&r6'i	Himmat-Abid	Karand
Amin	Bu&rGyih	Hujjat	Karbili
Arnir		Husayn	K&&Ln
Amir-Nizim		Huvaydar	Ka&k6l
Amru'llih			
Kawmu'9-Sa'iyidih			
Amul		Ibrihim	Kawaar
Anzali		11	Kkim
Aq5		'Ilm	Kkimayn
Aqdas		Imim	K_halk_hil
'Arabistln		Imim-Jum'ih	K_hin
AsmL'		Imim-Zidih	IQhiniqayn
'Avhhiq		fqin	Lhayli Lhbb
Ayldi		frin	K_hurLsin
Azal		'Iriq	Lhuy
'Azamat	FarriG-Bi&i	'Iriqi	Kirmh
'Aziz	Firs	'Iriq-i-'Ajam	Kirmln&ih

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Kitib-i-'Ahd	Mulk	Rafsinj An	
Sultinu's_h--S_huhadb'			
KitAb-i-Aqdas	Mulld	Rahim	Sunni
Kitib-i-Asmb'	Munirih	Rahmin	Sunnites
Kitib-i-Badi'	Mustafi	Rahmat	Sdratu'l-Haykal
Kitib-i-IqAn	Mustaghi&	Ra'is	SGrih
Kulih	M~affari'd- in	Ramadin	SGriy-i-Damm
Kurdistin		Ras_ht	SGriy-i-G_husn
Nabil	Rawhini	SfIriy-i-Ra'is	
Lihijin	Nabil-i-A'zam	Ridvin	SGriy-i-Sabr
Lir	Najaf	Rhhu'll Ah	
Lawh	Najaf-AbLd		Tabarsi
LuristAn	Ndqidin	SabzivAr	Tabriz
Nasir	Sadratu'l-MuntahA	TAhirih	
Madrisih	Nd~ir'i'-Din	SAhibu7z-Zam An	Tajalliyit
MahbGbu'&-S_huhadb'	Navvdb	Sahifatu'l-Haramayn	TAkur

Mahd-i-'UlyA	Naw-RGz	Sa'id	Taqi
Mih-KG	Nayriz	Salsibil	Tarizit
MahmGd	Nis_hdb6r	Samarqand	Tarbiyat
Maliyir	Nuqtih	Sangsar	Ti&kand
Man-Yuzhiruhu'llAh	NGr	Sdri	Tawhid
MaqAm		Sha'bin	Thurayyi
Marighih	Pahlavi	s hAh	Tihrin
Marhabi	PdrAn	shahid	TGmin
Marv		S_hahmirzid	Turkistin
Masi'il	Qddi	S_hihr~'id	
Ma&had	QAdiyAn	sharaf	'Ulam
Mas.iyyat	Qahqahih	S_hariC&	Unlmiyyih
Ma*iqu'l-AdJhkir	QQQ'im	ShaykJh	'Ut_hmin
Masjid	QYir	ShaykJh-Tabarsi	
Maydin	QalyAn	S_haykJhu'l-Islim	Vahid
MizindarAn	Qarn~ar	Shi'ih	Vali
Mihdi	Qa~r-i-Shirin	Shiites	Vali-'Ahd
Mihrib	Qawl	Wriz	Varqi
Milin	Qayy6m	Shu_htar	Vazir
Mi'rij	QayyGmu'l-Asmi'	Simi~in	
Mirzi	Qazvin	Sishn	Yd-Bahb'u'l-Abhd
MiGkin-Qalam	Qiblih	Sistin	Yahyi
Mu'ad_hhd_hin	QG&in	SiyAh-Chi1	Yazd
Mufti	QuddfIs	Siyyid	
Muhammad	Qudrat	S6fi	ZanjAn
Muhammad-'Ali	Qum	Sulaymi n	Zarand
Muhammarih	Qur' An	Sultin	Zaynu'l-Muqarrabin
Muharram	Qurbn	SultAn-Abid	
Mujtahid	Qurratu'L'Ayn	Sultanate	

TRANSLITERATION OF ORIENTAL WORDS

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GUIDE TO TRANSLITERATION AND PRONUNCIATION OF THE PERSIAN ALPHABET

a...asin

account 1 i . . . as (e) in

best

u . . . as (0) in

short I aw . . . as in

mown

&...asin

arm

I

i . . . as (ee) in

meet 1 .

I

6 . . as (00) in
moon
I

The "i" added to the name of a town signifies "belonging to." Thus
S_hhir&zimeans
native of Shhirfiz.

NOTES ON THE PRONUNCIATION OF PERSIAN WORDS

The emphasis in Persian words is more or pronounce the first "a"
less evenly distributed, each syllable being as in mat, and the second
syllable to rhyme with on. Americans are
equally stressed as in French. For example, apt to pronounce
do not say Tabriz or Tabarsi; stay as long short "a" plus "r" like
the verb form are; this is a mistake; "ar"
on one syllable as on the next; Tabriz; Ta-
should be pronounced as in the name of
barisi. (While there are many exceptions to
Harry-cf. Tarbiyat. The same
this rule, it is the most generally correct served in the case of
differentiation should be ob-
method of treating the question of stress.) long and short "i" and
long and short "u." As the
A frequent mistake is the failure to distin-
guide to the trans-
guish between broad and flat "a's." This dif-
short "i" is like "e" in
ferentiation makes the language especially
"ee" in meet; for
musical and should be observed: in the word
pronounced Eb-r6heem;

T H E B A H A ' I W O R L D

Islim is Ess-lahm. Short "u" being like "0" r l n is Teh-ron; madrisih is
mad-res-seh;
in short, and long "6" being like "oo" in Mihrib is Meh-rob.
moon, the following would be pronounced: In the case of double
letters pronounce each separately: 'Ab-bks.
Quddfis-Qod-dooss; BirfurG&--Bkr-fo-
roosh. The character
transliterated (') repre-
Pronounce "aw" to rhyme with oh, or sends a pause; it is not unlike
the initial
mown; Naw-RGz is No-Rooz. sound made in pronouncing such
a word as

The following consonants may be pronounced phonetically as follows: "a" as in account; "5" as in father;

The following consonants may be pronounced like ss: &, s, \$. The character transliterated (') may also be treated as a pause.

z h is pronounced like the "s" in pleasure. N.B. As Persian often indicates no vowel or German nacht. Do not pronounce it as sounds and as its pronunciation differs in "k." Westerners are as a rule incapable of different localities throughout Persia and the Near East as well as among individuals in French "r" will serve here; otherwise use any given locality, a uniform system of hard "g" as in good. transliteration such as the above, which is

H and h, approximately like the English in use by BahL'i communities all over the aspirate "h," should never be dropped. Tih- world, is indispensable to the student.

DEFINITIONS OF ORIENTAL TERMS USED IN BAHAI LITERATURE

'Abi: Cloak or mantle. Bi&kit: literally "Glad-tidings." Title of 'Abdu'l-Bahi: Servant of Bahi. one of the Tablets of Bahi'u'llih.

Ad_hin: Muslim call to prayer.

Adib: literally "the learned." Caravansarai: An inn for caravans.

A-g h ~ h :literally "branches." Denotes sons and descendants of BahB'u'llih. Dirfighih: "High constable."

Afniin: literally "twigs." Denotes the relations of the B6b.

AX.: "After Hijirah." Date of M a a m - "Endowed with constancy": a title given to and basis of Muhammadan chronology. Prophets who revealed a book and insti-

Akbar: "Greater." tuted religious laws.

'Am6: literally "light cloud," symbolizes the "First Invisible Substance." Farmin: "Order," "command," "royal de-

Amin: literally "the trusted." cree."
 Amir: "Lord," "commander," Farri&: "Footman,"
 "licitor," "attendant."
 "governor." Farr&&Bi&i: The head-farri&.
 Aq&: "Master." Title given by Bah\$u'l16h Farsakh: Unit of
 measurement. Its length
 to 'Abdu'l-Bahi. differs in different
 parts of the country ac-
 A'~am:"The greatest." cording to the nature
 of the ground, the
 local interpretation of the term being the
 Bib: "Gate." Title assumed by Mirz& 'Ali- distance which a laden
 mule will walk in
 Muhammad, after the declaration of His the hour, which varies
 from three to four
 Mission in SJhiriz in May, 1844 A.D. miles. Arabicised from
 the Persian "par-
 B6bi: Follower of the Bib. sa;ng," and is
 supposed to be derived from
 Badi': literally "the wonderful." pieces of stone (sang)
 placed on the road-
 Bahi: "Glory," "splendor," "light." Title by side.
 which Bah\$u'7llLh Husayn-'Ali) "Fourth Heaven": one of the
 stages of the
 is designated. invisible Realm.
 Bahi'i: Follower of Bahi'u'llih.
 Bahji: literally "delight." Denotes that part "Guarded Tablet": Denotes
 the Knowledge
 of the Plain of 'Akbb where the Shrine of God and of His
 Manifestation.
 and the Mansion of Bahi'u'llih are situ-
 ated. Hiji: A Muhammadan who has
 performed
 Bani-H6&im: The family from which Mu- the pilgrimage to
 Mecca.
 harmnad descended. Haziratu'l-Quds: BahA'i
 Headquarters.
 Baqiyyatu'llih: "Remnant of God"; title ap- Hijirah: literally
 "migration." The basis of
 plied both to the Bib and to BahP'u'llih. Muhammadan chronology.
 The date of
 Bayfin: "Utterance," "explanation." Muhammad's migration
 from Mecca to
 Title given by the Bib to His Revelation, Medina.
 particularly to His Books. Howdah: A litter carried by
 a camel, mule,
 Big: Honorary title, lower title than Lhin. horse or elephant for

traveling purposes.

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THE BAHAI WORLD

n: "Clan."

Ma&riqu'l-Aakir: literally "the

dawning

place of the praise of God." Title desig-

Imim: Title of the twelve Khhi'iih successors

of Muhammad. Also applied to Muslim nating Bahi'i House of Worship.

religious leaders.

Masjid: Mosque, temple, place of

worship.

Imim-Jum'ih: The leading imAm in a town

Maydin: A subdivision of a

farsakh. A

or city; chief of'the muliis.

square or open place.

Imim-Zidih: Descendant of an imim or

Mihdi: Title of the

Manifestation expected

his shrine.

by Islim.

fqin: literally "Certitude." The title of

Mihrib: The principal place in

a mosque

Bahi'u'llih's epistle to the uncle of the

where the irnim prays with his

face

Bib.

turned towards Mecca.

I&riqh: literally "effulgences." Title of one

Mi'rij: "Ascent," used with

reference to

of the Tablets of Bahi'u'llih.

Muhammad's ascension to heaven.

Isrifil: The Angel whose function is to

Mirzi: A contraction of

Amir-Zidih, mean-

sound the trumpet on the Day of Judg-

ing son of Amir. When affixed to

a name

ment.

it signifies prince; when

prefixed, simply

Mr.

Mis_hkin-Qalam: literally "the musk-scented

Jihiliyyih: The dark age of ignorance pen."

among the Arabs before the appearance

Mu'a&d_hin: The one who sounds the

of Muhammad.

A a i n , the Muhammadan call to

prayer.

Jamil-i-Mubirak: literally "the Blessed

Mujtahid: Muhammadan

doctor-of-law.

Beauty," applied by certain Bahfis to

Most of the mujtahids of Persia

have re-

Bahi'u'llih.

ceived their diplomas from the

most emi-

Jamil-i-Qidam: literally "the ancient

nent jurists of Karbill and

Najaf.

Beauty." Applied by certain Bahfis to

Mulli: Muhammadan priest.

Bahi'u'lllh.

Mustaghi*: "He Who is invoked."

The

Jubbiḥ: An outer coat. been as-	num~ricalvalue of which has
signed by the Bib as the limit of the time	
Ka'bih: Ancient shrine at Mecca. Now rec-	fixed for the advent of the
promised Man-	
ognized as the most holy shrine of Islīm.	ifestation.
Kabir : literally "great."	
Kar-Chudi: Chief of a ward or parish in a	Nabil: "Learned," "noble."
town; headman of a village.	Naw-RGz: "New Day." Name applied
to the	
Kalantar: "Mayor."	Bahi'i New Year's Day;
according to the	
Kalim: "One who discourses."	Persian Calendar the day on
which the sun	
Kalimit: literally "words." Title of one of	enters Aries.
the Tablets of Bahi'u'llih.	Nuqtiḥ: "Point."
Karbili'i: A Muhammadan who has per-	
formed the pilg;image to Karbili.	
-	
Kawaar: A river in Paradise, whence all	Pahlavin: "Athlete,"
"champion"; term ap-	
the other rivers derive their source.	plied to brave and muscular
men.	
K_hin: "Prince," "lord," "nobleman," "chief-	
tain."	Qidi: Judge; civil, criminal, and
ecclesiasti-	
Kitkb-i-Aqdas: literally "The Most Holy	cal.
Book." Title of Bahi'u'llih's Book of	Qi'im: "He Who shall arise."
Title designat-	
Laws.	ing the promised One of Islīm.
Kulih: The Persian lambskin hat worn by	Qalyin: A pipe for smo'king
through water.	
government employees and civilians.	Qibliḥ: The direction to which
people turn	
in prayer: especially Mecca, the Qibliḥ of	
all Muhammadans.	
Madrisih: Religious college.	Qurbin: "Sacrifice."
Man-Yuzhiruhu'llih: "He Whom God will	
make manifest." The title given by the	
Bib to the Promised One.	Ridvin: The name of the custodian
of Para-	
M a a a d i : A Muhammadan who has per-	dise. Bahi'u'llih uses it to
denote Para-	
formed the pilgrimage to Mas_hhad.	dise itself.
DEFINITIONS OF ORIENTAL TERMS	861
Sadratu'l-MuntahL: the name of a tree	S6riḥ: Name of the chapters of

the Qur'Ln.
 planted by the Arabs in ancient times at
 the end of a road, to serve as a guide. As TajalliyyLt: literally
 "splendors." Title of one
 a symbol it denotes the Manifestation of of the Tablets of Bahi'u'llih.
 God in His Day. Tarizit: literally "ornaments."
 Title of one
 Sihibu'z-Zamin: "Lord of the Age"; one of of the Tablets of
 BahB'u'llih.
 the titles of the promised Q2im. TGm6n: A sum of money equivalent
 to a
 Salsibil: A fountain in Paradise. dollar.
 Samandar: literally "the phoenix."
 SarkLr-i-Aqi: literally the "Honorable Mas- 'Urvatu'l-Vut_hqi: literally
 "the strongest
 ter," applied by certain Bah2is to 'Abdu'l- handle," symbolic of the Faith
 of God.
 BahL.
 "Seal of the Prophets": One of the titles of Vali-'Ahd: "Heir to the
 throne."
 Muhammad. Varaqiy-i-'Ulyi: literally "the
 most exalted
 "Seventh Sphere": The highest stage of the Leaf," applied to Bahiyyih
 KhLnum, sis-
 invisible Realm. Denotes also the Mani- ter of 'Abdu'l-BahL.
 festation of Bah2u'llih. Varqb: literally "the dove."
 shahid: "Martyr." Plural of martyr is Khu- VilLyat : guardianship.
 had&
 SJhayk_hu'l-Isl6m: Head of religious court, "White Path": Symbolizes the
 Religion of
 appointed to every large city by the S_hih. God.
 Sirit: literally "bridge" or "path," denotes
 the religion of God. Zidih: "Son."
 Siyyid: Descendant of the Prophet Muham- Zaynu'l-Muqarrabin: literally
 "the Orna-
 mad. ment of the favored."

PART F O U R

ARTICLES AND R E V I E W S

1. T H E S U F F E R I N G S O F B A H A ' U ' L L A H AND THEIR SIGNIFICANCE

M.A.

By GEORGETOWNSHEND,

T H E Prayers and Meditations o f Balzd'u9- H e verily who seeks for
 pearls must dive
 Zldh which the beloved Guardian has given to the bottom of the sea,
 endangering

us is in large measure an intimate remem- brance of the Redeemer's sufferings. And he forgets all	his very existence. Death he regards as naught;
BahP'u'llkh wished us to meditate on these body.	the miseries of mind and
sufferings. I n the Tablet of Ahmad He says: fearing to	He who stands on the shore,
"Remember My days during thy days, and naught.	take the plunge, attains
My distress and banishment in this remote prison."	The path of love is the
ordeal of fire. The	
In a great poem known as the Fire Tablet	shrinkers learn from it.
He records at length the tale of His calam- into the fire	Those who take the plunge
ities and writes at the close:	attain eternal bliss.
"Thank the Lord for this Tablet whence looking on, are	Those who stand afar off,
thou canst breathe the fragrance of My meekness and know what hath beset Us in the path of God." He adds: "Should all the only to be won	scorched by the flames. Love is a priceless thing
servants read and ponder this, there shall be kindled in their veins a fire that shall set attain; for	at the cost of death. Those who live to die, those
aflame the world."	they have shed all
thoughts of self.	
True religion in all ages has called on the in the	Those heroic souls who are rapt
faithful to suffer. On the one hand it brings the true	love of the Lord, they are
to mankind a happiness in the absolute and the everlasting which is found nowhere but in religion. N o unbeliever knows any joy religions have had to	lovers. All the founders of
which in its preciousness can be compared and as mankind	endure rejection and wrong,
to the joys of religion. "The true monk," it the victory	grew more and more mature and
has been said, "brings nothing with him but these suffer-	of God nearer, these wrongs,
his lyre."	ings have grown more and more
severe con-	
On the other hand Heaven is walled about with fire. This bliss must be bought at a of martyrdom in	tinually. We read little if anything
great price. So it has ever been in all reli-	the Old Testament. But the New

opens with
 gions of mankind. Herod's slaughter of the
 innocents, his be-
 An ancient hymn of India proclaims a heading of John the Baptist; its
 central figure
 truth as real now as it was in distant times: is a Man of Sorrows acquainted
 with grief.
 The Gospels close with the agony in Geth-
 The way of the Lord is fomr heroes. It is semane and with the Cross, the
 Nails, the
 not meant for cowards. Spear, and history follows with
 the martyr-
 Offer first your life and your all. Then dom of all the eleven apostles.
 The Bkb
 take the name of the Lord. Himself was martyred and His
 followers
 He only tastes of the Divine Cup who gave up their lives for love of
 Him, not by
 gives his son, his wife, his wealth and dozens only but by hundreds and by
 thou-
 his own life. sands. In establishing the victory
 of God

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THE B A H A ' I W O R L D

Bah6'u'llih and 'Abdu'l-Bahi drank the cup the High Prophets reached
 their culmination
 of suffering to the dregs. in Him.
 It is said there are three kinds of martyr- Yet through all He remained
 calm, con-
 dom: one is to stand bravely and meet death fident, his courage
 unshaken, his acquies-
 unflinchingly in the path of God without cence forever radiant.
 wavering or under torture denying for an No one is to imagine
 that the excess of
 instant their faith. The second is little by lit- His tribulations means that
 at any time the
 tle to detach one's heart entirely from the power of evil had prevailed
 against Him.
 world, laying aside deliberately and volun- Pondering as He would have
 us to do, over
 tarily all vanities and worldly seductions, let- the significance of these
 afflictions, we are
 ting every act and word become a speaking shown that the truth is
 quite otherwise. He
 monument and a fitting praise for the Holy reveals :
 Name of Bah6'u'llih. The third is to do the "Had not every
 tribulation been made the

most difficult things with such self-sacrifice	bearer of Thy wisdom, and
every ordeal the	
that all behold it as your pleasure. To seek	vehicle of Thy providence,
no one would	
and to accept poverty with the same smile	have dared oppose Us, though
the powers	
as you accept fortune. To make the sad, the	of heaven and earth were to
be leagued	
sorrowful your associates instead of fre-	against Us." He writes that
God had sacri-	
quencing the society of the careless and gay.	ficed Him that men might be
born anew	
To yield to the decrees of God and to re-	and released from their
bondage to sin. He	
joice in the most violent calamities even	praises God for His
sufferings, He welcomes	
when the suffering is beyond endurance. He	them, and even prays that
for God's sake	
who can fulfill these last conditions becomes	the earth should be dyed
with His blood and	
a martyr indeed.	His head raised on a
spearpoint. He con-	
None can attempt to delineate the variety	tinually protests that with
every fresh tribu-	
or to analyze the nature of the afflictions	lation heaped upon Him He
manifests a	
which were poured upon Bah6'u'llih. Re-	fuller measure of God's
Cause and exalts	
peatedly He has Himself summarized them in	more highly still God's
Word.	
a few brief powerful sentences. In one place	How bitterly felt were
His tribulations,	
He calls our particular attention to the fact	how acute His anguish, how
real His grief	
that it was not the Black Dungeon of Tih-	and pain is shown a hundred
times in His	
rin, for all its horrors and chains, which He	laments. His high divinity
did not protect	
named the Most Great Prison. He gave that	Him from human sensibility,
but never did	
name to 'Akk6. We are left to surmise why,	He quail nor blanch, never
did He show re-	
and we reflect that in the Black Pit His suf-	sentment.
ferings were chiefly personal and physical;	Many of His laments are
not over His	
His enemies were external foes, the hope of	woes themselves but over the
effect they	

redeeming the Cause was still with Him. But	produce on the faithful
whose hearts they	
when He went down to 'Akkb in 1868, the	sorely shook or on the
enemies of the Cause	
traitor Mirzb Yahy6 had done his deadly	whom they fill with joy.
work; the kings and leaders had definitely	Nothing could exhaust
His patience nor	
rejected the Message, He was definitely cast	dampen His spirit. "Though
My body be	
out and silenced. Not He Himself alone but	pained by the trials that
befall Me, though	
the Cause of God was in prison.	it be afflicted by the
revelation of Thy de-	
We can never imagine what numberless	cree, yet My soul rejoiceth."
He affirms that	
possibilities of immediate redemption the	the tribulations that He
and the faithful are	
mad, sad, bad world had wantonly flung	made to endure are such as
no pen in the	
away; nor can our less sensitive natures	entire creation can record,
nor anyone de-	
scribe. Yet "We swear by Thy Might, every	
know what the anguish of this frustration	
trouble that toucheth us in our love for Thee	
must have been to the eager longing of a	is an evidence of Thy
tender mercy, every	
heart as divinely centered, divinely loving as	fiery ordeal a sign of the
brightness of Thy	
His.	light, every woeful
tribulation a cooling	
But this much is abundantly plain; that	draught, every toil a blissful
repose, every	
the pains, the griefs, the sorrows, the suffer-	anguish a fountain of
gladness."	
ings, the rejections, the betrayals, the frus-	How then is it that "by
Thy stripes we are	
trations which were the common lot of all	healed?'
ARTICLES AND REVIEWS	867

It is because the intensity, the magnitude, perish in loneliness, of Satan's
whisperings
the volume of the sufferings of BahB'u'llBh in every human ear, of
infernial delusions
called forth the fullest possible expression spreading everywhere, of the
triumph of ca-
and outpouring of the infinite mercy and lamity, darkness, and coldness
of heart. He

love of God.	tells of the sovereignty in
every land of hate	
Wrongs done to the founder of a religion	and unbelief while He Himself is
forbidden	
have two inevitable effects: one is that of	to speak, left in the
loneliness of His an-	
retribution against the wrong done-the se-	guish, drowning in a sea of
pain with no res-	
verity of which we may judge from the two	cue ship to come and save Him.
The light	
thousand year exile of the Jewish people.	of honor and loyalty and truth
are put out;	
The other is that of reward to the High	slander prevails and no
avenging wrath of	
Prophet whom they enable to release fresh	an outraged God descends to
destroy the	
powers of life that would have otherwise	wicked and vindicate God's
messenger.	
lain latent, to pour forth Divine energies	He calls to God for an
answer. And the	
which in their boundlessness will utterly	answer comes, showing the
inner signifi-	
overwhelm the forces of evil and empower	cance of God's seeming to
forsake His right-	
Him to say: "Be of good cheer. I have over-	eous ones.
come the world."	Man's evil sets off God's
goodness. Man's	
The sufferings of BahCu'llBh enable us in	coldness of heart sets off the
warmth of	
some degree to measure the immensity of	God's love.
His love for mankind, to appreciate the sac-	Were it not for the night,
how would the	
rifice He made for love of us. The story of	sun of the Prophet's valor
show forth the	
them enables us to keep in remembrance	splendor of its radiance?
Through His lone-	
the heinous blackness and cruelty of the	liness, the unity of God was
revealed;	
world of man from which He saved us; it	through His banishment, the
world of divine	
enables us to realize the meaning and the	singleness grew fair.
need of Divine redemption, it proves to us	"We have made misery,"
said God to	
the invincibility of God and the lone majesty	Him, "the garment of Thy
glory, and sor-	
of God's victory over evil.	row the beauty of Thy temple.
O Thou	

It is for the sake of learning more fully treasure of the worlds! Thou
 seest the hearts
 the love and the glory and the might of God are filled with hate, and
 shalt absolve them,
 that we contemplate this story of Bahf - Thou Who dost hide the sins of
 all the
 u'llih's tribulations. worlds! Where the swords
 flash, go forward,
 In that spirit we are to read it, and as a where the shafts fly, press
 onward, O Thou
 proof of His triumphant inviolable love He victim of the worlds."
 keeps the picture before us in many forms In that battle which we-all
 of us-wage
 that we may be fortified and uplifted in our with pain and suffering and
 sorrow, those
 poor human struggle with the tests and af- are God's last words to us:
 flictions of life.
 The Fire Tablet adds all the poignancy "Where the swords flash, go
 forward;
 and impassioned power of divine poetry to Where the shafts fly,
 press onward."
 the story of the boundless suffering He and
 His beloved followers had to endure. In lan- For love is a priceless
 thing, only to be
 guage of torrential eloquence He tells of the won at the cost of death.
 Those who live
 longing of the faithful for reunion with God to die, those attain; for they
 have lost all
 being ungratified, He tells of the casting out thoughts of self. Those heroic
 souls who are
 of those most near to His heart, of dying rapt in the love of the Lord,
 they are the
 bodies, of frustrated lovers left afar to true lovers.

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T H E B A H A ' I W O R L D

2. T H E G O D W H O W A L K S W I T H M E N

PROM

an older day we hear there was a The rise and spread of
 revealed religions,
 time when God walked with men. That an- and coming of the attitude of
 science which
 cient belief is now a faded rose that has lost replaced the imagination of
 childish peoples,
 its glory, but it keeps a precious fragrance denuded the skies, the
 mountains, the forests
 which still stirs the heart with wonder and and the fields of all these
 charming man-

with hope. invented deities. Once more
 the world be-
 God walked with men! The idea seems came a place of loneliness,
 unless people could find solace and healing
 to change the world from a great, implaca-
 in the procla- mations of great religious
 ble machine into a place of adoration and
 doctors. Mighty waves of faith did
 fulfilled love. It makes us ask, do we live in
 spread over the pagan world. There was
 a universe of mechanical atoms, of strange,
 something which the disconsolate person could
 perfect stars and suns looking down without
 find to cherish in his secret heart. A purer
 feeling or pity upon our griefs and lonely
 love and a more ardent adoration of God gave
 failures, or can we be actually living in the
 to our fathers and mothers a source of
 compassionate heart of God? strength and cour-
 age-a sense of consecration to
 How could such an exalted idea ever be-
 their Crea- tor.
 come lost and forgotten? Was it merely a The religious systems, too,
 beautiful but empty dream? Or was it a
 have attempted to overcome the loneliness of
 sublime truth we have sold for the price to
 hearts, using the genius of architects,
 pay for personal and selfish desires? and poets to create impressive
 sculptors, painters
 This world, we know too well, without a
 cathedrals
 God who walks with men, imprisons us in and colorful pageants to draw
 men away from themselves and plunge
 a vast loneliness where we have to live with
 them into the
 our own discontent, our failure, lacking real
 experience. ecstasy of a high communal
 purpose or aim. It is not enough to become
 and mothers
 at times part of some officially heralded
 did not suc-
 movement pronounced necessary and noble
 fulfillment
 if the nobility does not penetrate into our
 express the no-
 own hearts and redeem us from our unsatis-
 the redemption bility of their faith through

fying selves. But the discontent lingers and the hope occasionally returns. What has happened to human beings that they can be so skillful in doing great things orphans. We but so helpless when they turn their wonder- any fortune accu- ful powers to the greater task of ordering precious treasure their own hearts? wars, revolutions and the hideous tyrannies which have af- flicted our time. Ages ago the Greeks, the Romans, the that nothing can German peoples and the Scandinavians at- direct, simple, tempted to fill this world of loneliness with the love of imagined gods who walked with men. Their their organi- poets invented nearby heavens filled with God, their work deities whom the people worshipped as gods. God. Beneath the These deities embodied the hopes, longings, find with dis- loves and passions of human beings. Enter- heart stands ing their daily lives, the imaginary gods and are people who goddesses, fauns, elves and sprites, empow- There are many ered to punish or reward, seemed for a long morning until night. time to satisfy the upreaching heart and still a conscious the restless mind. heart. The world	of a warring, divided society. We of today are spiritual cannot live as idle heirs of mulated in the past. The of faith has been wasted in It is very plain to us now compensate for the loss of the heart-transforming power of God. However high men rise in zation of formal worship of does not take the place of clamor of religious systems we console fear that the human alone. Happiness? Yes, there love us and people we love. useful things to do from Nevertheless we know there is solitude even in the happy

ARTICLES AND REVIEWS

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about us is terrifying, people become more bringing forth of and more abandoned to pleasure as a flight for mankind. from the solitude which we know too well is revolutionized	What happened was the a new truth about God's love A great being in the East has

the emptiness where God has not brought religion. Though He was
 persecuted and re- sisted, His words have been
 His compassion, His understanding, His carried slowly
 strength and His healing. It is within this but steadily to all parts of
 the world.
 emptiness at the center of being, that our This is the essence of
 what this heroic, sublime and inspired Person
 anxieties are distilled. has told the
 Of course no one shows his anxieties to world today. First, that the
 almighty God
 others if he can conceal them. We learn to of the universe, Creator of
 man, remains
 put up a brave front in order to conceal that forever concealed, too
 glorious for any hu-
 secret inner void. We talk about everything man to approach. Second, He
 sends His
 except the one great thing that really counts. Spirit to inspire a perfect
 man upon our
 Perhaps we conform to opinion and the earth and through Him pour
 forth His love
 public standard of manners and efficiency so and His saving truth to all
 who will listen
 successfully that after a while we regard and believe. Third, God
 reveals His divine
 the front as our real self. But if we do this, nature and purpose to mankind
 age after
 sooner or later some crisis overtakes us, age, so that the world is
 never left without
 strikes at our very heart, and makes us more His assurance of love and
 redemption.
 conscious than ever how weak and helpless This perfect being in whom
 the celestial
 human beings are without God. What we Spirit enters and takes
 possession of the
 call strength is often no more than the habit man's own personal powers is
 the Prophet,
 of closing the heart, and this is the most or as some say, the Messenger
 or the Mes-
 disastrous weakness. siah. There is no way to God
 except through
 His chosen Messenger.
 In His Prophet, God walks with men.
 They teach us today that the universe is Through Him, God's passionate
 love for
 vast beyond comprehension. In it the little men is poured forth and His

inspired guid-

earth, our home, has become reduced to in-
inspiration for
significance. There must be a God to create
nations.

and rule this mighty universe, but can a God
so majestic and powerful come down to
walk with men? The beautiful old stories of
that in this

God do not match the new stories of sci-
powerful
entific discovery. The world has changed.
recognize the Spirit

There seems to be no connection between
always resisted

our modern universe and the simple spirit
appears

of pure love for which we long. Everything
greatest trouble.

has become organized and technically per-
overcome God's

fected except people themselves.
Spirit have killed the

Who is the God who has walked with
nearest and

men? When does He appear? How does He
when darkened

disclose Himself? Can we still seek and find
of love and

a deathless love that will claim our erring
suppressed, they

hearts, touch them with passion and save
alter its meaning

us from ourselves?

They confined its

Today a wonderful event has taken place.
and living truth

People have thought that religion was some-
of theology,

thing that happened centuries ago, and its
confuses all but a

story was complete and finished. Though
themselves defenders

everything has changed during the past few
champion of its mis-

generations, nothing, they supposed, could
change the systems of belief that have been

ance written or spoken as

individuals, races and

God walks with men! Alas,

humble human form some of the

leaders have failed to

of God Himself. They have

and condemned Him whenever He

in the time of the world's

Though no human will can

will, the enemies of the

Messenger and martyred those

dearest to Him. Afterward,

souls found that His message

immortality could not be

did everything possible to

and restrict its influence.

free, universal, radiant love

within a complicated system

creed and ritual, which

few, while proclaiming

of the faith, and the

sion.

But we are not concerned

with systems

in existence and ruled so long. The world and the great disputes about religion. Our

could be uprooted, but God, they tell us, longing is for the God Who wills with men.

remained silent while millions suffered and What we pray for is the infinite privilege of

the nations lost their way. hearing His words with our own ears, ad-

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mitting His love into our own hearts, and daily reporting of His words and no descrip-

understanding His message with our own tion of His presence, but the recorded words

minds. carry full conviction that

He expressed

All of us have been taught to revere some God's love and truth to people exactly like

Prophet's name and exalt His mission as ourselves.

explained to us in childhood and youth. The words are not many, but they do

But we have been warned that other Proph- seem to lay a foundation for belief in one

ets are false messengers who arose solely to God and for love of humanity.

betray our inherited faith. "Thou shalt have no other God before

The sublime truth that comes to us today me. . . . Thou shalt not kill .. . Love thy

is that the Prophets are not hostile to each neighbor as thyself." God walked with men.

other, but identical beings all filled with the He pointed the way, and when they took the

same Spirit and carrying out the same mis- way they were favored; but when they

sion. Details of their Message changed from turned from the way, they fell into mis-

age to age because different conditions called fortune. for new-treatment.

religion back to the in- This view brings

The miraculous bounty of our time is dividual. God has given religion to all and

that through this new revelation we can not made it a monopoly for any group to

regard the religion of God as one universal dispense for a profit.

"What doth the Lord

faith, which passes through different periods	require of thee, but to do
justly, and to love	
of development but always upholds the one	mercy, and to walk humbly
with thy God?"	
divine love and always works to bring peo-	But though the way was
so plain, the peo-	
ple together as members of the one great	ple must have lost it and
become as be-	
human family.	wildered as people are
today. For we find	
God walks with men!	these terrible words spoken by
a later	
Let us fear no longer to search out for	Prophet: "Behold, the days
come, saith the	
ourselves the tenderness, the ardor and the	Lord God, that I will send
a famine in the	
compassion of the love which God has	land, not a famine of
bread, nor a thirst for	
poured forth through His Prophets, and to	water, but of hearing the
words of the Lord;	
learn, with new minds, the infinite wisdom	and they shall wander from
sea to sea, and	
of His counsel.	from the north even to the
east, they shall	
The God Who walks with men is the Fa-	run to and fro to seek the word
of the Lord,	
ther of all humanity. There is no longer any	and shall not find it."
religious reason for assuming that He cher-	What were they to
seek-the words which	
ishes only one race or one creed or that	they already possessed but
had forgotten, or	
there is any divine word justifying prejudice	a new way to understand
these words; or	
and dissension among the many diverse peo-	was it a new word they had
to await?	
ples of the human race.	God walked with other
races also. To His	
Since there is, beyond all our complicated	people, Zoroaster said: "To
enjoy the bene-	
doubting, a God Who walks with men, let	fits of providence is
wisdom; to enable others	
us reverently draw near and join those	to enjoy them is virtue. He
who is indiffer-	
thongs of people, those fortunate individ-	ent to the welfare of others
does not deserve	
uals and those dear companions actually	to be called a man." How
this lifts the heart!	

standing in the presence of the Messengers God is to allay who, one by one, stood forth, each in His and to improve the own age, as the Witnesses and Spokesmen of God on earth. The tongues are different mankind no com- but the speech is one!	"The best way of worshipping the distress of the times condition of mankind." "Have the religions of mon ground? Is there not everywhere the same enrapturing beauty, beaming forth from many thousand places? Broad indeed Can the seeking heart make a better be- All-Loving One has ginning of this joyous quest than to turn colors He has to the words of that great, heroic figure, worship has divided Moses? Moses, we recall, arose among an countless nations, from exiled and enslaved people subject to the select one-Divine conquering might, the arrogant pride of the ancient Egyptian Empire. There was no Muhammad, said:
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"God is the light of the Heavens and of the people whose earth. . . . God guideth whom He will to religion from God His light, and God setteth forth parables to used that re- men, for God knoweth all things." He also Can God's re- said, "There is no compulsion in religion." the people aban- Are we not to accept truth freely and cher- religion and exploit ish it as a blessing rather than bear it as a privilege, so that heavy load? "We make no distinction be- world of tween any of His Messengers," M a a m m a d heavenly world, full also said. Thus the different peoples, sharing peace, but it has their holy words, can draw closer in fellow-	His work was done among a ancestors had received a through Moses. The opposers ligion as their justification. ligion oppose itself? Or do don the spirit of their its outer forms and special a new Prophet must appear? The Christ's Beatitudes is a of illumination and inner not conquered the world of our

human strife
ship, acknowledging one God. nor made peace the great law
over the na-
When Buddha walked with men, He said: tions.
"As a mother even at the risk of her own Is it for ever to be thus?
The Prophet's
life protects her son, her only son, so he who vision a dream, and our
struggles and fail-
has -recognized the Truth -cultivates good ures the reality? A future
heaven but a pres-
will without measure among all beings, un- ent chaos? "I have yet many
things to say to
stinted, unmixed with any feeling of making you, but you cannot hear them
now. When
distinctions or showing preferences." "To the Spirit of truth comes, he
will guide you
him in whom love dwells, the whole world into all the truth."
is but one family." Among the Hindus their
VII.
Prophet said, "Like the body that is made
up of different limbs and organs, all mortal This greatest challenge to
the human heart
creatures exist depending upon one an- has been squarely met by the
Babb'i teach-
other." "Toward all that live, I am the same. ings. They explain that all
the Prophets came
. . . Whoever devoutly worships Me, they to prepare the people, race by
race or nation
are in Me and I in them." by nation, for existence in
this very age in
which we were born-the age when all peo-
VI. ples would be brought together and have to
How inspiringly God walked with men learn how to live together or
else be faced
when Jesus went about among the people in with destruction. The learning
how to live
His day! His spirit of compassionate under- together means living
according to the stand-
standing, poured out upon humble individ- ards set for them by all the
Prophets. The
uals, upon the sick, the blind and the erring, being faced with destruction
means attempt-
along with His firm repudiation of hypocrisy ing to solve our great, world
problems with-
and pride, could only be a pure reflection out any true, religious
spirit.
of the power God vested in Him. Perhaps stated that way, anyone can

see that all
 these healings were physical miracles He
 sufferings we impose
 performed, but they might also have been
 for breaking
 spiritual healings, to make the inwardly
 punish us-
 blind see the light of Truth and the reli-
 giously dead arise to a new life of faith.
 terrible pe-
 Certainly He attributed all His works to the
 By worshipping
 divine Power, and the religion He preached
 peoples, and
 was based on worship of God, not of Him-
 and principles
 self. "Let your light so shine before men.
 revealed for
 that they may see your good works, and
 which animated
 glorify your Father which is in heaven."
 has animated
 When an enemy asked Him which was the
 words with such
 great commandment, He said, "Thou shalt
 person can say to
 love the Lord thy God with all thy heart,
 dead-it is reborn.
 and with all thy soul, and with all thy mind
 primitive peo-
 . . . And the second is like unto it, thou
 lives-it is a world-
 shalt love thy neighbor as thyself." "A new
 World Plan
 commandment I give to you; that you love
 stricken society."
 one another; even as I have loved you, that
 the soul, sum-
 you also love one another.".
 supreme crusade to

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establish peace and justice through divine
 effort. The love
 Law. Nothing greater can enter the heart
 universal. When we
 than this pure flame of faith in the living
 our wars today are the
 on each other as punishments
 the laws of God. He does not
 we punish ourselves.
 But how can we bring such a
 riod of suffering to an end?
 the one God, the Father of all
 living according to the laws
 His Prophet, Bahb'u'llh, has
 humanity today. The Spirit
 the Prophets of ancient times
 Bahb'u'llh and inspired his
 truth that every sincere
 himself, "Religion is not
 Religion is not something for
 ple living only simple
 unifying principle, a majestic
 for the redemption of a
 The Bah&'i teachings call to
 moning us to serve in a

never attain by our own
 that God offers us is
 partake of it we know that the

same trans-

God who, once more, has walked with men. forming spirit enters all
others who believe,

"Love Me, that I may love thee. If thou and therefore by this sharing of
universal

lovest Me not, My love can in no wise reach love we become united.

thee." Here speaks the very heart of reli- How this world can attain

peace is pro-

gion. To the downcast soul, shrinking from claimed in these noble words:

"The sover-

its responsibilities, the Prophet says, "Thou eign remedy and mightiest
instrument for

art My dominion and My dominion perish- the healing of all the world

is the union

eth not, wherefore fearest thou thy perish- of all its peoples in one

universal Cause, one

ing? Thou art My light and My light shall common Faith." When we grasp

this divine

never be extinguished, why dost thou dread truth we are able to make our
lives count

extinction? Thou art My glory and My glory in the terrible struggle now

going on be-

fadeth not; thou art My robe and My robe tween the way of God and the

way of un-

shall never be outworn. Abide then in thy regenerate man.

love for Me, that thou mayest find Me in the To accept and to assimilate

truth we

realm of glory." must prepare ourselves by

willingness to

Here are His words to us about brother- give up errors, prejudice and

half-truths

hood: "Know ye not why We created you even though, or rather

especially when, these

all from the same dust? That no one should seem to have become the

bulwarks of a de-

exalt himself over the other. Ponder at all cadent society. Truth cannot

enter the life

times in your hearts how ye were created. which consciously profits by

error. The gulf

Since We have created you all from one between the words of the

Prophet and hu-

same substance it is incumbent on you to be

man intellect is wider than this earth, but it

even as one soul, to walk with the same feet,

eat with the same mouth and dwell in the can be bridged by every

sincere seeker.

same land, that from your inmost being, by "The time fore-ordained

unto the peoples
 your deeds and actions, the signs of oneness and kindreds of the earth is
 now come. The
 and the essence of detachment may be made promises of God, as recorded
 in the Holy
 manifest." Scriptures, have all been
 fulfilled."
 The Prophet uncovers a deep source of God walks with men!
 life within our personality which we can Shall we not arise and walk
 with Him?

3. EDUCATING FOR PROGRESS

EDUCATION in the past, whether oral This static type of culture
 may be character-
 or literate, has had as its chief purpose the ized by four I's: Ignorance,
 Illiteracy, In-
 transmission to each new generation of the sularity and Inertia. With
 such character-
 knowledge, skills, traditions and mores of istics, medievalism will be
 seen as a vicious
 the race, thus assuring the stability and per- circle, self-perpetuating and
 self-imprison-
 petuation of particular cultures and civiliza- ing.
 tions. The Greeks broke out from
 traditionalism
 Until recently education has not con- for a few brilliant centuries and
 then lapsed
 cerned itself with human progress. Its aim again. The Muslims in their
 turn created a
 has been the perpetuation of the "status brilliant age of science which
 has left be-
 quo." In the Occident all through the Mid- neficent results to world
 civilization. But
 dle Ages, and in Asia until the present cen- around the Eleventh Century,
 this 6lan died
 tury, this devotion to ancestral patterns has down and Islim sank into that
 medievalism
 resulted in what is termed "medievalism." and obscurantism which has so
 strikingly

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characterized it for the past five or six cen- of medievalism where he has
 remained for
 turies. so many centuries.
 Europe, stimulated and awakened from We do not need to rehearse here
 all the
 her Dark Ages by the brilliant lights of the amazing ways in which humanity

has pro-
Islamic-Arabic culture, entered upon a long gressed since the Century of
Enlightenment
period of progress which constantly gained -the discoveries of science and
their appli-
in momentum, culminating today in the cation to human living; the
great enlarge-
marvels of our technological age. ment of man's knowledge and
conceptual
power; the broadening of his horizons; the
narrowing of the planet until all are near
neighbors; and the promise of technology to
Although humanity has made progress by bless and fructify the earth.
such periodic flowerings of culture and in- The discovery of evolution
in the nine-
vention, the concept of human progress, teenth century wrought a still vaster
expan-
strange to say, has been very late in arriving sion of the mind of humanity
than had the
on the planet. The classical traditions, and French Age of Enlightenment. With
this
the traditions of medieval Christian Europe, new vision which the theory of
evolution
were introspective. The Greeks and Romans gave to human thought, everything in
the
looked back to a Golden Age from which universe from minuscule to majuscule was
humanity had degenerated; the Christians seen as developing in terms of
progress; a
looked back to an age of innocence from progress side-tracked or vitiated here
and
which a sinful humanity had lapsed. there by back-currents and
eddies, but in
It was not until the seventeenth and eight- the main, persistently at work
throughout
eenth centuries that the idea of human prog- the cosmos to individualize and
form to
ress began to rise, particularly in that free ever more perfect patterns
everything that
atmosphere of intellectualism in France exists.
which has been called the Age of Enlighten- Very suddenly-if we speak in
terms of
ment. The discovery of the New World and human life upon this planet or even in
terms
the voyages and observations of world trav- of the history of civilization-this
light-
elers brought to Europe an important and bringing concept of progress has
dawned

eye-opening wealth of material regarding and begun everywhere to energize the souls
the customs and folk-patterns of savages, of men. The whole world has now become
semi-savages and Asiatics whose varied cul- progress-minded. There is not a race, not
tures had hitherto been either totally un- a region where the ideas of human progress
known or little appreciated. and the examples of human progress are not
Then thanks to that sheer logic of the working like a subtle yeast to raise the heavy
French mind, the idea arrived that the un- dough of sterile custom into the bread of
tutored lives of the savages probably had life.
been the nature of all human life on the Naturally this world-shaking concept of
planet at one time; and that the superior progress has penetrated the field of educa-
standards of living and intellectual enlight- tion, which next to religion is the most con-
enment of the contemporaneous Europe had serving and conservative force in the life of
been due to progress from lower conditions. man. So now education, in addition to hand-
Once this concept of past progress was ing over to the new generation the knowl-
arrived at, it was natural to extend the con- edges and skills and mores of the past, is
cept of progress into the future. If man had aiming also to stimulate the mind with the
already developed from low to high condi- history of the past as shown in terms of
tions, what was there to prevent him from progrkss, and with the possibility of further
going on and developing still higher? progress on and on throughomut the coming
Thus arose the most dynamic idea that
has ever entered the mind of man-PROG- year.
RESS. Here is something to inspire man's
At this point we may consider the nature
imagination, to awaken his desires, and to and plan of Bahb'i education
as it is begin-
whet his will. Something, in a word, which ning to unfold, and will unfold more and
can in itself-by sheer creative power resid- more with each coming generation.
ing in the concept-stimulate and induce Bahb'i education is not only

progress-

man to erupt from the sterile imprisonment minded; it also has in the World Order of

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Bahí'u'lláh a distinct pattern of perfection utive, backed by an international Force, will
as the goal of human effort. carry out the decisions arrived at, and apply
Almost a century ago Bahí'u'lláh laid the laws enacted by, this world legislature,
down certain definite principles for human and will safeguard the organic unity of the
progress, leading up to and culminating in a whole commonwealth. A world tribunal will
new world civilization dedicated to world adjudicate and deliver its compulsory and
unity, peace and prosperity. Since Bahá'í- final verdict in all and any disputes that may
u'lláh enunciated these world principles- arise between the various elements constitut-
not as creations of the human mind but as ing this universal system. A mechanism of
divine messages to man-Bahá'í's enter upon world inter-communication will be devised,
all study of human progress with a brilliant embracing the whole planet, freed from na-
hope and faith and dedication such as is not tional hindrances and restrictions, and func-
to be found elsewhere. And as the patterns tioning with marvellous swiftness and per-
of perfection are already authoritatively an- fect regularity. A world metropolis will act
nounced, Bahí'is are saved from those fric- as the nerve center of a world civilization,
tional wastes of energy and those futile di- the focus towards which the unifying forces
gressions which characterize the efforts of of life will converge and from which its
liberals to arrive at some commonly ac- energizing influences will radiate. A world
cepted scheme of operation. language will either be invented or chosen
In accordance with this planetary aim, from among the existing languages and will
the core of the Bahá'í curriculum will be be taught in the schools of all the federated

the new World Order as edicted by Bahi'-	nations as an auxiliary to
their mother	
u'llhh. The history of the past, the social and	tongue. A world script, a
world literature,	
physical sciences, all will be oriented in the	a uniform and universal
system of currency,	
practical direction of the achievement in the	of weights and measures,
will simplify and	
future of a more orderly and happy world.	facilitate intercourse . .
. stimulate the in-	
All Bahi'i students will thus become future-	tellectual, the moral, and
spiritual life of the	
minded and dedicated to world progress.	entire human race.
"He is a true man," declared Bahi'u'llhh,	"A world federal system,
ruling the whole	
"who devotes his energies to the building of	earth and exercising
unchallengeable author-	
a better world." Salvation as understood in	ity over its unimaginably
vast resources,	
the Bahi'i Faith is not only the spiritualiza-	blending and embodying the
ideals of both	
tion of the individual, but also the spirituali-	the East and the West,
liberated from the	
zation and redemption of humanity and of	curse of war and its
miseries, and bent on	
its institutions.	the exploitation of all the
available sources	
This new World Order around which Ba-	of energy on the surface of the
planet, a	
h6'i education will be centered is best de-	system in which Force is
made the servant	
scribed in the words of the present Guardian	of Justice, whose life is
sustained by its	
and administrator of the Bahi'i World Faith,	universal recognition of one
God and by its	
Shoghi Effendi.	allegiance to one common
Revelation-such	
"The unity of the human race, as envis-	is the goal towards which
humanity, im-	
aged by Bahi'u'llhh, implies the establish-	pelled by the unifying
forces of life, is mov-	
ment of a world commonwealth in which all	ing."
nations, races, creeds, and classes are closely	The formulation of such
principles of	
and permanently united, and in which the	organization for all
humanity and the guid-	
autonomy of its state members and the per-	ance of humanity into a new

World Order

sonal freedom and initiative of the individual human personality. The task is too immense a task for any human personality. It requires a super-power. The function of the individual is to become a channel for a Divine Force completely safeguarded. This common Plan which would remake wealth must, as far as we can visualize it, better and happier home for and a Divine through the power of the consist of a world legislature, whose members will, as trustees of the whole of mankind, It is Light which guided the kind, ultimately control the entire resources of all the component nations, and will enact Prophets and shone forth from them, that the such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive breathes the breath of

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the Holy Spirit from your hearts into the example, the power of words. It was the world, commerce and politics will take care contagion of the Spirit, that under the guidance of themselves in perfect harmony. All arts and sciences will become revealed, and the ance of the apostles changed into hearts of sacrificial love. This task was into hearts of sacrificial knowledge of God will be manifested. It is supremely difficult when undertaken in the regeneration of adults, as the not your work, but that of the Holy Spirit expostulative letters of St. tutorial and which you breathe forth through the Word. Paul indicate. It

This is a fundamental truth." is much easier to train the innocence and

VI. viability of childhood into such spiritualization of character. And with each generation

It may seem strange to include spiritual of such tutelage, the spiritual level will rise

love in an educational curriculum. But this higher.

quality-the practice of which was the essential. Thus, with each succeeding generation of

sence and kernel of Christ's teaching-is itself the world
again emphasized in the BahB'i Faith as the noble and more
corner-stone of the training for the future dowered with both
world civilization, and as the only means of love and wisdom; and equipped
technology-
achieving that functional unity which will cally for the colossal tasks
which will face
effectively bind the nations and races of the them in the achieving of a
united and peace-
world together. ful humanity.

Tolerance, mutual understanding and consideration are not enough. Admirable as VII.

these characteristics are, they always fail in Much as these spiritual
motivations and
frictional contingencies and emotional crises. powers are needed for the
superh~~man task
Spiritual love alone can actually cement to- of forging this planet into a
peacefully func-
gether

- in unbreakable union the diverse tioning unity-a task which, as
Shoghi Ef-
races of the world, with their diverse tem- fendi points out, is epochal,
and once
peraments, customs, and self-interests. achieved will never present
itself again-

This divine love is none other than the important as is this planetary
task, the needs

Holy Spirit, through the fostering influence and values of man as an
individual will not
of which man's animal nature is to be trans- be neglected in the BahB'i
curriculum.

formed. This is the "second birth" of which The present struggle to
achieve world

Christ spoke. It is the way to the harmoniza- unity is an exigency which
will not be al-
tion and spiritualization of man's nature as ways with us. When once this
unity is

an individual. It is the only secure founda- achieved and world peace
assured, whereto

tion for world harmony and peace. Hence shall man direct his energies?

In addition to

the importance of teaching and training his duties and
responsibilities in the new

youth in these vital truths that compose world-citizenship, the

individual has a quest
 what 'Abdu'l-BahB called "the spiritual sci- of his own which is
 legitimate-the quest
 ence"-vastly more important in the estab- for career-success, for
 happiness, for spirit-
 lishment of a world civilization than are any ual and harmonious living.
 of the physical or social sciences. BahPi education will
 strongly emphasize,
 But how can any educational system therefore, the true nature of
 man, as an im-
 train children along this line of love-devel- mortal soul which has both the
 opportunity
 opnent, this spiritualization of human mo- and the obligation of
 spiritual development.
 tives which is the desideration not only of In accordance with his dual
 nature, man's
 Bah2i culture but of all world cultures irre- selfhood or "ego" can become
 either de-
 spective of creed or circumstance? generate or regenerate. Either
 we are con-
 Pedagogic inculcation and preachment stantly advancing on the
 spiritual path, or
 will not accomplish this basic goal of child- we are daily retrogressing.
 Even to remain
 development. Only a dedicated corps of inactive is to decay.
 teachers-themselves aflame with this spir- A wholly new science will
 evolve under
 itual love-can accomplish such a super- the BahB'i aegis-a new type of
 psychology.
 human task. The spirit of love must prevail The present materialistic
 psychology, which
 not only in the home but also in the school. either denies or ignores the
 existence of a
 The power of example is more effective than soul, will yield ground to a
 more spiritual
 1 'Abdu'l-Rahfi, Divine Art of Living. science which will unfold to
 youth the essen-

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tial nature of his being and his consequent from the routine past, are of
 such nature.
 spiritual potentialities. BahL'i education will,
 therefore, keep to a
 In fact, the whole process of education, safe minimum the authority of
 tradition,
 including the acquisition of knowledge and while emphasizing and
 fostering the factors

the acquirement of skills, will be reoriented creation.	of progress, invention and
around those spiritual potentialities which of BahL'i educa-	This progressive attitude
are basic not only to the development of repercussions in so-	tion will have important
moral character but also to the wholesome technologization	ciety itself, hastening the
development of man's emotional nature. its prosperity	of the planet and enhancing
Such a spiritual psychology will lift the hu- man mind, expand its horizons, and develop	and happiness.
powers higher than the materialistic scientist has been able to conceive.	We have been discussing
education, up to this point, from the heights of progress al- ready established by Western civilization.	
BahB'u'llih compared man to a mine of of South	But in Asia and Africa and most
hidden wealth which can be made available must be at	America, reforms in education
only by education. But how can education Before creative	first more fundamental.
develop these new and unseen powers? To there lies be-	scholarship can be achieved,
achieve this unparalleled task the educator the primary	fore these backward countries
must realize man's true nature to be spirit. itself. This is,	task of overcoming illiteracy
In the intellectual training of the child, the peoples, an enor-	for over half the world's
pregnant truth must be recognized that man's mind is but an instrument, and that	mously difficult obligation.
assume the full his real creative powers flow from the soul.	Bahi'is, the world over,
planetary task.	responsibilities of such a
'Abdu'l-BahL has made the portentous principles of	For one of the fulcrum
statement that it is the Divine Creative Spirit was the	BahL'u'llLh's new World Order
fructifying the mind which enables human education. This	achievement of universal
beings both to comprehend and to master before God and	was declared to be a duty
the universe they live in. Therein lies the Bahi'i State.	a primary obligation of the
chief difference between man's intelligence	'Abdu'l-BahL declared that it

was a grave
 and that of the animal. Animals, too, have
 parent or the state
 intelligence to a degree. They can think-
 illiterate, igno-
 but only concretely. They cannot generalize,
 the noble pat-
 form inductions and deductions, or think in
 those abstract terms which reveal the nature
 failed to escape
 of existence and the means of controlling
 circle of medie-
 and dominating environment.
 education and the
 Abstract and creative thinking is a gift of
 aspirations can
 the Creator to man alone, enabling him-as
 stagnation.
 made in the image of God-to comprehend
 change, Asia
 to a remarkable degree the creative patterns
 the contagion of
 of the universe, and to create himself.
 everywhere alive,
 BahCi education, therefore, will empha-
 ferment of west-
 size the spiritual, intuitional and creative
 with western no-
 factors in the development of youth. Educa-
 western ideas of
 tion will be less stereotyped and more crea-
 tive, less formal and standardized, and more
 the BahL'i
 tolerant and sympathetic toward the individ-
 pattern for progress
 ual's development of those remarkable in-
 the dilemma of
 tuitional powers which are the basis of crea-
 or technological
 tiveness.
 education and Ba-
 BahL'u'llih hints at the possibility of im-
 distinctly enlist the
 mediate or intuitive knowledge on the part
 West has been
 of man. This is a dangerous field for the
 educator to operate in. But indubitably, all

lapse on the part of the
 to allow children to grow up
 rant, undeveloped, as regards
 tern of their true being.
 Asia has up to the present
 from the vicious repetitive
 valism. Only literacy and
 contagion of new desires and
 break up this hereditary
 In this epochal century of
 has at last begun to catch
 progress. Her peoples are
 as never before, with the
 ern science and technology,
 tions of human rights, and
 progress.
 To this pregnant situation
 Faith brings a definite
 which will lift Asia out of
 favoring either retardation
 materialism. For BahL'i
 hi'i concepts of progress
 spiritual factors which the
 gradually losing and denying.
 Bahi'i education trains

for a world civili-

creations of man's genius, all new departures zation that will be
dynamically spiritual at

A R T I C L E S A 1 V D R E V I E W S

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the same time that it will be technological ence which the Muslim world
created and

and practical. maintained from the eighth to
the twelfth

"Every youth must be trained to a profes- century.

sion or vocation," declared Bahi'u'llih-a When Europe awoke from her
dark slum-

desideration which the Occident as well as ber to create the Renaissance
under the

the Orient has need to consider. And of all stimulus and influence of

Muslim civiliza-

vocations and professions, Bahi'u'llih as- tion, Church Latin became the
universal

serted that agriculture is the most important. language. A professor could
travel, as many

Here is an educational system perfect as did, from Paris to Oxford, or
from Padua

to conception and practical as to application. to Paris-and later, to more
distant universi-

The Bahi'is in Asiatic countries, such as ties such as Prague or
Vienna-using always

Persia, Egypt, 'Iriq, and India, are, as might the basic language of Latin
for instruction

be expected, the most progress-minded citi- and for literary expression.

And here in Eu-

zens in their respective communities. They rope, as had been the case in
the Arabic-

are already taking steps to inaugurate the Islamic culture,. this

academic cross-fertiliza- tion proved a great aid in
humble beginnings of that educational sys-

tem which will one day universally char- science and culture.

acterize the Bahi'i World State. Today, in spite of

nationalistic rivalries

and rancors and of the thousand petty ob-
stacles which a multi-lingual humanity la-
bors under, science and culture range the

The Bahi'i system of education, as even- planet. The excellent custom of
exchange

tually established throughout the world, will professors and pupils is but
a faint begin-

have a universal curriculum, will operate in ning of that cultural

universality which will
 a universal language, and will inculcate a some day prevail throughout
 the world.
 universal ethics-gradually forging the vari-
 XI.
 ous races and peoples of the world into a
 cultural unity which will flower into a world In the BahL'i culture,
 science and tech-
 civilization. nology will hold a high
 place, striving in
 The need of an auxiliary universal lan- friendly rivalry with spiritual
 potencies to
 guage was emphasized by Bahi'u'llih as one build a better world.
 Bahi'~1'11ih said that
 of the important principles of the new religion and science were the
 two wings by
 World Order. The purpose of such a uni- which humanity flies, and one
 of the leading
 versal language was not only to facilitate pronouncements of the program
 for the new
 world travel, commerce and culture; but also World Order is the necessity
 for complete
 to help create that sense of unity which is harmony between science and
 religion. T o
 inherent in the use of a common tongue. accomplish this, both
 scientists and religion-
 Great periods of civilization in the past ists must renounce dogmatism and
 tradition
 have developed and utilized such a common and dedicate themselves to
 Truth. With sin-
 language. In the Graeco-Roman civilization cere effort such dedication
 will produce a
 which dominated the Mediterranean for five working unity. For it is
 inconceivable that
 hundred years, Latin became the official Truth should be disparate. As
 there is but
 language, with Greek as a secondary lan- one universe, so there can be
 but one truth
 guage i f culture. about the universe. It
 matters not from what
 In the Arabic-Islamic period of culture angle the approach is made, the
 apex of
 which dominated the Middle East and realization-if the search is
 sincere-will be
 Northern Africa for over a thousand years, unitary.
 Arabic became both the official and cultural This does not mean that
 the uiiiiverse will

language. Scholars of various racial and scientist and religion- look the same to both linguistic origins did all their scientific re- ist. In fact, the universe does not look the search and writing in this language, and be- same to any two individ~als. Factors of in- cause of the universal sway of Arabic were telligence and of sensitivity enter in, with able to travel at will from court to court, the result that the universe-highly compli- from university to university. This academic cated and mysterious as it is and must al- world freedom of movement and regional ways be-is never seen with parallel vision exchange of scholarship and learning proved by more than a single pair of eyes. a powerful stimulus to that great age of sci- The important point to note here is that

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the reconciliation of science and religion as and love and fellowship so prevail upon the invoked by BahP'u'llih does not imply the planet that this small sector of the universe stereotyping of either one. It is an expanding can truly be called, as BahL'u'llih urged it to become, "one home." world civilization that the BahL'is are creat- As St. Paul envisioned: ing; not a crystallization, but a vivification "When that which of human thought and culture. Standardiza- is perfect is come, then that which is in part shall be done away. When I tion, scholasticism and obscurantism will, was a child I it is hoped, fail for ages to produce dry-rot spake as a child, I understood as a child, I thought as a child; but in the noble world structure to which Ba- when I became a man I put away childish h6'is the world over will for centuries devote now abideth faith, hope and things. . . . And an earnest and zealous consecration. love-these three; but the greatest of these is love."

XII.

Since these noble words were uttered, Love in the midst of humanity T o sum up, BahA'i education will be es- has felt its sentially progressive. It will inculcate the way, has prevailed here and

there infinitesi-
 world's need for progress and it will pro- mally, yet effectively
 enough to show how
 foundly foster the development of future- great a' yeast love is. Now
 we hopefully
 minded youth dedicated to world citizenship. await the dawn of that day
 when spiritual
 These specific and global aims of BahB'i love will dominate the
 planet and rule all
 education will exert a profound influence the affairs of man. Not
 intellect but love; not
 on the future BahL'i curriculum, designed to more technology but more
 humanology; not
 be world-wide in scope. Within and pene- more miracles of science
 but more miracles
 trating to the core of every subject taught of faith-this is what the
 world most needs.
 will be the inculcation of the spiritual es- And this gospel of love and
 spiritual joyous-
 sentials which must dominate both man's in- ness will form the nucleus
 of Bahi'i world
 tellection and his efforts. education.
 In a word, BahL'i education will play an These goals of the new
 World Order were
 important part in building a new humanity vividly expressed in a
 letter written to a Jap-
 which will be as far advanced over the ma- anese girl in Tokyo in 1920
 by 'Abdu'l-Bahi,
 terialistic intellectualism of today as this in- son of the Founder of the
 BahL'i World
 tellectualism is in advance of the cruel sav- Faith. We conclude with a
 quotation from
 agerv of cannibals. this euistle:
 I
 - ~ L i snen humanity will be a spiritualized
 humanity. The present age of iiltellectualism ". . . religion must be
 the cause of con-
 -with all its technological miracles-has cord; it should agree with
 science and rea-
 witnessed the apotheosis of sheer intellect son; it must be a factor of
 progress to the
 with a corresponding defeat of the spirit. world of humanity, it
 should be free from
 The coming age of humanity will see spir- blind imitations. All
 prejudices are destruc-
 tual values gradually assume a higher place tive to the foundation of
 the world of hu-

in man's esteem than purely intellectual ones. Yet all that the powerful intellect of men and women; man has achieved so far will be valued and knowledge (education); the creation of one retained and built into the fabric of the new universal language; justice and world culture. This very intelligence of man will be still further enhanced by the spiritual facilities among mankind; the need of the development which will go pari passu with world of humanity of the breaths of the all intellectual development. Holy Spirit; the establishment of universal peace; the institution of the The major motivations of the new human-Supreme Court of Arbitration; the freedom ity will be spiritual in nature, aiming at the and equality of all mankind; the spiritualization of the individual and the brotherhood of the world spiritualization of humanity-until unity of humanity."

ARTICLES AND REVIEWS

4. THE PRISON CITY OF 'AKKA

TODAY we were to visit all those precious places, furnished almost the only outside exercise for Bahi'-Master in the prison city of 'Akki. u'llih in seven long years of imprisonment within the walls of this house.

i; * *

We drove through the newer part of 'Akki down to the great sweep of sandy beach where a stormy wind lashed the great breakers and drove them as far into the old city as possible. We turned left and wound that whirled our way over the hill down into the old city across the court-yard, showed us the exact spot where the Master had stood and up around the neck. The day was still gray,

Before entering the House, the small public square in the gracious host, Leroy Ioas, and coat-collar against a wind tiny cyclones of 'Akki dust

distributed alms and
misty and chill. The cold crashing of the food to the poor.
surf punctuated the silent spots in our con-
versation as we stood, our backs to the sea
wall, gazing across the way at the House of Salah led us back between
the houses and
'Abbitd. into the side door of the
House of 'Abbitd.
The sea, the wind, the swirling mist, none We crossed an inner court and
started up
could cool down the ardor that stirred inside a flight of stairs, turning to
the right twice
the pilgrim as he looked upon this gray and continuing to climb until
we reached the
shell of a house that once sheltered the Su- living quarters of the Holy
Family. We saw
preme Prophet of God. This was once the the small room that held
thirteen believers
sanctuary of the Supreme Pen. Its walls had the first night spent in this
house. We saw
resounded to the words of the Most Great the upper shelf which one of
the friends had
Book, the Mighty Aqdas. Here were formed slept upon that first night
and, rolling over
the laws which would stand inviolate and too far to one side, had
toppled down upon
unaltered for a thousand years. Here were the Master.
fashioned the provisions which would lay We removed our shoes and
walked across
the foundation for the greatest structure in another room of soft carpels,
through a
the social history of mankind. Here, those small hallway and then turned
left into Ba-
ancient prophetic words had come true, hi'u'llih's bedroom. Against
the wall on the
"The Government shall be upon His shoul- sea-side of the room was a
long cushioned
ders." Here, the Author of the Bah6'i Faith, bench. Upon the south end,
toward Haifa,
protected by these blessed walls from the rested the t i j of
Bahi'u'llBh, marking the
stinging winds of the sea, had poured out place where He often would
sit. A few feet
the fairest fruit of all His Revelation, the away, along the south wall,
was a rocking
Aqdas-pre-eminent among all the writings chair which He used. Upon the
floor, a

which had streamed forth in a never-ending carpet brought with them all
the way from
river from His holy pen. Adrianople.

What a plain, unimposing structure. Two As I write this now in
Johannesburg, I
stories in height with a small balcony around am back there again. I can
feel my pulse
the second floor front, drab gray in color, accelerate and my heart beat
stronger. The
bleak in appearance, beautiful to the be- atmosphere of these holy
places never leaves
liever. you. It comes rushing back

whenever you
We were all staring silently up at the turn to 'AkkB and Haifa. Hour
after hour,
balcony which surrounds the bedroom of month after month, year upon
year, Bahi'-
Bahi'u'llih. Many long hours He had paced u'llih had moved back and
forth in this
this balcony, looking out over the sea and room. At times He would turn
left in the
down upon the very earth where we were doorway and go out on the
balcony which
standing. This small balcony, which can be runs across the front of the
house. After

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Salah chanted a prayer, we followed Bahb'- we made our way downstairs,
there was
u'llAh's path to the balcony and looked out additional conversation, but
none of it reg-
upon the turbulent sea. The wind, it seemed isters. The hearing was
working, but the
to us, was still whipping up the indifferent comprehension and recording
instruments
Mediterranean and driving it toward the were unable to function.
his-was a mercy
shore, where in mighty rollers it bowed and of God. The body must be much
like an
prostrated itself before the throne of Maj- electrical system. It can
successfully carry
esty. its normal -"load" of power,
but when sub-
jected suddenly to an incredibly strong cur-
rent, it "blows out" the fuse at its point of
The room of revelation (where Bah6'- protection. A similar phenomenon
happens

u'116h revealed the Aqdas) is quite different to the pilgrim, several times,
 in fact. Some-
 from the others. This was also 'Abdu'l- thing breaks the connection
 and permits
 Bahi's bedroom. It is paneled in wood which no more impulses to register.
 The system
 is to be found in other places associated with cannot bear them.
 (BahL'u'llbh has written
 Him. This bedroom is in the back corner of of this spirit, saying of the
 wine of revela-
 the House. We could look down into the tion that it is so
 inebriating to the Prophet,
 back courtyard. . . . We saw many of the Himself, that the pen is
 stilled and can
 books of 'Abdu'l-Bahb, His writing equip- move no more.)
 ment, papers, the simple iron bed-many
 things" that were much loved by Him and
 are revered by all who look upon them. The sun came out gaily
 for a brief mo-
 Above all else, the mind tries to take in
 ment, for the first time, as we strolled
 the truth that here in this room, a room through the picturesque
 streets of "Old
 that is simplicity itself, was revealed the
 'Akbb." It splashed against the drab earth-
 Book of Laws, the Most Great Book, the
 colored walls and transformed them into a
 mightiest written testimony since the be-
 happy tan. We traced our way along many
 ginning of our recorded times. Its Author
 of the favorite walks of the Master.
 would cast His Shadow of guidance for five
 We paused and took photographs in the
 hundred thousand years!
 doorway of the house of the former Mufti
 It is too much to understand. The mind
 of 'Akbb. He had been a bitter enemy of
 willingly surrenders and turns to examine
 BahL'u'llbh. Salah, caretaker at Bahji, told
 the surroundings, the little things it can
 us the story of the two attempts on the life
 comprehend. 'Abdu'l-BahA sat here, He
 of BahB'u'llbh made by this Mufti while
 walked here, He knelt here, He looked out
 Bahi'u'lla was still in prison. Once with
 this window. But irresistibly your thoughts
 a hidden dagger, but Bahi'u'llPh before ad-

keep coming back to that one inescapable
mitting him to His presence said, "Let him
fact-it was here that BahL'u'llbh revealed
first cleanse his hands." A second time, the
the Aqdas. Mufti planned to strangle the
Blessed

Emptying yourself of every single thing to
Beauty, and Bahi'u'llbh said before admit-
which the mind can cling, you ask Almighty
ting him, "First let him cleanse his heart."
God to pour into your heart a true apprecia-
The Mufti became an ardent believer and
tion of this experience you are undergoing.
collected all the "traditions" to be found in
. . . The presence and significance of these the Faith about 'AkkL.
holy places are like hammer-blows to those
of &'who have lived in a world so remote :% 8 8
from the spirit. What a delightful city "Old
'AkkB" is to

Those veritably spiritual thunderbolts-
visit. Salah, who was born within its walls,
the Shrine of Baha'u'llbh, of the Bbb, and greeted almost everyone. He
told us many
of 'Abdu'l-Bahb, the room at Bahji where intriguing stones about its
non8ahPi his-
Bahi'u'llbh passed away, the mansion of
tory as well. We entered a small door built
Mazra'ih, the Garden of Ridvbn-all had
in one of the lower walls of the prison,
numbed the senses until the cup could not
walked to the center of a cellar-like cavern.
contain the flood. Below us excavation had been
started. How

Q %: :\$
strange to know that beneath the prison lies
Each of us said a prayer before departing this famous church built by
Richard, the
from this cradle of future civilization. When Lion-hearted. The packed earth
on which

ARTICLES AND REVIEWS

we stood was high up toward the top of the Pit in Tihrh, the
Siyhh-Qhhl, a place foul
Gothic arches. The pillars were buried beyond comparison, a dungeon
wrapped in
many, many feet in the solid earth below us. thick darkness, so dreadful
that no tongue

could describe its loathsome smell, had not been called by such a name.

Salah pointed out the house to which Bahi'u'llah had been taken in custody when some of His followers had disobeyed His commands, quarreled with three enemies of the Faith and slew them. Bahh'u'llah was to sit. There dictating Tablets to His secretary when chairs upon which troops surrounded His house. Crowds gathered quickly. They shouted at Bahi'u'llah as the Governor, sword in hand, led Him away for questioning. His innocence was established and Bah'u'llah was freed; the Governor apologized for his own bad behavior. We began our approach to the prison itself. The steps up which Bahi'u'llah had walked to enter the fortress that first time of bliss and sorrow have been taken down. They have left their scar across the body of the prison wall. We all stopped and gazed up at the marks of that old stairway. This was as far as we could retrace the steps of banishment. In order to enter the prison, we had to drive around the city to the front by the sea wall. We parked by the gate, passed the guards, and walked about three hundred yards up to the prison entrance. As you cross the small

The cell was barren and u'llah's day. Now there is a in the corner where He used are five straight-backed the pilgrims sit. One window the old 'Akki. The other two out upon the sea. These are shown in most of the From here Bahi'u'llah toward that spot beyond the all stood and peered out at that and to the white-capped sea we walked out to that place row and looked up at these dows. The face of the prison scarred from shell-fire. Inside the prison-cell touched and saddened by the bleak, unfragrant room. True, cleaned and restored, but

here and there
 bridge over the moat, you can see the can- upon the floor were small
 fragments of paint
 non balls of Napoleon embedded in the and plaster which had fallen
 from the ceil-
 walls. They are splashed with red paint to ing and walls. These are a
 grim reminder of
 make them easily visible. Passing through a the chilling dampness of this
 dismal place.
 small arched entrance, we approached the Here in this cell, where
 but a few paces
 courtyard. carry you from end to end,
 Bahi'u'llih
 The prison is now a hospital for the in- spent over two years of His
 precious life.
 sane and feeble-minded. You can see them Here it was that Bahi'u'llhh,
 Himself, said
 exercising in the very courtyard where the that His sufferings had
 reached their culmi-
 believers were herded together that first nation.
 day. . . . Our eyes bestowed loving
 prayers upon
 There was a sound of heavy keys rattling each of these places of anguish.
 After all
 in a metal door, the door swung open, and these years, and even with
 the reformations,
 you entered the prison barracks. Passing it is still unsanitary and
 foul in these bar-
 through an ante-room of poor, unfortunate racks. The mind refuses to
 try to picture the
 sick ones, you enter the cell-block. In the far misery and abomination that
 must have sur-
 left-hand corner is a plaque which reads: rounded Bahi'u'llhh upon His
 arrival here.
 Bahi'i Holy Place. . . . This is the cell of We know that they were herded
 together,
 BahL'u'llhh. The plaque is written in both deprived of food and drink,
 that malaria,
 English and Hebrew. dysentery, and the sickening
 heat added to
 We removed our shoes outside the great their sorrows. All were ill but
 two.
 door, and then entered the prison cell where It was here that the two
 brothers died the
 for over two years Bahi'u'lihh had been shut same night locked in each
 other's arms.
 away from the world. This was the heart of Bahi'u'llkh sold His carpet

to provide for
 the "Most Great Prison." Even that Black their winding sheets and
 burial, but the
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 ~ ORLD
 guards had kept the money and cast them another sliver of pain into
 the body. He had
 into a pit unwashed and unshrouded. made so much broth in those
 days, He said,
 that He could make a very good broth with
 a very little. How the Master loved His won-
 This is where Bahí'u'llih's young son, derful Father. He told of this
 loathsome
 Mirzá Mihdí, the Purest Branch, was killed. prison. How Bahí'u'llih
 would call the pil-
 He was pacing the roof at twilight reciting grims together, would make
 them laugh at
 his prayers. He fell through an unguarded their troubles, until they
 forgot their stone
 skylight on a wooden crate below which beds, the lack of food and
 water. He ban-
 pierced his ribs and took his life in less than ished the pain of their
 illness and the ravages
 a day. It was here that this sweet son of their fever. He would
 tell them stories
 pleaded with his Father, Bahí'u'lláh, that his and lift their hearts. He
 would start them to
 life be not saved, but that it be offered as a laughing so loudly that they
 must be cau-
 ransom so that the pilgrims, who so longed tioned for fear the sentinels
 would believe
 for His healing Presence, might be permitted they were mad if they could
 laugh and en-
 to attain their hearts' desire. At his tomb in joy themselves in these
 conditions of utter
 the Monument gardens, we repeated the dreadfulness.
 words of Bahá'u'lláh written about him: What tenderness must have
 been in the
 "Thou art the trust of God and His treas- Master's eyes as He placed His
 graceful
 ure in this land. Ere long will God reveal hand upon the luxurious
 furniture of the
 through thee that which He hath desired." Western world and said, "We
 had no chairs
 such as this in the prison of 'Akko; no soft
 beds to lie upon; no delicious food to nour-
 From here Bahí'u'llih wrote many of His ish us. But I would not exchange

all of these
 tablets to the kings of the earth, proclaiming days for one moment of the
 sweetness of
 that the only remedy for the ills of the world those hours in the presence
 of the Blessed
 was the union of all its peoples in one com- Beauty."
 mon faith, and that only a divine, inspired
 Physician could bring this to pass.
 Many were the wholesome truths that Seeing these poor,
 unfortunate inmates of
 flowed from that Supreme Pen within this the asylum for the last time,
 one thinks:
 prison cell. Each of these tablets and writ- How like the entire world is
 this prison bar-
 ings took on a new force since we had come racks. These pitiful
 wretches, unbalanced,
 to the scene of their origin. living in another dead world
 (like all human-
 ity) are within but a few paces of the Holy
 Place of BahVu'llAh, Healer of all ills.
 The doors that did not open for Bahi'uY-
 Ilih for two years, swing wide for you, then
 grind closed upon their hinges. We put on We crossed the moat and
 walked out into
 our shoes, everyone silent, lost in the weight the open air. The clouds were
 gone. The
 of thoughts which held words down, un- sun was out ruling the blue
 sky all by itself.
 formed. The sea, a deeper blue, was
 still charging up
 This was the last stop in 'Akk6. We were to the old sea wall and plunging
 against its
 grateful. We wanted no conversation; no in- rocks. There was a queer,
 mingled feeling
 vasion of that place the mind had set aside in possession of me. It was
 half of joy and
 for reflecting upon this unequaled experi- half of sadness, gladness and
 heavy-hearted-
 ence. ness, happiness and sorrow.
 Perhaps it was
 There was no receptiveness left to truly the accumulation of the day's
 emotions, un-
 appreciate the stories told as we descended settled and unabsorbed within
 me. Each ex-
 the stairs; the room below where the rest of perience taking charge of my
 being at alter-
 the pilgrims had been quartered, the place nate intervals, just as the

sea sent alternate

where the Master had made broth for all--
made broth with little more than air for in-
was all locked for-
redients. His words spoken in London sent

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breakers against the wall.

I did not look back. It

ever in my heart.

5 . A CENTURY OF SPIRITUAL REVIVAL*

WE LIVE in a world aligned into oppos-
world whether we like it
ing armed camps. We live in a world where
react to this condition
hatred is manufactured, packaged and sold.
general ways. First, we may
We live in a world where mass thought can
ourselves-trying to. get
be and is molded for the purposes of special
healthier, or trying to get
groups and parties. We live in a world which
wealthier, or trying to build
tries to make religious division, economic di-
sort of superior be-
vision, political division, and social division
these deny the social na-
the normal way of life. And this is another
overlook the simple
way of saying that it is quite all right for
gentleman with the scythe dis-
society to be divided against itself.

wealth, and self-delu-

In the past fifty years a world revolution
has been carried out. This is the revolution
reacting to the one world
in the nature of time and space. The inner
carry over the methods
and outer life. of men and women can never
the past and make them
be the same as it has been in the centuries
Until about the last

preceding our own.

people had to be divided

When we recall that all the inhabitants of
isolated, agricul-

a great city can be fed and clothed and kept

Continents were separated

warm by airborne supplies alone, then we
being united by air.

We live in one

or not. And we may

in one of three

concentrate on

healthier and

wealthier and

ourselves up into some

ing. Such efforts as

ture of man. And they

fact that the

poses alike o,f health,

sion.

A second way of

we live in is to try to

and institutions of

fit the new conditions.

one hundred years

because they lived under

tural conditions.

by oceans instead of

know that we are not living in the conditions	Great masses of the
people in different cul-	
of our grandparents. When the news of	tures were grossly
ignorant of each other,	
events in the Korean peninsula can im-	and there was little
chance then that the ig-	
mediately make clear to farmers in Maine,	norance could be
removed. Therefore na-	
to taxi drivers in Chicago and oil-riggers in	tional policy was based
on the political and	
Texas, that they personally are concerned,	economic separation of
peoples. Conflict	
then we know that we are living in a world	was considered normal.
The followers of the	
whose bonds are being more closely knit ev-	great religions each
considered themselves	
ery week and month.	unique and by far
superior. Everything in	
If a severe snowstorm maroons a bus load	life seemed to make
disunity sacred.	
of people in a farm house, problems arise at	Many people still
try to follow this pat-	
once. Each individual wants to maintain a	tern. The nation state
is still regarded as the	
particular way of life and cling to a set of	highest political
loyalty. Mo'st religious peo-	
personal attitudes. If it is clear that the	ple still think and act
in terms of division at	
group will be forcibly housed together only	the same time that they
talk of brotherhood.	
a few days, a working adjustment can gen-	And there are those who
think only in terms	
erally be arrived at, but each individual will	of economics, as if the
Holy Grail were	
still be inconvenienced. But if these people	actually a silver cup.
Some want a class dic-	
had to live together permanently, they would	tatorship to dominate
the world as if a	
have to make a revolutionary change in their	world pacified would be
a world at peace.	
attitude and habits.	Such men as these are
the dividers of the	
By the revolution in time and space, the	human race.
peoples of the world have been thrust to-	
The third way of reacting to one world is	
gether. This coming together of the world's	
peoples is more literally true than many wish	to build a new world

society founded on the
to admit. And it is not temporary. There is principle of unity.
This would mean cre-
no going backward to any semblance of "the ating a world
government and recasting the
good old days." social, economic,
political, and spiritual
foundations of human life. Not many peo-
* An address delivered at the Centenary Cornmemo- ple as yet have the
courage or vision to re-
ration of the Martyrdom of the Bib held at the Bahi'i
House of Worship, Wilmette, Illinois, JULY 9, 1950. act in this mmner. But
among these people

T H E BAHAI WORLD

are to be found the followers of BahL'u'llih into the arena of the world.
In Baghdad
throughout the world. BahCu'llih revived the hopes
of the remnant
BahB'is know where they are going. Their who had accepted the Bib. In that
ancient
goal was set about a century ago', before the city of 'IrBq He began to
unfold a system of
present world need became obvious. For a religion which is unique in
the world's his-
century they have been patiently building a tory.
grass roots world order. They have not There is not time here for
us to follow
waited for the statesmen or for the world the successive exiles of
BahB'u'llih-from
crisis. Baghddid to Constantinople (now
Istanbul),
The goal of the BahB'i Faith is to unite then to Adrianople (now Edirne),
and fi-
the world in one social order and one com- nally in 1868 to 'AkkB,
Israel, where H e
mon faith. This goal came into being lived until His death in 1892.
By each exile
through the teachings of BahB'u'llih. And it an envious and reactionary
clergy and State
was the BBb who prepared the way. hoped to wipe out His
influence. What we
After the martyrdom of the BBb came a are concerned with today is the
chief teach-
time of despair and disaster. The Bib had ings of Bah6'u'llSh and the
effect they have
cut His followers loose from the laws and had in the last century.

institutions of Islam. He had awakened love	Bahá'u'lláh wrote: "A new
life is, in this	
and hope in the hearts of a people whose	age, stirring within all the
peoples of the	
national culture was bigoted and degenerate.	earth . . . Consider the
peoples of the	
His call had won the support of peasant and	West. Witness how, in their
pursuit of that	
scholar alike. His own example of fearless-	which is vain and trivial,
they have sacri-	
ness and courage inflamed His followers to	ficed, and are still
sacrificing countless lives	
deeds of heroism and even reckless enthusi-	for the sake of its
establishment and promo-	
asm. His six-year public career affected all	tion." "The civilization, so
often vaunted	
Persia and cut like a knife down through	by the learned exponents of
arts and	
every social level in the country. He taught	sciences, will, if allowed to
overleap the	
His followers that One greater than Him-	bounds of moderation, bring
great evil upon	
self-"Him Whom God would make Mani-	men . . . If carried to
excess, civilization	
fest"-would publicly announce His mission	will prove as prolific a
source of evil as it	
in nineteen years.	had been of goodness . . ."2
The firing squads in the public square of	And again: "The corrosion of
ungodli-	
the city of Tabriz ended the life of the	ness is eating into the vitals
of human so-	
Bib. But they did not destroy the Faith He	ciety . . ."3 ". . . the whole
human race is	
had initiated.	encompassed with great, with
incalculable	
Among those who had earlier responded	afflictions. We see it
languishing on its bed	
to the Cause of the Bib was the man known	of sickness, sore-trying and
disillusioned.	
to history as Bahá'u'lláh. Born into a wealthy	They that are intoxicated by
self-conceit	
and ancient family, Bahá'u'lláh had served	have interposed themselves
between it and	
the Cause of the Báb, ignoring the gibes	the Divine and infallible
Physician. Witness	
and scorn of His caste. He had been a fear-	how they have entangled all
men, them-	

less champion. But He was humiliated, selves included, in the mesh
of their de-
stoned, and cast into an underground dun- v i c e ~ . "And
~ again: "If ye stay not the hand
qeon where He lay chained by the neck and of the oppressor, if ye fail
to safeguard the
the feet for four months. His property and rights of the downtrodden,
what right have
wealth were seized-poverty became His lot. ye to vaunt yourselves among
men?"⁵
And then in 1853 He was exiled from Persia These are just a few
random selections
to BaghdBd. from Bah6'u'llBh's penetrating
criticism of
Bah'l'u'llih was the only outstanding modern civilization.
leader of the Bib's Faith who was not killed. We may well ask, To what
standard of life
An ambassador of a western power threat- does Bahi'u'llih call His
followers? The an-
ened the Persian government if it should swer is clear. "Be anxiously
concerned with
slay a man of such majestic character. The
1 Gleanings from the Writings of Bahd'u'lldh, p.
martyrdom of the B6b and the blood bath 196.
of His followers had already attracted the 2 Ibid., pp. 342-3.
3 Ibid., p. 200.
attention of thinkers in Europe. 4 Zbid., p. 213.
The forcible exile projected the Faith 5 Zbid., p. 252.
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the needs of the age ye live in, and center tice may function. Second,
they provide a
your deliberations in its exigencies and re- moral sanction for world
order.
quirements."" "All men have been created There will be no lasting
peace for decent
to carry forward an ever-advancing civiliza- men and women without a world
govern-
t i ~ n . ""That
~ one indeed is a man who, to- ment. And no world government can func-
day, dedicateth himself to the service of the tion successfully unless
millions of people
entire human r a m v 8 "The earth is but one give it an enthusiastic and
lasting loyalty.
country, and mankind its citizens."" While many religions speak of
brotherhood,
BahL'u'llih declared to the nations that BahL'u'llih declares that "The

earth is but
 the burden of armaments was too grievous one country, and mankind its
 citizens." In
 a weight for the people. He urged the rulers the light of BahL'u'llBh's
 teachings, the man
 to meet together and lay the foundations who believes in God will
 devote his energies
 for a world government. He declared that to building a world
 commonwealth. This is
 the principle of collective security was a the next step in human
 evolution. BahB'is
 necessary means for the establishment of recognize it as the will of
 God. Bahi'is rec-
 justice. None of the rulers to whom He ap- ognize it as the "coming of
 pealed paid any heed. Is it not now time io tire human race.
 listen? Is it not now time for the people to How strange and perverse
 is the human
 listen? heart! The military leader,
 the conqueror
 The principles, the laws, and the social whose boast is in battles won and
 in millions
 institutions created by BahL'u'llih are for slaughtered-he receives the
 acclaim of the
 the purpose of building a united world multitude, and his ears are
 deafened by their
 which can provide justice for all its mem- shouts of praise. But the
 Manifestation of
 bers. The key principle is the oneness of God received scorn and abuse,
 torture and
 mankind which means the complete repudia- exile. The demagogue who
 promises bread
 tion of racial superiority and the practice of and circuses, money without
 work and
 race unity. "The best beloved of all things in achievement without effort,
 he is fawned
 My sight," said BahB'u'llLh, "is justice."1° upon and praised, and in his
 own lifetime
 BahB'u'llLh spoke with the authority his likeness is produced in
 statues of bronze
 which comes from God. Like Christ and and of marble. But the
 Manifestation of
 Muhammad and the other founders of the God wins only the hearts of a
 few. And it is
 world's great faiths, BahL'u'llLh was not a these few who give up their
 bread to serve
 scholar or a pedant. He possessed an innate Him and who give the breath

of their lives
knowledge. He had the ability to awaken de- and the blood of their bodies
that the divine
votion and transform character. He has im- vision of a greater human
good may come
planted a love of God in the hearts of count- to pass upon the earth.
less men and women. The Manifestation of God
among men is
For BahB'u'llih is the Manifestation of a measure by which men and women
can
God for our age. He has restated the es- see their true height. The
dividers of men
sentials of religion, stripping away the layers and the haters cannot lift
their eyes to His
of theology, and brushing aside such no- height. Like children, they
are too self-
tions as that of inherited sin. He shows us absorbed, too busy building
little castles in
how religion has been progressively revealed the sand.
and unfolded in each age. Now it is possible Despite ecclesiastical
anger, despite reac-
for us to see that religion, too, evolves. In tionary scorn, and
indifference, the Faith of
each age there has been a God-chosen in- BahB'u'llgh has grown
steadily and extended
dividual, or Manifestation, Who has been itself through the world.
Though, even to-
the core of spiritual authority and vision for day, the Bahi'is in Persia
know the ruthless
the forward movement of religion. anger of the mobs directed
against them.
The teachings of BahL'u'llih do two prin- But the response of the people
to the
cipal things for our age. First, they provide Faith of BahB'u'llgh is also
a story of sacri-
a social structure through which world jus- fice and heroism. Most of the
people who
have become BahL'is are obscure to fame.
G Gleaninas. D. 213. But heroism knows no pedigree
or social
7 Zbid.,pl 21%. rank. And so, steadily, the
teachings of
8 Ibid., p. 250.
9 Zbid., D. 250. BahL'u'llih have been
translated into various
10 ~ i d d e iWords (Arabic). languages until now the total
is over sixty.

Bahb'is have moved and settled in country on the grass roots level of
 society, is taking
 after country until now the roots of the shape. Within the Bahb'i
 world community
 Faith have taken hold in more than one hun- have come people from all
 dreds of life and
 dred sovereign countries and dependencies all kinds of religious and
 nationalistic and
 of the world. First it was Persia and 'Iriq, racial backgrounds. Here
 they find a practice
 and Turkey, Israel, and Egypt. Then it was of religion which is adult,
 just, and suited
 India, and Burma, and the United States, to the age we live in.
 England, and Canada, and France, and While some people may
 look back and
 Germany. A few decades ago, an elderly read the record of the past
 one hundred
 couple in California, a Mr. and Mrs. Hyde years as a series of
 ever-deepening crises, I
 Dunn, sold their little home and sailed for offer you another part of
 the record. A part
 Australia. They earned their own living and of the record not as well
 known as the po-
 traveled from city to city, and the Faith was litical intrigue and the
 warfare. I offer you
 established in Australia and New Zealand. the record of the Faith of
 Bahb'u'llih which
 They were but two of hundreds who have moves steadily forward with
 its healing mes-
 gone to strange lands to bring the words of sage of unity and justice.
 Bahb'u'llkh to the people. Without a paid And at the same time I
 offer you a chal-
 clergy, and with few material resources, this lenge. Have you the courage
 and the vision
 great movement to take Bahgu'llih's mes- to take the outstretched
 hand of Bahb'uy11&h
 sage of unity and justice to the people goes and join with those who are
 dedicated to
 steadily forward. building a divine world
 order of human so-
 And within the last three decades the ciety? Have you the courage
 and vision to
 Bahb'is have systematically applied the so- realize that BahB'u'llkh is
 the Father prom-
 cial teachings of Bahb'u'llih to the conduct ised by Jesus Christ? Can

you arise and re-
of their own affairs. A religious world order, spond to the call of God in
our time?

6. THE KINGDOM OF GOD ON EARTH: IDEA AND REALITY

WE OF the West have grown so used to day of its birth after
yet-to-be-expected in-
the central prayer of our j a i t h - ~ h ~ king- cubation in the womb of our
universal af-
dom come. Thy will be done, on earth as it fliction and travail.
is in heaven-that we are dull to its magic, If we are to look back
through centuries
and despite almost two millenniums of repe- upon the idea and forward
through centuries
tition, which must have worn a deep if hid- to the reality, we should
bear in mind the
den channel through our collective con- character of this Kingdom
on earth. It has,
science, we seem no longer to perceive or I believe, certain
essentials:
accept Christ's vision of earthly consumma- 1. There will be one
Ruler in the King-
tion. dom: God.
To a Bahb'i this is the more strange, since 2. There will be one
humanity, one
in our view the twentieth century is the brotherhood of all
the men on earth,
threshold of that Kingdom; and that simple who will be endowed
with spiritual
but commanding idea, which in one form or consciousness to
know and obey their
other has compelled men's highest thoughts Divine King.
throughout history, is in the cycle we now 3. There will be a
universal state, unified
enter to attain reality. Indeed, the transfor- in government,
harmonizing the rich
mation from idea to reality has already be- diversity of human
cultures.
gun, and the embryo of God's Kingdom on 4. There will be
universal peace, resting
earth, already brought into life, is even now in justice, the
condition and mode of
acquiring structure and form, against the this Divine Kingdom.

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One other point should not be overlooked, folding. The pattern of their

prophecy was
 as it is the test of the idea of the Kingdom in
 separate the
 contrast to the reality of the Kingdom. The
 idea has had life only in men's minds. As
 pass in that day,
 idea it has inspired and even in certain pe-
 his hand again the
 riods molded human societies and govern-
 remnant of his
 ments. But the Kingdom in reality has not,
 assemble the outcasts
 up to this age, had any being. For the King-
 together the dispersed
 dom of God on earth, like all forms of life
 corners of the
 created by God, is essentially organic. It has
 conception, embryonic development, birth,
 and now fulfilled
 and growth through life stages. It is a Divine
 the visions of the
 creation, and only when, by the Will of its
 coming of God's
 Creator, it does indeed appear on this earth,
 will it pass from the idea of the Kingdom,
 terrible" day of the
 known to great minds and humble hearts for
 trouble, such as never
 many ages, to the reality of the Kingdom
 nation even to that
 which will be a shelter, a sanctuary, and a
 to pass . . . that
 home for all the human race.
 House shall be
 established in the top of the mountains . . .
 and all nations shall flow unto it." "And the
 Probably the most consistent view of the
 the earth: in that
 Kingdom of God on earth is to be found in
 and His name
 the Old Testament. The "chosen people," the
 his government
 astonishing Hebrew race, has for at least
 end . . ." " . . .
 three thousand years been the repository of
 and Sharon, they
 this concept, to which it has tenaciously

closely woven; one cannot
 strands.
 "And it shall come to
 that the Lord shall set
 second time to recover the
 people . . , and shall
 of Israel, and gather
 of Judah from the four
 earth."
 This perfectly clear
 statement is associated in
 Hebrew Prophets with the
 Kingdom on earth.
 In "the great and very
 Lord, in "a time of
 was since there was a
 same time," "it shall come
 the mountain of the Lord's
 Lord shall be king over all
 day shall there be one Lord
 one." "Of the increase of
 and peace there shall be no
 the excellency of Carmel
 shall see the glory of the

Lord, and the ex-	
clung through all glory, vicissitude, and hu-	cellency of our God."2
man error. "God and His Kingdom on earth	
-that was their two-fold revelation. Abra-	The idea of the Kingdom
ham [c. 1550 B.c.] stood at the head of the	
of God on earth	scintillates in Hebrew
movement. . . . In the midst of idolatry	
thought with the maj-	esty and power of God as
and human sacrifice he seems to have known	
Supreme Ruler,	and with the bright
One God, Almighty and All-Comprehending	
promise of the accom-	plished day of unity and
. . . and in obedience to the Divine Com-	
peace. The ruling	principles of the ideal
mand led forth from Ur a band of kinsmen	
state are less clear.	
. . . on a religious crusade."1	Here there are two
problems: (1) The na-	
In the Old Testament is embodied the his-	ture of God's rule on earth,
that is, by what	
tory of this people; its journey into Egypt	mediation, since God
Himself is in all true	
and its captivity there; its deliverance by	religion and philosophy
admitted to be Un-	
Moses; its rise to an eminence of dominion	known and Unknowable; and
(2) the nature	
and culture in the Promised Land when its	of men's relations to each
other. Throughout	
influence, according to Bah2i teaching,	history the idea of the
Kingdom, whether	
awakened Greek philosophy to the existence	confined to idea or
embodied in a visible	
of the one God and the immortal soul of	order, has held as its
central point of author-	
man; its decline from virtue; its preparation	ity and good the concept
of some kind of	
for the coming of the Messiah. But here the	Vicegerent of God-king,
philosopher,	
story passes into other hands, as indeed was	priest, or a combination
of all.	
prophesied, and the "chosen people," dis-	For the earliest known
vision and practice	
persed and despised, entered its long night of	of such a god-centered
society, we must look	
suffering until its final return to the Prom-	to Egypt where, between
about 4000 and	
ised Land in our own time.	2400 B.c., took place "the

first rise of a

To one who studies the words of the
moral vision any-

Hebrew Prophets, it is evident that the con-
the " 'Sun of

summation they foresaw is even now un-
two thousand years

1 H. N. Spalding, Civilization in East and West,
Daniel, 12; Isaiah, 2; Zecha-
Oxford University Press, 1939, p. 150.
35.

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T H E B A H A ' I W O R L D

earlier than he did in Pale~tine."~ Fragments
with the highest moral
of ancient writings show a society formed in
guaranteeing to all the benefits
the beginning under the presiding influence
peace.

of the Sun-god Re ("thou art he who over-
princes of Chou [12th cen-
looks all gods . . ."), whose character
up by later thinkers 'as
shone forth in the Pharaohs who succeeded
great ideals down the ages.'

him. "It is Command who is in thy mouth,
'vast, somewhat im-
it is Understanding who is in thy heart," be-
deity,' termed T'ien or
came a salutation to the Pharaoh, thus iden-
from its sovereign 'De-

tifying him with qualities attributed (after
prophet-like doctrine that 'rulers
3000 B.c.) to the Sun-god himself. At a later
Heaven for the purpose of
date of moral decadence and misery in the
as to bring about the

state, after the dissolution of the Second
Union about the 25th century B.c., social
of disorder, Confucius
prophets looking back on that long reign of
looking back upon this

"righteousness" or "truth" (Egyptian Maat)
still-reigning Chou dy-

found in it their only hope for the future.
delineating the moral virtues es-

The sage Ipuwer, mourning his country's un-

civilization of profound

where on the globe." Here

righteousness' rose over

2 Isaiah, 11; Joel, 2;
riah, 14; Isaiah, 9 and

by citizens imbued

virtues, and

of justice and

". . . The

tury B.c.] were held

a mirror to flash

The worshippers of a

personal overruling

'Heaven,' they drew

cree' the

are appointed by

ruling the world so

welfare of men.' "7

In a later period

(551-479 B.c.),

golden age of the

nasty, and

sential to good men

and good government,
happy condition, recalled the divine sover- recognized the place
of the Sage-King in
eighty of Re: holding all stable.
"It is said he is the shepherd of all men. "A virtuous ruler is
like the Pole-star,
There is no evil in his heart . . . Where is which keeps its
place, while all the other
he today? Doth he sleep perchance? Behold stars do homage to
it."s
his might is not seen."4 Within the bounds
of this essay it is im-
It is clear that in the Sun-god these early possible to develop the
full argument that
prophets found not only the divine center of throughout history
and in societies all over
authority in the state, but the source of mo- the world there have
existed prototypes, as
rality as well. In documents dating some two well as mature
concepts, of divinely-inspired
thousand years before Christ such concepts kings extending
their beneficent rule over
as this appear: great dominions,
organizing justice and
". . . that good word which came out of peace, and reflecting
upon mankind the
the mouth of Re himself: 'Speak truth, do power and majesty of
God Himself. Not
truth, for it is great, it is mighty, it is endur- only have such kings
reigned, both in vision
ing.' "5 and actuality, but
their remembered exam-
"

And again: ples have led to the
projection of utopian
"I have made every man like his brother, kingdoms and
commonwealths, wherein the
and I have forbidden that they do evil, [but] whole of mankind
would be gathered under
it was their hearts which undid that which I one divine rule.
had said."5 "The Divine
Kingship is one of the ear-
"It is very surprising," writes Breasted of liest and one of the
most persistent of in-
these sages, "that their social idealism took stitutions in human
civilization. Sometimes,
the form of Mesianism, the belief in a right- as with the high

priests and the kings of
eous ruler yet to come, one who should Israel, the pontiffs
and the consuls of Rome,
usher in a golden age of justice for all man- the Popes and the
kings of Europe, the
kind, a belief later inherited by the He- priestly and royal
offices divide [although
brew~."~ seldom entirely].
But in China the Emperor
Not long after this time and practically has always been the
Son of Heaven; in Per-
contemporaneous with the foundation of the sia the kings were
god-descended and even
Hebrew race, in then distant China, a golden today are inspired
directly by Allbh; in the
age of Sage-Kings was also shaping a pattern Babylonian cities
reigned the priest-kings; in
which evoked in Chinese thought over many Egypt Pharaoh was
god; the rex in Rome
centuries an idea of government guided by and the basileus in
Athens held priestly of-
kings dedicated to Heaven's rule, supported
7 K. J. Spalding, Three Chinese Thinkers, p. 18
3 James Henry Breasted, The Dawn of Conscience, (Citing Smith and
Creel, The Birth of China). This
Charles Scribner's Sons,- 1934,- PP. 13, 15.
A.
book contains fascinating material on early concepts of
4 Zbid., p. 198. ideal human relations.
5 Zbid., pp. 219, 221. 8 Lionel Giles, The
Sayings of Confucius [1920],
6 Zbid., p. 21. p. 39.
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fice; in Imperial Rome Caesar was god in ceived them, held valid
for all the known
death, divine Augustus; even the petty world-but the known
world was at no time
Gothic kings were descended from Odin; in all the world. Although
the boundaries were
Peru the Inca rulers were priests; to this day being constantly
pressed outward, not until
the Mikado is priest and god. These have the nineteenth century
could men claim to
been the symbols of community alone pow- have found most of
their brothers, and not
erful and august enough to battle against until the twentieth

century were the means	
. . . disruptive egoism."	of knowing them really
at hand. It follows	
Whether we think of Asoka, that great	that not until our own time
could the King-	
Emperor of India whom the Buddha in-	dom of God on earth, by
definition and also	
spired, "more famous than Charlemagne or	by logical necessity a
universal kingdom, be-	
Caesar"; or of Charlemagne himself, whose	come more than idea,
become a possibility.	
"aim was to make his Empire a moral com-	But is it not also
a needed consummation?	
munity, one vast Christian city . . ."; or in	Is it by accident that
the discovery of all the	
an earlier day "of the immeasurable majesty	parts of humanity
should have been paral-	
of the Roman peace"; or of the kings of	leled by far-reaching
efforts to unite them	
China and Egypt before-mentioned; or of	in some kind of orderly
pattern, some uni-	
Muhammad the Prophet, "founder of a	versal state? Most of
such projects for in-	
State . . . sole Head of the civil administra-	ternational law and
government, from the	
tion, the supreme Judge, the Commander-in-	Hague Tribunal to the
United Nations, have	
Chief . . .";lo or again if we recall some of	been impelled by the
threat of war: their	
the great concepts which have lifted men's	goal has been universal
peace.	
eyes to far horizons-Plato's Republic; Au-	"Of all things,"
wrote Dante in De	
gustine's City of God and its "one Common-	Monarchin, "that are
ordered to secure	
wealth of all Christian men"; Dante's vision	blessings to men, peace
is the best: by quiet	
of true monarchy [De Monarchial where	the individual man
grows perfect in wisdom;	
"life should be lived in freedom and peace";	and society as a whole
is best fitted in the	
and that mother-idea of all Western culture,	tranquillity of peace
for its proper work,	
"Thy Kingdom come"-in all these exam-	which may be called
divine."	
ples of living kingdoms and living ideas,	In a lecture
delivered in Oxford in 1913,	

both precept and promise, we are reminded Sir W. M. Ramsay
 comments on this pas- sage: "It is necessary
 of the ancient theme: to guard against a mis- apprehension of what is
 "They shall come from the East and from meant here by the
 the West and from the North and from the word 'peace.' Dante
 thinks of peace, not as a negative but as a
 South and shall sit down in the Kingdom of positive idea. Peace is
 God." not the mere absence of
 war: it is the power
 that maintains order and makes moral law
 IV. effective. It is the administrative force of
 "Mankind as a whole has always striven Justice, and it is the
 necessary condition of freedom . . . It is
 to organize a universal state. here have
 the orderly balance
 been many great nations with great histories; of active and powerful
 forces." "The forces of the
 but the more highly they were developed
 modern world-whether the products of man's
 the more unhappy they were, for they felt
 intellectual powers ap- plied to nature; or
 more acutely than other people the craving
 the expression of his emo- tional loyalties to
 for world-wide union."-Dostoevski.
 nation, race, and religion; or the driving power of
 Because the examples we give are from
 his physical needs -all these forces are
 the past, we ought not to think they have
 now loose in one arena. "A crisis has,
 lost potency for the present and future. In-
 for the first time in his- tory, come upon the
 deed, the idea of the Kingdom becomes in
 world at once. The na- tions are now like
 our time the more compelling because the
 beasts herded together in
 conditions for its realization now exist. Past a cage, and with o
 ~ ~a tkeeper."12
 visions were, by the great minds who con- We should not
 exuect I
 men's Dowers
 I
 and
 forces to abate; they ought on the contrary
 9 George E. G. Catlin, A History o f the Political

Philosophers, Allen & Unwin Ltd., 1950, pp. 11-12. 11 Sir W. M. Ramsay,
The Imperial Peace-An Ideal
10 Citations in this paragraph, in order, are from in European History,
Oxford University Press, 1913,
Koeppen, Professor Kleinclausz, The Elder Pliny, Sir pp. 7, 16. This essay
is a powerful argument for true
Thomas Arnold. The succeeding quotations in the kingship at the heart
of the modern world shte.
paragraph are from the works mentioned. 12 H. N. Spalding,
op. cit., p. 290.
.f W O R L D

to be immensely fortified in a world of free- associate this
outcome with the coming of
dom and peace. The challenge is to lead age of the human
race.
mankind out of the cruel disorder of this The Declaration of
the BAB, the Forerun-
age into the long-expected universal state. ner, in 1844,
inaugurated this millennium,
But "how shall there be constructed a su- disclosed its hidden
meaning, and imbued
preme order able to enforce that universal mankind with an
energy both turbulent and
freedom and justice combined which consti- irresistible. The
appearance of the Bkb sig- nalized humanity's
tute the active power of peace?"l This, the
potential coming of age.
central question of the twentieth century, He released "the
creative energies which, re-
surcharged with human need, giving voice inforced by the
effusions of a swiftly suc-
ceeding and
to the impulse for self-preservation and life
infinitely mightier Revelation,
more abundant, is in truth the propelling were to instill into
the entire human race the
force destined, in the BahPi view, to carry capacity to achieve
its organic unification,
humanity from the idea of the Kingdom into attain maturity and
thereby reach the final
its living actuality. stage in its age-long
e v ~ l u t i o n . " ~ ~
The desirability of the Kingdom of God From that date
revolutionary changes be-
on earth is today as widely accepted in the- gan to appear in the
world. Every race and
ory as ever it was in the past-indeed, a nation experienced

transformation in its	
great deal more so--but we do not call our	traditional life and
culture. No people es-	
vision by this name. The reason is simple.	caped the impact of
the new forces which	
Of the four essentials of the Kingdom, most	found their
expression in radical develop-	
thoughtful men acknowledge three:	ments of science and
technology, in new and	
universal aspirations for human welfare, in	
There will be one humanity.	arts escaping their
conventional forms, and	
There will be a universal state.	in the gradual assemblage
of political leader-	
There will be universal peace.	ship for the building of a
wo-rld-embracing	
order.	
These they call World Commonwealth, or	"A new life is, in
this age, stirring within	
World Order, or the Federation of Mankind,	all the peoples of
the earth . . . Soon will	
or any other name except the Kingdom, be-	the present-day Order
be rolled up, and a	
cause they do not realize that to exist and	new one spread out in
its stead. . . . Man-	
endure, it must be a kingdom, and a king-	kind's ordered life
hath been revolutionized	
dom not of men but of God.	through the agency of
this unique, this wan-	
drous~system,the-like of which mortal eyes	
have never witnessed."17 Such are the plain	
"Universal peace will not be brought	words spoken by
BahL'uYll6hfor the guid-	
about through human power, and shall not	ance of all who have
eyes to see and hearts	
shine in full splendor unless this weighty	to understand the
world-shaking events of	
and important matter shall be realized	our time.
through the Word of God, and be made to	Now more than a
century of this millen-	
shine forth through the influence of the	nium has passed and
it is possible to realize	
Kingdom of G~d."-'Abdu'l-Bah&~~	the direction of
social change; indeed, it is	
The achievement of the "organic and spir-	impossible to escape it.
What was potential	
itual unity of the whole body of nations" is	with the appearance

of the Bkb is day by day
the "supreme mission" of the Bahb'i Faith."
Unity in the political realm,
The approximately thousand-year span of
the Lesser Peace, is
the Dispensation of Bahb'u'llkh, Founder of
and is the next stage in
that Faith, is understood by His followers to
BahVu'llkh, anticipating the
be the precise millennium during which the
seize and convulse all
long process of evolution will carry human-
twentieth century, foresaw
ity from isolation and separateness to whole-
transitional period in
ness and unity on a planetary scale. Bahl'is
realizing at last and only

seeking its form.
named by Bahl'u'lltiah
fast crystallizing
world affairs.
struggles which would
peoples in the
as their outcome a
which the world,

--

13 Sir W. M. Ramsay, op. ~it.
too well "the anarchy inherent in state sov-
14Tablet to David Buchanan, classmate of Presi-
"abandon this fetish, rec-
dent Wilson, written in 1919.

ereignty," would

15 Shoghi Effendi, World Order of Bahd'u'lldh,
G o d Passes By, p. 57.

16 Shoghi Effendi,

BahP'i Publishing Committee, Wilmette, Illinois, 1938,
World Order of Bahd'u'lldh, pp. 161-
162.

17 Cited in The

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ognize the oneness and wholeness of human
the Lesser Peace as
relationships, and establish once for all the
will "in some degree"
machinery that can best incarnate this fun-
mankind. It will not
damental principle of its life."18 "Hold ye
full life of the Kingdom
fast unto this the Lesser Peace," BahB'u'llLh
ensuring and enforcing
cautioned the leaders of mankind, "that
opportunity for recon-
happily ye may in some degree better your
development of civili-
own condition and that of your dependents
scale. The human race,
. . . Should any one among you take up

clear that Bahb'is view
a time of transition. It
better the condition of
deliver men into the
on earth. It will, by
world peace, give
struction, and for the
zation on a vast new
having come of age,

having attained the	
arms against another, rise ye all against him,	equivalent of age
twenty-one in the life of	
for this is naught but manifest justice."""	the individual, will
rapidly progress and	
Shoghi Effendi, Guardian of the Bahá'í	show forth its ampler
powers. But the life of	
Faith, has described the Lesser Peace in	the spirit, which is
man's unique capacity	
these terms: "Some form of a world Super-	and the only source of
his contentment and	
State must needs be evolved, in whose favor	joy, cannot be so
quickly renewed. The way	
all the nations of the world will have will-	
of faith in God has been long obscured, and	
ingly ceded every claim to make war, cer-	
tain rights to impose taxation and all rights	
to maintain armaments, except for purposes	low before the Light of
Divine Guidance	
of maintaining internal order within their re-	breaks from the mountain
tops to illumine	
spective dominions. Such a state will have to	the gloomy plain. While
politically matur-	
include within its orbit an International Ex-	ing, mankind will
continue to decline spirit-	
ecutive adequate to enforce supreme and un-	usually until the Voice of
the Promised One	
challengeable authority on every recalcitrant	reaches and rejoices all
ears.	
member of the commonwealth; a World	Men must not think,
therefore, as they	
Parliament whose members shall be elected	cross the long plateau of
the Lesser Peace,	
by the people in their respective countries	that the Divine process
has been subdued	
and whose election shall be confirmed by	or human destiny
fulfilled. The laws of	
their respective governments; and a Supreme	growth, ever the same in
organic creation,	
Tribunal whose judgment will have a bind-	pursue a gradual course;
and so the vast or-	
ing effect even in such cases where the par-	ganism of collective
society will gradually	
ties concerned did not voluntarily agree to	unfold throughout the
Dispensation of Ba-	
submit their case to its consideration."~~	h8'u'llkh. In this

unfoldment Bahb'is believe

It will be seen how much stronger is the work. The one has union of states contemplated by Bahb'is than other is yet obscure. The any league or organization so far devised. measure mechani-

That it will be achieved in a relatively short hidden birth and growth of what has been called the embryo and time, that its birth will mark the coming of nucleus of the Kingdom of God on earth.

age of human society, and that it will lay the It grows from the seed planted by the Hand basis for the gradual unfoldment of world womb of the planet. It

unity in all its aspects, are BahL'i teachings heralded by the BLb, con- which logic reinforces and events must con- delineated by the

firm. "This is the stage which the world is (son of Bahb'u'llLh

now approaching, the stage of world unity, Covenant), and now si-

which . . . will, in this century, be securely imperceptibly passing through

establi~hed."~~

the rise of the ad-

ministrative institutions of the Bah2i Faith.

VI. From embryo to child to man's estate, this

Order is destined to unfold in a process

Great as is the achievement promised to yet parallel to, the

this "radiant centuryw-a century overshadow- society in the Lesser

owed by calamity, yet that calamity itself a stimulus and providence-it must be made

processes are destined

18 Shoghi Effendi, *ibid.*, p. 202.

of gradual fusion,

19 *Ibid.*, p. 162.

the goal which is

20 *Ibid.*, pp. 40-41.

21 Shoghi Effendi, *The Promised Day Is Come*, p.

World Common-

126.

humanity's evolution.

there are two processes at

been described; the

one is outward, in some

cal; the other is the

of Bahb'u'lliih in the

is a Divine Order,

ceived by Bahb'u'll&h,

mind of 'Abdu'l-BahL

and Center of His

lently, almost

its embryo condition in

absolutely distinct from,

evolution of world

Peace.

Ultimately the two

to meet and, after a time

they will culminate in

common to them both:

wealth, the object of

the promise foretold by prophets and seers shall be King over
 all the earth: in that
 for well-nigh six thousand years. This cul- day shall there be
 one Lord and His Name
 mination of the BahL'i Dispensation was de- One."
 scribed by BahL'u'llih as the Most Great Such is the
 expectation held by the fol-
 Peace, the purpose and glorious outcome of lowers of
 BahL'u'llih. Such is the hope
 His distinctive mission to mankind. It "must which they, and
 they alone, can offer to the
 inevitably follow as the practical conse- whole of mankind
 in this hour of world af-
 quence of the spiritualization of the world fliction and
 despair.
 and the fusion of all its races, creeds, classes, "Now in the
 world of being the Hand o f
 and nations . . ."" divine power hath
 firmly laid the founda-
 What else can these words signify but the tions o f this
 all-highest bounty and this
 inception of that vast, universal, all-embrac- wondrous gift.
 Whatsoever is latent in the
 ing, spiritual Kingdom which we know as innermost o f this
 holy cycle shall gradually
 the Kingdom of God on earth? How shall appear and be made
 manifest, for now is
 we view this "end of the age," this millen- but the beginning
 of its growth and the day-
 nium of transition and fulfillment, save as spring of the
 revelation of its signs. Ere the
 the Promised Day foretold in all Holy close o f this
 century and o f this age, it shall
 Books? How shall we understand the One be made clear and
 evident how wondrous
 chosen by God to inaugurate such a millen- was that
 springtide and how heavenly was
 nium, and to infuse into the body of man- that giftYz4
 kind the vitality, faith, and vision to unfold
 its potentiality, save as the Promised One, 24 'Abdu'l-Bahi,
 ibid., p. 111.
 the Vicegerent of God, He who "hath been
 sent down to regenerate and unify man- Author's Note:
 The student who wishes to under-
 kind"?23 stand the pattern

and functioning of the World Order
of BahP'u'llih, and its relation to the future World
"Of the increase of his government and Commonwealth and the
Kingdom of God on earth,
peace there shall be no end." "And the Lord should make a
close study of the published writings of
Shoghi Effendi, first Guardian of the Bahd'i Faith.
21- Shoghi Effendi, The World Order of Bahri'u'llhh, Sections V and VI of
this article are based on these
p. 162. writings, and in a
few points on the Guardian's dis-
23 Bahl'u'llih, ibirl., p. 163. courses at table in
Haifa, February, 1954.

7. THE CALL OF THE MARTYRS

N O W in this crisis of our fortunes time and thousands of
others and did not cease
brings round to us the centennial of the till every
discoverable Bibi was slain or
great martyrdoms in Persia. cowed or driven
into exile. The authorities
The siege of Tabarsi closed in the spring then were assured the
movement was at an
of 1849 with the death of almost all its de- end and its fires
quenched forever.
fenders including one half of the "Letters of Little did
those blind and wicked men
the Livingv--Mulli Husayn and Qudd6s know the power
hidden in this Cause or the
among them. In March, 1850, the Seven profound effects
of self-sacrificing faith.
Martyrs were beheaded in the great square With
unflinching firmness the martyrs
of Tihrrh. In May of that year the invest- went to the doom
for which they had longed
ment of the Biibis in Zanjn opened. In June and prayed,
counting such a death a boon
Vahid, the "unique and peerless figure of his and a reward. They
endured their sufferings
Age," was martyred, and most of his com- with superhuman
patience, breaking their
panions at Nayriz after him. On July 9 the stubborn silence,
if at all, only to utter words
Bib was shot to death in Tabriz. Early in of forgiveness to
their executioners or to
1851 Flujjat was killed, and some 1,800 fel- chant a hymn of
thanksgiving to the Beloved

low believers perished with him. Then in
presence they were passing.
1852 came the universal holocaust of tor-
ture and massacre which involved Tihirih
that it astonished and bewil-

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dered beholders, attracted hearts, made con-
an eagle, the
verts (secret or open) to the Bib, spread His
the mastery of
fame and that of His followers beyond the
new ranges of
borders of Persia and inspired many a rever-
ing tribute from western scholars or diplo-
past. The martyrs
mats and others who told in glowing phrases
and a challenge.

of the "rare and beautiful spirit of self-
appeal, a charm lies
sacrifice" which distinguished the Bibis and
that are sensitive to
of "the sublime and unassuming devotion"
with which they defied their torture-mon-
they fought is still
gers.

they died has

To an American correspondent who in
world, perverse,
after years wrote of these dreadful scenes,
with doubt and
'Abdu'l-Bahi replied in a Tablet which has
taken form, a
since found its way into print that these
gloomy ramparts
martyrdoms fanned the fire of the love of
Truth. From their
God, spread the Word of God, uplifted the
voice of the martyrs
standard of God and drew from the Tree of
later day, for a
Life fragrances of holiness that were diffused
based as theirs
through the world. We of the West have
ultimate victory
seen the proof of the enduring effects of

into whose

So unexampled

their fortitude

ing, changed the gnat into

hare into a lion, gave them

life and ushered them into

ecstasy and power.

That Heroic Age is

stand to us as an example

They show us what an

in this Faith for hearts

its influence.

But the battle which

unwon, the Faith for which

not as yet prevailed. In a

preoccupied, obfuscated

pride, a new opposition has

new foe has reared his

against the advancing

bloodstained graves the

calls on us believers of a

love, a courage as deeply

that shall now achieve that

which their Lord promised

them and which	
this heroic devotion to God in the deep,	their hearts foresaw.
strong, steadfast faith that distinguishes to-	Their courage was
infinite. None can	
day the Bahá'ís of the Land of the Martyrs.	measure it. Tried to the
uttermost it showed	
Bahá'u'lláh in a great prayer for forgiveness	no tremor but only
triumphant strength.	
of sins has permitted us to plead "the blood	Earth's bitterest cruelty
tried to break it but	
of Thy lovers who were so attracted by Thy	only made it burn higher
and with an in-	
sweet utterance that they betook themselves	tenser flame.
to the lofty summit of the Mount of Great	Bahá'u'lláh in a Word
of Wisdom reveals	
Martyrdom." His Pen has written, "O Son	the secret of their power.
of Being! Seek a martyr's death in My Path	"The essence of
courage," He tells us, "is	
... O Son of Man! By My beauty! To	the promotion of the Word
of God and	
tinge thy hair with thy blood is greater in	steadfastness in His love."
My sight than the creation of the universe	The Qur'án writes, "The
truly brave are	
and the light of both worlds. Strive then to	those who stand firm and
behave patiently	
attain this, O servant!"	under ills and hardships;
their patience is	
They gave their lives simply for love of	only for God and not to
display bravery."	
God, that they might be true to Him, be	It is the Cause that
matters. It is the Cause	
close to Him, be united with Him. Love and	that distinguishes from all
lesser kinds of	
longing for God uplifted, transformed them,	courage the courage that
risers in the soul,	
gave them a strange new strength and held	that lasts on into the
hereafter, that is a	
them firm through every trial.	permanent possession. It
is the Cause that	
Nothing less than this divinely given rap-	opens these hidden reserves of
strength	
ture could have animated such utter self-	and rapture; and this
all-hallowing Cause is	
abandonment as was theirs. It was not firm-	none other than the
selfless service of God	
ness of character, not love for the principles	and of His Beloved.
of the Faith, not love for its ideals, nor for	The story of the

martyrs as handed down

its reforms, nor even love for virtue and for
in every word

the attributes of God, which inspired their
heroism was the

heroism: but rather an unreserved, all-ab-
Nabil's record and in

sorbing, all-forgetting devotion for one in
t e d in it, doctrine

Whom they saw God Manifest.

faith is all in all. The

Before they knew Him, they had, one and
Him from

all (even the valiant Husayn, even Tihirih)
few opportunities

been ordinary men and women, with their
instructions; but through

selfishnesses and their doubts; till love came
faith they reached

upon them and transmuted their whole be-
and exhausted knowl-

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edge-they became one with God. To us in
two days to re-

this Formative Age doctrine is much, teach-
Muhammad.

ing problems are urgent, constructive work
eager and active

is vital; yet no service can take the place of
facing danger.

Faith. 'Abdu'l-BahL gave us a command and
another. They

imposed on us a Covenant: " A s your faith
they chanted

is, so shall your blessings and your powers
joy of their love

be. That is the standard. That is the stand-
was commonly

ard. That is the standard."

with them with-

Unquestioning belief in the Manifesta-
society. Their ene-

tion; an unshadowed vision of God in Him;
with casting

impassioned love for Him; this is the han-
came to them.

to us shows on every page,

that the ground of their

ardor of their faith. In

the testimony of Bibis e o

fills but little place;

Bib's imprisonment separated

His disciples and they had

of receiving His

their deep, strong, ardent

the end of all learning

"It is not permissible for

semble each other," said

The Bhhbis were forever

in the Cause of God, forever

They associated with one

called on the Sacred Name,

their prayers together. The

so radiated from them that it

said one could not have tea

out wishing to join their

mies charged them with magic,

spells of love on those who

dle of every weapon in the armor of the dare and to soldiers of Light. were ready.	And when the summons came to die for their Beloved, they
It is not enough that we should believe; for their we are required to deepen our faith contin- of all of us . . . ually. It is not enough to acknowledge Ba- in these hi'u711Lh and love Him; we must love Him more and more. Faith and love are living, o f the Blessed growing, expanding things, as seed, as leaven. A believer once started on his way, against us, cannot stand still without incurring grievous ours; loss. If he does not grow forward, he slips us o f it. back. wield for	The Source on which they drew strength is within the reach 'Abdu'l-Bah6 has expressed it words:- "Our Strength is the Strength Perfection! Though all mankind unite Y e t shall His Strength be Nor can all the world despoil
"Let your morning be better than your evening, and your day an improvement on things. the morning," was the command of Bahi'- rusteth not, u31l6h. bounds."	His Strength is our weapon to evermore, With it we shall conquer all His Strength is a sword that A treasure that knows no

8 . THE PATH T O G O D

REVELATION, the Path to God, has always an invita- been progressive. Early man could under- the Master Teacher stand a little truth; later he could assimilate Laying aside great truth. Fundamentally the truth was tradition, the one. With each appearance of truth, a re- looks for the birth of powers has attended it; man has The Jew who been imbued with divine ideals, and an ever- the Christian advancing civilization has taken new steps garment hem of	To the individual, this is tion to sit at the feet of and renew his own powers. the fears imposed today by seeker of the Path fearlessly stainless mirror of his age. knows the majesty of Moses, who longs to touch the

forward. The miracle of new social power schooled in adoration is accompanied by the appearance of a Master Teacher. The lettered Jews sprang from the untutored the spiritual genius of Moses; the glory of renewed faith and the ancient Persia reflected the fire of Zoroaster; sovereign power unfolding Europe lifts her spires to the glorious Nazarene; the architecture, astronomy, and poetic genius of the Muslim world in the coming as a middle centuries bespeak the gift of Muhammad. "He hath ordained," writes Bahá'u'lláh, "that in every age and dispensation, a pure and stainless Soul be made manifest in the kingdoms of earth and heaven." needs the emphasis	Jesus; these are the souls tion. The illumined Writings will bring to these, and to millions, the light of means of traveling with the immeasurable distances of God. The Words of Bahá'u'lláh, part of the unending Word of God through the ages, water of life upon the ing, cheering, and bringing of the seeker. Every life
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of the love of God, but some cast about for a lifetime, failing to find this Holy Grail of spiritual health and joy. Just as bodies are healing sickness, sometimes lacking in the food elements that means. The produce health, the soul sometimes stands remedies, of medicines; in need of a divine physician who can pre-praying to God and scribe the missing elements for spiritual success. The few thoughts given here are chosen Moreover, they are from the unlimited mine of wisdom and explanation offered in the Bahí'í Writings. coming from the Space permits mention of only a few.	4. Healing "There are two ways of material means and spiritual first is by the use of the second consists in in turning to Him. Both means used and practiced . . . not contradictory, and thou the physical remedies as mercy and favor of God. . .

"O thou pure and spiritual one! Turn thou toward God with thy heart beating with His love, devoted to His praise, gazing toward Faculties long allowed to rust must be His Kingdom and seeking help from His

Holy Spirit in a state of ecstasy, rapture, called into activity. Man becomes like a love, yearning, joy and fragrance. God will stone unless he continually supplicates to assist thee, through a Spirit from His Pres-God. Prayer is the great quickener. There ence, to heal sickness and disease."

is no human being who is not in need of prayer. 'Abdu'l-BahL said, "O thou spiritual hearts and bodies "Continue in healing

and seek healing for sick persons by turn-friend! Thou hast asked the wisdom of ing unto the Supreme Kingdom and by set-prayer. Know thou that prayer is indispensable and obligatory, and man under no pre-through the power of the Greatest Name text whatsoever is excused from performing and by the spirit of the love of God."

the prayer unless he be mentally unsound, or a&ikrmountable obstacle prevent him."

The sincere seeker, however, often asks, 5. Protection "Why pray, since God knows our needs?"

In response, Bahi'u'llih and 'Abdu'l-Bahi "Besides all this, prayer and fasting is

mention many of the benefits of prayer. the cause of awakening and mindfulness and

conducive to protection and preservation

1 . Connection with God from tests."

"The wisdom of prayer is this: That it causeth a connection between the servant and the True One, because in that state man "Is there any remover of difficulties save

with all heart and soul turneth his face God! Say, Praise be to God! He is God! All

towards His Highness the Almighty, seeking are His servants and all abide by His bid-

His association and desiring His love and ding." compassion." "Say, God sufficeth all

things above all

things, and nothing in the heavens or in the

2. Divine Companionship earth but God sufficeth. Verily,

He is in

"Verily He responds unto those who in- Himself, the Knower, the
Sustainer, the

voke Him, is near unto those who pray unto Omnipotent."

(Prayers of the Bib, the forerunner of

Him. And He is thy Companion in every

loneliness, and befriends every exile." Bahfi'u'llAh, to be used in

times of difi-

culty.)

3. Joy

7 . Increased capacity

"Know thou that supplication and prayer

is the Water of Life. It is the cause of the "By these attractions one's

ability and ca-

vivification of existence and brings glad tid- pacity increase. When the

vessel is widened

ings and joy to the soul." the water increaseth and when

the thirst

"Know that in every home where God is grows, the bounty of the cloud
becomes

praised and prayed to, and His Kingdom agreeable to the taste of man.

This is the

proclaimed, that home is a garden of God mystery of supplication and

the wisdom of

and a paradise of His happiness." stating one's wants."

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8. Effect upon the World

pray. The first is a detached

spirit. It 'is a lit-

"Intone, O My servant, the verses of God tle like closing a window to the
noises of the

that have been received by thee, as intoned street, that the strains of

the violin within

by them who have drawn nigh unto Him, the room may not be lost. The

second is un-

that the sweetness of thy melody may kindle conditional surrender of our
own wills to the

thine own soul, and attract the hearts of all Will of God. This is very

subtle and very

men. Whoso reciteth, in the privacy of his difficult, for the self is

inclined to argue with

chamber, the verses revealed by God, the God and to rationalize its

own desires, put-

scattering angels of the Almighty shall scat- ting them always first. How

few have the

ter abroad the fragrance of the words ut- singular purity of the child

who wanted a

tered by his mouth, and shall cause the heart horse more than anything else
 in the world,
 of every righteous man to throb." and decided to pray for it.
 After a time her
 father said, "God did not answer your
 9. Intercession prayer, did He?" "But of
 course He did,"
 she said simply, "He said no!" Concentrated
 "Those who have ascended have different attention is the third quality,
 and the fourth,
 attributes from those who are still on earth, true spiritual passion, that
 ardor and devo-
 yet there is no real separation. In prayer tion which distinguishes the
 apostle from the
 there is a mingling of station, a mingling of multitude. Surely God will
 raise to His very
 condition. Pray for them as they pray for Presence the least peasant who
 whole-heart-
 you." edly casts himself at His
 feet, in preference
 Asked whether it was possible through to the kings of the earth who are
 compla-
 faith and love to bring the New Revelation cent. In the highest prayer,
 man prays only
 to the knowledge of those who have de- for the love of God.
 parted from this life without having heard of The actual words help
 concentration. It is
 it, 'Abdu'l-Bahi replied, "Yes, surely! since good to repeat the words so
 that the tongue
 sincere prayer always has its effect, and it and heart act together and the
 mind is bet-
 has a great influence in the other world. We ter able to concentrate. Then
 the whole man
 are never cut off from those who are there. is surrounded by the spirit of
 prayer. The
 The real and genuine influence is not in this communes of Bahl'u'llih are
 like invigorat-
 world but in that other." ing breezes; there is great
 power in using
 "He who lives according to what was or- them aloud, for the exalted pen of
 a Mani-
 dained for him-the Celestial Concourse, festation of God is a source
 of power in the
 and the people of the Supreme Paradise, and world. Prayer may be likened to
 a song;
 those who are dwelling in the Dome of both words and music make the
 song.

Greatness will pray for him, by a Command If prayer is to become a
guiding force, a
from God, the Dearest and the praise- protection, a joy, and the
source of divine
worthy." companionship, it must become
a habit.

"O Thou Omnipotent Lord! In this great How often a human being waits for
the
dispensation Thou dost accept the interces- vicissitudes of life to drive
him Godward
sion of the sons and daughters in behalf of when in reality the harmony,
health, and full
their parents. This is one of the special, in- victory lie in continual
praise and supplica-
finite bestowals of this cycle. Therefore, O tion. One needs to be in a
perennial state of
Thou kind Almighty, accept the request of prayer. "The greatest
happiness for a lover
this Thy servant at the threshold of Thy is to converse with his
beloved"
singleness and submerge my mother in the
ocean of Thy Graces."

The science of going about prayer is so A man's goal is God. He is born
to tread
little understood that we find ourselves, in the Path to God. In the words
of Bahl'u'-
the words of Tennyson: llih, "The purpose of God in
creating man
hath been, and will ever be, to enable him to
"A child crying in the night, know his Creator and to attain His
Pres-
A child crying for the light,
And with no language but a cry." ence."
Success depends upon surrender to God
'Abdu'l-Bahi suggested that there were four at every turn. "O thou who hast
surrendered
wonderful qualities that could help us ta thy will to God!" wrote
Bah\$u'll&h, "By

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self-surrender and perpetual union with God the hearts are made happy,
and the spirit of
is meant that men should merge their will attraction is at work."
wholly in the Will of God, and regard their Such a soul has nothing
to fear. There is
desires as utter nothingness beside His Pur- no circumstance that cannot
be used for

pose." This is the secret of happiness. "The	progress on the Path to
God. "Nothing save	
liberty that profiteth you is to be found no-	that which profiteth them
can befall My	
where except in complete servitude unto	loved ones," testified
Bahb'u111Lh. "The sea	
God, the Eternal Truth. Whoso hath tasted	of joy yearneth to attain
your presence, for	
of its sweetness will refuse to barter it for all	every good thing hath been
created for you,	
the dominion of earth and heaven."	and will, according to the
needs of the times,	
Those on the Path are conscious of this	be revealed unto you."
joy. They have a sense of victory that no	Radiant acquiescence to
the Will of God	
circumstance, however ruthless, is able to	means obedience to His
Commands and con-	
destroy. When the earliest Bahb'i pilgrims	tentment in all that
befalls, but it never	
found their way to the prison city af 'Akki,	means inertia, laziness,
and slothful living.	
'Abdu'l-BahL would often call in such radi-	Activity in God's Will is
the law of victory.	
ant souls as the aged Haydar-'Ali, who, be-	God can no more guide an
inactive soul than	
cause of his great suffering and saintly char-	a man can guide a car while
it stands by the	
acter, was called the angel of 'AkkP. When	side of the road, inert.
"Pray and act," Mar-	
the American visitors seemed discontented	tha would say. Action
attracts the answer to	
with their lot, 'Abdu'l-Bahi would say that	the prayer. That is the
reason for the im-	
Haydar-'Ali had also suffered; that he had	portance of deeds in
victorious living.	
been dragged across a desert with his head	'Abdu'l-Bahh wrote, "By
faith is meant, first,	
in a sack! But Haydar-'Ali made always the	conscious knowledge, and
second, the prac-	
same reply, "I have known only the joy of	tice of good deeds." These
deeds are the	
serving my Lord."	wealth of the friends of
God.	
Lady Blomfield, foremost early Bahb'i of	Those who have arisen to
teach these	
England, records the tender moments when	truths have all experienced
the confirming	

'Abdu'l-BahL made His journey through the power of assistance which
 BahL'u'llLh prom-
 West, and interviewed, under her own roof, ised to His sincere
 servants. "A company of
 so many of the thoughtful of that land. Our chosen angels shall go
 forth with them,
 When the people said, "We are glad, oh! so as bidden by Him Who is the
 Almighty, the
 glad that you are free," He replied: All-Wise . . . If he be
 kindled with the fire
 "To me prison was freedom. of His love, . . . the words he
 uttereth shall
 "Troubles are a rest to me. set on fire them that hear him.
 Verily thy
 "Death is life. Lord is the Omniscient, the
 All-Informed.
 "To be despised is honor. Happy is the man that hath
 heard Our voice
 "Therefore I was full of happiness all and answered Our call. He, in
 truth, is of
 through that prison time. them that shall be brought
 nigh unto us."
 "When one is released from the prison of Even daily work done in the
 spirit of serv-
 self, that is indeed freedom! For self is the ice is an important part of
 victorious living,
 greatest prison. for it is accounted by
 Bahb'u'llLh as wor-
 "When this release takes place, one can ship. He writes, "We have made
 this, your
 never be imprisoned. Unless one accepts dire occupation, identical with
 the worship of
 vicissitudes,- not with dull resignation, but God, the True One." Living
 apart for pious
 with radiant acquiescence, one cannot attain worship is therefore
 discouraged. As Jesus
 this freedom." gave His life to men in the
 market places, so
 Martha Root, greatest of the first century must our spirituality find
 practical expres-
 BahL'i teachers, knew the secret. On her last sion among the people.
 No life is victorious that cannot live with
 historic journey through the West, she was
 its fellows. "Blessed is he who mingleth with
 asked the secret of her success and happi- all men in a spirit of
 utmost kindness and
 ness. This plain little woman who had stood love." A BahB'i drops away

all forms of ar-

before queens and emperors with such un-rogance. His door is open to
black and

deniable power, replied thoughtfully, "It is white, rich and poor,
fellow countryman and

important to find out God's first choice foreign born. "Ye are the
fruits of one tree,

about everything. Then the bounties flow, and the leaves of one
branch. Deal ye one

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THE B A H A ' I W O R L D

with another with the utmost love and har-ours. Their work, the work of
the Kingdom

mony . . . So powerful is the light of unity is like ours but it is
sanctified from time and

that it can illuminate the whole earth." The place. "It is as if a kind
gardener transfers

practice of social unity by a mere handful a fresh and tender shrub from a
narrow

of the champions of God must slowly give place to a vast region. This
transference is

rise to the harmony of the race. not the cause of the withering,
the waning 0.r

the destruction of that shrub, nay rather it
makes it grow and thrive, acquire freshness

and delicacy and attain verdure and frui-

The Path to God is a stream of upward tion."

consciousness; it does not end with this small BahL'u'llih speaks of the
power bestowed

world. Our existence here may be likened to upon the faithful in the world of
continu-

an acorn which, if quickened with life, be-ance. "The soul that hath remained
faithful

comes an oak. Or it may be likened to a to the Cause of God, and stood unwaver-
child in the matrix of the mother as it de-ingly firm in His Path shall, after

his ascen-

velops its faculties of sight, hearing, and the sion, be possessed of such
power that all the

like, for use in this world. So does the soul worlds which the Almighty hath
created can

treat this world as a place of beginning in benefit through him. Such a soul
provideth,

which it develops its spiritual faculties for at the bidding of the Ideal King
and Divine

use in all the worlds of God. The Word of Educator, the pure leaven that
leaveneth the

God quickens the soul as the spring sunshine world of being, and furnisheth the

power
 quickens the acorn, and from a single Word through which the arts and wonders
 of the
 of even one of the Prophets or Manifesta- world are made manifest. Consider how
 tions of God, a soul may attain to the stream meal needeth leaven to be
 leavened with.
 of consciousness. Many are the assurances Those souls that are the symbols of
 detach-
 of BahL'u'llhh and 'Abdu'l-Bahi concerning ment are the leaven of the world.
 Meditate
 this journey for the soul who faithfully sets on this, and be of the thankful."
 out on the path to God. And again, joy is the
 keynote! "O Son of
 First we must know that there is con- the Supreme! I have made death a mes-
 tinuance. The true believer will "eternally senger of joy to thee. Wherefore
 dost thou
 live and endure. His spirit will everlastingly grieve? I made the light to shed
 on thee its
 circle round the Will of God. He will last as splendor. Why dost thou veil
 thyself there-
 long as God, Himself, will last . . . It is from?"
 evident that the loftiest mansions in the "Death proffereth unto every
 confident
 Realm of Immortality have been ordained as believer the cup that is life
 indeed. It be-
 the habitation of them that have truly be- stoweth joy and is the bearer of
 gladness. It
 lieved in God and in His signs. Death can conferreth the gift of everlasting
 life. As to
 never invade that holy seat." those who have tasted of the
 fruit of man's
 The other world is a world of knowledge earthly existence, which is the
 recognition of
 and memory. "Undoubtedly the holy souls the one true God, exalted be His glory,
 their
 who find a pure eye and are favored with in- life hereafter is such as We are
 unable to
 sight will in the kingdom of lights be ac- describe. The knowledge thereof is
 with God
 quainted with all mysteries, and will seek the alone, the Lord of all the
 worlds."
 bounty of witnessing the reality of every "O my servants! Sorrow not
 if, in these
 great soul. Even they will manifestly behold days and on this earthly plane,
 things con-
 the Beauty of God in that world." "The trary to your wishes have been ordained
 and

mysteries of which man is heedless in this manifested by God, for days of blissful joy, earthly world, those will he discover in the of heavenly delight, are assuredly in store for heavenly world, and there will he be in- you. Worlds, holy and spiritually glorious, formed of the secret of truth; how much will be unveiled to your eyes." more will he recognize or discover persons The greatest gift of all, bestowed in the with whom he hath been associated." worlds of light, must be the gift of com- Not a static heaven, but a busy, active panionship with the holy souls of every age. condition, bright with growth and progress, The heart is immediately stirred by such a is visualized for us by 'Abdu'l-Bahi. Those possibility. The grandeur of Moses comes who have passed on through death have a close to us; we sit again at the feet of Jesus sphere of their own. It is not removed from the Christ! In short, we come to the conclu-

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sion that the true believer of this illumined macy with God through His Messenger. time is the associate and intimate of the Revelation, the open door to God, is forever apostles of former times. "Likewise will they linked with the Revelator. With one gracious find all the friends of God, both those of the gesture God bestows upon the world a di- former and recent times, present in the heav- vine physician, a lawgiver, a perfect pattern, only assemblage." "Blessed is the soul which, and a point of union with its God. Happy is at the hour of its separation from the body, the heart that experiences fusion with the is sanctified from the vain imaginings of the Manifestation of God's Perfection. Paul would be made alive in peoples of the world. Such a soul liveth and Christ Jesus. Ste- phen, radiant even as the moveth in accordance with the Will of its excited mob hurled him from the cliff, Creator, and entereth the all-highest Para- cries, "Behold, I see the Son of Man sitting dise. The maids of Heaven, inmates of the on the right hand

loftiest mansions, will circle around it, and	of God the Father." 'Ali,
youthful disciple	
the Prophets of God and His chosen ones	of this day, proclaims as he
offers his life,	
will seek its companionship. With them that	"If I recant, whither shall
I go? In Him, I	
soul will freely converse, and will recount	have found my paradise." The
Word of God	
unto them that which it hath been made to	is the Water of Life, one
Word throughout	
endure in the path of God, the Lord of all	cycles and ages. The soul,
refreshed by new	
worlds. If any man be told that which hath	waters, finds itself yet on
the old Path, the	
been ordained for such a soul in the worlds	ancient, eternal Path. To
tread that Path	
of God, the Lord of the throne on high and	with dignity and joy,
through this world and	
of earth below, his whole being will instantly	hereafter, is every man's
birthright. There-	
blaze out in his great longing to attain that	fore, once in about a
thousand years, God,	
most exalted, that sanctified and resplendent	in His great compassion,
clears the Path of	
station."	superstition and division,
that the Way may	
An American friend who had enjoyed the	be made plain once more for the
sincere	
privilege of more than one visit to 'Akka	seeker. And so Bahi'u'llah
has come.	
during the days of the exile of 'Abdu'l-Bah, Today the stage is set	
for the greatest spir-	
itual drama of history, for	
related an incident that took place at His	
the rebirth of the	
table. With her sat persons of varied races,	powers of the human race
will be for the	
some of them traditional enemies who had	first time world wide and in
proportion to	
now grown so to love one another that life	infinitely higher
development. The coming	
and fortune would not have been too much	of Bah'u'llah marks the
close of a great	
to give if called upon to do so. As the reality	cycle, the beginning of one
infinitely greater.	
of their love gradually became plain to her,	Man has come of age; a
world-wide unity	
there was born a ray of the knowledge of the	will appear, enjoyed by a

new race. BahB'u'-

intimacy of the near ones in the world be-
by Isaiah, the

yond. When the meal drew to a close,
the Spirit of

'Abdu'l-Bahb spoke of the immortal worlds.
the Mihdi fore-

As nearly as she could remember, the words
told by Muhammad, the Friend promised by
he spoke were these: "We have sat together
many times before, and we shall sit together
of Zoroaster.

many times again in the Kingdom. We shall
promise in the sky.

laugh together very much in those times, and
an ecstasy of

we shall tell of the things that befell us in
is this Day, for

the Path of God. In every world of God a
ages and centuries,

new Lord's Supper is set for the faithful!"
darkness of the

The secret of so great a fulfillment is inti-

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T H E B A H A ' I : W O R L D

9. A N I T A L I A N S C I E N T I S T E X T O L S

T H E B A B

A M O N G the apostles of modern science
time the di-

and liberty of thought, a prominent place
veterinary school

belongs to Michele Lessona, an Italian,
might explain the

whose sincere and courageous words in-
scientific study. In

spired and helped mold the character of at
a degree of

least two generations of Italians.
Royal Uni-

A scientist, a writer, a philosopher, an ex-
after gradua-

plomer and an educator, Professor Lessona
although rather

stands out-with a stature that towers above
the =in

that of many a well-known scientist-as one
of the foremost thinkers of the nineteenth

Ilbh is the Father promised

Michael spoken of by Daniel,

Truth prophesied by Jesus,

Gautama, the S_biih Bahrdm

His coming is the bow of

"The universe is wrapped in

joy and gladness." "Peerless

it is as the eye to past

and as a light unto the

times."

Dr. Carlo Lessona, was at the

rector of the well-known

of Venaria, and this fact

boy's early interest in

1846 Michele Lessona obtained

medicine and surgery from the

versity of Turin. Immediately

tion he went to Egypt and,

young, was appointed Chief of

Kah Hospital in Cairo.

In 1849 he returned to

Italy and became

century.

an instructor in Natural

History, first in Asti

He was born September 20, 1823, in Verona and then in Turin. In 1854, at the age of 31,

Verona Reale, a suburb of Turin. His father, he was appointed Professor of Mineralogy

and Zoology at the Royal University of Genoa.

In 1854, after his return from Persia,

he taught first at the University of Bologna

and then at the University of Turin. Here

he occupied in 1865 the Chairs of Zoology

and Comparative Anatomy, becoming in

1877 the Rector of that University.

During his life Michele Lessona produced

a variety of scientific and literary works.

Among his classical publications are to be

remembered an illustrated treatise on natural

history, in several volumes; his masterpiece

on ethics, Power and Will; Confessions

of a Rector; Memoirs of an Old Professor;

and the translation into Italian of the best

known works of Darwin, Samuel Smiles,

John Lubbock, and many others.

In 1892 King Humbert of Italy made him

a Senator for life, a well-deserved recom-

pense for his patriotism, leadership and

learning. He passed away, amidst universal

sorrow, on July 20, 1894, in his beloved

Turin.

In 1862 Professor Lessona had been ap-

pointed physician to the diplomatic delega-

tion that went to Persia at that time to es-

tablish relations between the newly created

Kingdom of Italy and the government of

Niviri'd-Din Khah.

Immediately on his arrival in Tabriz, he

met a Persian of high lineage, Dabir Khan,

who, having lived for many years in Italy,

spoke Italian perfectly. From this gentleman

Lessona learned of the Bazar movement, and

Professor Michele Lessona.

he became fascinated with the life

of the

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Bazar and His heroic ministry. When opportunity permitted, he tried to visit places con-

nected with the history of the BAb, and he had the opportunity to converse, many times and at length, with Count de Gobineau, the French ambassador to the court of the S_hkh. When he returned to Italy Professor Lessona wrote a book Hunting in Persia and a precious little monograph of sixty-six pages entitled I Babi.

Fernando Morosi, a BahB'i of Rome and a book dealer by profession, recently found a copy of this book, which was immediately dispatched to Haifa and is now in the custody of Shoghi Effendi. It represents one of the very first documentations, made by an European, of the episode of the Bkb.

The little book was printed in 1881 by the Royal Typographer Vincenzo Bona of Turin and contains a good narrative of the life of the Bkb and other personal considerations of the author concerning the Bkbi movement.

Some of the episodes he relates differ

Title Page of Lessona's

History of the

slightly from the accounts in the well-known written in 1862 and

Bkbi Movement,

histories by Browne, de Gobineau, and in Turin, Italy-

published in 1881

Nabil-i-Zarandi.' There are, however, other earliest European accounts

one of the

parts of the book which I would like to bring martyrdom of the Bkb.

of the life and

to the attention of the reader.

After presenting his informant, Dkfid 'Ali-Muhammad

desire to learn. Mirzk

Khkn, the author comments: "Religious discussions in religious practices

showed ardor similarly

cussions are of comfort to the misfortunate converse with the Rabbis

. . ." "He would

who are oppressed by tyranny and always investigate the doctrine

of Shirkz. He would

stripped, or about to be stripped, of everything is also certain that

of the Gabras" . . It

thing they own."

he studied the Gospels,

a rather easy matter,

Presenting the figure of the BLb, he says: the Bible and the

thanks to the volumes of

"Forty years ago, in the city of SJhirAz, Persian language

Gospel translated into the

there left childhood and entered puberty a disseminated in all of Persia youth that for his singular potency of intellectual, for his extraordinary application to and the floweriness study, his profound religious tendencies, his loving nature, for his energy of character, Nksiri'd-Din, some-grace of body and beauty of countenance, luncheon requests the read-awakened admiration and affection in every-Persian and sometimes one who had occasion to deal with him, and courtiers burst into a captivated all the love of his teachers and for a few days they relatives. The name of this youth was Mil-zk verse, or word, which 'Ali-Muhammad. It was said later that his hilarity of the sovereign." family was of the high nobility, one of those clergy, Lessona observes: descending from the Prophet by way of the Persia is extremely cor- Imam Husayn . . . It is certain that his it administers religion family was wealthy and that he was en-first badly, the second couraged in every manner in his most ardent wills, defrauds of possessions, sells justice, practices usury and in-

1 Edward G . Browne, translator and editor of A

dulges in debauchery . . The powerful Traveller's Narrative; M . le Comte de Gohineau, author of Les Religions et les Philosophies dans l'Asie Centrale; and Muhammad-i-Zarandi, surnamed Nabil-i-A'zam, author of The Dawn-Breakers. (see A Traveller's footnote 1).

T H E B A H A ' I W O R L D

ones are in fear of it, the lowly scoff at it, frightening traces of the the masses despise and exploit it, ready to

which the British
sia . . . A bad
without the imagination
of these sacred books."
"The present SJhkh,
times during his
ing of the Bible in
he laughs, and then the
clamorous laughter and
speak only of that
has provoked the
Speaking of the
"The clergy of
r~lpt;at the same time
and justice-the
worse; it falsifies

2 Gabr (or grrebre),

designate the

Narrative, page 34,

and I still found

devastation which

had taken place."

deride and ridicule it or to rise up at its call
difficulty of securing
to revolt. Every mosque has a larger or
the Bhbi movement, he
smaller number of beggars who live off scant
charity and become instruments of violence,
it is impossible to speak
plunder and death in the hands of the
learn something about
priests."

terror which this name

Professor Lessona then speaks of Dr.
no one dares to speak,
Polak³ who, at the time, was physician to
it. The Italians whom I
the SJhih and who wrote books of medicine
and who proved extremely
in Persian. Relating in detail the history of
wanted to tell me little
the Bibis, he mentions the eighteen Letters
the Bhbis, or were unable
of the Living⁴ of one of whom, Mulld Hu-
was true of Europeans of
sayn, he writes: "He was a very learned
in Tihrrkn, Tabriz or R a a t .
man, both in religion and jurisprudence:
~ whom I made the long jour-
daring, austere and fiery."

St. Petersburg, started to

Returning to the beginning of the ministry
only after we passed
of the Bhb, he says:

the Persian frontier . . . Count de Gobi-

". . . His style was imaginative and sub-
of Gezer near Tihrin,

lime, not like anything human; thus to his
episodes about this sect,
quality of a most eloquent orator he added
the evening pass as
that of an inimitable writer. And while he
wrote its history and read
preached, discussed and taught in the
. . . Gathering mate-
mosques, in the colleges, in the streets, in
history of the Bib, which he was

Referring to the

more information on

adds:

". . . In Persia

of the Bdbis or to

their affairs. The

awakens is such that

or even think, of

found in Tihrin,

kind in every way,

or nothing about

to do so; the same

other nationality

N i c o l a ~ ,with

ney from Tihrin to

speak to me about them

neau, in the village

would narrate to me

making the hours of

lightning while he

to me some chapters

rial for the

his house, everywhere they were reading doing at the time,
 was fraught with danger
 aloud his verses, often interrupting with cries in the heart of
 Persia, even for a Minister
 of the most ardent admiration. In all of of the French
 Emperor . . ."

S_hirdz they did not speak of anything else Referring to
 VBmb6ry's critical com-
 but the Bib, everyone was filled with en- ments on the
 episode of Sjhaya T a b a r ~ i , ~
 thusiasm for him . . . The house of the Lessona states: ".
 . . this judgment is en-
 Bib was crowded, night and day, with new tirely unjust and a
 thousand miles from the
 converts to his faith; to him came men rich truth, if we want
 to apply it to the precepts
 in possessions, men of intellect and energy, of the Bhb . . .
 These precepts are in a
 and among the very first many mullis en- symbolical language
 and, amidst mystic
 rolled under his banner." formulas, we found
 the sweet doctrines of
 The author speaks of Qurratu'l-'Ayn5 and the Bib, respectf~dof
 the past but made to
 the siege of Tabarsi; and, having visited contrast with
 formalism and to make the
 Zanjhn: he states: "I visited that city ten spirit of goodness
 prevail . . . The Bhb and
 years after the happenings I have related, Qurratu'l-'Ayn were
 purified from any
 thought of violence and their lives were
 3 Dr. 3. E. Polak, author of Persien. Das Land und
 seine Bewohner (1865), was also professor at the
 m e d with love for their fellow men and
 Medical College of Tihriin (A Traveller's Narrative, with enthusiasm for
 the Faith . . ."

Note A, p. 203). In relating the
 atrocious tortures inflicted
 4 "The Bib's chosen disciples" (God Passes By, by
 Shoghi Effendi, p. 5); their names are listed in The on the Bibis,
 Lessona relates:
 Dawn-Breakers, pp. 80-81.
 5 Qurratu'l-'Ayn, "the only woman enrolled by the
 .
 ". . The Xhdh and the Sadr-i-A'zam
 B&b as one of the Letters of the Living" (God Passes (Prime Minister)
 feared a revolution, seeing

By, p. 731, given the title Tdhirih (the Pure One) by conspirators all around them; they thought Bahi'u'llih, "the lovely but ill-fated poetess of Qasvin" therefore to devise some scheme that would (Curzon) became well known throughout Europe for her efforts in behalf of the education of the women of involve the largest number of persons. The Persia.

6 For an account of the eleven-months' siege of 313 8 Monsieur J. B. Nicolas, Interpreter of the Imperial French Embassy followers of the Bib at the shrine of &hay@ Tabarsi, rial French Embassy in Tihir5n and father of A. L. M. Nicolas, author of a few miles south of Bbrfufish, by the army of the Paris, Dujaraic & Siyyid 'Alf-Muhammad dit le Bdb, Co., 1905. Khsh, see God Passes By, pp. 38-42, and Dawn-

Breakers, pp. 343-429. It was during this siege that 9 Hermann VimbBry, author of Meine Wanderun- gen und Erleb?tisse Mull& Husayn and Quddds were killed. in Persien (1867), writes concern- 7 The uprising against the followers of the Bib at ing the siege of Khaykh Tabarsl pp. 286-303), according Zanjin is described in God Passes By, pp. 44-46, and to Browne, in A Traveller's Narrative, Note A, p. 206; in chapter 24 of The Dawn-Breakers. see also pp. 37-39.

ARTICLES A N D REVIEWS

CART&DELLAPERSW

Map of Persia, made in 1845.

S_h&hthen schemed to deliver the Bgbis to . . ."lo "From that day," the author con- tinues, "eighteen years have the various civil and military employees, passed and in Persia the same sovereign, charging them to put said Bkbis to death. Ngri'd-Din S_h&h, reigns, always diffident, From the type of torture inflicted on the always sus- pecting, always in fear of the victims, from the most heinous manner in Biibis. From which they would be put to death, he could time to time they arrest some one, condemn him very often to despoliation judge their, zeal . . . Those who had not that he is a BLbi but more often for the reason enough imagination to find new tortures using this as went to the Kalantar who knew how to sug-

gest others . . . That Kalantar then ac- 10 This system of persecution
 is attested also by
 Nabil, op. cit., p. 612, footnote 2, and by Browne, op.
 quired many titles to the S_h&h'sbenevolence cit., Note T, p. 328.
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an excuse. The governors of the provinces gate. Wisely he answers
 it himself by quoting
 thus have an easy method of taking all the one of Manzoni's verses:
 possessions of a poor victim who has put "To posterity the
 arduous judgment!"
 something aside. The government says that The great friendship
 born in Persia be-
 Bibism is extinguished, but it operates as if tween Lessona and Count
 de Gobineau had
 it were alive . . ." its strange epilogue in
 Turin. After the fall
 "A new Bib, successor to the first, lives of the French Empire, de
 Gobineau, exiled
 in Baghdid, outside the government of the from his native France,
 spent part of the
 &ih. F r o m there he is in touch with all year in Italy and part
 in Germany.
 Persia and has disseminated Bibism in all On the evening of
 October 12, 1882, a
 those provinces and even in the Indies of distinguished looking
 and elegantly dressed
 the Orient." gentleman, on his way to
 Pisa, became ill in
 This correspondent was thrilled in reading a hotel bus in Turin. He
 was taken to the
 these words, because of all the early Euro- Hotel Liguria and there
 this traveler died,
 pean historians of the Faith Michele Lessona the early morning of
 October 13, attended
 makes a direct and unmistakable reference by the hotel owner and
 some of the servants.
 to Bahb'u'llih, Who the following year in The hand of fate had
 made it possible for
 Baghdid made His Declaration in the Rid- Count Arthur Joseph de
 Gobineau to sleep
 vin, forever in Italian soil
 and in the same town
 The author ends his monograph by put- where Michele Lessona lived
 and where Les-
 ting before the reader the question whether sons, himself, twelve
 years later was laid to

the Bibi doctrine would survive and propa- rest.

10. THE BAH'AI FAITH AND WORLD GOVERNMENT*

AS INEVITABLY as the upward swing the universal-faith; . .
. on an explana-
of the pendulum is followed by a downward tion of the relation
between matter and
stroke, or as synthesis emerges from the in- ~pirit."~
teraction of thesis and antithesis, modern In response to this
almost unconscious but
thinkers are countering the coldly rational apparently fundamental
need, and possibly
materialistic bent of the late nineteenth cen- because older religious
forms have all too
tury with a new appreciation of the basic conspicuously failed to
bring to the masses
need for humans to believe in something be- either individual or
international peace, new religious movements are
yond the laboratories of physical science. A
beginning to re-
historian, Toynbee, has pointed out that the ceive the attention of
mankind. It should be
practical extinction of faith in Western so- a matter of some
encouragement that one
ciety is "the supreme danger to the spiritual new religious approach
which has been pre-
health and even to the material existence of eminently successful in
gaining active and
the Western body social-a deadlier danger, loyal adherents in every
continent of the
by far, than any of our hotly canvassed and globe, and in every
country where freedom
loudly advertised political and economic of religious discussion
is permitted, is a faith
maladies."I A biophysicist, du Noiiy, has which places among its
most basic purposes
emphasized the necessity for basing a new the establishment of a
world commonwealth.
moral development "on a unification, a Despite suppression and
persecution from
reconciliation of the rational-science-with civil and from
ecclesiastical authorities both
in Persia, the land of its birth, and in the

*This article appeared in Common Cazrse, 4:92,
September, 1950, and is reprinted here by permission Turkish Empire, to which
it was carried in

of the author and the publishers, The University of Chicago Press.

1 Arnold 3. Toynbee, *A Study of History*. London, ZLecomte du Nouy, *Human Destiny*. New York, Oxford University Press, 1939, vol. V. p. 671. Longmans, Green & Co., 1947, p. 256.

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its very earliest days, after barely one hundred years the Bahi'i faith, flourishing in promised one whose some sixty countries, developed an international nongovernmental organization recognized by the United Nations Economic and Social Council, and was sending its representatives, including American citizens, to participate in a conference on human rights included prayers, com-

at G e n e ~ a . ~

in the Qur'in, and

Further interest is lent to the story of the calling on his followers

BahL'i faith when it is realized that this from worldly things, rely

progress has been accomplished by a group themselves com-

without clergy or priesthood; thus it can accept the prophet who was

hardly be argued that an ecclesiastical hierarchy with the later

archy has advanced the BahL'i teachings in Bib wrote:

order to preserve and extend its own vested of that most mighty

interest. Knowledge of the Bahi'i teachings, from that limitless

on the contrary, has been spread from continent shall appear, my true

ment to continent and from country to country become evident, and the

try by individual lay members who have

as the Bib (i.e.,

ment that he was the

coming was to fulfill

His specific mission,

pare Persia and the

a second prophet who

sage even more

writings eventually

mentaries on passages

moral exhortations

to sever themselves

on God, and maintain

pletely ready to

to follow. As to his

Manifestation, the

"I am a letter out

book and a dewdrop

ocean, and when He

nature . . . will

embryo of this

religion shall develop

been so inspired with enthusiasm and so station of 'the most comely convinced that these teachings answered the fundamental needs of modern society that religious law, the new they have taken it on themselves' to give their spiritual reform set time, means, and energy to traveling, and such marked contrast to even to living for extended periods of time, day that they were con- in communities and countries other than civil and religious leaders their own, for the sole purpose of sharing threat to established in- their new faith with other^^ When it is real- social reformer, the Bib ized that every adherent of this belief, in by those who were the whatever country he may be found, has excesses, and it was soon wholeheartedly accepted the principles of imprison him in the name world government and world citizenship, it orthodoxy. His followers by the seems not inappropriate to inquire in some tortured and slain by fiendish detail into the history and philosophy of the Fox's Book of Martyrs;

BahL'i faith.

and after six years

of confinement, the Bib

himself was publicly executed by an army

BRIEF HISTORYOF THE B A HFAITH'

~ ~

firing squad at Tabriz on July 9, 1850.

Yet here the typical pattern of religious

At SJhirh on May 23, 1844, Siyyid 'Ali-

history was repeated:

the new religion grew

Muhammad, who afterward became known

under persecution,

beginning to make head-

way even among the elite and ruling class.

3 United Nations. Economic and Social Council.

It was from a family of

this sort, his father

Committee on Arrangements for Consultation with

being a minister of

state, that there came

Non-Governmental Organizations. Report o f the Con-

ferences Called by the Ad Hoc Committee o f Con-

Mirzi Husayn 'Ali,

and attain to the

of forms.' " 6

The new code of

example of moral and

by the Bib, were in

the standards of the

sidered by corrupt

as involving a mortal

terests. Like every

was vilified bitterly

most guilty of

found possible to

of religious

thousand were

methods paling even

who later was known as
sultative Non-Governmental Organizations. E/C.2/98 Bahl'u'llih (i.e.,
Glory of God). During the
(June 2, 1948), p. 6. (For additional material concern-
ing official BahL'i contacts with the United Nations, lifetime of the Bgb
this individual accepted
see pages 597-615. Editors.) his message; and
after the Bib's martyrdom,

4 One such example out of many was recently men-
tioned by Martha Gellhorn in her article on Luxem-
Bahl'u'llih became one of his best-known
bourg, "Party Girl in Paradise," Saturday Evening followers. His noble
birth did not prevent
Post, January 7, 1950, vol. 222, No. 28, p. 25. his paying a price
for his faith: stripped of

5 An excellent book on Bahb'i history from the
Bahb'i viewpoint is Shoghi Effendi, *God Passes By*, his wealth and
possessions, He was impris-
Wilmette, Ill., Bahi'i Publishing Committee, 1944. An oned, tortured, and
finally, with his family,
adequate summary of the Bahb'i teachings as well as
a historical account will be found in Emeric Sala, *This* exiled to Baghdid,
- then a part of the Turkish
Earth One Country, Boston, Bruce Humphries, Inc., Empire.
1945, pp. 102-81. For the viewpoint of a well-known
historian, see Arnold J. Toynbee, op. cit., vol. 5, pp. 6 Quoted in Edward
G. Browne, *A Traveller's Nar-*
174-176, 665. rative. Cambridge, The
University Press, 1891. p. 54.

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As the years passed, Bahi'u'llbh's spiritual (i.e., Servant of Bahb). Early
in his child-
station became so evident as to attract large hood 'Abdu'l-BahA had
understood His fa-
numbers of visitors from various parts of ther's peculiar station;
although only in His
Persia. Once again the religious leaders felt twenties when the
incarceration at 'AkkL
the established order to be in jeopardy; the began, 'Abdu'l-Bahb had
developed into His
Turkish government was prevailed upon to father's most trusted
lieutenant, gradually
cooperate; BahBu'llbh and his family were taking on Himself more and
more of the
summoned to appear in Constantinople. administrative detail
involved in Bah2u'-

While preparing to leave, on April 21, 1863, Bahi'u'llah announced to a group of sincere meditation and well-wishers that he was the promised one As the first whom the Báb had foretold. Bahi'u'llah's mission, Almost a hundred persons insisted on accompanying Bahi'u'llah and sharing His teachings, 'Abdu'l-Bahá hardships; after a few months in Constantinople, the entire group was moved in the During His life-dead of winter, without adequate clothing or continued to food, to Adrianople. It was in this city that Bahi'u'llah publicly announced His mission, Westerners. and from this time, His followers were called Bahá'ís. A few years later, the group was moved again, this time to the ancient fortress-prison of 'Akko (Acre) in Palestine [now conditions in Tur-Israel]. Here the most rigid conditions were political and re-imposed: Some eighty persons, including 'Abdu'l-Bahá at the age women and children, were crowded into a Europe. The year was few dirty rooms. Malaria and dysentery were the brink of prevalent; food and water foul. After a few years of such confinement, restrictions were following year, He again relaxed, and Bahi'u'llah with His family was permitted to occupy a small house

llah's relationships with and so freeing His father for the recording of His message. person to believe in and the foremost exemplar in His life of Bahá'u'llah's was preeminently qualified to and encourage the Bahá'ís. time the number of believers increase, and the new faith the serious attention of Pilgrims from the United as early as 1894; others came and the continent. In many and America, Bahá'í groups After changing political key resulted in freeing all religious prisoners, of sixty-seven visited 1911; to a world standing on catastrophe, He brought a and unity. During the spent nine months in the Canada, speaking in cities

from coast to
 and move about within the city walls. Still coast. Many persons active in
 Bahi'i affairs
 later, He was permitted to move to a nearby in the United States today
 still have vivid
 rural location. memories of their
 conversations with 'Ab-
 Although pilgrims visited Him during the du'l-Bahb.
 latter years of His life, His long imprison- Just as BahBu'llbh had
 provided in writ-
 ment and exile prevented BahP'u'llbh from ing that, after His
 departure, 'Abdu'l-Bahb
 personally teaching large numbers of people. was to be the recognized
 center of the move-
 Instead, He put His message in writing, and ment and interpreter of the
 writings, so
 these writings today form the basis of the 'Abdu'l-Bahb in turn provided
 for an un-
 Bahi'i faith. In them, BahBu'llbh sounded broken succession of the
 central responsibil-
 the great call to spiritual excellence and ity. After His death on
 November 28, 1921,
 moral perfection which the world has come it was found that His will
 and testament
 to associate with its most highly developed established a new
 institution: that of the
 religious thought; but in addition, He placed Guardianship. By explaining
 the duties of
 a new emphasis on the social aspects of hu- the Guardian and outlining
 the manner in
 man relationship, and in outlining the obli- which future Guardians were
 to be selected,
 gation of the individual to society, in effect 'Abdu'l-Bahb was able to
 forestall those
 He laid the foundation for a future world ruinous schisms with which
 the question of
 commonwealth. authorized succession has
 plagued other
 established religions.l
 After the passing of BahBu'llAh from this As first Guardian,
 'Abdu'l-BaM chose His
 life on May 28, 1892, spiritual leadership of grandson, Shoghi Effendi, who
 is still dis-
 the nascent BahVi community fell upon the charging
 - - the function. Under Shoghi Effen-
 shoulders of His oldest son, 'Abbh Effendi, 7 Will and Testament of
 'Abdu'l-Bahd. Wilmette,

who became better known as 'Abdu'l-Bah6
1944.

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di's leadership, the world center of the Ba-
ethical and moral
hVi Faith has been established at Haifa, local
unlike them, it goes
BahL'i institutions have been consolidated in
chief immediate con-
hundreds of cities throughout the world,
world government and
and national institutions set up in nine coun-
justice. Rather than
tries where the number of believers neces-
is true and others
sitates such an organization. Of parallel
demonstrates that all
importance with the forming of the adminis-
divine in origin, and
trative framework has been the progressive
stages in social evo-
elucidation of BahB'u'lllh's program arising
may therefore with
from the Guardian's accurate translations of
hands in a world
BahB'uYlllh's writings, together with his own
highest ideals. Union
original works, in which he has applied the
faith with mutual
teachings of Bahi'u'lllh to current and fu-
prophets He consid-
ture would problems.
formation of an inte-
grated world community.
How completely the teachings of BahL'-
u'lllih are intended to affect society is shown
in the words of Shoghi Effendi:
In His North American talks, 'Abdu'l-
Oneness of Mankind
Bahl emphasized over and over that the
the teachings of
purpose of religion must be to promote unity
mere outburst of
and concord, and that in this day, no unity
expression of
less than that of the entire human race could

Ill., National BahL'i Office,

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stress,es the necessity of
personal conduct; but,
beyond this to make its
cern the creation of a
a world culture based on
insisting that one religion
erroneous, BahL'u'lllh
established religions are
have marked important
lution; adherents of all
complete consistency join
faith embodying their
of all peoples in a world
respect for all previous
ers essential to the
"The principle of the
-the pivot round which all
BahL'u'lllh revolve-is no
ignorant emotionalism or an
vague and pious hope. Its

appeal is not to be	
be considered as an adequate goal. ⁸ This	merely identified with a
reawakening of the	
unity, He pointed out, must have a spiritual	spirit of brotherhood and
good-will among	
basis in order to overcome the innate self-	men, nor does it aim
solely at the fostering	
seeking tendencies so much in evidence to-	of harmonious cooperation
among individ-	
day; but it must be expressed in concrete	ual peoples and nations.
Its implications are	
social institutions and not confined to mere	deeper, its claims greater
than any which	
sentimentality. For example, He insisted that	the Prophets of old were
allowed to advance.	
equal opportunities and rights must be	Its message is applicable
not only to the in-	
granted to women, at a time when this was	dividual, but concerns
itself primarily with	
generally considered an idealistic dream; He	the nature of those
essential relationships	
showed that capital and labor must cooper-	that must bind all the
states and nations as	
ate in harmony, as each was essential to the	members of one human
family. It does not	
other: a viewpoint which even yet can	constitute merely the
enunciation of an	
hardly be called popular. Universal educa-	ideal, but stands
inseparably associated with	
tion and an unfettered individual investiga-	an institution adequate to
embody its truth,	
tion of truth were also part of the program;	demonstrate its validity,
and perpetuate its	
this would result in immeasurably raising	influence. It implies an
organic change in the	
both cultural and scientific standards. A	structure of present-day
society, a change	
world auxiliary language must be agreed	such as the world has not
yet experienced.	
upon and taught in every school throughout	. . . It calls for no less
than the reconstruc-	
the world: thus every person could commu-	tion and the
demilitarization of the whole	
nicate directly with any other without fear	civilized world-a world
organically unified	
of misunderstanding or embarrassment. But	in all the essential
aspects of its life, its po-	

above all, He pointed out, the Bahi'i teachings furnished a definite foundation on which script and language, to construct a world commonwealth. Just as diversity of the national previous religious teachings have dealt with its federated units."D

individual discipline, He showed that Bahá'í teachings that Bahá'u'lláh offers a formula for social discipline. Like great religions of the past, the

Rather, the people Bahá'u'lláh upholds a belief in God and experience in trial and

8 'Abdu'l-Bahá, Foundations of World Unity, New York, World Unity Publishing Corp., 1927, passim. Order of Bahá'u'lláh, New York, Bahá'í Publishing Committee, 1938, p. 42.

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error, through making faltering steps with of all things in My leagues and confederations, will evolve a . We cherish the hope progressively more perfect union. The principles laid down by Bahá'u'lláh, accordingly, from tyranny. . . .

are not so much concerned with the technical stability and order techniques of accomplishing world unity as with and will continue to those of operating a world commonwealth. twin pillars of reward Viewed in this way, they may serve as a There is no force on useful criterion for evaluating progress to- in its conquering power ward world government, as well as furnish- and wisdom."12

ing a fruitful source of ideas for inclusion in transitional period into

a world constitution.

giving signs of moving at

One of the greatest Bahá'í principles is

litical machinery, its

trade and finance, its

and yet infinite in the

tional characteristics of

It is implicit in the

world unity will not come

by revolutionary means.

of the world, through

9 Shoghi Effendi, The World

New York, Bahá'í Publishing

"The best beloved

sight is Justice. . .

that the light of

world and sanctify it

The structure of world

hath been reared upon,

be sustained by, the

and punishment. . . .

earth that can equal

the force of justice

Even during the

which the world is

the present moment, before

the actual ac-	
that emphasizing the oneness of mankind:	complishment of world
unity, Bahi'u'llfih	
"The tabernacle of unity hath been raised;	indicates the cardinal
importance of justice:	
regard ye not one another as strangers. Ye	"0 rulers of the
earth! Be reconciled	
are the fruits of one tree, and the leaves of	among yourselves, that
ye may need no	
one branch. . . . There can be no doubt	more armaments save in
a measure to safe-	
whatever that the peoples of the world, of	guard your territories
and dominions. . . .	
whatever race or religion, derive their in-	Should any one among
you take up arms	
spiration from one heavenly Source, and are	against another, rise
ye all against him, for	
the subjects of one God. . . . The funda-	this is naught but
manifest justice." ¹³	
mental purpose animating the Faith of God	A world community
with a world con-	
and His Religion is to safeguard the inter-	sciousness, enforcing
world justice in ac-	
ests and promote the unity of the human	cordance with a world
faith: this is the sig-	
race, and to foster the spirit of love and fel-	nificant scheme of
Bahi'u'llfih. Clearly, even	
lowship amongst men. . . . All men have	when speaking of
"mundane" affairs such as	
been created to carry forward an ever-	politics and labor
relations, the Bahi'i ap-	
advancing civilization. . . . That one in-	proach is basically
spiritual; far from being	
deed is a man who, today, dedicateth himself	something to engage in
once a week, religion	
to the service of the entire human race. . . .	in the BahPi sense
becomes the mainspring	
It is not for him to pride himself who loveth	of human activity:
his own country, but rather for him who	"The whole duty of
man in this Day is to	
loveth the whole world. The earth is but one	attain that share of
the flood of grace which	
country, and mankind its citizens." ^{1°}	God poureth forth for
him. . . . Every eye,	
In this connection, the BahB'i writings	in this Day, should seek
what will best pro-	
strike boldly at an attitude which is still one	mote the Cause of God.

. . . Beseech ye
 of the most potentially dangerous sources of the one true God to
 grant that ye may taste
 disharmony: that of race prejudice: the savor of such deeds
 as are performed in
 "Concerning the prejudice of race, it is an His path. . . . Forget
 your own selves, and
 illusion, a superstition pure and simple, for turn your eyes toward
 your neighbor. Bend
 God created us all of one race. . . . In the your energies to
 whatever may foster the
 sight of God there is no difference between education of men."¹⁴
 the various races. Why should man invent Acceptance of these
 principles and their
 such a prejudice? . . . All races, tribes, application to
 personal life has wrought rev-
 sects, and classes share equally in the bounty olutionary changes in
 countless individuals;
 of their Heavenly Father. . . . The lovers but social revolution,
 with its concomitant
 of mankind, these are the superior men, of use of force rather
 than reason as the decid-
 whatever nation, creed, or color they may ing factor, is
 completely contrary to the Ba-
 be." ¹¹ hCi attitude. It may
 very reasonably be
 The writings of BahPu'll6h are permeated asked how the BahPis of
 the world, despite
 with a sense of the vital importance of jus-
 tice in establishing world order: 1 2 Shoghi Effendi,
 tr., *The Hidden Words of Bahb'-*
u'lldh, New York, BahL'i Publishing Committee, 1939,
 10 Shoghi Effendi, tr., *Gleanings from the Writings* p. 3.

..
 of Bahd'u'llih, New York. BahL'i Publishine Com-
 mittee, 1939, pp. 215, 217-18, 250.

G1ealzinq~from the Writings of Bahd'u'lldla,
 pp. 218-19.

¹¹The Wisdom of 'Abdu'l-Bahd, New York, BahP'i 13 Ibid., p. 254.
 Publishing Committee, 1924, p. 137. 14 Ibid., pp. 8, 9.

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their unquestionably high principles, can cision will
 always proceed from agreement,
 hope to effect any real change in social or not
 disagreement.
 political conditions, if they are committed From this

principle, revolutionary as it
to waiting for evolution to take its course.
another equally surprising
The answer to such a question reveals
the Western democratic sys-
what may possibly be of significance to the
divergent interests to represent,
world even within our own lifetimes: the
need for political parties. Not a
already established and functioning "Bahb'i
system, but a no-party system, is
Administration."15 The organizational and
Bahb'u'llih. To insure that this
operational framework by which the affairs
actuality and not merely in
of the BahA'i faith are currently being han-
present-day Bahb'i elections are con-
ducted throughout the world has been pur-
by secret ballot, and without
posely designed to apply in daily use the
one announces himself as
principles enjoined upon mankind by Ba-
and there are no campaign
hL'u'llAh. Actually, social evolution may be
promises. In a local election,
visualized as proceeding along two distinct
BahL'i resident in the local area
lines: one, the political, through the estab-
be voted for; and similarly in
lishment by the nations of the world of such
election. Those who are elected,
agencies as the League of Nations and the
no campaign promises, and
United Nations, from which line the founda-
voted for them, are en-
tion of a world state may eventually emerge;
obligation to a constituency,
the other, the nonpolitical, where in insti-
accordingly devote themselves com-
tutions such as those of the BahL'is the new
welfare of the whole group. It
principles of world consciousness and ad-
be necessary to introduce
ministration without partisanship are being
electoral technique when
developed. Thus, the BahL'is may feel that
counted in the millions; but the

seems, proceeds
to adherents of
tem: with no
there is no
one-party
envisaged by
will be so in
theory,
ducted entirely
nominations. No
a candidate,
speeches or
every adult
is eligible to
a national
since they made
have no idea who
tirely free of
and can
pletely to the
will undoubtedly
changes in this
voters are

they are contributing day by day in deeds, completely nonpartisan elections not merely in words, to forming the concrete one.

institutions of a new world order. essential element in Bahb'i administration is the elimination of the fundamental inspiration of powers to which Americans which BahL'i administration can give to well accustomed. This, too, is world administration is the abolition of the relic of the conflict-of-interest conflict between interests. Diversity of in-highest administrative authorities, and the consequent necessity for vested on any level (local, national, their accurate representation, is so basic a international) in a board which unites in feature of modern democratic-parliamentary legislative, executive, and judicial systems, that a proposal to disregard this responsibilities.¹⁶ It is these boards, at present conflict may sound radical to the point of of nine members each, which negating democracy. Yet BahQ'u'llAh points the nonpartisan manner de-out, and Bahb'i administration applies it in since elections are not for practice, that the interest of the whole human offices, and the nine receiving man race is the only interest worthy of consideration; anything lesser is intrinsically system works more smoothly selfish. On such a basis, there can be no otherwise be supposed.

conflict of interest; there may be a difference the placing of the highest reference of opinion as to the proper mode of administration in the hands operation, but the basic purpose of any deletion the elimination of opportunity

15 The following are the most useful references on for any one individual to make a decision this subject: motion. Social responsibility is so

principle of

is a challenging

Another

mental separation

icans are so

felt to be a

era, so that the

thority is

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ent consisting

are elected in

scribed above;

single-position

the highest

elected, the

than might

Implicit in

sponsibility for

of a board is

on his own

The Bahd'i Community, Wilmette, Ill., BahL'i Publishing Committee, 1947. ingrained a part of the political philosophy

BahZi Procedure, Wilmette, Ill., Bahj'i Publishing Committee, 1942. of BahL'u711Aht that there is no place for the individual executive or judge; action affect-

David Hofman, A Commentary on tlte Will and Testanzeizt of 'Abdu'l-Bahd, London, BahL'i Publishing Trust, 1943. ing human beings can rightfully be taken only by the group.

Shoghi Eilendi, Bahri'i Adininistratioiz, Wilmette, Ill., Bah&i' Publishing Committee, 1941. 16 Such an agency has not yet been organized on ----. The World Order of Ba1zri'r~'lldh. the international level.

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Concerning the method by which the principle of collective responsibility is still group comes to its decisions, Bahi'i adminis- to be observed at that distant stage of de- velopment is shown by the tration again uses a technique which is un- provision that the chairman of even the tried in the arena of politics: that of "con- universal authority sultation." In distinction to the parliamentary should have no veto power. procedure, whereby a motion must be made before it can be discussed, and which results in debate rather than sincere cooperative effort, the Bahi'i method is to explore the Through such techniques as these, Bahi'- u'llAh has projected morality question completely and unemotionally, en- dividual concern to the plane from an in- couraging each person to state his opinions of group re- sponsibility. It is precisely freely, and so far as possible coming to a this application of the individual conscience to mutual agreement before the motion is put. group activity Thus, an attempt is made to have the motion which is lacking in the world today, and is essential if there is to be a sum up the feelings of the group in the ag- gregate rather than reflecting the wishes of Whether or not one agrees with the strictly

a faction. If, in spite of this attempt to religious side of the Bahá'í teachings, it achieve unity, irreconcilable differences re- would be hard indeed to disregard the effects main, the majority view must be accepted, which organized religion has had on the since, as explained above, the difference is world in the past. That a religion now re- considered to be one of opinion only and not ceiving an ever-widening circle of accept- of fundamental interest. ance is so completely interwoven with the Bahá'í's hope that ultimately the spiritual ideal of world government, and that it is and political lines of administrative evolu- consciously attempting to develop patterns tion will come together, allowing the world for future society, can hardly fail to be government to claim the loyalty of a citi- significant to those who are aware of the zenry united in a world faith; but that the direction in which civilization is moving.

11. THE BIRTH OF WORLD RELIGION ALD KING

WINTER is that season of the year when. All life takes on a new aspect at this time to all outward seeming, the world of trees of year. Musicians and poets, through the and flowers and grasses lies dead-yet all of ages, have sung of the spring season more us know that this is not true. In reality the often than of any other subject except love. seeds simply lie dormant and asleep, await- Some poets have claimed that for men child- ing the proper combination of warmth and hood is the springtime of life; others have moisture to stir them to life. Indeed a few written that man's springtime comes when seeds anticipate the season and, braving the he falls in love. Perhaps each man knows blasts of winter, push themselves to flower- his own spring season best. This much we do soft riots of color in a dreary landscape. know-all of us: Spring is a time of rebirth; These are the harbingers of what is to come. the moments, year on year, when earth

Later the whole vegetable kingdom stirs it- fresh-new garments to self. Up through the muck and mire and These yearly cycles darkness, the fragile shoots work their slen- in a life time that der fingers upward. Moving all obstacles that, after the win- aside they struggle far beyond their seem- spring will come and ing strength that one day they may emerge coming. Yet with this from darkness into the light of the sun that ever before called them forth. In the physical world we aware of the call this season Spring. One can almost feel not seem to real- a difference in the very air when Spring a winter season touches the earth with the key that unlocks heritage, God the fetters of winter.	cloaks herself with gladden the eye of man. are so frequent and regular man knows of a certainty ter season is over, the that nothing deters its example of the bounty of God hi, man does not yet seem lesson it teaches. Man does ize that whenever he allows to lay hold of his spiritual
spiritual springtime to	never fails to send a

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awaken him to new life and glory. In his familiar story perversity, man has from time immemorial leading of a people turned from religion to irreligion-from the bondage and de- light of truth to the darkness of error. His spring season that in spirit, like the seed, lies dormant and asleep. descended from Sinai Yet whenever the light of God is extin- the Promised guished in human hearts-whenver Commandments has raised veils of dogma and superstition our civil and between himself and his Creator-God festivals as the sends a divine springtime. At such a time, celebrated by the Jews in there are always a few waiting souls-	God-the Mighty Lord. The of Moses tells of the from the winter season of spair in Egypt, to the words of eternal glory and ushered the Jews into man Land. Those same Ten even today are the basis of religious law. Such ancient Passover are still remembrance of the bounties

and the be-
 dawn-breakers-who, like the crocus, arise stowals of God during the
 Spring Season
 to herald the new day of God. Alas how few of their Faith.
 heed-how few listen to them! The western peoples have
 had little con-
 Almost two thousand years have passed tact with the other Faiths
 except in a preju-
 over the earth since one such springtime duced or negative way. The
 motion picture
 came and went in the environs of the ancient has shown us many scenes of
 the Arab peo-
 city of Jerusalem. Today five hundred mil- ples, usually so
 prejudicial to the true facts
 lion Christians can, from this distance of that we have the
 impressions of a dirty,
 time, look back and say: Yes, that was the fanatical, and scheming
 group of desert
 divine springtime. How wonderful it must bandits. For the rest-such
 writers as Sales
 have been to have sat at His feet and heard and a host of other lay and
 priestly writ-
 those glorious words of the Sermon on the ers of Christendom have
 thundered their
 Mount, or to have followed his footsteps charges that Muhammad was
 an impostor,
 through Galilee. The three years of His the devil incarnate, the
 anti-Christ, a liar, a
 ministry were the days of Spring for the crazed and licentious
 fool. But the facts that
 Christian world. We can, in looking back, one out of every seven
 inhabitants of the
 understand and appreciate this truth today, globe is a Muslim, and that
 no religion to
 but at the time there were few, a mere that time so cemented its
 followers from
 handful, that appreciated and saw the glory such absolute disunity into
 so complete a
 of what was taking place. unity attest the fallacy of
 these writings. Mu-
 The Faith of Christ is but one of the re- hammad, the Messenger of God,
 preached
 ligious systems that the world knows. What His gospel of submission to
 the one true
 of the others?-The Jews, the followers of God. In His life time He
 witnessed the
 Buddha, the faithful of Islbm, the Parsi, the growth of that Faith from a

handful of de-
 Hindu-have they not also known a spirit-
 of Mecca to the
 ual springtime? Each lays claim to such a
 Arabia to His ban-
 time of re-birth; each looks upon his
 Prophet as a Messenger from God. Each
 first preached
 looks upon the life time of his Prophet as
 God, was al-
 a wondrous spiritual spring. But each claims
 Arabia Deserta a
 that his Messenger was the true, the greatest
 Mecca, was al-
 and final One. How can this be? No spring
 pilgrimage. That small
 season in Nature can claim to be the best or
 contained many
 the final. At one time or another, all over
 peoples of Arabia
 the planet, year after year spring comes in
 found images
 nature. The seasons chase their sure way
 small black
 around the globe, slighting none. Yet men
 given by Gabriel
 say the Springtime of God is exclusive, final,
 fortunes that
 and named!
 stopping to pray in
 We of the West are more familiar with the
 desert, the lead-
 teachings of the Jewish Faith than of any
 and His little
 other religion except the Christian. Though
 time, and in peace,
 that knowledge has not kept the western
 a great host
 world from violent prejudices against the
 top of the Kaaba
 valiant congregation that through the cen-
 call that today
 turies have kept aloft the banner of the One
 around the world:

voted followers in the city
 rallying of the whole of
 ner.
 Mecca, where Muhammad
 His Message of one Almighty
 ready to the tribes of
 Holy City. The Kaaba, in
 ready a point of
 square windowless building
 stone idols to which the
 did homage. Here were to be
 of Mary and Joseph and the
 stone said to have been
 to Abraham. Jealous of the
 came from the pilgrims
 this city that burned in the
 ing families drove Muhammad
 band out of the city. In
 Muhammad returned, heading
 of the faithful. From the
 a Negro convert, raised the
 rallies Islhm to prayer

however, and
 mad is His Messenger." How like the first the whole world could not
 stay its force.
 commandment that Moses brought down Nine years later in the
 ancient city of Bagh-
 from Sinai! Muhammad raised the station dAd there arose, in
 fulfillment of the prophe-
 of women, abolished dishonesty, forbade the cies of the BAb, and of all
 religions, One who
 use of intoxicating beverages, limited polyg- called Himself
 Bahi'u'llAh-the Glory of
 amy, and introduced a host of spiritual and God, the Spirit of Truth,
 the Mighty For-
 civil laws that made the Muslim nations the tress. T o Him the
 broken-hearted and lead-
 envy and the mentors of the entire world. erless followers of the Bib
 turned and were
 Such was the Islamic Springtime and its then called Bahi'is. Laying
 claim to the
 flowering. mantle of Prophethood,
 Bahi'u'llih called
 Equally glorious, equally inspiring to their on the rulers of men to
 establish peace on
 people were the spring seasons of Buddha, earth and to turn to God.
 Heedless of His
 Krishna and Zoroaster. Bahi'is believe that call, the world moved on in
 its accustomed
 each of these God-inspired Men were Mani- ways. BahL'u'llAh Himself,
 the victim of fa-
 festations of God, bringers of the divine natical hatred, was moved
 from prison to
 springtime, quickeners of a new Day of prison, exile to exile, and
 finally was ban-
 God and of the earth and its peoples. The ished for life to the
 Turkish penal colony
 BahB'i Faith teaches that each of these only a short distance from
 the slopes of Mt.
 Prophets has been sent to call men back to Carmel-to the city of 'Akki,
 the "Door of
 truth and to God. They did not come to Hope" proclaimed in Hosea.
 establish new religions. Each of these Divine The history of the divine
 springtime that
 Educators has upheld the validity of His is the BahL'i World Faith is
 no collection of
 predecessors and foretold the coming of a legends-Bahi'u'llih is as
 much a part of
 successor. Each and all have attested the our modern history as

Lincoln, Queen Vic-	
coming of that most great spiritual spring-	toria, or Napoleon 111. From
His "most	
time in the fullness of God's plan that would	great prison" He viewed our
world and its	
signalize the bringing of the Kingdom of	clashing group disunities,
its crashing	
God to earth-the birth of a world religion.	worlds. He saw the races of
the world	
It is the BahL'i premise that once again,	fomenting hatreds for one
another; He saw	
in our time, a divine springtime has blessed	the subjugation of whole
racial groups in	
the planet. The story begins in the ancient	slavery. From His pen there
came the rem-	
land of Persia in the city of roses, the city of	edy: "Ye are all leaves of
one tree, and	
legend and nightingales, S_hir6z, beloved of	drops of one sea."l "Know ye
not why We	
poets. On an evening in May in the year	created you all from the
same dust? That no	
1844, in an upper room there spoke One	one should exalt himself
over the other.	
who called Himself the Bib (meaning the	Ponder at all times in your
hearts how ye	
gate). He proclaimed the springtime of a	were created. Since We have
created you all	
new day of God. In words of magnetic	from one same substance it
is incumbent on	
beauty He called mankind to oneness and to	you to be even as one soul,
to walk with the	
God. He announced the coming of that most	same feet, eat with the same
mouth and	
great divine Educator who would lead the	dwelt in the same land, that
from your	
world into peace and order. For six years the	inmost being, by your deeds
and actions,	
matchless utterances of the Bib stirred the	the signs of oneness and the
essence of de-	
hearts of His countrymen, moving many	tachment may be made
rnanifest.""ahL'u'-	
thousands to love and devotion. Still others	Ilih called the peoples of
the world to the	
were stirred to hatred and violence, a vio-	fold of one family, the
human family.	
lence that sought the life blood of all who	From the remoteness of
His exile He saw	

claimed allegiance to the Bib. In rising cre- crashing of the scendos of horror, the forces of state and eternal blood-let- clergy rose in their might against these saw an end to "God-intoxicated heroes" to destroy them; mighty assurance: and the streets and the byways ran red with fruitless strifes, their blood. Then, one fateful day in a bar- pass away, and the racks square in Tabriz, the mouths of seven- come . . . Is not hundred and fifty rifles spoke, and the be- 201. loved voice of the Bib was stilled forever. verse 68.	with prophetic vision the nationalistic worlds-the ting of warring nations. He war and He uttered the "Yet so it shall be; these these ruinous wars shall 'Most Great Peace' shall 1 Bah6'i World Faith, p. 2 Hidden Words (arabic),

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this that which Christ foretold? . . . These religious prisoners. Shortly strifes and this bloodshed and discord must series of journeys that cease, and all men be as one kindred and Egypt, Europe and one family . . . Let not a man glory in this, he went people that he loves his country; let him rather for mankind that He glory in this, that he loves his kind."3 BahC- all sat in rapt atten- u'llih laid the principles upon which would His message of peace be built an international tribunal-a Federa- small humbly bowed tion of Nations-the unity of the planet into Servant of God. one Nation with a common citizenship for Archdeacon Wilberforce in- its peoples. address the congrega- From its beginning 108 years ago the Ba- at Westminster h6'i Faith has moved around the globe. The service. The archbishop Bib declared His mission to one; forty days	all political and thereafter He began a were to take him to North America. Wherever responded to the love demonstrated. Each and tion as they listened to and love. Great and themselves before this The venerable vited 'Abdu'l-Bahi to tion of St. John the Divine after the evening read the translation of

'Abdu'l-BahL's words

later there were eighteen who believed. In 'Abdu'l-Bah6 had finished, the next nineteen years over twenty thousand had been martyred for believing the receive the blessing of the teachings of the Bib, and the Faith had United States during spread in Persia, 'Iraq, Burma, India and 'Abdu'l-BahL trav- parts of the Turkish Empire. Through the coast, scattering on every life time of BahL'u'llih, the Faith became words of His Father's known more and more widely. Shortly after York, Columbia, the passing of Bahi'uYllBh, a Presbyterian laid the dedica- Minister, Rev. Henry H. Jessup, of Beirut, Bahi'i House of Worship Syria, sent an address to be read at the today stands in its World's Parliament of Religions convened in the city of Chicago in 1893. Dr. Jessup synagogue in San could not attend in person. In closing, his two thousand lis- address reads : 4 teners; at Leland Stanford University over "In the palace of Bahji, or delight, just outside the fortress of 'Akbb, on the Syrian who met and coast, there died a few months since a fa- like an American mous Persian sage, the Bibi saint, named Graham Bell, Mr. Bah6'u'll&-the Glory of God-the head Jennings Bryan, of that vast reform party of Persian Mus- Stephen Wise, and lims, who accept the New Testament as the who said, " 'Abdu'l- Word of God and Christ as the deliverer of the East and the men, who regard all nations as one, and all

himself. When

the congregation,

example, knelt to

Servant of God. In the

an arduous eight months

eled from coast to

hand the life-giving

Message. He spoke at New

and Howard Universities,

tion stone for the

north of Chicago that

shimmering beauty.

In Temple Emmanu-El,

Francisco, He addressed

teners; at Leland

nineteen hundred gathered to

words. The names of those

talked with Him read

Who's Who: Alexander

Roosevelt, Mrs. William

Admiral Peary, Rabbi

Dr. David Starr Jordan,

BahB will surely unite

West: for He treads the

mystic way with
men as brothers. Three years ago He was practical feet."j This
list is too long for in-
visited by a Cambridge scholar, and gave clusion here." Besides
these, thousands heard
utterance to sentiments so noble, so Christ- His message and many
rallied to the Cause
like, that we repeat them as our closing of Peace which He
preached and lived.
words . . ." How little Dr. Jessup knew In 1913 'Abdu'l-BahB
returned to Haifa,
that he was introducing to the West the to spend the remaining
years of His life con-
Faith of Bah6'u'llBh, for his was the first solidating the victories
already won. There
known public reference to the BahL'i Faith generated from His
presence such order and
in the western world. love that the hearts of
the diverse peoples
BahB'u116hleft for His people a Covenant throughout the world that
called themselves
in which He named His eldest Son 'Abdu'l- Bahi'is were cemented
together into one
Bahi as the Center of that Covenant, the great family.
exemplar of His teachings. 'Abdu'l-Bahi was In 1921 'Abdu'l-Bahi
passed away. In
released from prison in 1908 by the Young His Will and Testament
He named His
Turk Revolution which granted amnesty to grandson Shoghi Effendi
as the first Guard-
ian of the Bahi'i Faith. Into his capable
3 AS recorded by Prof. Edward G. Browne, In- 5 "Appreciations of
troduction (p. xl) to A Traveller's Narrative.
the BahL'i Faith," The BahdS
4 The World's Parliament of Religions, vol. 2, p. World, this volume, p. 646.
1125.
6 See God Passes By,
p. 289.

hands were entrusted the affairs of the a racial brotherhood in
practice that has no
youthful Cause. Through the ensuing years equal in any other sectarian
or religious
of his stewardship the administrative affairs group.
of the world-wide Bahgi Community have BahL'is believe this is a
day of spiritual
been consolidated. Step by step through springtime-a new Day of God.

Certainly
grave perils and impending crises, the the teachings of Bahb'u'llhh
have stirred the
Guardian has led the Bahgis from victory to hearts and minds of His
followers and made
victory. Today in over 200 countries and of many "God-Intoxicated
heroes." They
territories of the world Bahb'i Spiritual As- believe also that the events
of this twentieth
semblies and groups function vigorously. century, though seemingly
unrelated to the
Their literature is translated into over ninety growing Cause of God, are
the results of this
languages. Local Spiritual Assemblies demo- Most Glorious of spiritual
springtimes. Ba-
cratically elected have paved the way for the h6'u'llLh has written: "The
world's equilib-
eleven National administrative institutions rium hath been upset through
the vibrating
that have already come into being. The first influence of the most great,
this new World
International Bahgi Council has but recently Order."7 Thrones and
dynasties have top-
been established at the spiritual center of pled, governments have been
thrown from
the Bahb'i world, Haifa, Israel,-the fore- power, powerful church
groups have lost
runner of that supreme Bahb'i administra- prestige and temporal power,
wars have rid-
tive institution destined to emerge in the dled the planet leaving in
their wake debt
fullness of time-the International House of and death. An old world
order struggles
Justice. against its inevitable end.

The winter season
Even the biased observer must admit that of an old age battles against
the revivifying
the Faith of BahLlu'llLh has in slightly over breaths of an advancing
spiritual springtime.
a century fulfilled in marvelous ways the The Bahgi Faith calls the
world to witness
task of uniting peoples ,who before the ad- the birth of a world
religion. Only through
vent of these Teachings knew no unity at all. independent investigation of
these claims
Jew, Christian, Hindu, Parsi, Muslim, Bud- without prejudice can the
seeker know this

dhist and the man with no religion at all knowledge.	to be so through his own
are, within the Bahb'i Faith, able to worship knock, and it	"Seek, and ye shall find;
Almighty God without rancor or prejudice one for the other, for as Bahgis they under-	shall be opened unto you.""
morning Light has	"Awake, for, lo! the
stand that the names Alliih, Jehovah, Brah-	broken. Arise, for His Cause
is made mani-	fest. The portal of His
ma, Ahura Mazda, Lord, and many others	enter therein, O peoples of
grace is open wide;	
all refer to one Father, God, and that His	He who is your Promised One
the world! For	
Messengers though different in name shed	
is come!"g	
the same glorious light upon the dark planet.	
Among Bah6'is there is no overt national-	
7 Gleanings, p. 136.	
ism, for they are indeed citizens of the	8Luke 11:9.
world. With them also there is to be found	9 Cited in God Passes By,
p. 6 .	

1 2 . TEACHING AMONG THE AMERICAN INDIANS

T H E American Indians are potential Ba-	religion as the source of
personal power, and	
hb'is. Prayer in many forms is common	many have espoused
Christianity because	
practice among them, and many of their	they look upon the white man
as more	
tribal council laws and procedures are simi-	powerful than the Indian and
credit this	
lar to those of the Bahgi administrative or-	power to his religion.
However, they find the	
der. Their native religion involves every in-	many, often conflicting
religious sects very	
dividual in the group and regulates every	disconcerting, and thus are
responsive .to	
detail of personal behavior. They regard	movements that aim to unite
instead of di-	

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vide. Because of their intense faith that	signs and ritualistic symbols
is vast. Most	
peace will some day come to pass, they are	of his pottery work is built
around the rc-	
easily interested in the Bahl'i teachings	ligious symbols and designs

of the Indians
about World Order and Universal Brother- of the Southwest. They were
ready made for
hood. the important work that was
to come-the
"Therefore, it is inevitable that as the experts for the committee yet to
be formed.
BahB'i Faith reaches out to embrace more Later, when the committee
was appointed,
and more peoples everywhere, it will easily these two were a natural
choice and so was
win 'unqualified adherence and support Eli Powlas, its only Indian
member. In No-
among the indigenous peoples of America' vember the National Spiritual
Assembly
for whom 'Abdu'l-Bah6 predicted so glori- added Wallace Heath of Tucson
to the com-
ous a future." mittee to assist in
developing the great teach-
-STATEMENTBY AMERICAN B A & ~NA- ing potential that exists in the
American
TIONAL TEACHING COMMITTEE colleges and universities attended
by Indian
youth. Wally had entered the University of
Arizona in September, 1953, for the express
Where the story of Bahl'i work among purpose of teaching among Indian
youth.
the Indians begins would be hard to find on At an early meeting of
the committee, it
a map or pinpoint in a report. It is enough became clear that much
groundwork had
to say and believe that when the breezes of already been laid in
scattered spots all over
God's new Revelation breathed across the the country. Individual
Bah'i's and commu-
planet, it stirred American Indians as well as nities had "made a beginning"
here and
it did the rest of mankind, though they, like there. Many had registered
their desire at
others, were not aware of the source of the the Conference of 1953 to
assist in Indian
Divine springtime that was stirring the win- teaching, and with these,
correspondence
ter season of men's hearts. was soon under way.
The work of the Bahl'i American Indian Four words, a prayer, and a
statement
Service committee began when instructions written by 'Abdu'l-Bah6

became our watch-
 came from our beloved Guardian to form an
 administrative unit, the object of which
 repeated again and
 would be to take the Faith to the leading In-
 are Love, Wis-
 dian tribes of this country. dom, Tact, and Patience.
 At the Bahl'i Intercontinental Conference
 become a favorite
 held in Chicago in 1953, Bahl'is who had no
 large in the
 idea they were to be on a committee of this
 "Blessed is the
 type began to concern themselves with the
 place, and
 task. Dorothy Baker asked one of them to
 the mountain,
 "Find an Indian Bahl'i for me!" Rmiyyih
 and the val-
 Khhlnum asked another, "What are you do-
 sea, and the is-
 ing about the Indians?" Thus the pattern for
 mention of
 the Crusade years was begun far removed
 praise glori-
 from Arizona which was to be the seat of
 committee membership, for the first year at
 'Abdu'l-Bah6, an ever-
 least. shining beacon before the
 eyes of the com-
 Yet in Tucson, Arizona, another part of
 these souls
 the pattern was being woven. A young cou-
 be likened unto
 ple began to attend Bahl'i firesides, and just
 the Arabian Pen-
 before RidvGn, 1953, they became Bahl'is
 Mission of Mu-
 on an evening long to be remembered. They
 savages. When the
 were Charmion and Robert McKusick, and
 forth in their
 BahL'u'UBh certainly knew the need that was
 so illumined
 to be and prepared these two to be on hand
 world."
 when it arose. Charmion was freshly gradu-

words :
 The four words, to be
 again in committee meetings,
 The prayer, which has
 with the committee and looms
 history of the year, reads:
 spot, and the house, and the
 the city, and the heart, and
 and the refuge, and the cave,
 ley, and the land, and the
 land, and the meadow, where
 God hath been made, and His
 fied" (BahL'u'lZa'h).
 The statement of
 mittee, said in part, ". . . for
 [the American Indians] may
 the ancient inhabitants of
 insula, who, prior to the
 hammad, were like unto
 light of Muhammad shone
 midst, however, they became
 as to enlighten the whole
 Here was the challenge!

Our task given by
 ated with honors from the University of Ari- the Guardian was twofold:
 conversion to the
 zona with a degree in Anthropology special- Faith of members of the
 leading Indian
 izing in the American Indians. Bob was and tribes, and translation of
 Bahl'i literature
 is a potter, and his knowledge of Indian de- into the Cherokee language.
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We chose as our goals, cities in or near with the translation work. In
 the fall also,
 heavy concentrations of Indian population: Marguerite Bruegger of
 Chicago arrived in
 Gallup, New Mexiw, Indian capital of the Devil's Lake, North Dakota, to
 pioneer
 world; Miami, Oklahoma, center of interest among the Indians of that
 region.
 for a larger number of different tribes than On December 24, 1953,
 James Stone, Jr.,
 any other city; and Pierre, South Dakota. of Martinsburg, West Virginia,
 arrived in
 To these goal cities, we added the task of Gallup, New Mexico, the first
 of our goal
 rebuilding the lapsed Macy, Nebraska, As- cities to be settled. Through
 the assistance
 sembly. An all-Indian Assembly had been of Edna Atkins who lives
 nearby, visits to
 formed at Macy with great labor and sacri- the Macy reservation were
 begun in Febru-
 fice through the dedicated efforts of Mrs. ary.
 Mary Stevison and Mrs. Amelia Collins, Through the year a growing
 correspond-
 who later visited the reservation to assist in ence was carried on with
 government agen-
 the forming of the Assembly. Macy was a cies, educational and
 religious groups, and
 pivot around which many hopes revolved. individuals concerning the
 Cherokee lan-
 We were not able to make a general ap- guage. After a while, a letter
 from Ethel
 peal for pioneers to our goals because of the Murray informed us that she
 had found a
 urgent need for pioneers in foreign fields translator, named Moses Owl,
 among the
 and in goal cities on the home front, so we Cherokee Indians. Immediately
 we sent the

set about making contact with those who had expressed a desire to work among the Indians. Remembering what American friends had asked his permission to build a teaching brochure, a handbook to assist both those who would work on reservations and those who would be teaching that thirty-five per cent of the Indian population who live with Mrs. Mur- elsewhere. Next was the compiling of employment information and data concerning like the Cherokee the various goal areas to which we hoped pioneers would go. Thirdly, maps of the teachings sounded like reservations were obtained so that Bah2is and Moses Owl interested could pinpoint the area where they might settle. the Cherokee thinking on religion.

By early fall, the first pioneer, Grace Dean of Clifton, Arizona, secured a federal long awaited teaching post at Byless, Arizona, on the San Carlos reservation to teach the Apache children. Shortly thereafter, Mrs. Kit Goldstein saw how the hand of New York City volunteered her services along the to the committee for a one-year period, and proceeded to Flagstaff, Arizona, to do grad- larger task of uate work at the college there. In addition, she secured a teaching post at nearby Tuba

prayer beginning "Blessed is to him for translation. 'Abdu'l-BahB had said when the Temple, "Make a beginning and come right," we did just ginning was a prayer! Through correspondence ray, we learned that Moses Owl the name, Bahi'u'llBh, was word for God. A Sioux who translation said the those of the Sioux religion, countered that they were very the Cherokee thinking on

Finally that wonderful day through the mails came the scrap of paper holding the u'llBh written in the kee people. Gratefully, we of the Beloved had helped us way. Then we set about the choosing the contents of the to be translated into

Cherokee, a work that
City on the Navajo reservation. will be one of the first
concerns of the sec-
In November, Mr. and Mrs. Edvard Lind- ond year of committee activity.
strom of Manchester, New Hampshire, In this first year we
have brought the
moved to Yakima, Washington, to take a Message to nineteen tribes,
the first trans-
social service post that involves working lation into Cherokee has been
accomplished,
with the tribes of the Pacific Northwest. and the pattern for future
activity has been
During the same month, Mrs. Ethel Murray set and is moving. Through
the Secretary
left Providence, Rhode Island, to take a General of the International
Bah'i Council,
post in Bryson City, North Carolina, near Leroy Ioas, the Guardian has
sent his ap-
the Cherokee reservation. This was a most proval and urged the further
advancement
important place as her task was that of tak- of our work.
ing the Faith to the Cherokee and assisting The Challenge is
there-contacts must

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become converts so that they may teach world. It is the task of the
American Ba-
their own people! 'Abdu'l-Bahi has said hi'is to light the torch. What
a glorious
these Indian people will illumine the whole privilege!

13 . I N T H E P R E S E N C E O F ' A B D U ' L - B A H A By ELLAC . QUANT

I T WAS no confirmation in belief to me friends at the home of Mr. and
Mrs. Kinney,
to come into the presence of 'Abdu'l-Bahi; two Bahi'is of long standing
in the Faith.
perhaps I did not need it. As I had come After receiving this word the
friends began
into the knowledge of the BahL'i Faith in to disperse. But Margaret and
I, knowing
1903, I had already been a BahL'i for nine that 'Abdu'l-Bahi was on the
vessel, could
years when 'Abdu'l-Bahi came to the United not tear ourselves away from
the pier; so,
States in 1912; I had accepted Him as the lingering, our eyes riveted,
we were re-

Center of Bahá'u'lláh's Covenant of peace for whom
and unity for the world. However, every
satisfied, in anticipation
moment spent in His presence brought its
meeting, we, too,
lesson in the "divine art of living."
we had lunch,
Perhaps the best way to tell a story is to
such a minor
start at the beginning. Mrs. Margaret La-
has absolutely
Grange and I, Bahá'ís of Johnstown, N.Y.,
anticipating the visit of 'Abdu'l-Bahí to
of Mr. and
America in 1912, were planning to go to
crowded with
New York City to meet Him on arrival. A
was mingling
day or so before we planned to start for
the spiritual
New York, word came that 'Abdu'l-Bahí
meeting the
was not on the ship expected. This news
afternoon in His first
was, of course, disturbing to us and was the
Bahí's He said in
cause, temporarily, of greater disappoint-
ment than I can express. However, the
the city of
thought came to me that 'Abdu'l-Bahí could
its piers,
send a wireless message, which He did, con-
are magnificent
firming His anticipated arrival. (Wireless
wonderful city.
was then in its infancy and was considered
progress in
more or less a miracle.)
that it may also
According to our plan, therefore, we
kingdom and cove-
started for New York City on the evening
friends here may
preceding the 11th of April. The next morn-
illumination of
ing we found our way to the pier where

warded with a glimpse of Him
our hearts longed. Then,
pation of the afternoon
left the pier. Later I suppose
but it is only a supposition, for
detail of physical existence
passed from my memory.
When we arrived at the home
Mrs. Kinney, the rooms were
the friends and 'Abdu'l-Bahí
freely among them radiating
happiness He said He felt in
"friends of God." That
address to the American
part:
"I am greatly pleased with
New York. Its harbor entrance,
buildings and broad avenues
and beautiful. Truly it is a
As New York has made such
material civilization, I hope
advance spiritually in the
nant of God so that the
become the cause of the
America; that this city may

become the city
 already many of the friends of 'Abdu'l-Bahb of love and that the fragrance
 of God may
 were gathered, this number being augmented be spread from this place to
 all parts of the
 by the frequent arrival of others, some world. I have come for this. I
 pray that you
 alone, some in groups of two or three. Sub- may be manifestations of the
 love of Bah2-
 dued excitement, glorious anticipation at the u'llbh . . . This is my
 highest aspiration."~
 joy of meeting the Master, filled the hearts At the end of this address
 'Abdu'l-Bahi
 and radiated from the faces and voices of greeted each one personally,
 clasping the
 the friends. We waited for some time and hand and repeating the word,
 "Marhabb!
 at last our patience was rewarded in seeing Marhabi!" (Welcome! Welcome!)
 with
 the huge bulk of the vessel breaking through such fervor that I could not
 fail to grasp
 the morning fog and mist. In due time it -
 docked. 1 The addresses of
 'Abdu'l-BahC in New York City.
 It was not long before word came from from which passages are quoted in
 this article, may 6;
 found in Promulgation of Universal Peace, pp. 1-14.
 'Abdu'l-Bahg that He would meet the (Editors.)
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His meaning, though unfamiliar with the appearance of a Divine Manifestation to
 the
 word. springtime and showed us that
 the progress
 Our second meeting with 'Abdu'l-Bahi and decline of religion are
 comparable to
 was on April 12, in the studio of Miss Phil- the four seasons in the material
 world. In
 lips. In connection with this meeting, I must part He said:
 go into a little detail that will show all too "The world spiritual is like
 unto the world
 clearly my immaturity in the ethics of the phenomenal . . . When we look upon
 the
 Kingdom. As Margaret and I entered the phenomenal world we perceive that it is
 di-
 spacious room we observed our beloved vided into four seasons; one is the
 season

'Abdu'l-Bahi sitting on a couch, a young of spring, another the season of summer, an-Persian on either side of Him. Shortly one other autumn and then these three seasons of the devoted friends of the Master entered are followed by winter . . . "and one of the Persians sitting beside 'Ab- When 'Abdu'l-Bah6 reached the phrase du'l-Bah6 arose and offered his seat to the "the season of summer" the interpreter hesi-lady, which she accepted. I was disturbed tated and finally stopped speaking. Then the and said to myself, "Oh! Who is worthy to voice of the Master came forth clear and sit beside 'Abdu'l-Bahi?"The question both- strong with "summer," and a ripple of pleas-ered me all evening, but was relegated lo the antry went through the audience as we real-background of my mind save at such times ized that 'Abdu'l-Bah6 was interpreting to as I found myself alone with my thoughts. the interpreter. 'Abdu'l-BahB gave a beautiful talk that When 'Abdu'l-Bahi was weary and re-evening, saying in part: paired to an upper room, some one sug-"These are the days of seed-sowing. These gested closing the door of the room, to "pro-are the days of tree-planting . . . He who tect" the Master, that He might have some sows a seed in this day will behold his re- seclusion from the friends who were already ward in the fruits and harvest of the heav- ascending the stairs to be nearer to ~ i m . enly kingdom." How like the days of Jesus when the disci- And again, ples tried to spare Him the encroachment of "The doors of the kingdom are opened. the crowd! 'Abdu'l-BahL said, Let them The lights of the Sun of Truth are shining come! He took my hand as I with others . . . Know ye then the value of these days." passed before Him and He said to me, Al- Later, in leaving, as 'Abdu'l-Bah6 took ln'h-u-Abhn', that word of BahL'i greeting, my hand, I was conscious of His eyes par- which means God the Most Glorious. Many tially raised to mine. Did He see there the years later 'Abdu'l-Bahi said that the unity

unanswered question of the early evening: of the friends was the cause of health to
 Who is worthy to sit beside 'Abdu'l-Bah? Him, and the extreme weariness of that
 On the following Monday, the last day afternoon I now believe was brought about we were privileged to be in His holy pres- by the weight of the spirit's burden rather
 ence, He deigned to answer my question. than by any physical strain, great as that
 After greeting us He seated Margaret on a no doubt was; for He received callers from
 chair near Him at just the right angle, she very early in the morning until late at
 told me later, where she might look into night; no one was turned away. His eyes; thus fulfilling a desire of hers. Margaret and I longed for an interview
 Then, He seated me on the couch beside with 'Abdu'l-Bahi. Some of the friends had
 Him and turned on me (the questioner) the been granted that privilege, so we decided to
 smile of His divine love, which penetrated ask an interpreter to arrange it for us. Again
 my physical and spiritual consciousness. I was reminded of the days of Jesus Christ
 Thus did He teach us, the friends, every- and of the desire of the disciples to protect
 where; not by rebuke, but with touching Him from the multitude. The interpreter example, that the Sun of God's bounty said the Master was very busy, but, nothing
 shines upon all and only the veils of self daunted, Margaret explained to him that
 hide us from an ever-increasing realization we were from out of town and longed for
 of its effulgence. an interview before leaving New York. So
 On Saturday, April 13, 1912, with many the matter was finally arranged and on Sun-
 others we gathered at the home of Mr. and day morning at nine we found ourselves be-
 Mrs. Morten to see and hear the Master. ing ushered into the presence of 'Abdu'l-
 That day in His address He compared the Bahi, and in English He was addressing us

courteously showed us to seats. Then the understanding of the question so frequently asked by Him, Are expressions that you well? Are you happy?-What did He 'Abdu'l-Bahi bestowed upon the friends.

mean-the health of the body or the well-one of the being of the spirit? I do not recall giving faithful friends His daughter, I laughingly an answer. How could we answer a question remarked, "If 'Abdu'l-BahA ever called me that to the Questioner was already clear- His daughter I'd never have another worry.

that for us time was standing still; that we I'd know I was saved." As we grow in grace and spiritual understanding we had reached the ultimate of our desire, our find that station in the sun where there is no night. 'Abdu'l-Bahi, through these bestowals,

His next words awakened us to our immedi- sowed the seeds of attainment in our hearts; ate environment. He said, He was happy to we realize that He opened the door of spir- itual progress for us, as in have such souls as we were: Rest thou as- His great love and wisdom He saw the Father's face

sured, rest thou assured. And, we had come in every face. some distance to meet Him and had passed It was Palm Sunday and the through difficulties, but He had come farther church was filled to capacity and more, to meet us. although we un-

Such words we were not prepared to hear; derstood that the presence of 'Abdu'l-Bahi there that morning had not been knowing that we were humble people and publicly announced. To me, and I have no feeling we had but small capacity to serve doubt to the Faith of Bahi'u'llih, we could not un- many others, it was an unforgettable picture

derstand such words applying to ourselves. -'Abdu'l-Bahi standing among the lilies.

We were taken to the smaller room of the If you have thought of 'Abdu'l-Bahi as robed in somber, formal suite, where 'Abdu'l-Bahi gave private inter- ecclesiastical dress,

views. There He told Margaret He prayed please "see" Him now (I never
saw Him
for her parents (who had passed into the otherwise) in long, light,
easy-flowing cloak
life beyond some months before). Her eyes and light head dress, a symbol
of sunlight;
filled with tears and overflowed; mine then warm, comforting, and "alive."
There was a
did likewise. The interpreter, perhaps at a certain color resemblance
between 'Abdu'l-
loss, shook his head at us and said in an BahB's white hair and his
cream-colored
admonishing tone that we should never cry cloak and the white and gold of
the lilies.
in His presence. It made Him sad. As I He stood there, not a figure
come to be wor-
looked up, I saw that 'Abdu'l-BahB's sadness shiped, but as the Servant of
the Divine
was for us-not for Himself-for with Gardener, warming the ground of
human
hands outstretched to calm and protect us, minds and hearts by a deeper
penetration of
like a mother bird hovering over her young the rays of the Sun of Truth.
in the nest, He exclaimed in English, Laugh! Although coming from a life
of suffering
Laugh! I shall never forget that voice, vi- and imprisonment, He radiated
the life-giv-
brant and powerful beyond any words of ing forces of God, declaring
"there is no
mine to express. In that voice I have come prison save the prison of
self"; teaching that
to see the power of heaven to rout all the man is essentially a spiritual
being, and that
negative forces of existence, and in arising all down the ages man's
conception of so-
to obey that command to find the eternal called death as extinction has
corroded
joy of life. within him and closed his
spiritual eye to the
'Abdu'l-Bahi bade us come to the church unspeakably blessed opportunities
of this
(Church of the Ascension, Fifth Avenue and life, as well as to the vision
of his glorious
Tenth Street) where He was to speak that destiny in all the worlds of
God.
morning. Margaret sat at His side and I Among the words He addressed
to that

directly facing Him. He lovingly took and audience were the following,
 after forty years so strikingly applicable
 held the hand of Margaret (in leaving) and
 to the world of today. He said:
 fondly patted her shoulder with the other "Today the world of
 hand. He then did the same to me; and
 humanity is in need of international unity and
 when I asked the interpreter to tell Him I establish these great
 conciliation. To
 wished to serve Him always, He called me
 fundamental principles
 His daughter. He then said, Your face is a propelling power is needed.
 It is self-
 radiant. evident that unity of the human
 world and

T H E B A H A ' I W O R L D

the 'Most Great Peace' cannot be accom- One day when we were in
 the hall, the
 plished through material means. . . . All little floor maid emerged
 from 'Abdu'l-BahB's
 the Prophets have come to promote divine suite, her arms filled with
 roses-beautiful
 bestowals, to found the spiritual civilization roses-the gift to Him
 from some of the
 and teach the principles of morality. There- Bahi'is. Sensing that we
 were friends of the
 fore we must strive with all our powers so Master, all formality fell
 away and with a
 that spiritual influences may gain the vic- touching gesture she
 exclaimed, "See what
 tory . . . " He gave me! See what He gave
 me!" She
 In His first address that Sunday to the probably knew nothing of
 'Abdu'l-BahB's
 Christian Church in America, 'Abdu'l-Bahb Station as the Center of
 God's Covenant and
 sent forth the call to unity, even as He did the Interpreter of
 BahB'u'llih's teaching to a
 later on that same day in His address before needy world; she perhaps did
 not know His
 the adherents of New Thought. name or title, but He had
 shown her His
 On that afternoon, April 14, 1912, 'Ab- love.
 du'l-Bahi addressed the Union Meeting of Margaret and I were
 entertained during
 Advanced Thought Centers in Carnegie our stay in New York by my

aunt who lived
 Lyceum on West 57th Street. In all His
 the eaves, it
 teachings 'Abdu'l-Bahi was Himself a point
 Hotel. Imag-
 of unity. He first established a basis of unity
 told that 'Ab-
 and upon that He proceeded to build some-
 Ansonia. It
 thing of eternal value. Sometimes people
 privilege to us, and
 have questioned the simplicity of His pres-
 strikingly turned out to
 entation of truth. In His public addresses, as
 way. On that last
 well as in His private interviews, He fitted
 suggested to Margaret
 His words to the spiritual capacity of those
 hotel before leaving
 to whom He spoke. To that audience in
 get a glimpse of
 Carnegie Lyceum He said in part:
 going in. How
 "I have come here with this mission; that
 walked over
 through your endeavors, through your heav-
 friends who were
 enly morals, through your devoted efforts a
 to us, "Go right
 perfect bond of unity and love may be estab-
 So as if led by
 lished between the east and the west, so that
 the elevator
 the bestowals of God may descend upon ali
 other friends
 and all may be seen to be parts of the same
 His suite and
 tree,-the great tree of the human family
 with the Master
 . . . so likewise must we be connected and
 sharing, they said to
 blended together until each part shall be-
 Go right in." We
 come the expression of the whole . . ."
 seemingly wait-
 Again and again did 'Abdu'l-Bahb stress
 was closed to

on 73rd Street, almost under
 seemed to me, of the Ansonia
 ine our delight when we were
 du'l-Bahi was staying at the
 seemed like a special
 indeed such it very
 be. It came about in this
 morning of our stay I
 that we walk over to the
 the city, saying we might
 'Abdu'l-Bahb passing out or
 limited was my vision! Later we
 to the Ansonia and some
 just leaving the hotel said
 up. 'Abdu'l-BahL is there."
 an unseen hand we walked to
 and when we alighted from it
 of 'Abdu'l-Bahb were leaving
 in their joy of having been
 and in the blessing of
 us, " 'Abdu'l-Bahb is there.
 opened the door and found,
 ing for us, the one whose door

the oneness of mankind: AU humanity are race or creed.	none, regardless of color,
leaves on the Tree of Creation; some ill who us to Him-	Truly 'Abdu'l-Bahi had drawn
need to be healed, others ignorant who need leave the city with-	self. He would not let us
to be taught; but all recipients of the bounty His love for us. As	out another assurance of
of the loving Creator. Even in material ways us," I am reminded	I write of His love "for
'Abdu'l-Bahi demonstrated the unity that 'Abdu'l-Bahi to one of the	of the words of
He taught; He joined in the clapping of 'Akbb. When that	friends visiting Him in
hands at that particular gathering, and con- that all the friends	Bah6'i spoke of her wish
tributed when the offering was taken. 'Akbb sharing her	in America might be in
I wish I could convey to you a clearer pic- they are here;	blessing, He answered that
ture of 'Abdu'l-Bahb, that love that knows no limitation, no restriction, flowing out t a	one represents all. After seating us,
'Abdu'l-Bahb asked and embracing male and female, rich and	about our health, then
addressed us with the poor, schooled and unschooled. He received	words He had used in our
first interview, en- each soul as a precious substance upon	larging upon them, saying
we had come which to bestow the bounty of the Love of	some distance to meet Him.
He had come God. A touching instance of that love is	farther to meet us. He had
made the journey found in the episode of the roses.	because of His great love
for us. At first the	
ARTICLES AND REVIEWS	92 1
journey was very hard; the harder the path, balance, b ~the~ mental	not only my physical
t the greater the difficulty, the greater the	and spiritual as well.
mercy. The divine bounty is continually leaving home for	A day or two before
descending.	New York City to meet our
beloved Master, I had been in rather poor health for some	I had a dream. During my years
of knowl-	

months and had hoped to receive from 'Ab-	edge of the BahL'i Faith, I
have had several	
du'l-BahL something to help me carry on my	dreams from which I have
endeavored to	
household duties, which were exacting, for I	extract some spiritual
meaning, but the	
was brought up in the old-fashioned way	dream in q~~estion is the
only one for which	
that assumed the house could not be clean	I have a verbal
interpretation from 'Abdu'l-	
unless one had a backache. The most ex-	Bahi; therefore, the
importance of that par-	
perienced psychiatrist could not have more	ticular dream is to me very
great.	
Eeadily touched upon my need than did 'Ab-	When the interpreter
spoke of my dream	
du'l-BahL, Servant of the Divine Physician,	(with another Bahi'i, I was
standing before	
a vast expanse of water) 'Abdu'l-BahL said	
when He advised me, in response to the in-	
that in the dream the sea is the Kingdom,	
terpreter's word about my- health, to de-	and that is the Cause of God.
That I with	
crease physical labor, work not beyond the	that other Bahi'i shall
attain to the shore of	
extent of your strength, turn toward the	that Sea, and shall behold
its expanse.	
Kingdom of God; strength is from God; di-	The time had come when
Margaret and I	
vine confirmation shall descend; you shall at-	were scheduled to leave New
York City for	
tain to physical health; rest assured of the	home. After this last
unexpected meeting, on	
favor of God. More than once through the	April 15, 1912, we were
never again in His	
years these words of the Master have kept	physical presence.

14. THE BAH A ' I F A I T H IN BACKWARD AFRICA

T H E motion for today's debate is: 'Africa	been banished by foreigners
who once ac-	
for Africans.' May I call upon Mr. Chisiza	knowledgeed him ruler and
owner of that	
to speak on the motion?" said the chairman.	country. In Central Africa,
Africans are pro-	
"Mr. Chairman, ladies and gentlemen,"	testing, are wailing and
yelling in vain	

the writer began, "we are assembled to de-
Tanganyika your fel-
bate but let us not talk for argument's sake. equal represen-
The motion we have today affects us pro-
we had terrible
foundly. The ideas we shall gather from this
your brothers and
debate will go a long way to determine the
as Mau Maus
fate or blessings of your immediate family,
Nsambwa.¹ In
your fellow Africans and what's more, our
Canal Zone struggle.
posterity.
connected
"Black Africa is in ferment today. The
long remain
African is in a plight because of a foreign
even in the far
white minority. The Hereros in South West
Standard says
Africa have protested, have prayed that their
in public that he
country should not be under Malan's South
himself stripped of
Africa but the white administrators have
given them a deaf ear. In South Africa itself
please note, ladies
the Defiance Campaign against apartheid
aggressor has been the
laws is at its height. 'Shoot the leaders, jail
is with us he
the rest and investigate later' is Malan's slo-
gan. In Bechuanaland, Seretse Khama has
started by an African in Kenya.

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THE B A H A '1 W O R L D

will continue his demagoguery. But how
afternoon classes.
long are we going to endure his atrocities?
the boys were
Granted we can't any longer, how do we
newspapers.
check them? Get rid of the aggressor him-
say there is a
self and let Africa be for Africans.

against federation. In
low Africans are crying for
tation. In Uganda, in 1949
so-called riots. In Kenya
sisters are being marauded
and as adherents of Dini Ya
Egypt there is the Suez
In West Africa the massacres
with the S.S.S. movement will
in our memories. And alas,
off Congo the East African
that a chief has protested
might better die than see
his all by the white man.
"In all these troubles,
and gentlemen, the
white man, and as long as he
1 A religion or sect
We were out from our
The day was mild and most of
outside the buildings reading
"Hello, you fellows. They
European who wants to talk on

spiritual

"The white man must go back where he things in the Hall," one boy said.

came from not because we hate foreigners "Tell the gentleman that our parents don't

but because he hates us, because he op- send us here for spiritual things. Our con-

presses us and as a raiding lion is got rid of, cern is the School Certificate. See?" snapped

so must we get rid of the white man. another.

"Thank you, Mr. Chairman." In spite of this remark many boys went.

I did, too, but for the simple reason of whiling away the evening.

"Segawa, anything striking in the paper?" "We are brothers, gentlemen," the charm-

"Oh, thirty dear fellows-Dini Ya Nsam- ing white fellow told us seriously. In spite of

bwa adherents-have been killed, so far, by his seriousness, I felt like saying, "Son of a

the police." I felt a chilly draft go through gunner! Your missionaries have been telling

my heart. us this sort of thing for a

century, yet do we

"You know, Dunduzu," Segawa started to see them practice it? Lincoln coined even a

say meditatively, his eyes fixed on a distant nobler phrase-'with malice towards none

point, "I don't think there is a God." I eyed but charity for all'-but what results has it

him with understanding. He continued. produced on you fellows?"

"How can God, the Just, the Merciful, be "Color prejudice," he went on to say, "is

indifferent to this tyranny? Why should a a man-made thing. It must be relinquished

Just God create people with different colors because it is the cause of human misunder-

so that some should be oppressed by reason standing and discord." There was something

of those same colors? What harm is there in in that but it is a platitude which even Malan

following Dini Ya Nsambwa? They [Euro- may have voiced in his early years. If only

peans] tell us of freedom of worship but these fellows can practice what they say, this

what's this now? Because an African is black world might be a paradise overnight!

they think God cannot send a black prophet He dwelt at length on what
 he called One-
 to him. Look, these people are teaching us ness of Mankind. In his eyes
 shone some-
 lies. They are selfish. They say Christian thing invisible which touched
 your heart
 Africans shouldn't drink liquors, but they with a softening stroke.
 Indeed my stubborn
 do. They say you should not commit adul- heart was melting. He paused
 with a smile
 tery but they are the worst harlots. They say which had obviously a very
 distant source.
 you should love your neighbor but they don't It was deeply meaningful.
 "Does anybody
 love us. Oh, they are liars!" He paused, then want to ask a question?"No
 questions but
 went on slowly, "I see now that we have silence and attention. He
 switched on to an-
 been fools. Why did we leave the beliefs of other subject.
 our forefathers? They knew God and used "All religions are from
 God." He sur-
 to worship Him through dead people who prised us. It was on the tip
 of my tongue to
 were near Him. Why didn't we continue to say, "Except Islgm. Well, it
 just couldn't
 worship God that way? Believe me, these be," I thought. But by this
 time skepticism
 people are not following the teachings of had almost left me. I allowed
 the words to
 Christ. Have you read Tolstoy's letter to soak into my head. The doors
 of my emo-
 Mahatma Gandhi?" tional self seemed to have
 been shattered to
 "No," I said. let in this fellow to play on my
 emotions and
 "I can't remember the exact words but play he did. Now I marvel at:
 "The differ-
 what he means is this: The Christian world ences between different
 religions are due to
 which professes to follow the teachings of the different times and
 places in which they
 Christ has built and is maintaining its em- happen to be revealed." Now I
 frown with
 pires by wars. This shows that they are not him at a blunder or injustice
 being done;
 following the teaching of Christ which is now I smile with him at a
 feasible solution

LOVE."We were silent for two minutes and he presents. "God curse you if you don't live then he sighed and said, "Oh, Lord!" Both the life of all that you say with this strange of us were hopeless. sincerity," I am sure I said inwardly.

ARTICLES AND REVIEWS

923

It was getting towards sundown at this cause we did not know from where He juncture and the fellow pulled out a pocket watch, looked at it and shot a glance at our He expounded in detail the manner of teacher who evidently had met him before. coming of Christ's Return. The gist of the "It's getting late, gentlemen. I don't want explanation was first, that Christ in His sec- to keep you long." ond coming must be born; for if He is to I clicked my tongue in disgust. I thought: come in a manner different from other men Europeans with their wives and food! Now why should Jesus warn us against false this fellow feels as if he has been away from prophets; second, that the clouds on which his wife for a century. He is probably dying He is expected to come are the limitations of hunger too. But can't he tolerate it only of His human body. It is those physical limi- tations which would prevent people from "GO, go on, go on, on," came the con- seeing His Reality just as physical clouds fused urgings. Too late to say "go on" my- prevent us from seeing the splendor of the self, I ventured to ask, "What's the matter, sun. sir?"He swept the audience with that smile Finally, the charming white fellow showed which seemed to say: "We are in a quagmire us how BahPu'llhh and His Faith fulfilled world, in a world of injustice and pathetic all these prophecies. He showed us (1) that delusion. the BahB'i Faith started at a time when the "On my part, it wouldn't bother me to be Return of Christ should have come; (2) that here till sunrise, but you must get home. BahL'u'llfih and His Faith came at a time Some of you are expected by your parents; when the signs of Christ's Return

were being
we do not want to upset their plans," he fulfilled; (3) that BahB'u'llfih came
in the
said. true manner He (as the Return
of Christ)
"That is our business, sir," retorted a was expected; and (4) that He
(BahL'u'llfih)
young man from the back. came from the place (Elam)
where the
"Go on, go, go on," came another volley Bible says the Return of Christ must
come
of go-ons. He settled down without the least from. With this, 'Ali NakJhjavfini
(for that is
sign of fatigue, hunger or anxiety. I must the name of that white speaker)
ended his
have been wrong about his feelings. talk and returned to his
home.
"All that I have been telling you," said he, So it was that I who was made
to detest
"are the Teachings of a new Prophet- white men with the religion
they brought,
BahL'u'llfih. He was born in Persia and He was now challehged by another white
man to
is the Return of Christ!" The brows of the accept another religion; I who
cherished the
boys were furrowed as much as to say, Teachings of Christ but who strongly
"What?" doubted that Christ was the
Son of God, was
"Does anyone have a Bible?"he asked. A now being challenged to acknowledge His
boy darted out and brought one. Return; I who believed in the
expulsion of
"YOUsee," he told us, "we have forgotten the white man from Africa, was now
ironi-
the promise of Christ. We have forgotten its cally being made to consider him
as a
details. All we remember is that Christ said brother. It was a frightful
insomnia that I
that He would come again. We are now go- had that night. A deadly war was going
on
ing to prove that what Christ said about his within my divided self. Its end
seemed to be
second coming has been fulfilled by BahL'uY- continually put off by a warning a
student
llfih." had yelled directly after we
came out from
Together we turned the leaves of the Bible the lecture. He said, "Don't forget
for a

and proved, first, that the time for Christ's minute that white men brought
 their religion
 return arrived a hundred years ago; second, and took our land. This fellow is
 bringing a
 that the signs of His coming have all been new technique of keeping you quiet
 while
 fulfilled! his friends snatch our land
 and domineer
 "From these," the fellow cogently con- over us." I confessed that I could not
 prove
 cluded, "it follows that Christ must have al- the contrary, yet some invisible
 ^force
 ready come. But you may ask why did we seemed to push me to a decision.
 not see Him?" He explained that for one The following day
 witnessed the end of
 thing we did not see the Return of Christ be- my war. I had turned things over
 for nine
 cause He came in a manner we did not ex- and a half hours of the previous
 night. The
 pect; for another we did not see Him be- result was that I had trampled down
 every
 924 T H E BAHA' 1 WORLD

bit of a doubt within me. I longed to be above solution is to
 compromise our claims.
 asked the most difficult question by anybody But why take only half of
 what we want
 who doubted because I was sure that I could while the BahL'is give us the
 whole? They
 rip off a cogent and convincing answer. give us full equality. Mr.
 Kagwa who has
 In the evening, 'Ali came again to outline been with the Bahb'is for a
 considerable time
 the history of the Forerunner, the Author will bear this out.
 Equality,. which every
 and the Interpreter of the Bahb'i Faith, and African wants today, is what
 the BahB'i
 also to tell us about the obligations and pro- Faith gives us and that is
 why I identify my-
 hibitions enjoined on the Bahb'is. I consid- self with it." I laughed
 exultantly but he was
 ered all of them as reasonable and necessary serious. I thought he needed
 some more. I
 but there was one which was a hard pill- went on.
 fasting! "Fasting." I wondered. "Hope this "I take it, sir, that you
 don't ask me why
 isn't Islbm. Heavens, I have never fasted in I have embraced a faith,

because I am sure
 my life." However, later in the evening by you know that it is the
 propensity of ninety-
 sheer luck I came across Bah'u'llah and the nine and three-quarters per
 cent of mankind
 New Era. "It's a sort of text book of the to have a religious faith of
 some kind. What
 Faith," Mr. Frobisher K. Kagwa (the you ask, I believe, is why I
 have chosen the
 teacher who first met 'Ali) said as he gave it Bah'u'i Faith of all faiths.
 The reason is this:
 to me. The first thing I looked up was "fast- I believe that mankind has
 been constantly
 ing" and there I found a satisfying explana- lifted from a former religion
 to a new one
 tion. "Fasting," 'Abdu'l-Bah, the Inter- just as a boy in grade one
 moves by degrees
 preter of Bah'u'llah's Teachings, explained, to the sixth form. The new
 faith to which
 "is a symbol. Fasting signifies abstinence mankind is being lifted is
 the Bah'u'i Faith.
 from lust . . . from self-appetites and self- It seems improper for me,
 therefore, to re-
 desires." "Fasting," He reiterated, "is a sym- main in the former grade
 while I am being
 bol of that abstinence . . . it is a reminder called into a new one. That
 the Bah'u'i Faith
 . . . otherwise it is of no importance." That is new and that in a way it
 symbolizes an up-
 appealed to me; it satisfied me. Right away per grade is shown by the
 following con-
 I told Mr. Kagwa to contact Mr. 'Ali and trast: While the former
 Prophets taught
 tell him that I wanted to become a Bah'u'i. individual love, to love our
 neighbors, Bah'u'-
 He did and the following day my roommate, u'llah teaches Universal
 Love. While the fol-
 Godwin Peter Kabisa, and I signed our dec- lowers of different religions
 consider their
 larations as Bah'is. particular religion to be the
 only true and
 Later in the evening a teacher asked me, best, Bah'u'llah says that all
 religions are
 "Do you really understand what you have from God, that all have been
 useful to man-
 done? I understand Bah'u's have nothing to kind at their prescribed time
 but that now,

do with politics. Is that what you are going after more than thirteen hundred years since to comply with?" "Yes. . . ." I started to the last religion was revealed, mankind needs speak, but he interrupted. "What a loss to a new religion which will be in keeping with Nyasaland," he went on ruefully. "What a his needs and his progressive mentality. So loss! Just why have you believed in the it seems to me, sir, that if one becomes a Bahb'i Faith?" he asked. He was just the Bahb'i, one leaves his particular religion only fellow I had been looking for. Teacher or no to embrace all former religions plus Bahi'u'-teacher, I would hammer my belief into 11Lh's New Faith. And I think such a fellow him. is better off than somebody who believes in "I believe in the Bahb'i Faith because it's only one grade of religion." the only solution to political problems. And The teacher shrugged his shoulders as he if I have a solution to our political problems said, "Well." And well it was. I don't think it is useful anymore to fiddle Such was my preliminary understanding with politics. Let me add, sir, that the only of the BahL'i Faith but now after a year and thing that an African can do to regain his a half of experience and vigorous study, my freedom is to expel Europeans from Africa. understanding has deepened and broadened. But this is impracticable in view of the fact I have seen with my own eyes how the Bahh'i Faith has restored that Europeans have hydrogen bombs while unity in African we have only spears. The alternative to the families which were formerly divided be- cause one member belonged to a different re- 2 The writer's native country. ligion or sect. I have watched it remove con-

fusion among many Africans who wondered will have been finally extinguished; . . . why there were so many religions. For the and finally a world community in which the first time, it has shown many the difference fury of a capricious and militant

national-

between a sect and religion. I used to call it will have been transmuted into an abid-

Protestantism a religion! ing consciousness of world citizen-

My association with white Bahá'is, on the other hand, has proved to me that the Bahá'í

In my quiet moments I gape and mur-

Faith, unlike many other faiths today, is not mere, "So the next record that history will

impractical. The watchwords of the white man is that of the unification of the nations.

Bahá'is seem to be: "Action, not words. Live So communication is soon going to assume

the life," which in black Africa means "Love new meaning-for travelers will no longer

the African." be mere tourists. They will be traveling with

Finally, let me mention that the Bahá'í the anticipation of meeting new brothers and

Teachings have brought hope not only to me sisters in the islands of the seas, in far off

but also to countless others who have had Asia, Australia and even in wild Africa. So

the golden chance of investigating the Bahá'í geography will put on a new meaning too-

Faith. They have opened new vistas for us; for old as well as young will begin to dust

they have made us sight new goals; nay, they off and buy atlases that they may know

have marshaled us into a new world of un- exactly where George or Jane are in the

precedented ideals and aspirations. For I, Philippines, in the Congo, in Finland or in

who loved my country, now love my kind; I Peru." It seems to me, people will master the

who dreamed of dedicating my life to the geography of the world as. they have mas-

cause of the African, have now dedicated my life to the geography of their countries be-

life to the Cause of God. I am now seriously cause soon the planet earth will be their

working for ". . . A world community in country. The picture overpowers one. Vast

which all economic barriers will have been and inevitable changes are impending-

permanently demolished and the interde- changes which Bahá'u'lláh sums up by

say-
 pendence of Capital and Labor definitely ing, "Soon will the present day order
 be
 recognized; in which the clamor of religious rolled up and n new one spread out
 in its
 fanaticism and strife will have been forever stead."
 stilled; in which the flame of racial animosity 3 Shoghi Effendi, World
 Order o f Bahrl'u'N6h, p. 41.

15. BLACK SUNLIGHT

B y WILLIAMAND MARGUERITE
 SEARS

T H E swamp water, they told us, was alive	on the raft. He read it
all, as the ferry raft	
with crocodiles. The raft, just big enough to	inched along. There would
have been time	
hold our car, was propelled by six young	to have read The New Era.
Timeless Africa!	
Africans using long, thin poles. Once we	Many things seasoned
our long African	
sighted a breath-taking blue-gold water lily.	journey. At one time we
nearly drove our	
At once, the boys pushed the raft into the	small car into a number
of hippopotami	
reeds to pluck it for us. With great happi-	which were coming up out
of the Nile river	
ness they presented it to us. The ceremony	to eat the sweet green
grass. We stopped at	
had delayed the crossing another half hour.	another time within eight
feet of a huge,	
Our mixed group of African, British, and	sleeping lion. As our car
sped along the	
American BahL'is was watched curiously by	Kenya Park roads, we
scattered ostriches,	
one of the young Basoga on the raft.	zebra, giraffes; we sent
gazelles and bucks of	
"What makes the white-skin and black-	many varieties scurrying for
cover. We sat	
skin people laugh together so pleasantly?" he	at dusk on a terrace at
Mtito Andei and	
asked.	looked across the haze of
sunset at the white	
He was given a Bahi'i pamphlet in Lu-	hair of Kilimanjaro. We
spent a night on an	
ganda. He was much taken with it, and be-	African train which was
so crowded that we	
gan to read it aloud to all the African people	had to sleep on the

floor of the dining car.

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T H E B A H A ' I W O R L D

We stood with BahL'i friends in the cauldron talking about the history of
his people and
heat of Mombassa and studied that para- the great war which had been
so fiercely
doxically named edsce, "Fort Jesus." We fought by the Catholics and
Protestants to
welcomed a mammoth orange moon which gain supremacy. He told us
how the Kabaka
rose majestically from the Indian Ocean at (King) had refused to
embrace either belief
Zanzibar. As our ship slid noiselessly into since they broke the very
commandment
harbor, the graceful palm trees would be which Jesus had given them,
his followers,
etched against that ball of fire. The fra- "to love one another."
grance of cloves from the island drifted "What is your own
background in reli-
gion?" we asked him.
across the water. We clasped hands, and "Many things I have
twenty years fell overboard!
been," he said, "but
We visited a BahL'i community in Dar es never happy inside. I was born a
Pagan, but
Salaam that would have cheered 'Abdu'l- I became a Catholic because
they owned the
BahB's heart. It had among its members primary school and I wished
to learn. Then
Africans from several different tribes, Per- I became a Protestant because
they owned
sian, British, Turkish, Indian, Egyptian, and the high school. Then," he
chuckled, "since
American BahL'is. Once we drove off to help the college was owned by the
government, I
with a BahA'i school in the interior, miles became an agnostic."
from the nearest town of any size. Soon we "What are you now?"
were in the center of an entire BahL'i village. He smiled. "Bewildered. I
have heard
People rushed out to greet us, not in African much about the Bahi'i Faith,
but I lack the
or English, but with "Allfih-u-AbhP." They courage to believe that it
can really be as my
ushered us into our new home, a round mud ears tell me. I am no longer
a child or boy.
hut with thatched roof. There, hanging by it- Now I must believe, not
because I desire to

self, on the wall was a small frame drawing	gain something, but because
my heart tells	
of the Greatest Name. This was our home	me it is true and will fill
my emptiness."	
for fifteen days. It would be crowded at	We agreed. He told us
that he knew it	
night with eager faces, asking endless ques-	would not be easy, nor
popular, but what	
tions, still unsatisfied by a day filled with	did it matter if only it were
true. Again we	
seven separate classes on the Faith. A wild-	agreed, and quoting the words
of BahL'u'-	
cat would break in, steal food, and peer in-	llfih, said, "adversity is
the oil that feedeth	
tently at the Americans feigning sleep inside	the flame of this Lamp" of
God.	
the mos,quito net. Hornets would drone	When we pasted months
later, he said, "I	
mournfully in and out of the thatched roof	thought my soul had been lost
when I was	
when the sun roused them from sleep. Our	born. Now I know that
BahA'u'llfih was just	
guest, a sweet little monkey, lived on the	keeping it for me. Now He has
returned it	
wall top, and would poke his hand through	to me." As we said our
goodbyes, his parting	
the straw roof to steal eggs from the un-	words were, "The scar of
friendship which	
suspecting hen who had laid them there. Oc-	the Bahfi'is have cut into my
heart will never	
asionally, they would fight bitter duels	be healed."
through small holes in the roof. Here we	
would have dysentery and malaria. But ev-	
erything is crowded out of the memory by	There is a natural poetry
in the African	
the love we were shown. We thanked our	speech. It is not dependent
on education.	
host, through an interpreter, for his kindness	One of the most eloquent of
all those we met	
in giving up his home to us. He replied, "It	was an illiterate. He spoke
in fragments, but	
is not to thank me. It is to thank BahL'uY-	they fell together like
pieces of a fresh mo-	
llfih who makes all things possible."	saic. We met in Mombassa, in
the Kit Kat	
From June to February, we sailed anchor-	Cafe. It is one of the few places
where all	

less upon the wondrous sea of Bah6'u'llfih9s races can gather in freedom
and mental se- curity. However, they also
world~community.Each day was a treasure. curity. However, they also
gather there in
The following are but a few of the incidents riotous sound. To the
background chanting
that make up the most rewarding period in of an East Indian love song
on the gramo-
our entire Bahi'i life to the present time. phone, and surrounded by
raucous conversa-
tions in Swahili, Arabic and Portuguese, this
young man told us his understanding of the
One evening in Kampala, we spoke to a three central figures of the
Faith.
charming young Buganda. We had been He wanted so sincerely to
be a BahL'i.

ARTICLES AND REVIEWS

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We had come to determine his understand- Faith, we replied, "If you
don't take him in,
ing, to see if he were ready to become a be- you k i d better put us out
because we are
liever. We regretted at the time that we had learning from him every
moment."
no recorder to preserve his words. Halting as 3.
they were, they outshone, in their simplicity
the polished speech of those who had come At the opening of the Teso
Conference
to question. The sequence and the exact con- School in Teso, Uganda, there
were over two
tent have escaped us after all this time, but hundred and fifty African
BahL'is present.
we shall always be able to communicate the There were sixteen Local
Assemblies repre-
spirit of what he said. sented. Following a huge
barbecue, there
"Tell us in your own words," we asked was a public meeting. Public
officials, school
him, "about the Bib, Bahi'u'llih and 'Ab- teachers, tribal dignitaries,
guests both Afri-
dull-BahL'." can and European were
present.
H e nodded. Never taking his eyes from At the first session, the
chairman of the
ours, he began to speak. host community welcomed us
with a delight-
"When it is dusk, no one sees good. They ful speech. He told of the great

fear in his
 fear. They hate what they don't see. Even if people's hearts when all the
 Teso Bahi'is
 it is people. Then the sun comes and they had left for the Kampala
 Conference. They
 do see a little. And things are not so bad. were inquired not to go by
 their friends and
 That is the B&b. He was good. They killed families who were not
 Bahi'is. "You will be
 Him because they liked it to be dark. But it eaten," they warned. When all
 the Bahi'is
 needed to be brighter like hot day-time to returned from the conference,
 there was
 see they are wrong to hate. This was Bah6'- great excitement. They were
 counted to
 u'llih. 'See everybody,' He said 'how nice make certain none was
 missing. Then there
 they are. Love, don't hate.' He died. Not was rejoicing in the streets.
 really death because He left His son, 'Ab- "Even today," the
 chairman continued,
 du'l-Bah6. Not so bright, but good like after- "we were approached and told,
 'beware! The
 noon sun to see us safe home before it is Americans will carry you away
 and eat
 black. 'Abdu'l-Bah6 said good things. People you.' "
 are alike even if they look different. All be- Marguerite Sears replied
 to his speech
 long to God, so don't do what God wouldn't and drew attention to the
 similarity of fears
 do. Be good men. Then He died. But He the world over.
 told us to go to the Guardian (Shoghi Ef- "When we left New York,"
 she said,
 fendi). He would be strong and guard us. "some of our friends, who
 were not Bahi'is,
 He would tell away our troubles. He will, told us, 'Be careful. Some of
 the people in
 too; I believe in him. 'Abdu'l-Bah6 said, Africa may carry you off and
 eat you.' "
 'Whatever the Guardian says is right. Do it.' When the laughter ebbed,
 the Conference
 And I will." began. The school followed.
 The program
 When he had finished, a questioning look was as follows:
 came into his eyes. It seemed to say, "Please, 8-9: 30 A.M.-History
 of Faith
 am I a Bahi'i?" 10-12:30 A.M.-Three
 classes on Ian-

"I know I am ignorant," he told us, "but I want to learn all there is in the world to guage (A)
 For illiterates (to know about my Faith. I can't find words for learn to read and the fullness of my heart." He sighed sadly, write their own as he made a confession. "I tried to tell my language)
 religious man what I believe. He stops me (B)
 For Beginning sometimes and says, 'Where are you when it English
 is church?' I told him what I believe, but al- (C)
 For Advanced ways he defeats me what I say. He defeats English
 me with words. I tell him again, but he de- 12-4: 00
 ~.M.--committee Meetings
 feats me with words." Suddenly he looked Personal Interviews
 up and smiled happily. "But only he defeats Visits to nearby Bahi'i
 my head, not my heart. This," he said, Communities
 touching his heart, "belongs to Bahi'u'llih 4-5:00 P.M.-Bahi'i
 Administration
 and no one can conquer it away from Him."
 (explanations)
 When they asked us later if we thought 5-5:45 P.M.-Administration
 (prac-
 the young man should be taken into the
 tical application)
 T H E B A H A ' I W O R L D

How to conduct a he grumbled, "it steals your head before it
 Feast, an election steals your feet."
 How to hold Bah6'i The remark by a Basoga man, who ad-
 consultation mitted to taki.ng a drink off and on, settled
 Functions of Assem- the matter of alcohol.
 blies, Committees, "I did not know it was forbidden," he
 etc. told everyone. "Now I do know. So it must
 7-9 :30 special classes for Ba- go forever. There is no room in my
 heart
 hb'i Pioneers for both alcohol and Bahi'u'llih."
 9: 30-12: 00 P.M.-SOC~~~, questions, fun.
 The more these people heard about their One young man spends his time

going

Faith, the more enthusiastic they became. Teso,

When the sheer delight of hearing the teaching group to remain

ings was too much for them, they would a translator at

cover their ears with both hands and then little child be-

remove them to make certain they were same time,

hearing these wonderful things. Then they his absence

would say, "Tell the words again, please." The year be-

fore, enemies had thrown acid on his family's clothes, ruining the clothes completely.

One entire afternoon of the Conference

really was given over to a discussion of the two

"Yes. Some-most challenging problems that Africa must why is this hap-

face: polygamy and alcohol. things?' Then

The law relative to polygamy was simply it is Bah6'-

explained. No African is penalized by be- inside. Go and

coming a Bah6'i. If a man has more than rest to God.' "

one wife before he accepts the Faith, he Committee

keeps them all. However, he can take no forty-five miles away,

more without breaking the law. If he has but scurried about until

one, he keeps that one and takes no more. If then he

he is unmarried, he is permitted but one and arrived but

wife. meeting. He did not

A young man asked a question (on behalf excuse for his

of a friend, he said) about marriage. absence. This was part of his

from community to community in

helping each assembly and

as active as possible. He was

the Conference school. His

came ill with smallpox. At the

thieves broke into his home in

and stole his supply of grain.

When we asked him if all this had

happened to him, he replied,

times I say to myself, 'Oule,

pening to you always, so many

I answer myself and I say, 'Oule,

u'llLh who is polishing you

teach His Faith, and leave the

When the Uganda Teaching

met one day in Mbale,

Oule missed the bus. He

he could borrow a bicycle and

pumped the forty-five miles

ten minutes late for the

feel that there could be any

absence. This was part of his

belief in God,
 "What if you know you're going to be- and he must not fail to do his
 part. It would
 come a BahP'i? Couldn't you fast marry be easy to believe in
 Bahi'u'llih and remain
 three wives first, and then accept the Faith?" at home, but it would be
 impossible to serve
 The silence of his own people was his an- Bah2u'llLh and still remain. He
 felt that life
 swer. One of the men near him said, "The must be an example of
 BahL'u'llLh's words
 answer to that lies between you and God." in His book of Laws where He
 cautions
 "Oh," said the young man, and he sat mankind "not to be indulgent in
 carrying out
 down. His statutes"; prescribes the
 twin inseparable
 The law about alcohol was more simply duties of recognizing the
 "Dayspring of
 explained. It was not taken in any form un- God's Revelation (the
 Messenger) and of
 less essentially required as medical treatment observing all the ordinances
 revealed by
 under doctor's prescription. We suggested Him, neither of which is
 acceptable without
 that we secure some of the local drink, put it the other."
 in a bowl and set fire to it. When it burst
 6.
 into flames, we could demonstrate what hap-
 pened to the inside of the stomach when a There were seven African
 pioneers who
 person drank. attended the Teso school. They
 had risen
 "No," we were cautioned, "that wouldn't spontaneously when the Guardian
 had called
 be helpful. You see, when our people want for volunteers. They planned
 to leave for
 to get something to drink, they say, 'Light a their posts immediately after
 the school
 match to it. If it burns, I'll buy it.' " ended. We took one of them to
 Ngora to
 One old man shook his head. "Bad thing," catch the bus for his goal city.
 He had

already said good-bye to family and friends.room at the school. It was
 discovered by the

Over his shoulder he carried a stick, broken school authorities, and he was told to de-
from a young tree. In a white cloth, tied to stroy it and have nothing further to do with
this new belief. He refused, saying, "This is the end of the stick, were all his worldly pos-
sessions. He was off to a new land, a new my faith. This I can really believe." He was
language, a new people. warned that if he persisted, he would lose
"Pray for me," he said, "that I will stand his job. He must either give up his job or
brave." this foolishness.
Then he thanked the pioneer teachers who "Foolishness?" he asked. "That there is
had come to the school. He praised their only one God and only one religion? That
sacrifice for coming to Teso, for giving up all the Messengers of God are equal and
so much to bring more of God's truth to his teach the same truth in different ages? That
people. These teachers had come by auto, all men are brothers, and that mankind must
with their families, and would return to- not only believe this is so, but behave that
gether. This African pioneer had left wife, way? This is foolishness?" children, home-everything-at the call of He was told to make a choice.
the Guardian. He did not think that what he "There is no choice," he told them.
was doing was a sacrifice. Others might be "Nothing can make me give up my faith."
sacrificing, but he was obeying the voice in "We shall see," he was told. his heart. BahL'u'llLh had said of 'Abdu'l- He was put out of his job. He was barred
Bahl, "who obeys Him, obeys God." The from securing teaching work at any other
school. His father and the tribal authorities Guardian had called for pioneers, and to this
soul the voice of God had spoken. He an- were approached by the clergy and asked to
swered it the only way he knew how to an- influence the boy to return to his work and
swer, with "instant, exact and complete obe-to the church. He was threatened with ban-
dience." ishment from the tribe, with disinheritance,
To us, he was the symbol of Bah&'u'lllh's with open opposition.

words, "whither can a lover go but to the land of his beloved? and what seeker findeth will. I shall never give up my belief in Bahá-
 rest away from his heart's desire? . . . seize thy chance, for it will come to thee no more." "If it must be," he replied, "it is God's
 to live for nothing." Everyone opposed him. Obstacles were
 He shook hands with us and then wormed his way into the crowded bus. He was the first to be fulfilled at each step along the way for
 leaven in this mass of humanity. He poked his head out the window and grinned at us. He dared from loving Me, and souls shall be
 His smile made you feel how deprived you were not to be where he would be. He manifested as they make mention of Me. For
 minds cannot grasp Me, nor hearts con- aged to wriggle one arm free to wave to us. tain Me." As a last resort, they tried to get
 As the bus carried him off to his post, he called back happily, "A11Lh-U-Abhg!" the young man's wife to sway him, to threaten him with divorce unless he
 abandon-
 No word was received from him for some time after. The committee became worried about his welfare. Perhaps he was ill. Per- tie. He had given up his job, his tribe, his
 Little by little, he had been shorn of every
 haps he had not found employment. Perhaps family, his friends, and now his wife and
 the teaching work had not yet begun. There children. There was, he said, no praise due
 had been no word for two months. him. If there had been a choice to make,
 Finally they heard. Not a letter, but a tele- perhaps his wisdom could have been com-
 gram. It said simply: "Send more declara- mended; but since God had talked to his
 tion blanks, and pamphlets in English." heart, the world had died before his eyes.
 How many times these people, because of their purity and simplicity reminded us of
 Another of the pioneers was off to teach the Hidden Words of Bahá'u'lláh:

"Divest

the Faith in Kenya, in the heart of the Mau not thyself of My beauteous robe,
and for-

Mau trouble area. He had been a teacher at feit not thy portion from My
wondrous

a church school when he had first heard of fountain, lest thou shouldst thirst
forever-

the Faith. One of the Bahgis gave him a more."

pamphlet to read. He took it back to his Later, when we arrived in Dar
es Salaam,

930

T H E B A H A . ' I W O R L D

we heard that this young man had already throughout the world,

living His principles

brought eight new people into the Faith at and spreading His

teachings that the "world

his pioneer post. is one country and mankind

its citizens." He

blushingly admits now that he doesn't know

everything, but he does know that this Faith

There was a very lovable boy who was de- is the hope of his heart and

the help of his

terminated to speak English as soon as pos- people.

sible. Whenever he was with us, he would 9.

practice.

"After all," he said, "when in Rome, do The first pioneer to leave

the Teso school

as Rome does." for his post went to far

off Tanganyika. To

Following one of the classes on The him it meant a journey to

another country

Dawn-Breakers, and the tale of the historic across great Lake

Victoria. We gathered

defense of Fort Tabarsi, he said, admiringly, around the car that was

to take him as far

"That was a very movable story." as Kampala. His wife and

little son kissed

A man from Mbale read the small booklet him goodbye. He laughed and

cried all at

on the principles of the Faith, and insisted the same time. He was

laughing with joy for

on becoming a believer immediately. He was the privilege of serving

this Faith he so

told he could not, that he must wait until he loved, and he was weeping

with sadness at

knew more. He was also told that it was for parting. He was shaken

with bewilderment

his protection as well as the protection of the motion that was stirring
 Faith that each person should know exactly His body seemed to
 and thoroughly what he was accepting be- while his spirit pulled
 fore he could become a follower of Bahá'í- him inexorably away.
 11Ah. We all sang in unison
 the most popular
 "I'm ready now," he said. He held up the song of the school session. It
 was written by
 booklet. "Never did I have such happy reading. This is the truth I accept. I believe in they had learned. It was
 the words of Ateso set to the tune of
 Bahá'u'lláh. I am a Bahá'í." "Mine eyes have seen the
 Glory of the coming of the Lord."
 "You are not. Not yet. There is more to learn." "Yoga
 Ojekuna ebu
 "Good. I accept it. Whatever it is, if Yoga Ojekuna
 ebu
 Bahá'u'lláh said it, I believe it, and I will do Yoga
 Ojekuna ebu
 it. I am a Bahá'í." Ealama nui
 nui
 Yoga do!"
 "Later maybe."
 "Now!" Freely translated it said,
 "Hello, I am feeling
 "But you do not know what the Faith is ing fine, yes. Hello I am
 feeling fine, yes.
 yet. You have only a beginning." Hello, I am feeling fine,
 yes. Thank you very
 "I know all. Listen!" Then he began to re- very much. Good-bye!"
 cite his version of what he had read in the This never failed to
 send the two hundred
 booklet: "God one. Prophets one. Man one. and fifty Bahá'ís at the
 school off into
 All good. Work is to pray, justice for every- spasms of unrestrained
 laughter.
 body-even the dark-all good. See, I know Finally the moment of
 farewell came. We
 everything. I am a Bahá'í." had one last song together
 around the car.
 Impatiently, his questioner said, "All The words and music had been
 written by

right, if you know everything, where does the school chorus, written
 they said by Ba-
 the Guardian live?" h6'i consultation. They
 called it, "Yes,
 The answer came back at once, full of BahB'u'llLh is the return of
 Christ."
 confidence. Then we embraced our
 pioneer in fond
 "Mombassa!" good-byes. Our last view of
 this servant of
 It was the only large city he knew; so cer- the Guardian was the picture
 of him cling-
 tainly the Guardian must live there. ing tightly with one hand
 to the Bahb'i litera-
 Now he knows where the Guardian lives. ture he was taking with him.
 He also knows about the local and national He had a Bah2u'lkih and
 the New Era,
 assemblies, and the Universal House of Jus- the little pamphlet in
 Swahili, the Hidden
 tice. He knows that there are other cities Words, a mimeographed
 copy of Bible
 than Mombassa, and that there are BahB'is Prophecies, and a small
 five cent red note-

ARTICLES AND REVIEWS

book in which, he said, he could write down love." The light, once
 kindled, must never
 all the names of his new contacts. be allowed to go out.
 With his free hand, he waved farewell. Bah2uYll6h,in the Tablet of
 Carmel, cried
 He called out the window of the car to us: out, "O how I long to announce
 unto every
 "We shall meet again, in Haifa, Baghdid,
 - spot on the surface of the earth, and to carry
 or heaven." to each one of its cities, the
 glad-tidings of
 .
 this Revelation . ."
 'Abdu'l-Bah6 echoed poignantly those
 We have not spoken here of the diffi- same words. "O that I could
 travel, even
 culties or hardships that a pioneer encoun- though on foot and in the
 utmost poverty, to
 ters. No citadel is wrested from the enemy these regions and, raising the
 call of Y6-
 without casualties. Malaria, dysentery, in- Bahi'u'l'-Abhh in cities,
 villages, mountains,

fected toes, smashed fingers, influenza, cold, deserts and oceans, promote
 the Divine
 heat, hunger, discomfort. These are all cam- teachings! This, alas, I
 cannot do. How in-
 paign ribbons for each pioneer. There is no tensely I deplore it. Please
 God, ye may
 need to expatiate upon sufferings. These are achieve it."
 the mortar with which the monument of vic- Africa, the most neglected,
 abused, de-
 tory is held erect and in place. One rapidly prived of the continents has
 heard this call
 learns that what he thought were bare es- and is answering.
 sentials of living, are really luxuries. What One morning we were
 speaking of the
 he thought were impossible conditions are suffering and martyrdoms
 during the time of
 really the bare essentials. the B6b. We had just finished
 telling the
 Every pioneer has a period of "let down." story of the seven martyrs of
 Tihirin. One
 The trumpets and the banners of "send off" very sweet old man came up to
 speak with
 fade. He has ridden the exciting crest of the us. The dear soul thought that
 these stories
 wave. The wave subsides and he is in the meant that they, too, the
 African Bahgis,
 quiet waters of the harbor. Now only his would soon be called upon to
 give their lives
 own energy can keep him afloat until he ad- for the Faith. He thanked us
 and said, "This
 justs to this new world. It is here that he will help to hold me up when
 it comes my
 suffers from a common pioneer disease. Not turn to be killed."
 fatal, but universal. It is caused by: no job, In one of the very last
 letters 'Abdu'l-
 no visa, no money, no room, no friends, no Bah6 wrote, He said, "I have
 done all that
 mail, and no good coffee. Everything seems could be done. I have served
 the Cause of
 impossible of accomplishment. The disease Bah&'u'll\$h to the utmost of
 My ability. 0
 is called the AfrTcan'ts." But once the how I long to see the
 Believers shouldering
 prayers begin to take hold and the pioneer
 .
 the responsibilities of the Cause . . save
 receives an encouraging letter such as: this there remains none other

joy for me."

"Dear Mabel-I would have written from The charger that
'Abdu'l-Bahh promised
the Congo sooner to cheer you through ma- us is awaiting the rider who
will spur it into
laria only I was ullconscious with typhoid" the arena to win the victory
in His name.
the cure is accomplished! This is the time The tests that hold men back
are the same
when the pioneer realizes that, of course, he in this day as they have been
in every day
can't accomplish everything all by himself. of God: wealth, children,
hunger, and death.
He was never expected to do this. All he was Cast them aside, as the hero
of BhurfurGs_h
asked to do was to "report at his post for cast aside his satchel of
turquoise, as the
duty" and allow BahB'u'116h to accomplish mother of As_hraf cast aside
her heart's de-
the task through him, the willing channel. At sire, as the defenders of
Tabarsi cast aside
this point, he becomes a real Afri"can." the sumptuous banquet offered
by their
'Abdu'l-Bah6 told us that we must be sol- tempters, as the uncle of the B6b
cast aside
diers of God. We leave our homes, friends, his life asking only that he
"be the first to
families-all-and go into the field of bat- lay down his life for his
beloved kinsman."
tle. There is no turning back. The enemy is Let all, who are not "clay
pieces to be
engaged. The world is now our battlefield, disintegrated with a little
moisture," enter
the ten year crusade our plan of action. We the fray as soldiers of the
Covenant; not
must empty ourselves from the cities and turning back until the
Crusade is won, or life
rush out to reinforce every outpost, armed has been laid down as a
marker along the
only with what 'Abdu'l-Bah6 called "guns of way that points to the hill
of triumph.

THE

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fi~iflfliy,.

CENTRE IS HAIFA

completion of the
Bab on Mt. Carmel

~u>[~u\$LA. - Haifa.

-

Haifa on the slopes of Mount Carmel in the midst
of a beautiful garden lie the sacred shrines of the Baha'i
of their respective faith may be regarded as similar
religion, "the foundation and growth of which," according
to Lord Sarnur, first and only Jewish-High commissioner
purpose of combining in one synthesis all those elements
of Mandated Palestine, "is one of the most striking movements
the various faiths which are held in common.
movements that have proceeded from the East in recent generations.
origin was in Persia where a mystic prophet, who
took

Other

element

to those:

for the

movements in

Its

the name of the Bab, the "Gate", began a mission
This religion which only last year celebrated the centenary
Persians in the earlier part of the nineteenth
century. He collected a considerable number of adherents.
a hundred countries throughout the world and Baha'i activities
were regarded with apprehension by the government.
has been translated into sixty languages. In India
Persia of the day. Finally, he and his leading
disciples were seized by the forces of the Persian Government.
The Baha'i Faith is of non-political character and Baha'is
shot. in the year 1850. In spite of the
are commanded by the Founder of their Faith to be loyal
persecution, the movement spread in Persia and in many
subjects of the Government under which they live.
countries.

among the

His

ment of

ment and were

Islamic

He was

one who

Whilst the Baha'i religion originated in Persia, and apart
followed as the head of the community by the
from perhaps the U.S.A. still is represented there by larger
has been its principal prophet and exponent,
numbers of followers than in any other country, its spiritual
Bahá'u'lláh. He was most active and despite persecution
celebrate is Haifa, where Shoghi Effendi;
and imprisonment made it his life mission.

~ --

the ~ u a r d i a n ' o f the Baha'i faith, resides

~ i o n t o spread the message which he claimed
and where the remains of the founder

ed to have received by direct divine revelation. He died in 1892 and was True to its enlightened religious policy succeeded as the head of the community the Government of Israel is extending by his son Abdu'l-Baha, who was born fullest religious autonomy to this little in 1844. He was living in Haifa, in a known and small community and Israel simple house, when I went there as High Commissioner in 1920, and I had the Baha'i marriage certificates are specifically recognized by the law. conversations with him on the principles Reproduced below is Lord Samuel's and methods of the Baha'i Faith. He introductory address delivered at the died in 1921 and his obsequies were Baha'i session of the World Congress of Faiths, held in London in 1936. I had the honour of representing His Majesty the King on the occasion.

If one were compelled to choose which Since that time the Baha'i Faith his of the many religious communities of secured the support of a very large number of communities throughout the world was closest to the aim and purpose of this Congress, I think one would world. At the present time it is estimated that there are about eight hundred Baha'i communities in various countries. Mt. Carmel, Haifa.

Above and opposite: Pages from India and Israel, March, 1951, with article on the Baha'i Faith and the World Center of the Faith (reproduced by permission).

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A PROPHECY COMES TRUE @j

23%

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\$3 Reproduced below is a quotation attributed to 'Abdu'l

?'''

@

,w Baha' (1844-1921) grandfather of the present " Guar-

%

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g. dian of the Baha'i Faith."

\$2

<,y. -

?d*

&? mighty metropolis. As I look now over this scene, I

&\$

?<* Jee so clearly that it will become one of the first em-

b5,~!

5,>-<,

poriums of the world. This great semi-circular bay will

;,I >-it

\$3 be transformed into the finest harbour, wherein the ships

of all nations will seek shelter and refuge. The great

vastness of all peoples will come to this port, bringing

~q on their decks thousands and thousands of men and

?;z

, \$33

'''

women from every part of the globe. The mountain

and the plain will be dotted with the most modern

G,J\$

%,;,.,,. buildings and palaces. Industries will be established

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\$

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and various institutions

of philanthropic nature will be

\$

5\75

founded. T h e flowers of civilization and culture from
\$33 all nnntions will be brought here to blend their fragrances
\$3 together nnd blare the way for the brotherhood of man.

>IT, Wonderful gardens, orchards, groues and parks wit1 be
\$?3

r>IJ:

laid out on all. sides. At nigh? the great city will be
\$43 lighted by electricity. T h e entire harbour from Acco
to Haifa will be one path of illumination. Powerful
:.,- searchlights will be placed on both sides of Mount

&3 Car~~zel

to guide the steamers. Mount Carmel itself,'

9-9 from top lo bottom, will be submerged in a sea of lights.

@ A person standing on the summit of Mount Carmel, and
~ ~ \$ 8

!

5Sb7, Iht passengers of the steamers coming to it, will look
\$35 hpon the most sublime and majestic spectacle of the
9*-*

&gl, whole world:"

s,b-!, -

& >

+\\?<,

&j (Top) Hnifa 1914 (population 15,000, no port facili-
3-5 ties, n o industry, no road t o ACCO,Haifa Bay one
~5,b-G\$5

\$& big swamp).

:I>-,

\$2

?yG

,>>\\!!

..

(Bottom) Haifa 1951 (population zoo,ooo, bejt harbour
in Eastern Mediterranean, big industry, excellent

5tys roads to Acco, entire Haifa Bay densely popu-

:\$s

5y7,

\$9~

st>-,

lared.)

\$\$\$ (Ccntre) Haifa 1951,. by night,

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\$&~~~2\$*\\~~*?;\$*?\$*?~*,?~*,?~\$*?;\$*v~\$*\\?~~~~~*k~\\y~<;<<*;\$*~L,,-~~<\\?~<\\~,-

Gt<&K552<gt<s~;ig~<&2i~;Gggt;i3~<:~~s~<\$~3;~{ej~~~~~:i5~j~;::~~

"AN EPOCH-MAKING DECISION"
NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'IS OF

INDIA, PAKISTAN AND BURMA

feels induced to go ahead with the formation of the First International Baha'i Council. This Council whereas in the first instance will forge a link with the authorities of the newly emerged state, Shoghi Effendi, the Guardian of the Baha'i Faith, with the headquarters at Haifa, Israel, has announced through the National Spiritual Assembly of the Baha'is of India, Pakistan and Burma and discharges the responsibilities connected with the erection of a Holy Shrine at Haifa and conduct negotiations relating to matters of personal status of the Baha'is with eight other sister National Assemblies representing the Baha'i communities throughout the world, will ultimately transform itself into an elected International House of Justice. by the Guardian of the Faith about the establishment of the Jewish State after a lapse of two thousand years as an independent nation

N. A. KHAVARI,
and such other connected matters have been decided to be true, he
Ddhi, 9-1-1951, Acting
Secretary.
Haifa and Haifa Bay at night, 1951. (Reproduced by courtesy of India and Israel.)

II

VERSE

THE STAR OF PEACE

GOD MOST GLORIOUS!

In the forgotten past, the priests and kings,
farthest star

Beyond the sweep of

And hierophants of wisdom, could divine,
rose

Beneath the beauty of the

From the celestial orbs, far future things,
far

His tokens shine remotely

And veil these secrets by symbolic sign.
close.

His glory stands ineffably

(Radiant the heart of him who knows.)

From age to age the thread of promise runs,
That there will dawn a Royal King of days,
outworn

No longer weak as creed

A glory to eclipse all former ones,
denied

No longer dim as hope

A peace on earth, beyond the mind to praise.
celestial morn

His will proclaims

Within the dungeon of our pride.

The rod of Jesse blossomed, and God willed (His power no people can
 deride.)
 Immortal light be born in a dark cave.
 The young man hammered to a cross and A scourge He gives each
 bitter fear
 killed, He arms for death each sullen
 hate.
 To be the resurrection from the grave. His lovers know that He is
 here
 Destroying sin in man and state.
 (The world is witness to its fate.)
 Our Savior Christ, whom Moses had foretold,
 The Magi saw His portent in the sky, His glory seizes East and
 West
 They offered sacrifice of myrrh and gold, Confounding nation, sect
 and clan
 Unto the day-star of their prophecy. A fiery crucible to test
 The soul committed unto man.
 He would return, He said, in all His power (The goal of life since
 time began.)
 In God's eternal glory from on high.
 And like a thief He came in the night hour, He builds upon our ruined
 age
 Yet still men seek to see Him from the sky. A kingdom righteous, firm
 and sure.
 Behold! Our ancient heritage
 His immemorial Being cannot wane, Summons the meek, awaits
 the pure.
 Knows no descent nor rising, time nor place, (His peace forever will
 endure.)
 Yet is, for finite creatures born again,
 To hold the perfect pattern for the race.
 THE GREATEST NAME
 The ancient beauty that the prophets saw
 In dream, in crystal, writ in shifting sand,
 And in the fiery bush, decrees a law
 That men should dwell as brothers in one land. God doth reveal Himself
 oft, and in manifold
 guises,
 Under His ensign, as Ezekiel said, As crossed in the braided
 linen He lay on the
 All kindreds, color, kind, to be at one, straw.
 Parts of a body that obey the head, Gabriel uttereth tidings,
 a star arises.
 Planets that circle round a central sun. He falleth dew on the
 fleece whom the saints
 adore.

Not very far in time, ordained to be
A concord that will form the world anew. God doth ordain to be, and
the pure discerneth
Ask of the light, for light there is to see The friend and the
best-beloved and hallow
As from the mountain crest, the distant view. again.
.I W O R L D

He, who is Holy bread to the soul that yearneth From this eternal moment-
Is held by the iron nail, to die of His pain. I knew myself before the
Face of God,
Too terrible His glory and too great His power!
Throned in the royal radiance no eye may bear How shall one drop resist
the ceaseless tide
it, Of His celestial sea?
He veileth the Commune Cup of the purple
wine. But now, when night is deep
upon the land
At the predestined hour the anointed ones And the calm beauty of
the moon
share it, Moves softly through the vast
ethereal arch,
And issue forth from the heart of the inmost Peace breathes through
every atom of the air
shrine. And draws each living spark
to one pure unity.

God hath revealed anew by His power and The Timeless holds this
instant in His hand:
pity. "Be still, be still, and know
that I am God!"
The manifest Word arrayed in sinew and bone
Deciareth mankind shall dwell in one fold and Here is the perfect
silence.
city.

The chalice of grace be drained for one Name
alone. MAN IN HIS INFINITE SCOPE
Beauty eternal beyond man's mind or his
measure,

The maid of the snow-bright lily did form Me
and bring PROEM

Solomon's temporal glory the fruit of My I. Soliloquy
of Man

pleasure. 11. Supplication

Tongue of the chosen creation doth herald a 111. The

Breath of God

king. IV. Man's

Affirmation

V. Man's Vision

God is the Truth indeed, and naught else

Anthem

abideth.

I t soundeth a clarion call, the tune of His will.

Bright

" is the orb of lire,-if the dawn-cloud

hideth

It gildeth anon the crag of the most high hill.

Man in his infinite scope is less a pattern

than a promise,

THE PERFECT SILENCE

Tearing his tissued edges on the

rocks of

circumstance,

Bearing no lineated smoothness from which

The great are carved or pressed in mold,

Here is the perfect silence

Creating much from

hopeless little,

Encompassing the earth and all its promise

Above the white and bluc of ancient walls,

in single grain of

dust

The silver censer of the moon swings in mid-

I n which he finds

frontiers of universes.

heaven.

Faint fragrance of white jasmine is the spirit

That man bears fleshly

fruit is procreant

of all love

And pregnant in him, seeded

with animal duty

Set free,-a still white flame within the crystal

No more than sipping

water at a pool.

air.

But that he bears abstract

fruit of spirit,

Finding on undelineated boughs of urge and

Upon the seaward slope, the grove of giant

faith

pinces

The mysterious, marveled

seeking of finite for

Is etched in majesty against the moonlit night;

the infinite

Those tall black trunks are bars across the

Which it does not know

and never knows,

argent light,

Yet quests in ceaseless

yearning-

A high barred window set against the sky.

There is the miracle of

being,

Earth's keyhole to the universe.

At sunset, when I knelt within the Shrine

The windows to the west were walls of fire.

Is there so small a word

for breathless awe,

Within my soul the flame of His great Name So great a sound to
thunder out the wonder
Was like a flashing sword, that severed all my That man while flesh
past. Is spirit?
VERSE

The k i t e become infinitesimal
And infinite,
Man, enamored with destiny he knows not, Entering spiritual
adventure in lonely whorls
Neither sees its end, of space,
Stands like a star upon all time's horizon, Concentric sprung to
broadly stretching, sweep-
Limned against his own reckoning ing magnitude,
And the reckoning of generations past and fu- Straining the soul's
elasticity to follow spirit's
ture, pull;
Head spiring toward Heaven, Dragging the body like a
man pulled by a run-
Arms outstretched to encompass his own away team,
growth's level, Falling, stumbling,
Feet planted upon the earth, Caught by a direction he
cannot direct.
Five-pointed in aim and destiny.
The word is God!
Frightened by his immensity of purpose, And I am stabbed by joy
whose hurt is bliss,
A lost and lonely shaveling of the spirit webbed Whose death is life,
in earth, Whose grimace of despairing
quest transfigures
He adores his prison as the unborn clings to flesh to spirit
womb, As it seeks space that is not
space
Knowing comfort of food, sleep, flesh on flesh, But being.
Gaining heightened sense of magnitude as an
ant God! God! God!
Crawling about a thimble believes itself a giant. Is the Name of God too
often on tny tongue?
Nay, but a single utterance have I made from
Yet catching glimpse of sky he burns with birth to death.
yearning for its unfamiliar fabric, Nay, not even this I claim!
Crying out in longing The cry was born with
mankind, not with man;
Like one shocked by blade on vitals his own My lips are sounding boards
to echo primal
hand drove urge,
Without the mind's command. Its single momentum in

How many hopes and dreams have blazed the
 sky
 And, torn from spiraling path, have met the
 pull of gravity,
 Plunging in fiery agony to earth
 And there died out?
 A voice came in the prison of man's heart, say-
 But hopes and dreams that find through mys- ing
 tery of love Lo, this is a Breath of God-
 The common dream and common hope The Voice Itself vibrates on
 Heights of
 Discover strength to swing eternally in orbit. Soundlessness.
 Gravity has no power on these. Accept the Breath that It
 may give you Life
 The dreamer of the dream becomes discoverer, T o praise the Voice.
 A scouting spirit for the earth bound.
 Man touched the prison bars of earthiness,
 Let the lark rest upon my heart and sing me And found them vanished.
 hope At their vanishing a great light
 came upon him
 That some one dream of mine shall find its Leaving him dazzled, crying-
 mark "God, where are You!"
 And, questing through the dark of undiscovered
 time, The Breath pulsed through man,
 answering:
 Find reason in its flight. Y o u will find Me in My
 Voices,
 And lo! One rings forth in each o f My days
 Body instinct bids us live. o f time.
 Spirit instinct bids us die
 Knowing in that small bleak word a form of "It is a riddle!" man wept.
 "Solve it!"
 birth,
 Opposite become apposite to eternal life. The Breath answered, saying:
 Such is the flight of dreams, One is equal to the Many,
 Such is the swing of stars. And the Many form One.
 Yea, though I come in many times, bearing
 many Names.
 Each day comes as a spark of life to light my I am and 'lone.
 embers- Seek ye the Spirit and not the
 form.
 Whither goeth the smoke of my enterprise?
 To becloud the skies and befoul the earth? Man wept for the mystery of
 the answer,
 Or to scent the heavens and houses of men Freed yet blind and guideless,
 With the attar of the love of God? Knowing not the mystery was in
 him

That hearing
Heard not.

-

LO, the Breath of God came again:
The dignity of man shall not perish from the
O King of Kings, look upon my plight earth
That knowing dark, I seek the light. In this or any time.
Man was created for a purpose
O God, in praise I seek to name the Nameless And the purpose lies with
God.
And stricken mute yet feel the voice box pulse
with yearning. In the beginning was the Word
And the Word was from God
O Thou of many Names in many tongues, And the Word was God.
Yet single in Thy essence, And lo, without form or
organs, a jellied
Cup Thy hand about my soul that it may flame, speck,
And consumed .Man heard in the essence of
his senses
Be tenderer fire in other worlds and spaces. And the vast and endless
destiny o f human
spirit
I am so much a man, so clayed and weighted Conceived and brought forth
cells of being.
That I can have brief vision of Thy Majesty.
Break the clay pot! The cast of time is slowly
changing shape,
Free the adder of desire Being molded by the Potter
even as it molds
To swing in rhythm to Thy will, clay.
Yielding the venom of its passion The future man is you, the
past, today;
For curatives of ill! Deep in his unborn atoms lie
all generations.

VERSE

939

But he is mare, as you are mar& than past, And Bahd'u'lldh spoke by the
Will of God
Evolved ro further reaches ob man's scope old Words in a new tongue,
That remains eternally further, never fur- Suitable for men with extended
perception
(thest, Whose metal refined by time and
circum-
Knowing no end. stance held broader
tonality,
The latent become the apparent.
" Y e are the leaves of one tree!" Baha"u'1ka'h

Take ye pride in such destiny spake.
 But beware lest pride be for the molded, not "The world o f man is one,
 the Molder. And it is God's."
 Men, sprung from the sail of feebleness, cry,
 "Might! Might!" Bahd'u'lldh
 Glorifying in a day's bloom and ignoring the Or Christ, or Buddha, Krishna,
 Muhammad,
 fructifying Source. Zoroaster, Moses,
 The Ba'b?
 The incantations of the mighty What matter the Trumpet tuned
 to .the
 Have become but tinkling bells in dark, Voice?
 Wraithed by dlouds o f fear, "I am God, none other God is
 there but Me!"
 Rung by self-pity of the fallen.
 Men set themselves upon altars built of stfck But men, perception dulled by
 hammer blows
 and stone, o f self,
 Lacking God-concept, Seek to stop up the Words
 pouring from the
 Lacking past and future, Trumpet,
 Hoarding immadiacy, here and now, Declaring themselves God's
 protector
 k c k i n g all members of human framework, But inwardly vaunting
 themselves His better,
 Feoble in singled strength of self, His selector of what He should
 say,
 Parceling out God, Determiner of His instrument.
 Measzwing, nuling, dividing the Infinite by
 finite standard, Y e t does the Voice persist,
 Believing Creator less than creature. Echoirzg around the world,
 Creeping through keyholes, lodging in hearts.
 Driven from the market place, it soughs
 through the stalls.
 It is heard in the weeping of war-butchered
 On the minarets of Arab has God's voice millions,
 been called. Echoing, "Mercy! Peace!"
 Did Muhammad say "Allah"? Uttered in need, its own need
 strengthens it.
 He is God, none other God is He! Even is it heard in palaces o f
 kings, ,guard-
 An the forexes of the Bhagavad-Gita has His less against the Unconfined.
 murmur been iheard, Once heard, it is never quite
 forgotten,
 And in the sweet song of Buddha. Even by enemies:
 &O,nthe Mawnt did He call to men through It reverberates through the
 brain t o work

bhe lips o f Christ. magic on the soul,
Mases heard Aiim in the wilderness of his And the tongues of the
unwitting
times Vibrate in new phrase and meaning.
And reflecting His Voice did cast it like an
echo unto ;he people. Prideful o f this Word upon their
tongues-
"Mazda, Light!" cried Zoroaster. Knowing not whence it came-
And it was God. Men boast, "Behold our wisdom!
W e do not
Krishna in the distant space o f time need God. W e are gods!"
Called forth the Eternal Truth, They take up the pattern of the
Word,
And earlier still did Sabeans worship God And lay it upon their council
tables, saying,
Under another Name and other circum- "With this we build a world!"
stances. But find no fabric.
And it was God.
But some sought substance o f the Spirit,
The Ba'b, that Youth of Persia, flung wide And knew God,
the Gate o f the City of God Acknowledging Him,
Crying, "Praised be God, He is God!" Prostrating themselves before
the Vessel of
And the Glory o f God trumpeted through His Voice.
the Gate, Then did their patter become
wisdom,
"I a m come again and again, anto eternity, Tuned to the Spirit and not the
form.
And in this day M y Name is Bahci'u'lldh!" But by the boasters were they
called
Destroyers of their fathers' ways, All men have altars in their
being.
Mockers of the might o f man, In their many are the one,
Weak, sniveling in prayer. And in that oneness, many.
Driven from council tables, they became the
strange and hunted, The dawn hath crept into the camp
o f night
Seemingly conquered, And dimmed the flickering fires
about the
But mighty in faith, tents
The Eternal Faith: That blaze no higher than the
eye's ascents,
It gave them succor on new levels o f under- Limited by craft discovered in
other dawns
standing- and days.
Seen, they were seen not, Sweep back the ashes, cast them
under sod!

And killed were undying. Learn in rising sun new skills
 and ways
 That purpose this fresh Day of God.

 Man is renewed each dawning instant,
 How great a miracle is this Fresh-born atoms craving
 sustenance.
 The Day of God redawned He can, therefore, be never fed
 in full at
 When weak become mighty, and mighty one spread table.
 fallen! Learning, he has within him the
 eternally un-
 In all the mountaintops of earth fires kindle taught.
 While the ignorant cry "Death!" in the Taking a step, some part of him
 has never
 valleys, walked.
 Hesitating to scale the peaks
 Lest they fall into the chasm of sacrifice How should man know the world
 or worlds
 Or be consumed by Eternal Fire, except for God?
 Desiring mortality above immortality, How gain that knowledge from
 the awful
 Seeing no further than birth and death, Source of Might
 Seeking to crystallize their mold upon the When even bursting atom frights
 his soul?
 future's body. Lo, in mercy for man's limited
 capacity
 God sifts His Power through Messengers-
 How fragile are the shouts of men Voices, Trumpets, sent that men
 may hear,
 That fall in brittle fragments on the earth, And hearing, understand.
 Bound by gravity to inflict self torture! Voices destined, bearing no
 self, no will but
 O men of loud voices and bloodied feet, God's-
 Treading upon the man-barbed earth and Voices which cause the air to
 tremble with
 frightening back the doves of Heaven, Their Call-
 Go to thy dove cotes- Voices man thinks to mute by
 shattering the
 Reckon well their emptiness, Instrument
 And thy pain. But which reverberate in
 endless power,
 Seeming diffused by martyrdom
 O thou hypocrites singing "Peace, peace!" to As a crystal vial, broken,
 diffuses its essence.
 the tune of a battle cry
 And with thy swords cutting off your tongues Seeing their Words cause

destiny, despite
 which utter it, mockery and death,
 Knowing peace in oneness, do you yet seek Men term these Voices prophets.
 to dissimulate oneness into many, Prophets? They are more!
 Priding yourselves upon the variety of per- God they speak!
 ception. Not mere prophecy they bring
 But life, law, evolution, knowledge
 Defile not the earth, Of God, with God, by God, for
 God,
 For it gives birth They have no being but in God.
 Into eternity.
 The shuttered eyes o f men peer warily forth
 Scorn not the brother, And catching but single glimpse
 of single
 For he is mother Instrument of God
 Of fraternity. Are blinded by that Beauty.
 Consoling their weakness, they declare one
 Which of you boast, "I worship God!" glimpse is all men's eyes are
 given,
 And befoul His altar with the spittle of con- And drop the shutters,
 tempt? Clinging to memory o f the one
 brief sight,
 How shall an altar be judged- Denying themselves the bounty
 of infinite
 That you have built it? light.
 VERSE 94 1

Thus were shutters closed from age to age What body shall I enter
 that is not mine,
 Upon Krishna, Moses, Zoroaster, Buddha Or entering give not
 dignity?
 Christ, Muhammad, Ba'b, Baha"u'llcih, The chemistry of being is
 with me always.
 Those with the sweet throats tuned to G o d s I am a spark of spirit.
 vibrations. Can I cry Lo, Lord, lo!
 Prepare me a heaven of
 my own?
 O man, open thy ears to the Voice.
 Hear, and put thy hearing into acts worthy Side by side Lie the
 majestic and the mean.
 of Thy destiny The inconsequential instant
 upon instant adds
 Which God bequeaths, having formed that to eternity,
 purpose in your seed. The hammer blow upon the
 single nail erects
 Pray, and praying look beneath the ripple o f the house,
 the small flecked words One jewel beside another, and

To the deep dark rhythm flowing underneath, plete.
 Sometimes of Heaven, sometimes of hell. God grant me power to honor
 the small, the
 Does your stream seek the sea trifling deed,
 And sacrifice its savor to salted urge of earth, My eternal instrument to
 attain infinite perfec-
 Losing separated puniness and gaini~zgmight tion.
 of all earth's freshets? God give me partner power to
 recognize the
 Or does it end in small lost slough fertile deed,
 Creeping turgidly to end in dust? A seed to grow the future.

IV.

V.

MAN'SVISION

The echo of God blows hot and instant on my ear,
and seeking,
The bars of my prison earth
crumbled about
I shall hear, I shall hear!
And hearing, delve among the catacombs of vision,
And I beheld a mighty
soul and pull forth life.
Causing my body to quake and
my spirit to
Living, shall I bestow that life on all I touch.
My avenue of reach lies no farther than my door-
soar:
1.
Should I ask more than power to lift the latch?
I saw the world-was it today.. tomorrow?-
Should I weep and wail at destiny
Lying in stricken waste.
To be echo of an Echo
Even the birds flying
high above
Were caught in deadly ray of death,
When it comes from the Source of All?
Only is such limit tragic if scorning
Crying innocent peeps as
they plummeted be-
I fail the infinite scope within.
low,
Only God's all-seeing Eye knows scope in all
UngUILty, unwary, doomed
by their master,
its breadth.
men.
I shall never glimpse its whole
And the master groveled
and groaned on the
But see within each finished task the miniature earth,
of destiny.
Chained by his own chains,
Doomed by his own decree.
Dying and head, and those ykt to die.
The earth is a trysting place for powers and

men. I witnessed such agonies of the
 damned
 It is not love at sight; That I, in vision, seemed
 to plead for death.
 The task comes like an uncut jewel. And then, as though in
 mercy for my pain, the
 Let my hand be steady, vision faded into
 words
 Shape the facet true and sharp Written in letters of
 fire which vanished at mv
 That it may hold reflection of God's will. touch
 But were more terrible than livine fire-
 What nation shall I enter that is not mine, "This is the Judgment
 Day, t s Apocalypse
 Or entering give not allegiance? foretold!"
 The chemistry of earth is with me always.
 I am a grain of dust. Then did it seem, when I
 again saw scene, that
 Can I cry Lo, Lord, lo! Prepare me a world of terrible Day had
 ended
 my own? And a new Day dawned in its
 stead,

942

THE BAH'AWORLD

Peopled by but a handful, saved by some te- So came the peoples of the
 world,
 nacity of flesh and spirit. From China, Russia, Europe,
 Africa, the Amer-
 In that new Day war was a poison even the icas, the islands of the
 sea,
 young feared From every longitude and
 latitude,
 Who screamed when the thoughtless pointed From North Pole to the
 South,
 sticks in play. Clamoring to follow God's Plan-
 And even if there had been no fear, One World, One God,
 There were too few left to war. One Peace, One Religion,
 For the few left the only hope was work, One language,
 Razing wreckage, clearing rotted accumulation One People,-
 of man, cities, nations, Synchronizing wings of science
 and religion in
 Scarce able to cling to a dream of hope, harmonied flight,
 Such hopelessness was before them. Performing love in law,
 And in justice wiping poverty from earth,
 In the east, west, north, south- Reaching step by step toward
 the fullness im-
 All worked with common necessity, plied in the seed of

man,
 And the world rebuilt swiftly in union of And setting their spirits
 upon the threshold of
 purpose, the infinite dimensions of
 God.
 Built sternly from fear of the Apocalypse
 Which clung to the horizon like dust from a And their spirits, freed
 from the prison of self,
 lately fallen building,- Sought and returned to them such
 mysteries
 Built prayerfully from fear of the Lord. and revelations
 That they became as a new race-
 One thing the survivors knew above all else- Godlike servants bearing
 treasure from their
 That God was Almighty. Master,
 Without question or interpretation or ration- God.
 alization or lessening or anything but At noon they gave praise,
 ALMIGHTY! At dawn and night-tide
 Their children learned first God, and then their Until even the dust was
 seasoned with the love
 letters, of God
 Prayer being judged the prized point of wis- And became in itself
 changed,
 dom. Yielding latent bounties,
 leveling seasons
 In all the people was there knowledge of God, So that fields sprang from
 glaciers and breezes
 even in simplest tasks, cooled equator.
 Even into marrow of their bones.
 In that knowledge came awareness of the piti-
 fulness of human schemes unleavened by VI.
 Divinity
 And being full of pity, even the strong were
 pitying to the weak. Thou earth become a world!
 And the weak, knowing despair too fully to Star burning bright along
 the paths of Heaven,
 fear it longer, Behold thy children men in full
 maturity,
 Became strong, letting forth their energies. Yielding fruit from bud of
 promise,
 Enriching thy clay with beauty so that other
 planets marvel,
 "Is this a sun that once was but a star?"
 Oh, how describe the way of a world rebuilt,
 Ashes of the old fertilizing the new, entering Thou earth become a world!
 the cement of its construction? Take wings of song to fly upon
 thy destiny

How speak the passion'd necessity which causes In euphony so fervid,
piercing sweet
nations to plead entrance into World Tri- That all the myriad worlds must
quiver in
bunal, response
Inspired by the lash of Judgment to blend races, To mankind's praise
traditions, powers Of God and world beatitude.
That man might stay on earth. Ring out! Ring out in mighty
anthem:
In that New Day, those who spoke against
union were renegades, O God, to Thy compelling
Splendor
Using the raven croak of death, shunned by his We yield in worshipful
surrender.
fellows, Lord God!
His flesh in the public eye seeming to scale The people of Thy
creation
from his bones, Come from every nation
Leaving a warning skeleton. To join in holy bond
of this, Thy world.

VERSE 943

To join in holy bond of this, Thy world. Thy world.	To join in holy bond of this, Thy world.
0 God, through Thy revealing Light reach	0 God, from myriad tongues we
Let truth be choice of plebiscite. Speech.	Around the world in common
Lord God!	Lord God!
The people of Thy creation	The people of Thy creation
Come from every nation	Come from every nation
To join in holy bond of this, Thy world. Thy world.	To join in holy bond of this, Thy world.
0 God, we pray Thy hand of Mercy Questions	0 God, we seek through humble
Will blunt the barbs of controversy. revelations.	Material forms for
Lord God!	Lord God!
The people of Thy creation	The people of Thy creation
Come from every nation	Come from every nation
To join in holy bond of this, Thy world. Thy world.	To join in holy bond of this, Thy world.
0 God, let Thy creative Words Honor	0 God, in councils ruled by
Bind seas and lands with sacred girds. war.	We uphold peace and outlaw
Lord God!	Lord God!
The people of Thy creation	The people of Thy creation
Come from every nation	Come from every nation
To join in holy bond of this, Thy world. Thy world.	To join in holy bond of this, Thy world.
0 God, guide us into Perfection man	0 God, Thy Sovereignty lifts
Lessen mortal-born defection. span.	From prisoned self to global
Lord God!	Lord God!
The people of Thy creation	The people of Thy creation
Come from every nation	Come from every nation
To join in holy bond of this, Thy world. Thy world.	To join in holy bond of this, Thy world.
0 God, put Thy supernal Names Upon our tongues in righteous aims.	0 God, we enter Thy Dominion Bound in sacramented union.
Lord God!	Lord God!
The people of Thy creation	The people of Thy creation
Come from every nation	Come from every nation
To join in holy bond of this, Thy world. Thy world.	To join in holy bond of this, Thy world.
0 God, in worship of Thy Might thankfulness	0 God, we praise with

Make us humbly seek the right. Thy bounteous gifts of
 Loftiness.
 Lord God! Lord God!
 The people of Thy creation The people of Thy creation
 Come from every nation Come from every nation
 To join in holy bond of this, Thy world. To join in holy bond of
 this, Thy world.

944 THE BAHAI WORLD

TO THE TROUBLED SOUL thought-circling, rising in an
 uproar? So, stand
 palm-
 LOISW. NOCHMAN spread in prayer under the sacred stars
 range-

To the troubled soul in the night of its despair roving in universal music.
 Or length low lie-
 it is not enough to say, be still and calm, suck lifestrength from the
 ancient earth, en-
 all things will pass, nor generations greatly mesh
 change. soreself in living leaves. Earth
 can partly satisfy
 as well as stars; what rises to a question in the
 Can human calm-quell Charybdis, the mind flesh,
 aware, resolves in death.

MUSIC

THE PROMISED DAY IS COME

BAHA'I ANTHEM

By J. Shurcliff

r r I
 I I r
 ma1 - i c e , hill loose Free - dom's
 ot col -
 tide! Rjng jn
 creed. Ring I n
 the Pri - ma1 ~ L a r
 I , I
 t h e Pri - ma1 s t a r '
 \$he
 The
 d l o - y:
 G l o - ry
 ZF
 of
 'God, ' b a - ha: - ' u ' - liah R e -
 God B a - ha - u ' - llah R e -

~ i g h t ! Ring in the Pri - ma l star : The Glo - ry
OF God: Ba - ha' - u' - llah Re -
948 THE BAHAI WORLD

THE CRYSTAL STREAM

IN COMMEMORATION OF THE MARTYRDOM OF THE B A B

Words and Music

DEDICATED TO OUR GUARDIAN, SHOGHI E F F E N D I

B v Vera Aker

I walked by a crys - tal

I
r - dant

I* areen The soark - line
wa - ters

I flo'dl forth from the throne of the great un - seen
, ---- Gold-en

MUSIC 949

THE CRYSTAL STREAM (Cant.)

G?

reed Flutes played sweet
as a soft

s i f t - e d the

F r e e d from the d r o s s o f the world I glitter-
ing sand in

THE BAHAI WORLD

THE CRYSTAL STREAM (Cant.)

I won - der I gazed a - mazed, T h e y were jewels from
t h e heart of

stre - - am For my thirst would not be

Id nied, I came to the
pearl - y

MUSIC 951

THE CRYSTAL STREAM (Cant.)

I Night- i n - gales sang, - ----- -,----
.-.. R o s - e s bloomed ev - 'ry.-

where 81~n Who could d e - scribe the
scene

952 THE BAHAI WORLD

THE CRYSTAL STREAM (Cont.)

I s h e e r e c - s t a - s y ----- such beau-ty n o earth- ling
could bear-----, But I

MUSIC

953

TWO PRAYERS REVEALED BY THE BAB

Musical Setting By

Frank .A. Fredericks

A

-r

A

m

- I

I

I I

I

I

- I

, - -

I* Is there an - y ---- re - mov- er of dif - fi - cul - ties-
save God?

Say: Praised be God! He is God!
h

TWO PRAYERS REVEALED BY THE BAB (Cont.)

a - bide by His bid - ding.

a tempo

-

Andante tranquillo

I Say: God suf - fi - ceth all things a -
bove all things -

I - and noth - ing in the heav - ens or
in the earth bpt

MUSIC

955

TWO PRAYERS REVEALED BY THE BAB Cant..)

I God suf - fi - ceth
Vee. - i - ly He

- the Om - ni - po- t e n

I

there an - - Re-mov- e r OF ' d i l f - i- cul - t i e s

I Is y -.

TWO PRAYERS REVEALED BY THE BAB (Cont.)

""

-

I* s' e r - vants and all a - bide by His

Music copyrighted 1954 by Frank A . Fredericks
MUSIC 957

TABLET OF AHMAD G . F. Handel
Revealed by Bahi'u'llah

I He is the King, the All - Know - ing, 'th

II I

Par - a - d i s e sine-eth uo - on the T r e e of E - ter - ni - tv.
with h o . - l v and

i

to the court of the Pres-

..

Quintet Afranged and Harmonized by L o u i s e C . Rich, Chicago, Illinois, U.
S. A.

958 THE BAHA'I WORLD

TABLET OF AHMAD Cont.1

11 splen - dent Beau-ty. ' ~ e r i - - l y this is
that Most Great B e a u - t y . fore --

1 told i n t h a t Book o f the M e s - s e n - g e r s , t h r o
u g h w h o m t r u t h s h a l l b e d i s - t i n - g u i s ~ h e d

I T r e e o f L i f e t h a t b r i n g - e t h f o r t h F r u i t s o f
G o d , t h e E x - a l t - e d , t h ' e

(I P o w - e r ; E u l , t h e G r e a t . O A h - m a d ! B e a r
t h o u w i t - n k s s t . h a t v e r - i - l y H e i s
MUSIC 959

TABLET OF AHMAD (Cont.1

II G o d a n d t h e r e i s - n o G o d b u t H i m - . t h e K i n e .
t h e . P r o - t e c - t o r . t h e I n -

I c o p - p a - r a b l e , t h e O m - n i - p o - . t e n t . A n d t h a t t h e O n e
w h o m H ; h a t h s e n t f o h h

1 b y t h e n a m e o f A l - i w a s t h e T r u e O n e f r o m G o d ,
t o W h o s e c o m - m a n d s

(1 w e , a r e a l l c o n - f o r m - i n g . S a y : O P e o - p l e b e
- b e - d i - e n t t b t i e

I o r - d i - n a n - c e s o f G o d w h i c h h a v e b e e n e n - j o i n e d i n t h e
B a - y a n b y t h e G l o - r i -

THE BAHA'I WORLD

ITABLET OF AHMAD (Cont.1

1 His Book is the Mother Book did you
but know. Thus doth the Night-in-eale

1 ut-ter His call un-to you from this
-pris-on. He hath but to de-liv - er

. who - spe v - e r d e - s i r - e t h
t h i s c o u . n - s . e l a n d let
him choose the path to his Lord.

MUSIC

TABLET OF AHMAD (Cont.)

I s o u l , t h e y a r e n o t , a n d n e v - e r s h a l l b e a - b l e t o
do . t h i s e - v e n s h o u l d t h e y c o m -

I b i n e t o a s - s i s t o n e a n - o t h - e r . O A h - m a d ! o r - i e t n o t M y
d o u n - t i e s w h i l e I a m

) I a b - s e n t : R e - m e m - b e r M y d a y s d u r - i n ^ t h y d a y s , a n d
M y d i s - t r e s s a n d b a n - i s h - m e n t i n

I t h i s i e - m o t e p r i s - o n : A n d b e t h o u s o s t e a d - f a s t i n M y
l o v e t h a t t h y h e a r t s h a l l n o t

I w a - v e r , e - v e n i f t h e s w o r d s o f t h e e n - e - m i e s r a i n b l o w s
u p - o n t h e e a n d , a l l

4 I i p . t h e H e a v - e n s a n d i n t h e e a r t h a - r i s e
a - e a i n s t t h e e . B e t h o u a s a

THE BAHAI WORLD

TABLET OF AHMAD (Cont.)

1 f l k e o f

I

f i r e t o ~ y l - e n - e - m i e s a n d a i i v - e r o f
l i f e E -

I o - v e r - t a k - e n b y a f - f l i c - t i o n i n . M v ~ a t h
o r

. d e - . = r e - d a - t i o n f o r M v S a k e .

/ 1 b e n o t t b p u t r o - u b - l e d t h e r e - b y . R e - l y , u p - o n
G o d , t h y G o d a n d t h e

(I L o r d o f t h v f a t h - e r s . F o r t h e D ~ O - ~ a r e
l e w ' a n - d e r - i n n i n t h e p a t h s a f d e -

I l u - s i o n , b e - r e f t o f d i 8 - c e r n - m e n t t o s e e
G o d w i t h t h e i r o w n e y e s , o r

MUSIC

TABL,E,TOF AHMAD (Cont.)

/I hear His me1 - a - dy with , their okn.
ears. Th u s h a v e We fokd them a s

I t h o u a l - s o d o s t w i t - n e s s : T h u s h a v e k h e i r s u -
p e r - s k i - t i o n s b e 2 c o m e v e i l s b e -

} / t w e e n t h e m a n d t h e i r o w n h e a r t s a n d k e p t
t h e m f r o m t h e p a t h o f G o d , t K e E x -

/I a l t , , e d , t h e G r e a t . B e t h o u a s - s i r
e d i n t h y - s d f t h i t v e r - i - l y ,

I l h e w h o t u r n s a - w a y f r o m t h i s B e a u - t y
h a t h a l - s o t u r n e d a - w a y f r o m t h e

11 M e s - s e n - p e r s o f t h e D a s t a n d s h o w - e t h p r i
d e t o - w a r d s G o d f r o m a l l - ' e -

964 THE BAHA'I WORLD

TABLET OF AHMAD (Cant.)

I C h a n t i t d u r - i n g t h y d a y s . a n d w i t h - h o l d n o t t h y - s e l f
t h e r e - F r o m . F o r v e r - i - l y , G o d h a t h o r -

h u n - d r e d m a r - t y r s

i
a n d

MUSIC

TABLET OF AHMAD (Cont.)

i
11 r e a d t h i s t a b - l e t w i t h a b - s o - l u t e t s i n - c e r - i -
t v . G o d

I
w i l l d i s -

11 p e l h i s s a d - n e s s , s o l v e h i s d i f -
f i : c u l t i e s a n d r e - m o v e . h i s a f - f l i c - t i o n s

) 1 V e r - i - l y , H e i s - t h e M e r - c i - f u l , t h e C o r n - , p
a s - s i o n - a t e . - P r a i s e

THE BAHA'I WORLD

TABLET OF AHMAD

C H A N T S E T T I N G F O R S O L O O R U N I S O N V O I C E S W I T H O U T A C C O M P A N I M E N T *

D E D I C A T E D T O O U R B E L O V E D G U A R D I A N , S H O G H I E F F E N D I .

BAHA'U'LLAH

C h a r l e s D u n c a n

- j j H e i s t h e K i n g , t h e A 1 1 - k n o w - i n g ,

A

t h e W i s e ! m j L o , t h e

Night - in - g a l e of par -. a - dise sing

-----SZ ! -----,--

----- eth up - o n t h e

t w i g s o f t h e T r e e of E - t e r n --i - t y, with ha

- l y and s w e e t mel-o-dies, Pro-

claiming t o t h e s i n - c e r e o n e s t h e g l a d t i - d i n g s o f

t h e n e a r - n e s s of God,

. . .

C a l l - i n g t h e b e - l i e v - e r s i n t h e D i - v i n e U n - i - t y t o

t h e c o u r t o f t h e P r e - s e n c e

m

/

7 .

o f t h e G e n - e r - o u s O n e, i n - f o r m i n g t h e S e v -

e r e d o n e s o f t h e m e s - s a g e w h i c h

h a t h b e e n r e - v e a l e d b y God, t h e K i n g, t h e G l o r - i - o u s ,

t h e ? e e r - l e s s ,

s a n c - t i - t y and t o t h i s r e - s p l e n d - e n t

B e a u - t y. V e r - i - l y t h i s i s t h a t M o s t G r e a t B e a u - t y,

f o r e - t o l d i n t h e b o o k s o f t h e

M e s s e n g e r s, t h r o u g h w h o m t r u t h s h a l l b e d i s - t i n g u i s h ?

f r o m e r - r o r a n d t h e w i s - d o m o f

e v e - r y c o m m a n d s h a l l b e t e s t - e d. V e r - i - l y H e i s

t h e T r e e o f L i f e t h a t

'*~.lto s o r b a s s e s s h o u l d s i n g t h i s a t h i r d l o w e r ..

T h e t e m p o s h o u l d n o t b e t o o s t r i c t b u t s h o u l d f l o w a c c o r d i n g t o t h e

~i e a n i n g a n d r h y t h m o f t h e w o r d s.

MUSIC

967

TABLET OF AHMAD (Cont.1

-

b r i n g - e t h F o r t h t h e F r u i t s o f G o d, t h e E x - a l t

- e d, t h e P o w - e r - F u l, t h e G r e a t. 0

A h - m a d! B e a r t h o u w i t - n e s s t h a t v e t - i - l y t h e

i s G o d a n d t h e r e i s n o G o d b u t

l i i m, t h e K i n g, t h e P r o - t e c t - o r, t h e I n -

c o m p - a r a - b l e,

z'z-.

t h e O m - n i - p o - t e n t. A n d t h a t t h e

o n e w h o m H e h a t h s e n t f o r t h b y t h e n a m e o f

A l----- 1 w a s t h e t r u e o n e f r o m.

God, to-Whose com-iands we are all con- form-ing.

Say: - - - - . - 0 Peo - ple

"

be o - be - client to the or - di - nalrc - es of

God which have been en - joined in the Ba -

yan by the Glor - ious, the Wise One. Ver-i-ly

He is the King of the Mess - en - gers and

His Book is the Mother Book, did ye but know.

Thus doth the Nijiht- in-jiale ut-ter His

call un - to you from this pri - son .

He

hath but to de - li - ver this clear mess-age

Who - so - ev - er de - sir - eth iet him turn a

- side from this coun - sel and

-

Who - so - ev - er de - si - reth leth him choose the path

to His Lord. 0 peo - ple,

.- -

if ye de - ny these vers - es, by what proof

have ye be - lieved in God?

968

THE BAHAI WORLD

TABLET OF AHMAD (Cant.)

pro - duce it, 0 as-semb-lage of false ones.

Nay, by the One in Whose hand is My

soul, they are not and nev - ers shall be ab - le to

do this, -

even should they com -

bine to as - sist one a - noth - er. 0

Ah - mad! For - get not My

bount - ies while I am ab - sent. Re -

mem - ber My days dur-ing thy days

and My dis - tress and ban - ish - ment in this re-mote

pris - on. And he Jhou so

-

stead - fast in my love that thy heart shall not wav

- er, ev - en if the swords of the

en - e - mies rain blows up - on thee and all the h

ea v - ens and the earth a-rise a-against thee.

h

Be thou as a flame of fire to My en - e - ni

e s and a riv-er of l i f e e-tern-a l t o My
 loved o n e s , and b e not of those who
 doubt. And if thou a r t
 ov- er- tak- e n by a€- flic- tion i n my path or de: gre- da- tion for
 My s a k e , b e n o t thou
 troubled there - by. Re - ly up- on God,
 thy God and t h e Lord of thy fath- e r s .
 F o r t h e peo- p l e are wand' - - ring i n t h e p a
 t h s of de- lu - sion, be - r e k of
 MUSIC 969

TABLET OF AHMAD (Cont.)

-
 dis-cern-ment t o s e e God with t h e i r own e y e s , or hear
 H i s mel- o - d y with their own
 ears --. T h u s have we found them, a s thou al- s o d o s t
 wit-ness. T h u s have their
 V
 sup- er- s t i - tions be-come v e i l s be-
 Slightl kagitated -
 tween them and their own h e a r t s and kept them from t h e path of
 God, t h e Ex-alt-ed, t h e Great. B e thou as-sured in thy-self
 that ver- i- ly, he who turns a-way
 from t h i s beau-ty hath a l - s o turned a - way from the Mess- en- g
 e r s of t h e past and show-eth
 pride towards God from a l l e - tern- i -ty to a l l e -
 tern - i - ty -- . L e a r n well t h i s
 tab - let, O Ah - mad.
 - Chant i t dur - ing thy d a y s and with -hold not thy-
 self there-from. For ver - i - ly, God hath or- dained for t h e
 o n e who c h a n t s i t , t h e r e -
 ward of a hund-red mar-tyrs and . a ser - vice i n
 both worlds. T h e s e fav-ors have w e be-
 mer - cy from Our
 p r e s e n c e , t h a t thou may- e s t b e o h t h o s e who a r e
 grate-fal. By ~ o d should
 ! o n e who i s
 -- i n i f - flic- tion or grief read t h i s T a b - l e t with a b - s o
 - l u t e s i n - .

cer - .i - ty

970

THE BAHAI WORLD

TABLET OF AHMAD (Cant.)

God will d i s - pel h i s s a d - n e s s , solve h i s dif - fi -
c u l t - i e s and re-move h i s af -

flic - ti0ns.

He -.---

is. ---- t h e Mer -.---

ci-

ful, -

the Com p a s - sion-ate.

Praise b e t o God the

Lord of a l l t h e worlds.

Sept. 14, 1950 - F e b . 5, 1 9 5 1 Berkeley, Calif.

MOTET FOR TWO EQUAL VOICES*

DEDICATED TO SHOCIII EFFENDI

Lo -----,the All -----em--- p ~ s - ~-----,----

~ s s i n g i s come -----Earth and

LO ----- t h e ~ 1 -----

1 pos - sess - i n g i s come -----Earth

and heav- en,

{1 heav - en, glo - ry and do - min-ion are God's

----- the Lord of a l l -----

{I ----- men, the P o s - s e s s - o r of t h e Throne on high and of

earth be - low.

men, the P o s - s e s s - o r of t h e Throne on high and of

earth be- low.

*i.e. two sopranos, altos, tenors o r b a s s e s .

MUSIC

HEALING

Adaptation from "Ein Ton"

B v Peter Cornelius

I

I

s

C

t

C

Sotto voce

-

-I

I I

I A

I

I

I

--

I

I

I

I I . .

-I

I

I

I Not too slowly Thy name is
my heal r - - ing,

God, and re - mem - brance of

1 Thee i s my re - me - dy ;
Near - ness to

I Thee is my hope "Y
and

THE BAHAI WORLD

HEALING tCont.1

I" love for

Thee is my con - pan - ion./

A I

- I I

,I l

Ex-,

l h I

I

I

I

d

Thy mere - y to me is my
MUSIC

HEALING (Cont.)

and my suc - cor in both t h i s world and t h e world to

I

974 THE BAHAI WORLD

0 THOU, BY WHOSE NAME

P R A Y E R OF BAHA'U'LLAH

Musical Setting

B y Charles Wolcott

I

I I I

I I I I

b

Oh

I I

Thou by whose name

the

MUSIC 975

0 THOU, BY WHOSE NAME (Cont~

accel. meno

a te,mpo .

-

A

I I 1 1 3

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f a - "07

!is x-',,

976 THE BAHA'I W O R L D

0 THOU, BY WHOSE NAME Eont.)

I

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- IJ

1 L.

? I I

I -

-

ya/ -- --,---,-----

----- B a - h 2 u'l Ab - ha/. Y& Ba-

y;----.---,----- B a -..-----

ha"

MUSIC 98 1

NINEFOLD R ~ ~ - ~ (Cont.1

~ ~ ~ ' ~ '

„I - Ab -----,-----

h a'.

982 THE BAHA'I WORLD

Hymn for all peoples

Louis Stanton

Voice

- I

I

- I

I

-

Andante

I

I

- I

piano (1

I- Hymn for all peo - plea, White

-

peo plej Black peo - ple,

1 Ye1 -low and Red, for all peo - ple.

Let us all ac -

Copyright,HC'LZ,by R.4.Huntzingel; Znc.

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MUSIC 983

I" clnim

r l

this creed

, .

to love, to serve the hu - man need. No more hearts-

I- - set with fears,-- No more eyes wet with
tears.

Birds, brboks, June flow-ers, Dews, rAins,

I

w

leaf - y bow - ers, Red ros - es, white lil - ies,
pine and

THE BAHA'I WORLD

a roco mi& mosso

I" mine. Sweet-er mu - - sic thrills all
souls And new

I- arts a - rise from loft - ier molds. This fair earth, the
glit - thng

MUSIC

A ,I

1" hood, Lib - 'er -
'ty with

I" eo - ui - tv. All life's beau - iv. ill
life's worth En -

..

/ I

I

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I

1 8

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I

earth.

i;/

K L H 1128

MAPS O F AUSTRALIA A N D

N E W Z E A L A N D , T H E B R I T I S H

I S L E S , C A N A D A , C E N T R A L

A M E R I C A , G E R M A N Y A N D

A U S T R I A , I N D I A , P A K I S T A N

ANDBURMA, SOUTH AMER-
ICA, GREENLAND, THE
UNITED STATES, AND THE
BAHA'~W~ORLD
990 THE BAHAI WORLD

NORTH SEA

THE BAH COMMUNITY

~ ~

Ht~III f. SPIRITUAL ASSEMBLY'
OF THE BRITISH ISLES 1954

GROUP 01 INDIVIDUAL

ATLA

GULF OF MEXICO

PACIFIC OCEAN

CARIBBEAN SEA

THE BAH COMMUNITY

~ ~

OF CENTRAL AMERICA 1954
MAPS OF THE BAHAI WORLD

OF GERMANY AND AUSTRIA 1954
ORASSEMBLY
SPIRITUAL

* GROUP INDIVIDUAL

..

SALIMIUR

* IHOIAL

*HMED*I*D

* IARODA .Mt,,S,,WAI
INDORE

I N D I A

* NASIK * JALNA * N*GPUR

ARABIAN SEA * AUIANGAIAD
AHMEDNA6AR

BAY OF BENGAL.

.Ir SPIRITUAL ASSEMBLY
THE BAHAI
' COMMUNITY
GROUP OR INDIVIDUAL
OF INDIA, PAKISTAN AND BURMA

- -- - - - -- -

MAPS OF THE BAHAI WORLD

995

BRAZIL

ATLANTIC OCEAN

THE BAH COMMUNITY

~ ~

OF SOUTH AMERICA 1954

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